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A HAPPY NEW YEAR TO YOU.

BY FRANCES R. HAVERGAL.

New mercies, new blessings, new light on thy way;
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new chords of delight,
New praise in the morning, new songs in the night;
New wine in thy chalice, new altars to raise;
New fruits for thy Master, new garments of praise;
New gifts from his treasures, new smiles from his face,
New streams from the fountain of infinite grace;
New stars for thy crown, and new tokens of love;
New glimpses of the glory that waits thee above;
New light of his countenance full and unpriced—
All this for the joy of thy new life in Christ!

Education.

Below we present to our readers the reports made by the Boards of Education of the Louisiana and Mississippi Conferences. We desired to present also the report from North Mississippi; but it did not come to hand in time.

REPORT OF THE BOARD OF EDUCATION, LOUISIANA CONFERENCE.

Ignorance is the absence of learning, and *this* the mother of superstition; and although learning, in a classical sense, is not essential to salvation, it is essential to a correct understanding of the doctrines and principles of our holy religion, and to an intelligent Christian life. We can not overestimate this fact. We find no moral and mental slavery where the intellectual training of the people has been broad and deep—reaching down to the philosophy of things, and reaching up to the power of the grace of God. All wrong education is inadequate and injurious education. People may be taught to think, but they must also be taught to *hear* and *obey*. Moral and intellectual independence is not necessarily any part of what is called "free thinking;" for "if the *Son* shall make you free, then are ye free indeed." Freedom of mind and heart is the power to act for one's self on the basis of one's responsibility to the one great Sovereign of the universe. The student, who is being trained for Christ, stands related to the teacher as the teacher stands related to God. All *wisdom* is from above; *knowledge* is derived from things about us. The higher intelligence unfolds the elements of truth, imparting the seeds thereof to the mind and heart of the student; hence we insist upon it that only he who has "the mind that was in Christ" is competent to train a man for Christ. The man whose mind and heart have been drawn out towards God is certainly better prepared to draw the hearts and minds of others in that direction than he who knows nothing of God. Man's highest destiny is eternity, and all culture should be designed to draw out his faculties for this highest destiny. Plans training is, therefore, of the very greatest importance; and the intellectual perception of the meanest hovel, if it leads to the fear of God, is richer, by far, in its ultimate results than all the scholasticism of Platoan schools. The human mind is the reservoir of the "truth as it is in Jesus." The imperfect mental training of the mother of Hume was, doubtless, the cause of her yielding to the sophistries of her infidel son, and renouncing, in her old age, the truths which had cheered and sustained her through her youth and early womanhood. Man is one—his body, heart and mind—just as the sun is one with his body, heat and light. Any impairment of one of the parts is a corresponding impairment of the whole. The trend of the world is to impair the whole man by dwarfing or impairing a part of his nature.

With the Bible relegated to the rats; with no prayer and no moral qualifications for teachers, dare we look to the "common school" for the education of our people? The common school is not necessarily baneful; but if its instruction is properly complemented at home, and its beginnings properly completed under teachers who "fear God and keep his commandments," its price runs up "far above rubies." But an education begun and carried on under conditions which do, or may, eliminate all the moral points of an education, is necessarily hurtful, if not actually ruinous to the student; therefore, higher education by the State is not to be endorsed. Let the State see to it that none are ignorant; that everyone shall have a common-school training; but let the *church* see to it that this foundation be properly adjusted, and the superstructure solidly built. Can this be done without an endowment fund? No one supposes, for a moment, that opposition to private enterprise is an intentional feature of the system of higher education at public expense. Still, everyone who has looked into the subject with the least carefulness, has been impressed with the necessity of this result. Antagonisms arise, first, *indirectly*, by the offer of "free tuition" to a very small per cent. of the population, and thereby encouraging the clamor for cheaper schools, and bidding for patronage, "tuition free," right at the doors of institutions which, without these fees, could not continue business. *Directly*, antagonism arises from the neglect of the common-school training by diverting the funds needed there in the preparation of the masses for higher schools to those schools of higher grade under the patronage of public taxes, thereby compelling higher schools, both private and public, no matter of what grade, to keep up a primary department.

If the church of God in this Christian land is responsible for anything, it is for the Christian education of its people. What may be done in the future no mortal can tell; but in the past it has been impossible to overcome the temptation of "free tuition" pleaded against our colleges. The laws establishing and governing these free tuition colleges and universities are beyond our control. We can not repeal them if we would, nor would we if we could; but we can, and we must, put our Christian schools on a plane as high and as attractive as that on which these secular schools is established.

This is a great work, and can not be done without an effort which will challenge the best powers of our best men.

Under many disadvantages, and in the face of conflicting interests, our colleges have had a season of unusual and encouraging prosperity.

The overture from the Citizens' Committee of Alexandria does not present to the Board, nor the Conference, any question upon which either the one or the other is authorized to act without the concurrence of the Board of Trustees of Centenary College.

We are of the opinion that the time has come for more vigorous and earnest action in the interest of both of our colleges, and that serious results may follow further delay.

We find, on inquiry, that the growth of the patronage at Mansfield has rendered the present arrangement of the buildings there inadequate to the demands of the patronage, and that improved facilities must be afforded in the near future.

We have, on several previous occasions, referred to these facts, and urged the Conference to take steps whereby the needed improvements can be made.

Referring again to sentiments previously expressed in this report, and desiring to overcome, as far as possible, the obstacles that are in the way of success, we recommend the appointment of an agent for Centenary College, whose duty it shall be to travel over the Conference and solicit funds for the endowment of that institution.

The sum of forty-five dollars has come to the treasury of the Board of Education on account of Paine and Lane Institute, for colored teachers and preachers, which sum has been ordered to the proper authorities.

Resolved, That the Conference extend a hearty welcome to the commissioner of said Institute whenever he may visit our borders.

Believing that much good comes from proper agitation, and that our Christian duty lies in the line of Christian education, we recommend the following:

Resolved, That Sunday, Feb. 15, next, be observed as Centenary Day in all our stations, and that in our missions and circuits each successive Sunday until a sermon shall be preached on Christian education, and a collection taken up at each of the appointments for the endowment of "Centennry College of Louisiana," and that all moneys thus collected be sent at once to Prof. Wiley, at Jackson, La.

J. A. PARKER, Pres.

REPORT OF THE BOARD OF EDUCATION, MISSISSIPPI CONFERENCE.

The Board of Education most heartily congratulates the church upon the flourishing condition of all the educational enterprises under our control. The reports from each one submitted to us show that those hitherto prospering have increased their strength, and that the languishing have taken on new life.

MILLSAPS COLLEGE.

The friends who have long cherished the hope of seeing the establishment of a male college upon the soil of Mississippi may felicitate themselves upon the speedy realization of their expectation. According to the instructions of the last session of your Conference, a Board of Trustees was appointed, consisting of four ministers and four laymen from the Mississippi Conference, and a like number from the North Mississippi. A charter was procured from the Legislature under the corporate name of "Millsaps College." The Board of Trustees met in the city of Jackson on June 25, elected officers, and entered upon their duties.

The financial exhibit made to this Board shows the gratifying result that $65,118 01 in subscriptions has been secured, of which there has been collected and is now cash in hand, $31,000, and in notes, $27,000, and in subscriptions not yet converted into notes, $7,118.01.

Major Millsaps so modified his proposition, as upon the faith of the raising of the first $25,000, he has paid into the treasury of the college $25,000 in first-class interest-bearing bonds, thus making our productive endowment to date $50,000. The remaining $10,000, to be raised by the Conference, will soon be easily secured out of the $31,118 20 in notes and subscriptions now in hand, whereupon Major Millsaps will pay his additional $25,000. The purpose of the Board, however, is to continue vigorously the canvass until every friend of the cause in the State shall have an opportunity of contributing, and until the endowment fund shall largely exceed one hundred thousand dollars.

The Board of Trustees has appointed a meeting for the fourth of February in the city of Jackson, when proposals for the location of the college shall be received, and action will be had thereon as soon as possible.

As the location of the college is of paramount importance, this Board does earnestly recommend that effectual, fervent prayer be made by every minister and every layman of the church, that the great Patron of education, who is also the Disposer of all human events, should overrule in the locating of the college, where it shall most redound to his glory, and where it shall most effectually provide educational facilities for the coming centuries.

We recommend that one thousand dollars be raised by the Conference next year for ministerial education in Millsaps College, and that each presiding elder shall assess the pastoral charges in his district their *pro rata* share, upon the basis of the assessment for the Bishops, and that he shall announce such assessment at his first Quarterly Conference, and enjoin its collection upon the pastor.

We recommend that A. F. Watkins be continued as agent.

We recommend that John A. Lewis be elected by this Conference as a member of the Board of Trustees, in place of M. M. Evans, resigned.

CENTENARY COLLEGE

reports through Bishop Keener, president of the Board of Trustees, that it is in a continually improving condition; that 137 students were matriculated during the last session—of these, twenty were preparing for the ministry, and fifteen others were the sons of ministers. The deportment of the students is most admirable. The last commencement was largely attended, and was notable for the fact that thirteen young men graduated—the largest class since 1858. A professorship of English was established at the last meeting of the Board. About $3,500 was added to the endowment notes by the efforts of the president of the college during last summer, and $1,000 in cash has recently been given by a lover of Christian education who lives in Atlanta, for the specific purpose of aiding young men preparing for the ministry. The Y. M. C. A. and the two literary societies furnish rare opportunities to the young men for improvement, morally and intellectually.

We recommend that one thousand dollars be raised by the Conference next year for ministerial education in Centenary College, and that each presiding elder shall assess the pastoral charges upon his district their *pro rata* share, upon the basis of the assessment for the Bishops, and that he shall announce such assessment at his first Quarterly Conference, and enjoin its collection upon the pastor.

We recommend that W. L. C. Hunnicutt be appointed president, and B. M. Drake, professor.

WHITWORTH FEMALE COLLEGE.

Very meager reports of this college have been submitted to us; but the modest report of the president shows that the college was never so well equipped in all its departments since his connection with it. The officers and teachers are eighteen, and the boarding pupils number 120. The Young Ladies' Christian Association is doing excellent work, having a larger membership than last session.

PORT GIBSON FEMALE COLLEGE

is in the midst of a prosperous session, with six teachers and eighty-three pupils, under the presidency of Miss M. E. Compton. Additions have been made to the buildings, which add much to their convenience and attractiveness. A kindergarten department has been added. The exercises of the last commencement were unusually interesting; ten young ladies were graduated. The friends of the college regard its present condition with pride and gratification.

EDWARD M'GEHEE COLLEGE FOR GIRLS.

This institution, formerly Woodville Female College, took the name of its generous founder at the beginning of the present session. The buildings are in good condition, seven hundred and fifty dollars having been recently judiciously expended in their repair. H. W. Featherstun is president. His excellent management gives assurance of a useful and prosperous future.

We recommend that H. W. Featherstun be appointed president.

EAST MISSISSIPPI FEMALE COLLEGE

reports through its president, C. W. Anderson, a prosperous session, good and thorough work being done by the eight competent instructors employed. The musical department, instrumental and vocal, and the art department, are well patronized, and constitute an interesting feature of the college work.

During the past summer a commodious new chapel, with dormitory rooms for forty additional pupils, was erected at a cost of $6,000.

The Bible occupies a prominent place in this school, and especial care is given to the inculcation of religion. The young ladies have formed themselves into a missionary society, and they meet in a prayer meeting among themselves every Sabbath afternoon.

There has been reported to us, as collected from the pastoral charges $817 35, which has been turned over to President Hunnicutt to aid in ministerial education in Centenary College.

This Board offers for adoption the following:

Resolved, That our pastors observe the requirement of the Discipline to preach during the year upon education, thus keeping our people fully abreast of the advance movements along this line.

Resolved, That all our pastors and members rally to the support of our own institutions, and make them grandly successful.

C. G. ANDREWS,
Chair'n B'd of Education.

Washington Letter.

(From Our Regular Correspondent.)

Washington, D. C., Dec. 23, 1890.

Representative Cutcheon, of Michigan, who has made an enviable record during the eight years he has served in the House of Representatives by being always ready to aid and champion any measure calculated to help the cause of religion and temperance, has stirred up a hornets' nest in Washington's social circles by an address which he delivered last Sunday night in this city, in which, referring to the coming Christmas season, he said that the social customs of Washington were responsible for much of the evil resulting from the use of intoxicating drinks; that men and women, being tempted beyond what they were able to bear, lost their moral balance and drifted into lives of sin, and that he knew of no other city in the country where there is as much wine drinking.

Washington society resents this truthful arraignment, and the most influential local newspaper in the city defends it, editorially, against Mr. Cutcheon's charge by saying that "it is evident that Mr. Cutcheon knows very little about the other cities in the country, or about Washington, either for that matter. It is the uniform testimony of those competent to speak on the subject, that Washington is one of the most temperate cities in the United States."

Who are the persons "competent to speak on the subject?" I have heard the resident agent of one of the largest wholesale liquor establishments in this country say, more than once, that Washington purchased more wine than any city in the United States of equal population. This man has grown rich by selling liquor to residents of Washington. Is he not "competent to speak on the subject?" And if more wine is purchased by Washington than by any other city of equal population, is it not fair to presume that there is more wine drinking here than in any city of equal population? I think so; hence I think that Mr. Cutcheon's statement is a true one, although, as a Washingtonian of many years' residence, I am ashamed to write it.

Mr. Cutcheon's address contained other statements that are worthy of the most careful consideration of those interested in moral reform. Here is a gem: "Temperance and religion are one and the same thing. The essence of a Christian life is self-denial, and that is what religion means. It is temperance, not in the narrow and restricted sense in which the word is often used and understood by people, but in the broader view of a self-restraining power, by which not only the desire for drink, but all of the evil propensities of men are brought into complete subjection." Concluding, he said: "The children are the hope of the temperance cause. If I could make a total abstainer of every boy in this audience before he reaches the age of twenty-two, I should feel that I had accomplished a work of wondrous magnitude. That the boys and girls might be fully informed of the many dangers incident to the use of strong drink, I introduced in Congress, some years ago, the bill which became a law, and is now in operation in the District of Columbia, providing for temperance instruction in the public schools; and I feel that if I had done nothing else, this one thing is worth my eight years of service in Congress."

The officers of the National Woman's Christian Temperance Union have been greatly annoyed by statements concerning losses of the Union through the failure of the Chicago banking house of Kean & Co., and they authorize the positive statement that the amount on deposit with the suspended bankers was not large enough to injure the Union or its publishing house, beyond temporarily inconveniencing them. This should be sufficient to put an end to the sensational rumors.

It is expected that Mr. Harrison will, in a few days, issue a proclamation inviting the nations of the world to take part in the Columbian Exposition at Chicago. Petitions are still coming in requesting Congress to prohibit the opening of the Exposition on the Sabbath day; but so far Congress has shown no disposition to comply with the request, not even to the extent of introducing a bill or resolution for that purpose. This opportunity of showing to the whole world that the United States is a Christian nation must not be lost through indifference. It is always safe to assume that Congress will be indifferent on matters relating to moral reforms of any kind until it begins to feel the influence of the people throughout the country. This matter may, therefore, be said to be now in the hands of the people. Let them act.

Rev. E. E. Hale lectured here last night to a large audience on the "Home Life of the Pilgrims."

On Lack of Conscience as a Means of Success.

A little experience in life makes it plain that one element of what is called "success" consists in a certain toughness of the conscience. By "success" we mean, of course, worldly success under the present conditions. We do not mean the true and high success, the conduct of one's life in all honesty, with the rewards of a pure fame and the better rewards of conscious charity of purpose and fairness of action. We mean that men of business who are trying to live up to an ideal are very apt to find less scrupulous men passing them at certain points, and sometimes permanently outdoing them in the mere race for wealth from the fact that the latter are less hampered at critical moments by conscientious considerations.

It is true that "honesty is the best policy" in the long run, and as a rule even in ordinary business affairs, and it is true that many men make a complete failure in life by disregarding this maxim. It is true that honesty is one of the forces of worldly success; it is also true that dishonesty is one of the forces of worldly success.

The honest reader will, perhaps, ask why this praise of dishonesty. But we are not praising dishonesty; we do not think it commendable in any way: on the contrary, we think, just as the honest reader thinks, that it is in every way condemnable and contemptible. We are, however, stating a palpable and provable fact—namely, that in the present constitution of society a lack of conscience may be an important, even a deciding, element of worldly success.

The point that we are getting at is this: namely, that it is easier to reap a certain kind of worldly success without conscience than with it: and that, therefore, the conscienceless man who reaches enormous wealth or high worldly position is not nearly so clever a fellow as he admirers think he is: not proudly proclaim him to be.

We believe this to be particularly true in political life. Under the thoroughly un-American system of spoils and patronage, and by means of the prevailing system of corruption at the polls, it has been of late years prominently demonstrated that some of the highest public positions can be reached in America by men of well-nigh the lowest character. Now, one reason that these men succeed is that "nothing succeeds like success"; and that even men, themselves personally honest, have a certain admiration for the ability of the conscienceless man of success. Our present effort is to remove a part of the credit of the successful rogue. If he is less admired, perhaps he will be less successful; and if he is better understood, perhaps he will be somewhat less admired. Well, then, it is a fact that the successful rascally politician, while, doubtless, having a certain amount of natural "smartness," is, in reality and upon close examination, not nearly so "smart" as he superficially appears to be. Under the spoils system, which is only partly abrogated in the United States, it does not take—how ridiculously true it is that it does not take—great abilities to insure success in the corrupt manœuvers of the political field. The only wonder is when, under present conditions, a thoroughly scrupulous leader appears in local or general politics. To win success without resorting to the usual unscrupulous methods—that is, the test of real force—there should be the focus of admiration.

One proof that the smart rogue is not so smart as he thinks, and as others think, is that he so often comes to grief. He arrives at his successes through his knowledge of the evil in men; he comes to grief through his ignorance of the good in men. He thinks he knows "human nature," but he only half knows it. Therefore he is constantly in danger of making a fatal mistake. For instance, his excuse to himself for lying and trickery is that lying and trickery are indulged in by others—even by some men who make a loud boast of virtue before the world. A little more or less lying and trickery seems to make no difference, he assumes—especially so long as there is no public display of lies and tricks—for he understands that there must always be a certain outward propriety in order to insure even the inferior kind of success he is aiming at. But having no stable conscience to guide him, he underrates the sensitiveness of other consciences—and especially the quickness of that vague sentiment called "public opinion"—and he makes a miscalculation, which, if it does not land him in the penitentiary, at least makes him of no use to his supposed allies; there they of no use to his semi-criminal associates, therefore, a completed, miserable and vindictive failure.—*The Century.*

Christian Advocate.

THURSDAY, JAN. 1, 1891.

NEW YEAR'S WISHES.

BY FRANCES R. HAVERGAL.

What shall I wish thee?
Treasures of earth?
Songs in the spring-time,
Pleasure and mirth?
Flowers in thy pathway,
Skies ever clear?
Would this ensure thee
A happy New Year?

What shall I wish thee?
What can be found
Bringing thee sunshine
All the year round?
Where is the treasure,
Lasting and dear,
That shall ensure thee
A happy New Year?

Faith that increaseth,
Walking in light;
Hope that aboundeth,
Happy and bright;
Love that is perfect,
Casting out fear;
These shall ensure thee
A happy New Year!

Peace in the Savior, rest at his feet,
Smile of his countenance,
Radiant and sweet,
Joy in his presence!
Christ ever near!
This will ensure thee
A happy New Year!

Reports from the Conferences.

PUBLISHING INTERESTS.

LOUISIANA CONFERENCE.

From the earliest days of our church history our fathers and their successors have recognized the power of the press to instruct the people, to disseminate truth, and to refute error. Our Publishing Houses and our church organs, the *Christian Advocates*, have been of incalculable service to us as a branch of the general church militant. We are the more impressed with the importance of the press as a means of spreading truth and resisting error from the fact that the enemies of inspired truth are using it to attack the Word of God, and to spread abroad their pernicious doctrines. It is noticeable that the enemy of all righteousness opposes, as long as he can, all that makes for righteousness. Good men were banished, imprisoned, tortured and persecuted unto death for printing the truth. But the enemy of all good could not stop the press; then, according to his wont, he hitched himself to it, and has sought to run away with it, and make it a means of hurt and destruction. The infidel books, reviews and newspapers plainly show the trend of Satan's policy. We can not fight the devil with fire; he is understood to be an expert in that line. In such a contest we are likely to get the worst of it; but we can fight him successfully with the resistless weapons of truth and love. There is no instrumentality, outside of a consecrated pulpit, known to us that can be so effectively employed as the press and the printed page. Let us, therefore, more than ever, prize this most efficient of auxiliaries to spread among our people, and all peoples, the knowledge of God's saving truth.

Our Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE, has never been so prosperous as now, having a larger circulation than ever before. Your committee assume that they but voice the sentiments of the Conference when we say we hail with satisfaction the re-election of our common friend and brother, Dr. Carter, as the editor of our Conference organ. The NEW ORLEANS CHRISTIAN ADVOCATE deserves well of our people. It deserves a more extended patronage. It is in our power to increase its patronage and its interest, and make it more useful and attractive than ever before.

In regard to our organ, the NEW ORLEANS CHRISTIAN ADVOCATE, we would offer the following resolutions:

Resolved, That we approve the editorial and publishing management of the NEW ORLEANS CHRISTIAN ADVOCATE.

Resolved, That we will use our diligence to increase the circulation, and to collect the debts due to the paper.

Our Publishing House at Nashville is doing a large and prosperous business, publishing, and having on sale, many valuable books at prices as low as any other legitimate house can publish them. Let us encourage our people to read good books. Good reading is, of all our temporal pleasures, the purest, the cheapest and most lasting.

The *Christian Advocate*, our connectional organ, is every way better and more desirable than ever before; and wherever our people are able to take more papers than our own organ, we should encourage them to subscribe for our connectional organ.

Our *Quarterly Review*, published under the auspices of the General Conference, has for its editor a most scholarly and accomplished writer, and the pages of the *Review*, under his supervision, are replete with most instructive and interesting reading. We need such a publication as a vehicle for the expression of elevated and cultivated thought. Many of our laymen, and nearly all of our preachers, should be its subscribers and readers. Our *Review* certainly deserves a greatly enlarged circulation.

The Sunday-school publications issued by our Publishing House, under the editorial supervision of Dr. Cunnyngham and John L. Kirly, are of a high order of merit, and are obtaining, as they deserve to do, a wide circulation—such as the *Sunday-School Magazine*, for teachers in all departments; the *Senior Quarterly*, for Bible classes; the *Intermediate Quarterly*, the Lesson Papers, and *Our Little People*. The *Sunday-School Visitor* is an able paper of its class, and is beautifully printed and illustrated.

Your committee are pleased to recognize the fact that our Conference colporteur, Rev. F. D. Van Valkenburgh, has been active and successful in the distribution of the books of our Publishing House, and of other Publishing Houses. His depository is located at 106 Camp street, New Orleans, and is a convenience to our preachers and people.

J. B. WALKER, Chair'n.

MISSISSIPPI CONFERENCE.

Your Committee on Publishing Interests beg leave to submit the following report:

We have carefully considered the "summary of business for the fiscal year ending April 1, 1890," issued by the agents of the Publishing House at Nashville, and regard the condition of its affairs as healthy and prosperous. The importance and worth of the several publications, enumerated in the exhibit, to the culture and religious growth of our church, can not be overestimated. There is an increasing demand among our people for cheaper religious literature. This demand, real and reasonable in itself, is intensified by the pernicious rival secular literature which so cheaply, and with alarming facility, finds its way everywhere. We would suggest, in answer to this unmistakable call from the people, that a constant eye be kept upon the probable practicability of cheapening all our publications.

The number of *Advocates* taken and the amount of church literature circulated are glaringly inadequate, and hence our people are sadly ignorant of the doctrines, usages and vast outworkings of Methodism.

The *Nashville Christian Advocate*, under its new leadership, not only maintains its high character, but shows improvement in many features as a connectional paper, and since it is for the whole church, should be in every Methodist household.

The NEW ORLEANS CHRISTIAN ADVOCATE still holds its place in the affections of our people as our Conference organ. The exhibit of its liberal publisher shows a gratifying increase in the number of subscribers, which now amounts to 7,329. Of this number 3,147 are within the bounds of this Conference; and of this 3,147 more than one-half are delinquents, with the amount due of $5,259 15. These figures, showing a delinquency double that of last year, your committee regard as an indication of serious dereliction somewhere, and also as an urgent, reasonable demand upon our Conference for increased attention to the collections for our admirable paper.

We heartily endorse the action of the Publishing Committee in retaining Dr. C. W. Carter as editor, recognize gratefully his arduous labors, and bespeak for him the earnest co-operation of this Conference.

Our Sunday-school literature continues to advance in completeness, is abreast with the demands of the age, and is paralleled only by the best.

With an able editorial management and continued appropriation for contributors, our *Quarterly Review* claims to be worthy of the great church it represents.

We are thankful to God for the great work he has enabled us, as a people, to accomplish through the press, and would urge our brethren to strive for a wider circulation of our valuable literature.

Your committee recommend that Rev. R. J. Jones, Dr. W. C. Black and Rev. W. B. Lewis be continued as representatives of this Conference on the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE.

I. L. PEEBLES, Chair'n.

TEMPERANCE.

LOUISIANA CONFERENCE.

Your committee, to whom was referred the subject of temperance, which is not only a question of gravity, but one lying at the very foundation of both our social and religious fabric, beg to emphasize the necessity of a strict adherence to our temperance creed as a church, as well as a warm espousal of all neighborly Christian effort looking to the promotion of this great cause. Not the least of the distinctions worn by that illustrious religious body, of which we are members, is her characterization wherever known as the temperance church; and this circumstance alone, if removed as far as possible from the arts of demagogism and the chicane of mere politics, should confer upon her a marvelous influence upon the political destinies of the race. The best government of earth is the best because it is most closely resembled to the ideal republic which glints upon us from the heaven of God's Word, and the keystone of the arch of that magnificent conception is, sweet temperance. Not because we love the church more or because we love the nation less; but because God has given to us the watchword of temperance to go before every reform of Church and State designed for permanence or catholicity let us be a temperance ministry and a temperance people. We owe it to everything that we hold sacred to hold this cause sacred, and to be the dearest enemies of Satan in combating that which he holds most dear. Not in the forum or on the hustings, but from the pulpit let us fight the common enemy. For prohibition as an issue at the polls there can be no hope for success as long as mean whisky is a legal tender for American votes, and, therefore, we must adopt other and more vigorous measures to save the country from the doom of intemperance. Let us thunder against this foe from the high places of our commission to preach righteousness. Let us do it in season and out of season. For God and home and native land let us be as wise as serpents and as harmless as doves and as unwearying as apostles in waging antagonism to that evil that is as high as the sovereignty of man and as wide as the world.

J. M. BEARD, Chair'n.

MISSISSIPPI CONFERENCE.

Perhaps no question that confronts our church and people to-day is fraught with greater moment, and, at the same time, possessed with more perplexity than the temperance cause. It challenges the consideration of the most obtuse, inspirits the heart and determination of its most devoted friends, and taxes to the utmost capacity the genius and intrigue of its most obstinate foes. It agitates our family circles, pulpits and legislatures. Its foes would keep it out of the church, and its friends would keep it out of politics.

But the time has come when all lovers of peace and order must awake to a full realization of their responsibilities as respects this subject, and arise in the spirit of their Master and adopt such measures as the purest and profoundest wisdom may dictate for the universal extension and permanent establishment of this great cause. The achievements of the past and the indications of the present should inspire us with a strong hope of accomplishing such ends.

Intemperance is a multiform and multifarious evil that insinuates itself into our homes and communities in various ways, destroying domestic happiness, public peace and moral health; and it will not be repressed by a single effort only—hence self-protection impels us to positive and aggressive effort to extirpate this giant evil from our borders, and our obligations to humanity are commensurate with our opportunities in the contest. While much effective work has been done, yet a vast deal more remains to be accomplished to rid our country from the grasp of this hydra-monster, and we can not afford to relax our energies in pressing the conflict till we have reached the consummation for which we are toiling and praying.

Your committee is of the opinion that an educated public sentiment, combined with local option measures, earnestly stressed and vigorously pressed, are to be the instruments for the arrest and final overthrow of this giant of evils. And, recognizing the potency of the pulpit, we would recommend that our pastors preach to each of their congregations on the subject of temperance, at least, once during the next year.

We highly approve the effort made to secure the teaching in the public schools of the State of the subject of physiology with reference to the effects of alcohol and narcotics upon the human system. While we express sincere gratitude to God for what has been accomplished, let us pray for his presence and aid in the efforts of the future.

B. F. JONES, Chair'n.

SUNDAY-SCHOOLS.

LOUISIANA CONFERENCE.

We regret exceedingly that we have to report a lamentable decrease in nearly all items of Sunday-school statistics. We undertake no explanation of this decrease, but hope that the preachers will, during the next year, look after this matter, and that the work may be, at least, restored to its former prosperity. We have received as the proceeds of the Children's Day collection, $151 80; and as the present presiding elders may not be prepared to estimate the wants of their successors, we have not made the usual appropriations to the districts; but the presiding elders may obtain the amounts needed from the treasurer, Rev. L. A. Reed.

We are glad to be able to report that since the last General Conference arrangements have been made to greatly increase the efficiency of our Sunday-school work.

We have had before us specimens of our Sunday-school literature but, as these various periodicals have been noticed in full by the Committee on Church Publications, we need do nothing more than give our unqualified endorsement, as we have done in the years past.

We regret to learn from statements made by several brethren that there is still a tendency in some directions toward union schools.

While we preach and practice a broad catholicity, yet we are fully persuaded that if we—as a denomination—would accomplish the whole work to which God has assigned us in the world, we must, in our own way and according to our own plans, take care of the children and youth of our land, and the prime agency in that work is the Sunday-school.

We would again call attention to the fact, that the great object of all Sunday-school work is the conversion of the souls of the children and young people. In all our efforts this one thing ought to be emphasized, and our teachers and superintendents ought to be satisfied with nothing short of that result.

We are of opinion that if the Sunday-school libraries, on sale at our Publishing House, were more generally introduced, great good would be accomplished.

Many of the young people of the land are disposed to read; and if good books are not at hand, they will read such publications as tend only to mental imbecility and moral ruin.

We again offer a recommendation which we have before presented, and which we reiterate because of its importance to our own success as well as to the success of the cause in general. We allude to Sunday-school organization. This is contemplated in the provisions of the Discipline, which refer to District and Conference Sunday-school Conventions.

In our Conference it has been considered a foregone conclusion that all effort in that direction would prove a failure, and hence very little has been done. One great help to ourselves, in perfecting such organizations as we need, would be to enter heartily into the work of organizing the parishes and the State as auxiliary to the work of the International Sunday-school Convention.

In this way there might be aroused an interest and a zeal in all denominations that would more strongly outline itself upon our own work, and thus develop a strength of which we are now unconscious.

Besides, we would, in that way, be able to put ourselves on record in the annals of the Sunday-school work of the world, in a manner creditable to ourselves, as the Methodist Church in the great State of Louisiana.

Arrangements have been made to hold a State Convention in the city of New Orleans, commencing May 5 and closing May 7, 1891.

We urge our people to send delegates, and in the absence of any parish organizations, the presiding elders are requested to see that the Sunday-schools in their respective districts are represented, and they are requested to appoint the delegates.

J. M. BROWN, Chair'n.

MISSISSIPPI CONFERENCE.

The Board respectfully submits the following report:

There are 404 schools in our bounds, 2,251 officers and teachers and 17,302 scholars, which is an increase of 1,099. We are gratified to note this mark of prosperity in our work. But we are satisfied that there is no department of church work where increased work and zeal would show better results.

We urge our pastors and superintendents to be careful in the selection of the teachers to whom they commit the moulding of the moral and spiritual characters of the children of the church.

We are glad to report an increase in the collections also. The amount above that of last year is $407 59. The total amount raised for Sunday-schools is $4,003 51. There has been $881 22 collected for missions and $698 21 on Children's Day, both of which are in excess of last year's collections. The total amount collected by the Sunday-schools for all purposes is $6,993 16.

On Jan. 1, 1890, there were $423 in the hands of the treasurer of the Board. Of this amount, $195 96 has been expended in aiding needy Sunday-schools, which leaves of this amount $227 04, which amount, added to $693 46, collected this year, makes $930 50, which amount is now in the hands of the treasurer, Rev. B. F. Lewis.

The Board has adopted the following plan for the distribution of the fund in their hands:

1. The chairman, secretary and treasurer of the Board are constituted an Executive Committee to whom all applications for aid shall be made.

2. Applications shall be endorsed by presiding elder or preacher in charge, if not made by them.

3. Applications so endorsed shall contain satisfactory answers to questions asked on blank forms furnished for this purpose by our Publishing House.

4. No applications for aid shall be considered when the design is to purchase literature other than our own.

5. Blank forms of applications for aid will be furnished any who may desire them by the treasurer of our Board, Rev. B. F. Lewis.

J. T. NICHOLSON, Chair'n.

Mississippi Items.

Henry Ware, of Pass Christian, chairman of the State Prohibitionist party, has called a convention to meet at Jackson on Jan. 8, 1891.

The grand jury at Greenville must have been a working body, since it is said that at its recent session it investigated 123 cases, examined 325 witnesses, and returned 85 indictments, all in twelve days.

The jury of the circuit court in Greenville returned a verdict for $7,500 in favor of Mrs. Jake Hirsh against the L., N. O. and T. railroad for injuries which caused the death of her daughter two years ago at Leland.

A big fire in Water Valley recently consumed the machine, blacksmith and tin shops of the railroad company. One man lost his life. Loss estimated at between $25,000 and $40,000. One hundred hands were temporarily thrown out of employment.

The latest from Starkville: "There are no signs of hard times here to-day. Over 3,000 people on the streets, and merchants report better sales this year than last. We have all indications of a merry and prosperous Christmas."

The latest from Jackson: "The past few days have been the biggest Jackson ever experienced in a business way. New people and new trade have been here, attracted by the superior inducements offered by our great mercantile houses."

This is the latest from Port Gibson: "Notwithstanding hard times, the streets have been thronged with country people all the week; but a soaking rain last night prevented their return to-day. Business has been brisk, but not up to the average Christmas. Santa Claus remembered Port Gibson, but was not as lavish with his presents as usual."

The *Mississippian* says:

Jackson will soon have a sash and blind factory to eclipse anything in the State. Enochs Brothers are the progressive men behind the enterprise.

The same paper has this:

With the exception of the figure of Mr. Davis, to be placed in the interior, the Confederate monument is now complete. It is undeniably disappointing in size; but there can be no question that the design agreed upon has been faithfully and conscientiously executed by the builder, Mr. J. T. Whitehead, and the workmanship is well calculated to do him great credit.

Messrs. Yerger and Parsons, of Crystal Springs, have been in Jackson several days exhibiting their Balance Beam Spiral Spring Plow Hoe, for cutting corn and cotton. They claim that it will do the work of, at least, five hands. It passes directly across the cotton row, and dumps the dirt after making the cut in the water-furrow. Some of the best farmers of Copiah endorse it as an exceedingly useful, durable, and simple implement.—*Clarion-Ledger*.

Our colored friends have a good thing in Bolivar county. The *Clarion-Ledger* says:

Of the sixty-four office holders in Bolivar county, forty-one are negroes. Every constable in the county is a negro; thirteen justices of the peace are negroes; two members of the Board of Supervisors are negroes; the circuit clerk, treasurer, assessor, coroner and one representative are negroes; and one of the delegates to the Constitutional Convention was a negro, and the other a white Republican.

Louisiana Notes.

The American was, last week, feasting on "some very fine and luscious strawberries" grown in a Lake Charles garden. Verily, Louisiana is hard to beat.

The sugar-house on the Fusilier Plantation, near Franklin, was burned last week, together with 700 barrels of sugar. Loss, $60,000; insurance, $50,000.

The recommendations of Capt. J. H. Willard, of the United States Engineers, concerning the Houston Central and Arkansas railroad bridge over the Ouachita river, have been approved by the Secretary of War, and Capt. Willard has sent Capt. Ewens over to locate the bridge. It will be placed 800 feet below the railroad's approaches and will have the widest spring span on Western waters, the openings being 160 feet in the clear.

Lake Charles will soon have a new court-house, in which "impartial justice" will be meted out to all. Verily, Southwest Louisiana is constantly improving; and a beautiful and desirable country it is.

And Shreveport, too, will soon rejoice in a fine structure, where the "law's delays" will "drag its slow length along." The *Times* says:

During the past week the stone masons have been busily engaged preparing the ashlar for laying the stone work. As soon as this is completed the erection of the building will continue. A large quantity of pressed brick has been received to be used in the construction of this splendid edifice.

The sugar planters seem to have had a good year, if this report is true and the like result general. A dispatch from Thibodeaux says:

Five planters who have finished rolling have made 1,435 hogsheads of sugar, against 700 hogsheads made in 1889. One planter who made 90,000 pounds made in 1889 40,000 pounds.

Raising Money for Sunday-Schools.

MR. EDITOR: As the success of our Sunday-schools is good news to the readers of the ADVOCATE, I will tell you that Friendship Sunday-school, though in the country, is doing a good work. It has *not* gone into "winter-quarters" for a number of winters; but goes on through cold, as well as heat, from year to year. Our very efficient superintendent, J. A. Lewis, proposed a very unique method recently to secure funds for the purchase of the literature for the ensuing year. He told the young people that the old people had been buying the literature for a number of years, and now he thought the young folks should buy it. He suggested that they each pay something, and give the way the money had been made. There was nearly six dollars raised in this way. The following are the names of the contributors and amounts, with the methods of making the money:

Wm. Penn Foster, 20 cents, picking cotton; T. L. Black, 10 cents, picking cotton; Dixie Lewis, 20 cents, picking cotton; J. H. Woodard, 25 cents, picking cotton; Effie Baird, 20 cents, picking cotton; Maude McCool, 20 cents, selling eggs; Daisy Owen, 20 cents, picking cotton; Leslie Speed, 20 cents, picking cotton; T. C. Speed, 25 cents, making sorghum; R. F. Owen, 25 cents, picking cotton; Maude Speed, 15 cents, picking cotton; Allie Foster, 10 cents, picking cotton; Joe Foster, 10 cents, picking cotton; Jennie Wofford, 20 cents, picking cotton; Lexie Neel, 20 cents, picking cotton; Kavanaugh Neel, 20 cents, picking cotton; James Speed, 5 cents, plowing; Mittie Dorrough, 15 cents, picking cotton; Dollie Glenn, 10 cents, sewing; Jack Lewis, 20 cents, sweeping yards; Bascom Owen, 20 cents, picking cotton; Eliza Crocker, 20 cents, picking cotton; Thad. Dorrough, 5 cents, picking cotton; Even Lewis, 20 cents, picking up potatoes; Rosa Dorrough, 5 cents, picking cotton; Shelly Lewis, 20 cents, picking up potatoes; Jessie Crocker, 20 cents, picking cotton; Silas Lewis, 25 cents, selling books; Belle Foster, 10 cents, selling eggs; Eddy Foster, 10 cents, picking cotton; Florence Foster, 5 cents, picking cotton; Della Worrell, 15 cents, picking cotton; Bettie Lewis Foster, 5 cents, picking cotton; Nora Wofford, 10 cents, picking cotton; Isabella Foster, 5 cents, shelling corn; Effie Foster, 10 cents, picking cotton; Minnie Foster, 10 cents, picking cotton; Tom Fred Foster, 10 cents, picking cotton; Ella Foster, 20 cents, picking cotton, and good Sunday-school lessons; Miller Foster, 20 cents, picking cotton, and good Sunday-school lessons.

For the encouragement of our young folks, and also to others, I hope you will publish this list, and oblige, etc.,

WM. M. FOSTER.

Congress, Miss.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

AUNT DOROTHY. By Margaret J. Preston. A. D. F. Randolph and Company, New York. G. F. Wharton, 5 Carondelet street, New Orleans. Price, post-paid, sixty cents.

This is an old Virginia plantation story, and is told as only Mrs. Preston can tell such stories.

Among the most noteworthy productions of the year in the entire field of periodical literature has been the series of articles on "The Impregnable Rock of Holy Scripture," which Mr. Gladstone has written for *The Sunday-School Times*. The entire series, with important emendations and additions by their eminent author, is now issued in book form by a special arrangement with Mr. Gladstone by the publisher of *The Sunday-School Times*.

A word from Mr. Gladstone, on any subject that is of interest to him, is sure of a welcome from Americans generally. But when Mr. Gladstone writes concerning the Book of books, an added interest attaches to his words in the minds of all. Bible lovers will be grateful for the service he has rendered to the cause of truth, in this series of important papers in exhibit of the majestic grandeur of the "Impregnable Rock of Holy Scripture."

This book, issued November 21, contains over 350 pages (size, 7½x5½ inches). It is handsomely bound in cloth, gilt top, with portrait and facsimile letter of Mr. Gladstone. Price, $1. For sale by booksellers, or mailed, postpaid, by the publisher.

John D. Wattles, publisher, 1031 Walnut street, Philadelphia, Pa.

PERIODICALS.

—The January periodicals are, many of them, on hand, and contain a vast amount of interesting reading and valuable information. During the past week we have received the following:

POPULAR SCIENCE MONTHLY. D. Appleton and Company, New York. Price, $5.

The CHAUTAUQUAN. T. L. Flood, Meadville, Penn. Price, $2.

CASSELL'S FAMILY MAGAZINE. Cassell Publishing Company, New York. Price, $1 50.

The MAGAZINE OF ART. Cassell Publishing Company, New York. Price, $3 50.

ST. NICHOLAS. Century Co., N. Y. Price, $3.

The ARENA. Arena Publishing Company, Boston. Price, $5.

SCIENTIFIC AMERICAN, Architects' and Builders' Edition. Munn & Co., N. Y. Price, $2 50.

LADIES' HOME JOURNAL. Curtis Publishing Company, Philadelphia. Price, $1.

AT THE DOOR OF THE YEAR.

The corridors of time
Are full of doors—the portals of closed years;
We enter them no more, though bitter tears
Beat hard against them, and we hear the chime
Of lost dreams; dirge-like, in behind them ring
At Memory's opening.

But one door stands ajar—
The New Year's; while a golden chain of days
Holds it in sight. The eager foot delays
That presses to its threshold's mighty bar;
And fears that shrink, and hopes that shout aloud,
Around it wait and crowd.

It shuts back the unknown;
And dare we truly welcome one more year,
Who down the past a mocking laughter hear
From life aims like wandering breezes blown?
We whose large aspiration dimmed and shrank
Till the year's scroll was blank?

We panse beside the door.
Thy year, O God, how shall we enter in?
How shall we there see thy hidden treasures win?
Shall we return in bondage, as before,
When thou art near at hand, with infinite wealth,
Wisdom, and heavenly health?

The footsteps of a child
Sound close beside us. Listen! he will speak,
His birthday bells have hardly rung a week,
Yet he has trod the world's press undefiled.
"Come with me!" hear him through his smiling say,
"Behold, I am the way!"

Against the door his face
Shines as the sun, his touch is a command;
The years unfold before his baby hand!
The beauty of his presence fills all space.
"Enter through me," he saith, "nor wander more;"
For, "lo! I am the door."

And all doors openeth he.
The new-born Christ, the Lord of the New Year
The threshold of our locked hearts standeth near;
And while he gives us back love's rusted key,
Our future on its will his eyes has smiled,
Even as a little child.

—*Selected.*

"Somewhat against Thee."

The *Texas Advocate* has a three-column leader on the above subject, to all of which we give our endorsement. We give part of the article below. We have changed the names and figures of the last paragraph to suit our own territory.

It is a well-known fact that under its old management the *St. Louis Advocate* was kept pretty well occupied in a private way by "canvassing and drumming" the territory of other *Advocates*. Time and again did the writer, when in the pastorate, receive circulars from that quarter, with the proposition to get subscribers at $2, keep $1 and forward the other—and he always considered the proposition an insult to his loyalty to his own Conference organ. It will be remembered, also, how the proposition was pushed throughout the church to sell the *St. Louis Advocate* six months for 50 cents in order to get the proceedings of the General Conference, as if the other church organs were not as well qualified to report the General Conference as the *St. Louis*. Many were caught in that trap, and when the time expired the paper kept on going and it is still going, and the majority of those receiving the paper say they are only able to take one church paper. Not by superior merit, but by "underbidding rates," they are caught.

Now, we had hoped that under the new management the old methods would be replaced with more honest ones—in fact, Bro. Palmore told one of the publishers of this paper that the old methods would not be continued; but, alas! our sister seems to be set in her old ways, and her old ways control the new management. Apropos, when the editor of the *St. Louis* had been permitted by courtesy to present what he was pleased to call "the claims" of his paper to one of the largest Texas Conferences, he offered as a premium a silver communion service for sixteen subscribers, thus compelling us to make the same offer on better terms in order to compete with the invader in our own territory. What would Carter, Kirkland, Lafferty and others think of us were we to "canvass and drum" their territories with such "underbidding rates?" Thank God, we have never done it.

Is the *St. Louis Advocate* a Conference organ? If so, what Conference or Conferences is it the organ of? It might be inferred from the office department of the paper that it is the organ of the Missouri, Southwest Missouri, Little Rock and Texas Conferences, as it is hardly reasonable to suppose that these Conferences would be put in that department unless the paper did in some way represent them. But, in fact, it has no just claims whatever on the Little Rock and Texas Conferences. We are not objecting to Bros. Chappell and Chapman being on the editorial staff, nor do we object to their living in Texas and Arkansas. It might be an improvement if all the editors lived in Arkansas and Texas; but why so particular to publish their Conferences with their names in the directory of the paper? Is it not a tub to the whale? Is it not quasi-assumption of organship for these Conferences? Now, we might have remained innocent of this suspicion if we had not heard Dr. Palmore using this corresponding editorship business in procuring the "claims" of his paper. He told us at San Antonio that he had no particular man in view as yet, but that he intended to secure the services of a Texas man as corresponding editor. And why a Texas man? A tub to the whale. Why an Arkansas man? Another tub to another whale—unless, of course, the object was to confer the very high compliment upon the patronizing Conferences, if there be any, of having to go abroad to get suitable talent, and in that case Texas and Arkansas can furnish first-class material. But, in fact, Dr. Palmore informed one of the publishers of this paper that the *St. Louis Advocate* is not the organ of any Conference, nor of anything, but is entirely independent. If this be true, the Bishops have no right to appoint its editors. There is no law in the Discipline authorizing or allowing the Bishops to appoint the editors of such a paper. It, therefore, the *St. Louis Advocate* is not a Conference organ, Drs. McAnally and Palmore and J. W. Lorance are traveling preachers without legal appointment from the M. E. Church, South. If, on the other hand, it is a Conference organ, we think it would be advisable to give more time to the cultivation of its own "patch" and less time to its Cheap John missionary efforts.

Now, on the whole, it does seem to us that the methods of the *St Louis Advocate* to get subscribers are the Iago methods of getting money.

Again, this "canvassing and drumming" to spread over the whole church is not only ridiculous and absurd in the extreme, but brings that paper into direct competition and rivalry with our general organ; for after the particular organs, the general organ is the only paper with any legitimate claim in any Conference territory.

Is it not high time, therefore, that the church press rise up and denounce these "poaching," "pirating" "and underbidding-in-rates" methods of "canvassing and drumming" for increased circulation? Let the paper which persists in it be condemned, as it should be, by the fraternity of the church press.

In conclusion, to the people called Methodists in Mississippi and Louisiana: The NEW ORLEANS ADVOCATE is your paper. You can make out of it just what you want. With a church membership of 90,000 and an increase of 7,000 per year, you have the resources to make your paper all that can be desired in the way of a church paper. The time ought not to be far distant when the paper will be able to meet your desires in all respects. But, remember, you can only make your paper what it ought to be by sticking to it. You can not build up your own paper by running off after "premiums and two and four-bit" propositions to increase the circulation of invaders.

Burn the Pulpits.

Treat them just as the men who in Paul's day used curious arts; make a bonfire of them. They are dry enough to burn, doubtless, most of them. Of course it is a heroic treatment, but the times demand heroic measures. Bluff King Harry was right in his political and ecclesiastical philosophy, when he sold of the monks and the monasteries, that the only way to get rid of the rooks was to destroy the nests. The only way to get rid of pulpit essays is to get rid of the pulpit. Burn the desk upon which the minister leans, and he will straighten up. The pulpit has floated into the ministry many an incompetent, who has burdened the profession of the cleric by his weight, instead of buttressing it by his strength. Upon its easy cushions of green velvet the faculties have gone to sleep, which, in the presence of a congregation, ought to be most alert—human sympathy and moral courage. The advice which Warren gave his troops at Bunker Hill ought to be the motto of the seminary class-room—"Fire when you see the whites of their eyes, boys."

This curious combination of the barricade and sofa, common in our younger days in every chancel, is responsible for wrong homiletical themes, as well as bad homiletical style. Pastors will no longer worry their long-suffering congregations with tedious discussions of inextricable problems, when the people take away the dead-rest over which they have trained their heavy-bore guns. To be sure Milton introduces "thoughts more elevate" as among the charms of heaven, and tells us that the angels

"reasoned high
Of providence, foreknowledge, will and fate,
Fixed fate, free will, foreknowledge absolute;
And found no end, in wandering mazes lost."

But we may remember that these celestial beings were of the number who "sat apart upon a hill retired," and that was the right place in which to introduce such discussions. They will be relegated to the class-room and the heavenly hills, when our ministers need to keep the eye of the congregation and answer living demand in live discourse. In this revolt we should expect the reverend clergy to lead. Nothing can be much more trying to a minister, than to preach in a pulpit that does not fit him. It must be worse than David's misfit, when he attempted Saul's armor. Who of us can not remember the Bonnerges that stooped in the desk of his brother Paul, while he painfully fished up his pulpit thunder from a half illegible manuscript; while Paul himself, in the pulpit of Boanerges, peeped ludicrously from behind the overbuilt bastions, as a cautious soldier from a rifle pit? Years ago Mr. Gough used to tell, with great gusto, of the lecture committee who had built for him so incongruous a platform, that he vented his disgust upon the gentleman who was to introduce him, and was in turn surprised by the prayer of the lyceum president, who devoutly supplicated that the faults of the pulpit might not spoil the lecture. Some pulpits we have known were, in this respect, past praying for.

We hope this may meet the eye of some young student to whose future work it will give the right direction. Get outside of the box. Begin in the prayer meeting. Give the church or the class five minutes of well-digested thinking freely expressed in your common speech. Do not aim at great things, but aim at something. For the majority of men, Dr. Storrs is correct and Dr. Hall "off." Do not attempt to memorize the exact wording of your address. Let people call it "a talk" rather than "a sermon"; you will find that they will like it. Keep at it. Before you know it, it will be harder to read a manuscript than to speak without it. You will gain in force what you lose in elegance; and if your rhetoric be not so much admired, your courage and personal interest in your hearers will more than atone for that. Keep your platform, keep your lectern, but burn your pulpit; and the church, as well as yourself, will be the gainer.
—*Interior.*

Many people neglect a cold, thinking it will go as it came. Frequently with serious results, the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

Private Students for the Ministry.

[We commend to the careful perusal of our ministers the following short article on the above subject. We believe there is something valuable suggested by it. It appeared as an editorial in the *Mid-Continent*, of November 20.—EDITOR.]

There is much reflection in the minds of our people, owing to the lack of ministers and sparsity of candidates, upon the subject of ministerial education. After all, the old way of having a young man study privately with the pastor, meanwhile rendering him practical work among the poor and sick and otherwise, was not so bad. Noble preachers and practical workers were turned out in this way. They were some of the best ministers in the world. They did not know so much about many things, but they knew vastly more about some things. They were not so highly educated, but their ministry was popularly acceptable and blessed. It might not be a dangerous experiment now for some of our young men to be taken under the private training of successful pastors in city and in country. They would be fitted for mission work at least. They might lug away at their Bibles and text books; help the pastor look up references and illustrations for his sermons; learn how to prepare direct and practical discourses; watch the effect of sermons they had helped to frame; find out how to do parochial work, how to reach the poor, to pray with the sick, to comfort the stricken and to aid the needy. The best place to learn some kinds of toil is to get right down into the midst of it and elbow out its problems and not merely master the theories in the abstract.

The theological schools have their appropriate and lofty sphere, with which we have no disposition to interfere. They seem to be invaluable to the church. But ministers who will labor among the poor and the needy, where ministration most needs to be done, might find another mode of education more profitable than that of the seminaries. The plan pursued by the law student under some lawyer, and by the medical student in the physician's office, and by the apprentice or the learner in any business, may be a practical method for the student of theology. A good pastor's assistant might be sustained by the church to which the pastor ministers, might take a leading place in the Sabbath-school. Bible class and young people's meetings, and so prove a valuable helper in the church, while in the course of training. Meanwhile he might find out under this personal confidence, advice and direction of his pastor and in their converse and co-labor, many things he might go through all the seminaries and never discover until he should stumble on them in the course of his late experience. Let the Eli's have their Samuels.

Mrs. Jones hasn't a gray hair in her head and is over 50. She looks as young as her daughter. The secret of it is, that she uses only Hall's Hair Renewer.

The three hundred and ten convicts of Mississippi have been leased to various parties for one year. The sum realized by the State is $33,480. The *Clarion-Ledger* says:

The parties who lease not only feed, but clothe the convicts, and the State is at no expense whatever; and it will be a very hard matter to convince the people of Mississippi that the leasing system, as now conducted, should be abolished.

A Great Way to Make Money.

MR. EDITOR: The "help or the talents" plan of raising money for mission work was new to me, but our Mission Band each agreed to invest $3. Some always made wonderful investments, but I felt sure I could not even double my "talent." During the week while reading your paper, I concluded to buy a Plater. I sent $3 to W. H. Griffith & Co., Zanesville, Ohio, got a Plater and went to work plating spoons, knives, forks and jewelry, and in a month I had cleared $116.40, and done all the work after school; in three months I cleared $106. This is certainly a rare chance to make money with ease and rapidity.

MARY BRITTEN.

It is said that the public schools of Assumption parish will open, Jan. 1, for an eight months' term, the teachers receiving forty and thirty dollars per month, according to class.

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Vicksb'g Ex... 6:00 pm	Vicksb'g Ex... 8:00 am
B. Rouge Ac...10.35 am	B. Rouge Ac... 3:50 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:00 am	No. 4 F'st Ex...8:20 am
No. 5 F'st Ex...7:20 pm	No. 8 Coast....3:45 pm
No. 7 Coast.....9:05 am	No. 6 Lim. Ex..3:40 pm
Lim. Express,..4:10 pm	Fast mail.....8:00 pm

ILLINOIS CENTRAL.

No. 1 Passen'r. 10:30 pm	No. 2. Passen'r. 6:00 am
No. 3 Chic. and N. O. Lim....7:05 am	No. 4 St. Louis and Chic. Ex. 8:45 pm
No. 5 Acc'm....8:10 am	No. 6 Acc'm....5:00 pm
No. 41 Fast Mail. 9:10 am	No. 42 Fast Mail. 7:00 pm

TEXAS AND PACIFIC.

No. 52 California Express. 7:00 pm	No. 51 California Express. 8:00 am
B. Rouge, local. 10:25 am	B. Rouge, local. 3:50 pm

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No. 19 Califor. 7:30 am	No. 18 Local....7:45 am
No. 17 Local....7:35 pm	No. 20 Califor.. 4:15 pm

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No. 1, Lim'd .11:25 am	No. 2, Lim'd.....4:00 pm
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Christian Advocate.

Organ of the Louisiana, Mississippi and North Mississippi Conferences of the Methodist Episcopal Church, South.

Rev. C. W. CARTER, D. D., Editor.

THURSDAY, JAN. 1, 1891.

A HAPPY NEW YEAR to all the readers of the ADVOCATE! May God's providence crowd your lives with plenty! May Christ's grace ease your burdens and render every duty sweet! May the Spirit's presence fill your souls with precious peace!

Briefs.

When a preacher gets into his head that he is not appreciated in his Conference, he is coasting dangerously near the shores of ministerial failure. Especially is this true when he begins to give expression to his feelings. Nothing is more definitely settled than the fact that a preacher will be appreciated and rewarded according to his real worth. In truth, preachers are almost universally promoted as rapidly as they can bear it, and often young men are ruined by being put forward too soon. The itinerant spirit and the vows of ordination mean a great deal. When a Methodist preachor takes up an idea that he is too good for any work to which he may be sent, that fact itself is proof conclusive that he is not worthy to be an itinerant Methodist preachor.—*Alabama Advocate.*

Advices received at the State Department from Lima state that Peru has taken a lively interest in the construction of the American International Railway, which, starting from the United States, traverses Mexico, and will unite all the countries of Central and South America. In order to study the surveys of this line, Peru has sent as a delegate to the special committee, now in session in Washington, one of her most distinguished experts, M. L. Busk. All questions relative to this colossal enterprise will be examined by that commission, and there is no doubt that, with the earnest cooperation of the government of the United States, we shall, in a comparatively short time, have this great line of road in full operation.—*Exchange.*

There is something about Dr. Talmage and his work that looks queer to an ordinary mortal. No man has a greater audience than he. He is speaking, in a manner, to nearly the whole civilized world, and yet he does not seem to have operated very effectually upon his own church. What has he been doing all these years with that congregation that he can not raise enough money to rebuild his tabernacle? The dispatches state that a "contractor's lien for $76,645 has been filed against Talmage's new Brooklyn tabernacle." If an ordinary Methodist preacher should fail so signally, he would be removed as "inefficient," and another man appointed to do the work.

Statistics of the entire membership of our church, as reported for 1889, compiled by P. A. Peterson, D. D., and published in the Richmond *Advocate*: Georgia, 132,606; Texas, 126,804; Tennessee, 114,351; North Carolina, 111,630; Virginia, 108,341; Alabama, 88,702; Missouri, 82,933; Kentucky, 80,685; Mississippi, 72,203; Arkansas, 69,378; South Carolina, 67,694; West Virginia, 24,779; Louisiana, 23,269; Florida, 23,045; Maryland, 10,866; Indian Territory, 8,130; California, 7,591; Illinois, 6,361; Kansas, 2,803; Oregon, 1,569; Colorado, 1,138; Indiana, 1,104; District of Columbia, 772; New Mexico, 542; Montana, 456; Washington, 342; Nebraska 300; Arizona, 225; Idaho, 80. To which add Brazil Mission, 365; Central Mexican Mission, 1,650; China Mission, 348; Mexican Border Mission, 1,838; Bishops, 8; traveling preachers, 4,862. Grand total, 1,177,150.

1890—A Lesson.

How quickly the years come and go! Though they come so fast and pass so swift away, each brings its privileges and opportunities, and bears into the future the full record of our successes and failures. If we would take the trouble to count our failures that have gone on before to confront us in the great day, how we would bend under the burden of mortification and shame! Should we count the mercies of the past twelve months, we would fall in adoring gratitude before the throne of our gracious Father. It may be that we can number the successes of the year just gone on the fingers of our left hand, and what a cause for penitence and prayer is in that sad fact!

It may be that our blessings have been as numberless as the sand grains that girdle the sea, and what a theme for mighty rejoicing we have in that! Our joys may have been as evanescent as bubbles on the water and our sorrows as abiding as the "eternal stars," yet both have but compiotod the curriculum of God's discipline for our souls. Have we looked at them as such an agency? If not, then we have missed the greatest lesson of the past. The poet says,

"'Tis greatly wise to talk with our past hours;
And ask them what report they bore to heaven;
And how they might have borne more welcome news."

The great apostle has announced the fact that God's providence overrules everything for the good of those who love him. But the good intended must be appropriated and used in order to be of real service. God's purposes and intentions may be thwarted or tortured out of their appointed channels, and then the great lesson of life is not learned nor its benefits conserved. Privilege and opportunity, blessings and mercies, our own successes and failures, are only so many educational forces intended to make us wiser and stronger and better; but to reap the full benefit of such a course of instruction, we must place ourselves in the proper attitude. This is the great lesson, so to adjust ourselves to our relations that we may make everything an efficient minister in the matter of duty and gather in the blessings that throng upon obligation performed.

If we have been seeking this end outside of daily duty done, we have not only missed our aim, but we have "gained a positive loss." The time to grow strong and good and wise has been misspent, and our poverty of life to-day can be truly measured by the richness of the forces we have failed to use. But if we have used the time to the best advantage, and the privilege and opportunity in the wisest way, we feel to-day a newer, stronger, larger spiritual life. We have the best and truest of all joy, the joy of spiritual growth; our affections have grown younger and deeper, and we look out upon the year just beginning as another term of God's great school where he trains us for the skies. The lessons of 1890, having been thoroughly learned and their wisdom appropriated, have only sharpened our mental and spiritual appetites for his blessed teachings in 1891.

And, perhaps, we may learn more wisdom for the future from our failures than from our successes. The mortification resulting from failure may be very sharp and painful, but for that very reason its lessons strike deeper in the soul. The true man takes fresh hope from failure, and from that vantage-ground starts anew for success. For he looks upon

"To-day as yesterday returned; returned
Full-powered to cancel, expiate, raise, adorn,
And reinstate him on the rock of peace."

The same privileges and opportunities, mercies and blessings, the same blessed educational agencies are at work, and though we failed somewhat in 1890, thank God, we can make a complete success in 1891.

Responsibility and Reckoning.

The central fact of probation is our responsibility to God! If we believe that God is, and that we are his moral creatures, we are forced to believe that we are responsible to him for our actions. If, however, we smother our intuitions and reject revelation and adopt the philosophy of the materialist, which reduces mind to nervous action and blots a personal Creator from the universe, of course responsibility is gone and we take our places alongside the beasts which perish. If, however, we believe mind to be something else than "nervous modification become hereditary," we can never consider ourselves as beasts, or mere machines in the hands of irresistible fate. If we adopt pantheism, which converts everything into God, we will not care anything for a "day of reckoning," because from such a premise an inexorable logic rules it out of existence. If, however, we listen to the voice of revelation, we are sure that no person can become a "partaker of the divine nature" without being born into the kingdom through the agency of a personal Spirit.

God is a personal being, and he is our maker. Responsibility flows directly from this fact. The relation of Creator and creature creates law, and law creates responsibility. We are the creatures of God in a peculiar sense. God created us in his own image—that is, he made us moral beings. When God made us moral agents, that creative act developed moral law as related to us as creatures. Moral law is founded in the nature of moral intelligence and is coeval with it. Moral law and moral being are correlatives. The one can not exist without the other. If you destroy moral being, you destroy moral law. Hence those metaphysicians who have philosophized all the mind and soul out of man, and thus reduced him to mere matter, have consistently repudiated and discarded all moral law. The conclusion follows from the premise. If man is mere matter, no need exists for moral law as far as he is concerned. If he is a mere machine, that takes him out of the realm of moral being. It is the fashion now-a-days to talk a great deal about *natural laws;* but when we sift this wordy wisdom, we find out that all we really know about this perplexing subject is that natural law is simply the illustration of the operations of nature. And as there seems to be uniformity in the operations, we conclude that natural law is coeval with nature and a constituent of nature.

So moral law is coeval with moral nature and a constituent of moral nature. Paul, speaking of men in general, says, "The law is written on their hearts"—that is, it is an essential part of their nature. Now, there may always be room for doubt as to the extent of the reign of natural law, but there is always absolute certainty as to the meaning and domain of law in the moral realm. Man being a moral being, and moral law being a constituent of that being, the meaning is, he is always and everywhere responsible to God for all his actions.

This responsibility being established, another fearful fact comes into view—and that is, the appointment of a day of reckoning when man shall give the account of the stewardship which he holds under the moral law. If we are *not* responsible to God for our actions, there can be no reason for a day of reckoning, for there is nothing to make reckoning of. If we are responsible, then we can see all about us abundant reasons for such a day. All about us we see evils which can not be corrected, injustices which can not be rectified, relations out of which flows evil, and these relations can not be adjusted to the plainest principles of right, wrongs of the most flagrant character which no law can abate or punish. The very worst forms of vice stalk around with impudent front, trampling down good and flaunting defiance in the face of man and God. When we meditate on these things, we feel that if there is never to come a day of judgment when these evils shall be corrected, then justice is an illusive dream. We feel that if God is just, "if justice and righteousness are the habitations of his throne," then there must come a day in human history when simple justice will be meted out with impartial hand to every human being. The Scriptures teach that this feeling is correct, and, therefore, a day is coming when God will "judge the world in righteousness." Paul says, "So then every one of us shall give account of himself to God." Man being created in the image of God makes him responsible to God. Man being responsible to God renders it necessary that a time of reckoning shall come. Reader, are you ready?

Another Blow.

The liquor dealers who are trying to evade the law have received another blow. This time it comes from the Supreme Court of South Dakota. The dispatches have given the following *resume* of the case:

The Supreme Court of South Dakota has rendered a decision in the original package case of the State of South Dakota *vs.* George H. Chapman and Wm. Koller on a writ of error, the Supreme Court rendering a decision against the defendants. This was an action where the defendants were informed against in the county court of Lincoln county for keeping a common nuisance by selling intoxicating liquors as a beverage. The court holds that in order for the defendants to receive immunity under the decision of the Supreme Court of the United States in the case of Lusy *vs.* Hardin, commonly known as the original package case, they must show in the first place that they are foreign importers or agents of a foreign importer of beer or liquors, and as such agents received an importation of beer or liquor from another State or country, that they are as such importers or agents selling this, importing by the original unbroken package in which it was imported, that they are not making their house of business a tippling concern or rendezvous of persons, bringing it within the police power of the State to declare it a nuisance.

The court further holds that when bottles of beer each sealed up in a paper wrapper and closed and placed together in uncovered wooden boxes are marked to the address of the agent and shipped from one State to another, the wooden box and not the bottles constitute the original package within the meaning of the decision of the Supreme Court.

Thus "one by one" the props are being pulled from under the liquor sellers.

Carondelet's New Pastor.

Rev. William H. LaPrade, lately transferred from the North Georgia Conference to the Louisiana Conference, and appointed by Bishop Haygood to Carondelet Street Church, of New Orleans, is at his work and is winning golden opinions from his people. Having been selected by Bishop Haygood, soon after Bishop Keener had appointed Dr. Carradine to Centenary Church, in St. Louis, Bro. LaPrade came into this field at the earnest solicitations of two Bishops, both personal friends.

Bro. LaPrade is of Huguenot descent, a native of Apalachicola, Fla., and forty-one years of age. He was graduated from Emory College, Georgia, in 1872, in his twenty-second year, and joined the North Georgia Conference the following winter. His first charge was Edgewood station, near Atlanta, Ga. Afterward he served Cedartown, Rome, LaGrange district, Washington and Covington. From the last he removed to New Orleans.

His accomplished and eminently pious wife is a daughter of the late Rev. Luther M. Smith, D. D., who was president of Emory College and chancellor of the Southern University, at Greensboro, Ala., filling this last position at date of his death. Mrs. LaPrade is president of the Woman's Missionary Society of the North Georgia Conference, which is said to be the banner society of this organization in our connection.

District Conference Libraries.

Ministers, both itinerant and local, often need books required in the regular course for study and reference as per Discipline, which they have not means to purchase, or, if able to buy them, find transportation of a library costly. At the late session of the Mississippi Annual Conference it was apparent that our young ministers were struggling against many difficulties in pursuing the prescribed studies, one of which was want of the designated books. And Judge Mayers, of Brandon, advised that the following suggestion be presented in the NEW ORLEANS CHRISTIAN ADVOCATE. He offered to start the movement with a contribution of ten dollars and a selection of over one hundred suitable works from his own valuable library for the formation of a District Conference Library for the Brandon district. The plan for procuring and using such a library has been suggested as follows:

Let each district parsonage have a library-room added to it, if none suitable for this purpose now exists. The presiding elder to have exclusive selection of books for such a library, and direction of its use, aided by his wife, who should be paid for her services by small fees exacted from borrowers. The presiding elder at each Quarterly Conference might present this subject and obtain contributions of needed books or money for the establishment of the library, which effort, in a few years, would, in many districts, result in a library well supplied, not only with our standard books, but latest works by eminent authors treating biblical themes, and subscriptions to all the leading periodicals of the day, quarterlies, monthlies, etc., of both Europe and America. Here also could be gathered all the religious weeklies that had been received by the members of the church, which could be distributed among the poor of the district unable or unwilling to subscribe for our papers.

The books and periodicals of the "District Conference Library" to be loaned to members of the district on deposit of value of the book borrowed, which amount is to be returned when the book is handed back in as good condition as when received. The borrower to pay postage, if incurred, and a small annual fee for the service rendered.

Bro. Mellen, to whom this plan was mentioned, said: "But if we have no district parsonsonage?" Then, I reply, build one at once and have a library room provided in it.

A note just received from Judge A. G. Mayers says: "I saw our presiding elder, Bro. Johnston, and told him of the plan for the District Conference Library, and he most heartily approves of it." We would like to hear from others on this subject. Rev. F. D. Van Valkenburgh estimates the cost of a single set of books as prescribed, including reference books, etc., about $175. M.

Notes.

A good brother "hit the nail square" when he said, "My infernal laziness has prevented me." That is just it. Laziness is infernal—from below. It is the devil's first manacle.

A call has been made for a convention of those who favor the organization of the Prohibition party in this State, to meet in this city, Jan. 7, 1891. All who desire prohibition, pure politics, good government, etc., are invited to attend.

An elderly gentleman, who has traveled a good deal, suggests that it would be good Christian work if the presiding elders would endeavor to circulate the cook-book more extensively, and give occasional short talks on the uses and benefits of soap.

At the recent session of the Mississippi Conference the ADVOCATE promised *twenty-five dollars* toward the fund for sending two additional missionaries to the foreign field. If any of our readers desire to join us in raising that sum, let them send along their contributions, and their names will appear credited with the same.

The members of the German Mission Conference set an example of giving to missions worthy of the imitation of all. According to report in the *Texas Advocate*, they number 1,025 members, and they raised for foreign missions over $1,800. Suppose we would all do likewise, what then? Why, we would rejoice in the disbursement of over $2,000,000 missionary money!

The oldest inhabitants say they have never known so much sickness in this city, excepting in time of epidemics. The disease, la grippe, seems to be universally prevalent. Almost everybody is sneezing and coughing, and the number of deaths has been very great. The physicians say the disease is not bad in itself, but it develops in old people and in children diseases that are fatal.

Millsaps College has taken firm hold upon the conscience of Mississippi Methodism. The two Conferences are taking hold of the project with an earnestness that must insure success. The most delicate and the most important part of the project is yet to be settled, and that is, the location of the college. Let the Methodists of Mississippi offer special prayers that the Board of Trustees be granted special wisdom for that matter.

How will this do for luminosity? The *Appeal-Avalanche* has this "well-rounded period:"

The sublime and effulgent simplicity of his arguments possesses the potentiality of piercing the most unmitigated mental opacity; and, while he disconcerts the arrogant self-sufficiency of the unthinking, and irritates the wounds and sensitive and self-complacency of the stolid, the rufiling of these stagnant pools only purifies the waters.

Do you know a preacher whose sermons that will fit?

We give for the benefit of our pastors one of John Wesley's last exhortations to his preachers:

Press this upon them with your might; it can not be that the people should grow in grace unless they give themselves to reading. Press this upon them, and you will see the fruit of your labors.

We would emphasize this last exhortation of our founder. Let our pastors continue with unceasing effort to "press" upon our people this great matter.

A brother who is well versed in the history of Southern Methodism stated publicly, the other day, that *only one* man in our church has even given as much as one hundred thousand dollars for the cause of Christian education. This is a reproach to the liberality of our Christian men and women. There are many who possess millions of dollars, and we hesitate not to say that the obligation is upon them to give hundreds of thousands. Through the good hand of the Lord upon them they have accumulated this wealth, and the cause of God is crying for help, and they are withholding God's own money. Let all such read and ponder and pray over the first six verses of the fifth chapter of the epistle of St. James.

We failed to get the educational statistics of the Mississippi Conference. We know, however, that the Conference has several fine colleges for young ladies, besides its half interest in Centenary College of Louisiana. Among them we may name: East Mississippi Female College, located at Meridian, and presided over by C. W. Anderson, a layman of our church; Port Gibson Female College, at Port Gibson, directed by Miss Compton; Edward McGehee College for young ladies, at Woodville, of which H. W. Featherstun is president, and Whitworth College, at Brookhaven, which is under the management of L. T. Fitzhugh, an eminent layman. These schools, being located as they are, afford great facilities for the education of the Methodist girls of Mississippi, and are all worthy and qualified to do good work.

Personal and Otherwise.

Rev. Alfred E. Clay, pastor of Dryades Street Church, will commence afternoon lectures to the masses every Sunday at three o'clock, at the Dryades Street Church. Everybody is invited, but especially those not in the habit of attending church. Subject for next Sunday—"The Meaning of the Movement and the Message."

Will the secretaries of our three Conferences please furnish us with the apportionments of the various moneys to be collected during the coming year? These brethren will oblige us by sending them forward at once.

The Bro. Brown who transferred from North Mississippi to Louisiana is J. H. Brown. In our list of appointments we made him J. W. Brown. We make the correction because we don't want the transfer to destroy his identity.

Our young brother, J. G. Cammack, of the Mississippi Conference, was married to Miss Ethel Wilson, of Brandon, Miss., Dec. 23. We offer the happy pair our congratulations. Nobody needs a good wife more than a Methodist preacher.

Mrs. Emeline Bynum, a life-long member of the Methodist Church, died recently in this city. She bequeathed to the M. E. Church, South, for the use and benefit of the superannuated preachers, widows and orphans of deceased preachers of Louisiana all her landed estate in Grant parish, containing 2,700 acres. She made provision also for the education of one of Rev. Philo M. Goodwyn's sons and William Farquier, the grandson of Dr. J. B. Walker.

The Water Valley *Progress* has this personal:

The appointment of Rev. T. W. Dye as pastor of Wood Street Church gives general satisfaction. Mr. Dye is one of the ablest divines in this Conference, and will be given a hearty welcome to the Valley city.

This personal we clip from the Vicksburg *Herald:*

The Vicksburg friends of Rev. R. J. Jones, irrespective of denomination, have united to present him with an appropriate evidence of their esteem for him and their regret at his approaching departure from the city. The gift selected is a magnificent silver service, handsomely chased and otherwise decorated, and consisting of eight pieces—a large salver containing a coffee urn, two teapots, a cream jug, sugar bowl, spoonholder and slop bowl. The jug, bowl and spoonholder are gold-lined, but the artistic finish of the entire service would adorn any metal. During his four years' pastorate at the Crawford Street M. E. Church, Mr. Jones has won the high personal regard of all good people and will bear it with him wherever he goes. Not the less honored and esteemed is his amiable wife, to whom the beautiful gift will, doubtless, be especially gratifying. It is understood that the service will be a Christmas present.

The postoffice address of Rev. W. W. Hopper is Jackson, Miss.

Mr. Gladstone is eighty-one years of age, and has spent fifty-eight years in public life.

Georgia is the empire State as regards Methodism. She has in her territory 132,606 Methodists.

The address of Rev. J. W. Luter, treasurer Board of Missions, North Mississippi Conference, is Brooksville, Noxubee county, Miss.

Postal Card Reports.

—Rev. J. M. Henry, writing from Shreveport, La., says: "I am at my post; find an eager, hungry people and a number of willing helpers. I have high hopes of large success for Christ in this field this year. When men are ready, willing and waiting, what is to hinder? The divine loving kindness has prepared the feast. May we not enter and feast to fill and be satisfied? Pray that we may, and that our satisfaction be to do the Master's will."

—Rev. Wm. B. Hines writes: "I will furnish you with a few items from Vossburg circuit, Mississippi Conference, for 1890. The year has been one of the best in its history. We had a protracted meeting at each church—six, and two meetings at one church. There was a revival at each church, and much awakening among sinners and some conversions. Fifty-seven persons were added to the church on the work; 12 adults were baptized; 47 children baptized. We built one new handsome church and finished it and painted it throughout at a cost of $800. Preacher's and presiding elder's $670 reported paid in full. All the Conference collections paid in full, with excess in foreign missions, $20; $4 excess on Bishops' collections. Other collections over $500. Total, $2,215. This does not include woman's missionary work and collections. There are two flourishing Auxiliary Woman's Missionary Societies in good working condition on the work—Vosshurg and Pachuta. In our meetings we have had valuable aid from the following ministerial brethren: W. W. Hopper, at two meetings; E. F. Edgar, at one meeting, and Bros. J. P. Drake and Ware, at one or two meetings. We are thankful to these brethren for good service."

—Rev. J. T. Moody writes: "Kosciusko and Durant charge has given us a cordial reception and a donation of good and substantial tokens. Durant sent over a box of good things too numerous to mention. We thank the Lord and the donors, and take courage."

—Rev. W. H. Hill writes from Montgomery circuit, Louisiana Conference: "We arrived at Montgomery (our new field of labor), last Sunday morning, at three o'clock, and were met at the landing by Maj. H. V. McCain, who conducted us to his home, where we found Sister McCain waiting for us at this late hour of the night. We held services in the town the same day we arrived. It being Sunday, we did not move into the parsonage till next day. The good brethren had not forgotten to look out for our immediate needs, for we found in the parsonage everything necessary for the table. We would not forget to say Bro. and Sister Wynn know how to leave a parsonage when they move out, for we found everything neat and clean. We feel it will require great effort on our part and a continual supply of God's grace to enable us to follow Bro. Wynn successfully, for he is one of the best workers in our Conference. We have not been here long enough to get acquainted with many of the brethren, yet we are confident our lines have fallen in pleasant places. We hope in our next letter to report progress in the work of our Master."

—Rev. Wm. T. Beall writes: "Last Tuesday week, on my way to Conference, I met Bro. Hayes and wife in Jackson on their way to the same place; but Bro. Hayes was taken so ill that they returned to Terry to her relatives. Bro. Hayes took his bed immediately on arriving here, and has been quite sick ever since. This evening, on passing through Terry, I heard he was very ill, and went to see him, finding him suffering very much. He was taken with la grippe, which has developed into pleuritic pneumonia, with hepatic complication, and his physicians think him dangerously ill. While there is great danger of his physical frame succumbing to the dread malady, his spirit is rejoicing in God his Savior, and he feels that while for him to live has been Christ, to die will be gain; and the same gospel which he has so faithfully preached to others sustains him in this trying hour. I ask for him and his consecrated companion the prayers of the brethren to whom he is so well known, and with whom he has so long and faithfully labored."

[The dispatches of the thirtieth announce the death of Bro. Hayes. A good man has gone to his reward. We tender our sympathy to the bereaved.—EDITOR.]

No praise of ours can equal the sincere faith of those who know Johnson's Anodyne Liniment.

Financial.

Bank clearings and railroad earnings this month have been thus far in excess of the same period last year, but the aggregate of business is gradually shrinking all over the country. Merchants and manufacturers have for some time shown a tendency rather to reduce than increase their stocks of merchandise and raw material, which is attributed to the apprehensions of the closer money that may prevail at the opening of '91, owing to the yearly settlements that will then have to be made. It is, however, believed that the very conservative preparations that have gradually been made during the past six weeks have eliminated the principal elements of danger, and hence, when all things are considered, it seems reasonable to regard the financial and commercial condition of the country sound and strong enough to withstand any natural liquidation that may occur. Besides, as the supply of our exportable staples is large, and their values have reached a point that may in all probability stimulate such a foreign demand for them that foreign exchange will become easily negotiable, and thus would greatly improve the general financial and commercial situation.—*Times-Democrat.*

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cundurango. Endorsed by Archbishop Ryan, of Philadelphia; Bev. McNally, of St. Louis, and a host of prominent people.

For the Holidays, 1890-91.

On December 24, 25, 28, 31 and January 1 the Mississippi Valley Route (L., N. O. & T. railway) will sell round-trip tickets between all stations at a rate of one and one-third fare, final limit to be Jan. 3.

Excursion tickets to Louisville, Cincinnati and to all points on N. N. and M. V. company will be limited to return Jan. 5 Pullman buffet sleeping cars run between New Orleans, Memphis, Louisville and Cincinnati without change.

R. F. REYNOLDS,
As. Gen'l Pass. Agt., New Orleans, La.
E. W. HOW,
Traffic Manager.
P. R. ROGERS,
Gen'l Pass. Agent, Memphis, Tenn.

Holiday Excursions on the Queen and Crescent Route.

Christmas Excursion tickets will be sold by agents of the Queen and Crescent Route on December 20-25, inclusive, good for return until January 3. Also New Year's Excursion tickets will be sold on December 29, 30 and 31; also January 1, good for return until January at low excursion rates. Full information on application to the agents of the Queen and Crescent Route.

Thanks.

The business manager of the NEW ORLEANS CHRISTIAN ADVOCATE tenders his hearty thanks for the courteous and elegant hospitality of Mr. and Mrs. Chas. Trousdale, Monroe, La.; to Rev. E. P. Miller, pastor of the Baptist Church, Grenada, Miss., and his accomplished lady; also to Mrs. Hill, her charming daughter, Miss Kate, and her son, The Hon. Mr. Hill, mayor of Canton, Miss.

Important Notice.

The annual meeting of the Board of Church Extension of the M. E. Church, South, will be held at its office, 705 West Chestnut street, Louisville, Ky., on Wednesday, April 8, 1891. Our rules require that all applications for aid shall be on file in this office, at least, *thirty* days before that meeting; and to that rule we must rigidly adhere. Blanks for applications will be furnished by the undersigned, free of charge, to all who will ask for them.

No applications will be considered, nor any other business transacted, at the *anniversary* meeting, to be held in March at Little Rock, Ark.

DAVID MORTON, Cor. Sec.
Louisville, Ky., Dec. 26, 1890.

Conference Endowment Fund.

Will all the parties whose notes are due on Dec. 1, 1890, and Jan. 1, 1891, please remit to me by money order on Jackson, Miss., as I am authorized by the Board of Trustees to collect all of the notes due this endowment fund for our old preachers. My postoffice is Jackson, Miss. W. W. HOPPER.

Notices.

As many of the pastors of the Jackson district as can do so are requested to attend the meeting of the district stewards, at Jackson, Jan. 14, 1891. Would be glad to have them all attend.

D. A. LITTLE.

Dec. 23, 1890.

Subscribers to the special missionary collection at Louisiana Annual Conference will please forward the amounts to me at 112 Camp street.

C. B. CARTER, Treas.

Sound advice. If you have a bad cold, invest 25 cents in Dr. Bull's Cough Syrup.

Notice as to Changes.

Subscribers whose postoffice is changed will confer a favor if they will advise the business manager as to where their paper is *changed from*, as well as to their postoffice *changed to*, as early as possible, in order that our mail lists for 1891 may be correct.

$100 REWARD, $100.

The readers of the *Advocate* will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

Wise Advice.

The man who is wise enough to give advice is not to be found at every corner. In religious things this is especially the case. How often ministers give bad advice to those seeking light on religious matters! When men come with doubts, how often they are referred to the hooks of other men! In this most important matter, the following from the *New York Christian Advocate* shows the true way:

Recently an artist of Jewish descent, in Berlin, began to read the New Testament in order to find subjects for pictures. As he proceeded he became entranced with the moral beauty of the character of Christ; his mind at last yielding to the conviction that Jesus was the Son of God, he became a Christian. Human agency is usually employed in leading men to Christ, but not always. Many have been turned from darkness to light by reading the New Testament without note or comment, and without a human teacher. When the Rev. John Collins first met John McLean, afterward Chief-Justice of the Supreme Court of the United States, he found him a skeptic. Mr. Collins proposed to him that he should read the Bible ten minutes every day for eight weeks. The proposition was accepted, and when the itinerant returned to that appointment at the expiration of eight weeks he found Mr. McLean seeking the pardon of his sins through Christ. Ministers have sometimes made a great blunder in directing unbelievers to read theological works, but in counseling them to read the Bible no one ever yet made a mistake.

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

Clearing-House Statement.

The following table, compiled from dispatches from the clearing-houses of the cities named, shows the gross exchanges for last week, rates per cent. of increase or decrease, as against the similar amounts for the corresponding week in 1889:

New York	$485,521,337	Decrease	19.9
Boston	58,398,156	Decrease	14.9
Chicago	66,003,000	Increase	10.7
Philadelphia	56,120,037	Decrease	9.4
St. Louis	17,908,535	Increase	10.2
Pittsburg	10,502,074	Decrease	16.4
San Francisco	13,867,887	Increase	4.2
Baltimore	10,263,980	Decrease	15.1
Cincinnati	9,570,650	Decrease	2.8
New Orleans	13,036,867	Increase	9.4
Kansas City	7,479,045	Decrease	3.3
Milwaukee	7,138,000	Increase	45.2
Buffalo	6,474,826	Increase	68.8
Galveston	7,431,396	Increase	408.8
Minneapolis	5,715,898	Increase	28.0
Providence	4,898,005	Decrease	4.4
Louisville	5,572,478	Increase	5.0
Detroit	4,851,783	Increase	15.8
Cleveland	4,761,057	Increase	11.9
Omaha	3,488,891	Decrease	10.8
Denver	3,475,971	Increase	3.4
St. Paul	3,305,811	Decrease	3.0
Columbus	2,485,400	Decrease	7.0
Memphis	2,937,897	Decrease	4.2
Richmond	1,642,802	Decrease	8.1
Dallas	1,216,077	Increase	110.9
Duluth	1,678,811	Increase	8.6
Indianapolis	3,293,478	Increase	116.8
Portland, Or.	1,595,107	Decrease	1.4
Fort Worth	1,350,435	Decrease	5.1
Washington	1,325,490	Increase	5.0
Hartford	1,567,896	Increase	0.3
Peoria	1,551,582	Increase	18.4
Portland, Me.	1,003,799	Increase	2.0
Norfolk	1,584,052	Decrease	3.4
Worcester	966,668	Decrease	0.8
New Haven	1,046,478	Increase	0.6
Springfield	987,872	Increase	2.8
Sioux City	773,802	Increase	26.6
Tacoma	827,845	Increase	33.2
Seattle	1,030,441	Increase	46.6
Wichita	408,542	Decrease	19.4
Lowell	560,770	Decrease	18.5
Wilmington	747,608	Increase	14.0
Birmingham	528,127	Decrease	26.5
Grand Rapids	628,479	Increase	7.2
Los Angeles	601,718	Increase	7.8
Des Moines	528,086	Increase	14.5
Chattanooga	415,500	Increase	14.5
New Bedford	321,740	Decrease	24.6
Topeka	359,393	Decrease	7.7
Lexington, Ky	421,854	Increase	7.7
Montreal	7,873,924	Increase	14.3
*Salt Lake City	1,724,611		
Total	$ 858,590,273	Decrease	11.9
Outside New York	373,068,936	Increase	1.2

*Not included in totals; no clearing-house at this time last year.

Literary Notes.

The late Frances Ridley Havergal was without doubt the most popular devotional writer of this century. Her works have been translated into almost every European tongue, but it remained for the United States alone to issue this talented lady's work without permission or remuneration. At this late day a new edition is being issued by Fleming H. Revell, publisher of New York and Chicago, in which the heirs of Miss Havergal are interested and on which they will receive royalty.

It seems strange that Matthew Henry's commentaries, with all their popularity during the more than seven-score years they have been published, have never been issued in this country in any other style than the cumbrous tomes with which Bible students are so familiar. The new edition in six volumes recently published by Fleming H. Revell is a most successful attempt to put this much prized commentary into easily handled volumes. A not less striking feature is the fact that this has not been done by a reprint in small type; on the contrary, the type is larger than in any former edition.

The second instalment of the "Talleyrand Memoirs," in *The Century*, for February, will deal almost entirely with Talleyrand's relations with Napoleon Bonaparte, and will include a number of highly interesting anecdotes of Napoleon; namely, the scene when they first met; Napoleon's snubbing of a foreign minister; his strange attack of epilepsy, etc. Talleyrand does not hesitate to tell how he thwarted Napoleon even while he pretended to be serving him. He describes his plotting with Napoleon early in the latter's career, another his plotting against him. This instalment will also give Talleyrand's reason for his rupture with Bonaparte.

Business Notices.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

LA GRIPPE!

LA GRIPPE!

Last year, when La Grippe was so prevalent all over this country, Dr. King's Royal Germetuer proved to be a certain cure, as hundreds then testified. Many of such testimonials, from the best people of this country, were then published.

The disease has again broken out. Nearly half the people in New Orleans are affected with it to a greater or less degree, and Royal Germetuer has again proven to be a specific in every case that has tried it. Many in this city certify to this.

Read the following statement from a gentleman widely known and highly respected in this city:

"NEW ORLEANS, Dec. 6, 1890.

"I have been using Dr. King's Royal Germetuer in my family for La Grippe, and find it to be a SPECIFIC FOR THIS PREVAILING EPIDEMIC. I cheerfully and heartily recommend it for that purpose. M. C. FOLE,
"Pastor First Baptist Church,
"Residence, 133 Third Street."

Direction for using: One teaspoonful in half glass warm water, sweetened if preferred, every hour for twelve hours; then every three hours until cured. Keep bowels open with Dr. King's Royal Germetuer Pills.

This treatment is pleasant, safe and sure, and will cure La Grippe in twenty-four hours. A dose before and after each meal and at bed time is a most a certain preventive, and the best tonic known to medical science.

Sold by all druggists.

Finlay and Brunswig, and I. L. Lyons and Co., wholesale agents, New Orleans.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL.
LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.
E. L. WALSTON.

Price: 50 cts. and $ a Bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

DONALD KENNEDY
Of Roxbury, Mass., says

I have kept a Scrap Book for a good many years of letters received from patients; some are long, too long to publish; some are short, short and good. Rainy days I sit down and read them and have learned a good deal about the human body from some poor, sickly woman or overstrained man. Here is one of them. I call it a good letter:

TRENTON, TEXAS, Sept. 28, 1886.

"To Kennedy of the Medical Discovery, Roxbury, Mass. I am so proud of my recovery as to express my feelings in thanks to you. The RHEUMATISM has made me four-legged for six years. At last I have traded off two of them to Bell—Druggist—for four bottles of Kennedy's Discovery. I am yours, gratefully and unsolicited, J. B. IVY."

SHORTHAND
—AND—
TYPE-WRITING TAUGHT.

Lady teacher in either branch when desired. All kinds of Shorthand or Type-writing Work Solicited.

WALTER DUNSTAN'S
PHONETIC SHORTHAND and TYPE-WRITING INSTITUTE,
234 St. Charles Street, near Lee Circle
NEW ORLEANS, LA.

Instruction by mail.

Mansfield Female College
Conservatory of Music and Art.
MANSFIELD, LA.

One of the most popular and flourishing institutions of the South. The Sixty-seventh Session opens September 10, 1890, and the Spring Term begins January 28, 1891, with an able and experienced faculty. Curriculum comprehensive, instruction thorough. Advantages in Music unsurpassed, as in the best conservatories. The pianos are new and of the best make. The Technicon and the Techniphone are used to facilitate the work in the music department, placing this department beyond competition. Departments of Fine Arts and Industrial Arts under specialists.

The location is unsurpassed for beauty and attractiveness, and the school is celebrated for the remarkable record for good health maintained. The climate is the best in which to educate, and the place is the safest for girls. The main building is of brick, massive and commodious, with a large and well-shaded campus. Rooms large, well furnished, warmed and ventilated. Ample provision for the table of the best the market affords. All necessary comfort secured. Expenses very low and the school very economical. A new building with a large audience hall is in contemplation, and extensive improvements are in progress to make this the grandest institution in the State.

For catalogue and particulars address
A. D. M'VOY, A. M., Pres.

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Our Young People.

One Little Finger.

FOR THE CHILDREN.

Dear Children: I give you with this letter a very interesting story of how one little finger saved a great country from destruction. When you read it I want you to remember that the little pennies you raise to aid the preaching of the gospel, and the saving of souls, in your own country help to save it from the *flood of sin* that would sweep over it, if some one did not try to stop it—a flood that would ruin *your* country far worse than the sea would have ruined the country of the "brave little Dutch boy," who with one tiny finger saved so many of his countrymen, by being true enough and brave enough to "do what he could."

LUCINDA B. HELM.

A BRAVE LITTLE DUTCH BOY.

The country of Holland, in Europe, is almost surrounded by the sea. To be sure, there is nothing strange in that, for all islands are entirely surrounded by sea. But Holland is a low country, and if the people had not built high banks to keep the water off, whenever there was a storm or a very high tide, it would wash right over the whole land, and sweep away all the houses and drown the people. The Holland folks built the banks many years ago. They are called dykes. They are not only high but so thick through, there is room for a broad street on top. Trees are planted along these streets, and it is a pleasant and airy place to walk. Men are chosen whose business is to watch these dykes, and see that the water, which is always trying to break through, never does. It is necessary to be very watchful, for if there comes a break ever so small, it must be stopped at once, or it will grow bigger and bigger, and it would take but a few hours to bring on a dreadful flood.

And even the smallest Dutch child knows the danger of being careless about the dykes. One evening a little boy in the city of Haarlem, was on his way home. He walked fast, for it was getting late. It was a quiet part of the city, and there was no one but himself on the street. Everything was quiet, so quiet that presently he heard a soft gurgling sound like that of running water. Ah, Hans knew in a moment what that meant. It meant that somewhere the sea had made a little road through the dykes. He stopped and looked carefully and eagerly, and very soon he found it—a tiny stream that rippled and ran as though it meant not the least bit of harm to anybody or to anything.

But Hans knew better than that, and the first thing he did was to look about for something to stop it. He could find nothing. What should he do? Should he run into the city and call a watchman? But before he could get one, the little stream might become a great river. He looked up and down the empty street. "Well, there's one thing I can do," said Hans to himself, and he went up to the great dyke and put one of his fingers into the hole. It just filled it. "Isn't that lucky?" thought Hans. "And now I'll stay here till somebody comes." And he did.

The twilight passed, and the night came on; the stars shone out one after another; by-and-by the moon came up in the east; very slowly the hours went by; it seemed to little Hans that never had there been so long a night. Once he saw a man walking along the dyke, but too far off for his voice to reach him. He grew tired and cold, but he did not give up. He thought of the stories he had heard of the damage done by the floods in times past, when the dykes had given away. He thought of the little brothers and sister at home, and of other happy homes that might be swept away, should he leave his post. And so he bravely staid by, though it seemed to him sometimes that he should drop down, he was so tired. Every once in awhile he could call out, and early in the morning a watchman heard him and hastened to the spot. And it was not long, you may be sure, before others came, and the little break stopped, and Hans was carried to his home.

The Dutch are a brave people, and have fought many battles in the past to save their country from its enemies. But among them all there was never a braver hero than this little boy, who through the long hours of that lonely night saved the great city from the sea.—Pamela McArthur Cole, in *Our Little Men and Women.*

MR. EDITOR: Once more, after a long absence, I will write to your valuable paper. I enjoy the children's department very much. Marion H., I don't blame you for loving Bro. Roberts and wanting him back, for none could help loving him that knew him. Dr. J. H. Whitington is our preacher this year, and I love him very much. We have a very nice Sabbath-school about three miles from here. Mr. W. P. Wright is our superintendent. We all like him very much. I do wish some of you little cousins could see my little baby sister. She is just as sweet as she can be. She has cunning little blue eyes and pretty rosy cheeks, and her name is Sallie May. Some of the cousins talk of their pets. I have none except little Sissie, and if I did, I would not have time to play with them. I help mama with her household duties, and my spare moments I spend playing with Sissie. My sister Della is teaching school about three miles from here, and has twenty-five pupils. Will close next week for Christmas.

Sincerely, your little friend,

YULA POWERS.

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Salvation Oil, the great pain-eradicator, is a first-class liniment. Keep it handy. 25 cents.

MR. EDITOR: As I was admitted in the young folks' department once before, I will try and see if I can gain the same success this time. I enjoy reading the young folks' letters very much. I also like to read Dr. Carradine's letters. I think them very interesting. Bro. Williams is our pastor, and I guess he is at Conference now. We all like him very much, and hope he will be sent back to us. Sister Lucy is going to school at the State Normal at Natchitoches, and is acquainted with your daughter (Miss Carter). Our little baby sister is one year old to-day, and weighs thirteen and a half pounds. Don't you think she is very small for her age? I have been going to school at Myrtle Grove all the fall. I will close by asking a question, Where is the word "money" first found in the Bible? Now, Mr. Editor, please publish my letter. Wishing the dear old ADVOCATE much success, I remain,

Your unknown friend,

CLARA LEE HAMMETT.

Campt', La.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policyholders.

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Scientific.

Asbestos and Its Uses.

"Here is a towel that is never washed, and yet is always kept clean," said a chemist to a Washington *Star* reporter, handing to him, at the same time, what appeared to the eye and touch to be nothing more nor less than an ordinary piece of coarse cotton towelling. "What sort of laundry do you send it to?" was the natural query. "This kind," replied the man of science, going over to the corner of his laboratory, and stuffing the towel into a small stove that was burning brightly for chemical purposes. "I understand," said the visitor. "You never use such a towel more than once." "You are very much mistaken there," responded the chemist. "I use such towels almost forever, and they almost never wear out." With that, he lifted off the lid of the stove again and took out the towel with the tongs, dipping it in cold water and then handing it once more to the newspaper man. "Why," exclaimed the latter, "it is not even injured. What is it made of?" "It is made of rock," answered the chemist; "but a very peculiar kind of rock—so peculiar, indeed, that the ancients supposed the stuff of which this towel is woven to be of a vegetable nature. They used to wrap bodies that were to be burned in clothes of the same flax-like substance, in order to keep the ashes from being lost amongst the charred wood of the funeral pyre." "But what is it called?" "You have often heard of it under the name of 'asbestos,' though a very few people apparently have any notion as to what it really is. Enormous deposits of it exist in Canada and elsewhere. It is a form of very hard rock, called hornblende, and is found in strata of a fibrous consistency, readily divisible into silky strands resembling flax. This likeness has given it the name of 'earth-flax.' You can see for yourself from this towel how much it looks like a vegetable fabric when woven. An asbestos towel may be used for pretty nearly the same purposes as an ordinary towel, and when it is dirty all you have to do is to throw it into the fire and rake it out after a little while perfectly clean." "Is asbestos used for any other purposes in these days?" "O, yes. It is employed for roofing material, boiler felting, paper stock and in the mixing of fireproof paints for stage scenery. Also clothes for firemen and gloves to handle red-hot iron with, are made of it. Sometimes the mineral is found in thin sheets of interlaced fibres, known as 'mountain leather.' Elsewhere it is not infrequently procured in thick sheets, and it that condition is called 'mountain cork.'"

MANUAL TRAINING AND THE BRAIN.—In the discussion of Dr. Edward C. Kirk's paper on the Manual-training Idea as a Factor in Dental Education, in Philadelphia, Dr. J. L. Eisenbrey said that "the benefit to be derived from physical training means more than hand skill; it means the training of the brain man, the mental man; while you may show the effect of manual training in physical work, the result upon the brain does not come up till later on, lying back until the time calls for it; and you find that the men who occupy a conspicuous place, the young men in our profession, are the men who have had that training. To lay the foundation of a broad and complete education you need physical training, whether you get it in the city or country. I think that the country training is the best, from the simple fact that all over the whole land we find the places of trust in our banking institutions, the head places of our mechanical departments, and even in our schools of learning, filled by men who have been imported from the country, from the farm; who have handled the axe and the plow and the grubbing-hoe, who laid open the ditches and made of the swamps fruitful pastures. Physical training develops a good condition of physical health, and that means a healthful condition of the brain man; and, while it is a little slower, there comes a time when this healthful physical condition is shown in mental strength."—*Popular Science.*

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Household.

A Rising Question.

BY KATE UPSON CLARK.

"How do you ever get your boys up in the morning, Mrs. Berry?" asked one mother of another. "We ring bells, and call and call, and at last their father has to go upstairs, and fairly drag them out of bed."

"At what time do they retire?" inquired her friend in return.

"Oh—not late. It doesn't seem to make much difference when they go to bed. They hate to get up just the same when they go early as when they go late. They are always in bed before the rest of us start, and none of us sit up later than eleven."

"But your eldest boy is only fourteen. Doesn't he go to bed before ten?"

"Oh, yes, generally. But they do hate to start, and it is apt to be later than we intended when they are fairly in bed."

It was plainly to be seen that the reason why those boys disliked to rise in the morning was because they went to bed too late at night; but the mother did not half believe it, and she could scarcely credit Mrs. Berry's statement that it was with difficulty her three boys—who were a trifle older, respectively, than her friend's—could be kept up till their retiring hour, which was seldom later than half-past eight for the very eldest.

"What! that great boy, six feet tall, going to bed at half-past eight!" exclaimed Mrs. Berry's friend. "How absurd!"

"It is on account of his rapid growth that he needs sleep," said Mrs. Berry, warmly. "His system must have been severely taxed by it, and we are trying to keep him from undue study or strains of any kind."

In her secret soul Mrs. Berry's friend thought that those boys were in a fair way to be ruined by such a hyper-careful mother; but as she knew that they were all bright scholars, and noted for their proficiency in athletic sports, she could not "put her finger," as the saying is, upon any especially bad results of Mrs. Berry's training. If mothers would only realize that care and thought are needed when children are well—every hour—there would be much less need of care and thought for sick ones. "In time of peace, prepare for war."

If healthy boys are kept properly busy all day, they should be tired enough to be willing to go to bed. Plenty of fresh air and exercise, and a generous, wholesome diet, should make boys sleepy at a regular time, and that early, every evening. A great deal, however, will depend upon the training to which they have been accustomed from infancy.

When a healthy baby is about a year old it is mature enough to go to sleep by itself, at about six o'clock, and to sleep all night. On no account should the rule of putting it to bed at a regular hour, and alone, be broken. It should be warm, well-fed, comfortable, and then, by a week's time, it will learn to go to sleep when laid in its usual nest. At six or seven years of age a child who has been brought up from babyhood to go to bed regularly will retire, after a light, plain supper, at seven or half-past, according to the season of the year, without wishing to sit up late. As he grows older, his bed-time should be judiciously advanced, but at sixteen a boy, who has to rise at six or half-past, should not sit up later than nine, and not so late as that if he is growing fast. If possible, have each boy sleep alone; at any rate, be sure that a current of fresh air runs through their rooms, and that the bed clothing is adjusted to the temperature. Too many coverlets have often made a boy toss all night, and waken unrefreshed in the morning. Lack of sound sleep during the night is a prolific cause of unwillingness to get up in the morning.

See that your boy knows how to make his bed neatly. In emergencies in a family, and even as a regular duty where there is insufficient service, it is most convenient that he should know how to perform this work, and it may some time be of the greatest use to him. There is nothing in the act which is derogatory to a boy's dignity. It is not advisable to provide delicate decorations for a boy's room, especially if two or three boys share the same apartment. A few pillow (or other) fights, which will sometimes occur even in the best regulated families, will soon ruin fanciful furnishings; but the room should be neat, and should be kept so.

Boys should not habitually eat dinner at night before the age of twelve, and even then not later than six o'clock. It is most imprudent to allow children to go to bed within two hours after their dinner. If possible, have all their studying out of the way before dark. The pitiful stories which are told of boys who study up to their retiring hour, and then talk, and even walk about, in the night, are heart-sickening. Pleasant games and entertaining books (read aloud in the family circle, if possible) should fill the hours between the last meal of the day and bedtime.

Boys brought up in this way will be ready to get up in the morning, and they will develop into men who will not acquire readily the horrible prevailing insomnia. Each night should be to everybody like that peaceful one, so beautifully described by the poet when he personified the night as the fairy mother, who

—"pil'd down one long stream of sighing wind,
And in her bosom bore the baby, Sleep."

—*Congregationalist.*

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Scott's Emulsion *is a perfect Emulsion; it is a wonderful Flesh Producer. It is the Best Remedy* for **CONSUMPTION, Scrofula, Bronchitis, Wasting Diseases, Chronic Coughs and Colds.**

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Marriages.

FLINT—LEONARD.—At the residence of the bride's father, Dec. 17, 1890, by Rev. A. W. Langley, Mr. J. H. Flint and Miss M. L. Leonard, all of Attala county, Miss.

JONES—MORGAN.—At the residence of the bride's father, Mr. H. W. Morgan, Girard, La., Dec. 17, by Rev. C. T. Munholland, Mr. Thos. Jones, Jr., to Miss Lou Morgan.

RUSSELL—SCHULTZ.—In Monroe, La., at 7:30 o'clock, Dec. 17, by Rev. C. T. Munholland, Mr. D. T. Russell to Miss Wilhelmina Schultz, all of Monroe, La.

PARKER—McWILLIAMS
BYRD—McWILLIAMS } At the residence of the bride's parents, Daleville, Miss., Dec. 17, 1890, by Rev. Hal T. Cunningham, of the West Texas Conference, two couples with the same ceremony: Mr. Will A. Parker, of Meridian, to Miss Anna McWilliams, and Jas. R. Byrd, Esq., of Newton, Miss., to Miss Claudia McWilliams.

STEVENS—McWILLIAMS.—At the residence of the bride's parents, in Kemper county, Miss., near Daleville, Dec. 17, 1890, by Rev. Hal T. Cunningham, of the West Texas Conference, Henry Stevens, Esq., of Magnolia, Ark., to Miss Laura E. McWilliams.

BOWLIN—BLOSINGAME.—At the residence of the bride's father, Dec. 17, 1890, at 2:30 P. M., by Rev. F. P. Spencer, Mr. H. L. Bowlin and Miss Lucy B. Blosingame.

HOLLINSHEAD—CAPPEL.—In the Methodist Church, at Evergreen, La., Dec. 17, 1890, by Rev. J. I. Holtpaulr, J. A. Hollinshead, M. D., and Miss Florence H. Cappel.

ELLIS—KENT.—At the residence of the bride's father, Hon. Amos Kent, near Kentwood, La., Dec. 17, 1890, by Rev. F. M. Keen, Dr. John Hamilton Ellis to Miss Maime M. Kent.

ATKINS—POOL.—At the residence of the bride's father, G. A. F. Pool, Esq., Bossier parish, La., Dec. 17, 1890, by Rev. Lewis A. Reed, Dr. H. E. Atkins to Miss Gracie W. Pool.

THOMPSON—McCAIN.—In the Methodist Church, Montgomery, La., Dec. 18, 1890, by Rev. J. F. Wyon, Mr. L. L. Thompson, of Grant parish, to Miss Zula McCain, daughter of Hon. J. M. McCain, of Winn parish, La.

COOMBS—HART.—At the residence of the bride's father, Plaquemine, La., Dec. 10, 1890, by Dr. J. M. Beard, Rev. C. S. Coombs and Miss Addie Hart, all of Plaquemine.

HACKETT—McSHANE.—At the Presbyterian parsonage, Dec. 10, 1890, by Rev. J. Y. Allison, Mr Harney J. Hackett and Miss Susie McShane.

BABIN—RUSH.—At the residence of Mr. and Mrs. J. H. Robertson, in Baton Rouge, La., Dec. 17, 1890, by Rev. J. A. Parker, Mr. Oliver Babin, of Baton Rouge, and Miss Mary J. Rush, of Woodville, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

THOMPSON—In Baton Rouge parish, at the home of her son-in-law, Mr. T. A. Womack, Mrs. CINDERELLA C. THOMPSON, wife of the late D. W. Thompson, and daughter of Nathaniel and Mrs. M. Amaker, of St. Helena parish, La.

Could our beloved dead speak to us, she would say: "Sister, don't eulogize me; don't assess to me virtues I did not possess." Modest and unassuming, her life was "hid with Christ in God," and her character as pure and beautiful as the floral offerings that lay on her casket. She suffered greatly for four months, and quietly passed away on Sunday night, Oct. 19, 1890, aged fifty-eight years. She was married to D. W. Thompson, Aug. 27, 1850, by Rev. Ham McNight, of Liberty, Miss. She joined the Methodist Church, South, and was baptized by Rev. Joseph Nicholson, of precious memory, in 1851. She was mother of two sons and one daughter. All are married and members of the church and are serving their mother's God. Her unquestioned piety and uncompromising fidelity to the cause of Christ secured for her that degree of respect and veneration which only the pure in heart ever attain. Patient and self-sacrificing, she suffered more or less during eighteen years of widowhood, consecrating every energy of her soul to the service of the Master, directing her fatherless children in the path of duty. She died as she had lived, trusting in Jesus. She besought her sons to be faithful and meet her in heaven. She blessed her devoted daughter and her husband, with the precious grandchildren; urged them to a "closer walk with God," to meet her in heaven and "bring the children with them." She was tenderly laid to rest beside her husband, near Greensburg, La. ONE WHO LOVED HER.

WILSON—J. O. WILSON was born near Bowling Green, Ky., Jan. 9, 1809; died near Oak Ridge, Sept. 29, 1890. Bro. Wilson told his wife before his sickness that his last days were his best and happiest. He was only sorry he had not been more devoted to the Lord in all his past life. He told her he was willing to die, but regretted leaving her. We trust he has an endless eternity of beauty and blessedness. May the Lord comfort and bless the bereaved! W. D. DOMINICK.

SOCIER—Died at his home, Harrison county, Miss., on November 30, 1890, CLINTON L. S., infant and only son of A. B. and Sadie Walker Socier, aged fifteen days. His mother said the good Lord had a better place for him; therefore, they gave him up cheerfully, as the Lord loveth the cheerful giver. Weep not, fond parents, little Clinton L. is only gone before, and is watching and waiting for you at the beautiful gate.

GRANDMA.

SELBY—THOMAS ELBERT SELBY, son of D. H. and E. H. Selby, died near Phœnix, Nov. 16, 1890.

Tommie was a sprightly and comely child here, but now lives in the bright beyond. The parents and children may meet him again and be happy forever. W. D. DOMINICK.

DAVIS—Died at the parsonage in Sparta, La., Dec. 6, 1890, Miss EULA DAVIS, daughter of Rev. Robt. A. and Lizzie Davis, of the Louisiana Conference. She was born at Pattersonville, St. Marys parish, La., July 17, 1874. Thus for sixteen years and four months Eula gladdened the home circle by her smile and presence; but some one has said, "Death loves a shining mark," and truly she was a shining mark—just entering womanhood, carefully raised up, intelligent and, above all, a Christian! What a shock it was when in the Conference-room I received a dispatch, saying, "Eula died this morning at five o'clock." Before she became delirious, her father spoke to her about dying. She replied, "I am trusting Jesus." Oh! what comfort those four words give us who loved her so much. While our hearts are so full of sorrow, thank God "we sorrow not as those that have no hope." Jesus said, "He that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die." The most beautiful character is the one that is "trusting Jesus." Yes, this is the strength and ground of assurance of present and eternal joy.

Loud parents, trust in Jesus, and you will because thereof meet the loved ones who have gone before in the bright city above. H. O. WHITE.

TERRELL—On Nov. 26, 1890, at Brown's Wells, the subject of this notice, JAMES A. TERRELL, died in his fifty-ninth year, where he had gone for his health.

How sadly we miss the presence of so true a Christian and so good a husband! We will miss his warm handclasp, his sweet counsel and Christian sympathy. The church and Sunday-school will also miss his presence and good example. We are poorest since his death, but we have good reason to believe he has been made partaker of the unsearchable riches of Christ; telling me a few hours before his departure that all was well with him.

He has been a member of the Methodist Episcopal Church, South, holding his membership at Adams, in Lincoln county, for many years; always filling his place in church and Sunday-school until deprived by failing health.

He was a kind father and a devoted husband. A few years hence, if we are faithful, we will meet our loved ones in that better land, where every pulse-beat will be a wave of joy. Death only separates for a while. May we all so live here, as to be prepared for a happy meeting beyond the grave!

WIFE.

HORN—Mrs. ALICE BELLE HORN, daughter of Capt. David Hardy, was born in Montgomery, La., July 28, 1860; was married to R. M. Horn, April 8, 1877, and departed this life on Dec. 13, 1890, in the thirty-first year of her age. She leaves a husband, who is now a local preacher in our church, and five children (three of them quite small) to mourn her loss. Her infant babe, only three days old, preceded her about six days to the heavenly world. Sister Horn embraced religion when but a child, but failed to unite with the church till April, 1883, while Rev. S. H. Whatley was in charge of this work. She was a kind wife and affectionate mother and a generous neighbor. She was unconscious during her last moments; but those who knew her best are satisfied that the change to her was a happy one. May God comfort the husband and take care of the motherless children! J. F. WYNN.

Texas Christian Advocate requested to copy.

WALL—WILLIAM LONG WALL, son of James and Nannie B. Wall, was born in Carroll county, Miss., Jan. 14, 1865. He fell on sleep and was gathered to his final home, Nov. 23, 1890.

When ten years of age he gave his heart to God and his hand to the Methodist Church. For near three years he had been a clerk in the store of Mr. Frank Roach, a Christian gentleman, in Carrollton. No man was more attentive to his work. He was loved by all who knew him. Those who knew him best loved him most. He was admired by all the young people. He loved his church; his place was filled at the hour for preaching. He was found in the Sabbath-school and in the prayer meeting. He suffered long and much, but with much patience. Rest on, William; we are glad we knew you; we shall meet again. God bless the loved ones and bring all home! D. L. COGDELL.

"Whatever Thou Doest Let It Evoke Thy Utmost Skill."

This has ever been our aim. We have devoted years of study to our Compound Oxygen Treatment. We are satisfied that our labor has not been in vain. Within the last 20 years we have treated over 55,000 patients, over 1,000 physicians are using it in their practice, and taking it themselves. We have hundreds of testimonials from grateful patients. You can see these testimonials if you will write us for them. Among them you will find names of statesmen, clergymen, lawyers, doctors, editors; men and women of all professions and occupations, who have been cured. Here is a sample:

DRS. STARKEY & PALEN—"My nervous system was dangerously affected by frequent attacks of illness and by overwork. I then used your Compound Oxygen Treatment, my nerves were soon strengthened, the appetite improved and the disposition to take active exercise was remarkable." REV. E. J. MEYNARDIE, D. D., Camden, S. C., Dec. 24, 1888.

Send for our brochure of 200 pages, hundreds of testimonials, records of severe chronic and obstinate cases, history of Compound Oxygen, its discovery, nature and results. No other genuine. Brochure sent free. Address DRS. STARKEY & PALEN, 1529 Arch Street, Philadelphia, Pa., or 120 Sutter Street, San Francisco, California.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

ESTABLISHED 1868.

A. A. WOODS. WALTER SCOTT. L. H. POURSINE. A. F. GODAT.

A. A. WOODS & CO.,

General Insurance Agency,

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Total Assets over $200,000,000.

Dwelling and Sugar House Risks Especially Solicited.

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INSURANCE AGENTS,

No. 64 Baronne Street, New Orleans.

Fire, Accident, Marine, River, Boiler, Plate Glass and Bonding Insurance

Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886, - - - - - $400,479.08
CASH ASSETS, December 31st, 1887, - - - - - $413,860.76
CASH ASSETS, December 31st, 1888, - - - - - $459,369.50
CASH ASSETS, December 31st, 1889, - - - - - $510,584.54

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

J. B. WOODS, JOS. BAYLE, JNO. BARKLEY, JNO. J. BARR, ANDREW STEWART, CHAS. CHAFFE, J. B. LEVERT, E. BORLAND, J. BORN, F. STRINGER, W. T. HARDIE, THOS. SEFTON.

W. R. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary

Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - - ***$300,000.***

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

☞ See our Agents throughout Louisiana, Mississippi and Arkansas.

The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $504,376.52.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

Frank Roder, J. H. Menge, M. Schwabacher, F. G. Ernst, T. J. Woodward.

Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.
Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid in Cash, without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office, the same as with local companies.

DIRECTORS IN NEW ORLEANS.

GUSTAF R. WESTFELDT, Chairman. L. C. FALLON, LUCAS E. MOORE, C. M. SORIA.

CLARENCE P. LOW, Ass't Resident Secretary. H. V. OGDEN, Ass't Secretary.

Mention this paper.

N. B. SLIGH, President. T. R. ROACH, Cashier.

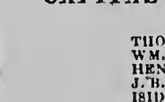
SOUTHERN NATIONAL BANK,

137 GRAVIER STREET.

CAPITAL STOCK, - - - - - - *$500,000.*

DIRECTORS:

THOS. SMITH, of Smith Brothers & Co., Wholesale Grocers.
WM. CAMERON, Texas.
HENRY RICE, of Rice, Horn & Co., Hardware.
J. B. WEST, of Chaffe, Powell & West, Cotton Factors.
ISIDORE HECHINGER, of S. Gumbel & Co., Cotton Factors.
J. W. CASTLES, of Cameron & Castles, Wholesale Grocers.
L. N. BRUNSWIG, of Finlay & Brunswig, Wholesale Drugs.
T. J. WOOD, Jr., Cashier, Fourth National Bank, Dallas, Texas.
N. B. SLIGH.



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FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. I. P. FRINK, 551 Pearl Street, N. Y.

GRANT'S FURNITURE STORE

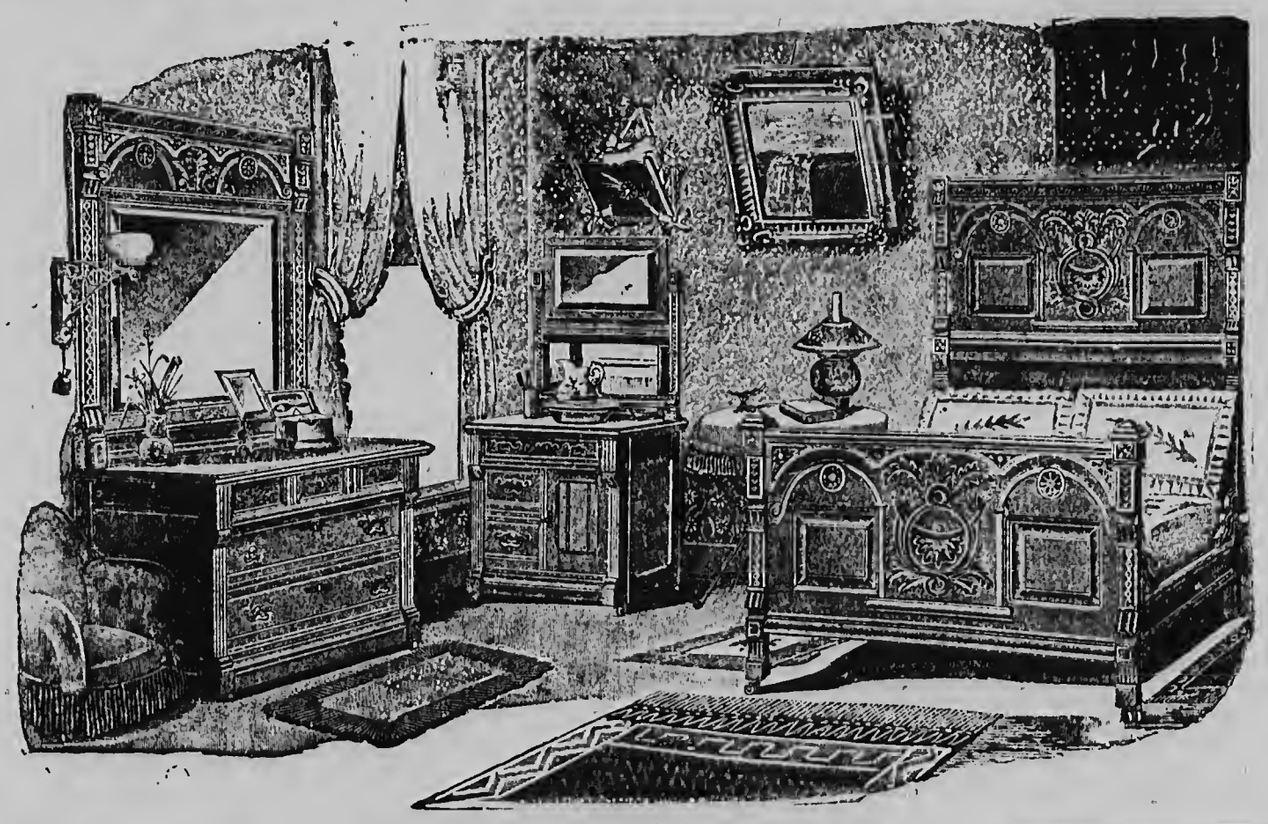
NEW STORE, AT **28 and 30 Camp Street, NEW ORLEANS**

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Velours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs. I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

☞ *Write for Illustrated Catalogue.*

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FIRST ROUND.

Byhalia	Jan. 3, 4
Myrtle, at Pleasant Grove	10, 11
Cornersville, at Potts' Camp	17, 18
Shelby Creek, at Pisgah	23, 26
Red Banks	31, Feb. 1
Holly Springs cir., at Pleasant Grove	7, 8
Early Grove, at Sylvestria	15, 16
Ashland	22, 23
Olive Branch	28, Mar. 1
Shawnee, at Harmony	7, 8
Pine Mountain	15, 16
Mount Pleasant	22, 23

JNO. W. BOSWELL, P. E.

ABERDEEN DIST.—FIRST ROUND.

Shannon, at Shannon	Jan. 10, 11
Okolona sta	17, 18
Pontotoc, at Pontotoc	24, 25
Prairie, at Muldon	31, Feb. 1
Nettleton at Union	7, 8
Saltillo, at Mooresville	14, 15
Smithville and Fulton, at Greenbriar	21, 22
Aberdeen	Mar. 1, 2
Fremont, at New Salem	7, 8
Buena Vista at Buena Vista	14, 15
Okolona cir., at Tranquil	21, 22
Athens, at New Hope	28, 29
Houston and Wesley, at Wesley	Apr. 4, 5
Ebenezer, at Ebenezer	11, 12
Sparta, at Friendship	13

A. H. STONE, P. E.

COLUMBUS DIST.—FIRST ROUND.

Tibbee, at Mayhew	Jan. 2
West Point	3, 4
Columbus circuit, at New Hope	10, 11
Columbus station	11, 12
Hebron, at Center Point	17, 18
Macon	18, 19
Sucquatak, at Salem	23
Mashulaville, at Macedonia	24, 25
Crawford, at Crawford	30
Brooksville, at Brooksville	31, Feb. 1
Starkville circuit, at Smyrna..(Thu.)	5
Tampico circuit, at Sulvan	7, 8
Pattsburg circuit, at Center Ridge	13
Louisville circuit, at Louisville	14, 15
Sturges circuit, at Bethel	20
Chester circuit, at Chester	21, 22
Mabeu circuit, at Maben	27
Walthall circuit, at Walthall	28, Mar. 1

The district stewards will meet at West Point, at ten A. M., Tuesday, January 13, 1891.

W. T. J. SULLIVAN, P. E.

WINONA DIST.—FIRST ROUND.

Kosciusko sta	Jan. 3, 4
Winona sta	10, 11
Winona cir	15
Greenwood sta	17, 18
Belzona cir	20
Poplar Creek cir	22
Valden cir	24, 25
Sallis cir	29
Richland cir	31, Feb. 1
Ebenezer	7, 8
Newport	11
Weir	15
Ethel	15, 16
West	21, 22
Rural Hill	21
Lexington	28, Mar. 1
Black Hawk	7, 8

The district stewards will please meet me in Winona, at the Methodist Church, Tuesday, January 27, at eleven A. M.

S. M. THAMES, P. E.

GREENVILLE DIST.—FIRST ROUND.

Indianola	Jan. 3, 4
Shaw	10, 11
Cleveland	17, 18
Concordia	24, 25
Australia	Feb. 1, 2
Friar's Point	7, 8
Lula	14, 15
Jonestown	21, 22
Belen	Mar. 1, 2
Bolivar	7, 8
Avon	14, 15
Crahoma	21, 22
Dublin	28, 29
Lehrton	Apr. 4, 5

District stewards' meeting at Greenville, January 28, nine o'clock A. M. A full attendance is much desired.

R. M. STANDEFER.

GRENADA DIST.—FIRST ROUND.

Sunnyside	Jan. 4
Minter City	10, 11
McNutt	17, 18
Water Valley	24, 25
Grenada	Feb. 1
Charleston	7, 8
Tillatoba	14, 15
Coffeeville	21, 22
Oxford	Mar. 1
Tocopola	(Tues.) 3
Abbeville	7, 8
Water Valley cir	(Fri.) 13
Banner	14, 15
Carrollton	21 22
Chapel Hill	25
Grenada cir	28, 29
Atlanta	Apr. 4, 5
Cherry Hill	(Wed.) 8
Pittsboro	11, 12

J. W. PRICE, P. E.

CORINTH DIST.—FIRST ROUND.

Iuka station	Jan. 3, 4
Kossuth circuit at Kossuth	10, 11
Iuka circuit at Liberty	15
Harmony circuit at Harmony	17, 18
Booneville and Rienzi at Booneville	24, 25
Marietta circuit at Marietta	29
Pleasant Ridge circuit, at New Hope	31, Feb. 1
Corinth circuit at Mt. Carmel	5
Blackland circuit, at Wesley Chapel	7, 8
Blue Springs circuit, at Blue Springs	15, 16
Jonesboro circuit, at Ebenezer	19
Ripley and New Albany at Ripley	21 22
Guntown circuit, at Guntown	28, 29
Ripley circuit, at Pallet's Chapel	Mar. 5
New Albany circuit, at Locust Grove	7, 8

District stewards will please meet at Booneville, January 13, eleven A. M. A full attendance is desired.

W. S. LAGRONE, P. E.

SARDIS DIST.—FIRST ROUND.

Sardis	(Sat. and Sun.) Jan. 3, 4
Senatobia	(Sat. and Sun.) 10, 11
Batesville	(Sat. and Sun.) 17, 18
Panola circuit	(Thurs.) 22
Como	(Sat. and Sun.) 24, 25
Cold Water mission	(Thurs.) 29
Lewisburg	(Sat. and Sun.) 31, Feb. 1
Cold Water and Hernando	(Sa. Su.) 7, 8
Arkabutla	(Thurs.) 12
Pleasant Grove	(Sat. and Sun.) 14, 15
Coc rum	(Thurs.) 19
Courtland	(Sat. and Sun.) 21, 22
Horn Lake	(Thurs.) 26
Chulahoma	(Sat. and Sun.) 28, Mar. 1
Mt. Vernon	(Sat. and Sun.) 7, 8

District stewards will please meet in Senatobia, at the Methodist Church, nine o'clock A. M., Jan. 21, 1890. J. J. WHEAT, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—FIRST ROUND.

West Monroe, at West Monroe	Jan. 3, 4
Lind Grove, at Bartholomew	10, 11
Bastrop, at Bastrop	17, 18
Oak Ridge, at Prairie	21, 25
Richland, at Girard	31, Feb. 1
Delhi, at Delhi	7, 8
Harrisonburg, at Harrisonburg	14, 15
Waterproof, at Waterproof	21, 22
Providence, at Providence	28, Mar 1
Floyd, at Floyd	7, 8
Winnsboro, at Winnsboro	14, 15

District stewards will meet at Delhi, February 2. H. O. WHITE, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Melville and Big Cane, at Big Cane	Jan. 3, 4
Simsport, at Simsport	10, 11
Bayou Benff, at Fairview	17, 18
Spring Creek, at Camp Ground	24, 25
Sugar Town, at Dry Creek	31, Feb. 1
Alexandria	7, 8
Pineville, at Hickory Grove	14, 15
Centerville, at White Sulphur Springs	18, 10
Vidalia and Black R., at Jonesville	21, 22
Columbia, at Columbia	28, Mar. 1
Castor, at Mount Parnassau	4
Montgomery, at Atlanta	7, 8
Colfax and Boyce, at Colfax	14, 15
Ada, at Beulah	21, 22

District stewards' meeting at Alexandria, February 7, 1891.

J. IVY HOFFPAUIR, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Parker Chapel	Jan. 4
Carrollton and Greina	11
Dryades Street	18
Plaquemine and Donaldsonville, at P	25
Algiers	Feb. 1
Moreau Street	8
Baton Rouge	15
Gross Tete and False River, at Har'y	22
Piaps Street	Mar. 1
Thibodeaux and Houma, at Houma	8
Carondelet Street	15
District Conference	12-15

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—FIRST ROUND.

New Iberia	Jan. 3, 4
Plaquemine Brulee	10, 11
Lafayette	17, 18
Opelousas and Washington	21, 25
Patterson and Morgan City	31, Feb. 1
Franklin	7, 8
Lake Arthur	14, 15
Lake Charles	21, 22
Sabine mission	28, Mar. 1
Sulphur Mine	7, 8
Grand Chenier	14, 15
Indian Bajou	21, 22

District stewards' meeting at Lafayette, January 16, 1891. JNO. A. MILLER, P. E.

P. S.—My address is Lafayette, La.

ARCADIA DIST.—FIRST ROUND.

Minden, at Minden	Jan. 3, 4
Haynesville, at Haynesville	10, 11
Summerfield	17, 18
Arcadia, at Arcadia	24, 25
Ruston, at Ruston	31, Feb. 1
Vernon, at Vernon	7, 8
Gansville	14, 15
Sparta	28, Mar. 1
Gibsland, at Gibsland	4
Ringgold	7, 8
Downsville	14, 15
Farmersville	18

District stewards will please meet me at Arcadia, January 24. A full attendance of official members earnestly desired.

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Natchitoches, at Natchitoches	Jan. 3, 4
Mansfield	10, 11
Caddo, at Keachie	14
Shreveport and Mission	17, 18
Grand Cane, at Grand Cane	24, 25
Pleasant Hill, at Beulah	31, Feb. 1
Mooringsport, at Mooringsport	7, 8
South Bossier, at Fillmore	14, 15
DeSoto, at Bethel	21, 22
North Bossier, at Concord	28, Mar. 1
Valley, at Pleasant Valley	4
Wesley, at Hilly Springs	7, 8
Red River, at Campti Bello	11
Coushatta, at Coushatta	14, 15
Anacoco and Bell'd, at Holly Grove	28, 29
Many, at New Hope	Apr. 1
Saline, at Bayou Scie	4, 5

District stewards are requested to meet at the Methodist Church, in Shreveport, at ten o'clock A. M., Feb. 2d. HENR. J. HAMP, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FIRST ROUND.

Fannin, at Fannin	Jan. 10, 11
Brandon, at Brandon	11, 12
Clarksburg, at New Providence	17, 18
Forest and Morton, at Morton	18, 19
Homewood, at Grange Hall	24, 25
Lake, at Lake	31, Feb. 1
Rose Hill, at Rose Hill	7, 8
Newton and Hickory, at Hickory	8, 9
Westville, at Pleasant Hill	14, 15
Sulton, at Cato	21, 22
Carthage, at Carthage	28, Mar. 1
Walnut Grove, at Walnut Grove	1, 2
Hillsboro, at New Providence	3
Neshoba, at Pine Grove	7, 8
Decatur, at Hebron	10
Marvin, at Marvin	14, 15
Mt. Rose, at Holder's	21, 22
Raleigh, at Tilelly	28, 29
Trenton, at Trenton	29, 30

The district stewards will meet in Forest, Wednesday, Jan. 21. Let every charge be represented. P. A. JOHNSTON, P. E.

VICKSBURG DIST.—FIRST ROUND.

Anguilla, at Angodila	Jan. 3, 4
Natchez, Jefferson Street	10, 11
Natchez, Wesley Chapel	10, 11
Washington at Washington (Mon.)	12
Fayette, at Fayette	17, 18
Martin, at Cane Ridge	24, 25
Port Gibson	25, 26
Mayersville, at Beulah	Feb. 1, 2
Warren, at Oak Ridge	7, 8
Rolling Fork, at Carey	15, 16
Rocky Springs, at Hermanville	21, 22
Burtonton, at Pisgah	(Mon.) 23
Utica at Utica	(Wed.) 25
Roxie, at Beech Grove	28, Mar. 1
South Warren, at Porter's	7, 8
Vicksburg	14, 15
South Vicksburg	14, 15
Meadville, at New Providence	21, 22

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—FIRST ROUND.

Wilson, at Wilson	Jan. 3, 4
Woodville station	10, 11
Perry's Creek station	12
North Wilkinson, at Mt. Carmel	16
Gloster and Centerville, at Gloster	17, 18
Amite circuit, at Mt. Vernon	19
Bayou Sara, at Concord	24, 25
East Feliciana, at Independence	—, Feb. 1
St. Helena, at McLeod's Chapel	7, 8
East Baton Rouge, at Black Water	14, 15
Live Oak, at Palmetto	17
Port Vincent, at Port Vincent	19
Zachary, at Zachary	21, 22
Jackson station	25
Clinton station	28, Mar. 1
Covington, at Covington	7, 8
Tallsheek	9
Franklinton, at Mt. Hermon	14, 15
Springfield, at Killian Chapel	21, 22
Amite City, at Amite City	23

C. MCDONALD, P. E.

JACKSON DIST.—FIRST ROUND.

Raymond, at Raymond	Jan. 3, 4
Madison, at Madison	(Wed.) 7
Flora and Bownsville, at Flora	10, 11
First church, Jackson, (Wed. night)	14
Capitol street, Jackson, (Thu. night)	15
Bee Lake station	17, 18
Sharon, at Mt. Pleasant	(Sa.) 24
Camden, at Camden	(Sun.) 25
Mt. Olivet, at Fletcher	31, Feb. 1
Bentonia and Dover, at Bentonia	7, 8
Yazoo circuit, at Mt. Carmel	14, 15
Yazoo City station, (Sun. night, Mon.)	15, 16
Benton, at Bowman's	21, 22
Edwards Station	28, Mar. 1
Lake City and Lodi at Lodi	7, 8
Silver Creek, at Silver City	14, 15
Canton station	21, 22
Spring Ridge, at Spring Ridge	28, 29

The district stewards will meet in the Sunday-school room of the First Church, Jackson, on Wednesday, Jan. 14, 1891, at eleven o'clock A. M.

D. A. LITTLE, P. E.

NEWS OF THE WEEK.

DOMESTIC.

Furious wind and snow storms throughout the Eastern States have greatly impeded travel, and telegraph lines are down in many places.

A peace party sent to confer with the Indians in South Dakota by Gen. Brooke failed in their mission. The Indians agree to come back to the reservation if the government will not disarm them or take away their ponies.

One hundred and sixty cases of small-pox were reported in Houston, Texas, on Dec. 26. The city authorities have ordered all places of amusements, schools and places where crowds congregate closed.

The doors of the Maverick Bank, San Antonio, Texas, one of the largest financial institutions in the South, were closed on Dec. 26. The articles of assignment show the liabilities to be $900,000, and the assets are $1,500,000.

An attempt to disarm Big Foot's band of Indians in the Bad Lands, on Dec. 29, resulted in a battle, in which Captain Wallace and a few soldiers were killed and many wounded. About fifty Indians were killed or wounded. The engagement lasted an hour and a half.

Alaska wants a territorial form of government and asks to be authorized to sit as a delegate in the lower House of Congress. If the government does not grant this, the representative of Alaska, sent to Washington to ask the concession, will offer $1-4,000,000, twice the original cost, for the territory.

The charter for the Delta Cotton and Woolen Mills and Land Company, at Carrollton, Miss., has been received. Paid up capital, $1,000,000, with privilege of increasing to $10,000,000. The incorporators are prominent and wealthy citizens of Washington (D. C.), Boston and New York City.

At a banquet of the Tariff Reform Club, held in New York City, last week, Congressman Wm. S. Wilson, of West Virginia, in the course of his remarks, said that the next House would be Democratic not so much through the light made by the Democrats as through the crimes and blunders of the Republicans.

The Board of Mayor and Aldermen of Jackson, Miss., in view of what they deemed the general inefficiency of the police force, asked the resignation of the entire force, which was tendered and accepted, to take effect Jan. 1. This action of the Board was precipitated by the failure to suppress lawlessness on Christmas eve.

It is said that frauds have been committed by the consuls and consular agents of the United States in Canada, and by the exporters of Canadian goods to the United States. Some twenty consuls out of about seventy, the larger number stationed in the province of Ontario, are implicated in the charges which are under investigation. The process of fraud has consisted in the appropriation of illegal fees and the under-valuation of exports by the exporters. It is estimated that the government has lost about $1,000,000 by this method in twelve months.

The Louisville and Nashville railroad shops in Nashville were closed on Dec. 26, and will shut down until Jan. 5, throwing about 500 men out of work. The order is general and extends from Louisville south. Counting section hands and the others knocked off from work the number amounts to about 1,000, a large number of whom come in between Monigomery and New Orleans. The railroad company recently purchased a road in Kentucky for $10,000,000, and will soon relay the track from Mobile to New Orleans, which will cost $50,000. It is said that the scheme is to shut down during the holidays to catch up on these outlays.

FOREIGN.

Sir John Pope Heunessey defeated Mr. Parnell's candidate for a seat in the House of Commons.

Owing to a general strike among railroad employees in Scotland, the railway traffic in that country is almost at a standstill.

The Italian government several years ago prohibited the importation of American pork and lard, and soon after extended the prohibition to all countries. It has just taken a step, however, which, it is believed, will result in the removal of restriction against the United States.

Two persons suffering from leprosy in Madrid have been inoculated with lymph according to the method of Dr. Koch. The doctors of the hospital where the lepers are being treated, report that the patients have apparently been rapidly improving since the new remedy was applied.

The majority of the Irish members hope to effect a compromise through O'Brien, who, it is hoped, will accept the leadership of the united party. Parnell declares he will not yield. He has declared that all the north was with him and he should defy the puny opposition of the bishops' command in the south. It is not expected that the proposed Paris conference will accomplish anything even if held.

It is announced that the conference between Messrs. O'Brien and Timothy Harrington has resulted in an understanding whereby the funds of the National League, now in the hands of that organization, are to be devoted to the maintenance of the tenants who were evicted for not paying their rents under the plan of campaign which was inaugurated in the different estates throughout Ireland by the National League.

It has been discovered that a spurious imitation of Prof. Koch's lymph is being manufactured, and a number of cases have been reported in which foreign medical men have been deceived into purchasing the bogus preparation. The agents of Prof. Koch have been unable to discover the manufacturers of the counterfeit. Prof. Koch, in an interview with an eminent English physician, who urged the Professor to disclose the whole process, got very wroth at the proposal and declared that he had the right to do as he pleased with his discovery.

For internal cramps and external chills, Johnson's Anodyne Liniment excels anything in use.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6 9-16	@ — —
Ordinary	7 1-16	— —
Good ordinary	7⅛	— —
Low middling	8¼	— —
Middling	8 13-16	— —
Good middling	9⅜	— —
Middling fair	10¾	— —
Fair	11½	— —
Galveston middling	9 8-16	— —
Mobile middling	8¾	— —
Memphis middling	8⅞	— —
SUGAR.		
OPEN KETTLE:		
Prime	3 9-16	3⅝
Fully fair	3 9-10	3⅝
Good fair	3⅝	3½
Common	3⅜	3¼
CENTRIFUGAL:		
Seconds	3⅛	4⅛
Prime yellow	4⅜	4 13-16
Gray white	4⅝	—
Choice white	5	5⅛
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	30
Fair	15	20
Good common	15	20
SYRUP	20	23
RICE.		
No. 2	2 5-16	2⅜
Good	4½	4⅝
Fair	4⅛	4⅜
Prime	4¾	5
Rough, ₩ bbl	2 00	4 00
POLISH, ₩ ton	20 00	— —
FLOUR.		
Extra Fancy	5 00	5 10
Fancy	4 60	4 70
Choice	— —	— —
Minnesota Patents	5 75	5 90
Winter wheat patents	5 25	5 87½
Minnesota bakers	5 00	5 25
CORN PRODUCTS.		
Corn meal	3 00	— —
Cream meal	3 35	— —
Grits	3 40	— —
Hominy	3 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	65	— —
Yellow	65	66
Mixed No. 2	64	65
OATS:		
Western	53	55
Texas rust-proof	57	58
BRAN:		
₩ cwt	1 10	1 15
HAY:		
Prime	14 00	15 50
Choice	15 50	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	9 75	— —
Prime Mess	10 00	10 25
Rumps	9 25	9 50
BACON:		
Fancy Breakfast	8	8½
Shoulders	5¼	5⅝
Sides, short rib	6¼	— —
Sides, long clear	6¼	— —
HAMS:		
Sugar-cured	9¾	10
DRY SALT MEAT:		
Shoulders	4¼	— —
Sides, short rib	— —	— —
Sides, long clear	5½	5⅝
GROCERIES.		
COFFEE:		
Prime	20¾	— —
Fair	20	— —
Common	17¼	— —
TEAS:		
Choice	40	80
No. —	— —	— —
BUTTER:		
Western Creamery	— —	31
Western Dairy	18	20
Common	— —	— —
LARD:		
Refined	— —	5⅝
OILS:		
Coal, bbls	9¼	— —
Coal, cases	13½	14
Cotton seed, crude	20	— —
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	8 00	10 00
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	3 00	3 50
ONIONS:		
New Louisiana	— —	— —
Western	4 00	4 50
BAGGING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7¾	8
Jute, 1¾ lb. ₩ yard	6¾	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9½	12½
TIES:		
₩ bundle	1 85	t 87½
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	4 50
Young Chickens	2 00	3 50
Chickens, Southern	3 00	3 50
Young	1 75	2 75
Turkeys, Southern	10 00	15 00
EGGS:		
Western	22	23
Southern	— —	27
WOOL:		
Lake, ₩ lb	23	— —
Louisiana	18	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	8 00	— —
Meal	20 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2½
Sulphuric acid	— —	2

—*Times-Democrat*, December 30.

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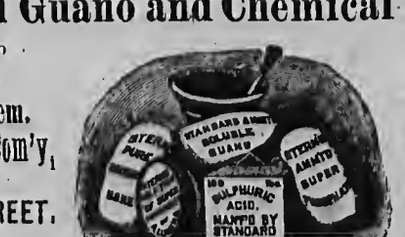

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MY WELCOME BEYOND.

Who will greet me first in heaven,
When that blissful realm I gain;
When the hands have ceased from toiling,
And the heart hath ceased from pain;
When the last farewell is spoken,
Severed the last tender tie,
And I know how sweet, how solemn,
And how blest it is to die?

As my barque glides o'er the waters
Of that cold and silent stream,
I shall see the domes of temples
In the distance brightly gleam—
Temples of that beauteous city,
From all blight and sorrow free.
Who, adown its golden portal,
First will haste to welcome me?

Who will greet me first in glory,
Oft the earnest thought will rise,
Musing on the unknown wonders
Of that home beyond the skies.
Who will be my heavenly mentor?
Will it be some seraph bright,
Or an angel, from the countless
Myriads of that world of light?

Not these; for they have never
Gladdened here my mortal view.
But dear ones gone before me—
They the loved, the tried, the true;
They will walked with me life's pathway.
From m[illegible] by death were riven:
They who [illegible] me heal in this world—
Will be first greet in heaven.

—*Selected.*

Washington Letter.

(From Our Regular Washington Correspondent.)

Washington, Dec. 31, 1890.

The local churches are beginning to take some interest in the question of closing the World's Fair on the Sabbath day, and resolutions like the following, are being passed: "That the —— Church, with a membership of ——, a Sunday school of —— scholars, and about —— parents, hereby petitions the Columbian Commission to close the World's Fair Exhibition every Lord's day, in obedience to the divine command, which is binding upon every human being, thereby presenting to the other nations there represented the object lesson of a Christian nation publicly obeying God's law."

The intent of this resolution is good; but, in the first place, it is not strong enough; and, in the next place, it is not properly addressed. Congress is the authority to impress with the necessity for closing the Exposition on Sundays. It will be a much more forcible and useful object lesson to foreign nations for Congress to enact a law prohibiting the opening of the Exposition on Sunday—thus showing a dutiful recognition of God's law by our highest law-making power—than it will be to have the Exposition closed on Sundays by order of the Columbian Commission—a subordinate body; and besides that, if there is no law against its being open on Sunday, and the attendance should not be as large during the week as the commission anticipates, the commission might see fit to change their minds and authorize it to open on Sundays, when it would be too late to prevent it. There is only one safe way, and that is to demand of Congress the enactment of a law that will make it impossible to open the Exposition on the Sabbath day. Remember that, and address your petitions to Congress, and not to the Columbian Commission.

In no other city is the custom of paying New Year's calls observed as extensively as it is in Washington, and in no other city is wine offered to callers by as many women. This question has been uppermost in the minds of Christians and temperance people as the first of the year draws nearer, and earnest entreaty and prayer has been, and is being, used to lessen this evil and remove this great temptation from the paths of susceptible young men. The W. C. T. U. are this afternoon offering a "prayer for public awakening against social wine drinking," and many good men and women are engaged in trying to persuade those who will receive callers to offer them coffee or tea in place of wine, and some promises, unfortunately only a few, have been obtained.

More than a thousand public school teachers, from New York, Brooklyn, and Philadelphia, took advantage of the holidays to visit Washington this week. They inspected everything, and the President tendered them a special reception, after which they visited Mount Vernon in a body.

The American Historical Association has been in annual session here this week. This association, which has entered upon its sixth year of life, is in a flourishing condition, and its membership, which includes many of the ablest living Americans, is rapidly growing.

The American Economic Association, another notable organization, also held its annual session here this week.

Judas at the Last Supper.

BY W. H. ANDERSON, D. D.

What a beautiful and grand picture does "the last supper" present! Well named, because there Christ ate his last meal with his disciples. There the last change was made for the close of the Old Testament economy, and the preparation for the complete induction of the New Testament dispensation. Baptism had already taken the place of circumcision; now the Passover is merged in the grander sacrament of "the Lord's Supper"—"the Holy Eucharist."

Around the board in that Jerusalem chamber were the Master, the favored three, and the rest of the family of apostles. Here were the torches lit up by grace to be "the light of the world." What an hour for Jesus as the shadows of the agony of the cross fell all around him; as the future of "the church purchased by his own blood," with its sunshine and shadows, its conflicts and triumphs, its glorious ultimate success, and his coronation in heaven as its divine Lord, were presented to his mind in rapidly moving thought-panorama!

This is the farewell feast. The sun shall do his office but a few more measured hours, when it will blush into darkness, refusing to behold the dying agony of him who first lit it up. Every word from the lips of Jesus is now too precious to be measured by value of gold or gems. Would that some spiritual telephone had recorded to talk, and repeated it for the world's using. The sacrament is instituted [illegible] simplicity and force, the substance [illegible] saving as the typical Passover fades [illegible] The broken bread represents [illegible] nailed body of our Lord soon to be [illegible] of the cross. The wine is symbol[illegible] from aloe "blood which cleanseth and reconciles for human guilt, the open [illegible] God and man. Here evidence of [illegible] fidelity, the public [illegible] continual fellowship. It is to be a love, the memorial of divine death, the remembrance of his coming again. [illegible] pledge of his

What an hour for

who listened, wonderful eleven, as Jesus announces [illegible] trembled death! That any should [illegible] and to give the innocent, Pilate as Christ to violence and death [illegible] holy of unutterable grief. But [illegible] cause informed them that one of them her should do this cruel, ignoble inexpressible astonishment and took possession of their minds hearts. There sat Judas with [illegible] science seemingly petrified. He joined in that outspoken cry of innocence, "Lord, is it I?" "Lord, is it I?" What should have been his sense of unutterable self-contempt as the sop, handed him by our Lord, branded him as traitor to his Master? He knew that he was a hypocrite, pointed out by Christ, and to his brother apostles. He had been base enough, secretly, unasked, to go to the Jewish authorities and sell his Lord for "thirty pieces of silver"—the price of a common Roman slave. Can earth, with its huge aggregations of sin and crime, present a more hideous, horrible sight—except a recent imperfection of one immediately from hell—than this base Judas Iscariot, with his lips scarcely dry with communion wine, betraying his Master by a kiss to the mixed mob, who came to take Jesus as "a lamb to the slaughter"?

Some time before we have seen him muttering about cheap piety and love of the poor, while loving Mary is anointing her Lord for his approaching burial with the "alabaster box of precious ointment," whose costly, delightful odor spoke her loving gratitude to him who had raised her beloved brother from the dead. Judas "carried the bag"—and a heart full of covetousness. His covetous spirit has culminated, and he has sold his soul, as well as his Master, for a very small pittance of silver. We do not take time to speculate on the treachery. Look at the recorded facts in his case. The money, so basely obtained, burned in his pocket, and awoke his conscience from its fearful sleep. With repentance he tried to return the blood-money, but in vain. The saddest commercial transaction the world ever saw was not recalled. The world's Redeemer was sold for thirty pieces of silver, and by one of "the twelve." Human nature shrinks from any effort to seek a profounder depth of depravity. Poor Judas, thy tears are too late; poor, tempted humanity, how great thy weakness! Earth was now too sad a place, too full of pungent sorrows for the Iscariot. Every act of busy memory associated with Jesus was a continued summons to the judgment bar and the experience of righteous punishment. Life itself was a mere mockery; it was the curse of a living death. He preferred to risk even the unknown, eternal future by suicide. "He went out and hanged himself." His blood money bought a potter's field, a burial-place for the poor; its chief monument of the name and deed of Christ's betrayer, a warning in all time.

Well would it have been for the church and the world if the Judas spirit and action had died with the Iscariot suicide. Alas! the sin of covetousness is still extant, even found among the avowed followers of Christ. The transaction of the betrayal of Jesus for varied, but stipulated, prices is still going on at the tables of the money-changers in the marts of trade, even in the temple of God. The Iscariot race, in character and conduct, have survived the disgrace of centuries, and "their name is legion."

Covetousness is branded as "idolatry" by the Holy Scriptures. It blights, it chokes to death every noble impulse, every pure affection and holy purpose of the soul. It readily plays the assassin to the best of friends, robs of many a grand opportunity for triumph of truth, deprives the soul of sweetest and purest pleasures, and takes from God the glory rightly his due. It is equally robber, murderer, and grave-digger. It is the complete association in unholy partnership of wrong in every form and degree. It often brings reproach and momentary disgrace on the Christian name and office, and is one of the most perfect machines ever patented by Satan for the ruin of souls.

The Bible calls covetousness "idolatry." It makes a heathen out of a nominal Christian. It repeats the stupid folly of the Israelites at the mountain, in the worship of the golden calf, with this difference: The original calf was made of molten gold. Covetousness, even in its religion, is too little, mean and stingy to afford any more gold than just enough to gild the so-called golden calf; but the image is made of wood, iron, or stone. Their god, like his worshipers, is a deceit, a hypocrite.

"Beware of covetousness, which is idolatry," comes with its original [illegible]ness and authority over the ages, [illegible] first uttered by inspired lips. Let [illegible]ely hear, and faithfully "watch [illegible]y, lest they enter into temptation, money, sanctified to God, and [illegible] most gentle, continually a living [illegible] of his altar, seems to have almost [illegible] prime[illegible]ous energy, in imitation [illegible] round the "doing good." It is a [illegible] captive for sending the gospel [illegible] Christ. And taking the place [illegible] gratify past and Savior Jesus [illegible]sed—used only to [illegible] an offering to avarice and self—ignores the claims of God, the ties of brotherhood, the duties we owe our Christ, our race, and ourselves. It is a grand perversion of benevolent object, and shows the true, selfish, ignoble spirit and behavior of sin.

Money is a fearful responsibility to man and to God for its proper use. If wise, we will "make to ourselves" friends with the mammon of unrighteousness, that when we fail they may receive us to everlasting habitations.

The lamb commemoration of the Passover of the destroying angel at sight of sprinkled blood on the door-posts and lintels, with its unbroken bones as sublime promise and prophecy of the Lamb of God that taketh away the sins of the world, now gives place to the true "Lamb of God," Jesus the Christ. The Passover, with its grandest of celebrations by Christ and his disciples, now fades away into holy memory and history, and the true Passover is "the holy communion," and Christ "the paschal lamb" slain for us.

The supper is over, the hymn of praise is sung, and Jesus retires with a few of his disciples to agonize and pray and prepare for his trial and doom. Judas sneaks away in the darkness of midnight to find Christ's enemies, and betray him to an ignominious death. Judas carried the memory of that last supper to his grave, to the judgment, and to eternal years of shame and death. The sight and tones of the Master pointing out the betrayer, the agony and shame of his brother disciples, unite in the photograph of the scene which will forever bring down upon the Iscariot disgrace and infamy, growing with the lapse of eternal years. That grave, in the potter's field at Jerusalem, will be more fearfully lit up "by flaming fire" at the second coming than any other grave in this sin-scarred earth. No "wail" will be deeper, sadder, more heart-rending than that of Judas, looking at the Christ whom he betrayed coming attended "by all his holy angels."

Bardis, Ky.

Our Young People's League.

The General Sunday-school Committee have agreed upon the following Constitution and By-laws for the young people's league of our church, and send them forth with the hope that they will meet the approval of the church, and prove a great blessing to our young people. Final action was taken by the committee, after long and prayerful deliberation, on Dec. 18, 1890.

W. G. E. CUNNYNGHAM, Ch'n.

THE EPWORTH LEAGUE OF THE M. E. CHURCH, SOUTH.

The General Conference of the M. E. Church, South, at its session held in St. Louis, May, 1890, ordered the organization of "young people's leagues, having for their object the promotion of piety and loyalty to our church, education in church history, and their encouragement in works of grace and charity." The duty of preparing "suitable Constitutions and By-laws" was intrusted to the General Sunday-school Committee.

In obedience to said instructions, we herewith submit the Constitution and By-laws for the government of the leagues to be organized.

The committee has selected the name, "Epworth League," as being in every way appropriate for such an institution. 1. Because of its historical associations. It carries the mind back to the birthplace and early home of the founder of Methodism. The name also recalls the family life and godly training of the Wesley home—an example worthy to be kept in perpetual remembrance. 2. Because of its ecumenical character, being common to all the many branches of Wesleyan Methodism in this country, in Europe, and in all countries where it exists. From Epworth, as a geographical center, its lines have gone out through all the earth, and its words unto the end of the world.

CONSTITUTION.

ARTICLE I. This organization shall be known as the Epworth League of the —— M. E. Church, South, —— Conference; and shall be under the control of the Quarterly Conference of said pastoral charge. The pastor shall have general supervision of the league.

ART. II. The object of the league shall be the promotion of personal piety, loyalty to the church, and the encouragement in works of grace and charity, among the young people of the church and congregation.

ART. III. The membership of the league shall consist of all persons over fifteen years of age, of good moral character, who are willing to obey the rules and regulations of the league, and to do any work assigned them.

ART. IV. The revenue of the league may be derived from the annual dues of members, or otherwise, as each league may determine for itself.

ART. V. The officers of the league shall be a president, three vice-presidents, a secretary, and a treasurer. All the officers shall be members of the M. E. Church, South.

ART. VI. The president, and, in his absence, one of the vice-presidents, shall preside at all meetings of the league, preserve order, and see that the Constitution and By-laws are duly observed.

ART. VII. The secretary shall keep a faithful record of the proceedings of all meetings of the league, and conduct its correspondence.

ART. VIII. The treasurer shall keep all funds of the league placed in his hands on safe deposit, subject to his order as treasurer, approved by the president.

ART. IX. The work of the league shall be divided into three departments: 1. The Department of Christian Effort; 2. The Department of Charity and Help; 3. The Department of Literary Work. The work of each department shall be in the hands of a committee, of which one of the vice-presidents shall be chairman.

1. *The Department of Christian Effort* shall have charge of all the religious services of the league, such as prayer meetings, missionary meetings, temperance meetings, outdoor meetings, children's meetings, etc.

2. *The Department of Charity and Help* shall arrange for the systematic visitation of the sick, the needy poor, and strangers. It shall assist the pastor in all the charitable works of the congregation, and aid, as far as practicable, in collecting funds for charitable and church purposes.

3. *The Department of Literary Work* shall encourage the systematic and devotional study of the Scriptures, a careful study of the history, doctrines, and polity of our church, general church history, and superintend all courses of reading and study prescribed by the league. It shall also endeavor to extend the circulation of the books, tracts, and periodicals of the church.

ART. X. This Constitution is intended to preserve the organic unity of the league as an institution of the church. It can, therefore, be changed or amended only by the General Sunday-school Committee.

BY-LAWS.

1. The league shall hold a devotional meeting once a week at such time and place as the Committee on Christian Effort shall designate.

2. The league shall hold a business meeting on the —— evening of each month.

3. Every meeting of the league shall be opened with religious services, reading a portion of Scripture, singing, and prayer.

4. At every regular business meeting all the departments shall report, through their chairmen, the work under their care.

5. The order of proceeding at a regular business meeting shall be: (1) Reading of the minutes of the last meeting. (2) Reports from departments of work. (3) Reports from special committees. (4) Unfinished business. (5) New business. (6) Reception of new members.

6. At any business meeting — members shall constitute a quorum.

7. The annual meeting for the election of officers shall be held on —— evening in the month of ——. The election shall be by ballot.

8. The secretary of the league shall present to the Quarterly Conference of the circuit or station to which the league belongs a written statement of what has been done in each department of work once a quarter.

TO THE PASTOR.

Dear Brother: You observe that the Constitution of the Epworth League gives you general supervision of all its affairs. Its success, therefore, will depend materially upon the manner in which you exercise this supervision. If you show no special interest in it, your young people will likely look upon it with indifference, and you will have no organization in your congregation; or, if a league should be organized, it will languish and die. On the contrary, if you indorse it, and encourage your young people to organize and enter heartily into the work, it will flourish and become a mighty agency for good. We would, therefore, respectfully call your attention to the following facts and considerations:

1. The Epworth League is now an institution of the church, and, consequently, a part of the work placed under your care. It is local, and, therefore, entirely under your pastoral supervision, and under the control of the Quarterly Conference of your charge. It is not organically connected with the Sunday-school, and its management or work should not be interfered with by any attempt to combine the two. The league has its own officers, committees, etc., and is intended to promote the spiritual, intellectual, and social improvement of the young people of the congregation. It is not a substitute for the Sunday-school, nor should its operations in any way interfere with the work of the Sunday-school. All these points you will be expected to guard, so that no confusion or conflict may occur in the working of the league and the other institutions of the church.

2. The Epworth League is intended to benefit the young people of your congregation, by encouraging them to study the Scriptures systematically; the doctrines, polity, and usages of our church; also to acquaint themselves with general church history, the benevolent enterprises of the day, and whatever tends to promote personal piety and active benevolence. You will, therefore, be expected to aid them by your advice and counsel. They will be under your pastoral direction, especially in that part of their work connected with the "charitable works of the congregation."

3. Your relation to the organization is one of the ties binding it to the church, and you will, therefore, so sympathize with the work of the young people as to make them realize that they are a part of the church, and recognized as such, in close and filial alliance with all the other institutions of the church. You will see to it also that the league be left free to do the work assigned it, without undue restraint or unnecessary interference. There must be sufficient liberty of action in all associations to give scope for the development of individual character. Too much government is as dangerous as too little. We have made the Constitution and By-laws as flexible as possible, consistent with the order necessary to working efficiency. Guard the freedom and individuality of the league, without encouraging insubordination.

4. See to it that the spiritual element be nurtured by well-ordered devotional exercises, and that the work of charity and help be regulated by prudence. Encourage the timid, and restrain the forward. Guide all with a gentle and loving hand.

5. So soon as you receive a copy of the Constitution and By-laws, call the young people of your congregation together and organize them into a league. Be sure that a judicious person be placed at the head, and that the three departments of work be well organized. Youthful zeal and inexperience need a prudent and patient leader.

T. J. MAGRUDER,
J. H. CARLISLE,
GEORGE A. DAZEY,
J. D. HAMILTON,
J. R. PEPPER,
General Sunday-school Committee.

NOTE.—All communications asking for information concerning the league, or requests for literature, etc., should be addressed to the Sunday-school editor, Nashville, Tenn. He should also be promptly notified whenever a league is organized.—*Nashville Advocate.*

For the Disappointed.

It is just possible that some of our preachers are disappointed with the appointments given them by the Bishop. For the encouragement of such we publish the trials of a minister of another church seeking a field of labor. It is taken from the *Christian Observer*, of Dec. 31.

Judged by the fact that I have held an important church, receiving $1,000 in salary, and considering the character of my testimonials, I am led to believe that I am, at least, an average minister as regards qualifications. And I sought for nothing more than an average position, preferring a single point, but not refusing a two-point field; a charge that would yield a small family a reasonably good support, whatever the amount of salary and the locality. In hunting such a place, I traveled two thousand five hundred miles, being at some distance from probable openings, and one thousand miles of this was gone over in visiting different churches and centres of influence. Interested in my behalf were two brethren, of whom special mention is to be made, whose influence is second to none in the whole South; and yet two letters they wrote to different churches were not even favored with a reply, though the latter had widely advertised the fact that they wanted a minister, and were still vacant. From a central city I wrote a number of letters to representatives of churches that had made known that they were vacant, through the papers; also to several committeemen of presbyteries; and, in addition, visited some of the latter. Some of the churches had temporary supplies, some had from one to five other candidates, some wanted to wait awhile, for no particular reason discernible, some wanted to pay off a debt before engaging another preacher, some loved their former pastor so well that they could not think of having another man take his place so soon—in fine, had not gone out of mourning yet.

Some other churches did not even answer my letters, some actually keeping the enclosed stamp for reply. And two letters written to one who has charge of the mission work of a whole State, were not replied to at all. In hardly a case was the information received definite or satisfactory in any respect, though several of the brethren told all they knew of certain fields kindly and promptly. Positively, after all this, and much more that might be mentioned as the money outlay, I have not received the least encouragement; and so far as I can see now, am no nearer a settlement than at first.

This poor brother goes on to say that this terrible and humiliating effort cost him $200 in cold cash, and he has no "settlement" yet. Bro. Methodist, you have a place. Thank God for it. If it is not to your liking, what is to hinder you making it just what you want? Win the confidence of your people by working for their welfare, and next Conference you will report that you have had one of the very best works.

Christian Advocate.

THURSDAY, JAN. 8, 1891.

THE SWEETEST ROSE IS THE LAST.

O'er the mountains wild comes a little child,
And all the untrodden ways
Are blooming bright, 'neath his steps of light,
And the valleys ring with his praise;
And the morning glints on his brow, and tints
His cheek with its rosy rays.

His bright eyes beam and his tresses gleam—
Shot with the sunshine's dart
That mark his way through the gates of day—
As the dying year departs.
And the vacant throne is now his own.
And his kingdom is human hearts.

The songs he sings, and the joy he brings,
Are wonderful, sweet and rare;
And the future glows like a fragrant rose
'Neath the wand that he waves in air,
And with kisses sweet, and with smiles, we greet
The beautiful, glad New Year;

And cover the head of the old year, dead,
With a cold, cold shroud of snow.
Life is sweet, but time is fleet
And the years must come and go;
The beautiful years, with their smiles and tears,
The years that we all love so.

Kisses and tears for its joys and its cares—
The year whose steps have passed
Into silence sweet, where no fall of feet
Is heard in the Dim and Vast.
To the old—his due; but we love the New—
The sweetest rose is the last!

—*Ladies' Home Journal.*

Bible Characters.

We are told that the "proper study of mankind is man." The truth of the idea herein expressed was fully appreciated long before its embodiment in words. Amid an almost infinite number of lines of study opening up to the acute mind, perhaps, none affords such a degree of fascination as the study of the characteristics of our fellows. The constitution of the human mind is such that in its nominal state it craves knowledge; it is only the abnormal and unhealthy condition that is satisfied to remain in utter ignorance of attainable facts. No line of thought, purely human in its method and object, pays larger dividends than the course which leads to the study of the mind in all its various relations and functions. Outside of God himself, it is the grandest thing in the universe: a subject worthy of the closest study; a theme most inspiring and ennobling. It is in its essence the ego—the self, and hence appeals most powerfully to our consciousness; the something without which to us nothing would exist, in whose absence the knowing self would perish and life become one prolonged blank. No wonder the human mind has for ages been attempting to sound its own depths—an attempt as interesting as it is impossible.

This interest is not a whit abated when we come to the contemplation of the minds of other men. We recognize at once a strong bond of union. Under certain conditions of circumstances, an individual becomes, in our eyes, a hero; we appreciate his environment—perhaps, one of necessity; then, from our own experience, induced maybe by similar conditions, we receive and approximate reflection of the various moods and motives actuating him, and, finally, we obtain the result as worked out by the individual in the particular instance. If this result accord with our ideas of right and justice, we laud the actor as good, noble and true to himself; if otherwise, we denounce him as bad and unworthy of the esteem of righteous judgment. In either case he is a hero, the central figure of a great drama, in the progress of whose action the true worth or, as we name it, the character, of the actor is brought out with vivid distinctness.

Considering these well-grounded principles, we may not be at any great loss to define why so much of the Bible is given up to the delineation of men's characters. The Book is replete with biographies. There is pictured to us, successively, the life of poet, philosopher and statesman. We are carried from the king upon his throne through the intervening stages of society to the peasant in his hut. This great variety of representation merits attention. The Bible is emphatically "the Book"—the book for all times and all classes of people. It is cosmopolitan in its applicability to the needs and desires of the race. Having regard to this, we may well see the profitableness of the teachings thus conveyed. This method of teaching should gain our attention from two important considerations. The first is, that these biographies are the narrations of the lives of men of like passions as ourselves; they are the records of the doings and sayings of beings allied to us by the ties of human nature; hence a recital of their characteristics, whether on the side of weakness or on the line of strength of character, should excite our sympathies. The other consideration is this: These biographies are *true* in the full meaning of the term. The Holy Spirit is a true discerner of the thoughts and intents of the heart, and hence he possesses the necessary qualifications for writing a faithful record of men's lives. When the pen of Inspiration begins to write the obituary of a man, there is no room for a maudlin sentiment to come in and divert it from the line of truth. The biographies of the Bible, unlike many from human hands, are true to the lives of the subjects considered, having as a guarantee of their veracity the truth of God, and the Omniscient Spirit for their dictator.

Considering what a great portion of Scripture is taken up in dealing with the lives of men and women, we may be sure that it is not a thing of chance, that there is a purpose in revealing to mankind the motives and consequent actions of the people of olden time. In a word, as laid down by Paul, this purpose may be said to be "for instruction in righteousness." Experience is the head master of the school of life; this may come to us personally, or it may fall to our lot from others. We profit by the example of other men as well as by our own acts. This is the view the Author of the Bible takes. The blighted lives and final disastrous end of bad men are held up in order to constrain us to shun their unhappy course; while the good deeds and noble acts of the saluted are portrayed in order to excite us to emulate their illustrious examples. Just how far we are to strive to emulate is determined exactly by how far the particular character is worthy of imitation. Where fault begins, there emulation must cease to be virtuous. This is, indeed, a stage reached in all the characters of the people who figure in the Bible. However much we may admire the grand nature of Moses and legitimately seek to follow his footsteps, our admiration must wane and our pattern must be set aside when, before the rock, he allows pride to rule his heart and sins away his entrance into the promised land. So of all others of the sons of men. However good their deeds, however noble their lives, however worthy of esteem and affection, there comes a point in their characters where the weakness of the individual stands apparent, and all honor must be withdrawn.

Local Option—A Protest.

I wish to be permitted to enter my protest against the local option clause in the resolutions adopted by the Methodist Conference at Canton, Miss. I object to local option because I believe it wrong in principle and bad in effect. I regret the effort, on the part of a Conference representing the church of which I am a member, to connect the church with a policy that gives aid and comfort to the worst combination—politics and the saloon—against God and man. There are two modes of getting rid of the combination advocated in Mississippi. One is local option, the other is constitutional prohibition; and no man or woman will say that the liquor men do not prefer local option. Few, if any, of undoubted veracity will pretend to say that the said combination, in the contest over the question of constitutional prohibition in the late convention in Mississippi, did not rely largely on the influence of leading church members to defeat a prohibitory clause. I was never more surprised than when it was told that influential Methodist preachers were opposed to putting a prohibitory clause in the Constitution of the State, and I was equally surprised when I heard that their reason for opposing it was that public sentiment was not ready for it. I have always thought ministers, great and small, took the gospel in one hand and the law in the other—Christ, our Savior; the law, our teacher—to bring us to Christ. I got this impression from hearing them preach, and from my knowledge of the commission they hold.

I have said that local option law, as applied to the liquor traffic, is wrong in principle and bad in effect. But let us see what it is. It is a law protecting the people in one county against a nuisance, and protecting the nuisance and crushing the people in the adjoining county. Is this right? I answer emphatically, *No.* Nor can it be sustained by the laws of God or the laws of these United States. What does the Supreme Court say in the Kansas brewery case, which is in accord with a number of other decisions? The decision referred to clearly establishes the right and power of the State Legislature to prohibit the manufacture and sale of intoxicating liquors to be used as a beverage, and the court said this power can not be parted with or stayed. The Legislature that passed the local option law stayed prohibition in Mississippi. Local option, with several years of labor, much expense, and exciting elections, has carried about one-half the counties for prohibition, liable to be reversed, as it was done in Jackson, Meridian, Atlanta, and other places, leaving fewer friends for it, after it was tested, than before, because of the impossibility of preventing liquor from being brought in jugs from adjoining counties, and increasing the traffic in those counties, and producing drunkenness among them. It will be borne in mind that the Legislature, clothed with the power and charged with the responsibility of abating nuisances, were the representatives of the whole State, and every citizen was entitled to this protection against the liquor traffic as against other evils and nuisances. Nothing short of a statutory law could give the protection. The Legislature and some prohibitionists agreed on local option, thereby staying prohibition and depriving the helpless minority of relief, for which they are responsible. The objection of our friends to a statutory law is that public sentiment is not ready for it; that it is better to have no law unless it can be enforced. This is absurd and dangerous. A good law in the hands of faithful and true officers can be enforced. We must bear in mind that the great Law-giver intended laws to be made by selected men, not shifted off on the rabble and lawless, as in the case of local option law, where the majority of voters are allowed to protect crime and disorder, and compel the State, with all its legal power, to support it. To teach or encourage such sentiments is to lower and degrade our civilization.

HENRY WARE.

Pass Christian, Miss.

The Theory of a Gift.

Without doubt, to a great number of persons, the past week has been one of unlimited anxiety, in one aspect, at least. It is reasonable to suppose that great prominence has been accorded at this season to these three simple questions: "To whom shall I give?" "What shall I give?" and "What shall it cost?" Now, these questions are the natural outcome of our constitution, and the mere asking of them works no ill, but rather evidences a virtue. The desire to benefit has its origin in the appreciative faculty; the most natural outlet for a loving spirit is through the channel of liberality; the greater the esteem, the wider and deeper the channel, and the stronger the current. This is as true of human as it is of divine love; when *God loved, he gave;* so, in the relations of human society, the bestowment of a gift evidences a measure of regard issuing from the benefactor to the recipient.

In estimating the value of a present made to ourselves, two considerations come immediately into notice: First, the intrinsic worth of the gift; and, secondly, the character of the donor and the meaning of his gift.

On the line of thought upon which we are now treating the subject, the first consideration need not necessarily be insisted on. This statement must not be construed to mean that anything worthless, or nonsensical in its nature, is to have accorded to it the dignified name of a gift. It is merely meant to indicate that there is a wonderful amount of etiquette, as well as profound philosophy, in following the adage, "Do not look a gift-horse in the mouth." There is something higher to be noticed. This is brought to view by the second consideration, the regard which we have for the donor, and the meaning he wishes to convey by his gift.

We cherish a favor from one we love far more than when it comes from a mere acquaintance. Reduced to a general principle, it may assume this form: Our appreciation of the gift is dependent upon our regard for the character of the giver.

There is one other point to be brought out. The spirit in which a present is made must also be recognized, if we would measure its full significance. The fundamental principle of giving lies, as we have seen, in the desire to show forth esteem for the favored one. Now, appreciation, regard, esteem and love are qualities which, when unalloyed, have no market value; not because they are worthless, but because they are invaluable; hence it stands to reason that the intrinsic worth of the gift should have no place in the calculation at all. It may, indeed, indicate, but it can never, in the nature of the case, even faintly approximate the measure of regard felt.

These lines laid down contain, we believe, the true principles that should govern all giving and receiving. By following them out, while we do not rid ourselves of the attendant questions, yet we dismiss a great many perplexities and anxieties arising from the same.

A Correction.

MR. EDITOR: Please make the following correction: The Committee on the State of the Church, at the last session of the North Mississippi Conference, reported "over 5,000 conversions and 3,331 additions to the church on profession of faith during the past year." The ADVOCATE, of December 18, says we reported "over 5,000 conversions and 3,331 professions of faith." Please comply, and oblige,

Yours in love, J. A. BOWEN.

(We cheerfully comply with Bro. Bowen's request to correct the wording of the statement; but is there any difference between the two statements? If there were "3,331 additions to the church on profession of faith," were there not "3,331 professions of faith?"—EDITOR.)

They that spend their days in faith and prayer, shall end their days in peace and comfort.—*J. Mason.*

Mississippi Items.

Large fires during Christmas week in Vicksburg and Yazoo City.

The *Mississippi Enterprise*, published for some time past at Sumnit, has been removed to McComb City.

The corner-stone of the new public-school building in Brookhaven was laid December 29, with appropriate ceremonies.

Hon. R. W. Blanks has withdrawn from the editorship of the *Columbus Index*, and his daughter has taken charge of it.

The contract for the Consumer's Ice Company's building in Vicksburg has been let; the brick work to T. S. Gregory and the wood work to McGill & Barber.

The *Mississippian* is bowling along at a fearful rate of speed. Last week it said, "To-morrow is the last day of 1891." The flying machines are already eclipsed!

The mayor and aldermen of Jackson requested the police to resign, and they did so. Cause of the request—inefficiency. Many other places might follow that example with good results.

The fifth annual meeting of the State Teachers' Association was held in Jackson last week. Bishop Galloway delivered the address of welcome, which was responded to by Prof. J. G. Dupree, president of the association.

Another investigation is shortly to be made of ex-State Treasurer Hemingway's books. This time the investigation is to be thorough in every respect. Col. Hemingway and his friends have never been satisfied with the investigations made of his books so far, claiming that they were not of the kind to unearth the complicated errors which they still believe exist. Negotiations have about been completed with an expert having a reputation in this line to take charge of the investigation. He is to be assisted by five clerks, and it is believed several months will be required to complete the examination.

Mr. W. W. Whittaker, who farms near Amory, in Monroe county, cleared this year $225 off of four acres planted in vegetables. It was his first venture, and next season he will give ten acres to this branch of industry.—*Mississippian.*

Some idea of the amount of real estate that has changed hands in this city and adjacent territory of late, may be gained from the statement that Mr. G. G. Pegram alone has sold over $60,000 worth in the present month. He is now negotiating two transfers, which will aggregate $85,000.—*Vicksburg Herald.*

Speaking of our pastors, Rev. R. J. Jones and Rev. N. B. Harmon, the *Vicksburg Herald* says:

The people of Yazoo City and of Meridian, among whom their several lots are to be cast, have great cause to congratulate themselves on their good fortune in securing such able and zealous pastors.

As an example of the prosperity which attends the industrious negro in this country the case of Solomon Cesar, who cultivates a small hill farm, is worth quoting. The past season he made and sold fifteen bales of cotton, and, after paying three bales rent and his supply account of $100, had the remainder, between $400 and $500, clear of all obligation. His good management and general thriftiness are highly commended by his white neighbors.—*Vicksburg Herald.*

The *Water Valley Progress* has this personal:

Rev. T. W. Dye, recently appointed by the North Mississippi Conference to this station, preached his first sermon at Wood Street Church last Sunday morning to a fair congregation. Mr. Dye is a fluent and interesting speaker, and his sermons last Sunday were greatly enjoyed by all who heard them. The congregation of Wood Street Church received their new pastor with a hearty Methodist welcome, will uphold his hands, and bid him God-speed in the ministerial and pastoral duties of his new charge.

Louisiana Notes.

Shreveport now has a fire department under the pay system.

New Iberia is now connected with Abbeville and St. Martinsville by telephone, and it is said to be in the highest degree satisfactory.

A cyclone visited Keachi, Jan. 1, and did $20,000 worth of damage, demolishing the postoffice, masonic hall and several stores and damaging other buildings.

The five-mill tax for the New Iberia, Vermilion and Western railroad has been refused upon the ground that it did not receive a majority of votes in the recent election.

The mandamus case to compel the Secretary of State to promulgate the Lottery Act of the last Legislature has been postponed until the ninth, owing to the illness of Judge Buckner.

The *Webster Signal* has this, of [illegible] of our preachers:

Rev. C. E. McDonald and [illegible] left Monday night for Lafayette, where Mr. McDonald has been stationed for the next ecclesiastical year. Mr. With the exception of two [illegible] of den has always been the [illegible] him McDonald, and he has [illegible] able friends here who are [illegible] sincere up. Lafayette re[illegible] preacher, a wise m[illegible] Christian.

The *Telegraph-Bulletin*, speaking of the new government building in process of erection at Monroe, says:

The massive foundations of the government building have been laid, and the bases of the walls are beginning to creep above the surface.

The congregation and friends of the M. E. Church, South, of New Iberia, (Rev. Mr. Parker) held a delightful reunion Wednesday evening, around a Christmas tree, in the church building. The tree was beautifully adorned, the presents rich and varied enough to set the little ones in ecstacy, which was reflected in the feelings of their seniors.—*Sugar Bowl.*

The *Monroe Times*, of December 24, says:

Compress cotton receipts up to noon yesterday aggregated 23,500 bales and the stock on hand amounted to about 3,000 bales. There was a steady influx of the staple, but it is safe to predict that the bulk of the cotton crop has been marketed and that those who calculate on a super-abundant production of the staple are going to be sadly disappointed on their estimate.

A special to the *New Delta* from Jennings, dated Dec. 28, says:

About one year and a half ago this village voted prohibition. The antis thought they could vote it wet and did by a small majority. Yesterday, after nearly a year wet, the prohibitionists have closed the polls of another election. Eighty-five votes were cast, of which 68 were for prohibition and 17 against, 51 majority in favor of keeping out the corporation any place to sell intoxicants of any kind. All the people of this or any locality needs is a test to contrast dry and wet to make it sure dry the third time. A vote on the lottery question in this locality would be anti as much or more.

Lake Charles has, perhaps, the finest public school building in the State. A public school is in successful operation, consisting of five teachers and 230 pupils.

Monroe has a fine public school in successful operation, with seven teachers and 270 pupils.

The two young cities, one in Southwest Louisiana and the other in Northeast Louisiana, are pointing at each other with railroads, and they expect to meet and shake hands in Alexandria about next June. Alexandria is already putting on airs, getting ready for the occasion.—Lake Charles *American.*

The Soul's Claim on Our Colleges.

Our readers are again reminded that we are most heartily in favor of Christian education and the Bible as a text book in our schools. We make this reminder by publishing a part of an article on the above-named subject contributed to the *Christian Weekly* by Rev. W. T. Sabine, of New York City. After stating what our schools are doing for the physical and mental training, he continues:

But all this said, it remains true that in none of our halls of learning of the higher grade and largest acknowledged influence does the spiritual claim of our nature receive that measure of attention which it justly demands, and without the due development of which under the gracious operation of the Spirit of God, no man can ever be the man he ought to be. It may be said it is not the province of the college to teach religion, it moves in another sphere. But this is precisely the point at issue. We maintain that it is the province of the college to teach religion (not denominationalism, he it observed), for the reason that it is impossible to turn out rounded men and women in the best way qualified to meet the claims and duties of life on any other basis. To ignore the spiritual in man is to ignore the principal factor in the whole problem. To deny its proportionate influence and relation in the training of the young is in the extent of that denial to dwarf and cripple them.

It was well said by President Stewart, of Berea College, Kentucky, in his inaugural address but a few weeks since delivered: "The Bible is the greatest classic in the world. Why should it have been for so many years the only great masterpiece of literature unrepresented in the average college curriculum of America? In the Gymnasia of Germany it is studied from beginning to end, not as a training for the Christian ministry, but as a part of the liberal culture which every educated citizen ought to possess. The true function of education is that [illegible] pare for right living, it follows its the training which does not [illegible] inspiration from the Christian, not tures, which fails to open [illegible] demerely to intellectual [illegible] duties of velopment, but to the [illegible] soe, misses love and worship, [illegible] ce, and the the very meaning of [illegible] women. So making of noble [illegible] on education, that I insist, not [illegible] on."

but on Christian [illegible] larger attention

This demand [illegible] the part of our to spiritual [illegible] e a trespass upon colleges is [illegible] lety. This asking the ground [illegible] and nobody need is quite [illegible]. It is a recognized blush in [illegible] ss distinctly emphanced [illegible] institutions as Berea sized [illegible] Mr. Moody's School, Collec[illegible] s an asking to which the more [illegible] nsidering their Christian coll[illegible] their large dependence upon or[illegible] ympathy and munificence in C[illegible] nd the present have no right [illegible] deaf ear.

Howard Crosby is quoted as saying: "Who founded Prague and Vienna, Heidelburg and Leipsic and Tubingen and Jena and Halle and Berlin and Bonn? Who founded Salamanca and Valladolid, Oxford and Cambridge and Aberdeen? When the rest of mankind were caring for the mere necessities of the physical life, Bible men were holding the torch of science, and these men were the predecessors of the Bacons and the Newtons. Who founded American colleges? With very few exceptions they were Bible men."

To the same effect the *New York Independent* stated: "It is one of the most significant facts of our civilization and one which marks it as Christian that it is religion which chiefly fosters and controls education. The old institutions of Europe were founded on the interests of religion. The time was when clerc and clerie were the same. One who read was taken to be a religious man. It is a remarkable fact the vast majority of the colleges and high schools of the country have been founded specially and avowedly as religious institutions and for religious purposes."

This being true (and who is there to deny it?) the colleges will certainly do no violence to their charters, nay, will best conform to what were evidently the aims and intentions of their founders and best friends, while seeking to give the spiritual along with the mental and the physical its due and proper place—the noblest because the noblest.

The Bible and the Higher Criticism.

The Word of the Lord endureth forever! We called attention last week to the fact that the hostile criticisms of Baur, Strauss, Renan, and the Tubingen school had been exposed by later and profounder scholars as unauthoritative and worthless. A great deal of the so-called "higher criticism" has been nothing whatever but an evolution of vague and fanciful theories from the imagination of certain men who set out with the predetermination to overthrow, if possible, the historical verity of the sacred books forming the canon of Scripture.

On the other hand, so far as the "higher criticism" inquires with candor, impartiality and clear-eyed judgment into the authorship, the date of composition, and the various original sources and traditions from which the inspired writers, acting under the guidance of the Holy Spirit, selected the materials of their narratives, it is to be cordially welcomed; for it renders invaluable contributions to sound learning, and helps every intelligent student to give a reason for the hope that is in him. The books of the Bible can stand any amount of investigation, no matter how severe, if only it be fair and just. Infidel researches have never yet been left in possession of the field, but have, in every case, without exception, been more than over-matched by the deeper and broader researches of Christian critics.

A notable instance of how the battery of the enemy has been captured and turned against himself is afforded in the case of the fourth gospel. For a time our friends—the enemy—triumphantly disputed its genuineness, and asserted that John was not its author, or, at least, that there was no proof that he was its author. The challenge was accepted by Christian apologists, and, after much discussion, Dr. Ezra Abbot, of Cambridge, came to the front with such a calm, judicial, exhaustive and irrefutable demonstration in favor of John as the author, that now the attacks have ceased and the question is regarded as at once and forever settled.

Another instance of the services rendered by our friends—the enemy—always, however, unintentionally, and because they were on the wrong side, is found in the matter of our Lord's resurrection. It has been the fond dream of the hostile critics to eliminate the supernatural features from Christ's life by denying the historic evidences of his resurrection, and explaining it away by mythical and other theories. This attempt to undermine the supernaturalism of the New Testament was, however, met, as it fully could be met, by the most keen and searching examination of the testimony of history. A question of such transcendent importance and magnitude was not to be denied by any *apriori* speculations, however ingenious, but by an unbiassed weighing of evidences.

Very well. The sifting process went on until Ebrard, of Germany, known as a scholar of the profoundest learning, and equally noted for his soundness of judgment, declared that no fact in history was so well attested and so indubitable as that of our Lord Jesus Christ. Not even Arnold, the unrivalled professor of history in Oxford England. Dr. Arnold, after an exhaustive investigation used for many years to say: "The history of other times, and study, mine and weigh the evidences of those who have written about them. I know of no fact in the history of mankind which is proved by better and fuller evidences of every sort, to the mind of a fair inquirer, than that Christ died and rose again from the dead."

With this fact of the resurrection fixed beyond a doubt, it follows also of a certainty, as Paul claims in writing to the Romans, that Jesus was divine—the Son of God—the supernatural Savior of the world. Our faith is not vain, nor are we robbed of the assurance of immortality and blessedness.

The biblical records are like the well-worn and battered shields that have felt the brunt of fiercest battles. Every assault on them has only served to reveal the temper and toughness of their metal, while, at the same time, showing up the weakness and inefficiency of the foe. Let no timid disciple, then, fear that the Philistine giant of "higher criticism" is going to overthrow the armies of Israel. God has always raised up scholars to meet any emergency. The greatest authorities in the field of textual criticism, and on the subject of the sacred manuscripts, are to-day, as the opponents of the Bible must confess, in the camp of the church, and, speaking largely, the commanding apologists of the scriptural canon are in possession of the citadels of genius and learning. Christ's disciples are the librarians of antiquity and the leaders of critical inquiries. Higher criticism, rightly understood and employed, will, in the future, as it has in the past, confirm and clarify, not destroy or obscure our faith.—*Christian at Work.*

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

SUNDAY-SCHOOL LESSON.

IDOLATRY IN ISRAEL.

I. Kings xii, 25-33.

The first care of Jerobоam on receiving from the Ten Tribes the sovereignty over their wide territory, was to fortify his western capital, Shechem, the present Nablus. Its central position made it very suitable for a metropolis and state residence, apart from its sacred associations dating back to the time of Abraham and the patriarchs, and from its being the national gathering-place of the people when summoned on great political or religious occasions.

It was, moreover, one of the pleasantest spots in the country; for its very name, Shechem, means a shoulder, and hints at its being the water-shed of the land, abundant springs flowing from it, both east and west. He needed another stronghold, however, for the wide districts now under him east of the Jordan, and secured it by fortifying Pamiel, a place now unknown, on the north bank of the torrent Jabbok, which runs in a strong bright flood, beneath high cliffs, to the Jordan. Gideon had, long before, dismantled its walls, (Judges viii, 17), now rebuilt by the new king, doubtless by the same forced labor, for employing which Solomon had roused so much disloyalty as had cost Rehoboam the kingdom.

But the political relations of Israel to Judah and the nations round were not the only matters demanding the care of Jeroboam. Since the reign of David, who had raised a central tabernacle for the national worship in Jerusalem, but especially since the temple there had been finished under Solomon, the aim of the southern dynasty to make their capital the religious as well as political metropolis of all the tribes had become more and more successful.

It was imperative that the religious centralization planned by the house of David should, in some way, be counteracted, if the political independence of the new kingdom was to be permanent. He had no idea of introducing a new god; for through all the history of Israel the worship at Bethel and Dan was offered to Jehovah, as we see from the fact that when Jehu destroyed Baal worship through the land, in his zeal for Jehovah, he left the golden calves untouched, recognizing them as symbols of the God of Israel. The ox, from its great strength, striking usefulness, and from its fullness of life, was used very widely through the East as a symbol of the Godhead, and had, besides, in the case of Israel, the associations of remote antiquity to recommend it; for their forefathers had doubtless seen, in Mesopotamia, the ox-headed Moloch, and the human-headed ox forms at the gates of great palaces. They remembered the calf made at Sinai, and the sacred Apis and Mnevis of Egypt, the land from which Jeroboam had just come. It would, therefore, be easy to introduce a symbol with which the people were already more or less familiar, and to recommend it as supplying a visible emblem of Jehovah, which raised the holy place where it was set up far above the empty holy of holies in the temple at Jerusalem.

Two places were chosen for the worship of Jehovah under this symbol: Bethel, already holy from remote times; and Dan, where the idols of Micah had been venerated for centuries. The one spot would arrest the population of the southern districts, the other that of the north; and Jerusalem would thus no longer attract either and imperil its new loyalty. The calves were, apparently, made of copper, covered with thin plates of gold, and were set up in temples specially built for them—"houses of high places," in the Hebrew; splendid enough, no doubt, to be counter-attractions to the rival sanctuary at Jerusalem, and, like it, built on heights, as specially sacred from their elevation towards the heavens, as if thus, naturally, alighting-places of the higher powers, rather than the lowlier ground beneath.

A regular hierarchy was also established for the public rites of the new temples, but, as priests and Levites from the legal tribe were not available, Jeroboam admitted to the sacred offices men "from among all the people," though not belonging to the sacerdotal caste, the members of which, largely refusing to join the new movement, preferred to migrate to Judah, that they might be free to do duty at Jerusalem (II Chron. xi, 13). To the orthodox Jew, the rites of Bethel and Dan were thus corrupted at once, by the introduction of an imago as a sacred emblem, and by the officials of the two sanctuaries being irregular, and hence, as was supposed, unacceptable to Jehovah.

Next to the temple, the great feast of tabernacles was a special attraction to Jerusalem, which the new king felt it necessary for him in some way to counteract. It was the harvest-home of the year, and was known, by pre-eminence, as "the feast" (I. Kings viii. 2), because it was the greatest and most frequented of the three yearly festivals. It was held in the seventh month, answering, more or less, to our September; for the Hebrew year began with March, as the English one did till last century. Jeroboam, therefore, appointed his rival feast to be celebrated on the fifteenth day of the eighth month; that is, in our October. The journey of his people as pilgrims to the southern capital, for the great annual holiday, would thus, he hoped, be checked, if not entirely stopped. The fifteenth day was chosen, as that of the full moon—the Jewish year being regulated by the lunar phase.

The introduction of this new feast was made a great national event, in which the king himself took a prominent part, inaugurating the northern festival by going up the slope of the altar raised at Bethel, and burning incense to Jehovah—thus consecrating, in his own way, the institution he had created for political ends.—*S. S. Times.*

I. A. C. Hauchinger, do say consumption can be cured by Dr. Davis' Compound Syrup of Wild Cherry and Tar. My mother, years ago, contracting a terrible cough soon became unable to attend to her household duties. Prominent physicians pronounced it incurable consumption. We knew of Dr. Davis' Wild Cherry and Tar, and commenced giving it to her. Before two bottles had been taken an improvement was noticed, and by the time one dozen bottles had been consumed she was well, and has never been troubled since. We have recommended it to many and always have it in the house. For coughs, colds, croup, whooping-cough, asthma, bronchitis, it is without a rival. One dollar bottles hold two and a half times as much as 50c. bottles.

No Loss of Power.

The belief of many that the pulpit has lost its power, especially over the younger generation, is not borne out by the facts observable in London. There, at least, the word of the Lord has free course. Not to speak of the power of such men as Spurgeon, or of the fact that the congregation of his Tabernacle fills its vast spaces even when he is not the preacher, there are still more striking indications. A writer in the *British Weekly* describes an afternoon service in St. James Hall conducted by the Rev. Hugh Price Hughes, Wesleyan preacher. "It was," he observes, "a remarkable and, perhaps, even an historical sight. A quarter of an hour before the time it was hard to get a back seat, and when Mr. Hughes took his place on the platform, a surging mass had stormed all the seats behind him, as well as every inch of room before, while hundreds clamored vainly for admission at all the doors. As usual, the immense majority of the audience consisted of young men from eighteen to twenty-five." The same writer reports his observation of an evening service, on the evening of the same day, at Dr. Parker's City Temple, "which was hopelessly crowded." And he concludes with these striking remarks:

"The effect of the day was very heartening. These great crowds of young people, with their attention and enthusiasm, proved that, get the right men to preach, and there is nothing to fear. They were an emphatic rebuke to pessimism. At the same time, one could not but wish that preachers like Dr. Parker and Mr. Hughes were multiplied. Are not young men of ability hanging back from the noblest form of Christian service? It is worth noting, also, that Dr. Parker's morning service lasted one hour and twenty minutes, and his evening service one hour and ten minutes, while Mr. Hughes was also commendably terse and brief. Neither allowed the audience to grow weary. Is there not a lesson here for many preachers who habitually abuse the patience of their listeners?"

"The right men to preach" are the men to whom God has given the ability to preach, and grace to speak in the power of the Holy Spirit. Such men are obtained in answer to prayer, and by suitable provision for aiding promising candidates for the ministry to obtain the due training of their powers for the work. No new gospel is needed, no mutilated Bible. The truth, appropriated and assimilated by faith, in a profound spiritual experience, and uttered with the power of such a faith and experience, will commend itself to the reason and conscience of the hearers, and will not want for hearers.—*Watchman.*

YOUR OWN PERSONAL WORK.—God has given it to you; he has called you to it; he has fitted you for it. You have learned how to do it; do not then be diverted from it. Do not neglect it through idleness. Do not overlook it by reason of the cares and burdens of life. Do not give it into other hands for courtesy's sake or through politeness. Do not be coaxed away from it by friends, or frightened out of it by foes. Stand fast and do your own work, whatever and wherever it may be. Know the voice of the Master. Know what he would have you do, and then make it your one great continual business to finish the work that he has given you to do. Do not turn aside for profit or for ease, or for wealth or fame. Let everything else stand aside that you may finish what the Master has given you to do. The working time is brief, the rest is coming, the sowing is but for a little while, but the reaping time and the harvest home is sure to come.—*Selected.*

It is singular that the name of God should be spelled in four letters in almost every known language. It is in Latin, Deus; in Greek, Zeus; Hebrew, Adar; Syriac, Adad; Arabian, Alla; Persian, Syrs; Tartarian, Tgan; Egyptian, Ammon or Zeut; East Indian, Esgi or Zeul; Japanese, Zain; Turkish, Addi; Scandinavian, Odin; Wallachian, Sene; Marglan, Esse; Swedish, Oodd; Irish, Dieh; German, Gott; French, Dieu; Spanish, Dios; and Peruvian, Lian. This is singular, but it would be more wonderful if all these names existed and no Being to correspond to them.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

PERIODICALS.

—The TREASURY, for January, has sermons, leading thoughts of sermons, Sunday-school lesson, prayer meeting topics, hints for workers, mission fields, etc. This is a good monthly for preachers and people. E. B. Treat, New York. Price, $2 50; clergymen,

—The FORUM, for this month, has an able corps of correspondents. President Porter writes on Formative Influences; Bishop Foss on the Shibboleth of N. S. Lilly, on the Shibboleth of The Revolution; Dr. Austin Flint, on The Revolution in Medicine; Rev. Dr. Boardman, on Conservative Progress. There are other up a fine number articles, and all make Company, New York. Forum Publishing Price, $5.

—The PULPIT, which has heretofore been published monthly, will commence Jan. 1 to be issued weekly. It will be, we think, the first weekly of the kind in this country; venture of from its past standard and, judging of similar publications no results water, it can not fail of such the will be sixteen large pages, given. It or six sermons *in full* each week be published at the price of $2 a year. Address, The Lakeside Publishing Co., Franklin street, Buffalo, N. Y., for sample copy.

GOOD HOUSEKEEPING has also transformed itself into a monthly of good proportions, and contains the very best things in its line that money and special talent can procure. It has a substantial flavor, and its merit can not be excelled by any similar publication. Clark W. Bryan & Co., publishers, Springfield, Mass. Price, $2 40.

Assistant Preachers.

Some time ago we expressed a decided opinion on this subject. Some of the brethren agreed, while others twitted. Now comes the great *Independent*, and says:

It has come to be a rule among all our Protestant denominations, with the exception of the Episcopalians, that they will put the total burden of all the work upon one salaried pastor. It matters not whether it be a church of fifty members or of two thousand, that one man must conduct the whole of all the services on the Sabbath, must prepare all the sermons without exchanging, must do all the visiting, must bury all the dead. Of course, he can not do this work as it should be done in a large church. This is beyond the capabilities of human nature. It is a cruelty to ask it of any man.

But worse than all this cruelty to the pastor is the injury done to the church itself. The church ceases to be a well-managed organization; it becomes a mob flocking about a preacher, and a preacher who is unable to do anything more than provide an attractive pulpit. The minister is not for the church, but the church for the minister. The real work for which a church exists must in large part be neglected. It can not engage in aggressive work; or if aggressive work is undertaken, it must depend upon irregular and ill-organized volunteer services, supplemented, perhaps, by a Bible-reader or a nurse. It is not strange that the churches which conduct their business on business principles, and provide men to do their work, are the successful churches. They have their roots grown deep in the hearts of their people; they are not in danger of dissolution when one man goes. If the Protestant Churches of our large cities and towns propose to do good work and to reach the people they must increase their force of paid laborers. They must have a body of assistant ministers who have the time to do their duties, to visit the sick, to care for the poor, to conduct meetings, to direct mission operations, and to compose a council to consider all sorts of good church work. The newspaper which puts all its editorial work, mainly, on one man is fifty years behind the times, and the large city church which has but one pastor is as much behind the times.

The Name of Jesus.

Take the name of Jesus out of history, and what is left but a meaningless jumble? Take it out of poetry, and the most of what remains is as chaff on the threshing floors of time. Take it out of architecture, and how meaningless are all the cathedral wonders of genius and art in the world! Take it out of science by obliterating the thoughts and investigations of those called by his name, and what an incoherent wreck is left! Take it out of the politics of the nations, and what is the worth of the residue?

In a paper read before the Institute of France, M. Triplong said, "Christian philosophy lies at the root of our principles of right." Renan has also declared that "to tear the name of Jesus from the world would be to shake it to its very foundations." His name is as the water-mark on paper, written on every page of the world's progress, so that it can be read in the light which it produces. The power of that name resides in its influence on individual lives. The inspiration and formative power of Christ's love has purified and ennobled multitudes of the most degraded persons the world has ever seen. The very devils have been subject to him. It can not be denied that notable miracles in transformed character have been wrought by him all over the earth's surface. He has inspired a multitude that no man can number with a very passion to do and endure all that life imposes, rejoicing in suffering and turning their self-chosen tortures into a song of cheer in the house of their pilgrimage. None have reached perfection, but all have advanced; many have fallen by the way, but with faces turned from their guilty past, sometimes wandering, returning, falling and rising, yet always making advance towards their inspiring center.

Men, whether they know it or not, have been, to some degree, influenced by his spirit of self-abnegation. We might as well attempt to take the color from the light as that name, which is above every other name, out of human life. The best and noblest of those living on the earth, and who are doing most for those around them, whether openly marching under his banner or quietly doing his deeds without observation, in the form of sacrifice for their kind, have learned the secret of moral progress, and the joy which it gives through the power centered in this name.—*Presbyterian, N. Y.*

A faded and discolored beard is untidy and a misfortune. It may be prevented by using Buckingham's Dye for the Whiskers, a never failing remedy.

If we study to honor God, we can not do better than by confessing our sins, and laying ourselves low at the feet of Christ.—*Mason*

Hood's Sarsaparilla

Is a peculiar medicine. It is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper Berries, and other well-known and valuable vegetable remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative power not possessed by other medicines. It effects remarkable cures where other preparations fail.

Hood's Sarsaparilla

Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints, overcomes that tired feeling, creates an appetite, and builds up the system.

Hood's Sarsaparilla

Has a peculiar and unparalleled success at home. Such has become its popularity in Lowell, Mass. here it is made, that whole neighborhoods druggists have taken it at the same time. Lowell of all other more of Hood's Sarsaparilla than Sold by druggists. Sarsaparillas or blood purifiers. C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

BRONCHITIS

is an inflammation of the bronchial tubes—the air-passages leading into the lungs. Few other complaints are so prevalent, or call for more prompt and energetic action. As neglect or delay may result seriously, effective remedies should always be at hand. Apply at once a mustard poultice to the upper part of the chest, and, for internal treatment, take frequent doses of

Ayer's Cherry Pectoral

C. O. Lepper, Druggist, Fort Wayne, Ind., writes: "My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery. Our family physician, a skilful man and of large experience, pronounced it useless to give her any more medicine, saying he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with most happy results. After taking a few doses she seemed to breathe easier, and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This indisputable evidence of the great merit of Ayer's Cherry Pectoral has given me unbounded confidence in the preparation, and I recommend it to my customers, knowing it cannot disappoint them."

"Ayer's Cherry Pectoral cured me of a bad cough and my partner of bronchitis. I know of numerous cases in which this preparation has proved very beneficial in families of

Young Children,

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Organ of the Louisiana, Mississippi and North Mississippi Conferences of the Methodist Episcopal Church, South.

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Briefs.

The communicants in all the Methodist Churches in the United States number 4,980,240, with 31,765 ministers and 54,711 church-houses.

The *Independent* says:

The Supreme Court of the United States has now been in existence for a hundred years; and in the course of this period eight chief-justices and forty-four assistant justices, making fifty-two in all, have been appointed to its bench. No court ever had a grander history.

According to the *Living Church Almanac*, for 1891, the Protestant Episcopal Church has 4,163 clergy, 299 candidates for orders, 2 330 parishes and missions, and 508,292 communicants. The number of baptisms last year was 61,665, of which nearly 47,000 were of infants. The contributions for the year are $12,754,767.

The Georgia Legislature has passed a bill "that each and every widow of a soldier who served in the Confederate armies during the late war, and who became the wife of the soldier before or during the war, shall be allowed a yearly pension of $100 from the State." The law goes into effect Feb. 1.

The constitutionality of the postal law prohibiting Lottery matter from going through the mails is to be tested in Washington. An indictment was made against an agent in Washington for violating the law, and his attorney has moved to quash the indictment on the ground of the unconstitutionality of the law. However the decision goes in the criminal court, the matter will be carried to the Supreme Court of the United States.

The grippe still holds its grasp upon our community. Several of the preachers have had a touch of it, but not very seriously. Last Monday nearly all the preachers were at the preachers' meeting. The church year has opened well in face of the prevailing sickness. All our city pastors are at their posts, and have begun vigorous operations. The new pastors have all been well received by their several congregations, and we confidently expect the work to go forward and enlarge on each side as it goes forward.

Our brethren in the Louisiana Conference are reminded that the Conference, at Monroe, resolved to observe Sunday, Feb. 15, as Centenary Day, when the preachers in stations are to preach on the subject of Christian education and take collections for the endowment of Centenary College. The preachers on circuits are to observe for the same purpose that day, and as many more Sundays after, as will enable them to preach and take collections at every appointment. Let the brethren all make special preparation for this special object.

Our Domestic Mission Work.

After attending three Conferences in three successive weeks, and hearing reports from every section of our territory, we are more than ever convinced that we are not measuring up to our privileges and opportunities and duties in our domestic mission work. We are collecting a little money and disbursing it to enable us to hold a few places in each of our Conferences, but that is about all. We suppose it does amount to something to keep any place from slipping from our grasp by an annual appropriation of a little missionary money, but it can hardly be dignified with the name of "mission work." To us the principal idea in missionary operations is "aggression," and there is very little of that in our domestic mission work. As a rule, we appropriate so much to the districts to eke out the support of preachers who serve weak circuits. It is true that the collection for this fund is slowly increasing, and thus a little more is given now than was given five years ago; but this increase does not begin to meet the exigencies of the case, and no preacher, no member of our church should remain satisfied with the present condition.

We are not aggressive enough in this department of our work. Our preachers don't take hold of it with a grasp which shows that they mean something. If Christianity means anything, it means, "Go forward." The authorities in these matters act as if they feared those who supply the means to do this work will fail in the emergency of a "forward movement" on this line. We believe that our indecision, or, rather, our lack of aggressiveness, is the reason for our small collections for domestic work. If we were more in earnest, if those who supply the funds could see that earnest and faithful and wise work was being done, the collections would more than double in a short time.

Our Conference Boards help to keep the present condition as it is by the assessments which they put upon the church. The assessment for domestic mission work is about one-third of what it is for the foreign work. Can any man give a sound reason why it is that way? The domestic heathen seems to be less valuable than the foreign heathen by two-thirds! Our very assessments say to the church that we are not much in earnest in the salvation of the home heathen, and, of course, the church is not much in earnest in supplying the funds to do the work of converting him. Can any man give a reason why we should not give as much for mission work at home as for that abroad? Is the country so well Christianized that it needs no more work than we are doing? We are not writing against foreign missions. No one believes in them more heartily or works for them more cheerfully or has more openly showed faith by works than we; yet we can not cast off the fear that we are not doing what we can in the home mission field. The commission reads, "Go ye into *all* the world," and that includes the near as well as the far away, and why we should take it into our heads that we can fulfill the obligation arising out of that command by doing one-third as much for the near as for the far away is exceedingly hard to see.

During our visits to the three Conferences we saw about $3,500 pledged to be raised by April 1, for the purpose of sending five missionaries to the foreign fields. There was a definite purpose proposed—the givers were assured that their money would be expended to effect that purpose, and they gave willingly and promptly. Now, there are places near us just as destitute as heathendom, and there are people in those places just as sunken in sin as any Hottentot, and if our members knew that earnest and wise efforts are being made to reach them, they would give just as promptly and just as largely to make those efforts successful as they now give to foreign missions. Our policy seems to lack faith in the people, and for that reason it is not successful. It seems to lack faith in God also, and, therefore, can never be much of a success. If we keep on saying to our members that we don't expect them to do much, that expectation will surely be realized. We must change this if we are to make progress. We must quit dishonoring our people by asking them to do little things, when it is their privilege and duty to do great things, or else we will totter to our fall. If we do not that which God has appointed us to do, then he will give our work to some one that will do it, and we will lose our crown and the church will go to pieces. But if we do the Lord's work as he wants it done, then we may expect the necessary funds to carry it on. The silver and gold are his, and whenever his work is done aright there will be no lack of money. "Thy people shall be willing in the day of thy power." "I am with you alway, even unto the end of the world."

Two and Two.

Some time ago we published an article favoring a return, wherever practicable, to the Scripture policy of sending our preachers, "two and two" to their work. We advocated this because we thought it would benefit, not only the work itself, but two classes of preachers, the young men and the old men. Some of our preachers criticised us pretty sharply. We are glad to place before our readers parts of a leader in the New York *Advocate*, of January 1. After a paragraph, giving the plan operated by Jesus and his apostles, Dr. Buckley says:

Reasons for co-operation and copartnership in the gospel ministry in Christian countries are not wanting. The early Methodists appreciated this need and made provision for it. The old circuit system in which several churches and several ministers were associated together had unquestioned merit. Our modern plan of dividing the work so as to furnish every minister with a separate and independent church has certain advantages, but they do not compensate for the loss of a connectional spirit and sympathetic co-operation which the custom involves. There are many young ministers, just out of school, who lack the experience and discipline necessary to manage and build up a church. There are many old ministers whose days of usefulness are not yet over, but who on account of increasing infirmities ought not to be burdened with the responsibilities of a charge. Yet there is reason to believe that separate stations are sometimes created in order to accommodate these young men and these aged ministers with a place.

Here are the same ideas, expressed in almost the same words used by us several months ago, which shows that two men in widely separated places have almost the identical thoughts on this subject. This is evidence, at least, that there are some reasons for our thinking. The editor above quoted continues:

This modern policy makes weak churches and keeps them weak. It has grown up naturally without being promoted by ecclesiastical legislation. Large churches insist on being separate from others because they are abundantly able to pay their own way, and they want the pastors whom they have chosen to devote all their time and energies among them. They are unwilling to have other ministers in their pulpits. This makes it necessary for the weaker churches to become independent also, and as a rule they are not unwilling to have it so. Then it happens that men who are willing to work for a very small salary must be sent to the weak churches.

Referring to the work in cities, we have this:

When a preacher enters on a pastorate in one of these weak churches in a large city, what does he find? Instead of sympathy and co-operation he encounters the sharpest and most unwholesome competition. He must not only contend with Satan and the world, but he must compete with eloquent ministers and wealthy churches of other denominations, and with strong preachers and rich churches of his own denomination. The result is usually disastrous to the weak church.

To remedy this evil we have these suggestions:

Recently efforts have been made to maintain a fraternal and connectional spirit among Methodists in large cities by organizing social unions and city church extension societies. We hail these organizations with delight, and commend them for their good works. But they do not furnish that actual copartnership in church work which struggling churches need. Before wealthy men in strong churches can feel a proper interest in weak churches they must actually have an interest in them. The churches must be so united that the prosperity of one will be the prosperity of the other. Before a pastor can feel a deep interest in a neighboring weak church he must have an interest in it. He must be officially related to it.

A return to the old circuit system may not be practicable nor desirable, but some wise arrangement of actual copartnership among ministers and churches is necessary to a healthy growth of Methodism in cities. Were such a scheme effected, the absence of one preacher would not leave a church without pastoral care and preaching. Rivalry between churches being set aside, the preachers would have the strength now wasted in useless friction to devote to work which would tell for the good of the cause. Young men without experience in the pastorate and aged men could be furnished with fields of labor without the responsibilities which are beyond their strength. The strife between churches to secure members who are able to pay most for the support of the church would end. It would matter little to the associated pastors which particular church a member joined. A cluster of churches, strong and weak together, being united under one pastoral head and managed by one official board, would build each other up.

Those persons who criticised us so sharply when our article appeared, are respectfully requested to ponder these thoughts from the great official organ of the Methodist Episcopal Church.

After Christmas.

What to do with a holiday is one of the unsolved problems of American life. The spirit of business dominates us even in our recreations. Our country presents so many avenues to prosperity that it sets every man scheming to be rich or fretting because he is poor. The "shop" projects itself into the most intimate intercourse of friends; the scent of the factory is in our Sunday clothes, and goes with us as strange incense into the sanctuary of God. The simple *fete* of our European neighbors, the family reunion, the birthday-festival and the marriage anniversary find little place amid the intense activities of our restless life. We take our picnics with a rush; we make a nuisance, with hideous noises, of the national holiday, and celebrate the birthday of the Prince of Peace with uproar and revelry. We lack, as a people, the faculty of being happy quietly. We know well enough how to be rich and great, to startle the world with ingenious invention and wonderful achievements of science and art. What we need more than these is the ability to stop work now and then and to drop back for a little while into the hearty pleasures of childhood. The American youth. The mature makes but an indifferent boy. He needs de-educating a little. The new and broader culture of the age will have come to stay when, in addition to preparing our younger people for manhood and womanhood, it shall teach us of maturer years to preserve more perfectly the child-spirit of innocent joy and trust.

The great Teacher insisted upon this. "Except ye become as little children," is not a solitary precept, but runs substantially through all his teaching. The effort of the average parent to take part in the Christmas sports of his children would be amusing if it were not so pathetic. It is something for which he has neither heart nor stomach. The stern demands of business, as he transacts it, have put him all out of sympathy with light-heartedness, and sport of every kind which does not present some chance of gain is a bore and a burden to him. The result of his best intended efforts to be happy with the children is, therefore, that he spends a frantic morning among squibs and toys, eats his Christmas dinner without appetite, sulks or storms through the evening, goes to bed in a huff, and wakes next morning with a headache.

But Christmas has gone! How was it spent? In hurtful excess or in humble recognition of the gracious event it is intended to commemorate? Have we been mindful of the poor and the stranger while remembering the Divine Wanderer who had not where to lay his head? Have we received our abundance with gratitude, our little without envy? Has the song of the angels echoed in our hearts while a heavenly Guest sat welcome at our board, as the inspiration of our joy and a partner even in our sports?

Well for us if the season passes with no worse consequence than a headache. The holiday test is, indeed, a crucial one. He who can observe it without excess or indifference has become very like to him who was in perfect sympathy with God and man. He who spends such a time like a glutton or a prodigal fails of its true purpose equally with him who regards it as a *dies non*, a day lost to business and worse than wasted in extravagance. God wants us to be glad. It is as much a duty to be happy as it is to be good, not merely to be happy soberly, but to be glad joyously, as little children are.

The Christmas season passes; the Christmas Event abides. It was a bright day for the world when a Savior was born in it, but not so bright as when he was two weeks old in it. It was something to have been a shepherd and to have bent in reverent wonder over the cradle in the manger; it is far more to be a co-worker with the living Christ, the Savior of the world.

Thank God for Christmas, the world's holiday! Through all its thoughtless noise and gaiety and grudging relaxation from money-getting toil there runs a golden thread of memory and hope. To the sordid question "Why this waste?" a voice never to be wholly hushed, when the world takes holiday in his name, answers, suggesting sweeter thoughts of Calvary and sweeter hopes of the home not made with hands.

After holiday work. In what spirit do we turn to it? Like a galley slave under the lash, or as a giant refreshed with new wine?

After all, the reason why we are so ill, may be that we take little pleasure in our work. Thank God for work, my brother; for its tonic effect for its incidental blessing, as a safeguard against folly, as an antidote to those morbid tendencies which need only the opportunity of idleness to develop into an endless train of troubles. The devil had not studied human nature in vain for four thousand years when he tempted the Son of Man to get bread without working for it. Thank God, also, for the burdens of life, and their wise adjustment.

Having spent our holiday in the work-day spirit, let us work henceforth in the true spirit of the holiday. Thus only may rest and labor, joy and sorrow—all the varied experiences of life, indeed—make one music of praise and thanksgiving to him who bore the burden of the cross for us. So shall the Star of Bethlehem brighten the darkness of every night, and every day be Christmas.

Notes.

In preparing our sermons we ought never to forget that in every congregation there are likely to be broken hearts, inquiring souls and burdened spirits.

Another observation we make on the same line: In preparing sermons, we ought to be sure that what we are going to say needs to be said at that time.

You are a minister of the gospel, and, as such, you are expected to lead others. Remember this: You can lead only by gaining the confidence. You, yourself, will follow no one in whom you have no confidence.

One of our exchanges says that Santa Claus was considerably fretted about Christmas time by the provisions of the McKinley bill, and that, in consequence, the little stockings by the chimney were not as full as usual. Shame!

A keen observer on the other side of the Atlantic says: "The newspaper has make it an impossibility for dull preachers ever to be respected, even if they are tolerated, and we do not expect them to be tolerated very long." That is, you must be fresher and sharper than the newspaper if you would "draw."

The *Nashville Christian Advocate* characterizes Prof. Drummond as a "fresh, captivating, but misleading writer." One of the ablest and foremost men in our church told us, not long since, that he considered Prof. Drummond one of the most dangerous writers now reaching the public ear. These two criticisms, so nearly agreeing, afford us the opportunity to warn our young ministers not to yield too readily to what is "fresh and captivating." Paul's rule is a good one: "Prove all things; hold fast that which is good."

Bro. Campbell, of the *Texas Advocate*, has opened a woman's column for the use of the Woman's Missionary and Church Extension Work. But, alas! hear him:

Our sisters will please be so kind as to remember that this gives them, during the year, fifty-two columns, but only one column at once. So "hoil down," sisters, make them short and sweet, and remember that the shorter the sweeter, and the more of you will get a chance to speak, and the oftener you will get to speak. Remember that you speak to 40,000 or 50,000 people, and be sure that you do not get mad when your communication is rejected, remembering how many others enjoy the same blessing.

We publish on the first page the Constitution and By-laws of the young people's league of our church. This has been gotten up by the General Sunday-school Committee in accordance with instructions from the General Conference. We hope that our pastors all over Mississippi and Louisiana will give the subject early attention. There is, to us, nothing so important to our progress as a church as getting our young people interested in church work. In these proposed leagues we think there is a fine training-school, where the young of both sexes can learn how to do the Lord's work in a proper way. See to it, brethren, that your young people are harnessed for service!

Some of our papers and people seem to be just a little foggy on what constitutes an immorality. They talk as if it takes a violation of one of the ten commandments to make an immorality. And it is just here that a great many church people are at fault, and a bad influence is exerted upon church life thereby. An immorality is considered to be a positive infraction of plain and known law. That won't do at all. "To him that knoweth to do good and doeth it not, to him it is sin." Is sin an immorality? An immorality is the result of violated moral obligation. A man may create the obligation himself, as in the case of a promise or vow; and if he fails to keep it, is he not guilty of immorality? Failure to perform voluntary vows is just as much an immorality as a transgression of the moral code. Some of our people need to move up a little on this line.

Personal and Otherwise.

In the article on the second page, entitled "Bible Characters," in the eleventh line from the top, read "normal" for "nominal."

Bishop Haygood is to preach the commencement sermon at Whitworth College, next June.

When a preacher rehearses his sermons, would you say that he "practices what he preaches"?

Last year the dividends from the Book Concern of the M. E. Church for Conference claimants amounted to $110,000.

Dr. Andrew Hunter, of the Little Rock Conference, was recently robbed of $190. His friends are making it up in $1 subscriptions.

Dr. Joseph Parker, of London, recently said: "When I find a minister who likes Monday morning better than Sunday morning, I give him up."

Our missionary to China, Rev. A. P. Parker, who has been on furlough for some months, will sail for China from San Francisco, Jan. 22, in the steamer *Oceanic*.

A note from Rev. John Pipes, at Grand Cane, La., says, "La grippe is prevailing as epidemic throughout this community; not very fatal, but some serious cases."

The Brookhaven *Leader* says, "The Methodist congregation remembered their pastor with a store-room full of good things." The pastor is W. H. Huntley, and a worthy man he is, too.

Bro. LaPrade and his congregation at Carondelet are observing the week of prayer inaugurated by the International Evangelical Alliance. The attendance is good and the services interesting.

Don't you know of some one to whom you would be pleased to make a lasting New Year present? Suppose you send them this paper as a New Year's gift. It will do them good for twelve months. What say you?

Rev. W. S. Lagrone, presiding elder of Corinth district, North Mississippi Conference, writes a brief note: "I will circulate the extra copies of the ADVOCATE. You have my hearty endorsement." That "endorsement" makes us feel good.

Rev. P. A. Johnston has been kindly remembered, as we learn from the *Scott County Register*, where he says, "Many thanks to our Morton friends who have a knack of making preachers and their families feel kindly toward them." Congratulations.

A note from Bro. Faunt LeRoy, at Alexandria, says: "I have been confined to the house for three weeks, ever since I reached this place." We trust la grippe will soon let go his hold on our brother, and that he may be the stronger for this attack.

Bro. Howen writes from Aberdeen, Miss.: "Our church paid for all purposes last year $6,500. Our people received us back in good Methodist fashion, and we are happy." And we are glad that he is happy.

Last week the *New York Advocate* published the returns of the voting on the question of allowing women in the Conferences of the M. E. Church. Returns are in from 337 presiding elders' districts, and the vote stands: for, 182,281; against, 109,033; and this in a membership of 1,531,624. We would call that a "light vote."

A couple of weeks ago we gave a short account of Mr. Fayerweather's will, by which he bequeathed very large sums of money to aid many colleges in their work. Now it is understood that the will is to be contested by his widow on the ground of undue influence and unsound mind. The question comes up, Why do not benevolently disposed persons give their money to benevolent objects while living? It does look like they give it because they can't carry it away with them. It certainly would be more satisfactory to the man himself to see his money operating in benevolent channels while he lives. We advise our rich readers to give their money while they are living.

The Vicksburg *Herald* has this personal:

Rev. F. M. Keen, who takes charge of the South Vicksburg M. E. Church, arrived yesterday and has secured a residence just across the street from the church. Mrs. Keen is visiting friends in Jackson.

Rev. S. S. Keener, the new Methodist minister recently sent here by the Conference, preached his first sermon last Sunday, and gave much satisfaction to the large congregation assembled to hear him. He is said to be an elegant and forcible preacher, who talks in a clear, vigorous and convincing way. We welcome him to our midst and hope he will accomplish much good.—*Iberville South.*

Rev. Mr. Lewis, his wife and two daughters arrived yesterday afternoon and were met at the train by the Board of Stewards of the Crawford Street M. E. Church, South, and Rev. Dr. C. K. Marshall and escorted to a carriage, which was driven to the pastoral residence. Here they were visited by the Committee of Arrangements and were given a hearty reception to Vicksburg. Rev. Mr. Lewis is well known here, and his pastorate begins under the most favorable auspices that could be desired.—Vicksburg *Herald.*

After the Festival.

The Christmas festival is just over, and the young people have had a gay time. They have been feasting, eating and drinking, dancing and playing cards, from house to house, for ten days or longer. This kind of festivity, except the promiscuous dancing and card playing, seems to have been common more than three thousand years ago, in the times of Job. "And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and drink with them." They seem to have had a hilarious, good time of it among themselves in that early age of the world. "And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually." It is quite likely the boys did sin during these festal seasons. Much feasting leads to sin. Job seems to have been afraid of sin, of the bare possibility of it. A deeply pious soul is exceedingly sensitive of sin.

What a careful father Job was! What delicate sense of parental responsibility! How regularly, promptly and continuously he set apart his children for God, and made offerings and prayers for them; not because he knew they had sinned, but because they might have done so.

How many parents are thus careful now? What need for prayers for our children before, during and after the Christmas season! What a time of temptation this to young people! They get into the whir and whirl of the season, and so many of them fall into sin; so many go back to the world. They need to be sanctified again, to have burnt offerings made for them, and that, too, by Christian parents.

Many parents are not as sensitive of sin in their children as Job was in the case of his sons. The fact that they may have sinned was enough to send Job on his knees before God in prayer. This is all the more remarkable since the boys were all grown and had houses and homes of their own. They were away from the parental roof, where the father could not advise them nor restrain them.

Fortunately they feasted in their own houses, and not at a hotel, or in some public hall, as our children often do. Young hearts need old heads to guide them. GILDEROY.

Every bruise, every sore muscle, should be freely bathed in Johnson's Anodyne Liniment.

Postal Card Reports.

—Rev. W. S. Shipman writes: "I have been warmly received on my new work; have made one round. Have two appointments; a nice new church at each place—Cleveland and Shelby. Four years at McNutt and Sunnyside was long enough to teach me to love those good people much, and from them I had many evidences of appreciation, for which I feel thankful."

—Rev. Benj. S. Rayner writes from Durant, Miss., Dec. 29, 1890: "This morning, at 1:30 o'clock, my aged mother passed into the land of blessed spirits. We have great consolation in the assurance she gave us of her trust in our dear Lord. Some account of her long and useful life will be sent you soon for publication (D. V.). 'The Lord is my light.'"

Don't forget to take a bottle of Dr. Bull's Cough Syrup with you to Florida this winter.

Donald Kennedy, Roxbury, Mass.

When we saw this name in our advertising columns, we felt like taking off our hats. We were also reminded of a debt of gratitude of long standing. There has never been any personal intercourse between this editor and the above-named gentleman, neither has he any knowledge of us as far as we are advised.

Our acquaintance, if it can be called such, began in this wise: It was a generation ago. We stood behind the counter in a tea store. A row of bottles in rod wrappers occupied a shelf, of which we knew nothing. The proprietor was equally ignorant, but, moved by curiosity, he had uncorked a bottle. We were courteously invited to partake. Before doing so we looked to see what the "discoverer" had to say for himself. We shall not repeat his story, though its main features are still fresh in mind. We were impressed by his spirit of candor. His remedy was not a cure-all. He had heard that dyspeptics were benefited by it, but he did not recommend it for such cases. It was just that little chance expression which fixed our attention. We had been struggling in the toils of the monster dyspepsia for years. Life was a burden. We had concluded our case was hopeless. But we seized upon this straw, as drowning men will. It was a lucky providence, or a fortunate accident, whichever you prefer. The first dose satisfied us that we had found a true remedy.

We had not expected to see the end of that year. We have seen the beginning and end of many since then. We never told this story to Mr. Kennedy, but have told it to scores who have acted upon the information and were benefited as we were.—*The Prohibition Advocate*, Nov. 15.

Louisiana Conference Apportionments for 1891.

	Conf. Claimants.	Bishops.	Education.	Foreign Miss'ns.	Domestic Miss'ns.	Ecu'l Council.	Church Extension
New Orleans District	$1,200	$ 320	$ 320	$2,350	$ 500	$ 62	$ 596 75
Shreveport District	900	235	235	1,350	360	85	313 75
Arcadia District	830	225	225	1,350	360	85	343 75
Delhi District	630	170	170	1,250	315	25	322 50
Opelousas District	520	135	135	1,100	315	23	283 75
Alexandria District	420	115	115	600	150	20	212 50
Total	$1,500	$1,200	$1,200	$8,000	$2,000	$200	$2,100 00

Literary Notes.

Messrs. Macmillan & Co. have had in preparation for some time past extra-illustrated editions of Mrs. Oliphant's well-known works, "The Makers of Florence" and "The Makers of Venice"—two books which will lend themselves very happily to pictorial adornment.

It is significant of the changed position which women occupy in this age that the title of the forth-coming new edition of "Men of the Time" is to be "Men and Women of the Time." George Routlege & Sons, who issue the book about once in five years, with additions to date, will publish this new edition in the spring.

A volume of poems by Ruskin is announced for early publication. It will be issued in two quarto volumes, illustrated with twenty-five plates, with fac-similes of the manuscript poem. The editor of the volumes is said to have had at his disposal the whole of Mr. Ruskin's early manuscripts and notebooks, ranging from childhood to the time when the success of his prose writings led him to abandon verse.

The greatest man of letters now living in Scotland is probably David Masson, professor of Rhetoric and English Literature in Edinburgh University. He was acquainted with Douglas Jerrold, Dickens, Thackeray and Carlyle; and is said to resemble the last-named in personal appearance. He is an effective lecturer and orator, and has made himself prominent as an advocate of woman's right to higher education and participation in the learned professions.

Students of the theology and philosophy of England and Scotland, Germany, Switzerland, France and Holland, will be interested in the announcement that Messrs. Scribner & Welford will supply to the American market a new quarterly review, published by Messrs. T. & T. Clark, of Edinburgh, *Critical Review of Current Theological and Philosophical Literature*, under the editorship of the Rev. Prof. S. D. F. Salmond, D. D., of Edinburgh. The subscription price for the year is $1 50, and the first number is now ready.

The publication of an important series of books, "Events of Our Own Time," has been begun by Scribner & Welford. The first volume in the series is "The War in the Crimea," by Gen. Sir Edward Hamley, K. C. B., with maps and plans and copper-plate portraits, and the second is "The Indian Mutiny of 1857," by Col. Malleson. Other volumes in preparation are "Achievements in Engineering," by Prof. Vernon Harcourt; "The Liberation of Italy," by Edward Dicey; "The Refounding of the German Empire," "The Exploration of Africa," "The Civil War in America," "The Opening of Japan," etc. The volumes will have plans, portraits, and other illustrations.

"The doctor said my faith in Johnson's Anodyne Liniment was correct," writes a lady friend.

Appointments at Night.

Dr. J. E. Edwards makes a good point, we think, against reading out appointments at night. He says:

The Conference ought always to close in open daylight. Disappointments always appear more forbidding at night. The preacher goes out in the dark. He has no friendly face to cheer him. He broods over his disappointment during the night. The more he thinks of it the more forbidding and gloomy it appears. If ever I am made *Bishop* I will never allow a Conference to close its session at *night*. Those who feel aggrieved by their appointments do not only receive them more cheerfully in the sunshine, but they carry away with them feelings less acidulated toward the Bishop. Our late Conference adjourned near midnight. The reader is left to make his own inference.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policyholders.

The Episcopal Diocese, of New York, has an Insurance Fund for all of its members, and the Mutual Life, which is the largest and strongest company in the world, with over $122,000,000 assets, has been officially selected by that body to issue all the Insurance to these worthy people.

A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

Notices.

The societies of the Woman's Parsonage and Home Mission Society are asked to forward their quarterly reports and moneys in their possession to the treasurer of the State Board, elected at the late annual session—Mrs. Adele K. Widney, No. 1218 Magazine street, New Orleans.

J. M. BEARD,
Pres. Ch. Ex. Society, La. Conf.

All the members of the Mississippi Conference who take the *Missionary Reporter* will please send their address to Dr. I. G. John, Nashville, Tenn., at once, that there may be no complaints about not receiving the same. Mistakes will be corrected.

ISAAC L. PEEBLES.
Brandon, Miss., Dec. 31, 1890.

I would be pleased to have all the preachers of the Brandon district present at the district stewards' meeting, Wednesday, Jan. 21, two P. M., at Forest. P. A. JOHNSTON.

Jan. 3, 1891.

Growth of the South.

The *Tradesman* has compiled statistics showing the growth and development of the Southern States in the past ten years. The figures are based upon reports sent by officials of each State. The summary shows wonderful growth in the Southern States in population, wealth, capital, railroads, manufactories, agriculture and education since the census of 1880 was taken.

The increase in population has been 19.2 per cent. The total now being 17,550,920, divided as follows: Whites, 11,361,996; colored, 6,194,924.

The increase in the white population has been 26 2 per cent.; in colored only 10 per cent. There are 475,930 persons of Northern birth in the South, against 240,385 ten years ago. The assessed wealth is $3,814,057,164, and the actual wealth is estimated at $9,751,815,635. The State debts aggregate $96,460,126; county debts, $20,511,479; municipal debts, $66,800,748. Total public indebtedness, $183,773,353.

The capital invested in the South during the decade reaches $2,339,170,000. The mileage of the railroads is 41,118, and the men employed number 188,731. The number of manufacturing establishments is 56,174, with a capital of $551,483,800; hands employed, 537,086; value of product, $742 865,200. Of cotton mills, there are 334. The value of cotton produced during the decade is $8,991,936,833; tobacco, $31,278,524; total value of all farm products, $984,707,000. Amount given to negro education since the war, $56,181,370. Negroes at school, 1,102,039.

$100 REWARD. $100.

The readers of the *Advocate* will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. CHENEY & CO., Toledo, O.
☞Sold by Druggists, 75c.

Notice as to Changes.

Subscribers whose postoffice is changed will confer a favor if they will advise the business manager as to where their paper is *changed from*, as well as to their postoffice *changed to*, as early as possible, in order that our mail lists for 1891 may be correct.

A Common Sense Calendar.

The calendars that come in the fall are as numerous as the flowers that bloom in the spring. Many further resemble the flowers in that they come without being sent for, and fade after a very brief existence.

The most sensible and business-like Calendars that we have seen comes to us from N. W. Ayor & Son, Newspaper Advertising Agents, Philadelphia, and bears their "Keeping everlastingly at it" imprint. It is so large and clear that its dates can be easily distinguished across an office, and is printed in a manner to reconcile the most fastidious to its company for a year.

It is sent to any address, postpaid, on receipt of 25 cents.

Diarrhœa, Dysentery, Cholera, Flux.

Maguire's Benne Plant for nearly 50 years the infallible cure. Thousands of testimonials; indorsed by the Western Sanitary Commission, U. S. army officers, hospital physicians, steamboat officers, etc. Taken in time a sure preventive of *Asiatic cholera.*

Business Notices.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

LA GRIPPE!

LA GRIPPE!

Last year, when La Grippe was so prevalent all over this country, Dr. King's Royal Germetuer proved to be a certain cure, as hundreds then testified. Many of such testimonials, from the best people of this country, were then published.

The disease has again broken out. Nearly half the people in New Orleans are affected with it to a greater or less degree, and Royal Germetuer has again proven to be a specific in every case that has tried it. Many in this city certify to this.

Read the following statement from a gentlemen widely known and highly respected in this city:

"NEW ORLEANS, Dec. 6, 1890.

"I have been using Dr King's Royal Germetuer in my family for La Grippe, and find it to be a SPECIFIC FOR THIS PREVAILING EPIDEMIC. I cheerfully and heartily recommend it for that purpose. M. C. LYLE,
"Pastor First-Baptist Church,
"Residence, 183 Third Street."

Direction for using: One teaspoonful in half glass warm water, sweetened if preferred, every hour for twelve hours; then every three hours until cured. Keep bowels open with Dr. King's Royal Germetuer Pills.

This treatment is pleasant, safe and sure, and will cure La Grippe in twenty-four hours. A dose before and after each meal and at bed time is almost a certain preventive, and the best tonic known to medical science.

Sold by all druggists.

Finlay and Brunswig, and I. L. Lyons and Co., wholesale agents, New Orleans.

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And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

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I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
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BUILDER
586 Baronne St., - New Orleans.
Box 71, M., D., and L. Exchange.

DONALD KENNEDY
Of Roxbury, Mass., says

I have kept a **Scrap Book** for a good many years of letters received from patients; some are long, too long to publish; some are short, short and good. Rainy days I sit down and read them, and have learned a good deal about the human body from some poor, sickly woman or overstrained man. Here is one of them. I call it a good letter:

TRENTON, TEXAS, Sept. 28, 1888.

"To Kennedy of the Medical Discovery, Roxbury, Mass. I am so proud of my recovery as to express my feelings in thanks to you. The **RHEUMATISM** has made me four-legged for six years. At last I have traded off two of them to Hell—Druggist—for four bottles of Kennedy's Discovery. I am yours, gratefully and unsolicited, J. B. IVY."

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BARBEE & SMITH,

AGENTS.

Books by Subscription!

I want a few ladies or gentlemen to sell the well-known "Child's Bible," a consecutive arrangement of the Holy Scriptures, in the words of the Authorized Version. Also for a new book by Mrs. G. E. Morton, "Talks to Children about Jesus." Good wages can be made with either book.

I will take pleasure in forwarding subscriptions to the "Ladies' Home Journal" of Philadelphia, $1 a year; or will deliver it to your address for ten cents per month. The "Quiver," a monthly magazine for Sunday reading, is $1 50 a year, or delivered at fifteen cents per month.

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Our Young People.

SEWING SONG.

BY MARY J. JACQUES.

I have a little servant;
With a single eye
She always does my bidding
Very faithfully;
But she eats me no meat,
And she drinks me no drink,
A very clever servant as you well may think.

Another little servant
On my finger sits,
She the one-eyed little servant
Very neatly fits;
But she eats me no meat,
And she drinks me no drink,
A very clever servant, as you well may think.

Now, one more little servant,
Through the single eye,
Does both the others' bidding
Very faithfully;
But she eats me no meat,
And she drinks me no drink,
A very clever servant, as you well may think.

A needle and a thimble
And a spool of thread,
Without the fingers nimble,
And the knowing head—
They would never make out,
If they tried the whole day,
To sew a square of patchwork, as you well may say. —*St. Nicholas.*

New Year Words to Girls.

BY RUTH ASHMORE.

You are sitting quite quietly watching the old year as it fades away and the new one as it comes in. You think of all the joys and the sorrows that have come to you during 1890, and of your hopes and ambitions for 1891; you believe just as you did a year ago—that you will make a great resolve that the year shall be better and your life nobler and more unselfish than it was last year. Now don't do this. Don't make the big resolve. Think, hope and pray what you want to, but in its place, make a lot of little resolves that each one of which will in time tend to make you reach the goal you desire to.

Resolve to think a little less about yourself and a little more of the comforts of others.

Resolve to be less quick of speech and more certain in action than you have been.

Resolve not to let the wicked little demon of envy enter your heart and make you bitter and fault-finding.

Resolve to consider these of your own household; the inclination on the part of too many of us is to reserve our virtues and our graces for those outside, and this is all wrong.

My dear girls, you had better blush unseen, as good daughters and good sisters, than gain all the fame imaginable as bright talkers and great beauties without any homely talent. I like that word homely—I use it, perhaps, in a different sense from the one you give it. It means belonging to the home, and as the home is the place where love and charity should abide, so the talents that belong to it are best worth possessing. God bless every one of you and give you some day a home of your own! It may come in the new year. It may be in the years that are far off, but if it never comes just remember that the talent of making a home may be yours, and even though you can only exercise it in a single room you must not bury it and count it of no value. —*The Ladies' Home Journal*

WHAT MAKES A BOY POPULAR?—What makes a boy popular? Manliness, says Hezekiah Butterworth, in *The Ladies' Home Journal*. During the war, how schools and colleges followed popular boys! These young leaders were the many boys whose hearts could be trusted. The boy who respects his mother has *leadership* in him. The boy who is careful of his sister, is a knight. The boy who will never violate his word and who will pledge his honor to his own heart and change not, will have the confidence of his fellows. The boy who defends the weak will one day become a hero among the strong. The boy who will never hurt the feelings of anyone will one day find himself in the atmosphere of univeral sympathy. "I know not," once said the great Gov. Andrew, "what record of sin may await me in another world; but this I do know: I *never yet* despised a man because he was poor, because he was ignorant, or because he was black."

Shall I tell you how to become a popular boy? I will. Be too manly and generous and unselfish to seek to be popular; be the soul of honor, and love others better than yourself, and people will give you their hearts and delight to make *you* happy. That is what makes a boy popular.

Have a bottle of Salvation Oil always on hand. It may save you infinite pain. 25 cents.

What Little Artie Did.

Little Artie and his brothers. Three of them, and dear little fellows they were, all brave and self-reliant, and brought up by their parents in the right way.

As these children lived some distance from town it was often found necessary to leave them at home when father and mother attended meeting, especially was this the case in cold weather. Through the summer months the children were often taken along, to their great delight. And, as their parents were Methodists of the good old-fashioned kind, the boys were in the habit of hearing, at such times, the hearty "Amen" break forth from their father's lips when the sermon was particularly enjoyable.

One cold Sabbath-day these children were left at home, with many cautions to be careful; yet hardly had the parents left ere the wood-work near the stove-pipe was discovered to be on fire, and out of the children's reach; but, with wonderful activity and energy, the eldest climbed up on the table and put out the flames.

When the father and mother returned they shuddered to see the danger to which their dear ones had been exposed, and with thankful hearts praised them for their courage.

"How did you manage, Tommy, to reach the fire?" asked their father.

"Why," said Tommy, "I pushed the table up to the wall, and got upon that."

"And did you help brother, Jimmy?" to the next.

"Yes, sir; I brought him a pail of water and handed him the dipper."

"And what did you do?" said the proud father to his pet, the youngest of the group.

"Well, papa," said Artie, "you see I was too small to help put out the fire, and so I just stood up and holler'd 'Amen.'" —*Kind Words.*

WHY PICNICS ARE SO CALLED.—Everybody knows what a picnic is, but most folks would find it hard to say how it got that name, and yet it is simple enough when you come to learn it. When a picnic was being arranged for, the custom originally was that those who intended to be present should supply the eatables and drinkables. A list of those necessaries having been drawn up, it was passed round, and each person picked out the articles of food or drink that he or she was willing to furnish, and the name of the article was nicked, or ticked off on the list. The open air entertainment thus became known as a "pick and nick." The custom is said to date from 1802, so that the picnic is wholly an institution of the nineteenth century. As started, it must have strongly resembled what is now called a "surprise party."—*Exchange.*

MR. EDITOR: I am a little boy eight years old. My papa is the preacher at Columbia. I have a little brother two years old. This is my first letter to the ADVOCATE. I go to school every day. I study six books: spelling, geography, writing, history, reading, arithmetic. My teacher is Miss Emma Summer. It is holidays now. There was a sociable at Mrs. Lloyd's the other night for the children.

Your little friend,

WALDO MOORE.

Columbia, Miss.

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A HANDSOME POLISH.
A LEATHER PRESERVER.
NO BRUSHING REQUIRED.

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Look at my old chip basket, isn't it a beauty? I have just finished painting it with

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A PAINT THAT ONE CAN SEE THROUGH. TRY IT.

Sold Everywhere.

WOLFF & RANDOLPH, Philadelphia.

PIK-RON beautifies other things besides baskets. It makes a white glass vase any color you desire to match. It changes a pine table to walnut, a cane rocker to mahogany. It stains, paints, lacquers, Japans.

Dr. Wm. H. Holcombe,

Homeopathic Physician,

288 St. Charles Avenue, cor. of Calliope St.

Cases treated by letter.

Household.

The Management of Children.

If you would see a woman or a child graceful, beautiful and charming, you must find one that is loved. The child that dreads to be corrected or criticised for every word or movement never has a manner of elegance or an expression of charm. Fill your child's soul with an ideal of good manners, of benevolence and beauty; teach it abstractedly to dislike vulgarity, selfishness, rudeness, and to feel that you love and admire it, and expect charming manners, and the work is accomplished.

It is impossible for a slave to have any style. If you would have your child dignified, you must treat it with dignity!

It is wrong to correct a child in public. Any proud child feels degraded by it. It should be a case of dire necessity when you find fault with a child before strangers, and to destroy a child's pride is to do him an irreparable injury. Take advantage of some intimate hour when parent and child are alone together, and then let the parent tenderly explain how the child has behaved ill the day before or that morning, and why the child's conduct was wrong, and how it should have behaved, and show the child that the parent respects it and loves it and believes in its capacity to do all good things. This will have ten times the effect of punishment when the child is in a state of excitement and the parent usually angry. Get in the habit of explaining the reason of things to your child. Let there be as little confusion in its mind as possible. Above all, keep the fact of your love uppermost in the child's mind and let it understand that you have no wish to domineer over it, only that being older and wiser and loving the child so much, you would save it from its inexperience, that this is your duty, that you are teaching it to be its own master.

If your child is cross, do not punish him, but distract his mind from the subject that annoys him. If he continues to be cross, suspect his stomach, and assure yourself that this is in perfect order; a troubled digestion is the root of bad manner.—*Harper's Bazar.*

Cutting the Corners.

Mrs. Jones, who does her own work, was asked by one of her neighbors how she contrived to get so much done. "Contrive is the word," said she. "I cut all the corners, and I don't try in the least to do as Mrs. Any-body-else does. I know it's the orthodox way to get all your morning's work done up and then sit down to sew. But when I have a difficult piece of sewing on hand, if I do my housework first, I'm too tired to do my sewing justice, so I let some of the housework go, all that can be let go, and do my sewing first. Then it is a relief, when that is done, to fly round and finish up my housework. I know it's nice to iron all one's plain clothes, but I don't iron mine. Towels, sheets, and many other articles I fold neatly when they are dry and put them away without ironing. I am very particular to have the clothes washed clean and rinsed always in two waters, so they are sweet to the olfactories, but they are not smooth to the touch.

"When I get breakfast I plan my dinner and generally make the dessert, sometimes prepare the vegetables, and then it is an easy matter to get the dinner. Many a time I've rubbed out my clothes at night and scalded them, and then left them in the tubs till morning. This enables me to get them hung up early, and then by dividing the work I do not get so tired as if I did it all at once. I see to it that the wood and coal and kindling-box are kept full, so I can have a fire at short notice and without running round.

"I make a point of lying down in the middle of the day and getting perfectly still, perhaps I drop off to sleep a few minutes. This gives me two mornings every day, so to speak, and keeps me fresh for the evening, and I find that going to bed early enables me to rise early and push my work with vigor."

It is a mistake to try to cure catarrh by using local applications. Catarrh being a constitutional disease, requires a constitutional remedy like Hood's Sarsaparilla, which, acting through the blood, reaches every part of the system.

The Natural Gas Supply.

The permanence of the natural gas supply was discussed in the American Association, which, meeting in the heart of the natural gas regions, visited some of the most famous stations at Noblesville, Marion, Muncie, and Anderson, where the new fuel is used. President Goodale warned the people at Anderson against waste of the gas, because, he said, it will surely give out some day. Dr. Edward Orton affirmed in a paper in the Economic Section that the supply in the Indian and Ohio fields is not only exhaustible, but is rapidly and surely being exhausted. It is not now being generated, and every foot that escapes to the surface leaves the quantity remaining for future use just so much smaller. This is proved by the fact that the pressure of the gas is steadily diminishing, the decrease having already amounted to thirty or forty per cent. Prof. P. H. Vander Weyde is of a different opinion. He believes that the gas is formed in much the same manner as water-gas; that the evolution of oxygen and hydrogen is constantly going on in the regions of the earth's interior, where the temperature of dissociation exists; and that when carbureted metals having great affinity for water are present within reach of the dissociated gasses, they will be oxidized by the ascending oxygen, while the hydrogen will combine with the carbon to form hydrocarbons. Thus the process of generating the gas is going on all the time, and the prospect for the continuation of the supply is cheerful. "Look," the author says, "at the burning gas-wells of Baku, where the gas escapes by fissures in the soil, and has been blowing and burning for centuries, and all for nothing thus far. There appears to be no diminution in their flow, while from the Chinese historical records it appears that natural gas has been evolving in more than one locality for at least a thousand years, and I expect the same here. It comes from regions far below the deepest coal mines, and may continue to flow when some mines are exhausted."—*Popular Science Monthly.*

TORNADOES AND VIOLENT STORMS.—A special investigation of the subject of tornadoes has been carried on by Prof. H. A. Hazen, of the Government Signal Service, during the past year. Prof. Hazen divided the tornadoes into three classes. First, violent storms causing destruction; third, the most severe tornadoes; and placed in the second class all other known violent storms. While there were about 1,000 tornadoes each in classes one and two, causing the death of 1,071 people, an average of one person to two storms, and a loss of about $23,000,000 in property, yet there were but 58 tornadoes of a very violent character, killing 755 people, and destroying property to the amount of $11,894,700, an average loss of 13 lives and over $200,000 of property to each storm of class three. It appears that in no State may a destructive tornado be expected oftener, on an average, than once in two years, and that the area over which the total destruction can be expected is exceedingly small. In the last eighteen years the death casualties from tornadoes averaged 182 annually. While this is a large number, it does not appear to be as great as the death casualty from lightning. It may be safely assumed that, dangerous as are tornadoes, they are not so destructive to life as are thunderstorms.—*Scientific American.*

A CARGO OF CATS.—There has just arrived from Alexandria at Liverpool, by the steamer *Pharos*, a consignment of nearly twenty tons of cats, numbering 180,000 feline species, taken out of an ancient subterranean cats' cemetery discovered about one hundred miles from Cairo by an English fellah, who accidentally fell into this cats' cemetery, which he found completely filled with cats, every one of which had been separately embalmed and dressed in cloth after the manner of Egyptian mummies, and all laid out in rows. Specimens of these have been taken by Mr. Moore, curator of the Liverpool Museum, where they can be seen. In ancient times the Egyptian cat was buried with all honors, but those consigned to Messrs. Leyington & Co., of Liverpool, after being purchased in Egypt at £3 13s. 9d. per ton, will be used in this country as manure. The curator of the Liverpool Museum fixes the date of their interment two thousand years before Christ.—*Vick's Magazine.*

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Marriages.

PEMBERTON—STEWART.—At the residence of the bride's stepfather, Capt. N. C. Taylor, on Sunflower river, Dec. 20, 1890, by Rev. Ira B. Robertson, Maj. Pemberton to Miss Maude Stewart.

BECK—NEIL.—At the residence of Hon. Mr. Roberson, in the city of Cleveland, Miss., Dec. 25, 1890, at half-past ten A. M., by Rev. W. S. Shipman, Mr. W. M. Beck and Miss Mary Neil.

NEFF—FREEMAN.—At the residence of Mr. E. W. Freeman, Robeline, La., Dec. 17, 1890, by Rev. A. D. McVoy, Jr., Mr. Robert Neff, of Little Rock, Ark., and Miss Willie H. Freeman, of Robeline, La.

RITTA—SHELBY.—At the residence of the bride's mother, in Rolling Fork, Miss., Dec. 23, 1890, by Rev. Ira B. Robertson, Prof. Jas. Ritta to Miss Mollie Kate Shelby.

GILBERT—WILLIAMS.—At the residence of Mr. J. P. Williams, Franklin county, Miss., Nov. 26, 1890, by Rev. R. Bradley, Mr. J. T. Gilbert and Miss Lillie Williams.

VIDLER—BOYD.—At the residence of the bride's father, Mr. Boyd, near Fort Jessup, La., Dec. 17, 1890, by Rev. H. J. Boltz, Mr. James E. Vidler to Miss Lou Boyd, all of Sabine parish, La.

IRBY—VIDLER.—At the residence of the bride's father, Mr. J. F. Vidler, near Fort Jessup, La., Dec. 18, 1890, by Rev. H. J. Boltz, Mr. James M. Irbey to Miss Nell Vidler, all of Sabine parish, La.

EVANS—VARNELL.—At the residence of the bride's brother-in-law, Mr. Monroe McFerrin, near Pelican, La., Dec. 25, 1890, by Rev. H. J. Boltz, Mr. John L. Evans, of Arkansas, to Miss Martha L. Varnell, of DeSoto parish, La.

REAMES—TURPIN.—At the residence of the bride's parents, near Bastrop, La., by Rev. H. Armstrong, Mr. Emmett Reames, of Dennison, Texas, and Miss Maggie M. Turpin.

KILLINGWORTH—HALL.—At the Methodist Church, Fayette, Miss., Dec. 17, 1890, by Rev. W. Bradley, Mr. N. A. Killingworth and Miss Edith Hall.

COTNER—ANDERSON.—At Andrew Chapel Church, Dec. 23, 1890, by Rev. J. A. Sage, Mr. W. H. Cotner, of Fiatersville, Ark., to Miss Willie E. Andersen, of Wilmar, Ark.

WELLS—CLARKE.—In this city, Dec. 30, 1890, by Rev. C. W. Carter, Mr. Hansel P. Wells, Jr., of Delhi, La., to Miss Nettie L. Clarke, of this city.

TADLOCK—CRAIG.—At the residence of the bride's father, Homewood, Miss., Dec. 21, 1890, by Rev. J. V. Pean, Mr. R. K. Tadlock to Miss Mattie Craig, all of Scott county.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

RICHARDSON—Bro. JOHN R. RICHARDSON was born in Upson county, Ga., June 16, 1806, and died in Grand Cane, La., Dec. 14, 1890, aged eighty-three years and six months.

In the death of Bro. Richardson the very last link of the chain that bound the former to this generation, of this community, has been broken. He was raised, educated and married, in Georgia, to Miss Martha A. Bandy. His early associates were among the hills, prominent in the State, and the fierces, renowned in the Church.

Following the multitude, he drifted westward: first to Alabama; thence, in 1861, to St. Landry parish, La.; thence, as a refugee, in 1863, to DeSoto parish, La., where he lived until, in the providence of God, he was taken from labor to rest. He filled with credit and honor all the various relations in life, as child, husband, father, citizen and Christian. He has left an enviable record of his integrity in all these relations in life. His large family of children and grandchildren are living epistles of how faithfully he discharged the responsible duties in all the departments of domestic life. He was led to seek religion early in life, and, like Thomas, nothing but conclusive evidence would satisfy his mind upon the subject. When converted he was simply overwhelmed with the power of the Holy Ghost, and his joy was inexpressible and full of glory. He never afterward, till the day of his death, doubted the genuineness of his conversion. He ever loved to talk of the comforts of religion and the hopes of immortality. Nor was he exempt from trouble. Two years ago he was bereft of the wife of his youth and the mother of his children; like Jacob, he parted with his beloved Rachel, and for awhile he wandered alone, but not without hope. His last illness was protracted and severe. "I shall soon be at home," was among his last utterances.

His funeral services took place at the Methodist Church, and were participated in by Dr. Courtney, Baptist minister. From thence his remains were followed by a large procession of friends and relatives to the cemetery, and was laid to rest amid the honors duly due the good man. J. P.

McCLANAHAN—Sister ELIZA A. MCCLANAHAN was born in McMinn county, Tenn., Dec. 5, 1823, and died Dec. 13, 1890, in Grand Cane, La. At 15 years of age she migrated to Shelby county, Ala. In 1838 she was happily married to Judge John M. McClanahan. Here they lived for many years, and raised a large and respectable family of children. In 1867 they moved to Mansfield, La.

Sister McClanahan professed religion in early life, and became a member of the Methodist Church, in which she led a devoted and faithful member until the day of her death. She maintained her dignity as a Christian during the various vicissitudes of life through which she was called to pass. The inscrutable providence of God she was called to pass through the deep waters of affliction. In a few months after coming to Mansfield she was bereft of her husband suddenly, by a stroke of lightning. This was a shock that only the few are ever called to endure; but the mystery was resolved into a faith that trusts God in life and death. Her faith was unwavering. She lived to support the church in all its interests, and to do good. Her last illness was severe, and for weeks she was conscious that her end was in the near future, and was well prepared for the change when it came.

On Saturday evening, Dec. 13, at seven o'clock, without a struggle, she fell asleep in Jesus. On Sunday evening she was followed to the Mansfield Cemetery by a large concourse of friends, and laid to rest till the day of eternity. J. P.

BONDS—

TAYLOR—Twice has death cast a gloom over our church and community. On Dec. 26, 1889, our hearts were made sad by the sudden and unexpected death of Bro. RICHARD W. BONDS, and on Jan. 12, 1890, by the death of Bro. CALEB W. TAYLOR, Sr.

By the death of these two brothers, the church has lost two of its best supporters; the community, two of its best citizens; their families, devoted husbands and fathers; therefore, be it

Resolved, By this Quarterly Conference, that, as our heavenly Father has taken our beloved brothers, we humbly submit to his will. Their long and useful lives were brought to a close at the Lord's appointed time, and we have every reason to believe "all is well," as they kept their lamps trimmed and burning.

Resolved, That we will ever cherish their memory and keep in our recollection their liberal and charitable hearts.

Resolved, That we extend our heartfelt sympathies to their bereaved families and loved ones in this their sad affliction, pointing them to the Savior.

Resolved, That a copy of these resolutions be spread on the minutes of this Quarterly Conference, and published in the NEW ORLEANS CHRISTIAN ADVOCATE.

L. R. MOORE,
For Committee.

Morton, Miss.

DAVIS—The following resolutions were passed by the Sparta Sabbath-school:

Whereas, It has pleased an all-wise Providence to remove from our midst our beloved sister and Sabbath-school companion, EULA, daughter of our beloved pastor, Rev. R. A. Davis; therefore, be it

Resolved, That in her death the Sabbath-school has lost one of its most earnest and useful co-laborers—a teacher and scholar, ever ready and willing to do that which would promote Sabbath-school interest and the cause of Christ; the church, a consistent and devout member, and society one of its brightest jewels.

Resolved, That we extend our heartfelt sympathy to the bereaved father and mother in their loss of a kind, loving and dutiful daughter, whose loss is irreparable here, but we have the consoling thought that he doeth all things well.

Resolved, That a copy of these resolutions be furnished the *Buenville News* and the CHRISTIAN ADVOCATE for publication, and that a copy of same be sent to her bereaved parents.

J. W. TOOKE, Sup't.
R. M. TARVER, Sec'y.

A BEAUTIFUL EXAMPLE.—A beautiful story is told of Lady Stanley, wife of the late Dean Stanley, of Westminster Abbey: There is a hospital in London near the Abbey. Lady Stanley was in the habit of spending a good deal of time in this hospital—talking with the sick and suffering people there, and trying to cheer and comfort them. Among these was a poor woman suffering from a painful and dangerous disease. Lady Stanley's kind words had been a great comfort to her on her sick-bed. The doctor said that her life could only be saved by her going through a very painful operation. They told her that she must certainly die unless the operation were performed. "I think I could bear it," she said, "if Lady Stanley could be with me while it was being done." Lady Stanley was sent for. When the messenger arrived at her home, he found her dressed in the splendid robes which ladies wear when called upon to attend on Queen's Victoria. She had been thus summoned, and was just about starting for the Queen's palace. She received the message from the hospital. There was no time to change her dress; so she threw a cloak over her, and hastened to the hospital. She spoke some encouraging words to the poor woman, and stood by her side till the operation was over, and the poor, suffering patient was made comfortable. Then the noble lady hastened to the palace. She apologized to the Queen for her delay in coming, and told her what had caused the delay. The good Queen praised her for kindly waiting on one of her suffering subjects before coming to wait on her. This was noble both in the Queen and in Lady Stanley.

The Air We Breathe.

"Whom fire spares, sea doth drown,
Whom sea, pestilent air doth send to clay,
Whom war escapes, sickness takes away."

Modern science, if it has not greatly mitigated the horrors of war, has, at least, shortened its duration. The sea has lost some of its terrors, and many diseases, formerly considered incurable, now yield to medical treatment. But the "pestilent air" (Malaria), seems to hold its own. Read the testimony of patients who have been cured of malarial diseases.

Irouton, Mo., Dec. 26, 1883.—DRS. STARKEY & PALEN:—"I will write for another of your Compound Oxygen Treatments. The last treatment was of great benefit, not only to me and my son, but to my daughter, fourteen years of age. She lay dangerously ill with typhoid malaria. I got so disgusted with the strong medicines, that I quit all before she was able to sit up, and gave her the Compound Oxygen, and she improved slowly at first, but in a short time was the picture of health, looking better than before."

Send for our brochure of 200 pages. It will give you scores of testimonials, a history of Compound Oxygen, its nature, discovery and results. Besides, it is an interesting work, thoughtfully, carefully and conscientiously written. Address the sole manufacturers of genuine Compound Oxygen, DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

Advertising is a gear in the machine of a well-regulated store. It cannot sell the goods itself; it only delivers the customer, as it were.—*Milford (Mass.) Journal.*

ESTABLISHED 1868.

A. A. WOODS. WALTER SCOTT. L. H. POURSINE. A. F. GODAT.

A. A. WOODS & CO.,

General Insurance Agency,

37 CARONDELET ST., Cor. GRAVIER ST.,

NEW ORLEANS.

Total Assets over $200,000,000.

Dwelling and Sugar House Risks Especially Solicited.

Marshall J. Smith & Co.,

INSURANCE AGENTS,

No. 64 Baronne Street, New Orleans.

Fire, Accident, Marine, River, Boiler, Plate Glass and Bonding Insurance

Home Insurance Co., of New Orleans,

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

J. B. WOODS, JOS. BAYLE, JNO. BARKLEY, JNO. J. BARR, ANDREW STEWART, CHAS. CHAFFE, J. B. LEVERT, E. BORLAND, J. BORN, F. STRINGER, W. T. HARDIE, THOS. SEFTON.

W. B. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary

Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - **$300,000.**

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $504,376.52.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

Frank Roder, J. H. Menge, M. Schwabacher, F. G. Ernst, T. J. Woodward.

Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.
Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid in Cash, without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office, the same as with local companies.

DIRECTORS IN NEW ORLEANS.

GUSTAF R. WESTFELDT, Chairman. L. C. FALLON, LUCAS E. MOORE, C. M. SORIA.

CLARENCE F. LOW, Ass't Resident Sec'y. H. V. OGDEN, Resident Secretary.

Mention this paper.

N. B. SLIGH, President. T. R. ROACH, Cashier.

SOUTHERN NATIONAL BANK,

137 GRAVIER STREET.

CAPITAL STOCK, - - - - - - *$500,000.*

DIRECTORS:

THOS. SMITH, of Smith Brothers & Co., Wholesale Grocers.
WM. CAMERON, Texas.
HENRY RICE, of Rice, Born & Co., Hardware.
J. B. WEST, of Chaffe, Powell & West, Cotton Factors.
ISIDORE HECHINGER, of S. Gumbel & Co., Cotton Factors.
J. W. CASTLES, of Cameron & Castles, Wholesale Grocers.
L. N. BRUNSWIG, of Finlay & Brunswig, Wholesale Drugs.
T. J. WOOD, Jr., Cashier, Fourth National Bank, Dallas, Texas.
N. B. SLIGH.

COME unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—*Matthew xi, 28, 29, 30.*

GRANT'S FURNITURE STORE

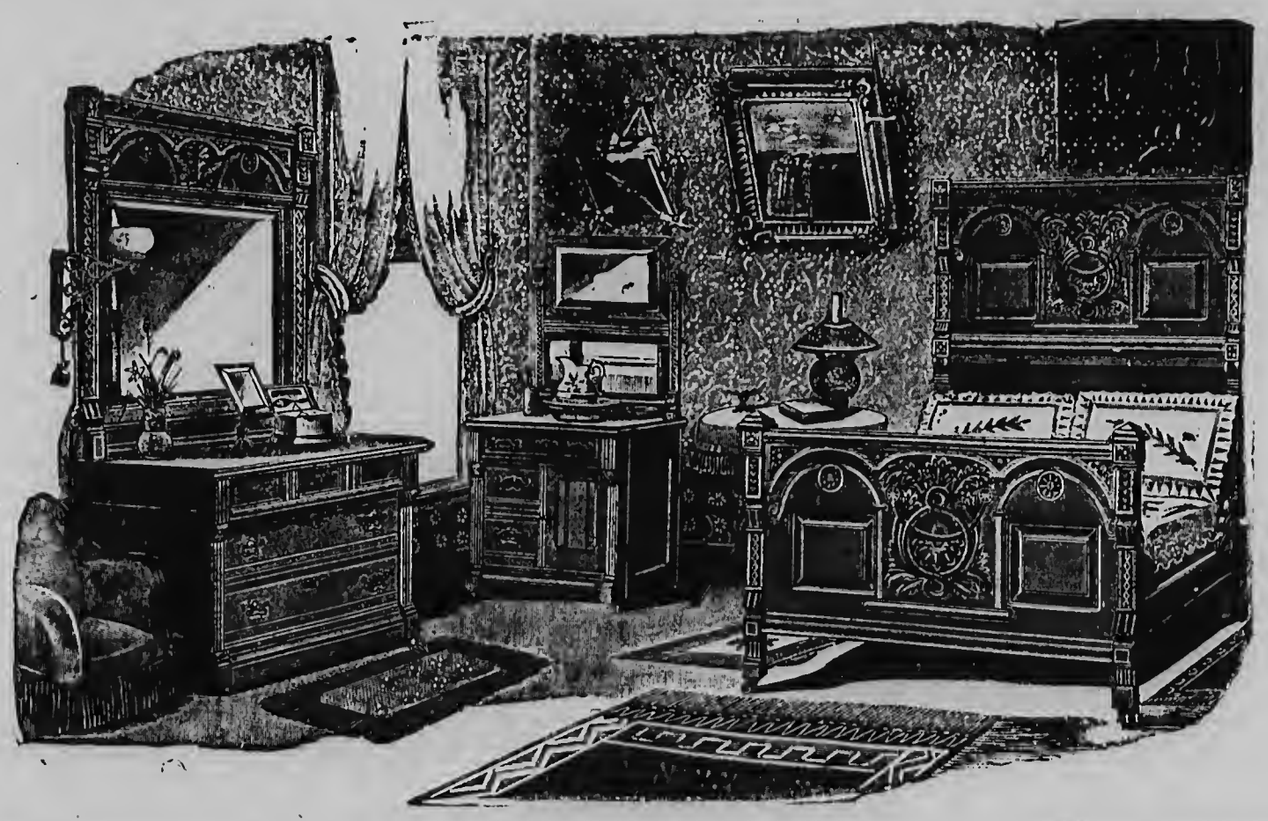
NEW STORE, AT **28 and 30 Camp Street, NEW ORLEANS**

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Velours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

In all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FIRST ROUND.

Myrtle, at Pleasant Grove	Jan. 10, 11
Cornersville, at Potts' Camp	17, 18
Shelby Creek, at Pisgah	24, 25
Red Banks	31, Feb. 1
Holly Springs cir., at Pleasant Grove	7, 8
Early Grove, at Sylvestila	15, 16
Ashland	22, 23
Olive Branch	28, Mar. 1
Shawnee, at Harmony	7, 8
Pine Mountain	15, 16
Mount Pleasant	22, 23

JNO. W. HOSWELL, P. E.

ABERDEEN DIST.—FIRST ROUND.

Shannon, at Shannon	Jan. 10, 11
Okolona sta	17, 18
Pontotoc, at Pontotoc	24, 25
Prairie, at Muldon	31, Feb. 1
Nettleton, at Union	7, 8
Saltillo, at Mooresville	14, 15
Smithville and Fulton, at Greenbriar	21, 22
Aberdeen	Mar. 1, 2
Fremont, at New Salem	7, 8
Buena Vista at Buena Vista	14, 15
Okolona cir., at Tranquil	21, 22
Athens, at New Hope	28, 29
Houston and Wesley, at Wesley	Apr. 4, 5
Ebenezer, at Ebenezer	11, 12
Sparta, at Friendship	13

J. B. STONE, P. E.

COLUMBUS DIST.—FIRST ROUND.

Columbus circuit, at New Hope	Jan. 10, 11
Columbus station	11, 12
Hebron, at Center Point	17, 18
Macon	18, 19
Sumpulak, at Salem	23
Mashulaville, at Macedonia	24, 25
Crawford, at Crawford	30
Brooksville, at Brooksville	31, Feb. 1
Starkville circuit, at Smyrna (Thu.)	5
Tampico circuit, at Silvan	7, 8
Plattsburg circuit, at Center Ridge	13
Louisville circuit, at Louisville	14, 15
Sturges circuit, at Bethel	20
Chester circuit, at Chester	21, 22
Maben circuit, at Maben	27
Walthall circuit, at Walthall	28, Mar. 1

The district stewards will meet at West Point, at ten A. M., Tuesday, January 13, 1891.

W. T. J. SULLIVAN, P. E.

WINONA DIST.—FIRST ROUND.

Winona sta	Jan. 10, 11
Winona cir	15
Greenwood sta	17, 18
Kelzona cir	20
Poplar Creek cir	22
Vaiden cir	24, 25
Sallis cir	29
Richland cir	31, Feb. 1
Ebenezer	7, 8
Newport	14
Weir	15
Ethel	15, 16
West	21, 22
Rural Hill	24
Lexington	28, Mar. 1
Black Hawk	7, 8

The district stewards will please meet me in Winona, at the Methodist Church, Tuesday, January 27, at eleven A. M.

S. M. THAMES, P. E.

GREENVILLE DIST.—FIRST ROUND.

Shaw	Jan. 10, 11
Cleveland	17, 18
Concordia	24, 25
Australia	Feb. 1, 2
Friar's Point	7, 8
Lula	14, 15
Jonestown	21, 22
Belen	Mar. 1, 2
Rolivar	7, 8
Avon	14, 15
Ccahoma	21, 22
Dublin	28, 29
Lehrton	Apr. 4, 5

District stewards' meeting at Greenville, January 28, nine o'clock A. M. A full attendance is much desired.

R. M. STANDEFER.

GRENADA DIST.—FIRST ROUND.

Minter City	Jan. 10, 11
McNutt	17, 18
Water Valley	24, 25
Grenada	Feb. 1
Charleston	7, 8
Tillatoba	14, 15
Coffeeville	21, 22
Oxford	Mar. 1
Tocopola	(Tues.) 3
Abbeville	7, 8
Water Valley cir	(Fri.) 13
Banner	14, 15
Carrollton	21, 22
Chapel Hill	25
Grenada cir	28, 29
Atlanta	Apr. 4, 5
Quarry Hill	(Wed.) 8
Pittsboro	11, 12

J. W. PRICE, P. E.

CORINTH DIST.—FIRST ROUND.

Kossuth circuit at Kossuth	Jan. 10, 11
Iuka circuit, at Liberty	15
Harmony circuit, at Harmony	17, 18
Booneville and Rienzi, at Booneville	24, 25
Marietta circuit at Marietta	29
Pleasant Ridge circuit, at New Hope	31, Feb. 1
Corinth circuit, at Mt. Carmel	5
Blackland circuit, at Wesley Chapel	7, 8
Blue Springs circuit, at Blue Springs	14, 15
Jonesboro circuit, at Ebenezer	19
Ripley and New Albany, at Ripley	21, 22
Guntown circuit, at Guntown	28, Mar. 1
Ripley circuit, at Paine's Chapel	5
New Albany circuit, at Locust Grove	7, 8

District stewards will please meet at Booneville, January 13, eleven A. M. A full attendance is desired.

W. S. LAGRONE, P. E.

SARDIS DIST.—FIRST ROUND.

Senatobia (Sat. and Sun.)	Jan. 10, 11
Batesville (Sat. and Sun.)	17, 18
Panola circuit (Thurs.)	22
Como (Sat. and Sun.)	24, 25
Cold Water mission (Thurs.)	29
Lewisburg (Sat. and Sun.)	31, Feb. 1
Cold Water and Hernando (Sa., Su.)	7, 8
Arkabutla (Thurs.)	12
Pleasant Grove (Sat. and Sun.)	14, 15
Cocamp (Thurs.)	19
Courtland (Sat. and Sun.)	21, 22
Horn Lake (Thurs.)	26
Chulahoma (Sat. and Sun.)	28, Mar. 1
Mt. Vernon (Sat. and Sun.)	7, 8

District stewards will please meet in Senatobia, at the Methodist Church, nine o'clock A. M., Jan. 21, 1890.

J. J. WHEAT, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

Mansfield	Jan. 10, 11
Caddo, at Keachie	14
Shreveport and Mission	17, 18
Grand Cane, at Grand Cane	24, 25
Pleasant Hill, at Beulah	31, Feb. 1
Mooringsport, at Mooringsport	7, 8
South Bossier, at Fillmore	14, 15
DeSoto, at Bethel	21, 22
North Bossier, at Concord	28, Mar. 1
Valley, at Pleasant Valley	4
Wesley, at Holly Springs	7, 8
Red River, at Campo Bello	11
Coushatta at Coushatta	14, 15
Anacoco and Bell'd, at Holly Grove	28, 29
Many, at New Hope	Apr. 1
Sabine, at Bayou Scie	4, 5

District stewards are requested to meet at the Methodist Church, in Shreveport, at ten o'clock A. M., Feb. 2d. HOBT. J. HARP, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Simsport, at Simsport	Jan. 10, 11
Bayou Boeuff, at Fairview	17, 18
Spring Creek, at Camp Ground	24, 25
Sugar Town, at Dry Creek	31, Feb. 1
Alexandria	7, 8
Pineville, at Hickory Grove	14, 15
Centerville, at White Sulphur Springs	18, 19
Vidalia and Black R., at Jonesville	21, 22
Columbia, at Columbia	28, Mar. 1
Castor, at Mount Parnassau	4
Montgomery, at Atlanta	7, 8
Colfax and Hoyce, at Colfax	14, 15
Ada, at Henlah	21, 22

District stewards' meeting at Alexandria, February 7, 1891.

J. IVY HOFFPAUIR, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Carrollton and Gretna	Jan. 11
Dryades Street	18
Pinquemine and Donaldsonville, at P.	25
Algiers	Feb. 1
Moreau Street	8
Baton Rouge	15
Gross Tete and False River, at Har'y	22
Crops Street	Mar. 1
Thibodeaux and Houma, at Houma	8
Carondelet Street	15
District Conference	12-15

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Plaquemine Brulee	Jan. 10, 11
Lafayette	17, 18
Opelousas and Washington	24, 25
Patterson and Morgan City	31, Feb. 1
Franklin	7, 8
Lake Arthur	14, 15
Lake Charles	21, 22
Sabine mission	28, Mar. 1
Sulphur Mine	7, 8
Grand Chenier	14, 15
Indian Bayou	21, 22

District stewards' meeting at Lafayette, January 16, 1891. JNO. A. MILLER, P. E.

P. S.—My address is Lafayette, La.

ARCADIA DIST.—FIRST ROUND.

Haynesville, at Haynesville	Jan. 10, 11
Summerfield	17, 18
Arcadia, at Arcadia	24, 25
Ruston, at Ruston	31, Feb. 1
Vernon, at Vernon	7, 8
Gansville	14, 15
Sparta	28, Mar. 1
Gibbsland, at Gibbsland	4
Ringgold	7, 8
Downsville	14, 15
Farmersville	18

District stewards will please meet me at Arcadia, January 24. A full attendance of official members earnestly desired.

J. L. P. SHEPPARD, P. E.

DELHI DIST.—FIRST ROUND.

Lind Grove, at Bartholomew	Jan 10, 11
Bastrop, at Bastrop	17, 18
Oak Ridge, at Prairie	24, 25
Richland, at Girard	31, Feb. 1
Delhi, at Delhi	7, 8
Harrisonburg, at Harrisonburg	14, 15
Waterproof, at Waterproof	21, 22
Providence, at Providence	28, Mar. 1
Floyd, at Floyd	7, 8
Winnsboro, at Winnsboro	14, 15

District stewards will meet at Delhi, February 7. H. O. WHITE, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FIRST ROUND.

Fannin, at Fannin	Jan. 10, 11
Brandon, at Brandon	11, 12
Clarksburg, at New Providence	17, 18
Forest and Morton, at Morton	18, 19
Homewood, at Grange Hall	24, 25
Lake, at Lake	31, Feb. 1
Rose Hill, at Rose Hill	7, 8
Newton and Hickory, at Hickory	8, 9
Westville, at Pleasant Hill	14, 15
Shiloh, at Cato	21, 22
Carthage, at Carthage	28, Mar. 1
Walnut Grove, at Walnut Grove	1, 2
Hillsboro, at New Providence	3
Neshoba, at Pine Grove	7, 8
Decatur, at Hebron	10
Marvin, at Marvin	14, 15
Mt. Rose, at Holder's	21, 22
Raleigh, at Trinity	28, 29
Trenton, at Trenton	29, 30

The district stewards will meet in Forest, Wednesday, Jan. 21. Let every charge be represented. P. A. JOHNSTON, P. E.

VICKSBURG DIST.—FIRST ROUND.

Natchez, Jefferson Street	Jan. 10, 11
Natchez, Wesley Chapel	10, 11
Washington, at Washington (Mou.)	12
Fayette, at Fayette	17, 18
Martin, at Cane Ridge	24, 25
Port Gibson	25, 26
Mayersville, at Beulah	Feb. 1, 2
Warren, at Oak Ridge	7, 8
Rolling Fork, at Carey	15, 16
Rocky Springs, at Hermonville	21, 22
Burtonton, at Pisgah (Mon.)	23
Ethea, at Ullen (Wed.)	25
Roxie, at Beech Grove	28, Mar. 1
South Warren, at Porter's	7, 8
Vicksburg	14, 15
South Vicksburg	14, 15
Meadville, at New Providence	21, 22

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—FIRST ROUND.

Woodville station	Jan. 10, 11
Percy's Creek station	12
North Wilkinson, at Mt. Carmel	16
Gloster and Centerville, at Gloster	17, 18
Amite circuit, at Mt. Vernon	19
Mayon Sara, at Concord	24, 25
Knot Feliciana, at Independence	—, Feb. 1
St. Helena, at McLean's Chapel	7, 8
East Baton Rouge, at Black Water	14, 15
Live Oak, at Palmetto	17
Port Vincent, at Port Vincent	19
Zachary, at Zachary	21, 22
Jackson station	25
Clinton station	28, Mar. 1
Covington, at Covington	7, 8
Talisheek	9
Franklinton, at Mt. Hermon	14, 15
Springfield, at Kirkian Chapel	21, 22
Amite City, at Amite City	23

C. MCDONALD, P. E.

JACKSON DIST.—FIRST ROUND.

Flora and Brownsville, at Flora	Jan. 10, 11
First Church, Jackson (Wed. night)	14
Capitol street, Jackson (Thu. night)	15
Ree Lake station	17, 18
Sharon, at Mt. Pleasant	(Sat.) 24
Camden, at Camden	(Sun.) 25
Mt. Olivet, at Fletcher	31, Feb. 1
Bentonia and Dover, at Bentonia	7, 8
Vazoo circuit, at Mt. Carmel	14, 15
Vazoo City station (Sun. night, Mon.)	15, 16
Benton, at Bowman's	21, 22
Edwards station	28, Mar. 1
Lake City and Lodi at Lodi	7, 8
Silver Creek, at Silver City	14, 15
Canton station	21, 22
Spring Ridge, at Spring Ridge	28, 29

The district stewards will meet in the Sunday-school room of the First Church, Jackson, on Wednesday, Jan. 14, 1891, at eleven o'clock A. M.

D. A. LITTLE, P. E.

Hood's Calendar for 1891 is out, and it is certainly a beautiful production of the lithographers' and printers' arts. The subject represents three children playing musical instruments, and the posillons, expressions, coloring and general finish make a most charming picture. But to be appreciated, it must be seen. Ask your druggist for Hood's Sarsaparilla Calendar, or send six cents in stamps for one copy, or ten cents for two, to C. I. Hood & Co., Lowell, Mass.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6 11-10 @	— —
Ordinary	7 3-16	— —
Good ordinary	7⅝	— —
Low middling	8⅝	— —
Middling	9	— —
Good middling	10⅛	— —
Middling fair	11	— —
Fair	11¾	— —
Galveston middling	9 5-16	— —
Mobile middling	8⅞	— —
Memphis middling	9	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	3 11-16
Fully fair	3⅝	3⅝
Good fair	3⅜	3⅝
Common	3⅛	3¼
CENTRIFUGAL:		
Seconds	3	4 13-16
Prime yellow	— —	4 9-16
Gray white	4¾	— —
Choice white	4⅞	4 15-16
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	30
Fair	15	20
Good common	15	20
SYRUP	20	25
RICE.		
No. 2	2 5-16	2⅜
Good	4½	4⅝
Fair	4¼	4⅜
Prime	4¾	5
Rough, ₩ bbl	2 00	4 00
POLISH, ₩ ton	20 00	— —
FLOUR.		
Extra Fancy	5 00	5 10
Fancy	4 60	4 75
Choice	— —	— —
Minnesota Patents	5 75	5 90
Winter wheat patents	5 25	5 37½
Minnesota bakers	5 00	5 25
CORN PRODUCTS.		
Corn meal	3 00	— —
Cream meal	3 35	— —
Grits	3 40	— —
Hominy	3 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	64
Yellow	— —	64
Mixed No. 2	63	64
OATS:		
Western	54	55
Texas rust-proof	57	58
BRAN:		
₩ cwt	1 10	1 15
HAY:		
Prime	14 00	15 50
Choice	15 50	18 50
PROVISIONS.		
PORK:		
Mess (Standard)	9 75	— —
Prime Mess	10 25	10 50
Rumps	— —	— —
BACON:		
Fancy Breakfast	8	8½
Shoulders	5¼	5⅜
Sides, short rib	6¼	— —
Sides, long clear	6¼	— —
HAMS:		
Sugar-cured	9¾	10
DRY SALT MEAT:		
Shoulders	4⅜	4½
Sides, short rib	— —	— —
Sides, long clear	5½	5⅝
GROCERIES.		
COFFEE:		
Prime	20¾	— —
Fair	20	— —
Common	17¼	— —
TEAS:		
Choice	40	80
No. No	— —	— —
BUTTER:		
Western Creamery	— —	31
Western Dairy	18	20
Common	— —	— —
LARD:		
Refined	5¼	5⅜
OILS:		
Coal, bbls	9¼	— —
Coal, cases	13½	14
Cotton seed, crude	20	— —
Lard, Extra No. 1	55	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	8 00	10 00
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	3 00	4 25
ONIONS:		
New Louisiana	— —	— —
Western	4 00	4 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7¾	8
Jute, 1¾ lb. ₩ yard	6¾	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9½	12½
TIES:		
₩ bundle	1 85	1 87½
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 00	3 50
Chickens, Southern	3 00	3 50
Young	1 75	2 75
Turkeys, Southern	9 00	16 00
EGGS:		
Western	23	24
Southern	26	27
WOOL:		
Lake, ₩ lb	23	— —
Louisiana	18	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	8 00	— —
Meal	20 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2½
Sulphuric acid	— —	2

—*Times-Democrat*, January 6.

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NEWS OF THE WEEK.

DOMESTIC.

General Miles has assumed command of the troops in the Indian country in person. Gen. Brooke, at the head of a detachment, is in the field.

A disastrous fire in the heart of New York City destroyed a whole block upon Broadway, on Jan. 3. Two theatres and a dozen stores were destroyed.

The steamboat *E. W. Cole* struck a snag and sunk at the Homestead Plantation, in St. James parish, last week. No lives lost and a portion of the cargo saved.

Twenty families of colored people have left Kemper county, Miss., for Oklahoma, I. T. It is said that this is the beginning of an exodus of colored people from the South to Oklahoma.

School-houses and churches are being burned in the Indian country by the hostiles. Several engagements between the troops and Indians have been reported, in which numbers were killed on both side.

The use of Kochine in the treatment of cases of leprosy and cancer appears just now to be of far greater interest to New York physicians than its administration in purely tuberculosis diseases. The pronounced reactions produced by it upon patients suffering from cancer in the New York cancer hospital has attracted attention not only in New York, but also in Europe.

The action of the Senate in displacing the Elections bill with the Financial bill was a complete surprise to the friends of the former measure, and several of the Republican silver senators who voted for the motion say it was without prior knowledge on their part. The Financial bill must now be displaced by a direct vote and has the coign of vantage, heretofore occupied by the Elections bill.

Chief Justice Bleckley has decided that the Antioch Baptist Church, Ga., must be sold to pay the salary of the preacher. In his decision, among other things, he said: "We think a court may well constrain this church to do justice. It is certainly an energetic measure to sell the church to pay the preacher, nor would it be allowable to do so if other means of satisfying the debts were within reach."

Captain John Betts, of the Cromwell Line steamer *New Orleans*, engaged in the New York and New Orleans trade, was given in Washington two beautiful presents, one from the Emperor of Germany and the other from the King of Norway and Sweden, which are conferred upon him in recognition of his gallant services in the rescue of the crew of a German bark in 1877, and the crew of a Norwegian bark in 1882.

FOREIGN.

The railroad strike in Scotland is about ended. The men have returned to work on the company's terms.

The Shah of Persia recently paid a visit to the American missionaries in Teheran, and evinced the greatest interest in the methods of the mission school.

It is said that the Pope has consented to act as mediator between Belgium and Portugal in connection with the disputes as to frontier limitations between the Congo Free State and Angola.

Mr. O'Brien will not resume his conference with Mr. Parnell unless the proposed negotiations obtain such sanction from the leaders of the majority of the Irish party as will justify the hope of a reunion of the party.

A disastrous explosion has taken place in a coal pit in Westphalia, Germany. The total number of lives lost is unknown. The bodies of two men killed and nine injured have been recovered from the pit, but it is feared that a number of other miners have perished.

The postal clerks of London have decided to go on a strike. The movement is nominally to test the question whether working over time shall be voluntary or not, but virtually it is a protest against the increased employment of female clerks. Many clerks who have been dismissed and their places filled with women had been in the service twenty years.

Since the excitement and bitterness attending the recent factional fight in the parliamentary division of North Kilkenny, which resulted in the decisive defeat of the Parnellite candidate, has had time to cool down, the prospects for an amicable settlement of the differences existing among the Irish leaders have considerably improved. The recent conference between O'Brien and Parnell in France is said to have been harmonious.

The *Daily Telegraph* (London), in the issue of Jan. 2, invites the followers of Mr. Gladstone to recognize manfully the distasteful fact that home rule for Ireland is defunct. The present policy of the liberal party, the *Telegraph* thinks, is certain to give way to a different programme, while the party itself will at the same time have to make new combinations. "After the next election," says the *Telegraph*, "home rule will barely be represented in Parliament, and will sink to the level of the radical fads—socialism, total abstinence and the vaccination craze."

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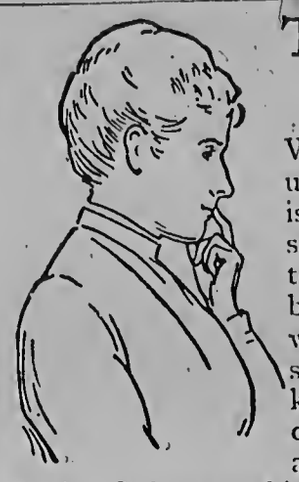

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Christian Advocate.

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FROM "THE DIARY OF AN OLD SOUL"

BY GEORGE M'DONALD.

"Thy will be done." I yield up everything.
"The life is more than meat"—then more than health;
"The body more than raiment"—then, than wealth;
The hairs I made not, thou art numbering.
Thou art my life—I the brook, thou the Spring.
Because thine eyes are open, I can see;
Because thou art thyself, 'tis, therefore, I am me.

No sickness can come near to blast my health;
My life depends not upon any meat;
My bread comes not from any human filth;
No wings will grow upon my changeless wealth:
Wrong can not touch it, violence or deceit;
Thou art my life, my health, my bank, my barn:
And from all other gods thou plain dost warn.

Care thou for mine whom I must leave behind:
Care, that they know who 'tis for them takes care;
Thy present patience help them still to bear;
Lord, keep them cleaving, growing, heart and mind;
In one, thy oneness us together bind.
Last earthly prayer with which to thee I cling;
Grant that, save love, we owe not anything.
—*The Dawn.*

The Religious Newspaper.

The invention of printing started a power to work among men, whose influence has been broadening and whose momentum has been increasing until this day. To-day the most tremendous fact in Christendom is the power of the newspaper. What makes this fact the more awful is, that this power may exert itself for evil as well as, and as much as, for good. The newspaper may be used with telling effect for righteousness, and it may be used with like effect for unrighteousness. The reason of this is, that the newspaper inspires, and then leads public thought; it creates, and then molds public sentiment; and in a country like ours public thought and sentiment are the real rulers—"the power behind the throne." This being the case, every newspaper "which makes for righteousness" deserves the sympathy and support and prayers of every lover of his race, for it is only in the spread and practice of righteousness that the highest good of the individual and the State can be attained.

Every true church paper is on the side of righteousness. It gives support to right; it battles for truth against error; it speaks out in the great cause of humanity; it seeks to mold public sentiment into a godly frame, and to infuse into the public conscience the tenderest regard for moral obligation, and to lead public thought into the healthful atmosphere of intellectual and spiritual independence. The religious newspaper, as a factor in training the mental faculties and developing the spiritual nature into a rounded completeness after the pattern of our blessed Lord, has an educational value which can not be computed.

In church work it is an ally whose help can not be dispensed with without detriment to the cause of God. In pastoral duties it is a helper whose weekly visits have enabled the pastor to lead forth many souls into the rich pasturage of Christian experience. Its bugle-call is heard ringing along the line of battle, calling the soldiers of the cross to the front, and inspiriting them with a holy daring which God delights to see. Ever watchful of the foe, it is the first to sound the note of alarm at the approach of danger, and the very first to strike the loud timbrel when the Lord triumphs over his enemies. Faithful to its trust, its warning words wake up souls sleeping over the tremendous issues of probation, and its encouraging tones infuse fresh courage into the minds of those who have become wearied in the terrific fight against sin. The religious newspaper scatters the flowers of hope along the pathway of childhood, awakes to vigorous life the religious convictions of young manhood, molds the blushing beauty of young womanhood into a "form divine," matures the intelligent faith of those who "bear the heat and burden of the day," supports with loving tenderness the tottering steps of age, and embalms in its columns the holy memories of the sainted dead.

This, brother, is the first instalment of the exhortation to induce you to work with wisdom and courage and patience and faith to give the religious newspaper a wider circulation than ever before. THE EDITOR.

Unfaithful Officials.

There is nothing more important to the community than a firm enforcement of the law. The whole fabric of society is dependent upon it. No matter whether the law is "good, bad, or indifferent," its enforcement is necessary to civil and social stability. The administration of law has an educational value in a community whose far-reaching results few people seem to comprehend. In these days there are many laws on the statute book which are really "dead letters." They are as effectually *nil* as if they never had an existence. One of the most notable is the Sunday law, as applied to this city. It is entirely ignored by everyone who don't want to keep it, and very little is said by those who favor its execution.

It is a curious question in connection with the utter disregard for the enforcement of any law, What has become of the oath which every law officer has taken to enforce the law of the land? When the police, from the highest down to the least one on the force, entirely ignore the Sunday law; when they know that it is openly violated in thousands of instances in this city every Sunday, and yet they make no effort to enforce it, what do the people think of the law officers' regard for the sanctity of the oath which they have taken? Are not these people teaching the community that a solemn oath taken to enforce the law means nothing? Are they not educating the community to believe that you need not keep the law unless you want to?

If this can be done without rebuke, then why should any law be a law? Why put ourselves to work to enforce any statute? Why not every man do as is best in his own eyes, without regard to any law of man or God? There seems to be no more motive to enforce one law than another; therefore, throw all laws to the wind! Well, that is the way it is going. One law entirely ignored "lets down the gap," and had men feel that they can break all others without fear of being called to account. Such is the state of the case now in this city. The non-enforcement of the Sunday law and other laws has made bad men bolder in their badness, and wickedness is rampant with no fear of the police before its eyes. To such a condition have we come that even the *Picayune* can no longer hold its peace. It brings some very grave accusations, and makes some severe insinuations against the law officers of this city. Perhaps these gentlemen would listen to the *Picayune*, if they do scorn to turn a listening ear to a religious journal. It seems that some one, favoring the enforcement of the Sunday law, had written a communication on the subject, whereupon the *Picayune* speaks as follows:

Elsewhere we print a letter from a barber on the question of closing the barber shops on Sunday.

The object of this correspondent is to secure the closing of barber shops on that day. He demands it on the just grounds that the barbers, whose hours of work are very long at best, are entitled to Sunday rest. The difficulty in the way of this closing is that some of the shops are kept open, and they carry off the customers and business of those that close. This virtually forces others, who would prefer to close their shops, to keep open against their own inclination. A man does not like to drive away his customers by refusing them the accommodation they can get elsewhere, and, therefore, many of the barbers are forced to work on Sunday, when the proprietors of shops would be glad to close them. It is necessary to secure a common agreement among all shop bosses, in order to inaugurate the adoption of a uniform custom of Sunday closing.

It sounds strange to hear these matters discussed when there is a State law positively commanding that the barber shops be closed on Sunday. But this law counts for nothing, because it is utterly disregarded by the authorities. It is impossible to get the law executed. No arrests are made; but if they were, there would be no prosecutions. The authorities refuse to pay the slightest attention to the law, and it will, therefore, be impossible for our correspondent to secure any uniform action in regard to Sunday closing. Matters will go on just as they are.

As far as the wickedness or criminality goes of a barber shaving a customer on Sunday, we can positively see nothing in it contrary to morality or good order; but since there is a law on the subject, it would be supposed that the officials who have solemnly sworn to execute the laws would pay some respect to them. But they set the example of lawlessness, and it would be manifestly out of the question to expect others to regard what the custodians of public order constantly neglect and violate.

Mark the words! The law is "utterly disregarded by the authorities;" "the authorities refuse to pay the slightest attention to the law;" the officials "set the example of lawlessness," and they have "solemnly sworn to execute the laws." These are very grave charges, and one of two things ought to result. Either these "officials" should contradict and disprove the charges, or the district attorney, backed by the people, should call these "officials" to answer before the criminal court.

The Impending Conflict with the Gambling Evil.

We read in Acts, second chapter, how, when the disciples were all with one accord in one place, they were filled with the Holy Ghost. There this promise was first fulfilled, and they were given that mighty spiritual power that enabled them to begin the conversion of the world to Christ. For many years there has not been in Louisiana such a great outpouring of the Holy Spirit as promised by Christ to those who ask it, and such as is recorded to have been granted to the waiting and praying disciples in the book of Acts. Is it because the Christians of Louisiana have not entirely deserved and earnestly asked for the gift of the Spirit of God?

A mighty conflict with the powers of darkness will be waged during this year of our Lord (1891), and the first four months of 1892, in which every man and woman will, of necessity, be engaged on one side or the other, because all the moral and spiritual force of society will be enlisted in it. The Lottery gambling concern is seeking a new lease of its baneful life and power for twenty-five years after the first of January, 1892, when, under existing statute, its charter expires. For twenty-two years past this octopus has been sucking the life-blood of the people. By its seductive temptations it has taught our women and children to gamble. It has raised up and trained a generation of gamblers. It has taught the people to abandon industry, economy and thrift, and to rely upon gambling for prosperity. It makes gambling easy, and brings its seductive temptations within the reach of countless thousands, who would never otherwise be tempted. Gambling not only impoverishes those who habitually engage in it, but it sears the conscience, hardens the heart, blunts and finally destroys the moral sense, until the gambler loses the ability of distinguishing between right and wrong. Evil becomes his good.

Every dollar poured into the capacious maw of this all-devouring Lottery is a dollar less of food and clothes and books for the children of the poor; is a dollar less for the cause of Christ and his church; a dollar less for Christ's poor, and a dollar more for the corruption fund to buy legislators and other public servants.

The government, in its legislative, judicial and executive departments, is society's organ of justice, the expression of the public conscience. Thus, this lottery gambling institution has corrupted the very conscience of organized society by bribing the legislators, by dictating by its money power the nomination of certain public officers. Can Christian men remain silent and inert in such a conflict as is impending? The hearts of all men are in the hands of God. He can turn them whithersoever he will. In such a moral, social and political conflict as is now upon us, we need first, and above all things, the outpouring of the Holy Spirit of God. We want that elevation of soul, that spiritual and moral power that makes men's hearts red-hot with the love of God, of Christ, and of his truth, and with love of mankind. This is to be had for the asking. Then let the Christians of Louisiana meet together with one accord in the places where they are accustomed to worship, and unite in public supplication for a great and abundant outpouring of the Holy Spirit upon them, with special reference to this conflict with the power of evil. With such moral and spiritual power, the victory will be won!—*Southwestern Presbyterian.*

Washington Letter.

(From Our Regular Correspondent.)

Washington, Jan. 7, 1891.

"Nations and Their Rulers" is the subject for to-day in the annual week of prayer, which began with last Sunday in every civilized nation, and which was originated in far-away India more than thirty years ago by an invitation from the Christians of Sodiana Mission to all other Christians to join them in a week of prayer, that "God would pour out his Spirit on all flesh, so that all the ends of the earth might see his salvation."

When one reads the telegraphic news from the Indian reservations in the Northwest, it can not fail to impress upon his mind the need which this nation and its rulers have for the prayers of all Christians; therefore, it is a consolation to know that in every country in the civilized world, and in many that are only beginning to feel the first quickening effects of those twin sisters of light, Christianity and Civilization, good men and women are to-day offering orisons to the great Ruler in behalf of our nation and its rulers; and the knowledge inspires the hope that the authorities of the United States may be governed by true Christian charity and a forgiving spirit, and not by the savage and pagan idea of revenge, in their future dealings with the Indian.

The thought should never for a moment be lost sight of, that the United States is, in sentiment, if not in law, a Christian nation, and that our every act, be it for good or bad—there have already been too many bad ones—in dealing with a race far below the Anglo-Saxon in the scale of civilization, is telegraphed to the furthermost parts of the world, and analyzed with critical care by people who have been educated to look to America for that exact justice between man and man which Jesus taught his followers. Let us not disappoint the people who regard us as forming the front rank of the world's grand army of Christianity and enlightenment; rather let us justify that regard by our acts.

There is a disposition to justify unchristian acts upon the part of our officials in their dealings with the Indians by citing the acts of other nations in dealing with inferior or weaker races. Such a justification is worse than none at all, because it carries an implied approval of acts of which the nations that permitted them have become heartily ashamed, and of which no American has ever approved. If we are worthy, as a nation, to continue in the vanguard of the army of Christianity and civilization, let us demonstrate it to the world by our treatment of the Indians. It is a grand opportunity; we can not remain stationary, but must go backward or forward. Let every Christian pray that it may be forward.

Rev. Dr. Green Clay Smith, of Kentucky, who has accepted the pastorship of a Washington church, is a decided acquisition to both the religious and temperance people of the national capital. He has always been distinguished as a hard worker, and his wide personal experience as a soldier, teacher, congressman, prohibition candidate for President, and preacher, has given him advantages possessed by few men.

Postmaster General Wanamaker made a strong appeal to the audience at the Central Union Mission, Sunday night, to come out of a degraded and sinful life, and pursue the better way.

A temperance mass meeting, under the auspices of the W. C. T. U., was held Sunday afternoon. Among the speakers were Dr. A. B. Leonard, of New York; Rev. Anna Shaw, and Representative Pickler, of South Dakota. It is particularly gratifying to note the large number of our public men who are aiding, by word and example, the cause of temperance at the capital.

The Epworth League.

This wise plan, arranged by the committee to interest and utilize the members, especially the younger portion, of our church, is destined to move Methodism closer to her great work of evangelizing the world than any step recently taken. It means complying with the motto, "All at it, and always at it." This effort, if rightly used, will bind our people more piously and intelligently to our doctrines, so that losses by our young people joining other churches will lessen year by year, because this important class of our membership will be thoroughly taught our doctrines, and introduced practically into Christian fellowship and work.

The three departments provided in the Constitution should be the means of attracting all kinds of church members, and others attending our Sunday-schools and churches, into all phases of Christ-life.

While many previous efforts in this direction have been in part successful, this promises progress and results unmeasured by finite thought, because it has in its plan the serving one another by love.

This should locally develop the connectional idea which in many places is not maintained as it should be. To do this may be easy, particularly in the New Orleans district, where the preachers will, doubtless, at once organize "Epworth Leagues" in their respective charges. Let there be, as an outgrowth of these separate leagues, a union league—say, composed of the officers and such delegates as may be elected by each league—which shall meet once every six months to discuss plans and methods of work, and once a year arrange an Epworth League celebration.

To bind these together, and give life and vigor to this movement, we must have a definite object of equal value to all. As this object, we suggest the establishment of a *Methodist Home*, where the poor, sick, needy men, women and children can be comfortably and economically provided for under the care of our own people.

Similar objects for binding circuits, districts and Annual Conferences will, doubtless, suggest themselves to the many Christian workers, clerical and lay, in our branch of Methodism. Let us hear from the brethren on this new departure. M.

In Memoriam.

MRS. ALICE C. HALE died in this city, on January 7, in the forty-eight year of her age; the wife of Doctor S. E. Hale, and daughter of the late R. W. Rayne. She leaves a husband, three children, and many affectionate relatives and connections to mourn her loss. She died after a long period of bad health: though active in the discharge of all the duties of life within two weeks of her death. She was a dutiful, loving daughter, a devoted wife and a watchful, painstaking, affectionate mother. She adorned the circle of her acquaintance with the graces of true sympathy and unfailing charity. She was firm in principle, and of high Christian integrity. To the poor, and, indeed, to all who needed help she was always a ready and thoughtful friend, giving constantly and freely. She inherited from her parents a generous disposition, which, like theirs, was baptized into the Spirit of the Master. She was developed and cultivated by the anointing of the Spirit of Love. There was nothing selfish, suspicious, or equivocal in her nature, but she was a joyous, ingenuous, hopeful Christian; only afraid lest she should not do enough for her Lord. But in a world of imperfectness who has shone forth more of the faith of Christ in all the evidences of a divine charity?

The honor of the church and the welfare of its people were always uppermost in her thoughts. She grew in the knowledge and experience of a renewed heart up to the very end of life. At the last she did not waver, but said: "All my life I have believed and trusted in the Lord; only I have been an unprofitable servant." She was intelligent, calm and tranquil at the approaches of death, as only a true believer can be. She looked to the gracious fullness and power of her Redeemer's blood, and trusted in that alone for acceptance and victory.

The full purpose of human life was contemplated by her during all its passage, and she held before her mind the one image and person of the Savior, until she achieved that sublime end, to glorify God in her body and spirit, which were his. Any sphere, every sphere of human existence is sufficient, by the Word of God, and the blood of the atonement, and the Spirit of Life, to accomplish this high aim. To have known her was a help and a blessing. Few persons of our knowledge could diffuse more brightness and cheerfulness in the circle where she moved. Her unselfishness and tender thoughtfulness were the sunshine of her loving nature, in all the offices of life, up to its close. Though suffering much, never a word of complaint passed her lips; only thanks for the least service that might be rendered her.

As the Savior reserved the brightest revelations of the unseen world until his last conversation with his disciples, so the triumphs of faith are specially seen in the dying hour of his saints. At the very point where the world suffers its last greatest defeat, amid the clouds that gather on the horizon, there the victory of the good man is fully assured, and he dies in the arms of Jesus.

When asked, "Have you no fear of death?" she replied: "Not the slightest fear. I know that I am in my dear Lord's hands. Whatever is his will is my will. I have always asked my dear Lord for grace, and to order my steps, and choose my changes."

Blessed be the Savior for this and all his mercies! Our people die well.

J. C. KEENER.

January 9, 1891.

Manhood, Not Scholarship.

The purpose of the college is to form manhood, and not scholarship; the purpose is to form manhood through scholarship. The public have not infrequently imagined that the purpose of the college is to promote scholarship. They have felt that this aim the college won, but won at the expense of manhood. They have, therefore, been inclined at times either to despise or to ridicule the college because of the unworthiness of its products. They have believed that the enlargement of the stores of knowledge furnish no adequate compensation for the dwarfing of physical energy, for the limitation of interest in human affairs, and for the apparent exhaustion of manhood. The type of the college man of a former time, conceived by the public, was a young man of big brow, sallow cheek, and weak knee. But opinion is changing rapidly for the better. The demand is becoming less common and less serious for scholarship, and the demand is becoming more common and more serious for manhood.

Such a change lies in the line with the best movements of the times. Such a change represents a proper largeness of conception of man's character and destiny. Scholarship is excellent; but scholarship is primarily a function of the intellect. The scholar is he whose intellect has the largest and most accurate knowledge. But the man is more than the scholar; the man stands for the heart as well as for the intellect, for the will and the conscience as well as for the acquiring and the reflective powers. It is also to be said that man represents the crown of the creation. To limit the discipline of his power to one range of faculties is unworthy of his place among created beings. The college is to be content with no purpose less broad or less high for man than God himself entertains for his creation—man.

The college man himself is tempted to be satisfied with scholarship. Memory is an agent of peculiar value in scholarship. It is one of the mental faculties capable of the easiest and apparently most astonishing training. The collegian is solicited, through his love of ease and his allurement toward short cuts to success, to cultivate the memory at the expense of the more important faculties. He is tempted to be first a scholar, and secondly a man. But against such unworthy limitations he is to brace himself. The college can not fulfill its function in American life if the collegian can not do his duty as an American citizen by being, or aiming to be, a scholar. He is far more than a treasury of facts. Let him aim to be a man.

The purpose of the college is not the purpose of the professional school. The purpose of the professional school is to fit one for a profession; its purpose is directly practical. In the school of law, or of medicine, the knowledge of these branches is an aim in itself; the knowledge fits the student for practice.

Let our colleges strive to form the finest members through the best scholarship; let our professional schools strive to form the best doctors and lawyers and architects through the securing of the finest training.—*Advance.*

BEQUEATHING AND GIVING.—Bequeathing is not giving; it is not parting with what you hold, for it is not bestowed till after death, when your stiffened hands can no longer hold; how can one give what has ceased to be his own? He can only divert his wealth from the heirs to whom it would go, under the statutes, in the absence of any will. So it is, the habit of bestowing posthumously—excluding those bequests which from the nature of the case can not be made available until the solemn hour of death—assumes and is actually credited with the character of virtue to which it is in no respect entitled. Already we see the terms "noble" and "generous" applied to a certain person's bequests by the daily press. But since nothing can be given which is not also taken away from the giver, and since nothing in the present case is taken away from the giver by any bequest, for he is already gone, how can he be credited with a generosity which takes nothing from him, or with nobility in bestowing what he can not use? The dying relinquish, but the dead have never yet been known to give.—*Christian at Work.*

Christian Advocate.

THURSDAY, JAN. 15, 1891.

AN OLD STORY WELL TOLD.

In Palestine, long years ago—
So runs the legend old—
Where Kedron's sparkling waters flow
Across their sands of gold,
And Mount Moriah lifts his head
Above the sunny plain,
Two brothers owned—as one—'tis said,
A field of golden grain.

And when the autumn days had come,
And all the shocks and sheaves
Stood waiting for the "harvest home,"
Among the withering leaves,
The elder brother said one night:
"I'm stronger far than Saul,
My younger brother. 'Tis but right
That I should give him all
These sheaves upon the plain
We own together, so
I'll put with his my stack of grain,
And he will never know."

Scarce had he left the sheaves of whiat
When quietly there came
Across the field with stealthy feet,
On errand just the same,
The younger lad, who said: "I see
My brother Simon's need
Is greater far than mine, for he
Hath wife and child to feed;
And so to him I'll give my sheaves—
It is but right, I know;
And he will never think who leaves
These wheat stacks on his row."

Next morning, when the brothers twain
Began to count their store,
Behold! each found his stacks of grain
To number as before!
Why, how is this?" in great surprise
Each to himself then said.
"I'll watch to night to see who tries
Those tricks when I'm abed!"
And so, half way across the plain
They met—each one bent o'er
With shocks and sheaves of golden grain
To swell his brother's store!

God Saul and Simon! Would to-day
More brothers might be found
Who seek each other's good alway,
And in kind deeds abound.

From Wagoner, I. T.

We were transferred from the North Mississippi Conference at our last session by Bishop C. B. Galloway. We reached our home, or place of appointment, on Christmas night at 7:05 P. M.; found neither parsonage nor church. We are now boarding at the Valley House, until we can build a parsonage. The people are anxious for us to build at this place, and are giving very liberally to the cause. We will not be able to build without help; and if our brethren will present the cause to our people in Mississippi and elsewhere, we feel that they, knowing the importance of this mission field, will come to our rescue, and enable us to build both church and parsonage at Wagoner. Our town is situated where the K. M. and T., and St. L., I. M. and S. crosses in the Creek Nation, and is likely to be one of the largest towns in this country in a few years. It will be of great importance to us in our mission work to build now. The people here will help all they can, and will appreciate all that is done for them by their brethren. We have a few members here, and we expect to organize a society the second Sunday in this month. I will have five appointments, but only one organized society to commence with. Bros. Austin, P. E., and Brewer have been down to see us, and aid in getting a lot for church and parsonage. The cry is not only, "Come over and help us," but "*send*."

The brethren interested in the cause of Christ will please present this work to their people, and forward money to me at Wagoner, I. T. The amount received from each will be sent to the NEW ORLEANS ADVOCATE for publication.

We are laboring and praying that God may bring this people to the light and liberty of the children of God. Pray for us.

Your brother in Christ,

JOSEPH W. TREADWELL.

Peace or War.

The sentiment in favor of settling all national disputes and difficulties by arbitration rather than "the arbitrament of arms" is surely gaining influence in every section of the civilized world. Peace societies are being organized and peace congresses held in very many places. A great number of newspapers and magazines are zealously supporting this new departure, and everywhere with marked success. This, we believe, is the legitimate outgrowth of the wide dissemination of the principles of the gospel of Jesus Christ, whose first word and whose last word is "peace"! We subjoin a short extract from an exchange showing the terrible waste and horror entailed by the last modern wars. Surely it is time for reasonable, sensible and civilized people to stop such carnage as is described in the extract.

According to the estimates of French and German statisticians there have perished in the wars of the last thirty years 2,500,000 men, while there has been expended to carry them on no less than the inconceivable sum of $13,000,000,000. Of this amount France has paid nearly $3,500,000,000 as the cost of the war with Prussia, while her loss in men is placed at 155,000. Of these 80,000 were killed on the field of battle, 36,000 died of sickness, accidents or suicide, and 20,000 in German prisons, while there died from other causes enough to bring the number up to the given aggregate. The sick and wounded amounted to 477,424, the lives of many thousands of whom were doubtless shortened by their illness or injuries. According to Dr. Roth, a German authority, the Germans lost during the war 60,000 men killed or rendered invalid and $600,000,000 in money, this being the excess of expenditure or of material losses over the $1,250,000,000 paid by France by way of indemnity. Dr. Engel, another German statistician, gives the following as the approximate cost of the principal wars of the last thirty years: Crimean war, $2,000,000,000; Italian war of 1859, $300,000,000; Prusso-Danish war of 1864, $35,000,000; Civil War in the United States (North), $5,100,000,000, (South), $2,300,000,000; Prusso-Austrian war of 1866, $330,000,000; Russo-Turkish war, $125,000,000; South African wars, $8,770,000; African war, $13,250,000; Servo-Bulgarian war, $176,000,000.

From the Work.

REHOBOTH, LA.

I wish to tell you how the spirit of religion has passed the trying season in our little church, Rehoboth, where Methodism is now new, and till yet hardly known or acknowledged as a Christian Church. One year to-day here was heads of families who never heard a Methodist preacher; so I, the writer, solicited Bro. B. H. Sheppard to visit this community, which he did in March. In June we organized with twelve members; in August, Bro. Mandeville, with Bro. Sheppard, held a meeting seven days, and raised our number to twenty-six, and before the Annual Conference we numbered thirty-one. Some have been discharged by letter. Our church is most all young people; but, so far as I now know, they are all true—true to the Lord and to the vows of the church. We have our weekly prayer meetings; we have one Sunday-school, and we are ready for preaching again.

Hope the new year (1891) will come showing forth the love of God in the beauty of holiness, and that the Lord will prosper his work here in our community, and all over the country wherever the name of Christ is preached.

JAMES GARRISON.

ABERDEEN, MISS.

Yesterday, the first Sunday of the year, 1891, was crowned with success. Eight persons united with our church by certificate, which was followed by the best communion service we have enjoyed. During the past year one hundred and seventy persons have joined our church. Our membership now numbers four hundred and ten. They paid for all purposes last year $6,500. We have enjoyed a revival in the church ever since Bro. Sam Jones was here last spring. One of the most remarkable means of grace in this charge is the "men's prayer meeting," every Monday night, with an average attendance of forty-five. Out of this prayer meeting God has called (within eight months) three promising young men to preach the gospel, and they are preparing for the work. One of these young men is a grandson of Bishop Paine. We expect great things from these young men. The cause of temperance grows all the time. We have two cases in the Supreme Court against saloons. Come to see us. Pray for us.

J. A. BOWEN.

A Long-Felt Want.

There is among us (as it were, in our midst) a long-felt want. What is wanted is a newspaper. But have we not already newspapers? Yes; but this is a newspaper of a peculiar kind. What is wanted is a religious newspaper that will express everybody's views, that will contain nothing from which anyone will ever dissent, which will publish all the sermons desired by the hearers or authors, which will plead everybody's cause, which will have all the articles printed in italics (except such as are printed in capitals), which will publish every article within two days after it is received, and which will put everybody's article in the first column on the first page, and will occupy the rest of the paper with directing attention to it.

Now, when such a paper as this is found among us, the Rambler does not hesitate to say that he will be willing to take one copy, at club rates, for ten years, payable at the expiration of the subscription, subject to renewal on the same terms, with a free copy thrown in.—*National Baptist.*

Singular.

Is it not a little singular, when a family feels constrained to practice a little more rigid economy in current expenses, that it commences the work of retrenchment in so many instances with the religious paper? Here is an expenditure of some five cents a week, giving in each issue nearly as much reading matter as the new volume that would cost one dollar. But the religious paper can be dispensed with, and this often in a family where there are many children to whom the paper represents the only pure and safe intellectual and moral stimulus. Why is it that, with so many, two dollars and fifty cents seems so large an amount when expended for a religious weekly, but so small and insignificant when devoted to some strictly selfish purpose, like luxuries in food and clothing, or some matter of personal amusement? Will those inclined to order their religious paper stopped, deliberate a little on the unreasonableness of such a course?—*Zion's Herald.*

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

A YOUNG MACEDONIAN. By Rev. Alfred J. Church, M. A. G. P. Putnam's Sons, New York. Eyrich, New Orleans. Price, $1 25.

Mr. Church has written largely of ancient times. He is familiar with the manners and customs prevalent in Rome and Greece and Asia before the Christian era, and his style has a charm which causes the reader to linger delightfully over his pages. The Young Macedonian is a story connected with the stirring events of the reign of Alexander the Great, and is so well told that when you begin you will hardly stop until you come to the end.

INDICATIONS OF THE BOOK OF GENESIS. By Edward B. Latch. J. B. Lippincott Company, Philadelphia. G. F. Wharton, New Orleans. Price, $1 50.

We are glad to get hold of something occasionally that we can't understand. It reminds us forcibly of the fact that we don't know everything. This book professes to tell us what is "indicated" by Moses in his first book. The author has evidently bestowed great labor upon this volume, and his method is so ingenious that to us it is "past finding out." The work is evidently done in a good spirit.

PHOTOGRAPHIC MOSAICS. By Edward L. Wilson. New York: E. L. Wilson.

This is an annual record of the progress of photographic art, and will interest all students of that mystery.

PERIODICALS.

—The KINDERGARTEN, for January, is a strong number, and is a prophecy of what the year will bring in good things to its subscribers. Alice B. Stockham & Co., Chicago. Price, $1 50.

—The GOSPEL IN ALL LANDS devotes the January number to The World. And there is given an interesting account of missions all over the globe. Hunt and Eaton, New York. Price, $1 50.

—OUR LITTLE ONES, for January, is the holiday number, and our little people will revel amid its rich variety of pictures and readings for several weeks. There is nothing better for the "wee ones" than this monthly. Russell Publishing Company, Boston. Price, $1 50.

—The BOOK-BUYER, for January, opens with an engraved likeness and a sketch of Constance Cary Harrison; then follow "Hints for Two $500 Libraries," "Literary Topics in Boston," and reviews of "The Newest Books," etc. Charles Scribner's, New York. Price, $1.

—The CENTURY, for January, is a distinguished number. Among the noticeable articles "The Memoirs of Talleyrand" will be read with great interest. "The Missions of Alta California," by John T. Doyle, and "A Romance of Morgan's Rough Riders," will be appreciated by all. Several interesting papers entitled "California" will while away the evening hours pleasantly. "Topics of the Time" are timely articles from the editor's pen. Century Company, New York. Price, $4.

—METHODIST QUARTERLY REVIEW, for January, has this table of contents: "Theism: A Survey of the Argument," by John J. Tigert; "Americanisms," by Charles Forster Smith; "Synods and Senates," by F. M. Edwards; "The Stem *BAII-* in Greek Literature to the Fourth Century B. C.," by Lalcus; "Life and Character of Antigone," by J. H. Kirkland; "Mexico as a Mission Field," by David W. Carter; "The Reality and Permanency of the Unseen," by M. B. Chapman; "Religious Frauds in the Nineteenth Century," by Jonathan Round O; "Preparatory Education from a Southern Standpoint," by Charles P. Curd; "Methodist and Pre-Methodist Principles of Education in New England," by William F. Warren; Editor's Table—Bishop Simpson as a Politician, Methodist Law and its Administration, The New England Centenial, The Ecumenical Conference. Barbee and Smith, Nashville, Tenn. Price, $2 50.

PAMPHLETS.

—Unmethodistic Methodism. By Joshua H. Harrison. Publishing House, M. E. Church, South, Nashville, Tenn.

This is a discussion of "the doctrine of sanctification in the light of today," in which the author combats the theory of the second blessing sanctificationists, and brings forward some objections which, in our judgment, have not been successfully answered. It is a strong argument against making experience a test of Scripture doctrine.

The Greatest Need.

With so much of unbelief and scepticism on every hand; so much of a spirit of worldliness in the church; such a forgetfulness of church vows and obligations; such a formality and coldness on the part of many who bear the name of Christian; such a sad departure from the "old paths;" so much of Sabbath desecration and every evil work; the thousands of precious, immortal souls pressing on to eternity, with hardly a thought of the future; a constant push and rush in the business world; a hastening to get rich; "lovers of pleasures more than lovers of God;" surely our *greatest need* in our cities, our villages, our towns, our churches is, *not* more of culture, of refinement, of education, but a true, sincere, heartfelt revival of religion.

We not mean a season of mere mental excitement, the work of only the passing hour; merely superficial *surface* work; but we mean a work begotten by the Holy Spirit, bringing the soul into direct, vital sympathy and union with a living, divine Christ. A revival that leads the church to cry mightily to God for help; that gives travail of soul to Zion; that leads the wanderer to confess and cry for mercy; and to realize to the unsaved their terrible danger, and soul-need of a present Christ.—*Watchman.*

Louisiana Notes.

The mills of the Riverside Lumber Company were destroyed by fire Jan. 1, total loss aggregating $25,000.

An election is to be held in Iberia parish, Jan. 17, to determine whether cattle shall run at large.

A new paper, the *Brusley Light*, has been started at Brusley Landing. It is said to be Democratic Anti-Lottery.

The property holders of Plaquemine have voted a special tax for ten years, the funds derived from which are to be devoted to water works and electric lights.

A large shingle factory in New Iberia was recently sold for $20,000 cash. It puts out nearly 3,000,000 shingles per month, and will be enlarged.

The largest cargo of sugar ever shipped from New Orleans was carried to Philadelphia last week by the steamship *Mackinaw*. It consisted of 15,000 barrels, 296 hogsheads and 551 bags of Louisiana sugar.

The grading of the K. C., W. and G. railway is going on in Rapides parish, and tracklaying will again commence on Jan. 15, next, and will continue until the road is completed to Alexandria, which will be, perhaps, in June.

According to Dr. Miles, of the Charity Hospital, in this city, 6,083 patients were admitted into the hospital the past year against 5,794 for the year before. He estimates that 20,000 patients, transient and regular, are treated yearly.

Postmaster Eston states that the receipts at the New Orleans office for the last quarter of 1890 show a decrease of twenty-eight and a third per cent., or a loss of over $40,000. He attributes the falling off of business to the passage of the Anti-Lottery Postal law. This will give our readers an idea of the enormous business done by the Lottery Company. This don't show, however, how much the buyers of Lottery tickets have gained by the enforcement of the law.

Commissioner of Agriculture Adams has completed his crop report for the year just ended. It shows the following total: Cotton—Acres, 709,880; yield per acre, 230 pounds; bales, 379,716. Sugar cane—Acres, 186,812; hogsheads of sugar, 250,007; gallons molasses, 17,617,174. Corn—Acres, 1,015,082; yield per acre, 15; number of bushels, 15,979,677. Rice—Acres, 83,343; yield per acre, 901 pounds; clean rice, 75,114,957. Sweet potatoes, 44,810; yield per acre, 82; bushels, 3,679,948. Irish potatoes—Acres, 23,547; yield per acre, 29; bushels, 674,632. Oats—Acres, 18,997; yield per acre, 12; total bushels, 587,361.

The Shreveport *Times* says:

Shreveport has accomplished wonders during the year 1890. Let the coming 1891 add still more largely to its strides in material growth and progress. The results must depend on the unity, energy and enterprise of its wide-awake citizens.

And the *Caucasian* says this:

Shreveport's possibilities are limitless; so are its probabilities, but no man can forecast the result. May the close of 1891 show a greater increase in solid enterprises than was reached in 1890!

We learn that a surveying corps is now being placed in the field to survey the line of a railroad to run from Alexandria *via* Delhi, La., to Brinkley, Ark. The Hoyt road very probably. Though on this point we are not certain, and, therefore, will prognosticate no further.—Monroe *Times.*

The following dispatch to the *New Delta* shows what is going on about Lake Charles:

Immigrants have arrived during the past week from Kansas, California, Missouri and Iowa, bringing quite a number of carloads of stock and household goods. Besides, there are quite a number of New York people here prospecting. One thing is noticeable among the new comers—they are all dead-shot against the Lottery.

Hitherto some have contended that our prairie lands were not as well adapted to cane as the river, bayou and wood lands. This year has fully demonstrated the perfect adaptability of both prairie and pine wood lands to cane. To show what Attakapas prairie lands can do, we learn that Mr. Emile Prevost, on Cypremort Prairie, obtained 60,000 pounds of sugar from twelve acres of cane, or an average of 5,000 pounds per acre.—*Sugar Bowl.*

The *Times-Democrat*, speaking of the penitentiary at Baton Rouge, says:

Recently the lessees have added a jeans' trousers' factory to the institution, and already a dozen machines are being run. Col. Samuel James said that he had started the factory so as to give employment to weak and sickly men who are unable to work on levees. It had been customary heretofore for men of this kind to remain idle within the walls. There was nothing as tiresome as doing nothing, and so the factory was started.

The following is a dispatch from Franklin:

Many new enterprises are on foot for accomplishment this present year, notably the extension of the Caffery Central Factory by erecting a diffusion plant, an ice factory, the establishment of a bank, the erection of a building by the Masons for lodge and other purposes, and many new residences in Franklin. All avenues of industry are occupied by busy workers and the prospects for 1891 are very flattering for an increased business in all branches.

The business of Monroe as shown by the cotton receipts from Sept. 1 to Dec. 31, inclusive, is by no means discouraging. The stock on hand at the compress on the first day of January was 5,851 bales, the shipment to that date being 20,798 bales, placing the total receipts at 26,649 bales. The receipts for the same period in 1889 were 23,298 bales, disclosing an excess in 1890 over the previous year for the same time of 3,351 bales.—*Telegraph-Bulletin.*

The report presented by the New Orleans Clearing House of the business of last year is very satisfactory. The total clearances for 1890 were $528,883,431, as against $504,474,843 in 1889, an increase of $24,408,588, or about five per cent., while the bank balances were $63,177,658, an improvement of two and a half per cent. This is not a boom, but a very decided improvement, and New Orleans ought to be satisfied if it increases its business at the rate of five per cent from year to year. It should be considered, moreover, that the year wound up in some financial depression, which effected business everywhere.—*Times-Democrat.*

Mississippi Items.

R. W. Blanks, formerly of the Columbus *Index*, has purchased the Meridian *Standard*.

The Masonic lodge of Aberdeen has appropriated $2,500 a year for ten years to the Home for Widows and Orphans in Mississippi.

A section of school land in Harrison county, near Mississippi City, and containing 640 acres, was sold at public auction last week for $1,342.

The President has appointed Fred Collins, of Summit, United States marshal for the Southern District of Mississippi; vice, S. S. Matthews.

The Scott County *Register* says:

There must be a boom in Hattiesburg, judging from the number of people that are emigrating from Scott and Leake counties to that place.

On Oct. 24, 1890, the site now known as New Chicago, at West Pascagoula (formerly the Col. A. E. Lewis tract), was sold by John B. Lyons, trustee, to the Gulf of Mexico Land and Improvement Company, of Chicago, for one million dollars. This is, up to date, the largest real estate transfer ever made in any of the southern or piney woods counties.—*Democrat-Star.*

The following dispatch is from Brookhaven, Jan. 4:

The Methodist stewards, for the Brookhaven district, met here yesterday and decided to permanently locate the district parsonage at this place. A residence will be purchased or a new one built. Dr. R. S. Woodward, the new presiding elder, has arrived from Yazoo City with his family.

The Magnolia *Gazette* says:

The return of Rev. G. H. Galloway, as pastor of the Methodist Church for the ensuing year, is hailed with delight by his numerous friends in town and country, and the generous pounding which he received Thursday night at the hands of his church's members and friends, was an expression of appreciation for past services as well as good wishes for the future.

Speaking of the State Teachers' Association, recently held in Jackson, the *Mississippian* says:

This meeting was more largely attended than any before held, which is an encouraging evidence of the rapidly growing interest being developed in the cause of education, and shows that teachers are recognizing the importance of these annual gatherings and mutual interchange of ideas.

Referring to the length of the term of court in Lincoln county, the Brookhaven *Leader* says:

When Lincoln had saloons, the average length of a term of court was three weeks, and the additional cost to the tax payers was in proportion.

If prohibition shortens the term of the criminal court, ought it not to be classed among the "good things"?

A dispatch from Greenville says:

The short crop and the low price of cotton has demoralized the negro labor throughout this entire section. Many negro families have returned to their former homes in the hills of Mississippi and other States. The changing about from one plantation to another and from one county to another has always been customary with them, but this year it is more prevalent than ever. As yet no alarm is felt that there will not be sufficient labor to plant and cultivate the crop.

The following dispatch from Jackson shows how Bishop Galloway is working for the young people in Mississippi, while working for Millsaps College.

Bishop Galloway, as president of the Board of Trustees of Millsaps College, is publishing the endowment of scholarships in that institution for the benefit of the worthy young men. He says $1,000 will endow a scholarship, entitling the beneficiary to free tuition; $2,500 will secure board and tuition. The first of this latter class will be a missionary scholarship and named the "Clara Chrisman Scholarship" in honor of Miss Clara Chrisman, of Mississippi, who was lost in the Conemaugh flood while on her way to Brazil. Subscriptions are already coming into this latter scholarship, and the amount will be easily raised.

The Bishop has appointed March 2, 1891, the one hundredth anniversary of the death of John Wesley, as "Memorial Scholarship Day" throughout Mississippi, when a large sum is expected to be raised. Already over $31,000 on the endowment fund has been paid in, and Major Millsaps has paid in over $25,000, making over $58,000 now in the college treasury. The amount remaining necessary will be easily realized out of notes and subscriptions in hand. The Board of Trustees will meet early in February to consider the matter of location.

The Religious Newspaper of the Next Decade.

BY DR. W. C. GRAY,
EDITOR OF "THE INTERIOR."

The pioneer settlers of Kentucky and Southern Ohio were in possession before the government surveys were made; and the primitive crookedness of their lines was extended by the surveyors, so that all Kentucky and Southern Ohio was, and is now, an inextricable tangle of zigzag and oblique and curved lines. This produced a whole generation of litigation and a special class of "land-lawyers," of whom Thomas Corwin was one. Neighbors fought each other year after year, built "spite fences," and all that. You could tell where a lawsuit was in progress by noticing these "spite fences" between the litigants.

But there rolled the big river, flowing peacefully along among them, offering to carry them to lands inexhaustible in quantity and quality, to be had for the taking. If they had taken what they wasted in fighting each other, each of them could have had more land than he wanted.

The religious press is now in the "land-lawyer" occupation. They have not yet learned that they are not competitors and rivals, but fellow-helpers. The truth which they must learn and apply is, that the success of any one religious paper is shared by all religious papers. That religious journal which elevates the standard wins the respect of the public for religious journals as a class. When it increases its circulation it hews innumerable avenues through which its contemporaries gain access to the people.—During the last dozen years I have been making trails in the wilderness leading out miles in every direction from my summer home. Whenever I have spotted a new trail, I find that others use it more than I do. It is easier to get a man to subscribe for a second or a third religious paper than it is to get him to subscribe for the first. And so of advertising. The religious paper which increases the appreciation of business men for its columns as a medium, gives a lift to all its contemporaries. And so of literature. The religious press is sought by the best writers, because some of the best writers have been secured as contributors. As for the field: all of us together have hardly yet cut the first furrow. We have a patch of potatoes here and there, as there was along the margins of the Mississippi, in Illinois and Iowa, fifty years ago. Education is increasing, leisure for reading increasing with wealth, and taste for the best literature is extending and increasing with the increase of education and wealth.

And here comes in the grsvest blunder the religious press is now making. The leading newspaper of one of our denominations cheapened itself a few years ago, and the result is that the papers of that denomination all over the country are skinning and starving, and their people looking outside of their church for religious literature. The religious press must learn that the public will take it at its own appraisement. If the publisher says his paper is cheap, all the people will say, Amen! But the religious public is self-respecting. It wants, and is willing and able to pay for, the best. It does not buy cat-meat at the market for the family table. It does not frequent junk-shops nor second-hand clothing stores. We have not reached that class yet, and never will. They must reach us. It requires moral and educational and religious education for the appreciation of a religious newspaper.

Secular journals in this country have shot far ahead of anything abroad. It is a reasonable demand of the moral and religious public that we should be abreast with them, and that demand is not that we shall make all things out of nothing in the space of six days, and all very good. Like the good Father, they are more willing to give than we are to ask. That is my experience both with God and good men. I want to make a good paper, and to be able to pay writers and contributors for their toil; therefore, I have always refused to cut prices, and the result in the matter of circulation is better than with those who have taken the other and the mistaken policy.

The religious press must and will broaden in its religious sympathies, broaden by expansion and by elimination. The organs of cliques, and the exponents of fads, and the brass bugles of fanaticisms will die. The foundation on which we rest is the universal religious principle in the soul of man. The kinds of newspapers of which I now speak are a temporary itching rash upon the body of the church universal.

The religious press of the future will be, as now, evangelical, and increasingly so. It will be sound on the central doctrines. We shall learn, after a while, that a branch which has a vital connection with the true vine will not run to poisonous fruits. A man who is concentric to Christ will not go wild in doctrines. He may be elliptical, eccentric, variant in his orbit, pulled hither and yon by other influences; but he is sure to swing true to his regal luminary in his general course. The religious press will become, as it is rapidly becoming, Christ-like. It required two symbols to represent our Lord—the lamb and the lion. Though he was the gentlest of all beings, he was not only potentially, but actually almighty. The press will not abdicate its force nor its aggressiveness, but it will grow out of its bad-boy pugnacity.

The religious press will call into its service not only ability, but adaptability, and it will demand special training. It is already pretty well understood that eminence in theology, or in the pulpit, or in any other department of intellectual labor, is no indication of fitness for this work. It is of no use to put the wings of Mercury on the heels of an elephant. Lubber-lifting is out of date. The man who does logging now must have apikes in his shoes, spring in his legs, and a peevy in his hands; and have acquired a knowledge of the nature, disposition and habits of logs.—*Independent*, Jan. 1.

Chicago, Ill.

Sloth makes all things difficult, but industry all easy; he that riseth late must trot all day, and shall scarcely overtake his business at night; while laziness travels so slowly that poverty soon overtakes him.—*Franklin.*

Sunday-School Lesson—Jan. 18.

GOD'S CARE OF ELIJAH.

I. Kings xvii, 1-16.

GOLDEN TEXT.—"*They that seek the Lord shall not want any good thing.*"—Psa. xxxiv, 10.

The sixth king now sits on the throne of the kingdom of Israel, Ahab by name. He is the worst of all his ignoble predecessors. In his reign the kingdom rushed headlong to ruin. From political motives he married a heathen wife, whom he made queen over the Lord's heritage. He established the religion of his wife, Jezebel, in Israel, made eight hundred and fifty priests for the new religion and cut off the priests of God. Things had come to a climax of wickedness. The career of Israel from Jeroboam till Ahab is typical of the downward progress of men and nations, when God is forgotten. O Lord, save us from the beginnings of evil!

I. Elijah before Ahab.—V. 1. (1) It was in the darkest days of Israel's apostasy that Elijah the Tishbite appeared on the scene of action to do a work for the cause of true religion, which was blessed not only to those degenerate times, but was also to all subsequent generations. (2) We learn that in the most hopeless epochs God has his strongest servants to cope with the evil and bring about a powerful revival of truth and righteousness. (3) It is often from the most unexpected source that these mighty men rise up to defend the church. Who was Elijah? (4) How bold a man is for the right when he feels himself God-appointed! What language this first verse shows, spoken to a tyrannical king from whom all the prophets of God were hiding, because of his wrath. Elijah was bold, for he felt safe in the care of his divine Master. (5) We learn here the universality of God's power and authority. The prophet of Tishba tells Ahab that it will not rain but according to his word; thus making all nature to be under the control of the Lord God. In verse four we have the brook, and the ravens also doing the Lord's will.

II. Elijah at the brook Cherith.—Vs. 2-9. (1) The first thought that strikes us is God's care of his servant at this critical time. As Ahab was slaughtering every one who opposed his religious and political measures, it would be natural to think of him setting to work to get rid, at once, of this stranger who had the audacity to declare judgment against him. In a strange, yet perfectly safe way does Elijah's God come to his aid, as we read in these verses. Let us know, that if we will only be bold in living and speaking for Christ, we will be cared for—cared for, too, notwithstanding we may make mistakes, as Elijah did. The whole history of this marvelous man is a monument to God as a care-taker of his people. (2) It goes without saying that Elijah had great faith in his God, and that obedience was a marked characteristic of his whole life. We see there two things standing out everywhere. We must expect nothing from our heavenly Father if we do not trust and obey him. His faithfulness to us can amount to nothing if we are unfaithful.

III. Elijah at Zarephath.—Vs. 8-16. (1) When one source of supply was about exhausted, the Lord had another ready for Elijah. It was as strange in some of its features as that of being sustained in the wilderness by the birds. It was in Zidon, the place from which idolatry in all its rankest form had been brought into Israel by Jezebel; and a widow woman, one ever noted in eastern countries for great poverty, was to be his means of sustenance. It is like God to command strange things, for he works in ways of his own. Blessed are we if our faith and obedience are equal to all that he says to us. (2) There is no doubt but that God will take care of us, but his plan of doing so is educational. To act up to his Word and providence will not only bring us the immediate thing needed, but will also cultivate all those Christian graces that are in the end of the highest importance. Not only did Elijah receive bread and shelter by going to Zidon, but what renewed confidence and joy in the Lord must have been in his heart when he saw how wonderfully all worked out that Jehovah had told him! (3) It is most instructive to see the great truth involved in the request of Elijah as he first made the acquaintance of the widow of Zarephath: "Bring me, I pray thee, a morsel of bread in thine hands" (v. 11). In verse twelve we have her sad reply. One would have thought that her answer would have caused the prophet to say no more, but go and look for bread elsewhere. But no, he insists: "Fear not; go and do as thou hast said; but make me thereof a little cake first and bring it unto me, and after make for thee and for thy son" (v. 13). The underlying truth here is that in every case God's claim must stand first. Elijah was God's servant, and he had in consequence the prior right. Jesus teaches the same truth in Matt. x, 37, and Luke xiv, 26, and Mark x, 29, 30. (4) The deduction from this is that if we acknowledge the superiority of the divine claim, God will supply us with all needed things. To put the Lord first is to put ourselves in the channel of all blessing (vs. 14-16). Elijah said to the widow, If you will provide for me first, your meal and oil will never give out. Here, too, was the secret of Elijah's own wonderful success: he put God first in all things.—*The Treasury.*

What Mr. Norton Says.

Dear Reader: Having read Mr. Morehead's experience plating with gold, silver and nickel, I feel it my duty to inform others of my success. I sent for a Plater and have more work than I can do. It is surprising the spoons, castors and jewelry that people want plated. The first week I cleared $37.10, and in three weeks $119.85, and my wife has made about as I have. By addressing W. H. Griffith & Co., Zanesville, Ohio, you can get circulars. A Plater only costs $3. You can learn to use it in an hour. Can plate large or small articles, and can make money anywhere. I now have a nice home and bank account, all the product of $3 invested in a Plater.

S. S. NORTON.

Letter from Brazil.

Bro. E. P. Mackie, of the Carondelet Street Church, in this city, has kindly placed the following private letter from Miss Sallie M. Phillips, our missionary in Brazil, at our disposal, and we give it to the readers of the ADVOCATE.

COLLEGIO PIRACICABANO, Piracicaba, Estado de Sao Paulo, Brazil, America do Sul, November 26, 1890.

Mr. E. P. Mackie, New Orleans, La.—

Dear Brother: Your letter, with draft for fifty dollars on New York Bank, was received several days ago. Please pardon the postponed answer. I had intended writing to you at once in acknowledgement of the same; then concluded it would be best to wait a few days until able to favor you and the children with a lengthy descriptive letter of the work. Since then I have been very unwell and busy; but this morning, before another day passes, I will write you these few lines to inform you that the money has been received, and to thank you for your generous gift. Thank one and all of those dear children for me. May the hearts of all be wholly sanctified through this lovely gift!

The money will be used in furnishing a Sunday-school room for the little children of our church. This room is now being constructed for a pastor's office and this above-named purpose. In our day-school there are many little ones who do not come to our Sunday-school. By an attractive Sunday-school room we hope to bring all of these little straying lambs into the fold. Your gift comes in the nick of time to furnish this much-needed lack in the present work. I beg that you all will still pray for God's choicest blessings upon this money that you have sent. Our hope for Brazil centers itself in the hearts of the children; for it is difficult to bring them to a knowledge of the truth after they are grown up in superstition and vice.

There are four other lady missionaries here in the college where I am. All the days we are working with the children to bring them to Jesus; but superstition and antipathy to Protestantism are so prominent in their minds that few are the ripe fruits of conversion that we see as results of our labors. Yet we do see that the large majority of these children of more than a hundred are convinced of the truths of the Bible that are taught them. When they leave school every day they return to their homes, where opposition or the greatest indifference chokes out the impressions received at school; but we believe these gospel impressions are dormant within their hearts and minds, and in God's own proper time he will bring them to make public professions of their faith; perhaps, not until these children are grown and we are dead. God's Word, we are told, will not return unto him void, and then so often in the Bible are we commanded to "wait on the Lord." So, brother, we workers in the Master's vineyard can afford to work on cheerfully, knowing that He is faithful who promised. At first I worked and looked for results, then became discouraged; but now I am learning the important lesson of "waiting upon the Lord." Oh, brother, pray that the Lord will make of me a vessel well fitted and fruitful for his honor and glory!

Last Sunday there were two persons who walked eight miles to hear the gospel preached that day at our church. The work is growing, and the opposition of the Jesuitism brotherhood grows also. Pray for us.

Yours in the faith,

SALLIE M. PHILLIPS.

Almost a century ago, Johnson's Anodyne Liniment, a noble remedy, was first made known.

The Buried Talent.

Every church, in these modern days, is a cemetery of buried talents. In no department of life are so many precious gifts allowed to go to waste as in religion. There are men gifted with natural eloquence, who sit dumb in assemblies of Christians, week after week, year after year, and never utter a word for the Christ whom they profess to love. There are strongly attractive men, men of influence and winning power, who draw young men to themselves in politics, and business, and letters, like strong magnets; and yet in the church they are cold and unresponsive and inactive, unwilling, it would seem, to devote a tithe of their God-given power to the interest of the Master whose vows they have taken upon themselves. And—saddest of all—there are women possessed of all the sweetness of womanhood, the graces of loveliness, the charms of culture and good breeding, who call themselves Christ's, and yet spend all their talents in the service of the world, begrudging, perhaps, even the brief hours of Sabbath morning and evening, when they feel bound to gather with the people of God in his sanctuary. Young girls look up to such women, as young men look up to the brilliant, successful men of the community in which they live; and in either case, as the example is, so the influence will be. For every man's or woman's talent cast into the world's treasury, youth will ring in its two-score mites.

Such is the problem which confronts the minister of the gospel to-day, in nine out of ten churches throughout our broad land—the problem of the buried or mis-devoted talent. Why will not Christians use their gifts in the service of Christ? Why should they turn to inert blocks and stones the moment religion makes its gentle and reasonable demand upon them? There seems to be a strange and wholly unaccountable perversity about the gifted and the notably efficient people who come into the church of Christ. They stand back from the work, as a rule. If you will take a census of the active forces in our churches, you will find that the humbler and less ably equipped, and often, too, the younger, members perform most of the Master's service. If there are in the church great scholars, or eminent thinkers, or noted men of affairs, or men of great wealth, or influence, or social position, you seldom find them tending in church work. So far as Christ's service is concerned, their talents are folded away in elegant and aristocratic napkins. They have a great place in the world, but a small place in the kingdom. They patronize the church, but they inwardly feel that it is their prerogative to be served rather than to serve.

Every community is more or less cursed by men of negative Christian influence. They assent, rather than consent, to religious doctrine and religious observances. They conform, rather than reform. They seem to accept Christianity, with its privileges and obligations, rather because they must than because they desire to. There is hardly a church but has a sprinkling of these sullen captives of reason and hostages of conscience. And, as a rule, these men are men of ability and influence. But they lack the *esprit de corps.* They are not whole-souled, enthusiastic Christians. Somehow, they do not seem to belong in the church, and yet they do not feel safe and at peace without it. They come in half-heartedly and join half-earnestly in the ordinances of the church. They pay their dues, and walk circumspectly, and exercise a certain broad and indefinite benevolence. They join formally in the church services, and if they doze and nod in sermon time, it is to be understood that they nod approvingly.

But, alas! how can the church afford to be the receptacle for so many buried talents? How can it afford to have its life sapped by fruitless branches? For can it be denied that dead church members do subtract vitality and influence from the church? It must, it ought, to do something—either to make active, earnest Christians of all its members, or else to rid itself of the incubus of fruitlessness. It is wrong, it is disastrous, that so much of the capital of the church to-day should consist of buried talents. No worldly institution could prosper if it harbored such a mass of idle capital. Can we not somehow get these napkined talents into circulation? Can we not wake up the latent energy of the church?—*Zion's Herald.*

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The readers of the *Advocate* will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

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Lim. Express,..4:10 pm	Fast mail.....8:00 am

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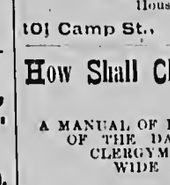

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Christian Advocate.

Organ of the Louisiana, Mississippi and North Mississippi Conferences of the Methodist Episcopal Church, South.

Rev. C. W. CARTER, D. D., Editor.

THURSDAY, JAN. 15, 1891.

Briefs.

April 14, New York will vote, at a separate election, on constitutional prohibition. There being no politics involved, the temperance men will have a square opportunity to show their strength.

Dr. Koch's remedy is still the talk among the medical fraternity, and several packages of the precious lymph have arrived in this country, and several hospitals are giving it a trial. Like all other remedies, it helps some cases and harms others.

The subject of the levees on the Mississippi river seems to be gaining the attention of Congress at last. Heretofore that body would not listen to levee talk, unless in connection with the work of river improvement. Now the question is before Congress on its merits, and the friends of the levee system have, for the first time, the opportunity to present their views. This is one step in the direction of Congress assuming control of the whole matter.

The eighth of January; though a dismal day, was duly celebrated in this city. There were drum-beats and marching of soldiers and flags flying and a general suspension of business. The notable event of the day was the formal transfer of the Howard Library Annex to the Historical Association of Louisiana. The building is to be used as a depository for Confederate relics and archives of the war of 1861-1865, and also for collection of matter connected with the history of Louisiana. The address of the occasion was made by Judge E. C. Fenner.

The war in the West against the Indians seems to be going all one way. Gen. Miles is gradually drawing a cordon of troops around the hostiles, and they are coming in by squads every day and giving up their arms. It was a hopeless fight on the part of the Indians from the first; but, being crazed and made fanatics by the dream of a Messiah coming to their help, they rushed into it with all the enthusiasm of fresh converts to fanaticism, and the result, when finally written up, will be, "Lo! the poor Indian!" The most pathetic history in the world is the history of the Indian in North America.

The young Emperor of Germany seems determined to make his people, and all the balance of the world, see that he is not only Emperor in name, but, in fact, the only and real ruler. In a very fatherly way he makes suggestions about various things, and he expects the suggestions to be accepted and acted upon, so that the laws of the empire shall be changed and executed according to his suggestions. He proposes to change the whole educational system which has dominated Germany for centuries and made it what it is. This proposal has raised quite a breeze. He also created a flutter among the journalists by his strictures on the conduct of the press. Nothing seems to escape his vigilant watchfulness, and, as is always the case, he is being attacked on all sides. So much does he run counter to the ancient customs of the empire, that there are persons who have not hesitated to express the opinion that it is time for Bismarck to be recalled, lest the empire go to pieces under the leadership of this young experimenter in imperial administration.

The Reporter and the Churches.

The secular press seems to have taken charge of everything beneath the skies. It has in a most patronizing way assumed supervision of everything that lives and moves and has its being. Being the self-constituted trustee of all terrestrial things, it is esteemed a "bounden duty" to keep the public informed of how the various things over all the earth are getting along.

One of the marvels of modern times is the newspaper reporter, and one of the most mysterious mysteries to an ordinary mortal is the manner in which the reporter does his work.

In writing up events abroad or local happenings he takes the palm over all competitors. As to style, he puts to shame all the rhetoricians from Longinus down to Bain. Mr. Maurice Thompson, discoursing on a "good style," says that "our new school of writers" affect what he is pleased to denominate "a grey style," "a sort of underdone style," a style intended to display an immense "reserve of statement," a style intended to display "infinite resources held in abeyance." In secular affairs, our reporter does not belong to this "new school of writers." In writing up such matters he certainly does not affect the "underdone style," nor does he regard "reserve of statement" as an evidence of strength. On the contrary, "felicities of diction," ornamentations of every conceivable quantity and quality, flash in words and shimmer along lines and coruscate in sentences and blaze out in paragraphs, until you feel that you have been caught in a shower of rhetorical pyrotechnics. Mr. Thompson has described one sort of style which exactly suits the reporter writing up secular matters. He calls it the "flamboyant style."

To illustrate: A foul murder is committed, or a cowardly lynching is perpetrated, or an expert stealage is performed, and the account appears in the morning paper in such glowing phrases and dressed in such rich diction as to envelop the whole affair in a glamour of heroism and make the reader question whether the old ten commandments had not been buried with Moses on Mount Nebo. What used to be considered by everybody as a lawless deed, deserving the condemnation of the community and the condign punishment of the law, is so presented by the reporter as to wear the appearance of heroic adroitness if successful, and if unsuccessful, exciting, but harmless and ludicrous in its failure. We do verily believe that a large percentage of the increase of crime is the result of the manner in which crimes are reported in the secular papers. The age is ruled by sensations, and the more sensational a newspaper article is, the better the paper sells. These sickening details enter morbid minds, and the result in many cases is a frenzied desire to imitate that very thing. What has been called "crimes of imitation" are largely on the increase. Certain crimes become epidemic, and the epidemic is largely due to the manner in which they are reported to the public. This process of gilding crime, or giving it the color of the ludicrous, or turning it into an exciting adventure, opens the way for its frequency, and the sensational reporter is in part responsible for it. Milton introduces to us a character, of whom he says:

> "His tongue
> Dropt manna, and could make the worse appear
> The better reason, to perplex and dash
> Maturest counsel."

Substitute the word "pen" for "tongue," and the poetry fits the case of a good deal of reporting done for the secular press.

There is a sphere, however, where the reporter deliberately lays aside the "flamboyant style." This is when a report is to be made of church assemblies. By some sort of rhetorical somersault the reporter vaults over into Mr. Thompson's "underdone style," and seems to think there is an immense display of power in "reserve of statement." It often happens in these cases that the reporter is the merest tyro at the business, a mere fledgling, who understands little of the language which characterizes all the proceedings of church assemblies, and cares less. He is master of the situation and proceeds to report the doings of the assembly in a language that never fails to produce a wrong impression. By not learning and adhering to the language of religious assemblies, he makes the body do what it never thought of doing, and the speakers say what they never dreamed of saying. This is often the case in reporting sermons, a notable instance of which occurred in this city. An eminent divine, a man known all over the continent, was to preach in one of our principal churches. Of course, the newspaper had its reporter on hand, and he "took down" the sermon, and it appeared the next morning; but, lo! not a hearer of the sermon recognized it in print. The reverend gentleman was made to utter sentiments that would have disgraced a school-boy yet in his teens, and to quote Scripture that never existed outside of the reporter's fertile brain. If such reporting had been done for a political convention or a business meeting of citizens, the reporter would have been dismissed in disgrace.

In giving the proceedings of a Sunday-school anniversary, another one of our "great dailies" in less than a half-column report made a half-dozen mistakes, reporting things done that had not been done and some things not even thought of. Churches do not object to their proceedings being reported. They want them published, but they want it done, at least, decently. They claim the right to demand that newspapers send to their assemblies *competent* reporters, that the world may get a correct account of what is said and done. But when the reporter sits in the assembly and reports things done that were not done, and words spoken that were not spoken, then the assembly has good cause to complain of the newspaper for sending an incompetent to "take down the proceedings."

Carondelet Parsonage.

Several years ago Mrs. W. W. Carre, president of the Ladies' Aid Society of Carondelet M. E. Church, South, put on foot a plan to secure a parsonage for that church. To her surprise, her own annual liberal contribution, which is likely to reach a large sum, was at once helped by Sister Jones, of that body, giving one thousand dollars for this purpose.

These noble efforts led to the recent purchase from our Church Extension Board of the choice property located in New Orleans, corner Jackson and Brainard streets, for a parsonage. This is one of the most valuable building sites in this city, and is likely to constantly increase in price. Dr. Morton kindly made the Boards of Trustees and Stewards a very liberal offer, which, being aided liberally by the ladies, made its purchase profitable.

Our city pastors have taken hold of the Epworth League idea, as promulgated by the Sunday-school Committee, and are preparing to organize societies and put their young people to work under this form of church activity. We think this is a good move, and we trust that, wherever practicable, our pastors in all our Conferences will inaugurate it.

Explanatory.

The appointments for Quarterly Conferences for several of the districts in the Mississippi Conference appear for the first time in this issue. This is quite late, but the presiding elders are not to blame for it. They made out their lists in ample time and put them in the mails; but those first lists never came to this office. We wondered why the elders did not send forward their appointments, and we suppose they also wondered why those appointments did not appear in the Advocate. They waited and we waited in vain. Then the elders made them out again, one elder sending three times before any reached this office. We can explain why they were not published before this week. The reason is they were not received. We can not explain why they failed to come in time. We received notes from the same parties on other matters, but the Quarterly Conference appointments failed to come.

We give, for the benefit of all concerned, the rule of the office in regard to church notices of every kind: They must appear in the paper in the next issue after they are received in this office, unless they come in on Tuesday evening. There is no deviation from this rule.

We hope this explanation will be satisfactory to all concerned.

Editor.

Centenary Day.

The Board of Education of the Louisiana Conference, at its last session, introduced a resolution, which was adopted by the body, to observe Sunday, Feb. 15, as Centenary Day. The observance is to consist in a sermon or sermons by every member of the Conference on the subject of Christian education, and taking a collection in every congregation, the receipts of which are to go to the endowment of Centenary College at Jackson, La. The Discipline makes it every preacher's duty to preach on the subject of Christian education in every congregation, at least, once a year. The Louisiana Conference, by resolution, has said that this sermon this year shall be preached in stations on Feb. 15, and in circuits on that day and on as many subsequent Sundays as it will require for the pastor to present the subject to every congregation on his circuit.

We trust that our pastors will carry out this resolution with earnestness and enthusiasm. The resolution contemplates *preaching* in the fullest meaning of that great word. A mere talk will not fulfill the spirit of the resolution. In order to *preach* there must be studious preparation. It is a great subject, almost infinite in its relations and bearings, and can not be handled in an effective manner without wide research and deep thinking. Let every preacher give the subject earnest and enthusiastic study during the intervening month and cry mightily to the Spirit of Wisdom for help, and then declare the counsel of God on this great subject, and we hesitate not to say that the result will be a revolution in Christian education in Louisiana. It will make an epoch in the history of our Conference schools.

Educational Aid for Young Preachers.

Mr. Editor: Please allow me space in the Advocate for a word to the Methodists of the Mississippi Conference. For many years past there has been connected with the Mississippi Conference an organization, known as the Ministerial Educational Association, the object of which has been to aid young ministers in defraying their college expenses. During these years we have assisted many young men in securing their education.

Hitherto this work has been done mainly through the voluntary contributions of the few ministers who compose this association, there being only an occasional contributor among the laymen of the church. The demands upon us have grown to such proportions of late that we feel compelled to call upon the church for help. The work we are doing for the church in aiding young ministers for more effective work in the pulpit and pastorate, we feel justifies us in this appeal; and so thoroughly convinced of this fact was the association at the last session of our Conference in Canton, that, as president of this association, I was instructed to write this appeal.

Brethren of the laity, we need your help. We are fully aware of the many demands made upon you in the support of the various causes in the church; but none, we are certain, is more worthy than this. We do not ask for large contributions from anyone. Give us your help in any amounts, large or small, and give it now. Money may be sent to Dr. C. G. Andrews, treasurer, Meridian, Miss.; Rev. M. L. Burton, secretary, Natchez, Miss., or myself, at Canton, Miss. All moneys will be acknowledged through the Advocate. Fraternally,

T. B. Holloman.

"Where Are the Nine?"

At the recent session of the Mississippi Conference, announcement was made that a member of the Methodist Episcopal Church, South, living in the bounds of the Meridian district, desired to be *one of ten* who should each contribute $100 yearly for life to send a missionary to Japan and support him while there. "Where are the nine?" Surely they will quickly respond and join the one in thus glorifying God.

Already one has written me a conditional promise in his own behalf and agreed to get another friend to join him. I wish I were able to be one of the number, or that I might be the one sent; but circumstances are such that I can only act for the brother who made the proposition, and in his stead try to get the nine to join him. He is able to make good his promise and is desirous to see the missionary, not only on the way, but actually at work in Japan.

The missionary chosen and supported will, of course, be under the control of the Board of Missions; but he is expected to correspond with the band supporting him, and will thus keep them and himself in sympathy with each other and the work.

Anyone desiring to join in this movement and become one of the ten, will address,

T. L. Mellen.

1319 N. 22d Ave., Meridian, Miss.

The present membership of the M. E. Church is 2,236,463; itinerant ministers, 13,279, of whom 10,056 are effective; churches, 22,103. The benevolent collections are as follows: Missionary Society, $1,135,271 82; Woman's Foreign Missionary Society, $220,339 96; Woman's Home Missionary Society, $112,970 20; which gives a total for missions of $1,468,581 98. Church Extension was given $185,902 82; Freedmen's Aid Society, $266,684 48; Sunday-school Union and Tract Society, $23,125; Board of Education, $69,368 21; American Bible Society, $34,965.

The amount paid for ministerial support, including Bishops and presiding elders, was $9,367,826, and for superannuated preachers, $234,149.—*Pittsburgh Advocate.*

The total number of barrels of beer sold in the United States last year was 26,826,953, being an increase of 1,722,188 barrels over the year before.

Notes.

Don't go to the dictionary before you begin to think. If you do, you may become an expert manipulator of words; but that does not necessarily imply thinking. Brilliant word-painting does not always convey vivid ideas. Get your thought first, and then clothe it. Don't get the clothes first, for they may not fit.

Dr. Pierson, in January *Missionary Review*, says of the Salvation Army: "From a somewhat extended study of the practical methods of the Salvation Army, especially in Great Britain, we were compelled to admit that, *more than all the churches put together*, this unique organization is bringing relief to the unfed, unhoused and uncared-for masses of the cities of Britain."

Bishop Foster, of the M. E. Church, is credited with saying,

With an army of over 12,000 preachers the cry comes up in vain from all over the land for men to take hold of this generation.

Thoughtful men are getting very serious over the present condition of things. "This generation" needs the guidance of the wisest and the controlling power of the most prudent.

The *Wesleyan Christian Advocate* appears as an entirely new paper; new editor, new publisher, new type, new arrangement of matter and a new place of publication. Its columns have been broadened, so that five instead of six columns make the page. We congratulate all concerned upon the neat appearance of the new paper, and wish the greatest success to the new editor and publisher.

Some queer things are done in and around Boston. For instance: A man, the most profane man in that section, died and bequeathed the bulk of his property to charities; whereupon his heirs contested the will on the ground that the testator was not of sound mind when he made it, and the judge agreed with the heirs and disallowed the will. This fable teaches that if you want to give anybody anything, you had better do it before you die.

This, from Dr. Cuyler, will fit some people hereabouts:

Dr. Horace Bushnell was an invalid during the last year of his noble and useful life; and when people in Hartford inquired of him "How is your health?" he used to reply playfully, "I have not got any." This might be the honest answer of many a professed Christian in regard to their souls. Their spiritual pulse is feeble; their appetite for God's Word is poor; they are more fit for the hospital than for service. They no more enjoy their religion than a fever patient would enjoy a slice of roast beef, or a plum-pudding.

Bro. Beard, of Rayne Memorial, and Bro. Clay, of Dryades Street Church, have inaugurated a new feature into their Sunday services which promises good results. They have started Sunday afternoon services in addition to the regular appointments for the day. The services at Rayne are conducted with special reference to the young people, and at Dryades for the special benefit of non-church-goers. So far the services at both places have been well attended, and both pastors are much encouraged. We trust our brethren will be able soon to report "crowded houses."

A note from Dr. Carradine tells us that the newspapers, in reporting his sermon on "Secret Societies," only reported about two-thirds of it. He says: "The strongest points I made were not even mentioned. Perhaps some of the points made were 'unpalatable.' "'Tis ever thus." The preacher who expects to be faithfully reported by the secular journal has built his expectation upon nothing. The reporter is such a "master of magicians," that from a few pencil marks on his cuff he can retire to his den and reproduce to exactness the sermon of an hour's length! Great is the modern reporter and greatly to be shunned by the preacher!

The following note from the *Western Christian Advocate* is good for Mississippi and Louisiana Methodists "at this time:"

The prime result of ample endowment is to emancipate the institution from the tyranny of students. A partial endowment, supplemented by term fees, makes merchandise of numbers. Every student stands for so many dollars. Being necessary, the student soon becomes important. He dictates the policy, and sometimes the discipline, of the school. Even when discipline and policy are heroically held in the hands of the faculty and regents attendance and uniformity are indispensable. Scant resources trammel all the plans and operations of the school. But now comes Dr. Harper, backed by the abundant resources of the new Baptist University of Chicago, and is able to formulate a college-extension plan, which makes the university the ganglion, with educational nerves distributed to every section of the country, by means of high schools and academies. Classes and uniformity are to be unheard of. A certain amount of work is required for a degree. If you can accomplish it in two years to my four, you get your sheepskin that much in advance of me. In a word, plenty of money makes the realization of the university idea an easy possibility.

O, Methodist men and women with money, lift our noble, but struggling institutions to this lofty plane!

Personal and Otherwise.

Rev. E. F. Edgar's postoffice is Camdeo, Miss.

The weather in England and the north of Europe is colder than it has been since 1831.

The best cure for doubt is earnest work in some part of the Lord's vineyard. "If any man will do his will, he shall know of the doctrine."

We had a pleasant call last week from Rev. W. H. Huntley, the popular pastor at Brookhaven, Miss., and Peter James, Esq., of Bee Lake, Miss.

The *New York Advocate*, of last week, gave a list of the names of the ministers of several Methodist bodies in the United States who died last year.

It is said that Bishop Taylor's missionary funds were deposited with S. A. Kean & Co., Chicago, and that he lost about $10,000 by their failure.

Dr. J. L. M. Curry, of Washington City, has been asked to take the general agency of the Slater Fund, so long and well administered by Bishop Haygood.

A lay brother sends this wish: "May you be blessed in your efforts as your readers are greatly interested and benefited." That prayer encourages us.

We understand that the district parsonage has been located in Brookhaven, and arrangements have been made for procuring it as soon as possible.

The *Nashville Advocate* says that Bishop Fitzgerald has had a relapse of *la grippe*, and is a very sick man. We trust that the case may not be as bad as represented in this statement.

Prof. W. H. N. Magruder, of Baton Rouge, celebrated his seventy-fifth birthday, Dec. 31. The ADVOCATE tenders the compliments of the season, and wishes the professor may live to see as many more birthdays as he desires.

A brother sends ten cents for the ADVOCATE of ——, and says: "A borrowing fiend has mine of that date." We hope it will do the "fiend" so much good that he will become disgusted at his fiendishness and become a subscriber.

There were some lively little speeches in the preachers' meeting, last Monday morning, touching the Epworth League departure, preaching to Roman Catholics, lottery amendment, etc. We believe that all have now got loose from the grippe.

We make an apology to the North Mississippi Conference. We desired to publish the reports read at the Conference and made application to the secretary to obtain them. He promised to send them, but they have not yet come to hand. This is the reason we have not published them.

Brother, have you any idea how many of your parishioners are due this paper on subscription? Make a round of pastoral visits and ascertain this fact, and then multiply the number by the hundreds of circuits and stations in our territory, and you will see what an important matter this is to us. Will you?

Bro. Austin, from Jackson, La., gave us a call last week. He says the Methodists there are moving in the matter of a parsonage for their preacher. A fine lot of ground has already been obtained. That's right. Let our people everywhere build parsonages for the comfort of their preachers and for their own self-respect.

Rev. Dr. H. C. Settle, of Louisville, Ky., gave us a pleasant call last Monday. He preached in Felicity Church Sunday night, and attended the preachers' meeting and gave an interesting account of the work of our church in his section of the Lord's vineyard. From the Louisville *Times* we learn that the Doctor is on a vacation for several weeks in our Southland, seeking rest and recuperation.

The Lake Charles *American* says of our new pastor at that place:

Rev. T. J. Upton, the new pastor of the M. E. Church, South, occupied his pulpit for the first time last Sunday. The audience was fair, and he gave good sermons. Doubtless, he will succeed.

The following personal is from the Jackson (La.) *Mirror*:

Rev. L. Carley preached his first sermon in the Methodist Church at this point, on last Sabbath, to a large congregation. He was sent here to fill the pulpit by the Conference for the year. We trust he will be pleased with his new appointment and people.

Speaking of the new presiding elder on the Brookhaven district, Rev. R. S. Woodward, the Brookhaven *Leader* says:

Dr. Woodward and family arrived last week, and are temporarily quartered at the City Hotel, and it is needless to say Brookhaven is happy to receive such a valuable accession to her social and religious circles.

A note from Moss Point, Miss., says:

Our Methodist people seem well pleased with Rev. C. A. Powell, their new pastor.

It is quite natural for Moss Point Methodists to be pleased with their preacher.

Postal Card Reports.

—Rev. J. Wilson Brown writes from Warren circuit, Mississippi Conference: "We have arrived at the parsonage. Preached at Phœnix, Sunday morning and at night. Prospects are good."

—Rev. R. M. Blocker writes from Plaquemine Brulee, La.: "Christmas holidays are over with us, and I feel grateful to God that the dancing devil has given us but little trouble. Two wagons are rolling up with lumber and shingles for the repairs of our church at this place. Business is brisk in our towns, and the farmers are busy arranging for a new crop. *La grippe* and other sickness has reached our communities—and some fatality. Our public schools seem to be in fine trim and are doing good work. I believe the Lord is opening the way for the most successful year that I have had in this charge. I have secured four subscribers to the ADVOCATE since my return from Conference. Hope to have your prayers."

—Rev. T. B. Holloman writes from Canton, Miss.: "For a few days after Conference adjourned everything seemed so lonely and deserted. All were so full of the praise of the preachers sent them, and of the enjoyments of the Conference session, that it was useless to attempt conversation on any other subject. From the many thanks of the preachers for the 'best place in town,' I was satisfied that all were pleasantly located; but I was no little surprised to find that every family thinks they had the 'nicest preachers of the lot.' (Mutual admiration societies, I suppose.) That the brethren may not think that they got all the turkeys in the land, I want to say to them that one, at least, was held in reserve as a Christmas present for the *new* pastor; but so satiated were we with such diet by the end of Conference, that we postponed the day of execution until the new year. But I do believe, Doctor, that that was the last gobbler in all the region round-about. It is well there is a whole season until Thanksgiving Day. (Observers of Lent will suffer). The new year opens well, and, so far as heard from, Canton is willing to try her preacher another year. *La grippe* abounds. Many sick; no fatality."

Assessments for Mississippi Conference for 1891.

Districts.	*For'n Miss.*	*Dom. Miss.*
Jackson	$1,450	$650
Vicksburg	1,450	650
Meridian	1,450	650
Brookhaven	1,300	600
Woodville	1,200	500
Seashore	1,200	550
Brandon	1,000	400

J. P. DRAKE,
Sec'y Bd. Missions.

Districts.	*Ch. Ex'n.*
Vicksburg	$475
Jackson	475
Meridian	475
Brookhaven	475
Seashore	350
Woodville	330
Brandon	240
	$2,820

E. H. MOUNGER, Sec'y.

Hall's Hair Renewer enjoys a world-wide reputation for restoring the hair to bald heads and changing gray hair to the orginal color of youth.

State Sunday-School Association.

The Executive Committee of the Louisiana State Sunday-school Association, which is composed of R. H. Browne, chairman; E. P. Mackie, J. G. Grant, S. S. Prentiss, J. S. Talmage, A. T. Terry, Rev. H. H. Waters, and John E. Rodd, secretary, met last week and arranged a programme for the State Sunday-school Convention, which is to hold a session in this city, May 5-7, 1891.

The programme includes some of the best talent among the Sunday-school workers in Louisiana, as well as such Sunday-school leaders as Mr. and Mrs. Reynolds; R. F. Jacobs, of Chicago, and Mrs. Wilbur F. Crafts, of New York.

Efforts are being made to make this Sunday-school Convention not only extremely interesting, but very helpful to all endeavoring to bring children to Jesus.

Short, sharp, and decisive, in the cure of coughs and colds is Dr. Bull's Cough Syrup.

Take Notice.

The Opelousas District Conference of the Louisiana Conference will convene at Lafayette, La., March 19-22, 1891. Bishop A. G. Haygood will be present and preside. Recording stewards will bring up Quarterly Conference records for examination.

JNO. A. MILLER, P. E.

Lafayette, La., Jan. 7, 1891.

Buy your school books and stationery from Bro. Van Valkenburgh, 106 Camp street.

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

SPECIAL PRIZE OFFER.

$50 will be paid to the preacher in charge in the patronizing Conferences who brings in the largest number of new subscribers in 1891.

$30 will be paid to the preacher in charge who brings in the second largest list of new subscribers in 1891.

$20 will be paid to the preacher in charge who brings in the third largest list of new subscribers in 1891.

J. G. GRANT, PUBLISHER.

Louisiana Conference Apportionments for 1891.

	Conf. Claimants.	*Bishops.*	*Education.*	*Foreign Miss'ns.*	*Domestic Miss'ns.*	*Ecu'l Council.*	*Church Extension*
New Orleans District	$1,200	$ 320	$ 320	$2,350	$ 500	$ 62	$ 583 75
Shreveport District	900	235	235	1,550	360	35	313 75
Arcadia District	830	225	225	1,350	360	35	344 75
Delhi District	830	150	150	1,250	315	25	322 50
Opelousas District	520	135	135	1,100	315	25	283 75
Alexandria District	420	115	115	600	150	20	212 50
Total	$1,500	$1,200	$1,200	$8,000	$2,000	$200	$2,100 00

Church in Mexico.

Previously reported	878 06
Mrs. C. L. Ray	2 00

Brookhaven District Stewards' Meeting.

The stewards of the Brookhaven district of the Methodist Church met, pursuant to call, Saturday, Jan. 3. Rev. R. S. Woodward, presiding elder, presided over the deliberations of the body, wisely and kindly. The usual business to be done at this early annual session embraces the fixing of salary for presiding elder, the apportionment to the charges of the district, of the various assessments put upon it by the action of the Annual Conference. Missions, foreign and domestic, church extension, education, sustentation for aged and disabled ministers and their families—all of these are considered, and amounts to be collected upon them are fixed and put upon the congregations comprising the district. These amounts are carried up in winter to the Annual Conference, and applied to their several purposes.

After the conclusion of the session, the chairman of the district parsonage trustees, Mr. C. E. Hudson, of Summit, assembled his committee for work.

The former action of this body, locating the district parsonage at Wesson, was reconsidered, and Brookhaven was selected as the place for the parsonage.

The chair appointed a committee to examine into saleable properties in the community, with a view to buying or building immediately. We may, therefore, look to the early and comfortable establishment of the presiding elder, Rev. Dr. Woodward, and his family in our midst.

The outlook for the church all over the district is fair and promising. Regretting the departure of Rev. W. B. Lewis, P. E., during the past two years, there is nevertheless cheerful submission to the genius of the Methodist itineracy; and all unite in welcome to the new presiding elder, and in prayers for his success during his stay with us. —*Brookhaven Leader.*

The Public Will Appreciate It.

The public are indebted to the Royal Baking Powder Company not more for having perfected and prepared a leavening agent that is pure and wholesome beyond a question than for its exposures, so boldly made, of the numerous impure, adulterated and injurious articles that are sold under the name of baking powders, bread preparations, etc., throughout the country. In making these exposures the company has, of course, made itself the target for all sorts of counter-attacks, but the animus of these attacks has been perfectly understood by the general public, and by their very virulence have served to more prominently call attention to the good work of the "Royal" Company.

Ordinary adulterations such as are found in coffee, spices, etc., although they are swindles in a commercial sense, are often tolerated because they do not particularly affect the health of the consumer. But when an article like baking powder, that is relied upon for the healthful preparation of almost every meal, is so made as to carry highly injurious, if not rankly poisonous elements into our daily food, it is the duty of the public authorities to take cognizance of it.

In this light for pure food made by the "Royal" Company, it is to be noticed that the most trustworthy scientific authorities are emphatically upon its side. In all the contests of this company with the alum and other impure baking powders the result has proved that every statement made by the Royal Baking Powder Company, both as to the purity of its own and the adulteration of other baking powders of the market, was fully authorized by the most competent chemical and medical authorities of the country.

In this contest two facts have been pretty conclusively settled in the minds of the public—the first that the Royal Company has found the means, and uses them, to make a chemically pure article of food; and the other that the market is full of poisonous, alum and other adulterated baking powders which, no matter how strongly endorsed by "commercial chemists," are to be studiously avoided.

A pure baking powder is one of the chief aids to the cook in preparing perfect and wholesome food. The recent controversy in the press has left it no longer a question with those who desire purity and wholesomeness of food what baking powder they shall use.

Literary Notes.

Rev. John McNeil, "the Scottish Spurgeon," now of London, is expected to visit this country next summer. The first volume of his sermons has already passed into a second edition. A second volume is to be published in January by Fleming H. Revell, New York and Chicago.

A second edition of Rev. A. J. Gordon's *Ecce Venit* is just announced. Although a controverted subject, Dr. Gordon couples with his elegant literary style such a thoroughly devotional spirit as to disarm criticism. If one differs from the author's views as to the second coming of our Lord, he feels a sense of regret in such a conclusion as he would fain enter into the exalted atmosphere of the writer's depicting.

The strife between protection and free-trade theories, which occupies so much of the attention of the people to-day, is, perhaps, one of the oldest controversies in the political arena of our nation. In the forthcoming *Journal of William Maclay* (Senator from Pennsylvania 1789-'91), edited by Edgar S. Maclay, and to be published by D. Appleton & Co., it is shown that this question occupied a large share of the attention of the first sittings of the American Senate.

Rev. F. B. Meyer, who is to visit this country next summer, has very rapidly grown in favor and prominence since his removal from Newcastle to London, England. Not so much in his pulpit efforts (although he has one of the largest churches in London), but more particularly as a devotional writer he has taken a first place. His several works, which in England have passed through edition after edition, are now being brought out in this country by Fleming H. Revell, New York and Chicago.

In the absence of any international copyright law, authors in England are seeking to join with American authors, and *vice versa*, in the joint preparation of their works, thus making it possible to secure a copyright in both nations which will protect, at least, the work of each author in his own country, and, as the uncopyrighted portion would be useless without the balance, this plan is an effectual check on the piratical publisher. Then, too, as the law does not compel a disclosure of the portion prepared by each author, there is no knowing which part may be free and which protected.

The author of "The Christian's Secret of a Happy Life," Mrs. Hannah W. Smith, is a Quaker lady formerly of Philadelphia, but who has made London her home for several years past. Her remarkable little volume, which has been translated and printed in a number of different foreign countries, has been issued in Swedish and Norwegian, and is now being prepared in German by the publisher of the English edition, Fleming H. Revell, of New York and Chicago. The circulation in English has passed one hundred thousand, and the little work has evidently become an accepted devotional classic.

There was opened in this city, last week, the Woman's and Children's Hospital. This scheme has been on foot some time, and the ladies have been persistent in their efforts until the fact is now accomplished. There is in connection with the hospital a training school for nurses.

If your house is on fire, you put water on the burning timbers, not on the smoke. And if you have catarrh, you should attack the disease in the blood, not in your nose. To do this, take Hood's Sarsaparilla, the great blood purifier, which permanently cures catarrh.

Notice as to Changes.

Subscribers whose postoffice is changed will confer a favor if they will advise the business manager as to where their paper is *changed from*, as well as to their postoffice *changed to*, as early as possible, in order that our mail lists for 1891 may be correct.

Our young brother, Rev. Wm. B. Van Valkenburgh, has undertaken the canvass of this city for that valuable work, "Ridpath's Universal History of the World." This is the finest work of its kind in the English language. It is gotten up in elegant style, in three large octavo volumes, and our people should seize the present opportunity for supplying themselves with a set.

We take pleasure in commending both the book and Bro. Van Valkenburgh to our readers.

Business Notices.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

LA GRIPPE!

LA GRIPPE!

Last year, when La Grippe was so prevalent all over this country, Dr. King's Royal Germetuer proved to be a certain cure, as hundreds then testified. Many of such testimonials, from the best people of this country, were then published.

The disease has again broken out. Nearly half the people in New Orleans are affected with it to a greater or less degree, and Royal Germetuer has again proven to be a specific in every case that has tried it. Many in this city certify to this.

Read the following statement from a gentleman widely known and highly respected in this city:

"NEW ORLEANS, Dec. 6, 1890.

"I have been using Dr. King's Royal Germetuer in my family for La Grippe, and find it to be a SPECIFIC FOR THIS PREVAILING EPIDEMIC. I cheerfully and heartily recommend it for that purpose. M. C. COLE,
"Pastor First Baptist Church,
"Residence, 183 Third Street."

Direction for using: One teaspoonful in half glass warm water, sweetened if preferred, every hour for twelve hours; then every three hours until cured. Keep bowels open with Dr. King's Royal Germetuer Pills.

This treatment is pleasant, safe and sure, and will cure La Grippe in twenty-four hours. A dose before and after each meal and at bed time is almost a certain preventive, and the best tonic known to medical science.

Sold by all druggists.

Finlay and Brunswig, and I. L. Lyons and Co., wholesale agents, New Orleans.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

DONALD KENNEDY

Of Roxbury, Mass., says

I have kept a **Scrap Book** for a good many years of letters received from patients; some are long, too long to publish; some are short, short and good. Rainy days I sit down and read them, and have learned a good deal about the human body from some poor, sickly woman or over-strained man. Here is one of them. I call it a good letter:

TRENTON, TEXAS, Sept. 28, 1886.

"To Kennedy of the Medical Discovery, Roxbury, Mass. I am so proud of my recovery as to express my feelings in thanks to you. The **RHEUMATISM** has made me four-legged for six years. At last I have traded off two of them to Bell—Druggist—for four bottles of Kennedy's Discovery. I am yours, gratefully and unsolicited, J. H. IVY."

PATENTS THOMAS P. SIMPSON, Washington, D. C. No atty's fee until Patent obtained. Write for Inventor's Guide.

H. P. BUCKLEY,

Watchmaker

—DEALER IN—

Watches, Jewelry, Silverware, Spectacles.

8 CAMP STREET, NEW ORLEANS, LA.

Always on hand a large stock of Waltham Watches. Watch and Jewelry Repairing a special business.

Heath, Schwartz & Co.

(LIMITED.)

Jobbers and Retailers,

116 Camp Street, . New Orleans.

Matting

Which we were selling at 10 cents has been closed out, but we have secured a better grade, which we are offering by the roll for $6.

Wall Paper,

Oil Cloth, Window Shades, Upholstering Goods, Rugs and Mats in immense variety.

Mrs. M. E. CROCKER,

234 Howard Ave., New Orleans,

Offers her services

TO SHOP

for patrons in the country.

She, having had considerable experience in this line, guarantees satisfaction.

She refers to Rev. H. Carradine, J. G. Grant, H. Fellman, Junius Hart, D. H. Holmes, and S. Kuhn & Son.

SHORTHAND

—AND—

TYPE-WRITING TAUGHT.

Lady teacher in either branch when desired. All kinds of Shorthand or Type-writing Work Solicited.

WALTER DUNSTAN'S
PHONETIC SHORTHAND and TYPE-WRITING INSTITUTE,
234 St. Charles Street, near Lee Circle
NEW ORLEANS, LA.

Instruction by mail.

We believe we have a thorough knowledge of all the ins and outs of newspaper advertising, gained in an experience of twenty-five years of successful business; we have the best equipped office, by far the most comprehensive as well as the most convenient system of

Geo. P. Rowell & Co.

Newspaper Advertising Bureau,

10 Spruce St., New York.

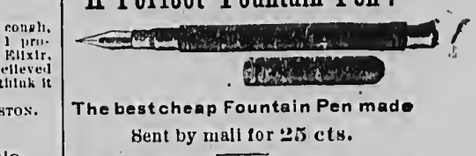
planning contracts and verifying their fulfillment and unrivaled facilities in all departments for careful and intelligent service. We offer our services to all who contemplate spending $10 or $10,000 in newspaper advertising and who wish to get the most and best advertising for the money.

HOPKINS' PRINTING OFFICE,

20 Commercial Place,
John P. Hopkins. New Orleans.

ALL KINDS OF PRINTING.

A Perfect Fountain Pen!



The best cheap Fountain Pen made

Sent by mail for 25 cts.

Elegant Gold Fountain Pens and Stylographic Pens, from $1 50 to $3.50 each. Holders and Ink for same. Call and examine, or send for price list.

Dealers' Orders Solicited.

F. D. VAN VALKENBURGH,
106 Camp Street, New Orleans.

NEW books

New Books every week. Catalogue, 96 pages, free; *not sold* by Dealers; *prices too low*; buy of the Publisher, JOHN B. ALDEN, 393 Pearl St., New York.

TENNESSEE BAKE PAN

Unexcelled for baking meats, fowls, fish, game, bread, cakes, puddings, etc. Self-basting. No Parboiling. No burning. No Scorching. Retains juices, flavors and nutriment. Saves time, fuel and trouble. AGENTS WANTED. LIBERAL TERMS. Address C. A. TIPTON, Jr. Prop'r, London, Tenn.

Intelligent Readers will notice that

Tutt's Pills

are not "warranted to cure" all classes of diseases, but only such as result from a disordered liver, viz:

Vertigo, Headache, Dyspepsia, Fevers, Costiveness, Bilious Colic, Flatulence, etc.

For these they are not warranted infallible, but are scientifically so nearly so as it is possible to make a remedy. Price, 25cts.

SOLD EVERYWHERE.

CUT THIS OUT

And hand it to your Choir Leader, because it is

WORTH 50 CENTS

toward the Subscription price ($1.50) of

THE MUSICAL VISITOR,

A Monthly Magazine whose music pages are devoted to

CHOIR ANTHEMS AND ORGAN MUSIC.

The Literary portion of the Musical Visitor deals with all the live musical topics of the day, and has essays, criticisms, etc., of special interest to Choirs and Choir Leaders.

If this Advertisement is sent to us, with one dollar, we will send the Musical Visitor to any address for one year. Write for terms to clubs of five or more. Sample copies of the "Musical Visitor," 10 cents each.

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Will fill an order for any book at its publisher's price. The profits of this House belong to the Church, and are disbursed to the Annual Conferences for distribution to their "Conference claimants"—superannuated preachers and the widows and orphans of their deceased brethren. Every order sent the House is an indirect contribution to this important and fund. Methodists ought to keep this in mind.

BARBEE & SMITH,

AGENTS.

Books by Subscription!

I want a few ladies or gentlemen to sell the well-known "Child's Bible," a consecutive arrangement of the Holy Scriptures, in the words of the Authorized Version. Also for a new book by Mrs G. E. Morton, "Talks to Children about Jesus." Good wages can be made with either book.

I will take pleasure in forwarding subscriptions to the "Ladies' Home Journal" of Philadelphia, $1 a year; or will deliver it to your address for ten cents per month. The "Quiver," a monthly magazine for Sunday reading, is $1 50 a year, or delivered at fifteen cents per month.

Address

E. S. UPTON

Religious Book Depository,

94 Camp St., - - New Orleans.

WOVEN WIRE FENCE!

40c to $1.00 per Rod.

Interesting new. Made of steel wire, galvanized. Best, and cheapest fence and gates made. Descriptive circulars and prices free. Address

KITSELMAN BROS., Midgeville, Ind.

BAILEY'S

For Gas. For Oil.

COMPOUND light-spreading Silver-plated Corrugated Glass

REFLECTORS,

A wonderful invention for lighting CHURCHES, Halls, etc. Handsome designs. Satisfaction guaranteed. Catalogue and price list free. BAILEY REFLECTOR CO. 118 Wood st., Pittsburgh, Pa.

PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and $1 at Druggists.

CHURCH SCHOOL FURNITURE

Before purchasing any PEWS, PULPITS or any other Furniture, Church or write Wm. H. Morrow, No. 8 Noel Mf'k, Nashville, Tenn. — FOR — Catalogue.

Established 1857.

The Great CHURCH LIGHT

Frink's Patent Reflectors for Gas, Oil or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations. I.P. FRINK, 551 Pearl St., N.Y.

25,000 SOLD

For introduction we will sell the Ladies' Friend Washer at cost where there are no agents. Ten days trial. Agents make $5 to $10 per DAY. FREE Receive nothing if it does not excel in quality and quantity of work. Circulars free. D.L. BATES & BRO., DAYTON, O.

A Great Discovery.

A new, simple, pleasant and permanent cure for Catarrh in the head, throat and lungs; Colds etc. No dosing with drugs. No snuff, Couche, salve, etc. Wonderful cures made. A FREE SAMPLE by mail. Dr. J. W. Blosser & Co., Dalton, Ga.

BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

CINCINNATI BELL FOUNDRY CO

SUCCESSORS TO BLYMYER BELLS TO THE

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CATALOGUE WITH 1800 TESTIMONIALS.

BELLS, CHURCH, SCHOOL, FIRE ALARM

ASTHMA-CURED DR. TAFT'S ASTHMALENE never fails; send us your address, we will mail trial WRITE AT ONCE. DR. TAFT BROS. M. CO., ROCHESTER, N.Y. **FREE**

Our Young People.

A QUEER BOY.

BY W. H. S.

He doesn't like to study, it "weakens his eyes," But the "right sort" of book will insure a surprise.

Let it be about Indians, pirates, or bears, And he's lost for the day to all mundane affairs; By sunlight or gaslight his vision is clear. Now isn't that queer?

At thought of an errand, he's "tired as a hound," Very weary of life and of "tramping around." But if there's a band, or a circus in sight, He will follow it gladly from morning till night. The showman will capture him some day, I fear, For he is so queer.

If there's work in the garden, his head "aches to split," And his back is so lame that he "can't dig a bit." But mention base-ball and he's cured very soon; And he'll dig for a woodchuck the whole afternoon.

Do you think he "plays 'postum"? He seems quite sincere; But—*isn't* he queer?

—*St. Nicholas.*

"Nots" in United States History.

From Mr. Malcolm Townsend's unique collection of facts regarding the history and composition of the United States, and to which he has given the comprehensive title "U. S.," we glean the following "curios:"

The dismal swamp is *not* a swamp, neither is it dismal nor unhealthy. It is a beautiful stretch of pure water and "the healthiest place on the American continent."

The East river, flowing between New York and Brooklyn is *not* a river, but a sea strait connecting Long Island Sound and the ocean.

Manhattan is *not* the Indian name of New York island, but is directly traceable to a Spanish original: *monas*, "drunkenness;" *monados, manadas, manatoes*, "the place of drunkenness." Manhattan is but the Indian form of the word.

The Declaration of Independence was *not* signed on July 4 by the representatives whose names have become historic. It was given to the world on Monday, July 8, 1776, with but two signatures; John Hancock, president of the Congress, and Charles Thomson, secretary. The signatures of forty-five delegates were affixed to a copy of the original paper on Tuesday, Aug. 2, 1776.

There was *not* a bearded face among all the signers of the Declaration. "All the signers," says the record, "had smooth faces."

The word "God" does *not* appear in the Constitution of the United States, nor is there any reference to creeds or church beliefs.

Three delegates to the convention would *not* sign the Constitution. These were: Elbridge Gerry of Massachusetts, George Mason and Edward J. Randolph of Virginia. Gerry feared a civil war; Mason, a monarchy, and Randolph objected to the powers conferred on the President.

Benedict Arnold was *not* the first or only traitor during the Revolution. His predecessor in that "Judas" office was Dr. Benjamin Church of Raynham, Mass., arrested, tried, and imprisoned at Cambridge, Mass., in 1775. He had been an active member of the provincial congress, and was trusted as an ardent patriot. He was released from prison in 1776 because of failing health, embarked for the West Indies, and he and the vessel in which he sailed were never afterward heard of.

The following States have *not* a State motto: Indiana, Mississippi, New Hampshire, New Jersey, North Carolina, Ohio and Texas.

The dollar sign ($) is *not* a monogram of "U. S.," but dates from the days when the transfer was made from Spanish to American dollars, and accounts were kept equally in dollars and reals. Thus: one dollar ‖ eight reals (American and Spanish parallel accounts.) Later the eight was placed between the cancellation mark ‖8‖; then the perpendicular lines crossed the 8, and finally the 8 shaded into an S and combined with the cancellation lines evolved the pres-sign ($).

The head of a man does *not* appear on any coin of the United States.

Eight States do *not* observe New Year's Day as a legal holiday; seven States do not class Washington's birthday as a legal holiday.

Friday is *not* an "unlucky" day for the United States. At least forty great events in United States history fell on Friday.

The American Indian is *not* a "vanishing race." There is very nearly as large an Indian population in the United States to-day as at the time of Columbus.

Wanted—A Boy.

A jolly boy.
A boy full of vim.
A boy who is square.
A boy who scorns a lie.
A boy who hates deceit.
A boy who despises slang.
A boy who can say "No."
A boy who is above-board.
A boy who saves his pennies.
A boy who will never smoke.
A boy with shoes always black.
A boy with some "stick to it."
A boy who takes to the bath-tub.
A boy who is proud of his big sister.
A boy who has forgotton how to whine.
A boy who thinks hard work no disgrace.
A boy who does chores without grumbling.
A boy who stands at the head of his class.
A boy who believes that an education is worth while.
A boy who is a stranger to the street-corners at night.
A boy who plays with all his might—during playing-hours.
A boy who listens not to unclean stories from anyone.
A boy who thinks his mother above all mothers is the model.
A boy who does not know more than all the rest of the house.
A boy who does not think it inconsistent to mix playing and praying.
A boy who does not wait to be called a second time in the morning.
A boy whose absence from Sunday-school sets everybody wondering what has happened.

Mr. Editor: As I have not written to the dear old Advocate in a long time, I thought I would write. Well, it is the first day of 1891, and "old Santa" has come and gone. He brought me a writing box and a bottle of cologne, and my sister gave me *The Little Worker*. The good people of Brewersville (for they were good, I must say) gave us a nice dinner to-day.—Well, Conference did not move papa this year. I hope the pastor of our little friend was sent back, as the Bishop was asked to do. I am sorry to hear of Dr. McCoy's health failing him. We have a young ladies' prayer meeting on Wednesday, old ladies' prayer-meeting on Thursday, young men's prayer meeting every other Sunday evening, and class meeting the other, and general prayer meeting on Wednesday night. We had a good meeting in December, conducted by S. J. Williams, of Meridian; twenty-two conversions. I will close.

Your friend,

Carrie Patton.

Ceatopa, Ala.

The cheapest and best remedy on earth for pain is Salvation Oil. Only 25 cents a bottle.

Mary and Her Dog.—Such a pretty story I read the other day about a little girl, named Mary, who lives in Pennsylvania! In some way she fell and broke her arm, and had to keep in bed for a long while. Her playmates came to see her, and often brought her beautiful flowers, of which she was very fond. There was something else, too, which Mary loved dearly, and that was her dog, whose name was Bob. He seemed to feel very sorry for his little mistress, and he noticed how happy the flowers always made her. So he thought he would give her a bouquet, too. Away he went into the yard, and plucked a mouthful of plantain leaves. Then he hurried back to Mary, put his forepaws on her bed, dropped the leaves, and wagged his tail, saying as plainly as any dog could: "Don't you think my flowers are pretty too?" —*Selected.*

WOLFF'S ACME BLACKING

A PERFECT HARNESS DRESSING.
USED BY MEN, WOMEN AND CHILDREN.
A SHINE LASTS A WEEK.
LEATHER PRESERVER.
A HANDSOME POLISH.
IS WATER-PROOF.

EVERY Household EVERY Office
EVERY Mechanic EVERY Stable
SHOULD USE

PIK-RON TRY IT.

Will Stain Old a New Furniture
Will Stain Glass and Chinaware
Will Stain Tinware
Will Stain Your Old Sabbets
Will Stain Sary's Coach

and Varnish at the same time.

WOLFF & RANDOLPH, Philadelphia.
Ask in Drug, Paint and Housefurnishing Stores.

Household.

A French Woman at Home.

She helps to cook the dinner she has bought—for servants are wasteful with the charcoal, and she knows to an inch how *little* she can use. In that marvelous place, a French kitchen, where two or three little holes in a stove cook such delicate dishes, and perform such culinary feats as our great, roaring coal fires have no conception of, she flits about like a fairy, creating magical messes out of raw material of the most ordinary description. Yes, though a lady born and bred, refined, elegant and agreeable in society, a belle in her way, yet she does not think it beneath her dignity to lighten the household expenses by practical economy and activity. The dinner of a French family is cheap and simple. There is always soup, the meat of the stew-pan—sometimes, if not strict in expenditure, another plate of meat—generally two vegetables, dressed and eaten separately; and sometimes, not always, a sweet dish; if not that, a little fruit, such as may be the cheapest and in the ripest season.

But there is very little of each thing, and it is rather in arrangement than in material that they appear rich. The idea that the French are gourmands in private life is incorrect. They spend little in eating, and they eat inferior things; though their cookery is rather a science than a mere accident of civilization. At home the great aim of the French is to save; and any self-sacrifice that will lead to this result is cheerfully undertaken, more especially in eating than in the mere luxury of mere idleness. No French woman will spend a cent to save herself trouble. She would rather work like a dray-horse to buy an extra yard of ribbon, or a new pair of gloves, than lie on the softest sofa in the world in placid fine-ladyism, with crumpled gauze or bare hands.—*Ladies' Home Journal.*

The Secret of a Long Life.

You sometimes see an old woman whose old age is as exquisite as was the perfect bloom of her youth. She seems condensed sweetness and grace. You wonder how this has come about; you wonder how it is her life has been a long and happy one. Here are some of the reasons:

She knew how to forget disagreeable things.

She kept her nerves well in hand, and inflicted them on no one.

She believed in the goodness of her own daughters, and in that of her neighbors.

She cultivated a good digestion.

She mastered the art of saying pleasant words.

She did not expect too much from her friends.

She made whatever work came to her congenial.

She retained her illusions, and did not believe that all the world was wicked and unkind.

She retained an even disposition, and made the best of everything.

She did whatever came to her cheerfully and well.

She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

She did unto others as one would be done by, and now that old age has come to her and there is a halo of white hair about her head, she is loved and considered.

This is the secret of a long life and a happy one.—*Ladies' Home Journal.*

Jewels of a Woman's Life.—There are so many jewels that may be worn day and night; so many gems that are always and only your own, that you need not grieve for those that show their brightness only by day. There is the jewel of Consideration, that you may wear just over your heart; there is the moonstone of Hope, that may glitter over your brow, filling your eyes with brightness; there is that brilliant stone of Sympathy, the emerald, that makes you put out your right hand of help; and there is the beautiful one of loving Kindness, that makes the left hand help the right. But above all, overshowing all, pinning down your tresses is the diamond of true Love—love which endureth all, suffereth all, hopeth all. Are not these better than jewels dug out of the earth? For, indeed, these jewels come from the heaven above.—*Ladies' Home Journal.*

An old family physician first recommended Johnson's Anodyne Liniment for colds, coughs.

The Speed of Insec's.

There are many insects which one would little suspect to be furnished with apparatus suited to swift and more or less continuous flight. House-flies frequent the inside of our windows, buzzing sluggishly in and out of the room. But what different creatures are they when they accompany your horse on a hot summer's day. A swarm of these little pests keeps pertinaciously on wing about the horse's ears; quicken the pace up to ten or twelve miles an hour, still they are there; let a gust of wind arise, and carry them backward and behind—the breeze having dropped, their speed is redoubled, and they return to their post of annoyance to the poor horse even when urged to its fastest pace.

But this example gives only a partial proof of the fly's power of flight, as the following will show: The writer was traveling one day in autumn by rail at about twenty-five miles an hour, when a company of flies put in an appearance at the car-window. They never settled, but easily kept pace with the train; so much so, indeed, that their flight seemed to be almost mechanical, and a thought struck the writer that they had probably been drawn into a kind of vortex, whereby they were carried onward with but little exertion on the part of themselves. But this notion was soon disproved. They sallied forth at right angles from the train, flew to a distance of thirty or forty feet, still keeping pace, and then returned with increased speed and buoyancy to the window.

To account for this, look at the wings of a fly. Each is composed of an upper and lower membrane, between which the blood-vessels and respiratory organs ramify so as to form a delicate network for the extended wings. These are used with great quickness, and probably six hundred strokes are made per second. This would carry the fly about twenty-five feet, but a sevenfold velocity can easily be attained, making one hundred and seventy-five feet per second, so that under certain circumstauces it can outstrip a race horse. If a small insect like a fly can outstrip a race-horse, an insect as large as a horse would travel very much faster than a cannon ball.—*N. Y. Ledger.*

The Submarine Cable.

The submarine telegraph system of the world is one of the wonders of modern achievements. It holds the globe in a network of cables, and has made its remotest distances responsive to the influences of civilization. There are no less than 120,070 nautical miles of cable soaking to-day in salt water and transmitting intelligence under the bellies of ocean fishes. Government administrations own 12,524 miles, while 107,546 are the property of private companies. The cost of these cables aproximates $200,000,000. No less than eleven cables are soused in North Atlantic brine, and all laid since 1870, the total length of cables including coast connections being more than 30,000 miles. The Eastern telegraph company covers the ground from England to India, and comprises 21,860 miles of cable, to which is an Eastern extension that exploits 12,058 miles more. West African cables have been laid from Cadiz to Cape Town, and the Dark Continent is in telegraphic touch with the centers of civilization. No less than 17,000 miles of cable were necessary to make this connection, that gives the trader in Africa a daily notice of the markets of the world, and keeps the colonist on the Orange river posted on the events transpiring along the Ganges, the Thames, and the Mississippi. The benefits of this world-encircling system can not be easily overstated, and it is a magnificent tribute to the service and progress of electric science.—*Age of Steel.*

Asthma can't be cured? Oh! yes it can. Dr. Davis' Compound Syrup of Wild Cherry and Tar will do it. I know it because it gave me relief. Every winter I was troubled with asthma, especially if the weather was damp, suffering severely. I took about six bottles of Davis' Wild Cherry and Tar, and am completely cured. It is the emedy for asthma. CHAS. HEINES, 500½ Chippewa Street, New Orleans, La.

Dr. Davis' Compound Syrup of Wild Cherry and Tar is a sure and speedy cure for coughs, colds, catarrh, bronchitis and consumption, and gives immediate relief in cases of croup and whooping-cough. Try it. One dollar bottles hold two and a half times as much as a 50c. bottle.

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cundurango. Endorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

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Marriages.

DUKE.—At the residence of Maj. J. Bentonia, Miss., Jan. 4, 1891, by Scarborough, Prof. Charles Parks, Jan, to Miss Josie Duke, near Me- Miss.

HOWELL.—At the residence of the r, Jan. 1, 1891, by Rev. H. D. How- . Magee and Miss Fannie Howell, county, Miss.

HATCHER.—At the residence of ther, Mr. W. C. Hatcher, in East ish, Dec. 31, 1890, by Rev. Wiley Willie Alvin Powers and Miss Mollie.

—WILSON.—At the M. E. Church, p, Miss., Dec. 23, 1890, by Rev. P. , assisted by Rev. I. L. Peebles, Rev. . G. Cammack and Miss Ethel Wilson.

NETTLES—STOCKWELL.—At the residence of the bride's mother, in East Baton Rouge Parish, Dec. 25, 1890, by Rev. Wiley Brown, Mr. J. E. Nettles, of Arkansas, and Miss Laura Stockwell.

MEEDS—JONES.—At the residence of the bride's father, in East Baton Rouge parish, Dec. 25, 1890, by Rev. Wiley Brown, Mr. John Meeds and Miss Mattie Jones.

MOORE—EASTERLING.—In the Baptist Church, at Fannin, Miss., Dec. 30, 1890, by Rev. D. P. Bradford, Mr. W. F. Moore to Miss Kate Easterling.

JOHNSON—CHAMBERS.—In Rankin county, Miss., Jan. 4, 1891, by Rev. D. P. Bradford, Mr. F. S. Johnson to Miss Bettie Chambers.

DAY—BIRCH.—Dec. 10, 1890, by Rev. P. Howard, Mr. Mallie P. Day and Miss Mary E. Birch, daughter of Mr. N. N. R. Birch, all of St. Helena parish, La.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

IVES—Bro. EUGENE BONNA IVES, son of Christopher and M. M. Ives, was born in Vernon, La., March 12, 1867, and at his home, in Ruston, La., on the morning of Dec. 25, 1890, his pure and spotless spirit took its flight to that bright and better world to join the blood-washed throng that stand around the throne of God, and was ready to sing his Christmas anthem in heaven. His voice was sweet here, but is sweeter there. Louisiana has never been honored with a more intelligent, nobler and Christ-like character than he was. In childhood he was noble and true; a devoted son and affectionate brother. In August, 1883, he was converted under Bro. Sawyer's preaching, and in October, following, he was converted and joined the M. E. Church, South, and ever afterwards lived a consistent Christian life. In 1888, during a protracted meeting in Ruston, held by Bro. Jas. A. Parker, he was "quickened," after which his zeal no laggor knew; but for seven months previous to his transplanting he enjoyed more of the fullness of God. His soul did magnify the Lord. He rejoiced daily in God, his Savior; he had presented his body a living sacrifice, holy, acceptable unto God.

He bore four months of suffering patiently, waiting to be restored to health, to heed the call of his Father and go forth to labor in his vineyard; but, alas! that dreaded fever—typhoid—seized him as its victim. Only an all-wise God can understand why one so brilliant in intellect, so young, so noble and true should be taken when "the field is white unto the harvest, and the laborers so few." But God is too wise to err, too good to do wrong, and saw best, in his wisdom, to take him to himself.

Bro. Ives was a most excellent teacher. It was his endeavor to inculcate the most sterling traits of character, and was much beloved by all his pupils. And for Sunday-school superintendent and teacher, his equal is seldom found. He was an efficient worker anywhere. Truly he was loved by all who knew him; but we who knew him best loved him most.

But now, fond parents, brothers and sisters, let us bow in humble submission to our Father's will. Bro. Eugene is realizing the fulfilment of the promise of Jesus—"Blessed are the pure in heart, for they shall see God." He lived every day as though it was his last. So let us follow his example, and we will meet him where parting, disappointments, suffering, sorrow nor death will be known no more. May the Lord comfort the hearts of the bereaved ones, and bless his death to the salvation of many souls!—for that would have been his life-work.

E. L. COLIER.

WALKER—Bro. J. B. WALKER was born in Upson county, Ga., Sept. 25, 1826, and died in Grand Cane, La., May 14, 1890, aged sixty-three years and eight months.

His earlier years, and until he reached his maturity, were spent in Georgia as a professional mechanic. Here he formulated a reputable character; that of a good man and true. Here also, in 1852, he was married to Miss C. H. Willis, a most estimable lady of good family. They were happily married, and their domestic career was one of peace and uniform happiness. They raised a large and estimable family of children—most of whom are living, but some are not. He became religious in 1855, and united with the Methodist Church, South. From that time his life was one of uniform piety, till the Master said, 'It is enough; come up higher.' In 1869 he came to Mansfield, La., where he engaged in mercantile life, and by an upright pursuit in business he gained the esteem and confidence of the whole community. He ever maintained the dignity of a well-rounded Christian character. He loved the church of his choice, and was one of its leading supporters. The last six or eight years of his life he spent here, in Grand Cane, where he was much beloved by the people.

In April, 1890, Bro. Walker was attacked with la grippe, and after lingering for some weeks, he yielded to the inevitable, and, in the midst of a devoted family and tried friends, he gently fell on sleep and was gathered to his fathers. No man ever lived or died in Grand Cane who has been missed more than J. B. Walker.

J. P.

SMITH—Died at Columbia, La., on Nov. 16, 1890, ANNIE MAY SMITH, daughter of C. and Annie Smith. Called hence in the morning of life, it seems hard to say, "Thy will be done." But we knew that he who doeth all things well loved her and took her to himself. Intelligent and bright, her sweet disposition and sincere, unaffecting ways were her friends everywhere. It could be truly said of her: "None know her but to love her." Ever willing to do all she could for others, her cheerful smile brought comfort to those in sickness and distress. Her bright face will be missed by many at Sabbath-school, where she was an earnest teacher.

Bereaved father and aunt: Annie May has escaped many of the trials and sorrows of this life, and we feel assured that her bright spirit is now joining the heavenly choir around the great white throne.

L. H. LUNEBERG.

DURHAM—At the residence of her brother, J. W. Durham, Dec. 3, Miss EMMA DURHAM, aged fifteen years.

Pale death has laid his rending hand upon this fair girl. The messenger has come and brought a whisper of grief, a shadow of woe. A gentle voice is hushed; the home that was gladdened by her merry laughter is lonely and desolate; but death loves a shining mark, and no fairer flower was ever called from earth for that bright city in paradise than was our darling Emma. She won by her gentleness the love of all who knew her; but we know that out of this world of sorrow and sin God will carry our Emma into a region of purer and more perfect bliss.

Her sorrowing friend,

FLORENCE.

Getting Ready to Be Happy.

Too many of us are looking forward to happiness in the future years instead of getting all the enjoyment possible out of the present. It is well to remember that the time never will come, in this world, when we shall have everything we want, just where and when we want it. The only way to be happy is to enjoy all we have, to the utmost, as we go along. It is right to lay up for old age in youth; right to prepare for a rainy day, but it is not right to bend all our energies to this end, and put off until the future the happiness we might enjoy every day. It is far too common to see people working and saving, denying themselves all recreation and many comforts, to lay up money to buy more land, to build a larger and finer house, or to save for their children, thinking that when they have accomplished this they will be happy, and begin to take comfort. The hoped-for point may never be attained; or if it is, sickness or death may have come first, and the dear ones whom we expected to be happy with may be gone forever.

How much better to use some of the good things of life as we go along; to make our humble homes as cheery and bright as possible now, instead of waiting for a better house! Don't starve to-day, either body, mind or soul, thinking that you will riot to-morrow. Don't hoard and scrimp through all the best years of your life, that you may be generous in your wills. Life is uncertain, and it is better to make your children happy while they are under the home roof; to call to that home every agency which will make their lives sweeter and better, than to deny them these that you may leave them a large bank account when you are gone.

Don't keep the parlor shut up and live in the kitchen, unless you want the boys and girls to be anxious to leave you. Take time to read, to rest and to enjoy the society of friends. Especially take time to enjoy the companionship of your children. It will only be a few years at best that they will be with you, and these ought to be years of happiness to both you and them. If we are ever happy in this life, we must enjoy what every day brings us. We must be grateful and glad for all the good which comes into our lives, and patiently bear our trials, believing that all, if rightly used, will fit us for the enjoyment of perfect happiness hereafter.—*Selected.*

There are only two genuine salves for sorrow—*prayer* and *work*. Trust in God and keep doing is the best recipe for every human care. There are no wounds of the heart which it will not heal. Strength, fortitude, patience, resignation are as sure to be vouchsafed to the unfortunates who earnestly pray for them, and at the same time are diligent in the performance of their temporal tasks, as the harvest is to follow the planting of seed. Duty is balsamic. Peace is the child of worship.—*New York Ledger.*

Man's Weakness.

"Man is but a reed, the weakest in nature, but he is a thinking reed. It is not necessary that the entire universe arm itself to crush him. A breath of air, a drop of water suffices to kill him." But, being a "thinking reed," he has been able not only to protect himself from his enemies, but to resist and recover from the attacks of disease and, by combining different elements, to make the forces of nature subservient to his will. Among the most beneficent of these combinations is the remarkable vitalizing agent, Compound Oxygen, which enables the system to resist disease, and also repair its ravages.

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T. J. WOOD, JR., Cashier, Fourth National Bank, Dallas, Texas.
N. B. SLIGH.

COME unto me, all *ye* that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light.—*Matthew xi. 28, 29, 30.*

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NEW STORE, AT **28 and 30 Camp Street, NEW ORLEANS**

BEAUTIFUL PARLOR GOODS.

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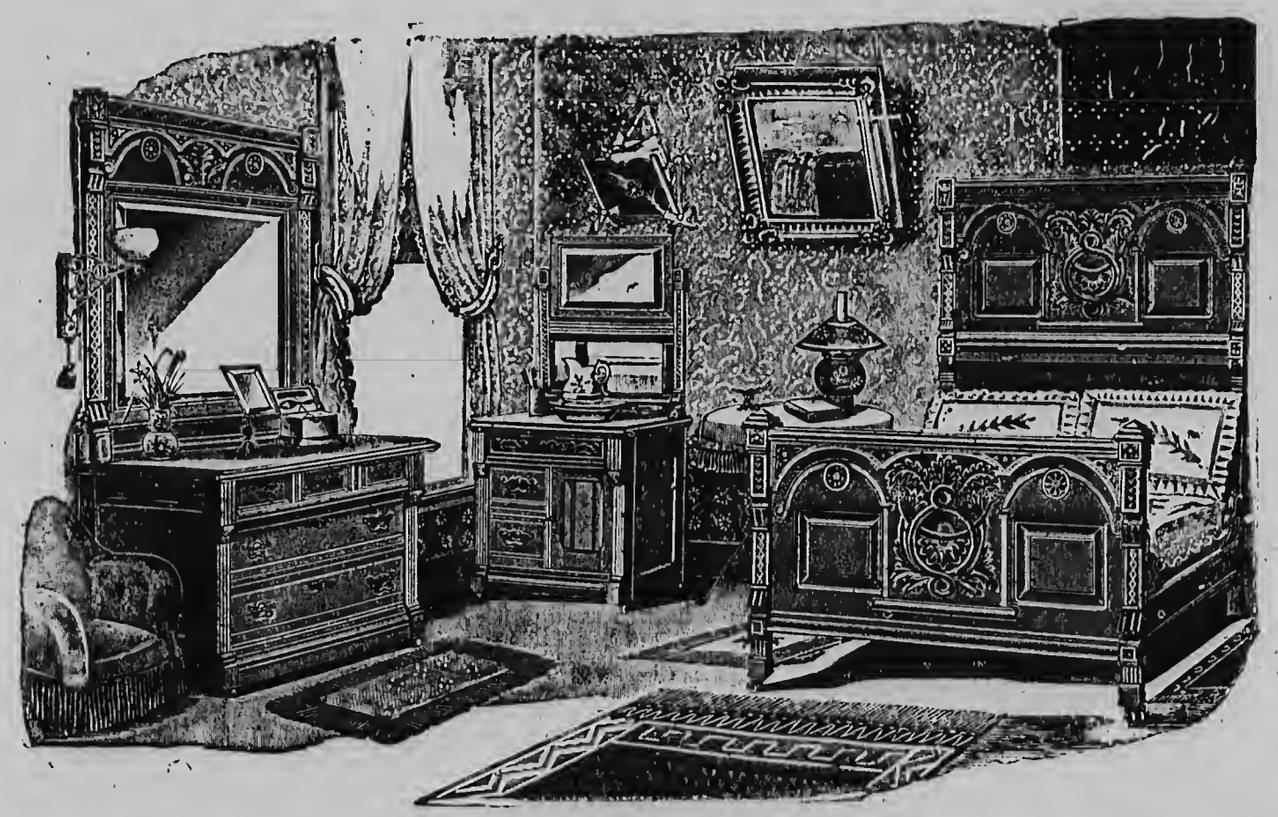
In all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



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are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

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HOLLY SPRINGS DIST.—FIRST ROUND.

Cornersville, at Potts' Camp	Jan. 17, 18
Shelby Creek, at Pisgah	25, 26
Red Banks	31, Feb. 1
Holly Springs cir., at Pleasant Grove	7, 8
Early Grove, at Sylvestria	17, 16
Ashland	22, 23
Olive Branch	28, Mar. 1
Shawnee, at Harmony	7, 8
Pine Mountain	15, 16
Mount Pleasant	22, 23

JNO. W. ROSWELL, P. E.

ABERDEEN DIST.—FIRST ROUND.

Okolona sta	Jan. 17, 18
Pontotoc, at Pontotoc	24, 25
Prairie, at Mublon	31, Feb. 1
Nettleton, at Union	7, 8
Saltillo, at Mooresville	14, 15
Smithville and Fulton, at Greenbriar	21, 22
Aberdeen	Mar. 1, 2
Fremont, at New Salem	7, 8
Buena Vista at Buena Vista	14, 15
Okolona cir., at Tranquil	21, 22
Athens, at New Hope	28, 29
Houston and Wesley, at Wesley	Apr. 4, 5
Ebenezer, at Ebenezer	11, 12
Sparta, at Friendship	13

d. B. STONE, P. E.

COLUMBUS DIST.—FIRST ROUND.

Hebron, at Center Point	Jan. 17, 18
Macon	18, 19
Shuqualak, at Salem	23
Mashulaville, at Macedonia	24, 25
Crawford, at Crawford	30
Brooksville, at Brooksville	31, Feb. 1
Starkville circuit, at Smyrna (Thu.)	5
Tampico circuit, at Sibley	7, 8
Plattsburg circuit, at Center Ridge	13
Louisville circuit, at Louisville	14, 15
Starres circuit, at Bethel	20
Chester circuit, at Chester	21, 22
Macon circuit, at Macon	27
Walthall circuit, at Walthall	28, Mar. 1

W. T. J. SULLIVAN, P. E.

WINONA DIST.—FIRST ROUND.

Winona cir	Jac. 15
Greenwood sta	17, 18
Belzona cir	20
Poplar Creek cir	22
Walden cir	24, 25
Sallis cir	29
Richland cir	31, Feb. 1
Ebenezer	7, 8
Newport	11
Weir	15
Ethel	15, 16
West	21, 22
Rural Hill	24
Lexington	28, Mar. 1
Black Hawk	7, 8

The district stewards will please meet me in Winona, at the Methodist Church, Tuesday, January 27, at eleven A. M.

S. M. THAMES, P. E.

GREENVILLE DIST.—FIRST ROUND.

Cleveland	Jan. 17, 18
Concordia	24, 25
Australia	Feb. 1, 2
Friar's Point	7, 8
Lula	14, 15
Jonestown	21, 22
Belen	Mar. 1, 2
Bolivar	7, 8
Avon	14, 15
Coahoma	21, 22
Dublin	28, 29
Lehrton	Apr. 4, 5

District stewards' meeting at Greenville, January 28, nine o'clock A. M. A full attendance is much desired.

R. M. STANDEFER.

GRENADA DIST.—FIRST ROUND.

McNutt	Jan. 17, 18
Water Valley	24, 25
Grenada	Feb. 1
Charleston	7, 8
Tillatoba	14, 15
Coffeeville	21, 22
Oxford	Mar. 1
Tocopola	(Tues.) 3
Abbeville	7, 8
Water Valley cir	(Fri.) 13
Banner	14, 15
Carrollton	21, 22
Chapel Hill	25
Grenada cir.	28, 29
Atlanta	Apr. 4, 5
Cherry Hill	(Wed.) 8
Pittsboro	11, 12

J. W. PRICE, P. E.

CORINTH DIST.—FIRST ROUND.

Iuka circuit, at Liberty	Jan. 15
Harmony circuit at Harmony	17, 18
Booneville and Rienzi, at Booneville	24, 25
Marietta circuit at Marietta	29
Pleasant Ridge circuit, at New Hope	31, Feb. 1
Corinth circuit at Mt. Carmel	5
Blackland circuit, at Wesley Chapel	7, 8
Blue Springs circuit, at Blue Springs	14, 15
Jonesboro circuit, at Ebenezer	19
Ripley and New Albany, at Ripley	21, 22
Guntown circuit, at Guntown	28, Mar. 1
Ripley circuit, at Paine's Chapel	5
New Albany circuit, at Locust Grove	7, 8

W. S. LAGRONE, P. E.

SARDIS DIST.—FIRST ROUND.

Batesville	(Sat. and Sun.) Jan. 17, 18
Panola circuit	(Thurs.) 22
Como	(Sat. and Sun.) 24, 25
Cold Water mission	(Thurs.) 29
Lewisburg	(Sat. and Sun.) 31, Feb. 1
Cold Water and Hernando	(Sa., Su.) 7, 8
Arkabutla	(Thurs.) 12
Pleasant Grove	(Sat. and Sun.) 14, 15
Cocaruin	(Thurs.) 19
Coertland	(Sat. and Sun.) 21, 22
Horn Lake	(Thurs.) 26
Chulahoma	(Sat. and Sun.) 28, Mar. 1
Mt. Vernon	(Sat. and Sun.) 7, 8

District stewards will please meet in Senatobia, at the Methodist Church, nine o'clock A. M., Jan. 21, 1890.

J. J. WHEAT, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

Shreveport and Mission	Jan. 17, 18
Grand Cane, at Grand Cane	21, 25
Pleasant Hill, at Beulah	31, Feb. 1
Mooringsport	7, 8
South Bossier, at Fillmore	14, 15
DeSoto, at Bethel	21, 22
North Bossier, at Concord	28, Mar. 1
Valley, at Pleasant Valley	4
Wesley, at Dolly Springs	7, 8
Red River, at Campo Bello	11
Coushatta, at Coushatta	14, 15
Anacoco and Bell'd, at Holly Grove	28, 29
Many, at New Hope	Apr. 1
Sabine, at Bayou Scie	4, 5

District stewards are requested to meet at the Methodist Church, in Shreveport, at ten o'clock A. M., Feb. 2.

R. MT. J. HARP, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Bayou Rouff, at Fairview	Jan. 17, 18
Spring Creek, at Camp Ground	24, 25
Sugar Town, at Dry Creek	31, Feb. 1
Alexandria	7, 8
Pineville, at Hickory Grove	14, 15
Centerville, at White Sulphur Springs	18, 19
Vidalia and Black R., at Jonesville	21, 22
Columbia, at Columbia	28, Mar. 1
Castor, at Mount Parnassus	4
Montgomery, at Atlanta	7, 8
Colfax and Boyce, at Colfax	14, 15
Ada, at Beulah	21, 22

District stewards' meeting at Alexandria, February 7, 1891.

J. IVY HOFFPAUIR, P. E.

DELHI DIST.—FIRST ROUND.

Bastrop, at Bastrop	Jac 17, 18
Oak Ridge, at Prairie	24, 25
Richland, at Girard	31, Feb. 1
Delhi, at Delhi	7, 8
Harrisonburg, at Harrisonburg	14, 15
Waterproof, at Waterproof	21, 22
Providence, at Providence	28, Mar. 1
Floyd, at Floyd	7, 8
Winnsboro, at Winnsboro	14, 15

District stewards will meet at Delhi, February 3.

H. O. WHITE, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Dryades Street	Jan. 18
Plaquemine and Donaldsonville, at P.	25
Algiers	Feb. 1
Morgan Street	8
Baton Rouge	15
Gross Tete and False River, at Har'y	22
Craps Street	Mar. 1
Thibodeaux and Houma, at Houma	8
Carondelet Street	15
District Conference	12-15

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Lafayette	Jan. 17, 18
Opelousas and Washington	24, 25
Patterson and Morgan City	31, Feb. 1
Franklin	7, 8
Lake Arthur	14, 15
Lake Charles	21, 22
Sabine mission	28, Mar. 1
Sulphur Mine	7, 8
Grand Chenier	14, 15
Indian Bayou	21, 22

District stewards' meeting at Lafayette, January 16, 1891.

JNO. A. MILLER, P. E.

P. S.—My address is Lafayette, La.

ARCADIA DIST.—FIRST ROUND.

Summerfield	Jan. 17, 18
Arcadia, at Arcadia	24, 25
Ruston, at Ruston	31, Feb. 1
Vernon, at Vernon	7, 8
Gansville	14, 15
Sparta	28, Mar. 1
Gibbsland, at Gibbsland	4
Ringgold	7, 8
Downsville	14, 15
Farmersville	18

District stewards will please meet me at Arcadia, January 24. A full attendance of official members earnestly desired.

J. L. P. SHEPPARD, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FIRST ROUND.

Enterprise and Stonewall sta	Jan. 3, 4
State Line cir., at State Line	10, 11
Waynesboro sta	17, 18
Clarke cir. at Liberty	(Tues.) 20
Shubuta cir., at Shubuta	(Wed.) 21
Lauderdale cir., at Soule's Chapel	24, 25
Meridian cir., at Sageville	31, Feb. 1
Manassas cir., at Energy	7, 8
Vossburg cir., at Vossburg	(Wed.) 11
DeKalb cir., at DeKalb	14, 15
Porterville cir.	21, 22
Meridian, at West End	(Thurs.) 26
Meridian, at First Church	28, Mar. 1
Meridian, at East End	28, 1
Daleville sta	(Fri.) 6
Linwood cir., at Bethel	7, 8
Winchester cir., at Enon	14, 15
Marion cir., at Marion	21, 22
Blumsville and Wahalak	28, 29

District stewards will meet in First Church, Meridian, Tuesday, Jan. 27, at nine A. M. Full attendance is desired.

Preachers in charge of Waynesboro, DeKalb, Union and Winchester last year will please furnish their successors with statistics needed to answer Question 5.

T. L. MELLEN, P. E.

SEASHORE DIST.—FIRST ROUND.

Ellisville, at Ellisville	Jan. 10, 11
Purvis, at Lumberton	17, 18
Hattiesburg, at Hattiesburg	24, 25
Estabuchie, at Heltron	31, Feb. 1
Williamsburg, at Emluence	(Mon.) 2
Heidleburg, at Heidleburg	7, 8
Bay St. Louis, at Bay St. Louis	14, 15
Ocean Springs, at O. Springs	(Tu., W.) 17, 18
Pearlington, at Pearlington	21, 22
Perry, at Isabella	28, Mar. 1
Americus, at Caswell Springs	7, 8
Moss Point, at Moss Point	(night) 8, 9
Vancleave, at Pine Grove	(W., Th.) 11, 12
Whittington, at Whittington	14, 15
Mt. Carmel, at Bethel	Mar. 21, 22
Columbia, at Columbia	28, 29

District stewards will please meet me in Hattiesburg, Feb. 4, at ten A. M.

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Magnolia, at Magnolia	Jan. 17, 18
Adams, at Adams	(Fri.) 23
Summit, at Summit	24, 25
Beauregard, at Matthews	(Sat.) 31
Wesson sta	Feb. 1, 2
Brookhaven cir., at Adams	(Tues.) 3
McComb, at Tenisaw	7, 8
Crystal Springs sta	14, 15
Hazlehurst sta	21, 22
Rowerton, at Brandywine	28, Mar. 1
Lebanon, at Lebanon	(Mon.) 2
Crystal Springs cir., at Tabernacle	7, 8
China Grove, at Waterholes	14, 15
Pleasant Grove, at Tilton	(Tues.) 17
Caseyville, at Bethesda	21, 22
Providence, at Baliala	28, 29

R. S. WOODWARD, P. E.

BRANDON DIST.—FIRST ROUND.

Clarksburg, at New Providence	Jan. 17, 18
Forest and Morton, at Mor on	18, 19
Homewood, at Grange Hall	24, 25
Lake, at Lake	31, Feb. 1
Rose Hill, at Rose Hill	7, 8
Newton and Hickory, at Hickory	8, 9
Westville, at Pleasant Hill	14, 15
Shiloh, at Cato	21, 22
Carthage, at Carthage	28, Mar. 1
Walnut Grove, at Walnut Grove	1, 2
Hillsboro, at New Providence	3
Neshoba, at Pine Grove	7, 8
Decatur, at Hebron	10
Marvin, at Marvin	14, 15
Mt. Rose, at Holder's	21, 22
Raleigh, at Trinity	28, 29
Trenton, at Trenton	29, 30

The district stewards will meet in Forest, Wednesday, Jan. 21. Let every charge be represented.

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—FIRST ROUND.

Fayette, at Fayette	Jan. 17, 18
Martin, at Cane Ridge	24, 25
Port Gibson	25, 26
Mayersville, at Beulah	Feb. 1, 2
Warren, at Oak Ridge	7, 8
Rolling Fork, at Carey	15, 16
Rocky Springs, at Hermonville	21, 22
Burtonton, at Pisgah	(Mon.) 23
Utica, at Utica	(Wed.) 25
Roxie, at Beech Grove	28, Mar. 1
South Warren, at Porter's	7, 8
Vicksburg	14, 15
South Vicksburg	(Mon.) 14, 15
Meadville, at New Providence	21, 23

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—FIRST ROUND.

North Wilkinson, at Mt. Carmel	Jan. 16
Gloster and Centerville, at Gloster	17, 18
Amite circuit, at Mt. Vernon	19
Bayou Sara, at Concord	24, 25
East Feliciana, at Independence	—, Feb. 1
St. Helena, at McLean's Chapel	7, 8
East Baton Rouge, at Black Water	14, 15
Live Oak, at Palmetto	17
Port Vincent, at Port Vincent	19
Zachary, at Zachary	21, 22
Jackson station	25
Clinton station	28, Mar. 1
Covington, at Covington	7, 8
Tallsheck	9
Franklinton, at Mt. Hermon	14, 15
Springfield, at Kiffian Chapel	21, 22
Amite City, at Amite City	23

C. MCDONALD, P. E.

JACKSON DIST.—FIRST ROUND.

Capitol Street, Jackson	(Thu. night) Jan. 15
Bee Lake station	17, 18
Sharon, at Mt. Pleasant	(Sa.) 24
Camden, at Camden	(Sun.) 25
Mt. Olivet, at Fletcher	31, Feb. 1
Bentonia and Hover, at Bentonia	7, 8
Yazoo circuit, at Mt. Carmel	14, 15
Yazoo City station	(Sun. night, Mon.) 15, 16
Benton, at Bowman's	21, 22
Edwards station	28, Mar. 1
Lake City and Lodi at Lodi	7, 8
Silver Creek, at Silver City	14, 15
Canton station	21, 22
Spring Ridge, at Spring Ridge	28, 29

D. A. LITTLE, P. E.

NEWS OF THE WEEK.

DOMESTIC.

The retiring State treasurer of Arkansas is a defaulter for a large amount. It is thought the amount is $90,000.

A decisive battle between the hostile Indians and U. S. troops is regarded as imminent. The cordon of troops are drawn closer each day.

The Howard Library Annex, a building devoted to the preservation of the relics and records of Louisiana's war history, was dedicated on Jan. 8.

The chairman of the National Prohibition party's Executive Committee lectured in Birmingham, Ala., on Jan. 11, and reorganized the State party under favorable auspices.

The pig iron furnaces of the Shenango and Mahoning Valleys of Western Pennsylvania are shutting down. They can not continue business, owing to the large amount of Southern iron being shipped into that district.

A national bank will soon be organized in New Iberia, La. The papers have been received from the comptroller at Washington, and at a meeting of interested persons, on Jan. 10, the capital stock—$50,000—was taken up.

Gen. Miles, in command of the forces in the Indian country, sent a messenger to the hostiles on Jan. 12, saying they must come into the reservation in small squads, and go into camp near the friendly Indians. He refuses to parley with them. They must surrender, or he will go after them.

The Cunard Steamship Company has contracted for the building of two large fast steamers, of 12,000 tons each, which will make the voyages between New York and Queenstown in five days and eight hours, and New York and Liverpool under six days, at a speed of twenty-two knots an hour. The ships are to be built on the Clyde, to cost $2,000,000 each, and to be ready in 1892.

The gubernatorial situation in Nebraska remains unchanged. Governor Boyd is recognized by all the State officers, while Governor Thayer insists that he is still at the head of the State government. It is evident that Governor Boyd's warrants will not be honored by the auditor and treasurer, while Governor Thayer will not be able to have supplies for his militia men, pending the settlement to the controversy by the Supreme Court.

Representative Blanchard, of Louisiana, said, in referring to his resolution introduced on Jan. 12, to investigate the condition of affairs in New Hampshire, that as the Republicans had three times sent committees to Louisiana to examine into the politics of the State, he thought it about time the Democrats had a chance at a Republican State, especially when it was believed that the Republican party had deliberately stolen the State from the Democrats.

Assistant United States Engineer Douglass, at present in Natchez, has received orders from the War Department to make a preliminary survey and estimate of the cost of the work that is necessary to protect the harbors of Natchez and Vidalia, which are threatened with destruction by reason of the changes that are taking place in the current of the river, caving banks, etc. Mr. Douglass thinks the danger is imminent, and will at once commence the survey.

New York gamblers have counterfeited Louisiana Lottery tickets, and after the winning numbers are wired by a New Orleans confederate, they are placed on the tickets and offered for sale to the unwary. It is said Boston, Philadephia, and Harrisonburg, Pa., are also in the scheme, which has been worked successfully for three months. The Louisiana Lottery Company, being in an unlawful business, has no redress.

Bradford McGregor, the mechanical expert, of Cincinnati, has succeeded, after numerous experiments, in uniting aluminium with glass, and he claims to be the first who has done so. Heretofore no metal could be made to unite with glass in which the contraction and expansion were the same, and it is claimed this will create a revolution in the way of reducing the cost of incandescent lights, as it will take the place of platinum, which cost $320 a pound, while the new discovery will not cost $10.

FOREIGN.

The President of Chili refuses to make coucessions to the people, and a revolution is expected.

The relief fund raised in response to the recent declaration issued by the viceroy and Chief Secretary Balfour, concerning the condition of the poor in western Ireland, now reaches a total of £14,000. Among the latest contributions to the fund are £200 sent by Queen Victoria and £100 donated by Hon. J. J. Goschen, chancellor of the exchequer.

The London *Standard* says: "The present reticence of the two Irish parties is a sign that an energetic attempt is being made to patch up the quarrel, both sides realizing the difficulty of moving the national train with an engine at each end. The probable result of the conference of the Irish leaders will be renewal of the Parnell regime, after a short sham retirement."

The steamship *Britannia*, from Leith, came into collision with the steamer *Bear*, from Ganges Mouth, in the Frith of Forth, Scotland, on Jan 11. The *Bear* sank immediately, her crew having no time to launch a boat or make any effort whatever to save themselves. Of the fourteen men on board the *Bear*, twelve went down with the vessel. The two others were rescued by a boat from the *Britannia*.

In response to addresses Mr. Parnell delivered a lengthy speech to a vast multitude in Limerick, on Jan. 11. He said that Mr. Gladstone has caused the present trouble by issuing a mandatory letter directing that the Irish members depose their leader, and he asked the audience to disbelieve the paltry and contemptible motives attributed to him. As soon as the future of the Irish question is assured, he would cheerfully retire from the leadership of the Irish party.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7	@ — —
Ordinary	7 1/16	— —
Good ordinary	7 15-16	— —
Low middling	8 11-16	— —
Middling	9 1/4	— —
Good middling	10 3/16	— —
Middling fair	11 1/2	— —
Fair	12 1/4	— —
Galveston middling	9 1/2	— —
Mobile middling	9 1-16	— —
Memphis middling	9 3-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	3 13-16	3 7/8
Fully fair	3 13-16	3 7/8
Good fair	3 9-16	— —
Common	3 5/8	3 1/2
CENTRIFUGAL:		
Seconds	3 3/4	4 5/8
Prime yellow	4 15-16	5
Gray white	5	5 1-16
Choice white	5 1/4	5 15-16
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	33
Fair	15	10
Good common	15	10
SYRUP	20	23
RICE.		
No. 2	2 5-16	2 3/4
Good	4 7/8	5
Fair	4 1/2	4 3/4
Prime	4 5/8	5 1/8
Rough, ₱ bbl	2 00	4 25
POLISH, ₱ ton	20 00	— —
FLOUR.		
Extra Fancy	5 00	5 10
Fancy	4 60	4 75
Choice	4 25	— —
Minnesota Patents	5 75	5 90
Winter wheat patents	5 25	5 37 1/2
Minnesota bakers	5 00	5 25
CORN PRODUCTS.		
Corn meal	3 00	— —
Cream meal	3 35	— —
Grits	3 40	— —
Hominy	3 50	— —
GRAIN, ETC.		
CORN:		
White, ₱ bushel	68	64
Yellow	— —	63
Mixed No. 2	62 1/2	63
OATS:		
Western	— —	55
Texas rust-proof	— —	58
BRAN:		
₱ cwt	1 10	1 15
HAY:		
Prime	14 00	15 50
Choice	16 00	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	11 25	11 50
Prime Mess	10 50	10 75
Rumps	— —	— —
BACON:		
Fancy Breakfast	8 1/4	8 3/4
Shoulders	5 1/2	5 5/8
Sides, short rib	6 1/8	6 1/2
Sides, long clear	6 1/2	6 3/8
HAMS:		
Sugar-cured	10	10 1/4
DRY SALT MEAT:		
Shoulders	4 1/2	4 5/8
Sides, short rib	5 3/4	5 7/8
Sides, long clear	5 5/8	5 3/4
GROCERIES.		
COFFEE:		
Prime	20 3/4	— —
Fair	20	— —
Common	17 1/4	— —
TEAS:		
Choice	40	60
Ile-No	— —	— —
BUTTER:		
Western Creamery	— —	30
Western Dairy	18	20
Common	— —	— —
LARD:		
Refined	5 1/2	5 5/8
OILS:		
Coal, bbls	9 1/4	— —
Coal, cases	13 1/2	14
Cotton seed, crude	— —	— —
Lard, Extra No. 1	55	— —
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	8 00	10 00
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	3 00	4 50
ONIONS:		
New Louisiana	— —	— —
Western	4 00	4 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	7	— —
Jute, 1 3/4 lb. ₱ yard	6 1/4	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	8 1/2	12 1/2
TIES:		
₱ bundle	1 35	1 87 1/2
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 00	3 50
Chickens, Southern	3 00	3 50
Young	1 50	2 50
Turkeys, Southern	9 00	16 00
EGGS:		
Western	21	22
Southern	23	24
WOOL:		
Lake, ₱ lb	23	— —
Louisiana	18	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3 1/4	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	8 00	— —
Meal	20 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2 1/2
Sulphuric acid	— —	2

—*Times-Democrat*, January 13.

Doughnuts.

You like doughnuts, try this recipe. Three eggs, two-thirds cup fine granulated sugar, half cup sweet milk, one teaspoonful cream tartar, half teaspoonful soda, half a nutmeg, salt to taste, and flour, to mix soft dough. If your stomach is weak and will not digest the food your appetite craves, assist it by taking Ayer's Sarsaparilla. This medicine gives tone and strength to the digestive organs, promotes a natural appetite, and benefits the whole system.

The advertisement, to become an efficient drummer up of new business, must be characterized by the freshness and impressiveness of a personal interview.—Nashville *Banner*.

Mr. Gladstone, in a recent letter, says: "The Irish parliamentary party has vindicated itself by putting an end to the leadership of Mr. Parnell, and has left us prepared to pursue as heretofore our duty in denouncing unequal laws and the odious system of coercion adopted by the government as a permanent law."

Style, symmetry and beauty in an advertisement always attract attention. —Cincinnati *Commercial Gazette*.

WANTED!

I want a reliable Methodist in every parish in the State to introduce that Elegant and Instructive Chart,

"The Tree of Methodism."

Write at once for terms, and give me the name of your pastor as a reference.

F. D. VAN VALKENBURGH,

106 Camp Street, New Orleans,

EVERY SKIN AND SCALP DISEASE, whether torturing, disfiguring, humiliating, itching burning, bleeding, scaly, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczemas, and every humor of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. This is strong language, but true. Thousands of grateful testimonials from infancy to age attest their wonderful, unfailing and incomparable efficacy.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25.; RESOLVENT, $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.

Send for "How to Cure Skin and Blood Diseases."

Pimples, black-heads, chapped and oily skin prevented by CUTICURA SOAP.

Rheumatism, Kidney Pains, and Muscular Weakness relieved in one minute by the CUTICURA ANTI-PAIN PLASTER. 25c.

Shepard & Butler,

94 CAMP STREET.

BEAUTIFUL

China Dinner and Tea Sets.

BEAUTIFUL

Semi-China Dinner and Tea Sets.

BEAUTIFUL CHAMBER SETS.
PLATED WARE, all kinds,
WOOD WARE, all kinds,
TIN WARE, all kinds,
GLASS WARE, all kinds.

House Furnishing Store, Cheap as the Cheapest

ALL THE NOVELTIES OF THE DAY.

Wringers and Curtain Stretchers.

W. W. CARRE,

LUMBER MERCHANT

AND MANUFACTURER OF

PLANTATION CABINS, STORES, Etc.,

Nos. 342, 344, 346 and 348 Howard Ave.,

NEW BASIN. *NEW ORLEANS.*

PIANOS **P. WERLEIN,** **ORGANS**

135 Canal Street,

NEW ORLEANS, LA.,

THE MAMMOTH PIANO DEALER OF THE SOUTH.

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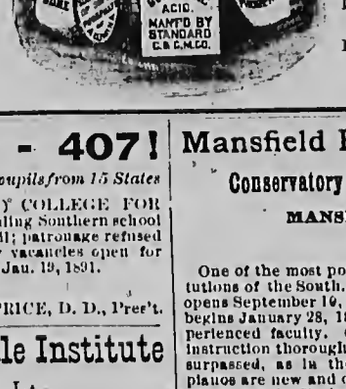

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*JACK

Christian Advocate.

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The Religious Newspaper.

In a world where sin abounds, where Satan subsidizes men and money to unite his forces in solid phalanx to march in unbroken column to assault the line of righteousness, such an ally as the religious newspaper can not be ignored by any minister of Christ. In these days of hard and continuous fighting between rigbteousness and unrighteousness, the minister who does not bring all his forces upon the field is endangering his cause, and is as culpable as the general who perils victory by not ordering up his reserves. A minister's success depends largely upon his own information, and the spread of knowledge among his people. In the church history that is being made today, the religious newspaper affords the only available means by which to arrive at correct information in regard to the present church-life and the improved and approved methods of church work. The leaders in these matters are men and women who are watchful of the times, and studious to adapt their methods of work to the changing conditions of things, and thus keep in the lead; and it is only through the church paper that they can and do communicate their plans to the church. If any minister, or any private Christian, or any church would get the benefit of the thought and methods and work of these leaders, there must be some channel of communication between them, some point of contact. The religious paper is the only channel of communication, the only point of contact between religious leaders and their followers. The plain inference is, that we must use the church paper to "keep in touch" with the leaders, and thus go forward, or we will fall behind, and finally straggle from the ranks of God's army!

Another point we desire to make: It is a fact, established by observation and experience, that a church, imbued with the idea of its true worth in the world, and well informed as to the needs of the times, will always respond cheerfully to all judicious demands made upon her time and money. The pastors, among whose people the religious paper circulates freely, will, doubtless, testify that the influence of the paper has aided them much in the promotion of piety, in the ingathering of persons into the Christian fold, and in raising their collections. The reason is plain. While these matters have been placed before the people in an intelligent manner, and they have been kept informed as to the needs of the church, and as to their obligations to help supply those needs, and have been instructed in the best ways and means to do church work by the pastors, the horizon of view has been broadened, and the instructions of the pastors have been corroborated by the weekly visits of the church paper. Among a people where the religious journal circulates largely, it is true that the "conditions of a larger intelligence have been afforded, and a breadth of spirituality attained," which does not discover itself in those places where such a paper does not circulate. No one finds out this truth quicker than our presiding elders. Now, there is nothing so important in church progress as intelligence and spirituality. Growing intelligence and deepening spirituality are the two most potent factors in real church work; and if the religious paper promotes these, then it should be used everywhere for all it is worth.

If these things are so, the minister who is too indifferent to *urge* the claims of the church paper upon the attention of his people, needs to be waked up from his neutral condition. If these things are so, the minister who looks upon it as beneath his dignity to work earnestly and persistently to put the religious paper in all the homes of his people, had better begin to learn the lesson of true dignity from the Master, who put himself on the level with the lowest, that he might put his loving arms around them, and lift them up to higher planes.

This is the second instalment given to induce our pastors to redouble their efforts in behalf of that agency which is such a power for good among their people—the religious newspaper.

THE EDITOR.

Young Preachers—No. 1.

BY AN OLD MINISTER.

A preacher of the gospel, of course, must be "a new creature in Christ Jesus," and a spiritual citizen of Christ's spiritual kingdom, before he can be called to the office of an ambassador, and sent forth to represent Christ's kingdom to rebellious men. It is contrary to all analogy and all wise policy to have an alien and a citizen of one kingdom represent another, especially if these kingdems are in a state of open and declared antagonism. "No man taketh this honor unto himself, but he that is called of God, even as Aaron." Upon the apostasy and defection of Judas, the disciples put forward two men, whom they supposed to be equally qualified to fill the vacated place; so they asked God in earnest prayer "to show of these two men the one whom thou hast chosen." Matthias was chosen, "and he was numbered with the eleven apostles." "Pray ye the Lord of the harvest, that he would send forth laborers into his harvest." God gives the "pastors and teachers for the perfecting of the saints, unto the work of ministering, unto the building of the body of Christ"—the church being his body, in which he dwells by the Holy Spirit.

The call to the work of the gospel ministry we understand to be an inward conviction or persuasion wrought by the Holy Spirit that to preach is my life-work, my divinely chosen mission, my imperative duty, and woe is me if I do it not. Men by thousands in the state churches choose the ministry as a profession and means of livelihood as they do the law, medicine, or any secular calling. Others go into this work simply as a good field of usefulness, and more agreeable to them than any other; but without any inward conviction that it is the divinely appointed and peculiar work of their lives. My young brother, do not preach merely because it may be a useful vocation. Unless inwardly moved by the Holy Spirit to take upon you the office and work of the ministry, do not do it; but if so moved, then, at your peril and at all hazards, "preach the Word," and let it be your motto, "Only Jesus will I know, and Jesus crucified."

Consider the exalted dignity of your holy calling, God's ambassador. You go forth in his awful, but gracious, name to convey and express to redeemed, but still rebellious, men the immutable, but gracious, conditions on which God is willing to pardon and save rebellious sinners. You are to speak as though God were entreating men; you beseech men, on behalf of Christ, to be reconciled to God. How unseemly to talk much of yourself in the sacred desk, when you should be supremely occupied in presenting the crucified Redeemer as the only "name under heaven that is given among men, wherein we must be saved!" You can see, at a glance, the unseemliness of obtruding the mention of yourself and your personal affairs when appearing as an ambassador before any royal or imperial personage with the credentials of your office, and the instructions with which you were charged to his government. Any ambassador who should so far forget the exalted purpose of his mission would be considered impertinent, frivolous, or daft, and unfit for the great responsibility of his high office. Yet there have been examples in the pulpit of men who seemed more anxious to represent themselves than the sublime and glorious Being in whose august name they claimed to speak to sinful and dying men. You will have before you congregations of hundreds and thousands of men—men for whom the Lord of all did heavenly bliss forego, and tasted death to save. You have the grand and honored opportunity to offer to them pardon and eternal life through Jesus Christ our Lord. How far it should raise you above the little thought of self; how it should engross your heart and mind, and burden all your words! You should be profoundly impressed with the value of opportunities, and with the unspeakable peril of permitting them to pass away unheeded and unimproved. Every Sabbath many are hearing their last sermon, and some are making their last offer of salvation to the guilty and the dying. You can never know but what you are preparing or preaching your last sermon. How truthfully candid, how lovingly earnest ought you to be, in view of these dread and solemn possibilities! May you be ever, as the great apostle, feeling that your heart's desire and prayer to God is, that your hearers may be saved!

A Negro Conference.

The North Mississippi Conference of the African Methodist Episcopal Church has just closed a pleasant, profitable and harmonious session in Senatobia, Miss.

Bishop R. R. Dizeny presided. His opening address—called annual address by the Conference—was a solid, sensible and spiritual speech. It was full of good sense, good advice, and practical wisdom. He gave strong emphasis to the fact that no man was qualified to teach the way of salvation, no matter what his attainments might be, unless he was himself a saved man, living in the constant enjoyment of religion, and having the direct witness of the Spirit. The Bishop urged the preachers to teach the people how to be virtuous, honest, honorable and trustworthy in all the relations of life. Character, said he, is worth everything; is everything in this world, and in the world to come. Teach your people to be virtuous, to have the highest respect and reverence for womanhood. No people have made any commendable advancement in civilization who did not respect, honor and protect their women. He gave the preachers to understand that he would not lay his official hands on the head of any man to ordain him to the ministry who had two living wives, unless he was divorced from one of them for scriptural cause. The time has come when we must set a premium on virtue, and on the sanctity of the marital relation. A higher civilization, to say nothing of Christianity, demands this. Teach your people to buy homes; to whitewash, if they can not paint, their house; to tidy up things in their homes and about their premises; and teach them to stay at home, to stop going on exoduses to the North and West. This is the best country in the world for the colored man. His best friends are here; and if he is honest, honorable and religious, he will be respected by all good people. You preachers, keep out of politics. You are men of one work, separated to the Christian ministry, and sent to save souls, and not to run the government. Politics, he said, if I know anything about it, is a science, a deep science; and negroes know but little about it. They are badly beaten when they come into competition, or conflict, with men who have been trained in this science. Let politics alone. Be true to God and to your work, and God will take care of you. My brethren, I am confident that our God has this colored race in training for some good end, for some mighty purpose. I do not know, can not divine, what it is; but his purposes will ripen as fast as we are made ready for his divine plans. As a people, we have done much, have made great advancement; but we are far short of what we ought to be, what God wants us to be. The future, the great and illimitable future, is before us, and upward and onward ought to be our motto. We have just begun, just fairly begun to see and understand what we can do and be. Take courage, my brethren, but be humble, for humility lies at the base of all true greatness.

In this strain, for more than an hour, the Bishop, who seems to be a saintly man, discoursed to the Conference. His speech fell with power on the preachers and people. It was attended with the demonstration of the Spirit. It put me in a happy frame of mind.

Bishop Dizeny seems to be a man of too much heart, too kindly a feeling, to preside well in a body where nine-tenths of the men want to speak on every question, great or small, that comes up. The negro likes to speak, and most of them spoke well, and used, in the main, good language. The old-time negro lingo is a thing of the past in this country. It is well enough to preserve specimens of it for coming generations. It will be a mile-stone to mark the progress made. If any man thinks the negro is not advancing, let him attend one of their Conferences a few days, with his eyes and ears open, and, if not rendered totally blind by prejudice, he will soon discover what a mistake he has made. He is moving forward; is crawling up out of the darkness into the light. He is building schools and colleges, enterprising and running publishing houses and papers, writing books and printing and publishing them; editing papers, magazines and reviews; enterprising missions, and managing the whole machinery of large ecclesiastical organizations. When I look back twenty-five years, and see him as he was, and then look at him as he is now, I can hardly believe my own eyes. See what God hath wrought!

I bought a book from the author, Dr. Coppin, a negro, on "The Relation of Baptized Children to the Church;" and a good book it is, worthy of a place in any man's library. It would be a helpful book to all Christian parents. Dr. Coppin is the editor of the *Colored People's Quarterly Review*, and a creditable review it is. He is a Republican in sentiment, and in all his utterances on public questions; but what of that? He lives in a Republican city, hails from a Republican State, and is situated in the midst of Republican surroundings. The wonder is, that he is as temperate as he is. I know of many hundreds and thousands of good men who are Republicans. Shall every man be of my party, of my political faith? If so, politics would be too monotonous to have any interest. Dr. Coppin came here as a Methodist preacher, as general manager of the publishing interests of his church, and as editor of the *Quarterly Review*, and he conducted himself as a Christian gentleman. I am glad I met him. He is a fine sample of what religion and education will do for the negro. He fills me with hope. He is a solution of the great unsolved problem of this Southland, in which I was born and reared, for which I served nearly four years in the army, where I have spent all my days, and under the sod of which I expect to be buried. The saving grace of God by Christ and Christian education will solve every problem that concerns the elevation and salvation of poor, fallen humanity in this country, and in every other country on the face of the globe. When God dies, and Christ ceases to be, and the Holy Ghost fails to perform his office, I'll give up hope; but not till then. No, no. GILDEROY.

Jan. 14, 1891.

Letter from Little Rock.

Prof. Drummond, in that admirable brochure of his, "The Greatest Thing in the World," asserts that anger is one of the most destructive elements in human nature. Its peculiarity is that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. A Christian man who would scorn to be guilty of any of the grosser sins, and whose general conduct is consistent and upright, will allow his temper to gain the complete mastery of him, and to lead him into thoughts and words which are as certainly sinful as though he had committed some overt act of transgression. Solomon was never wiser than when he said: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." There are sins of the disposition as well as of the body; and while society condemns the last as the worst, I am not sure that the verdict is a correct one. It is certain that no form of vice or worldliness does more to unchristianize society than evil temper. It introduces discord into families, dissensions into the church, strife into business, and dissonance into all the relations of life. It breaks up communities, embitters life, destroys the most sacred relationships, sours men and women, takes the joy from childhood and the light from home. Its withering, blasting effects are seen in the destruction of Christian character, in "taking up a reproach" against a neighbor, in the drying up of all the fountains of love and charity.

Christ said to one of these unlovely characters, "I say unto you that the publicans and harlots go into the kingdom of heaven before you." A man with such a disposition would destroy the happiness of heaven, and Drummond is right when he says that to enter heaven a man must take it with him. If one of these grumbling, faultfinding, ill-tempered Christians should get to heaven, the first thing he would do would be to go around and stir up a fuss with Gabriel about the angelic choir!

We have been accustomed to talk about certain sins as venial, and so they are. "But to the eye of him who is Love, a sin against love may seem a hundred times more base." It is the soul, mind, disposition, character which are to be saved. What elements are there in a churlish, ill-natured, bad-tempered character, which will make it fit for heaven? So let us cultivate love, charity, meekness, forbearance. I heard it said once of a man that he seemed to have swallowed a lot of sunshine, and was giving it out as he went through the world. No higher compliment could have been paid.

The Nestor of our Little Rock Conference, Dr. Andrew Hunter, is just such a sunshiny man. In his peaceful old age he enjoys, to the fullest extent, the love and confidence of everyone who knows him—and that includes almost the entire population of Arkansas. The State Senate has done itself the honor of making him its chaplain. Another of our preachers, the Rev. F. A. Jeffett, presiding elder of the Searcy district, was elected chaplain of the House.

Our Conferences have now been over for a month, and the preachers have all settled down to work. Arkansas Methodism made progress along all lines last year, the Little Rock Conference alone reporting a net gain of 2,756 members.

We are looking forward with much pleasure to the church extension anniversary, which is to be held in our First Church, beginning March 27. We hope to have the editor of the ADVOCATE with us at that time. We trust that it will be an occasion of great interest, and that it will call a large number of visitors to our "City of Roses."

The church press is still occupied with discussions of the "Kelley case." We have a more quiet way of disposing of such matters here in Arkansas, and not a ripple was created by the White River Conference suspending Bro. Fizer, who ran for governor, and Bro. Ford, who was elected to the Legislature, both of these brethren leaving their work to make the canvass. By the way, our church has very clearly demonstrated its non-political bias in the case of these three brethren, Dr. Kelley being on the Prohibition ticket, Fizer on the Union Labor and Republican and Ford on the Democratic. It is devoutly to be hoped that after this our preachers will keep out of politics.

Longfellow says that "into each life some rain must fall;" but I think that people in this section get more than their share. We had nearly a month of bright weather before Christmas; but the clouds have been dripping enough since to atone for it.

M. B. CHAPMAN.

Little Rock, Jan. 15, 1891.

Mississippi Conference Minutes.

The printer promises to have them out in twelve days. I would like to have the postoffice of every minister, so as to make a complete roll with postoffices attached. Very few of the subscribers to the Minutes have sent their postoffices. The Minutes will cost about fourteen cents apiece, including postage. Many subscribers only paid ten cents per copy. They will please include four cents additional when they send the name of their postoffice.

This notice, together with the assessments, was sent to the ADVOCATE two weeks ago; but it seems that it never came to hand.

C. G. ANDREWS, Sec.

Meridian, Miss., Jan. 16, 1891.

Notice to Sunday-School Workers.

There will be a meeting of great interest to the Sunday-school workers held in the places named below, at the time stated.

These meetings will be Sunday-school institutes, held under the auspices of the International Sunday-school Convention, in connection with the Mississippi State Sunday-school Convention. They are to be held as follows:

Holly Springs, Miss., Feb. 23, 24 and 25, 1891.

Jackson, Miss., Feb. 26, 27 and 29, 1891.

Brookhaven, Miss., March 2, 3 and 4, 1891.

Meridian, Miss., March 5, 6 and 7, 1891.

Hon. Wm. Reynolds (Illinois), ex-president of the International Sunday-school Convention, will conduct these institutes. He will have with him Rev. Chas. M. Morton, of Chicago.

Every Sunday-school superintendent and teacher should attend these meetings, as it is for them that they are being held.

All who attend will be entertained by the people of the town in which the institutes are to be held.

L. W. CURTIS, State Sec'y,
Tupelo, Miss.

For any additional information, address Rev. L. W. Curtis, State secretary, Tupelo, Miss., or John T. Buck, chairman Executive Committee, Jackson, Miss.

Spurgeon—Parker.

A writer in the *Northern Christian Advocate* thus contrasts these two eminent preachers of London:

Spurgeon spoke from the text, "As thou hast sent me into the world even so have I sent them into the world." Subject: The parallel commission of Christ and Christians. Parker spoke from the text "The sons of Eli were the sons of Belial," or hereditary Broken. Both speak extempore, each with a few notes before him, though with Parker I would not vouch that he had any. Spurgeon talks. Parker thunders. Spurgeon leads you like a shepherd from Scripture to Scripture, from green mead to running brook, till one feels the shadows of doubt and error lift on the hills and sees only Christ. An hour's walk with Spurgeon will cure any spiritual distemper. You will come back saying: "The old is all true. Jesus is all in all. 'In the volume of the book it is written of me.'" How this plain man, with one hand moving the chair by his side, the other in his vest, and without grace or art or style or rhetoric—how he does envy you! He? no; you scarcely think of him. Behind him is One greater, and it is his face you can see as plainly on a Sunday at the Tabernacle in Newington as in any spot on earth.

Parker is a poet as well as an actor and preacher. His sermons are epics. He is full of bird music, and now and then you seem to see English woods and meadows, and hear the falls of Niagara, even in the midst of London. Spurgeon is only a preacher. He attempts nothing else. His books are not books, but sermons. He is a messenger with a great volume of good news, and he delights to open and tell it. He links Scripture to Scripture. Bible names, figures, characters, are his alphabet. Parker knows Scripture, too. He has made a new Bible in his great work, "The People's Bible," but in his sermonizing he quotes rarely; but when he does, you are startled with the new meaning.

Spurgeon is a steady light; Parker is a fire, fitful and at times fearful. Spurgeon is a meadow with one winding stream—the River of Life. Parker seems a volcano with rumble and fire and quaking, and some ashes. But who can make volcanoes without ashes? And who minds, if at your feet you see the bay of Naples?

Both are masters and models. Anglo-Saxon conquerors and conquests. Six months under the shadow of their pulpit would surpass a year in any seminary for pulpit training. They are vast reservoirs of suggestion and uplift. They are the Wellingtons and Napoleons in the campaign of truth. The force and leadership they bring to Christianity can not be measured. Great contestants for the Book and its one Personage, what a strife they wage in the capital of the world, and the age of all ages material and mammon-led. For these twin towers of Protestant strength all the Anglo-Saxon world should lift hands of prayer and give only words of praise and blessing. The battle they wage is ours. Where by pen and voice they strike, the strife is fiercest for a pure faith and a high civilization. For these apostles in the true succession let the church thank God and take courage.

A heart in heaven will be a most excellent preservative against sin. It will keep the heart well employed. When we are idle, we tempt the devil to tempt us: as careless persons make thieves.—*Baxter.*

Christian Advocate.

THURSDAY, JAN. 22, 1891.

MY LEGACY.

BY HELEN HUNT JACKSON.

They told me I was heir: I turned in haste,
And ran to seek my treasure,
And wondered as I ran how it was placed—
If I should find a measure
Of gold, or if the titles of fair lands
And houses would be laid within my hands.

I journeyed many roads. I knocked at gates;
I spoke to each wayfarer
I met, and said, "A heritage awaits
Me. Art not thou the bearer
Of news? Some message sent to me whereby
I learn which way my new possessions lie?"

Some asked me in, naught lay beyond their door;
Some smiled, and would not tarry,
But said that men were just behind who bore
More good than I could carry—
And so the morn, the noon, the day, were spent,
While empty-handed up and down I went.

At last one cried whose face I could not see,
As through the mists he hasted:
"Poor child, what evil ones have hindered thee
Till this whole day is wasted?
Hath no man told thee that thou art joint-heir
With one named Christ, who waits the goods to share?"

The one named Christ I sought for many days,
In many places vainly;
I heard men name his name in many ways,
I saw his temple plainly,
But they who named him most gave me no sign
To find him by, or prove the heirship mine.

And when at last I stood before his face,
I knew him by no token
Save subtle air of joy which filled the place;
Our greeting was not spoken.
In solemn silence I received my share,
Kneeling before my brother and "joint-heir."

My share! No deed of house or spreading lands,
As I had dreamed; no measure
Heaped up with gold; my elder brother's hand
Had never held such treasure.
Foxes have holes, and birds in nests are fed;
My brother had not where to lay his head.

My share! The right like him to know all pain
Which hearts are made for knowing;
The right to find in loss the surest gain;
To reap my joy from sowing
In bitter tears; the right with him to keep
A watch by day and night with all who weep.

My share! To-day men call it grief and death;
I see the joy and life to-morrow,
I thank our Father with my every breath,
For this sweet legacy of sorrow;
And through my tears I call to see each, "Joint-heir
With Christ, make haste to ask him for thy share."

The Age of Organization.

BY M'KENDREE M. BLACK.

The tendency to organized effort for the accomplishment of various schemes, is a noticeable feature of the times. In itself, it is a healthy indication, a sign of prosperity; but we are in danger of overdoing the matter. As the English, during the South Sea Bubble, seemed possessed of but one desire, that of buying up stocks, so the people of to-day seem to have but one idea, and this is that everything can be done through the medium of organizations. Few are the trades and professions which boast not an organization of some kind; indeed, "societies" and "unions" have multiplied so rapidly of late as almost to defy enumeration.

It is true, that "in union there is strength;" but there is a limit in all things. A rich soil will support large trees when they are not too thick; otherwise, some of them must needs become dwarfed. Similary, the over-multiplication of organizations is likely to seriously check the growth and prosperity of the country. This tendency to excessive organization has even crept into some of the churches, and has so multiplied their machinery as to prove not only burdensome, but harmful. From several quarters comes the complaint that the multiplication of machinery is weakening the power of the churches by causing a division of forces. As yet there is no serious cause for alarm; but conservatism along this line would seem to be the best policy. In any case the more complex is a machine, the greater the friction, and the less effective is the force applied.

Within recent years it has become popular to relieve want and suffering through the medium of societies. Great good is often accomplished through such agencies; yet the fact remains that the unfortunate accept whatever assistance comes in this way as a matter of course. Unfortunately in relief societies, many of the members think they have discharged their full duty when they have made a contribution or paid their assessment. But kind words and hearty sympathy form a part of beneficence no less than pecuniary relief, and are oftimes appreciated even more. They are the sunshine which cheers the darkened lives of the poor and unfortunate.

Labor organizations, along with others, have sprung into existence within the last few years. Twenty-five years ago such were hardly thought of. What, we may ask, has caused this sudden birth and development? It is well known that for some time there has been deep-rooted dissatisfaction among the laboring classes. This has undoubtedly been caused by the growth of monopolies and the attempt on the part of capitalists to reduce the wages of the laborer to a minimum. Furthermore, workmen have often been required to labor longer than was just. Smarting under the arrogance and oppressions of wealth, workingmen have united in forming typographical, telegraph, and other trades' unions, whose primary object is to better the condition of the laborer by forcing employers to pay higher wages.

That men have the right to form combinations of this sort, few will deny; but is this always necessary, or even advisable? It is true, workmen have grievances; can they, however, obtain redress most successfully through their unions? If so, the past has not shown it. Nearly all, if not all, the great strikes which occur from time to time are ordered by labor organizations—and yet how few of these strikes have accomplished their ultimate design! In the first place, they cause hundreds and even thousands of workmen to be thrown out of employment for months at a time, reducing them, in many cases, to absolute beggary. Again, strikes, by stopping the wheels of trade, subject the public to incalculable discomfort, pecuniary loss and personal danger. In proof of this we mention the great railroad strike of '77, and the strike now in progress on the New York Central railroad.

In dwelling upon their grievances, men are apt to magnify them, and, without considering matters fully, sometimes make unreasonable demands. Great industries are now carried on almost exclusively by corporations; and because it is said that corporations have no souls, men think it permissible to get all they can from them, whether justly or unjustly. Even when strikes are successful, it is doubtful whether, after all, the laborer is benefited, for the money lost while he is idle frequently counterbalances his increased pay.

Among the recent organizations of prominence may be mentioned the Knights of Labor and the Farmers' Alliance. Strangely enough, the long-suffering, down-trodden farmer has been the last to organize. But if slow to organize, farmers have not been slow in accomplishing results since their organization. Having entered the field of politics in several States, the Alliance has already shown that it wields a power by no means to be despised, so that the crafty politician outside of its folds hath begun to say unto himself, "Whereunto will this thing grow?" Even when nothing can be achieved through direct effort, a powerful organization like the Farmers' Alliance exercises an unmeasured influence in overawing would-be oppressors of the public. No matter how rich a man may be, he is not entirely unmindful of public opinion, and usually he is exceedingly careful not to merit the condemnation of any large organization.

It is to be regretted that the tendency of the more powerful organizations is to enter politics; but such a thing could hardly be avoided. It is to be feared that much harm will result from this, for the instant organizations become political, they become the tools of tricksters and demagogues, who, under the cloak of furthering the interests of the order to which they belong, seek to ride into office. Again, the spectacle is presented of "unions," etc., contending against each other for no other reason than that each is an aspirant for political power and recognition. Another objection to the associations formed by the various trades and professions is their advocacy of class measures. The demand of the Farmers' Alliance for the passage of the Sub-Treasury bill is a case in point.

A feature of organizations rarely, if ever, considered is the cost of their maintenance. Halls must be rented; the salaries of various officers must be paid; besides many other items which necessarily arise. All these are expenses the average man can ill afford to bear. Again, such is the multiplication of organizations that men frequently belong to several, and where such is the case, not only does membership entail considerable expense, but also the expenditure of much time. However, the item of cost is not deemed of much importance; else certain organizations would not have prospered as they have.

The question, "Are organizations, in the main, beneficial to mankind?" we must answer in the affirmative. Undoubtedly, many of the schemes advocated are Utopian, and it is probable that we have entirely too many organizations; but could they always have wise leaders, and could they steer clear of politics, more commendable and visible results would be attained.

Greenwood's Island, which was recently transferred from the War Department to the Interior Department, will soon be put up and sold at auction. This land lies off East Pascagoula, Miss., and is an abandoned military reservation. It will be surveyed and appraised and then subdivided and sold at auction, provided the bids are not less than the appraisement. An act of Congress provides that abandoned military reservations shall be disposed of in this manner, and not under the general land laws.

A Visit to Two Conferences.

It has been my happy privilege to pay a short visit to the North Mississippi and Mississippi Conferences, which held their sessions in Grenada and Canton. The meeting with friends, both of my father and his family, brought a flood of recollections, which will be a sweet memory many days. The visit each time to a dear sister's home gave additional pleasure to the trip. We all enjoyed the lectures of the gifted Morrison, Parker and Palmore; and surely they will give new inspiration to the aspirations and efforts of our younger ministers. The talk of Bishop Galloway to those soon to be ordained deacons was full of tender sympathy and timely suggestion, and a benediction to all who were so fortunate as to be present. Memory reverts to the past, when a letter full of encouragement and hope came from him as a friend, and fanned the little flame of zeal which was then in the writer's heart, and helped to form what little Christian character is at present realized. Many times since then the cheering effect of a good letter has been witnessed.

Upon hearing the names of the Mississippi Conference, the dear, familiar ones of Drake, Watkins, Winans, Jones and others were recognized as household words at my father's home from earliest recollection. As he had been one of them, it was hard to refrain from wishing that a precious brother, who filled an untimely grave, had lived to perpetuate that father's name in that assembly of grand men. The sight of the venerable, white-haired Drs. Abbey and Marshall carried me back to childhood's hour, when first I knew of their precious Christian lives; and 'tis sweet to know they are still living, and pointing the way to the beautiful home above. The mild face of Rev. J. M. Pugh, who, in our school-days, as a professor in Madison College, used to be so kind and encouraging to all the feeble efforts of the young; now in the itinerancy, still giving his life and influence for the precious Savior. Then, last, but not least, the benevolent and intelligent faces of our beloved editor and business manager, who are always so kind and cordial to all whom they meet.

How thankful Methodists should be to our heavenly Father, who, through feeble mortals, has done such great things! We should thank him for our devoted, self sacrificing ministry; our heroic missionaries; the sweet, spiritual lives of our beloved Bishops, whose office is given them by the people who love them, and whose lives of deep piety and watchful care will be a blessing to the sacred interests of the church.

In conclusion, I will say that the discussions of the Conference; meeting with a precious mother, sisters and other relatives, gave an unspeakable pleasure, which we hope may again be realized "some sweet day, by and by."

Our new minister has made us a visit, and made a favorable impression upon the minds of all; and, in fulfilling a request made by him, we should do so for all, that "God would make him an humble minister, endued with the Holy Spirit, and direct the choice of every text for the greatest good of those who listen." We also pray that God may bless the ADVOCATE.

M. W. SYKES.

Duck Hill, Miss., Jan. 12, 1891.

Pounding at Coffeeville.

On last Thursday night, while holding a prayer service in the Methodist Church in the town of Coffeeville, the good brethren and sisters and others gave us a pounding, such as we have not had before in some time. They pounded us with hams, flour, coffee, sugar, butter, eggs, cheese, crackers, soda, soap, spice, pepper, rice, towels, handkerchiefs, and other things which make glad the home of a preacher and his family. We can not express in writing our grateful feeling for these tokens of their love for, and interest in, us. God bless the donors, and make his Word, which shall be dispensed by us, their servants, the element of power and upbuilding in divine things to them! This is our second year on Coffeeville circuit, and we have entered upon our work, looking to God for a successful year. Pray for us.

G. W. GORDON.

A Fable.

Three men journeying together fell into a pit, from which they could not recover themselves. A friend came along and offered to help them, and let down a rope for that purpose. One of the men in the pit refused to take hold of the rope, because he could not see who held it above; and withal he doubted the strength of the rope. Another was about to lay hold of the rope, but did not, for fear that he might let go and fall. The third man said, "The voice of him who offers to help us is the voice of a friend; I will trust him." So saying, he seized the rope, calling on his friends to follow him, and thus safely escaped from the pit, and went on his way rejoicing.

Mississippi Items.

The Bay St. Louis Ice Company has let out the contract for its buildings.

According to a special enactment of the Legislature, Macon became a *dry town*, Jan. 10.

The Georgia Pacific railroad proposes to run sleepers from Greenville to Washington City.

The Pickens *Enterprise* has ceased, and the editor, A. H. Mecklin, will soon begin the publication of a paper in Canton.

The postoffice at Brandon was broken into last week by an enterprising burglar, and one of the pouches rifled. About ten dollars was secured from registered packages.

A packing company has been organized at Jackson for the purpose of packing all fruits and vegetables brought to that market for shipment during the coming season.

A packing company has been organized at Hazlehurst. Machinery for the manufacturing of fruit and vegetable boxes has been received, and things are getting ready for the next crop.

The Board of Aldermen of Canton have contracted with the Sun Vapor Street Light Company, of Canton, Ohio, to light the city for five years with forty lights of sixteen candle-power each.

The total receipts in the State treasury from January to January were $1,518,455 52, and the disbursements for the same period, $1,195,271 27. Hence there were in the treasury, Jan. 1, $323,184 25.

A committee of resident machinists, who have been in the employment of the Illinois Central Railroad Company for fifteen or twenty years, have just returned from Chicago, where they have been to interview the officials as to the prospect of rebuilding the machine shops, which were burned down two weeks since. The committee was assured that the shops would be rebuilt at Water Valley upon a larger scale, with all the modern improvements. Work will begin at once.

Here is an interesting item from Bolton:

The new bank has been named the Citizens' Bank of Bolton, and bids fair to do an excellent business, being quite an acquisition to our mercantile and farming interests, which are yearly increasing. Cotton receipts, some 7,500 bales to-date, against 5,600 the whole of last season.—*Clarion-Ledger.*

The Magnolia *Gazette*, in its "Tylertown Notes," says this of our new pastor:

Bro. L. W. Wood, our newly appointed pastor, arrived with his wife Saturday. He preached two excellent sermons Sunday, delivered a nice talk to the students this morning, and left immediately for the parsonage at China Grove, where he will domicile this Conference year. We predict the churches in his charge will prosper.

The following dispatch from Greenville shows the condition of the levees and levee work in that region:

The following facts and figures concerning the work of rebuilding the levees in this district by this splendid organization, which is one of the greatest measures of public improvement in the whole Mississippi Valley, will be of interest to the general public who are interested in the welfare of this section and the whole South.

There are ten new levees now either finished or in course of construction. These are located at Buck Ridge, Catfish Point, Elston, Huntington, Offutt's Argyle, Skipwith's Shiplands, Hayes Landing and Albemarle. Six of these are intended to close actual gaps; these are finished. The others will be completed before March 1. The Levee Board have also let twenty miles of enlargement work, which is about two-thirds done, with large forces at work. The amount finished and under contract by the Levee Board is 1,541,427 yards, costing $348,644. The government work is all enlargement, and embraces the stretch from Huntington to Greenville, besides three detached pieces in the neighborhood of Skipwiths, Longwood and Clover Hill. The amount is about 68,600 yards. The allotment is $198,000. Total government and Levee Board work about 2,221,000 yards costing $546,644. This will give a continuous line of enlargement from Catfish Point to Greenville. Taken altogether this district is in a more enviable situation than ever before. Large forces are at work all along the line with the government in charge of a considerable portion of it. There is nothing at present to indicate that high water is probable.

Louisiana Notes.

A movement has been put on foot to start a bank at Donaldsonville, with every prospect of success.

The steamship *Conemaugh* recently left this port with 17,500 barrels and 190 bags of Louisiana sugar. The total shipped the same day was 41,200 barrels, 350 hogsheads and 190 bags.

The Lake Charles *Echo* says:

We are reliably informed that private enterprise and private capital is about to secure to the people of Lake Charles electric lights. No concessions of great value are required; no tax on property asked; only the necessary privileges from the corporate authorities, and a limited patronage in the way of city lamps at a fixed, reasonable valuation. We hope the council will meet the gentlemen half-way, and enable us to walk by the light of electricity in Lake Charles.

The City Council of Monroe have passed an ordinance imposing an annual tax of $5 "on each and every person plying the business of boot-black on the public streets or in the public places." Monroe has so many sharp lawyers, we would not be surprised to hear that the "shoe-blacks" got out of that tax!

The *Southern Watchman* chronicles a good deed thus:

On last Sunday a collection was taken up by the Methodists of Jackson, for the purpose of building a parsonage. Five hundred dollars was raised on the spot, and the balance of the amount necessary will be secured without any trouble. The good people of Jackson always were powerful givers.

That some enterprising people are taking up their abode in Southwest Louisiana is shown by the following dispatch from Lake Charles:

On Dec. 10 last a gentleman with a family of only twenty-seven members (this includes sons-in-law and daughters-in-law and their children) landed near the little town of Vinton, in the western part of this parish. A *New Delta* representative found the family settled in a beautiful prairie, and on the tenth of January, just one month from the time they landed, they had erected a two-story residence and were living in it, and had erected a large barn and stables to accommodate their eighteen head of horses, had about four miles of fencing up and some leveeing done for rice.

They had about 300 laying hens running about the yard, and they tell it as an actual fact, they hatched chickens in their incubators right along in the cars while on their way from Dakota.

They know something about the Morris proposition, which made a failure in Dakota last spring, and, like all the rest of the immigrants, they are dead set against the Lottery.

The Census Bureau has issued a preliminary bulletin on education, which shows that in Louisiana, in 1880, there were 8.62 scholars to each 100 persons, and in 1890 there were 11.11 scholars to each 100 persons, or a gain of 28.6 per cent. In the Louisiana public schools for the year ended Dec. 31, 1890, 71 per cent. of the teachers were white, while 29 per cent. were colored. The average number of pupils was 39 to each white teacher and 65 to each colored teacher. There are 145,960 pupils in the public, private and parochial schools of Louisiana, taught by 3,611 teachers. Of the teachers, 70 per cent. were in the public schools, 25 per cent. in the private schools, and 5 per cent. in the parochial schools. Of the pupils, 63 per cent. are in the public schools, 12 per cent. in the private schools, and 5 per cent. in the parochial schools. The average number of pupils to each teacher was as follows: In public schools, 47; in private schools, 19; and in parochial schools, 39.

College Removal and Location.

We give the short article below from the *Wesleyan Christian Advocate*, to show the danger that sometimes comes by removing a college from one place, and locating it at another. As this subject has been broached in regard to removing Centenary College, and as our friends in Mississippi have the delicate duty of locating Millsaps College, we commend the article to all concerned. It is headed,

A SIDE-LIGHT ON EMORY.

From a recent issue of the *Associate Reformed Presbyterian* we take the article below. It is signed "D. N. S.," which initials we find from an old catalogue of Oglethorpe University belong in this case to that wise man, Hon. D. N. Speer, ex-treasurer of the State of Georgia.

We copy the article for two reasons:

1. It in part explains why Emory College "heads all of our Georgia colleges."

2. In this indirect way we can emphasize, as we can not in any other, the extraordinary advantage the Methodists of Georgia have in this male college. This article, by one of the most astute men in the South, is full of suggestions on this line.

But to the article. It is as follows:

"I have heard with regret that some of the friends of Erskine College are agitating for its removal to some more active or progressive town. This leads me to recall to mind the sad history of the removal and death of Oglethorpe University from Midway to the *live and progressive* city of Atlanta.

"Oglethorpe University was chartered about the year 1838; owned and endowed by the Presbyterian Synods of South Carolina, Georgia, Florida and Alabama. One of the ripest scholars, and most cultured and eloquent ministers of the Presbyterian Church, the Rev. Dr. Samuel Knox Talmage (uncle of the eminent Dr. DeWitt Talmage, of Brooklyn, N. Y.), was made president, and associated with him as professors were Rev. Drs. C. W. Lane, James Woodrow, Robert C. Smith, and others. The college prospered, was well endowed, and graduated large classes. My father was one of its earlier friends, and sent his sons to be educated there. There I graduated in a class of twenty-eight, in the year 1858. The war came on—1861-1865—the president, Dr. Talmage, died; the endowment funds were seriously reduced; the progress of the institution became retarded. The college was located in the beautiful village of Midway, three miles south of Milledgeville, Ga.; the buildings, libraries, grounds, etc., were good, and surrounded by a refined and educated people—just such surroundings as Erskine College now has, at Due West, S. C. Some of the friends of Oglethorpe, soon after the close of the war, thought that Midway was 'antiquated,' 'behind the age,' etc., and began to agitate for removal of the college to a 'live and progressive city;' 'up with the times'—and about 1868 they succeeded in their purpose. Huntsville and Tuskegee, Ala.; LaGrange and Atlanta, Ga., each offered inducements for the location. Atlanta won the prize, and donated a building and grounds. The libraries, apparatus, personal property, etc., were removed to Atlanta. The college there graduated one or two classes, did not prosper, the remaining endowment faded away—commercial activity chilled it—friends lost interest, and Oglethorpe University died.

"Having looked on that sad picture, now turn and look on this. Emory College, in Georgia, was chartered about the year 1839 by the Methodist Episcopal Church, South; located in the pretty village of Oxford, Ga., two miles north of the Georgia railroad. It prospered, graduated large classes; the war intervened, it struggled for existence for years. *Now it booms*, and heads all of our Georgia colleges, headed by men of remarkable ability. Emory College, like Erskine, is surrounded by a beautiful village, ample grounds, an educated and splendid people; but Emory, even now, has buildings *inferior* to Erskine."

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

JEW AND GENTILE. Publisher: Fleming H. Revell, New York and Chicago. Price, seventy-five cents in cloth; fifty cents in paper.

This is a report of a conference of Israelites and Christians regarding their mutual relations and welfare. It contains papers by E. P. Goodwin, D. D., Rabbi Felsenthal, J. H. Barrows, D. D., Rabbi Hirsch, J. M. Caldwell, D. D., Rabbi Stolz, Prof. D. C. Marquis, and Prof. H. M. Scott. It was the most unique conference ever held, and is another evidence that the Christian religion, the better it is understood, the more closely it brings men of differing views to each other. Christ's life and work is the leaven that is leavening the world, and the time is coming in human history when that influence will be all-prevailing.

PERIODICALS.

—BOOK NEWS is full of news about books, new and old. This is a valuable monthly, and the price is only fifty cents a year. John Wanamaker, Philadelphia.

—CURRENT COMMENT AND LEGAL MISCELLANY is an invaluable journal to all interested in legal decisions and lore. D. B. Canfield Company, Philadelphia. Price, $1.

—The MISSIONARY REPORTER of our church is full of missionary news and items. It has six different departments, all well filled with interesting matter. Address I. G. John, D. D., Nashville, Tenn. Price, fifty cents a year.

—ENTERTAINMENT. This is a monthly journal of amusement, education and recreation, and we like it very much. It will give unobjectionable amusement and recreation to families, societies, etc. The Entertainment Bureau, Council Bluffs, Iowa. Price, $1.

—The SOUTHERN CULTIVATOR, for January, comes full of good things for farmers, gardeners, dairymen, stock-raisers, etc. This is a sterling periodical, and worth a great deal more than it costs. Southern Cultivator Publishing Company, Atlanta, Ga. Price, $1 a year.

—BIBLIA, for January, is at hand, and contains interesting papers. Among them, Preservation of Sacred Texts before Moses' Day, by Prof. Howard Osgood; and Scientific Word Play, by Rev. Edward Cowley, D. D. Subscription, $1 a year. Address Dr. Charles H. S. Davis, Meriden, Conn.

—The MISSIONARY REVIEW OF THE WORLD. Each number of this popular monthly contains eight or ten articles by the foremost writers in the mission world, intelligence and correspondence from all parts of the world-field, several papers in "international" department, monthly concert, survey of all the various fields, editorial discussions, organized mission work of the entire world, and a monthly bulletin of the progress of missions.

Broad in its outlook, hampered by no denominational or national lines, embracing all, it seeks to bind the brotherhood of Christians together in the one great work of evangelizing the world. It has the cordial endorsement of the leading pastors of all denominations, and of the secretaries of our missionary societies in all lands. "*It is the peer of our best literary monthlies in quality and interest.*" Funk and Wagnalls, New York. Price; $2.

—The PREACHER'S MAGAZINE, for January, edited by the Rev. Mark Guy Pearse, of London, and Rev. Arthur E. Gregory, is received. The competency and world-wide fame of its distinguished editors secures for this new monthly consideration and commendation. Its various departments cover essential fields of study for the preacher, teacher, and Bible student. Its pages are full of suggestiveness, and we have no doubt that it will become an indispensable adjunct to the pastor's library. Among the many excellent articles in this number we note the following: "The Prophet's Work," by Archdeacon Farrar; "The Gospel of To-Day," by Rev. Mark Guy Pearse; "The Mediatorial Ministry," by Rev. J. R. Gregory. Among its many departments are, "The Theological Student," "Homiletics," "Notes and Illustrations," "The International Lessons," "Outline Addresses on the Golden Texts," etc. The magazine commands the attention of every Christian. Send fifteen cents for sample copy; $1 50 per year. Wilbur B. Ketcham, 13 Cooper Union, N. Y.

PAMPHLETS.

—Ritualism and Dogmatic Theology. By Thomas H. Speakman. Friends' Book Association, Philadelphia.

This is a series of essays on the causes of the declension in the Society of Friends. It also bears on the subject of creed, confessions of faith, and rational religion.

Sunday-School Lesson—Jan. 25.

Elijah and the Prophets of Baal.

I. Kings xviii, 25-39.

GOLDEN TEXT.—"*How long halt ye between two opinions? if the Lord be God, follow him.*"—I. Kings xviii, 21.

TOPICAL OUTLINE.—I. Baal is Dumb (vs. 25-29). II. The Lord Answers by Fire (vs. 30-39).

MEMORY VERSES.—38, 39.

REFERENCE WORD.—"Prophet."

LESSON HYMN.—No. 492.

TIME.—About 900 B. C.

PLACE.—One of the summits of Carmel, whose long ridge skirts the whole south of Esdraelon.

INTRODUCTORY.

The time intervening between the present lesson and our last was spent by Elijah at Zarephath, where he and his hostess were miraculously fed during the famine from the barrel of meal that wasted not and the cruse of oil that failed not. In addition, there was another miracle as the outcome of his sojourn in this heathen village—that of raising the widow's son. These evidences of God's care and providence could not fail to have their legitimate effect upon the prophet's mind. By them his faith was strengthened for conflicts to come.

How long he remained here is not to be determined. The record declares that he had been for "awhile" in the valley of the Cherith; and the incident of our present lesson took place "after many days." From the subsequent utterances of both our Lord (Luke iv, 25) and James (James v. 17) we know that it had not rained for three years and six months. In Samaria, especially, the famine had been very sore, and the suffering of the country intense. But, whatever else it may have entailed, it certainly had not brought the inhabitants to a hearty repentance for their idolatry. Similar calamities had in former times humbled Israel under the hand of God; it remained to be formally demonstrated whether this affliction would result in a deep conviction of sin and a heartfelt contrition for it. No doubt, all the effect of the famine was not lost; the conscience of the people was being awakened by it, preparatory to the final rejection of their idolatry; the decisive step was yet to be taken; but who, conscious of the innumerable "priests of Baal," backed by the royal court itself, so bold to take it? History answers, none in the realm save Elijah, and, perhaps, not he, in the absence of the direct command of Jehovah, "Go shew thyself unto Ahab."

I.—BAAL IS DUMB.

Verse 25. The prophet, confident in him whose cause he championed, and possessing a faith in the result amounting almost to direct knowledge, could well afford to waive all advantage to the opposing side. At the same time his action took away all ground for cavil in case of failure. Moreover, he wished the prophets of the false religion to be held up in their proper light before assembled Israel. His desire was to exhaust them before he showed the power that he represented. An impression was to be made upon the king and the people, and he rightly judged that the impressiveness of the scene would be profoundly enhanced by the contrast between the long and vain attempts of his enemies and his own rapid achievements. "Ye are many; therefore, it is fitting for you to take the lead."

Verse 26. This verse details the actions of the priests of Baal; and wonderfully succinct it is! Where else in all history have four hundred and fifty men used up so much time and achieved so little? From morn till noon they called upon their god; yet no answer came.

Verse 27. At noon Elijah, more certain of the contest than ever, makes bold to offer a few suggestions to the false prophets. Laying hands on their anthropomorphic notions of God, he mocks them with scornful ridicule. Could anything have been more keen than the sarcastic utterances of this despised man to his very despisers: "Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." Almost distracted by the delay of their deity, and well nigh frenzied by the taunts of Elijah, the priests of Baal "cried aloud and cut themselves after their manner with knives and lancets, till the blood gushed out upon them." No discount can be put upon their sincerity; the zeal which they displayed forbids it. They had thought that the sun god, when at his zenith, would send the consuming fire; but their hope proved groundless. But as long as he shone there was room for faith. Perhaps he was but testing the strength of his followers' faith; and so they "prophesied" until the time of the evening sacrifice; but "there was no voice nor any that regarded." The attempt ended in despair; that worn-out host of Baal's priests demonstrated the utter falsity of their own beliefs. Like results await with unerring certainty similar attempts on the part of any man or any class of men. How long will it take mankind to learn that nature is not God?

II.—THE LORD ANSWERS BY FIRE.

Verse 30. "Come near unto me." Elijah wanted eye and ear witnesses to what he was about to do, so as to avoid all suspicion of fraud. This was his object in inviting the people to draw near and view all his actions. "He repaired the altar" that had been broken down, perhaps, by the order of those whose worship he himself was about to root up.

Verse 31, 32. "He took twelve stones" of this same altar and built another, consecrating it duly by calling upon the name of the Lord. This is a significant fact. Elijah appeals directly to the old faith. He proposes to make no new departure, but has recourse to the *ancient* altar. His choice of "twelve stones" is declared by the text to be symbolic. It pointed to the fact that as far as the divine intent was concerned, the number of the tribes was still intact; they constituted not two kingdoms, but only one. The altar thus built and dedicated was surrounded by a small trench.

Verse 33. "He put the wood in order." Observe the minute care exercised in obeying the Levitical requirements. (Leviticus i, 3-9). This lesson was not to be lost upon the audience; by it they were to appreciate the fact that every particular of the divinely-given ordinance was binding upon them. "Fill four barrels with water." These "barrels" were in all probability the water vessels that were carried upon the head, and held from three to five gallons. They were filled three times and poured upon the altar, drenching it and the sacrifice, to remove any possibility of fraud and make the miracle more remarkable. The trench around the altar Elijah also caused to be filled with water. The question as to the supply of the quantity in a time of such general drought need give no trouble nor any occasion for quibbling. There was at the time and now exists at the eastern end of Carmel a never-failing spring. Any lack here could be supplied by the Kishon, which flowed past its northern base.

Verse 36. How unlike the frantic howlings of the priests of Baal was the simple, earnest prayer of the prophet of God! Through all the events of that memorable day we can see his faith constantly increasing, and when the time of the "evening sacrifice" came he put his faith in direct execution. After invoking the true God in a manner to declare to the assembly his true nature, he proceeded to make three distinct requests: that Jehovah would show himself as the true God; that he would justify the claim of his servant, and that the people, recognizing the divine manifestation, would be turned from their idolatry.

Verse 38. "The effectual, fervent prayer of a righteous man availeth much." Such was the petition that Elijah sent up. How could the result have been otherwise than it occurred? "*Then* the fire of the Lord fell." The conflagration was universal. The sacrifice, altar, wood, stones, dust and water in the trench were its fuel. But farther; the fire of the Lord stops not even when there is a lack of material substances. It goes on in its work of destroying and purifying. So it was in the present instance. After such a signal display of the divine Power and Presence, the vast army of spectators could no longer "halt between two opinions." There was now no time for further dalliance. The question had been fairly put, the test had been applied, and the answer had been honestly and publicly announced, Baal was overthrown, he was proved to be no god at all; hence their faith in him was gone, and their desire to worship him had been entirely destroyed. After trying the question on a plan whose fairness was universally conceded, their unqualified verdict, which the result of all the subsequent contests between truth and error but corroborates, was, "The Lord he is the God." With minds cleared of all doubt and hearts freed from all unbelief they will worship him and him alone.

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What Christianity's Fruits Are.

Christianity is our moral mother—the mother of our standards of justice; the mother of our noblest conceptions of duty; the mother of that spiritual sense which apprehends God; the mother of a civilization, more active, more moral, more progressive than any of which the world has a record. We speak of the waning interest in theological discussion. All this may be consistent with a growing interest in Christianity. Theology may need theologians to explain and defend it. Christianity needs only hearts to receive it, and lives to illustrate it. The Christian mind is outgrowing the need of striking symbols. It is also outgrowing the use of denominational barriers. The spirit is succeeding the letter of the law, the closer fellowship of religious denominations the more tolerant spirit, the larger charity which everywhere abounds, the liberal recognition of the normal differences which exist in the constitution and education of men show that the fruits of Christianity are constantly growing riper and richer. The spirit of Christianity is coming to dominate more and more the forces of the world. We dwell with satisfaction upon the achievements of our age; the progress which has been made towards national justice, even friendship; the wider diffusion of all forms of useful knowledge, the many ways by which the comforts of men have been multiplied. We realize that the present century holds more that may minister to the happiness and nobility of life than any that preceded it. There are no spasmodic movements before the people, but a peaceful flowing on of the current of progress, a steady rising of the tide of general intelligence. All this has come as Christianity has spread. Can it be continued without the aid of Christianity? Can this be done with the dumb, spiritless, nerveless, faithless principles of materialistic or pantheistic belief? They may build tombs and they may build temples, but can they comfort and strengthen and exalt the minds and hearts of men? Can they prepare this grand age for the duties and triumphs of the next? We stand looking into a future, richer in promise than any age which has preceded it. It will have the accumulated wisdom of all the ages. What will enable men to grasp that wisdom and apply it to the ways of life? The heavenborn light of Christianity. The light that shines upon the path of the humblest individual and which is also sufficient to light up the highways of nations; the light that will never go out, because it is held by the hand of God. There is a hope in the world which neither this age nor any other has as yet realized. This hope is slowly assuming the stronger forms of belief—the belief that with so much light in the world there should be less darkness; the belief that with so much wealth in the world there should be less poverty and less sorrow; that in the race of life there should be fewer handicaps; that somehow in some way the opportunities of men should be less unequal.—*Christian Thought.*

An Ohio lady was so frightened by a snake that her glossy black hair turned white as snow. It was soon returned to its original color by Hall's Hair Renewer.

Business Meaning of the Word "Limited."

Those who have seen the word "limited" appended to the titles of corporations, and have wondered at its meaning, will be interested in the following explanation, taken from one of our exchanges: The old principle of corporations created by legislative act, was that the entire property of every stockholder was liable for the whole of the company, as the whole property of every member of a general partnership is still liable for the debts of the firm. This system made every shareholder responsible for bad management, of which he might not be guilty, and deterred wealthy men from becoming interested in the shares of corporations. To remove this objection, the principle of limited responsibility was introduced; and in order to notify the public that only the separate property of the corporation was liable for the debts of the corporation, the English law requires that the word "limited" shall be used in every case by the company in connection with its title. Most American corporations are constituted on the principle of limited liability, and but few, if any, of the States enjoin the companies formed under their laws to append the word "limited" to their corporate titles. The matter is so generally understood in this country by business men, however, that it is not deemed necessary, though many companies do it of their own accord.

The most noteworthy exception to the general rule is the case of the national bank; but even in this instance liability is limited to an amount equal to the par value of the shares held. That is, if the national bank fails, each stockholder may not only lose what he has invested, but $100 more for each share of the stock he holds, if so much is necessary to pay the debts of the bank. Until within a few years all the Scottish banks were organized with unlimited liability; and when, some eight or ten years ago, a Glasgow bank failed disastrously, there were cases of men who only owned a share or two, valued before the failure at not much more than $100, who were assessed thousands of pounds of sterling to meet the debts of the bank. Since that time the Scottish banks have been allowed to reorganize on a limited liability basis.—*Exchange.*

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B. Rouge Ac...10:30 am	B. Rouge Ac... 3:50 pm

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No. 5 F'st Ex...7:20 pm	No. 8 Coast....3:45 pm
No. 7 Coast....9:05 am	No. 6 Lim. Ex..8:10 pm
Lim. Express,..4:10 pm	Fast mail.....8:00 a m

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No. 5 Acc'm....8:50 am	No. 6 Acc'm....5:00 pm
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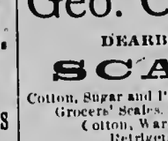

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. O. W. CARTER, D. D., Editor.

THURSDAY, JAN. 22, 1891.

Briefs.

Dr. Koch's great remedy is still engaging the attention of the medical faculty, and is being tried in various hospitals. Some of the precious lymph has been received here, and several cases are being treated. Dr. Koch has published to the world the formula by which the remedy is compounded, and thus rendered an essential benefit to the cause of the afflicted, if that remedy is what he represents it.

We call special attention to the article, on the first page, entitled "Young Preachers." This is the first of a series that has been arranged for, and, as they embody the results of the observation and experience of more than a half-century in the itinerant work, we commend them to the thoughtful attention of our young ministers. They will find in these articles much to edify and instruct and broaden.

The Louisiana preachers of our church must not forget to make the very best preparations for Centenary Day, which is February 15. Let every preacher stand in his own pulpit that day and give his people the best sermon he can prepare on the subject of Christian Education, and take the collection for the endowment of Centenary College. We ought to arouse the whole church in Louisiana on that day, and if the preachers will all do as we know they can, we will do it.

The vote in the M. E. Church as to the admission of women into the councils of the church has progressed far enough to determine that the final result will be largely in the affirmative. This, however, does not settle the question. The vote is really a petition to the Annual Conferences to take up the question and vote on it, and if a sufficient majority is in its favor, to send it up to the General Conference, which meets in May, 1892, for final action. Both sides seem to be confident of victory in the Conferences.

Many have taken in hand to criticise General Booth and his great plan for reclaiming the "submerged tenth" in the London slums, but their criticisms have only proved the truth so often expressed, that it is much easier to criticise a thing than it is to suggest something better. The critics, while pulling down Booth, have not elevated the poor sinners of London an inch. Anybody can pull down, but not everybody can build up.

Much is also being made of the separation between Gen. Booth and Commissioner Smith of the Social Wing of the Salvation Army. As far as we can understand the matter, it is not a personal quarrel and the two part with reluctance. Mr. Smith, as we understand it, does not rebel against the authority of General Booth, but thinks that the different departments of the Army, while subject to the central authority, should not interfere with and hamper one another. The Social Reform Wing is essentially a business department, and, while conducted with Christian ends in view, should not be interfered with by the purely religious departments, for it is notorious that not every religious man is a man of business. While Mr. Smith's departure is regretted, yet General Booth is a man fertile in resources, and thousands are coming to his help, and we expect to see him go right along and put his magnificent scheme in practice.

John's Prayer for Gaius.

The little epistle of John to "Gaius, the elder," is quite a remarkable piece of writing. It has a great deal in a very small space. The opening prayer is something out of the ordinary routine of praying. We know of nothing like it, have never read, have never heard anything to compare with it. The revised version, which is the correct rendering, has it thus: "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth." Hundreds of people have, doubtless, read this hundreds of times and have never seen anything remarkable about it. So it is, perhaps, with thousands of passages. We fail to see the beauty and force, because we fail to stop and think while reading them. By this skimming process we can not reach the deep things of the Word of God.

To us the remarkable part of John's prayer for Gaius is in this fact: Here is an aged apostle, one who had studied long and ardently everything connected with the Christian system and the Christian life, writing in the quiet and calm of his home to one of his converts and friends, and deliberately making the prosperity of the soul the standard by which all other prosperity must be measured. "I pray that in all things thou mayest prosper and be in health, *even as thy soul prospereth.*" To a great many Christian people this is a new way to measure prosperity in business and physical health. But new or unique, or anything else, there it is, in as plain words as can be written. The generality of people see no connection between soul and business, or soul and bodily health. They never dream of measuring one by the other, or of making one a standard to which all the others must be brought. "My business prosperity is measured by my neighbors', or by my own at some previous period of my business life. My health is measured by my bodily feelings; but as for measuring either by the prosperity of my soul, why, I never thought of such a thing." That would be about the statement made by most persons on this subject. Indeed, some Christians have severed all connection between soul and business. They say, with all the solemnity of an oracle, "Business is business and religion is religion," and, having given utterance to such a wise sentiment, proceed as if the soul and its interests could have no possible connection with business or health or anything else. But John had seen too much and thought too deeply and had too clear a view of the chief thing of life, to make anything less than that chief thing the one and only standard by which everything else must be measured. The prosperity of the soul he considered the pre-eminent matter which must be secured before any other prosperity was thought of, and then advance on other legitimate lines was to be guaged by it.

John must have been well acquainted with Gaius and his business and bodily health and religious life, or he would not have made such a prayer. Like the prayer, "Forgive us our trespasses as we forgive those who trespass against us," this prayer of John's is a dangerous one to make sometimes. We refer to it in these columns to show that the standard of all prosperity, as laid down by the Scripture, is the prosperity of the soul. We do not advise our pastors to pray this prayer for their people, for if it is answered many of the churches would be turned into hospitals and poor-houses. There is many a man in the church, whose business, if reduced to the standard of the prosperity of his soul, would collapse in a very few hours! There are many men and women in the church whose bodily health, if measured by their health of soul, would become so emasculated of vigor that all the doctors and pharmacies in the land could do them no good. No, brother pastor, preach on this subject, but don't pray this prayer unless you know your case. John knew his case.

Clara Chrisman Scholarship in Millsaps College.

It is proposed by the Board of Trustees of Millsaps College to establish a number of endowed scholarships for the benefit of worthy young men. One thousand dollars will endow a scholarship entitling the beneficiary to free tuition. Individuals or families desiring to endow such a scholarship will have the privilege of naming it, and of indicating the beneficiary. Two thousand five hundred dollars will provide both tuition and board. We propose to name the first of this latter class the "Clara Chrisman Scholarship," in honor of Miss Clara Chrisman, the heroic young Mississippi missionary, who lost her life *en route* to Brazil. This will be a *missionary scholarship*, and the hope is, that each beneficiary will be an accepted student for the foreign field. No sooner was the fact stated, a few days ago, that such a scholarship would be established than a note was put in my hand with the first contribution thereto. Mrs. B. F. Lewis, wife of our pastor at Capitol Street, Jackson, Miss., heads the list with $100. A postal, just this moment received from Rev. T. L. Mellen, contains this sentence: "Dr. T. S. West says, put him down for $100 on the Clara Chrisman Scholarship in Millsaps College." We wish subscriptions to this and other such scholarships to be converted into notes payable in one and two years. Of course, those preferring to pay cash are allowed to do so. I am sure the missionary ladies throughout Mississippi will take pleasure in establishing this fund; and hundreds beyond the borders of our State, who revere the memory of the martyred missionary, will crave the privilege of having some part in this memorial.

My suggestion is this: March 2, 1891, is the one hundredth anniversary of the death of John Wesley. Let that day, or Sunday, the day before, be observed throughout Mississippi as "Memorial Scholarship Day" in Millsap College. Sermons and addresses on the life and labors of our great founder should be delivered, and offerings solicited for this and other scholarship funds. In the meantime, we hope those desiring to contribute to the "Clara Chrisman Scholarship" will send on their names at once. In no better way can we honor the memory of our founder, or pay more fitting tribute to the name of our sainted young missionary.

In England a fund of £10,000 has been raised in honor of this anniversary, to be used in refitting old City Road Chapel, and in erecting a monument to Mr. Wesley on the grounds adjoining. In some sections of American Methodism plans have been adopted for a proper observance of the occasion. Let Mississippi Methodists make it memorable by establishing educational scholarships, such as those to which Mr. Wesley himself was so much indebted.

CHAS. B. GALLOWAY.

Jackson, Miss., Jan. 1, 1891.

—*Nashville Advocate.*

Is It too Much?

MR. EDITOR: I have said that the American people who legally establish and maintain the drinking saloon are, in the sight of God and of all wise-thinking men, more guilty than the Romans who cast men to wild beasts in their ampitheaters; more guilty than the Aztecs who sacrificed human beings by the thousand in Mexico; more guilty than the cannibals, who in Africa or elsewhere feast upon the flesh of their fellowmen.

Did I say too much? If so, will you or some other person show me wherein, and why?

W. L. C. HUNNICUTT.

Rev. C. K. Marshall, D. D.

Just as the last issue of our paper was being mailed, a dispatch from Rev. W. B. Lewis, of Vicksburg, came announcing the death of this eminent minister of our church. We little thought when we bade him good-bye at Jackson, Miss., three days before Christmas, that we would look upon his superb form and listen to his charming words no more. We had spent a delightful week together in attendance upon the Mississippi Conference, at Canton, in the hospitable home of Dr. Priestly. Dr. Marshall was just recovering from a severe spell of sickness, which had confined him to his house and bed for many weeks, and, judging it to be imprudent for him to attend the night services, he remained with the family and charmed young and old by his descriptions of sights and scenes abroad. We can never forget some of those descriptions.

We have a very vivid recollection of Dr. Marshall in his palmy days. He was a frequent visitor at Centenary College when the writer was a student there. He had a name and fame among the college boys that few could attain and none surpass. He was frequently called upon by the students to make an address, and never failed to respond with an eloquence that charmed all hearers. His address at the laying of the cornerstone of the center building at Centenary in July, 1856, was a masterly effort, and made a lasting impression upon many. Dr. Marshall was well known throughout the whole country, making frequent visits to Northern cities, where he preached with acceptance to all. It sometimes happens that a preacher finishes his work where he began it. We believe this was the case with Dr. Marshall. His first Christian work was done in this city. His last preaching was done last October in Carondelet Street Church.

We extend our sympathy to the bereaved family. May the God of all comfort give them consolation in their sorrow!

The following letter from Bro. W. B. Lewis gives a short account of the death of this eminent man:

MR. EDITOR: Dr. Marshall was taken down with *la grippe* on Monday, Jan. 5. He was feeble on Sunday, the fourth, but was at church, and assisted me in the communion service at eleven o'clock. His condition did not seem to be critical, though I learn since his death that it was so regarded by the family and his physician. On Monday, the twelth, he seemed to be better, though was not able to be up except for a few moments at a time. Tuesday, his condition seemed unchanged, except a slight improvement, as some thought. Tuesday night he was quite restless the forepart of the night, but got some good, refreshing sleep the latter part. After nine o'clock, Wednesday morning, he sat up on his bed and said he felt perfectly well, and called for his breakfast. While it was being brought to him he walked across the room. He had remarked that he thought he would be able to sit up the most of the day; but a fainting spell came on him presently. He had been having these spells since Monday, Jan. 5, whenever he excited himself. He rallied, but the spell quickly returned. He evidently saw his departure was at hand, as did his family. His sufferings were intense, but of short duration. The last words he uttered were, "My God, help us in this hour!" He died before anyone could get to him except the family. He will be buried from the Methodist Church in this city tomorrow at eleven o'clock.

Yours truly,

W. B. LEWIS.

Vicksburg, Miss., Jan. 15, 1891.

The following account of the funeral services we clip from the *Commercial-Herald*, of Jan. 17:

A very large congregation assembled yesterday morning at the Crawford Street M. E. Church to render the last tributes of honor and affection to the remains of Rev. C. K. Marshall. Every pew was filled and many stood throughout the entire service. The pulpit and vicinity were occupied by the assembled clergy, Rev. Dr. H. Sansom, rector of Christ Church, and for many years a contemporary of Dr. Marshall; Rev. Dr. R. J. Jones, for the past four years in charge of the church at this place, but now pastor of the Methodist Church in Yazoo City, a warm personal friend of the deceased; Rev. W. B. Lewis, Dr. Jones' immediate successor here; Rev. F. M. Keen, pastor of the South Vicksburg M. E. Church; Rev. J. A. Ellis, presiding elder of this district; Rev. Wm. Lewis, Rev. Mr. Jones, of Port Gibson, and Rev. J. E. Jones, pastor of the Presbyterian Church. Several other clergymen were in the congregation. Bishop Galloway was expected, but he was attending a meeting of the Bishops in Nashville, Tenn., and his absence was unavoidable.

A long procession of carriages followed the funeral car to the church, the bells of nearly all the churches being tolled at the time and also after the services. The latter opened with the grand old hymn, "Jesus, Lover of My Soul," sung by a full choir, in which many of the congregation joined. Rev. Mr. Lewis and Rev. Dr. Jones read the funeral service. Dr. Jones then delivered an address on the life and labors of the deceased that was one of the noblest and chastest tributes ever paid the memory of a Christian minister. It was brief, yet complete; not eulogistic as such efforts generally are, yet paying due honor to the self-sacrifice and the magnificent ability of his departed friend, whose personal exertions as pastor and friend were eloquently depicted. Dr. Jones spoke extemporaneously, prompted only by his recognition of the mental and moral greatness of the departed. It is matter for regret that his remarks can not be presented in their complete perfection.

Rev. Mr. Ellis also made a short, but feeling address, and Rev. W. B. Lewis spoke of Dr. Marshall's services as a minister. He also delivered the closing prayer. Another beautiful hymn by the choir, "How Firm a Foundation," concluded the services. The choir was composed of volunteers from the ranks of the city's most gifted vocalists, Mrs. Jeff. Gray, Mrs. R. M. Bradford, Miss Sallie Cowan and Messrs. W. J. Rea and Thos. Searles. Miss Florence Bowmar was the organist.

The melancholy procession to the city of the dead was then formed. Many accompanied it and saw the honored remains laid to rest beneath the shadows of the hills which surrounded the city he loved so well.

Col. and Mrs. John H. Woolfolk and daughter, Miss Sara, were in attendance from their home in Lexington, Ky., and nearly every family of prominence in the city and all classes, without reference to denomination, were represented at the ceremonies.

The Barcroft Tablet.

At the last session of our Conference (North Mississippi), Bros. T. J. Newell, J. W. Honnoll and myself were appointed *as* a committee to secure means and place a tablet in the Holly Springs Church *in memoriam* of our dear Bro. John Barcroft. This the Conference gladly, unanimously ordered. In an hour, or little more, before the appointments were read it was placed upon me to collect the money. Before we left Grenada I received one dollar and fifty cents. Now, let me ask all the good friends of our pure, beloved Bro. Barcroft (twenty years our Conference secretary) to remit to me *right away* a small amount to put a *neat* tablet in the church where his family worship, and near which his body was laid.

J. M. WYATT.

Como, Miss.

This, from Archdeacon Farrar, is intended for every reader:

A life spent in brushing clothes, and washing crockery, and sweeping floors—a life which the proud of the earth would have treated as the dust under their feet; a life spent at the clerk's desk; a life spent in the narrow shop; a life spent in the laborer's hut, may yet be a life so ennobled by God's loving mercy that for the sake of it a king might gladly yield his crown.

To the Mississippi Conference Brotherhood.

One of our members, Rev. J. D. Hayes, fell on sleep, Monday morning, December 29, 1890. In addition to the notice served on you by our secretary, Rev. B. F. Jones, it becomes my duty, as president of the Brotherhood, to give this additional notice, and to urge you to pay promptly Assessment No. 13, which is now due. Remit your mortuary fee to Rev. I. W. Cooper, Hazlehurst, Miss. It is now in order to swell the list of our honorary members. Let each beneficiary member secure, at least, one honorary member, and send his fee along with his own, and his name to the secretary, Rev. B. F. Jones, Port Gibson, for enrollment. Fraternally,

W. B. LEWIS.

Notes.

Mr. Spurgeon says: "Many men owe the grandeur of their lives to their tremendous difficulties."

The quickest way to become miserable is to think about yourself, brood over your supposed mishaps, magnify your misfortunes, minify your blessings and look upon everybody as opposed to you. This is a recipe that has been tried and proved.

Our church is to have a memorial column in a building the Wesleyans are to erect this year in London to the memory of John Wesley. Five brethren of the North Carolina Conferences contributed $100 each for this purpose, and it was forwarded to Rev. D. J. Waller, the secretary of the Wesleyan Conference, by Bishop Keener.

And now another statistician has come and published to the world that the figures prove that dentistry has actually added five years to the average of human life. The philosophy back of the figures is, that old people with false teeth are able to eat nourishing food, and consequently stand the wear and tear better than if they "had to gum it."

The *Pittsburgh Christian Advocate* has this reference to a resolution passed by our Conference:

The Louisiana Conference of the Southern Methodist Church, at its recent session, passed strong anti-Lottery resolutions. If John Wesley knows what is now going on in the world, it must afford him a vast pleasure too see the "people called Methodists" arraying themselves against every great evil which rises to combat the armies of right. The days of the Lottery are few.

The *Evangelical Messenger* has this:

An old Methodist preacher once offered the following prayer in a prayer meeting: "Lord, help us to trust thee with our souls." "Amen" was responded by many voices. "Lord, help us to trust thee with our bodies." "Amen" was responded with as much warmth as ever. "Lord, help us to trust thee with our money," but to this petition the "Amen" was not forthcoming. Ah! very few people have converted pocket-books. The "Amens" are forthcoming until you touch the pocket-book, then, as Shakespeare makes guilty Macbeth say, "Amens stick in the throat."

Speaking of a controversy being waged by a Methodist and Baptist in Georgia, the *Wesleyan* has this wise utterance:

This kind of ecclesiastical prize fighting we very much deplore. Its tendency is to develop the lower and undesirable elements of our Christian life, while it contributes nothing to the higher and nobler manhood. We wish our brethren would arm themselves and go forth to contend against the hosts of sin and Satan instead of this unseemly war upon each other. It is too late in the world's history, and there is too much to be done in the great march of Christianity, to admit of such sad amusements.

The politicians may "poke fun" at the Farmers' Alliance, but some of the Alliance folks are exceedingly sensible. One of the Alliance Congressmen from Kansas has the credit of saying something that the politician might ponder to profit. It is this:

The people of to-day don't want to be governed by the people of yesterday. Washington and Jefferson were great men, because they solved the questions of their times. What we want now is men in office who understand the condition and needs of the people and are ready and able to solve them."

And that is precisely what the church needs, too.

Our Bishops have very wisely changed some things in the routine of an Annual Conference session. There is now manifesting itself a tendency toward another change which we will hail with pleasure, and we believe every preacher of the Conferences will agree to it without a murmur. Bishop Hargrove said at the North Georgia Conference that he "thought it cruel to give the Conference a long lecture before reading the appointments." You are right, Bishop; and if you will persuade your colleagues to leave off that "cruelty" entirely, you will have the thanks of every preacher expecting an appointment.

Personal and Otherwise.

The postoffice of Mrs. J. D. Hayes has been changed from Poplarville, Miss., to Terry, Miss.

Mrs. Amelia T. McTyeire, relict of the late Bishop McTyeire, died at her home in Nashville, Tenn., Jan. 14.

Judge Buckner, of Baton Rouge, has decided the Lottery mandamus case in favor of the Secretary of State.

The Louisiana Conference of the M. E. Church has been in session in this city during the past week; Bishop Newman, presiding.

The word "telephem" has been suggested as a proper designation of a message by telephone. It's meaning, literally, is to "speak afar off."

Bro. F. H. G. Taylor, writing from Lake Providence, says: "Bro. Isbell thus far has made a fine impression on our people. His wife is now down with the grippe. It is almost epidemic here."

Rev. H. M. Dubose has been elected editor of the *California Advocate*. Dr. Walker resigned, Dr. Boswell resigned. We think Bro. Dubose will stick. We are glad he is elected. We wanted him at first.

Dr. Marshall was the first pastor of the Baton Rouge Church, and the brethren there have arranged to hold a memorial service, Jan. 25, at 11 A. M. Prof. Magruder will read a memoir of Dr. Marshall.

Bro. Miller, presiding elder of the Opelousas district, writes: "The year is opening well. We had a good turnout at the district stewards' meeting. They set the ball in motion for a district parsonage."

Rev. E. T. Denson, our transfer from the Mississippi Conference, passed through the city last week with his family *en route* to his work, Thibodeaux and Houma. The brethren at Houma had already secured a house for him.

Rev. W. R. Lambuth, M. D., of our Japan mission, has returned to this country. We trust he will pay our section a visit, as his venerable father did when he was here some years ago, and as Dr. Allen did when he was over.

A private note from Bro. Mellen, presiding elder of the Meridian district, says: "While filling every appointment so far, the interim has been spent at home. *La grippe* has gripped me, and its grip has not yet been shaken off." We trust that our brother's stalwart physique will force *la grippe* to let him alone right quick.

Bro. Senrtock, of the Lower Coast Mission, gave us a call last week. He represents his work as in good condition. He has six regular appointments, and the people turn out very well. He supplements his preaching by the distribution of tracts all around the mission. That is a good way "to clinch" the word.

Pounded.

On the night of the fifteenth instant, the undersigned and his bride of nine years, upon their marriage anniversary, were pounded, and pounded, and pounded, greatly to their delight and profit by the good people of Rayne Memorial Church, young and old, great and small. Not only with the bare fists, but with all descriptions of arms and artillery; from the one-pound swivel to the ten-pound Parrott and twenty-pound siege gun, did they pound us.

"Cannon to the right of us,
Cannon to the left of us,
Volleyed and thundered."

It was as if the corner grocery had risen up in its majesty and projected itself upon our weak defenses of pantry and kitchen and dining-room until the beseiged were forced to cry out in the language of lofty drama, "Hold, enough!" From greenbacks to sugar in half-yearly supply, and sugar-cured hams in profusion, and cakes in the highest style of the confectioner's art, and boxes of lighter confectionery, and baskets of Louisiana oranges, they bombarded us, until we were forced upon a somewhat cursory census to declare that our pockets were full, our pantry was full, and, more than all, our hearts were full.

The preacher, sir, whatever you may think of that sentiment, who has alternately pounded and expounded the Scriptures during a long novitiate, and who has never in his turn been pounded by a suffering constituency, can always count upon the sympathy, not to say the heart-felt compassion, of the undersigned. We think that it may safely be set down as a fact worthy of axiomatic regard that the person in this calling of life who objects to "poundings," and the inferior humorists who indulge weak witticisms at the expense of the custom, have themselves never been pounded.

To our dear friends who made this determined assault upon us in such numbers and enthusiasm, and who, while hitting us hard, were as genial as May weather, not to say as hilarious as Minnehaha, or the romping waters for which she was nick-named, we owe an obligation for which we feel the historic "pound of flesh" would be a poor return. J. M. BEARD.

Postal Card Reports.

—Rev. J. C. Ellis, writing from Byram, Miss., says: "To-day is beautiful; quite cold last night. Had several rainy days. *La grippe* is very common. Some pneumonia; many having colds. I was called last Sabbath to attend the burial services of Maj. A. J. Bracy and son (W. M.), who died in Terry, Friday, Jan. 9. At the same place, Terry, Bro. Hayes passed away to his home a few days ago. Pray for us."

—Mrs. Emma Foster writes us from Opelousas, La.: "In the ADVOCATE, of Jan. 8, Dr. J. E. Edwards writes against reading the appointments at night. What he says is good; but I hope when *he* is made *Bishop*, he will not read the appointments on the *Sabbath day*. How much better it would be to devote the whole of the Sabbath to the salvation of souls, and then *Monday morning* give the preachers their commissions for another year of toil for the Master."

—Rev. S. J. Davies writes from Campo Bello, La.: "The year begins very auspiciously for church and preacher on the Red River circuit. When the weather has permitted good congregations have greeted the pastor. Our people are suffering very severely from the prevailing epidemic. In fact, it has practically stopped all church work for a season. We are not discouraged, however, in the least. The ADVOCATE's claim will receive merited attention. In public and in private circles this white-winged messenger of peace and wisdom will be heralded. The pastor's wants are supplied by a kind-hearted, generous people. The sky is clear up this way."

—Rev. E. F. Edgar writes: "We arrived at Camden (our *new* charge) on Jan. 1. Were cordially received at the parsonage by two consecrated young ladies (Misses Mattie Tucker and Maud Maxwell). Good fires and an excellent dinner were among the many blessings of which we were made recipient. We are much pleased with our field of labor; but the general aspect is very gloomy just now, on account of sickness and death being so prevalent. We buried Bro. T. G. Wilder, yesterday. He was one of our leading stewards, as well as a most liberal and useful man. Nearly every family has more or less sickness. We hope in God. Pray for us."

—Rev. R. C. Morehead reports from Sunnyside station: "I am at my post. Preached my first sermon at night of the first Sunday to a bright, attentive little crowd. I find here a hospitable, generous, educated, wealthy folk. Hope I shall in some way compensate them for the many kindnesses and courtesies which I have already and shall continue to receive. My predecessor, Rev. W. S. Shipman, was beloved by all, and we shall follow him in our prayers to his new charge. Pontotoc was my last work, and a more clever, intelligent and refined people are not to be found. When the time came to take leave of them I felt a little sad; but it is true of us, "We have other brethren." Rev. W. D. Bass, a good man and a strong preacher, is my successor. We expect a good year."

—Rev. P. H. Howse writes from State Line circuit, Mississippi Conference: "I reached my new work on the first instant. My family came in the advance about two or three days. We all found a home at Bro. Jesse Byrd's, where we fared sumptuously until our freight came, which was the seventh instant; then we moved to a house which the brethren had rented and partly furnished. This is a new work, and we have no parsonage; but we expect to buy or build during the year. We have a big-hearted people here, and the preacher feels safe in their hands. We held our quarterly meeting here last Saturday and Sunday. Bro. T. L. Mellen was with us. He preached for us twice; Saturday at eleven A. M., and Sunday at eleven A. M. He was quite unwell, but preached with power and demonstration of the Spirit. He preached Sunday from St. Luke ix, 25, and made a grand exhibition of it. Pray for our success on this new work.

'Let the tidings fly to every land beyond the sea,
Till all the nations find the salvation of Calvary.'

God bless the ADVOCATE and editor!"

Church Organs.

The following letter was received without any solicitation whatever, and explains itself:

FARRAND & VOTEY, Detroit, Mich.

JOHNSTOWN, PA., Jan. 5, 1891.

Farrand & Votey Organ Co.

GENTLEMEN.—After nearly a year of trial of the magnificent organ you erected in our Church, I feel constrained to write to express my unqualified satisfaction with it in every respect. It is not only the finest-looking organ I have ever seen, being a grand ornament to the Church edifice, but the sweetest-toned instrument of the kind I have ever listened to. While it is fully as large as it ought to be, and fills the large audience-room with tones full of majesty, there is not a harsh or rough-sounding pipe in it. On the contrary, it is so soft and truly musical, that to listen to it is an unfailing joy. All our people concur in the above. Yours truly,

H. L. CHAPMAN,
Pastor of Methodist Episcopal Church.

P. S.—Give my regards to Mr. Wood, whose gentlemanly and genial manners, while engaged in erecting the organ, gave us all great pleasure.

Yours, etc.,
H. L. CHAPMAN.

SPECIAL PRIZE OFFER.

$50 will be paid to the preacher in charge in the patronizing Conferences who brings in the largest number of new subscribers in 1891.

$30 will be paid to the preacher in charge who brings in the second largest list of new subscribers in 1891.

$20 will be paid to the preacher in charge who brings in the third largest list of new subscribers in 1891.

J. G. GRANT, PUBLISHER.

Louisiana Conference Apportionments for 1891.

	Conf. Claimants.	Bishops.	Education.	Foreign Miss'ns.	Domestic Miss'ns.	Ecu'l Council.	Church Extension.
New Orleans District	$1,200	$ 320	$ 320	$2,350	$ 500	$ 62	$ 393 75
Shreveport District	900	245	245	1,350	350	35	343 75
Arcadia District	850	225	225	1,350	360	35	318 75
Delhi District	630	170	170	1,250	315	25	322 50
Opelousas District	526	135	135	1,100	315	23	283 75
Alexandria District	420	115	115	600	150	20	212 50
Total	$4,500	$1,200	$1,200	$8,000	$2,000	$200	$2,100 00

Mississippi Conference Assessments for 1891.

	Conference Fund.	Bishops.	Church Extension.	Foreign Miss'ns.	Domestic Miss'ns.	Ecu'l Conf.
Jackson District	$700	$270	$175	$1,450	$650	$35
Vicksburg District	700	270	175	1,450	650	35
Brookhaven District	700	270	175	1,300	500	35
Meridian District	700	270	175	1,450	650	35
Seashore District	425	160	350	1,200	550	22
Woodville District	425	160	350	1,200	500	22
Brandon District	375	150	240	1,000	400	16

For Ministerial Education—$1,000 for Centenary and $1,000 for Millsaps, to be assessed by the presiding elders upon the basis of the assessments for the Bishops.

C. G. ANDREWS, Sec.

Notices.

The district stewards of the Woodville district, Mississippi Conference, will please meet in the Methodist Church at Slaughter, La., at two P. M., Jan. 30, 1891. C. MCDONALD.

The District Parsonage Committee of Woodville district will please meet at the house occupied by me in Jackson, La., Jan. 29, 1891.

C. MCDONALD.

The district stewards of Vicksburg district, Mississippi Conference, will meet Wednesday, Jan. 28, at half-past ten A. M., in the basement of Crawford Street Church, Vicksburg, Miss.

JOHN A. ELLIS, P. E.

To the Members of the Mississippi Conference Brotherhood—

DEAR BRETHREN: Bro. J. D. Hayes is dead. Assessment No. 13 is now due, and must be paid within sixty days. Remit to Rev. I. W. Cooper at Hazlehurst, Miss., by postoffice money order or registered letter.

B. F. JONES, Sec.

P. S.—Members of the Brotherhood will please send me their postoffice address immediately, and oblige

B. F. J.

Port Gibson, Miss., Jan. 16, 1891.

[Bro. Jones writes that this notice was sent two weeks ago, but the above is the only one that ever reached this office.—EDITOR.]

Carnival Visitors.

A party of ten or twelve can be pleasantly accommodated in a private family in a desirable part of the city. Location easily reached by the five lines of horse cars passing the residence. Apply to Mrs. M. E. Crocker, No. 234 Howard avenue.

The First League.

The Felicity Street Epworth League, organized on Sunday, Jan. 11, 1891, on yesterday elected by ballot the following competent corps of officers: George S. Brown, president; George Parker, first vice-president; Miss Lydia Klocke, second vice-president; Frank L. Billington, third vice-president; Miss Lilla Kennedy, secretary, and Miss Fannie Randolph, treasurer.

The League has a large membership, and will, doubtless, do good work for the Master.

JOHN T. SAWYER, Pastor.

Jan. 18, 1891.

Every factory and workshop in the land should keep on hand Salvation Oil. 25 cents.

Notice as to Changes.

Subscribers whose postoffice is changed will confer a favor if they will advise the business manager as to where their paper is *changed from*, as well as to their postoffice *changed to*, as early as possible, in order that our mail lists for 1891 may be correct.

Slush, dirt, wet feet; rheumatism and colds follow. Use Johnson's Anodyne Liniment freely.

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

Opelousas District Conference.

A CHANGE OF PLACE.

At the meeting of the district stewards of this district on Jan. 16, for reasons satisfactory to them, it was decided to change the *place* of holding our District Conference *from Lafayette* to *Lake Charles*. "Take due notice thereof, and govern yourselves accordingly." Our District Conference will convene at *Lake Charles*, March 19, and continue till March 22, with Bishop A. G. Haygood, presiding.

JNO. A. MILLER, P. E.

Lafayette, La., Jan. 19, 1891.

Business Notices.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

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ROBERTS & CO., Proprietors.

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Orders promptly attended to.

Plantation Cabins a Specialty.

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THE TRUE MANETTIA VINE

Here shown is the most magnificent flowering vine in cultivation, either for the house or garden, for it is loaded with bloom every day in the year. In the house it can be trained all around a window, and will hang a solid wreath of bloom both summer and winter. In the garden, its charming beauty surpasses everything. Flowers, intense scarlet, tipped with yellow, the most brilliant and striking combination, and borne by the thousand, each flower keeping perfect over a month before fading. It is of the easiest culture, and sure to thrive for any one with ordinary care. It can be trained on a trellis strings, or used for drooping from hanging baskets. In any way a perfect mass of the most lovely flowers and foliage from the root to the tips of the branches. Its great beauty and novelty attract every eye. Supply limited, and this offer will not appear again. Order at once, and if you are not ready for the plants now we will send them later; just when you say. PRICE of strong plants, of the true variety, **ALREADY BUDDED OR BLOOMING**, by mail, post-paid, guaranteed to arrive in good order, **50 cents** each, two for 50 cents, five for **$1. To every order we will add another elegant novelty free.**

THE GREAT SPIDER LILY. An elegant large bulb of the Amaryllis family which commences to bloom soon after it is potted, sending up great spikes of lovely, large pure white blossoms of exquisite fragrance and unsurpassed beauty. It is one of the oldest, sweetest, and loveliest flowers grown. Large bulbs which will soon bloom, **25 cents each**, three for **50 cents**, post-paid, or **for 50 cents we will send Manettia Vine, Spider Lily, a Superb Seed Novelty and Catalogue.**

SEEDS, BULBS, PLANTS, Extra Choice, by Mail Post-paid.

12 Extra choice mixed Gladiolus, flowering bulbs, 25c. | 5 Grand Lilies, 5 sorts, including Auratum, 50c.
6 New Double Pearl Tuberoses " " 25c. | 5 " Cacti, different sorts named, 50c.
5 Rare Chrysanthemums, 5 sorts named, 50c. | 20 Bulbs and 10 pkts. Flower Seeds, all different, 50c.

SPECIAL OFFER. The above liberal offers are made to introduce our superior goods. We will send, post-paid, everything offered for only **$2.50**: Manettia, Spider Lily, Gladiolus, Tuberoses, Chrysanthemums, Lilies, Cacti, Bulbs, Seeds, etc.

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JOHN LEWIS CHILDS, Floral Park, Queens Co., N. Y.

DONALD KENNEDY

Of Roxbury, Mass., says

I have kept a **Scrap Book** for a good many years of letters received from patients; some are long, too long to publish; some are short, short and good. Rainy days I sit down and read them, and have learned a good deal about the human body from some poor, sickly woman or overstrained man. Here is one of them. I call it a good letter:

TRENTON, TEXAS, Sept. 28, 1886.

"To Kennedy of the Medical Discovery, Roxbury, Mass. I am so proud of my recovery as to express my feelings in thanks to you. The **RHEUMATISM** has made me four-legged for six years. At last I have traded off two of them to Bell—Druggist—for four bottles of Kennedy's Discovery. I am yours, gratefully and unsolicited. J. B. IVY."

SHORTHAND

—AND—

TYPE-WRITING TAUGHT.

Lady teacher in either branch when desired. All kinds of Shorthand or Type-writing Work Solicited.

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PHONETIC SHORTHAND and TYPE-WRITING INSTITUTE,
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Instruction by mail.

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for patrons in the country.

She, having had considerable experience in this line, guarantees satisfaction.

She refers to Rev. B. Carradine, J. G. Grant, B. Fellman, Julius Hart, D. H. Holmes, and S. Kuhn & Son.

WANTED!

I want a reliable Methodist in every parish in the State to introduce that Elegant and Instructive Chart,

"The Tree of Methodism."

Write at once for terms, and give me the name of your pastor as a reference.

F. D. VAN VALKENBURGH,
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A pamphlet of information and abstract of the laws, showing How to Obtain Patents, Caveats, Trade Marks, Copyrights, *sent free.* Address MUNN & CO.
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Mention this paper.

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New Books every week. Catalogue, 132 pages, free; *not sold* by Dealers; *prices too low*; buy of the Publisher, JOHN B. ALDEN, 393 Pearl St., New York.

We believe we have a thorough knowledge of all the ins and outs of newspaper advertising, gained in an experience of twenty-five years of successful business; we have the best equipped office, by far the most comprehensive as well as the most convenient system of

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Newspaper Advertising Bureau,

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placing contracts and verifying their fulfillment and unrivaled facilities in all departments for careful and intelligent service. We offer our services to all who contemplate spending $1 or $10,000 in newspaper advertising and who wish to get the most and best advertising for the money.

TENNESSEE BAKE PAN

Unexcelled for baking meats, fowls, fish, game, bread, cakes, puddings, etc. Self-basting. No Parboiling. No Burning. No Scorching. Retains juices, flavors and nutriment. Saves time, fuel and trouble. AGENTS WANTED. LIBERAL TERMS. Address C. A. TIPTON, Jr., Prop'r, Loudon, Tenn.

Dyspepsia is the bane of the present generation. It is for its cure and its attendants, Sick Headache, Constipation and Piles, that

Tutt's Pills

have become so famous. They act speedily and gently on the digestive organs, giving them tone and vigor to assimilate food. No griping or nausea.

Sold Everywhere.

Office, 39 & 41 Park Place, N. Y.

CUT THIS OUT

And hand it to your Choir Leader, because it is

WORTH 50 CENTS

toward the Subscription price ($1.50) of

THE MUSICAL VISITOR,

A Monthly Magazine whose music pages are devoted to

CHOIR ANTHEMS AND ORGAN MUSIC.

The Literary portion of the Musical Visitor deals with all the live musical topics of the day, and has essays, criticisms, etc., of special interest to Choirs and Choir Leaders.

If THIS ADVERTISEMENT IS SENT TO US, WITH ONE DOLLAR, WE WILL SEND THE MUSICAL VISITOR TO ANY ADDRESS FOR ONE YEAR. Write for terms to clubs of five or more. Sample copies of the "Musical Visitor," 10 cents each.

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Will fill an order for any book at its publisher's price. The profits of this House belong to the Church, and are disbursed to the Annual Conferences for distribution to their "Conference claimants"—superannuated preachers and the widows and orphans of their deceased brethren. Every order sent the House is an indirect contribution to this important aid fund. Methodists ought to keep this in mind.

BARBEE & SMITH,

AGENTS.

Books by Subscription!

I want a few ladies or gentlemen to sell the well-known "Child's Bible," a consecutive arrangement of the Holy Scriptures, in the words of the Authorized Version. Also for a new book by Mrs. G. E. Morton, "Talks to Children about Jesus." Good wages can be made with either book.

I will take pleasure in forwarding subscriptions to the "Ladies' Home Journal" of Philadelphia, $1 a year; or will deliver it to your address for ten cents per month. The "Quiver," a monthly magazine for Sunday reading, is $1 50 a year, or delivered at fifteen cents per month.

Address

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Religious Book Depository,

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BECAUSE THEY ARE

THE BEST.

D. M. FERRY & Co's Illustrated, Descriptive and Priced

SEED ANNUAL

For 1891 will be mailed FREE to all applicants, and to last season's customers. It is better than ever. Every person using *Garden, Flower or Field Seeds*, should send for it. Address

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DETROIT, MICH.
Largest Seedsmen in the world

WOVEN WIRE FENCE!

40c to $1.00 per Rod.

Incredibly new. Made of steel wire, galvanized. Best and cheapest fence and gates made. Send for illustrated circulars and prices free. Address

DE KALB FENCE CO., Ridgeville, Ind.

SKIN DISEASES Tetter, Eczema, Chapped Skin, Burns, Piles, Chilblains and all skin troubles cured by GREVE'S OINTMENT. 50c. Druggists. HISCOX & CO., N.Y.

ARE YOU CONSUMPTIVE

Use PARKER'S GINGER TONIC without delay. A rare medicinal compound that cures when all else fails. Has cured the worst cases of Cough, Weak Lungs, Asthma, Indigestion, Inward Pains, Exhaustion. Invaluable for Rheumatism, Female Weakness, and all pains and disorders of the stomach and bowels. 50c. & $1 at Druggists.

HINDERCORNS. The only sure cure for Corns. Stops all pain. 15c. at Druggists. HISCOX & Co., N.Y.

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A new, simple, pleasant and permanent cure for Catarrh in the head, throat and lungs; Colds, etc. No dosing with drugs. No snuff, douche, salve, etc. Wonderful cures made. A FREE SAMPLE by mail. Dr. J. W. BLOSSER & Co., Dalton, Ga.

HAVE YOU GOT PILES

$100. FOR AN INCURABLE CASE.

Itching Piles are known by moisture like perspiration, causing intense itching when warm. This form as well as Blind, Bleeding and Protruding, yield at once to

DR. BO-SAN-KO'S PILE REMEDY

which acts directly on parts affected, absorbs tumors, allays itching and effects a permanent cure. 50c Druggists or mail. Circulars free. Bosanko Co. Piqua, O.

BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.

VANDUZEN & TIFT, Cincinnati, O.

ASTHMA DR. TAFT'S ASTHMALENE **CURED** never fails; send us your address, we will mail trial BOTTLE **FREE**

DR. TAFT BROS. M. CO., ROCHESTER, N.Y.

Our Young People.

BABY'S FIRST PRAYER.

Little fat fingers crossed meekly,
Mimicking patient mama;
Gracie looks up to our Father;
Charmingly lisping "Tah, lah."

This is the whole of her worship;
Yet He who promised to hear
Wee little lambs on his bosom
Listens to baby's first prayer.

Sweet little picture of heaven!
Well did the Good Master say,
"They must be like little children
Who would My Father obey."

Baby knows nothing of doubting,
Dark unbelief and despair;
All these she leaves to grown people,
Baby knows only her prayer.

So let it be, gracious Father,
All through her life's blessed day;
When clouds and darkness oppress her,
Teach her, great Teacher, to pray.

Tenderly lead and protect her,
Draw her with fatherly love,
Make her both perfect and holy,
Fit for the mansions above.

—*Picture World.*

A Bright Boy and What He Accomplished by Reading.

BY CHARLES DUDLEY WARNER.

I knew a boy, a scrap of a lad, who almost needed a high chair to bring him up to the general level of the dining table, who liked to read the encyclopedia. He was always hunting round in the big books of encyclopedia—books about his own size—for what he wanted to know. He dug in it as another boy would dig in the woods for sassafras root. It appeared that he was interested in natural history and natural phenomena. He asked questions of these books, exactly as he would ask a living authority, and kept at it till he got answers. He knew how to read. Soon that boy was an authority on earthquakes. He liked to have the conversation at table turn on earthquakes, for then he seemed to be the tallest person at the table. I suppose there was no earthquake anywhere of any importance but that he could tell where it occurred and what damage it did, how many houses it buried, and how many people it killed, and what shape it left the country it had shaken. From that he went on to try to discover what caused these disturbances, and this led him into other investigations, and at last into the study of electricity, practical as well as theoretical. He examined machines and invented machines, and kept on reading, and presently he was an expert in electricity. He knew how to put in wires, and signals, and bells, and to do a number of practical and useful things, and almost before he was able to enter the high school, he had a great deal of work to do in the city, and three or four men under him. These men with him had not read as much about electricity as he had.—*St. Nicholas.*

What Boys Should Learn.

Among other things that a boy should learn, an exchange classes the following, to wit:

Not to tease boys or girls smaller than themselves.

Not to take the easiest chair in the room, put it in the pleasantest place, and forget to offer it to the mother when she comes in to sit down.

To treat the mother as politely as if she was a strange lady who did not spend her life in their service.

To be as kind and helpful to their sisters as they expect their sisters to be to them.

The most reliable family medicine for coughs and colds is Dr. Bull's Cough Syrup.

THE DIFFERENCE BETWEEN BOYS AND MEN.—There is a difference between boys and men, but it is a difference of self-knowledge chiefly. A boy wants to do everything because he does not know he can not; a man wants to do something because he knows he can not do everything; a boy always fails, and a man sometimes succeeds because the man knows and the boy does not know. A man is better than a boy because he knows better; he has learned by experience that what is harm to others is a greater harm to himself, and he would rather not do it. But a boy hardly knows what harm is, and does it mostly without realizing that it hurts. He can not invent anything, he can only imitate; and it is easier to imitate evil than good. You can imitate war, but how are you going to imitate peace? So a boy passes his leisure in contriving mischief. If you get another fellow to walk into a wasp's camp, you can see him jump and hear him howl, but if you do not, then nothing at all happens. If you set a dog to chase a cat up a tree, then something has been done; but if you do not set the dog on the cat, then the cat just lies in the sun and sleeps, and you lose your time. If a boy could find out some way of doing good, so that he could be active in it, very likely he would want to do good now and then; but as he can not, he very seldom wants to do good. —W. D. Howells, in *Harper's Young People.*

MR. EDITOR: As I am compelled to stay in the house with the measles, I thought I would interest myself by writing to your valuable paper. I enjoy reading the young people's letters very much. As I am particularly fond of history, I also enjoy the letters of Dr. Carradine's description of the Holy Land. Conference has sent back to us our same preacher we had last year, Bro. Huntley. We all like him very much. We have a very fine Sunday-school, and the superintendent is President Fitzhugh, of Whitworth College. We all love and appreciate him very much. The District Conference has located the district parsonage here, and the presiding elder and his family have arrived. Don't you think Brookhaven is blessed in regard to religious people? Bro. Watkins came here to move his library, which is said to be as large as any preacher's in the State. I have two brothers and one sister younger than myself. Being as this is my first letter, I hope it will escape the waste-basket. I will close by asking a question: "Who was Joseph's mother?" I remain,

Your unknown friend,
MEREDITH WOOD.

Brookhaven, Miss., Jan. 10, 1891.

[This is the sort of letter we like to receive. We hope Meredith will keep a watch-out for some more news to send us.—EDITOR.]

MR. EDITOR: I have been reading the children's letters in the ADVOCATE for some time, and wish to write a short letter also. I have one sister and no buddie. I was born at Bastrop, La. Sister Jimmie was born in Franklin parish, La. I am nine years old, and sister is eleven years old, and we go to Sunday-school every Sunday. My teacher's name is Bro. McDaniel, and Sister Morris is sister's teacher, and we love them so much. Papa is our pastor, and we love him, of course; and had you seen the pounding our people gave us after papa was returned to Rockwall, you would have thought they were glad he was sent back to preach for them again. Now, Mr. Editor, if you will be so kind as to publish this letter, which is my first, I will tell the children of the ADVOCATE in my next letter what a grand country I think Texas is.

MARVIN MCREE.

Rockwall, Texas.

MR. EDITOR: I am a very young boy, and don't know much about such work as this; but I will tell you as much as I do know. We have a very nice country where I live, and very warm. We have had no snow yet, but lots of rain. I have a horse, and love to ride, and also a dog, and he is very playful. He will run the turkeys out of the house, and I think he will be able to go after my horse very soon. I am going to school every day. I am in the sixth reader and Robinson's Advanced Arithmetic. I will close with the question: "How many words in the Bible?"

Your unknown friend,
PAUL HARRIS.

Kelley, Miss.

Wolff's ACME Blacking

IS WATERPROOF
A HANDSOME POLISH.
A LEATHER PRESERVER:
NO BRUSHING REQUIRED.
Shoes can be washed daily.
Used by men, women and children.

Wait darling, your coach isn't dry yet. I have just painted it with

PIK-RON

TRADE MARK

AGAINST THAT ONE CAN SEE THROUGH. TRY IT.

Looks like a new coach, don't it baby?

Sold Everywhere.

WOLFF & RANDOLPH, Philadelphia.

PIK-RON makes a plain white wood any imitation you wish to obtain.

Household.

How to Make a Good Wife Unhappy.

See your wife as seldom as possible. If she is warm-hearted and cheerful in temper, or if, after a day's or a week's absence, she meets you with a smiling face and in an affectionate manner, be sure to look coldly upon her, and answer her with monosyllables. If she forces back her tears, and is resolved to look cheerful, sit down and gape in her presence, till she is fully convinced of your indifference. Never think you have anything to do to make her happy, but that her happiness is to flow from gratifying your caprices; and when she has done all a woman can do, be sure you do not appear gratified. Never take an interest in any of her pursuits; and if she asks your advice, make her feel that she is troublesome and impertinent. If she attempts to rally you good-humoredly on any of your peculiarities, never join in the laugh, but frown her into silence. If she has faults (which, without doubt, she will have, and perhaps may be ignorant of), never attempt with kindness to correct them, but continually obtrude upon her ears: "What a good wife Mr. Smith has!" "How happy Mr. Smith is with his wife!" "Any man would be happy with such a wife!" In company, never seem to know you have a wife; treat all her remarks with indifference, and be very affable and complaisant to every other lady. If you follow these directions, you may be certain of an *obedient* and *heart-broken* wife. —New York *Ledger.*

THE COMING GIRL.—The coming girl will cook her own food, will earn her own living, and will not die an old maid. The coming girl will not wear the Grecian bend, dance the german, ignore all possibilities of knowing how to work, will not endeavor to break the hearts of unsophisticated young men, will spell correctly, understand English before she affects French, will preside with equal grace at the piano or wash-tub, will spin more yarn for the house than for the street, and will not despise her plainly clad mother, her poor relations or the band of an honest worker.

The coming girl will walk five miles a day if need be, to keep her cheeks aglow; will mind her health, her physical development, and her mother; will adopt a costume both sensible and conducive to health; will not confound hypocrisy with politeness; will not place trying to please above frankness.

The coming girl will not look to Paris, but to reason, for her fashions; will not aim to follow a foolish fashion because milliners and dressmakers decree it; will not torture her body, shrivel her soul with puerilities, or ruin it with wine and pleasure. In short, the coming girl will seek to glorify her Maker and to enjoy mentally his works. Duty will be her aim, and life a living reality.—*Exchange.*

GOOD MANNERS AT HOME.—The presence of good manners is nowhere more needed or more effective than in the household, and perhaps nowhere more rare. Whenever familiarity exists, there is a tendency to loosen the check upon selfish conduct which the presence of strangers involuntarily produces. Many persons who are kind and courteous in company, are rude and careless with those whom they love best. Emerson says, "Good manners are made up of petty sacrifices," and certainly nothing can more thoroughly secure the harmony and peace of the family circle than the habit of making small sacrifices, one for another. Children thus learn good manners in the best and most natural way, and habits thus acquired will never leave them. Courtesy and kindness will never lose their power or their charm, while all spurious imitations of them are to be despised.—*The Republic.*

The advertisement, to become an efficient drummer up of new business, must be characterized by the freshness and impressiveness of a personal interview.—Nashville *Banner.*

We the undersigned, do testify that we have used Dr Davis' Compound Syrup of Wild Cherry and Tar for years, for all throat and lung troubles, with the greatest benefit. For coughs and colds it never fails. When taken according to directions, it cures our children of croup and whooping-cough, and for serious lung troubles it always gives relief.

NEW ORLEANS, March 1, 1889.

C. A. Pfeffer, 201 Miro street; Emile A. Martin, 186 Johnson street; John Capdeville, Jr., 320 St. Philip street; L. Y. Petit, Bayou St. John; William Noonan, Carrollton; A. M. Ruh, 205 Miro street. One dollar bottles hold two and a half times as much as a 50c. bottle.

Scientific.

Desirable Timber Trees.

BY DAVID Z. EVANS, JR., PENNSYLVANIA.

One of the most valuable native trees is the White Ash. The wood of this tree is always in good demand for oars, tool handles, etc., on account of its lightness, elasticity and strength, while its beautiful grain commends it for interior finish. It is a rapid grower on moist soils, and succeeds even on poor soils. A growth of ash has been known to realize for the planter a clear profit of $600 to $700 per acre, on tracts of ten to twenty acres from trees only twelve years old. As this would amount to more than fifty dollars per acre per year, aside from other considerations, the profit is a good one. Surely the rocky, hilly, and otherwise unprofitable lands in our older States could be, in this way, turned to a very profitable account. The only drawback would be having to wait for twelve or fifteen years for first returns. But they would then come with compound interest. The trees may be readily produced from seed, although the young trees of this, and all other kinds, needed for timber culture, may be obtained from most of our larger nurserymen at very reasonable prices in large quantities.

The Catalpa is a soft and fine-grained timber. It is very popular on account of taking a beautiful polish. It is one of the most durable kinds of timber. It is a rapid, vigorous grower, with rather straggling habit when alone, but straight and upright when grown in groves or close plantations. Cabinet makers are learning its desirability for their work, and are using it to a considerable extent. Of the different species, the *Catalpa speciosa* is the hardiest and best adapted to the North, producing large, white flowers, which give great beauty during the time of bloom.

The Willow is considerably planted, and can be grown profitably in situations too moist for the successful growth of other timber. It will, however, grow on poor or hilly spots. Its growth in such places may not be quite so rapid, yet it equals most other trees in similar situations. Its wood is used for furniture, for ox bows, for handles, and many other uses (especially basketmaking) where strength, lightness, and toughness are desirable; its closeness and evenness of grain admits of a handsome polish. Its bark is in demand for tanning, and the charcoal from its wood is used in the manufacture of gunpowder.

The European Larch has been but little grown in this country, being a native of the Alps, the Tyrol, and other European mountainous regions. In point of extreme hardiness, there is nothing to be desired, while it is a very rapid growing tree in land which is thoroughly drained, as are hilly and mountainous districts.

It is scarcely necessary to write at length of the profits to be gained in planting the American Sweet Chestnut and Black Walnut; both trees, besides producing valuable and salable timber, will produce, in a few years, crops of nuts which will, alone, pay a good percentage of profit annually, while the trees, for the timber, will be constantly increasing in bulk and value.

Among the several other kinds of trees which may be grown for timber, are the White Oak, Sugar Maple, White Pine, Elm, Butternut, Hickory, Cottonwood, Birch, Poplar, Box Elder, and the Soft Maple, all of which have their special uses. It need not be feared that timber culture will be overdone, for the distinctive American desire to get rich rapidly will prevent it for a long time to come. It involves the waiting (except in the case of nut-bearing trees) of from twelve to twenty years for returns. It would be well for young men, especially, to carefully look into this important matter; for in the new and almost treeless States of the "Great Plains" regions there is necessity for the cultivation of the more valuable timber trees. Though the first returns are slow, they are sure and very generous when they do come.—*Agriculturist.*

"Tried and true" is the verdict of people who take Hood's Sarsaparilla. The good effects of this medicine are soon felt in nerve strength restored, that tired feeling driven off, a good appetite created, headache and dyspepsia relieved, scrofula cured.

PARSONS PURGATIVE PILLS

Make New, Rich Blood!

These pills were a wonderful discovery. No others like them in the world. Will positively cure or relieve all manner of disease. The information around each box is worth ten times the cost of a box of pills. Find out about them, and you will always be thankful. One PILL A DOSE. Illustrated pamphlet free. Sold everywhere, or sent by mail for 25 cts. in stamps. Dr. I. S. JOHNSON & Co., 22 CUSTOM HOUSE ST., BOSTON, MASS.

The Best, Swiftest and Lightest-Running Sewing Machine in the World is the

SINGER.

Especially Adapted for Family Use. In Elegant, Convenient and Artistic Cabinet Work, with our New (patented) Stand, and all Modern Improvements.

THE ONLY PERFECT ATTACHMENTS

More Popular Than Ever,
They Defy Competition.

Sold on the Most Liberal and Easy Terms. Full Instructions Given and Satisfaction Guaranteed.

Send for Illustrated Price List.

Needles for all kinds of Sewing Machines, 15, 20 and 25 cents per dozen; postage extra. Parts and Attachments for the Singer.

The Singer Manufacturing Company,

CENTRAL OFFICE:

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Branch offices at Birmingham, Mobile and Montgomery, Ala.; Memphis and Nashville, Tenn.; Vicksburg, Miss.; Dallas, Galveston, Houston, Marshall and San Antonio, Tex.

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EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*"Civil Service Gazette"*

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Most Worthy Books for PURCHASE.

CHOICE AND POPULAR ALTO SONGS. 33 songs—each one a Gem. Price, $1 in heavy paper, $1.25 in boards, and $2 in gilt binding.

THE SONGS OF IRELAND. A new and carefully revised collection of the best and most celebrated Irish songs. Joined the best melodies in existence, and bright, spirited words. 66 songs. Price, $1 in heavy paper, $1.25 in boards, and $2 in gilt binding.

CHOICE SONG COLLECTIONS.

Song Classics, Vol 1.	50	songs.
Song Classics, Vol. 2.	39	"
Song Classics, Low Voices,	47	"
Choice Sacred Solos,	34	"
Choice Sacred Solos, Low V'ce,	40	"
Classic, Baritone and Bass,	33	"
Classic Tenor Songs,	26	"
Good Old Songs We Used to Sing,	115	"

CHOICE PIANO COLLECTIONS.

Piano Classics Vol. 1,	44	pieces.
Piano Classics, Vol. 2,	31	"
Classical Pianist,	42	"
Popular Dance Collection,	63	"
Popular Piano Collection,	66	"
Operatic Piano Collection,	19	operas.

Price of Each Book, $1. Cloth Gilt $2. All are Valuable Collections of the Best Music.

Churchill's BIRTHDAY BOOK of EMINENT COMPOSERS. A handsome and useful book, $1.

Any Book mailed, post-paid, for retail price

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A Perfect Fountain Pen!

The best cheap Fountain Pen made

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Elegant Gold Fountain Pens and Stylographic Pens, from $1 50 to $3.50 each. Holders and ink for same. Call and examine, or send for price list.

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Oldest and Most Reliable House in the City.

We make a SPECIALTY of all the MILLINERY NOVELTIES of the Season.
Prices to suit the times. *Always Moderate.*
Particular attention paid to orders.
Ladies, please examine our stock.

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Nos. 342, 344, 346 and 348 Howard Ave.

NEW BASIN. *NEW ORLEANS.*

Marriages.

NELSON—STRICKLAND.—At the residence of Rev. E. R. Strickland, Pike county, Miss., Jan. 8, 1891, by Rev. J. W. Ellison, Mr. Fred Nelson and Miss E la F. Strickland.

HOWELL—WEEMS.—At the residence of the bride's father, near DeSoto, Miss., Jan. 4, 1891, at 1:30 P. M., by Rev. J. P. Duke, Mr. James Howell to Miss Ella S. Weems.

CONERLY—RATLIFF.—At the residence of the bride's parents, on Thursday, Jan. 8, 1891, by Rev. L. W. Wood, Dr. Tilman S. Conerly to Miss M. Courtney Ratliff, both of Pike county, Miss.

MOORE—ABBEY.—At the residence of the bride's father, near Water Valley, Miss., Dec. 24, 1890, by Rev. J. M. Wyatt, Mr. W. H. Moore to Miss Alice Abber.

HAMILTON—McCLARTY.—At the residence of the bride's father, four miles east of Oxford, Dec. 21, 1890, by Rev. J. M. Huggin, Mr. J. F. Hamilton to Miss Jessie McClarty.

RUSHING—MORGAN.—At the residence of the bride's father, four miles east of Abbeville, Miss., Dec. 24, 1890, by Rev. J. M. Huggin, Mr. J. F. Rushing and Miss Annie Morgan.

DUNLAP—SLATE.—At the residence of the bride's mother, in Lafayette county, Miss., Jan. 6, 1891, by Rev. J. M. Huggin, Mr. T. D. P. Dunlap, of Indianola, Miss., to Miss L. N. Slate.

JONES—RABB.—At the residence of the bride's father, Mr. Wm. Rabb, near Hatton, Miss., Dec. 31, 1890, by Rev. T. B. Holloman, Dr. F. A. Jones, of Phœnix, Miss., to Miss Mary Bell Rabb, all of Yazoo county, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

HOSKINS—Died at Brookhaven, Miss., on Nov. 30, 1890, at 8:10 A. M., Mrs. LIZZIE A. HOSKINS, aged fifty years. She was the wife of Capt. James A. Hoskins, and the mother of thirteen children, twelve of whom live to mourn her death and treasure her memory.

Sister Hoskins' relations to our people and our place were of an unusually close nature. She was the eldest daughter of Milton J. Whitworth. Methodism knew him as a prominent exponent of her tenets, and shares with the genius of education the honor and profit of Whitworth College, which he founded. Passing away, he left this monument to education, with the endowment of rare, strong character to this, his eldest daughter. She possessed the graces of true womanhood. In and for the church, she was the warm and active adherent, friend and helper. At home she was the true and sufficient source of happiness to her husband and her children. Toward her community and her friends, she was noted in the exercise of broad and earnest sympathy and womanly attachment.

Of unassuming manner, gentle, faithful in all duty, strong and wise in her purposes and efforts to advance the loftier and better development of those around her, her absence from her wonted place fills her people with abiding sadness. The bereavement of husband and mate of many years, the unspeakable loss to children (some of them little ones) are beyond the medium of words to express.

Death sought and found a shining mark, summoning this spirit home And here the comfort to bereft ones lies. She has been summoned home. Husband mourns wife, children mourn mother, friends sigh for friend, for the casket of clay is at rest. But, heaven is happier for an angel won. She departed in peace. God moderated the grief of the sorrowing with this comfortable assurance. She fought a good fight, she has kept the faith; "henceforth for her is laid up a crown of righteousness which the Lord, the righteous Judge, hath given her."

Wide mourning has followed the depature of this Christian woman. Yet distress is tempered by the excellence and permanence of her influence while she staid. "Blessed are the dead who die in the Lord." She hath wrought out her destiny. She is at peace, and her memory will linger like the echoes of music and the fragrance of flowers with those who knew and loved her. May the Lord bless the husband and children and gather all home at last!

W. H. HUNTLEY.

VAUGHN—Entered into rest, at nine o'clock P. M., Dec. 27, 1890, CARLTON, a bright and lovely little three-year-old boy of Geo. P. and Carrie Vaughn. He came to take Christmas dinner with his grandparents, and during the day was taken quite ill, and for a night and two days the little darling sufferod intensely, till God, in his mercy, freed the spirit from its body of suffering. The bright eyes were closed; and what a sweet thought!—they opened in the city of God. Weep not, dear ones, over your loss; but look up, although gloom shrouds you here. The little star is shining above for you, and the little spirit beckons you to the other land, where peace and joy, uninterrupted by temporal sorrows, lives through eternal ages without end.

AUNT ANNIE.

ENOCHS—OSCAR NORRELL, son of E. A. and Laura F. Enoehs, was born July 26, 1887, and died Jan. 10, 1891. God has visited his flock again, and selected a lamb; one less on earth, one more in heaven. May God give grace to the bereaved parents, to know that their loss is his gain; and by and by, if they are faithful, they can make an unbroken family around the throne of God.

M. L. BURTON.

FLETCHER—On Sunday night, Jan. 4, 1891, Miss CARRIE FLETCHER passed from her home in Crystal Springs, Miss., to the beautiful beyond, leaving a circle of sorrowing relatives and friends to mourn the loss of one whose life had been to them a joy and blessing. An invalid from childhood, she endured much physical suffering with great patience and fortitude; while her cheerful spirit and ready sympathy in the joys and sorrows of others won for her the affection of all who knew her. In spite of frequent and severe illness, it could be said of her as of the virtuous women of old, "She worketh willingly with her hands;" and her patient industry, coupled with exquisite taste, make these works to praise her.

Whenever strength permitted, her seat in church was filled; but it was in the home circle that her virtues were most seen and felt. These were fraught with the peaceable fruits of righteousness. Oh! the blessed ministry of these suffering ones whom the Lord hath set apart for himself. Who can reckon its power and greatness? To him who hath said, "By their fruits ye shall know them," we commit her, trusting that his grace may comfort her sorrowing mother, and his presence fill the broken heart and home.

FANNIE M. MONTGOMERY.

A Preacher on Preaching.

The *Christian World* gives the following synopsis of Mr. Spurgeon's recent address to the Hackney students on "How to make a soul-winning preacher:" "Many young men began to preach before they knew what they were going to say. It would not do to hold theories about regeneration or original sin, a successful preacher must know them by his knowledge of himself. Conversion was sometimes wrought by a fluke, not because the preacher aimed at it. He had heard a sermon which would not have converted a mouse, and that not even omnipotence could have used unless it had been wholly reversed. Conversion should be aimed at in all the services, and not seldom, with bills announcing a special evangelical sermon. 'Give it to the sinners in the sermons to the saints,' said he; 'begin at the beginning when they don't expect it, and go at 'em in season and out of season.' If some preachers had a soul saved they would feel exquisitely delighted, whereas they ought to feel sad, that instead of one out of so many it wasn't a thousand. This could only be brought about by vehemence; when icicles hung on the preacher's lips people would not be saved. A warm heart was more than all the rhetoric of learning, and the only ornament the cross of Christ wanted was a big fire. The preacher who doubted whether some people could be saved had better go home to bed, for it was clear God had not sent him to preach. When a preacher had fired all his metal, he must ram himself home and fire himself at them. A bit of experience often did far more good than a lot of doctrine. A good preacher must kill himself by preaching, and then go home and pray himself alive. A good many men were like barrels with the tap at the top, people did not get much out of them. It was, however, the man behind the sermons that made them a success. He liked to get into gear with the text. Some brethren liked to harp on prophecy, and seemed to know so well when the Lord was coming that they took coals in by the scuttle. Others discoursed in words of seventeen syllables, but these came to no good end. They would do much better if they would boil the long words for their own eating, and pelt the sinners with pure Saxon—grand imperial Saxon. Some men went in for showing their paws and rings in the 'This complete, six guineas' style, but cats in gloves didn't catch mice, and men who preached the gospel must have done with fopperies."

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

BIBLE READING.—It is not enough to read the Bible constantly; we must read it properly also. Some men read the Bible daily who merely become more hardened every day by the process. Men can be found who are so well versed in Scripture that they can quote it readily and accurately, and yet they never quote it for any good purpose, and never consult it with the intention of obeying it. The condition of the heart has more to do with the effect of truth on one than the clearness of his head. The seed which falls in good ground brings forth bountifully, but that which falls by the wayside seldom grows. An honest heart cherishes the truth and profits by it, but a disloyal spirit is made worse by the same means.—*N. Y. Christian Advocate.*

Bound to Get on Top.

In spite of all discouragements good gets on top. It takes long sometimes—it wears patience, and sometimes sours the disposition—but genuine good meets with genuine success. That's gospel to anyone who knows the history of Drs. Starkey & Palen's Compound Oxygen Treatment. It is well known what obstacles had to be overcome at the outset, the most serious of which was the antipathy of physicians. But how is it now? To-day more than one thousand physicians use the Compound Oxygen Treatment in their practice. They have found it a faithful ally in their efforts to subdue disease, and they have admitted as much. A 200-page book, which is free to anyone, has the indorsements of many prominent physicians, besides the testimonials of clergymen and other professional men and women. It is over twenty years now that Drs. Starkey & Palen's Compound Oxygen Treatment has been doing its good work.

If you have anything that is good, you must say so; it is not enough to have value, the fact must be made known. So Drs. Starkey & Palen have given the Compound Oxygen Treatment its well nigh universal vogue by systematic and careful advertising. The troubles of introduction and general acceptance were over years since, but they wish to remind you that the Compound Oxygen Treatment is still available to assist the invalid.

Invalids need encouragement; it helps them to get well. The 200-page book above mentioned is filled from cover to cover with testimonials of grateful physicians and patients. It will be sent free of charge to anyone addressing DRS. STARKEY & PALEN, No. 1529 Arch Street, Philadelphia, Pa., or 120 Sutter Street, San Francisco, Cal.

From Top to Bottom

The house is best cleaned that is cleaned with Pearline. It is done with little labor and with great results—with ease to yourself, and with no possible injury to anything that is cleaned. To use Pearline once is to want it always; you will want it always because it does what you want.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back.* 177 JAMES PYLE, New York.

Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.
Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid in Cash, without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office, the same as with local companies.

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CLARENCE F. LOW, Ass't Resident Sec'y. H. V. OGDEN, Resident Secretary.

Mention this paper.

The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $504,376.52.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

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A. A. WOODS. WALTER SCOTT. L. H. POURSINE. A. F. GODAT.

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General Insurance Agency,

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Total Assets over $200,000,000.

Dwelling and Sugar House Risks Especially Solicited.

Marshall J. Smith & Co.,

INSURANCE AGENTS,

No. 64 Baronne Street, New Orleans.

Fire, Accident, Marine, River, Boiler, Plate Glass and Bonding Insurance

Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54
CASH ASSETS, December 31st, 1890,	$551,897.82

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

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W. B. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary

Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - *$300,000.*

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

☞ See our Agents throughout Louisiana, Mississippi and Arkansas.

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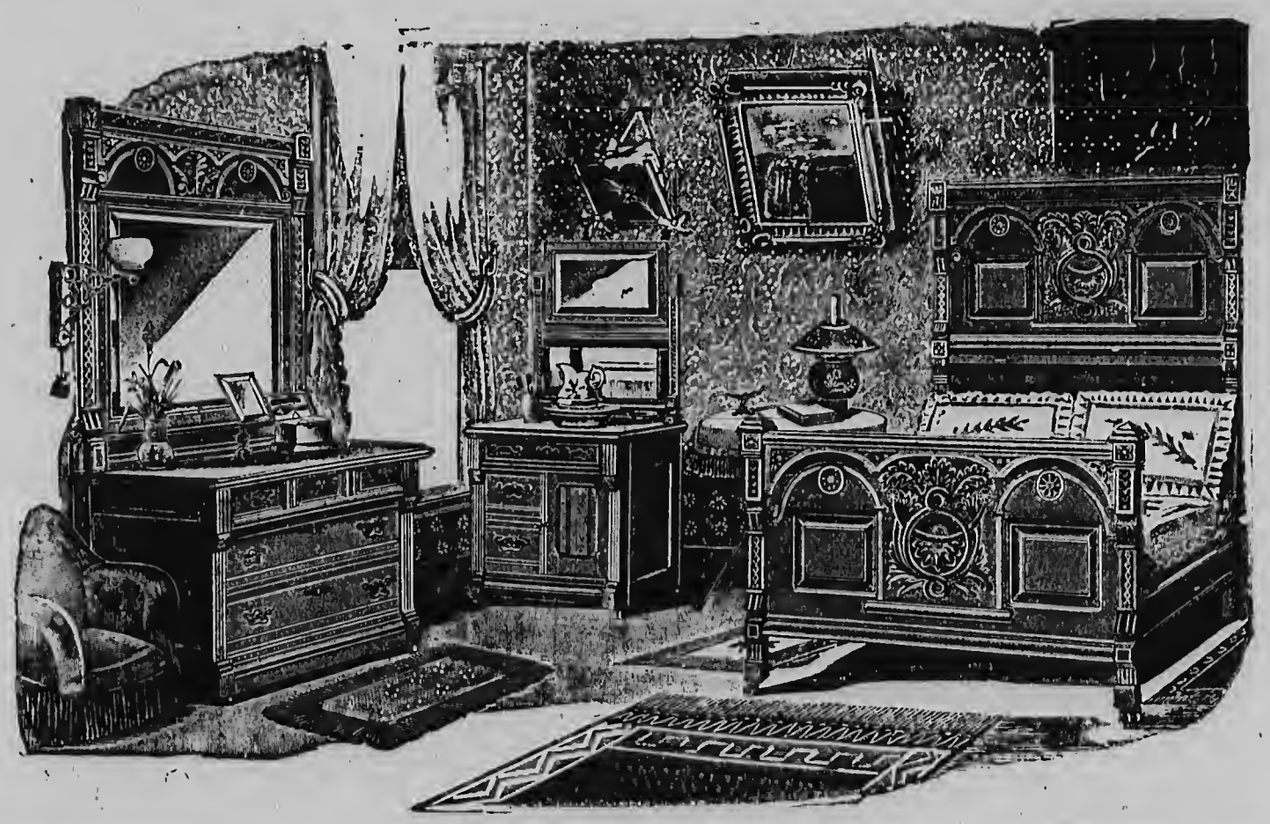
NEW STORE, AT 28 and 30 Camp Street, NEW ORLEANS

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

☞ *Write for Illustrated Catalogue.*

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

Grand Cane, at Grand Cane	Jan. 24, 25
Pleasant Hill, at Rendah	31, Feb. 1
Mooringsport, at Mooringsport	7, 8
South Bossier, at Fillmore	14, 15
DeSoto, at Bethel	21, 22
North Bossier, at Concord	28, Mar. 1
Valley, at Pleasant Valley	4
Weaver, at Holly Springs	7, 8
Red River, at Campo Bello	11
Coushatta, at Coushatta	14, 15
Anacoco and Bell'd, at Holly Grove	28, 29
Many, at New Hope	Apr. 1
Sabine, at Bayou Scie	4, 5

District stewards are requested to meet at the Methodist Church, in Shreveport, at ten o'clock A. M., Feb. 2d. ROBT. J. HARP, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Spring Creek, at Campbell's	Jan. 24, 25
Sugar Town, at Dry Creek	31, Feb. 1
Alexandria	7, 8
Pineville, at Hickory Grove	14, 15
Centerville, at White Sulphur Springs	18, 19
Vidalia and Black R., at Jonesville	21, 22
Columbia, at Columbia	28, Mar. 1
Castor, at Mount Parnassus	4
Montgomery, at Atlanta	7, 8
Colfax and Boyce, at Colfax	14, 15
Ada, at Bentah	21, 22

District stewards' meeting at Alexandria, February 7, 1891.

J. IVY HOFFPAUIR, P. E.

DELHI DIST.—FIRST ROUND.

Oak Ridge, at Prairie	Jan. 24, 25
Richland, at Girard	31, Feb. 1
Delhi, at Delhi	7, 8
Harrisonburg, at Harrisonburg	14, 15
Waterproof, at Waterproof	21, 22
Providence, at Providence	28, Mar. 1
Floyd, at Floyd	7, 8
Winnsboro, at Winnsboro	14, 15

District stewards will meet at Delhi, February 7. H. O. WHITE, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Plaquemine and Donaldsonville, at P.	Jan. 25
Algiers	Feb. 1
Morgan Street	8
Baton Rouge	15
Gross Tete and False River, at Hilry	22
Craps Street	Mar. 1
Thibodeaux and Houma, at Houma	8
Carondelet Street	15
District Conference	12 15

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Opelousas and Washington	Jan. 24, 25
Patterson and Morgan City	31, Feb. 1
Franklin	7, 8
Lake Arthur	14, 15
Lake Charles	21, 22
Sabine mission	28, Mar 1
Sulphur Mine	7, 8
Grand Chenier	14, 15
Indian Bayou	21, 22

JNO. A. MILLER, P. E.

P. S.—My address is Lafayette, La.

ARCADIA DIST.—FIRST ROUND.

Arcadia, at Arcadia	Jan. 24, 25
Ruston, at Ruston	31, Feb. 1
Vernon, at Vernon	7, 8
Gansville	14, 15
Sparta	28, Mar. 1
Gibbsland, at Gibbsland	4
Ringgold	7, 8
Downsville	14, 15
Farmersville	18

District stewards will please meet me at Arcadia, January 24. A full attendance of official members earnestly desired.

J. L. P. SHEPPARD, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FIRST ROUND.

Lauderdale cir., at Soule's Chapel	Jan. 24, 25
Meridian cir., at Lakeville	31, Feb. 1
Manassas cir., at Energy	7, 8
Vicksburg cir., at Vicksburg	(Wed.) 11
DeKalb cir., at DeKalb	14, 15
Porterville cir.	21, 22
Meridian, at West End	(Thurs.) 26
Meridian, at First Church	28, Mar. 1
Meridian, at East End	28, 1
Daleville sta	(Fri.) 6
Linwood cir., at Bethel	7, 8
Winchester cir., at Enon	14, 15
Marion cir., at Marion	21, 22
Bonneville and Whalak	28, 29

District stewards will meet in First Church, Meridian, Tuesday, Jan. 27, at nine A. M. Full attendance is desired.

Preachers in charge of Waynesboro, DeKalb, Union and Winchester last year will please furnish their successors with statistics needed to answer Question 5.

A. L. MELLEN, P. E.

SEASHORE DIST.—FIRST ROUND.

Hattiesburg, at Hattiesburg	Jan. 24, 25
Estabuchie, at Hebron	31, Feb. 1
Williamsburg, at Eminence	(Mon.) 2
Heidelberg, at Heidelberg	7, 8
Bay St. Louis, at Bay St. Louis	14, 15
Ocean Springs, at O. Springs	(Tu., W.) 17, 18
Pearlington, at Pearlington	21, 22
Perry, at Isabella	28, Mar. 1
American, at Caswell Springs	7, 8
Moss Point, at Moss Point	(night) 8, 9
Vancleave, at Pine Grove	(W., Th.) 11, 12
Whittington, at Whittington	14, 15
Mt. Carmel, at Bethel	Mar. 21, 22
Columbia, at Columbia	28, 29

District stewards will please meet me in Hattiesburg, Feb. 4, at ten A. M.

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Adams, at Adams	(Fri.) Jan. 23
Summit, at Summit	24, 25
Beauregard, at Matthews	(Sat.) 31
Wesson sta	Feb. 1, 2
Brookhaven cir., at Adams	(Tues.) 3
McComb, at Tepkaw	7, 8
Crystal Springs sta	14, 15
Hazlehurst sta	21, 22
Bowerton, at Brandywine	28, Mar. 1
Lebanon, at Lebanon	(Mon.) 2
Crystal Springs cir., at Tabernacle	7, 8
China Grove, at Waterholes	14, 15
Pleasant Grove, at Tilton	(Tues.) 17
Caseyville, at Bethesda	21, 22
Providence, at Bahala	28, 29

R. S. WOODWARD, P. E.

BRANDON DIST.—FIRST ROUND.

Homewood, at Grange Hall	Jan. 24, 25
Lake, at Lake	31, Feb. 1
Rose Hill, at Rose Hill	7, 8
Newton and Hickory, at Hickory	8, 9
Westville, at Pleasant Hill	14, 15
Shiloh, at Cato	21, 22
Carthage, at Carthage	28, Mar. 1
Walnut Grove, at Walnut Grove	1, 2
Hillsboro, at New Providence	3
Neshoba, at Pine Grove	7, 8
Decatur, at Hebron	10
Marvin, at Marsta	14, 15
Mt. Rose, at Holder's	21, 22
Raleigh, at Trinity	28, 29
Trenton, at Trenton	29, 30

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—FIRST ROUND.

Martin, at Cane Ridge	Jan. 24, 25
Port Gibson	25, 26
Mayersville, at Beulah	Feb. 1, 2
Warren, at Oak Ridge	7, 8
Rolling Fork, at Cary	15, 16
Rocky Springs, at Hermanville	21, 22
Burtonton, at Pleasant	(Mon.) 25
Utica, at Utica	(Wed.) 25
Roats, at Beech Grove	28, Mar. 1
South Warren, at Porter's	7, 8
Vicksburg	14, 15
South Vicksburg	14, 15
Meadville, at New Providence	21, 22

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—FIRST ROUND.

Bayou Sara, at Concord	Jan. 24, 25
East Feliciana, at Independence	31, Feb. 1
St. Helena, at McLean's Chapel	7, 8
East Baton Rouge, at Black Water	14, 15
Port Vincent, at Port Vincent	17
Live Oak	19
Zachary, at Zachary	21, 22
Jackson Station	25
Clinton and Hetonville, at Clinton	28, Mar. 1
Covington, at Covington	7, 8
Tallsheek, at Fitzgerald	9
Franklinton, at Mt. Hermon	14, 15
Amite City, at Amite City	19
Springfield, at Killian Chapel	21, 22

C. MCDONALD, P. E.

JACKSON DIST.—FIRST ROUND.

Sharon, at Mt. Pleasant	(Sat.) Jan. 24
Camden, at Camden	(Sun.) 25
Mt. Olivet, at Fletcher	31, Feb. 1
Bentonia and Dover, at Bentonia	7, 8
Vazoo circuit, at Mt. Carmel	14, 15
Vazoo City station, (Sun. night, Mon.)	15, 16
Benton, at Bowman's	21, 22
Edwards station	28, Mar. 1
Lake City and Lodi at Lodi	7, 8
Silver Creek, at Silver City	14, 15
Canton station	21, 22
Spring Ridge, at Spring Ridge	28, 29

D. A. LITTLE, P. E.

Diarrhœa, Dysentery, Cholera, Flux.

Maguire's Benne Plant for nearly 50 years the infallible cure. Thousands of testimonials; indorsed by the Western Sanitary Commission, U. S. army officers, hospital physicians, steamboat officers, etc. Taken in time a sure preventive of *Asiatic cholera*.

ALL SACRED.—We talk about the sacred ministry, the sacred desk, and the sacred calling; but we want sacred offices, sacred banks, sacred stores, and sacred shops, and every man in them who names the name of Christ to be an ordained minister of God—to do his work, bear his testimony, lift high the light of the divine life, and scatter the salt which saves the world from corruption; to be witnesses for godliness, righteousness and brotherly kindness. Every calling is sacred, and every line of business for the Christian is one in which the Master may be served, and testimony for the truth may be borne.—*G. F. Pentecost.*

Style, symmetry and beauty in an advertisement always attract attention. —Cincinnati *Commercial Gazette.*

THE

Southern Insurance Company

OF NEW ORLEANS.

EIGHTH ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business for the year ending the 31st day of December, 1890:

Premiums received—		
On fire risks	$484 476 26	
On river risks	20,208 32	
On marine risks	10,495 59	
		$515,180 17
Add—		
Unearned premiums of 1889		114,588 32
Total premiums		$629,768 49
Add—		
Interest and profit and loss		19,211 53
Total income		$648,980 02
Deduct: Losses paid—		
On fire risks	$192,120 81	
On river risks	1,654 72	
On marine risks	2,286 74	
Total losses paid	$196,062 28	
Return premiums and cancellations	56,833 23	
Commissions	78,131 15	
Reinsurances	36,760 84	
Taxes and licenses	9,964 40	
Expenses—Home office and agencies, salaries, Fire Underwriters' Association, Salvage Corps and Habcock engines, rent, advertising, etc.	42,172 01	
Total disbursements		$419,663 91
Surplus		$229,316 11
Of which—		
Reserved for unexpired risks	$136,231 10	
Reserved for adjusted and unadjusted losses	41 952 31	
Net profit	51,162 70	
	$229,316 11	

ASSETS

(At their market values).

Cash on hand, to wit:		
In banks	$87,368 97	
In office	4,228 46	$ 91,597 43
$100,000 City of New Orleans consolidated bonds (Crossman issue)		105,000 00
$120,000 City of New Orleans premium bonds (including drawn number		188,400 00
$25,000 United States 4 per cent. coupon bonds		30,000 00
$30,000 Louisiana 4 per cent. bonds		27,600 00
Demand loans secured by collaterals		47,610 00
One share N. O. Board of Trade stock		20 00
One share La. Sugar Exchange stock		150 00
25 shares N. O. Warehouse Co.		525 00
One share French Opera House Co.		200 00
One bond St. Bernard Steam Fire Engine Co.		50 00
Premiums in course of collection		66,185 68
Furniture and fixtures, safe, etc.		2,000 00
		$559,348 11

LIABILITIES.

Capital stock	$300,000 00
Reserve fund	40,000 00
Dividends unpaid	2,052 00
Reserved for unexpired risks	133,231 10
Reserved for adjusted and unadjusted losses	41,952 31
Balance (exclusive dividend July, 1890)	42,102 70
	$559,348 11

The foregoing statement is a true and correct transcript from the books of the company.

ERNEST MILTENBERGER, President.
SCOTT MCGEHEE, Secretary.

Sworn to and subscribed before me this day, New Orleans, Jan. 17, 1891.

M. T. DUCROS, Notary Public, 138 Gravier street.

We, the undersigned, members of the Finance Committee of the Southern Insurance Company of New Orleans, hereby certify that we have carefully examined the assets of the company, and that the above is a correct statement of the same.

A. H. MENGE,
FRANK RODER,
THOS. J. WOODWARD,
P. G. ERNST.

At a meeting of the Board of Directors of this company, held this day, it was unanimously resolved to pay to the stockholders, on demand, the regular semi-annual interest dividend of FOUR PER CENT., and to place $20,000 to the reserve fund, making $60,000 to the credit of said fund.

SCOTT MCGEHEE, Secretary.

New Orleans, Jan. 17, 1891.

NEWS OF THE WEEK.

DOMESTIC.

Hon. George Bancroft, the eminent historian, died at his home in Washington (D. C.) on Jan. 17, in his ninety-first year.

The hostile Indians have agreed to come in and surrender their arms to General Miles, but the disarmament is going on slowly.

A bill appropriating $9,000,000 for Mississippi river improvements will be reported favorably to the House by the Committee on Levees, etc.

The steamboat *H. J. Dickey* sunk in Bayou Macon, three miles above Delhi, La., last week. The boat and cargo were a total loss, but all lives were saved.

A large fire visited Fallow, a suburb of Philadelphia, on Jan. 17, and destroyed several large establishments. The total loss will amount to nearly $700,000.

Everything is reported quiet in the Indian country. Guns are being turned in by the hostiles daily, and the troops which formed a cordon around the hostiles are being withdrawn and ordered back to their stations.

An all-night session of the United States Senate was held on Jan. 17. The Republicans in a desperate attempt to pass the Force Bill prolonged the session; but, owing to a determined effort by the Democrats, and the lack of a quorum, nothing was accomplished.

The Hotel Marvin, at Finlay, Ohio, was wrecked by an explosion of natural gas on Jan. 17. Escaping gas filled a chamber under the dining-room. A hole was cut in the floor of the dining-room, and a match, being accidentally lighted the same instant, caused an explosion, which wrecked the building. Two persons were killed and fourteen seriously injured.

The army and navy officers who have been detailed as special commissioners to carry the invitation from the government of the United States to the other American republics and the West Indian colonies to participate in the Columbian Exposition, have received their letters of instructions from the Department of State and will start on their mission at once.

The United States marshal in Cincinnati has arrested four men in that city for using the mails for the purpose of circulating lottery advertisements. The accused have been operating as agents for the Louisiana State Lottery. One of the culprits has made a confession. He stated that circulars had been sent as far east as New York, and that the agency is the largest in the United States.

If the Senate should succeed in passing the Elections bill this present session, the Democrats of the House will precipitate an extra session, as they propose to resist the passage of every measure that may be brought up. It would be difficult for the Republicans to keep a quorum together, and the appropriation bills would fail to get through; neither would the free coinage bill have much show, as many Democrats who would support it under ordinary circumstances will not do so if the silver men in the Senate vote for the Force bill.

The Silver bill, passed by the Senate, Jan. 14, is a free coinage measure, pure and simple. The bitterest opponents of free coinage are predicting great evils to follow from the passage of the bill, contraction of the currency by the hoarding of gold, etc., but the most cautious and conservative are inclined to think that it will prove to have been a fortunate thing for the country. It may serve to satisfy the strong craving of the West and South for financial relief, and thus prevent recourse to more extreme measures in the way of sub-treasury schemes, flat money, etc., which are meditated so seriously by the Farmers' Alliance and rural political agitators in the interior of the country. There is very little doubt of the Silver bill's passage in the House, if it gets the floor.

FOREIGN.

Mr. Parnell was received at Tralee, where he made an address, with cheers and groans.

Prof. Koch will return to Berlin in March, after he makes a tour of Italy and Egypt. Upon his return the Koch Institute will be formally opened.

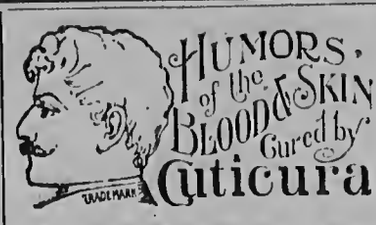
It is said that the revolt in Chili is spreading rapidly. The insurgents are very energetic, and said to be managing their campaign in a very skillful manner. They appear to be possessed of large resources, and the issue according to the dispatches is very doubtful.

The imperial commission on petitions has returned to London the memorial in behalf of the Russian Jews addressed to the Czar by the large representative meeting recently held at the London Guild Hall. The mayor of London is informed that the commission is not authorized to present such memorials to the Czar.

The terrible scourge, known as the "black death," is said to have reached the city of Tobolsk, the capital of Western Siberia. The whole of Asiatic Russia, from Samarkand to the mouth of the Obiss, is suffering from the scourge. Thousands are dying at Obdoreik, near the mouth of the Obiss, owing to the lack of physicians.

Prof. Koch's report, published on Jan. 15, describing the composition of his famous lymph, is comparatively brief. It says the lymph consists of a glycerine extract derived from the cultivation of tubercle bacilli. He claims that satisfaction has thus far resulted from the application of his remedy, and that the expectations of all will in time be realized.

Advices from Buenos Ayres state that financial circles in the Argentino Republic are excited by the proposal made by the Argentine government to tax the deposits of private banks at the rate of two per cent per annum. The American legation has lodged a protest against the government's proposal to tax foreign insurance companies at the rate of $20,000 a year for a license fee in addition to requiring a guarantee deposit of $200,000.



HUMORS OF THE BLOOD, SKIN AND SCALP whether itching, burning, bleeding, scaly, crusted, pimply, blotchy, or copper-colored, with loss of hair, either simple, scrofulous, hereditary, or contagious, are speedily, permanently, economically, and infallibly cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. CUTICURA REMEDIES are the only infallible blood and skin purifiers, and daily effect more great cures of blood and skin diseases than all other remedies combined.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.

Send for "How to Cure Blood and Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Backache, kidney pains, weakness, and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25 cents.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7 1-16	@ — —
Ordinary	7 9-16	— —
Good ordinary	8	— —
Low middling	8¾	— —
Middling	9 5-16	— —
Good middling	10 7-16	— —
Middling fair	11 9-16	— —
Fair	12 5-16	— —
Galveston middling	9 5-16	— —
Mobile middling	9¼	— —
Memphis middling	9¼	— —
SUGAR.		
OPEN KETTLE:		
Prime	4⅛	4 3-16
Fully fair	4⅛	4 3-16
Good fair	3⅞	4 1-16
Common	3⅝	3¾
CENTRIFUGAL:		
Seconds	3¾	4⅛
Prime yellow	5 1-16	5⅛
Gray white	— —	— —
Choice white	— —	5⅜
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	15	20
Good common	15	20
SYRUP	20	25
RICE.		
No. 2	2 5-16	2¾
Good	5	5¼
Fair	4¾	4⅞
Prime	5⅜	5½
Rough, ₱ bbl	2 50	4 75
Polish, ₱ ton	20 00	— —
FLOUR.		
Extra Fancy	5 00	5 10
Fancy	4 60	4 75
Choice	4 25	— —
Minnesota Patents	5 75	— —
Winter wheat patents	5 25	5 37½
Minnesota bakers	— —	5 00
CORN PRODUCTS.		
Corn meal	3 00	— —
Cream meal	3 25	— —
Grits	3 40	— —
Hominy	3 50	— —
GRAIN, ETC.		
CORN:		
White, ₱ bushel	63	64
Yellow	— —	63
Mixed No. 2	— —	63
OATS:		
Western	55	56
Texas rust-proof	58	60
BRAN:		
₱ cwt	1 15	1 20
HAY:		
Prime	14 00	15 50
Choice	16 00	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	11 25	11 50
Prime Mess	10 50	10 75
Rumps	— —	— —
BACON:		
Fancy Breakfast	8¼	8¾
Shoulders	5¼	5⅝
Sides, short rib	6⅛	6½
Sides, long clear	6¾	6⅞
HAMS:		
Sugar-cured	10	10½
DRY SALT MEAT:		
Shoulders	4½	4⅝
Sides, short rib	5¾	5⅞
Sides, long clear	5⅝	5¾
GROCERIES.		
COFFEE:		
Prime	20¾	— —
Fair	20	— —
Common	17½	— —
TEAS:		
Choice	40	80
Ile-No	— —	— —
BUTTER:		
Western Creamery	— —	30
Western Dairy	18	22
Common	— —	— —
LARD:		
Refined	5½	5⅝
OILS:		
Coal, bbls	9¼	— —
Coal, cases	13½	14
Cotton seed, crude	— —	— —
Lard, Extra No. 1	55	— —
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	8 00	10 00
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	3 00	4 25
ONIONS:		
New Louisiana	— —	— —
Western	5 50	6 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	7¾	8
Jute, 1¾ lb. ₱ yard	6¾	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	9½	12½
TIES:		
₱ bundle	1 35	1 37½
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 00	3 50
Chickens, Southern	3 00	3 50
Young	1 50	2 50
Turkeys, Southern	9 00	16 00
EGGS:		
Western	20	21
Southern	22	— —
WOOL:		
Lake, ₱ lb	23	— —
Louisiana	18	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3½	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	8 00	— —
Meal	20 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2½
Sulphuric acid	— —	2

—Times-Democrat, January 20.

How to Make Money.

I read what Mr. Jones said about making $67 per month: I can beat that. I sent $5 to H. C. DELNO & Co., of Columbus, O., and received a fine plating machine. I tested it and plated a ring in five minutes. It plates on all kinds of metal with gold, silver or nickel. I made $3 90 the first day plating table-ware and jewelry; $20 70 the first week, and the first month $187 clear profit. My schoolmate makes $10 to $15 per day selling platers. Anyone can get circulars by writing the above firm. This is my first successful venture, and I hope my experience will benefit others.

Yours truly, H. D. EARL.

N. B. SLIGH, President. T. R. ROACH, Cashier.

SOUTHERN NATIONAL BANK,

137 GRAVIER STREET.

CAPITAL STOCK, ... $500,000.

DIRECTORS:

THOS. SMITH, of Smith Brothers & Co., Wholesale Grocers.
WM. CAMERON, Texas.
HENRY RICE, of Rice, Born & Co., Hardware.
J. H. WEST, of Challe, Powell & West, Cotton Factors.
ISIDORE HECHINGER, of S. Gumbel & Co., Cotton Factors.
J. W. CASTLES, of Cameron & Castles, Wholesale Grocers.
L. N. BRUNSWIG, of Finlay & Brunswig, Wholesale Drugs.
T. J. WOOD, JR., Cashier, Fourth National Bank, Dallas, Texas.
N. B. SLIGH.

PIANOS | P. WERLEIN, | ORGANS

135 Canal Street,

NEW ORLEANS, LA.,

THE MAMMOTH PIANO DEALER OF THE SOUTH.

Exciting Bargains!

Astounding Inducements!

My Stock of PIANOS and ORGANS must be sold.

Mention this paper.

MY PRICES AND TERMS Defy Competition!

PIANOS From $225 Upwards.

ORGANS From $120 Upwards.

B. D. WOOD & SONS,

92 CANAL STREET. Morris Building.

COAL AND COKE

We are prepared to furnish Families, Planters, Foundries, Steamships, Steamboats and all consumers of Coal or Coke at **Lowest Market Rates.**

H. Dudley Coleman Machinery Company,

(LIMITED)

H. DUDLEY COLEMAN, President. EDGAR L. STREAM, Vice-President and Superintendent.

(Successors to Willis P. Coleman and H. Dudley Coleman & Bro.)

CAR BUILDERS, FOUNDRY AND PLANTATION MACHINERY!

Complete Cotton Gin Outfits a Specialty. Passenger Cars, Box Cars, Flat Cars, Log Cars, Coal Cars, Ore Cars, Dump Cars, Lumber Cars, Hand Cars, Push Cars, Plantation Cars, Steam Engines, Boilers, Pumps, Pulleys, Shafting, Cotton Presses, Corn Mills.

Office and Foundry: MAGNOLIA AND ERATO STS., NEW ORLEANS.
Telephone—Office and Foundry, 688.

We build Steam Engines and Boilers here. | Are Agents for Other Manufacturers. Have a Large Stock to select from.

Coleman's Corn Mills "Maid of the South," Coleman's Cotton Presses, Coleman's Saw Mills, Coleman's Double Fine Boilers, Stream's Draining and Irrigating Pumps.

Prepared for and Expect Competition. Address

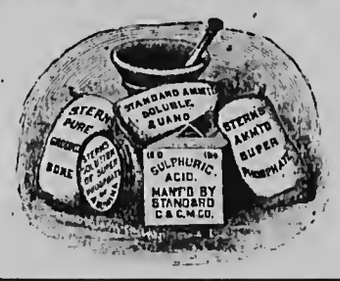
H. DUDLEY COLEMAN CO., Limited, or Coleman's Foundry, N. O., La.

Standard Guano and Chemical Man'f'g Co.,

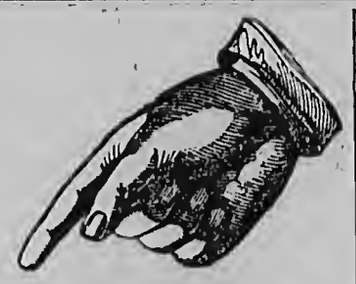
SUCCESSORS TO STERN'S Fert. and Chem. Manufacturing Com'y,

OFFICE: 14 UNION STREET.

Send for Agricultural Almanac.



MANUFACTURERS OF "High Grade Bone Fertilizers," "Stern's" Ammoniated Raw Bone Superphosphate, "Stern's" Pure Ground Raw Bone, "Stern's" Sugar Superphosphate, DISSOLVED BONE, ACID PHOSPHATE Kainit, Sulphuric Acid, Muriatic Acid, etc. BONE BLACK.



LA GRIPPE!

LA GRIPPE!

Last year, when La Grippe was so prevalent all over this country, Dr. King's Royal Germetuer proved to be a certain cure, as hundreds then testified. Many of such testimonials, from the best people of this country, were then published.

The disease has again broken out. Nearly half the people in New Orleans are affected with it to a greater or less degree, and Royal Germetuer has again proven to be a specific in every case that has tried it. Many in this city certify to this.

Read the following statement from a gentleman widely known and highly respected in this city:

"NEW ORLEANS, Dec. 6, 1890.

"I have been using Dr. King's Royal Germetuer in my family for La Grippe, and find it to be a SPECIFIC FOR THIS PREVAILING EPIDEMIC. I cheerfully and heartily recommend it for that purpose. M. C. COLE,

"Pastor First Baptist Church,
"Residence, 183 Third Street."

Direction for using: One teaspoonful in half glass warm water, sweetened if preferred, every hour for twelve hours; then every three hours until cured. Keep bowels open with Dr. King's Royal Germetuer Pills.

This treatment is pleasant, safe and sure, and will cure La Grippe in twenty-four hours. A dose before and after each meal and at bed time is a most certain preventive, and the best tonic known to medical science.

Sold by all druggists.

Finlay and Brunswig, and L. L. Lyons and Co., wholesale agents, New Orleans.

Heath, Schwartz & Co.

(LIMITED.)

Jobbers and Retailers,

116 Camp Street, . New Orleans.

Matting

Which we were selling at 10 cents has been closed out, but we have secured a better grade, which we are offering by the roll for $6.

Wall Paper,

Oil Cloth, Window Shades, Upholstering Goods, Rugs and Mats in immense variety.

H. P. BUCKLEY,

Watchmaker

—DEALER IN—

Watches, Jewelry, Silverware, Spectacles.

8 CAMP STREET, NEW ORLEANS, LA.

Always on hand a large stock of Waltham Watches. Watch and Jewelry Repairing a special business.

N. C. Y. L. - 407!

N. C. Y. L. Patronage, 407 pupils from 15 States

THE NASHVILLE (Tenn.) COLLEGE FOR YOUNG LADIES is the leading Southern school for girls. Crowded all the fall; patronage refused for want of room. A few vacancies open for Second Term, which begins Jan. 19, 1891.

Apply at once to

REV. GEO. W. F. PRICE, D. D., Pres't.

Millwood Female Institute

JACKSON, LA.

This Boarding and Day School for Young Ladies is delightfully situated amid the hills of East Feliciana, five miles from Ethel, on the Mississippi Valley railroad. Collegiate Course complete. Seventy-five dollars will cover all expenses for a term of twenty weeks. Music, Languages, and Art extra. School opens September 1. Send for Catalogue.

(Miss) M. MCCALMONT, Prin.

Shepard & Butler,

94 CAMP STREET.

BEAUTIFUL China Dinner and Tea Sets.

BEAUTIFUL Semi-China Dinner and Tea Sets.

BEAUTIFUL CHAMBER SETS.
PLATED WARE, all kinds,
WOOD WARE, all kinds,
TIN WARE, all kinds,
GLASS WARE, all kinds.

House Furnishing Store, Cheap as the Cheapest

ALL THE NOVELTIES OF THE DAY.

Wringers and Curtain Stretchers.

Mention the ADVOCATE when you write.

Christian Advocate.

VOL. 38.—NO. 5. NEW ORLEANS, THURSDAY, JANUARY 29, 1891. WHOLE NO. 1797.

PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Christian Advocate.

Rev. C. W. CARTER, D. D., Editor.
J. G. GRANT, Publisher.
Rev. D. L. MITCHEL, Business M'g'r.

OFFICE: 113 CAMP STREET, NEW ORLEANS.

SUBSCRIPTION, - - $2 PER ANNUM.
Ministers and wives of deceased preachers, $1.

All Preachers of the M. E. Church, South, are authorized Agents, to whom payments may be made.

PUBLISHING COMMITTEES.

LOUISIANA CONFERENCE.

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REV. S. S. KEENER.
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NORTH MISSISSIPPI CONFERENCE.

REV. W. T. J. SULLIVAN, D. D.
REV. J. D. CAMERON, D. D.
REV. T. C. WIER, M. D.

The Religious Newspaper.

The minister who fails to use the religious newspaper as an assistant in his great work opens the gate for the entrance of the enemy, and thus invites defeat and disaster to his cause. This is not written at random. Look at the enemy, scattering his mind-polluting and soul-destroying literature with a lavish hand, and by the million pages. The land is literally being flooded with a pernicious literature; and if the minds of our people are not imbued with a pure literature, they will soon be filled with that which is evil. No force is so potent to stay this volume of evil literature as the ministers in charge of our circuits and stations, and upon no other class of people does a heavier responsibility rest.

When we look at the state of things as they really exist to-day in regard to our church literature and the godless literature that teems and swarms about us, we are impressed with this question, Would such a condition of affairs have been possible if the church had been awake to her duty in this important matter? It looks as if the church had permitted the enemy to go ahead, and thus given him the opportunity to take possession of the minds and hearts of our people, and he has not been slow to seize that opportunity. How long will it be before the church will learn from her Lord those lessons of wakefulness and watchfulness which are essential to her life and indispensable to her progress? Jesus said, "While men slept, an enemy came and sowed the tares." While the church is sleeping, the enemy, ever wakeful and diligent, is sowing the land down in a Christless and godless literature. The seeds are springing up all around us, and the fruits are ripening; and whether we will or will not, our souls are tasting their bitterness. All about us we see restlessness at the restraints of law—human law and divine law. The moral code is relegated to the limbo of a long-past barbarism, the Sabbath is ignored, human life is no longer looked upon as a sacred thing, blatant infidelity stalks about flaunting defiance against everything good and pure, and red-handed anarchy, with torch and dynamite, is getting ready to shiver the social fabric to atoms! These are the fruits of the seed sown in the Master's heritage while the church has been sleeping.

The question now is, How shall we stop this terrible growth of evil? The first thing to do is to listen to the admonition of Infinite Wisdom, "Knowing the time, that now it is high time to awake out of sleep." But do we know the time?" Do we know that in every town and hamlet, in every community and neighborhood, in every social circle in this broad land, by day and by night, the enemy of God and man is persistently watchful and continuously busy in sowing his tares? Do we know that this malicious enemy is going about everywhere, poisoning the minds of the young, and pouring the deadly virus of infidelity into the hearts of the middle-aged, and withering, with the hot breath of hell, the last hope of the old? Do we know that the fruits of this pernicious literature confront the government to-day with problems of such magnitude and such far-reaching consequences that the wisest and boldest statesmen in Church and State stand appalled before them? What the church needs to do is to wake up to the real state of things. The alarm which the preachers ought to sound through the church to-day, like the blast of a trumpet calling to arms, is, "Awake, thou that sleepest"! And what the church needs to do is to go to work "with might and main" and money to counteract these dreadful influences. Let every man and woman turn out and diligently sow the seeds of pure literature in the virgin soil of our young people's hearts, and in the rich loam of manly and womanly minds about us. Not a sickly, sentimental literature, but a literature worthy of the church; a literature which "the glorious gospel of the blessed God" will not be ashamed to take along with it as his co-adjutor; a literature which the Holy Ghost can and will use for the advancement of the kingdom of righteousness among men! We can have it if we will!

This is the third instalment of the exhortation to the preachers—the leaders in church life—to arouse themselves to stay the threatening evils issuing from a godless press by interposing the blessings of religious literature.

THE EDITOR.

Galilee.

FIRST VIEW OF LAKE GALILEE—ITS BEAUTY AND LONELINESS—A SAIL TO CAPERNAUM—THE RUINED SYNAGOGUE—THE PLAIN OF GENNESARETH—THE LAND OF THE EAST.

From the heights back of Tiberias I obtained my first view of Lake Galilee. The sudden vision was that of a blue sheet of water surrounded by yellow mountains, and with two snowy-white sails resting tranquilly on its bosom. The lake was hundreds of feet beneath me; and as the descent was slowly made down the mountain-side I was enabled to take in the whole familiar outline of this inland sea, so dear to every Christian heart, and so well known to all in Christendom. There it lay before me and beneath me, thirteen miles in length, from five to seven in width, oval in shape, a protuberance of coast line on the upper western side; Mt. Hermon lifting up its head, thirty or forty miles away, over its northern edge; while, to the south, the two lines of the eastern and western shore contracted to form the banks of the Jordan. The yellow surrounding mountains have no forests upon them; only an occasional cedar or acacia here and there, looking like black specks in the distance. The eye eagerly searches for and finds the site of Capernaum on the far-away northern shore, the plain of Genuesareth on the west, and the "steep place" on the east bank, down which the swine rushed into the sea. Then the glance is directed toward the northeastern part of the shore, where Christ fed the multitudes, and then the mountains looked for in that neighborhood, where the Savior, from his place of prayer, observed the disciples in the storm, and came walking to them on the waves of the sea.

Many are the precious and holy memories that cluster about these sacred and now silent shores. Next to Jerusalem, I suppose it ranks highest in the heart.

I noticed but two boats on a lake that was once dotted with shipping. And of all the towns and cities that once shone by day and twinkled by night around these banks, but one small town is left to-day. This one exceptional town is Tiberias. It was a Gentile community in the time of the Savior, and he seems never to have entered it. Consequently they never rejected him, and were thus saved from the doom and judgment that has fallen upon all other cities of this lake-shore, and that seems, in its awfulness, to have settled upon the entire coast itself. It is true that Magdala, the reputed home of Mary Magdalene, is pointed out; but, on approaching it, such is the wretchedness of its stone hovels that you feel it scarcely deserves the name even of village.

No homes are seen on the shores of Galilee; no farms or vineyards are beheld on the mountain-sides; no home-loving and land-improving inhabitants dwell on the banks. Only a few tribes of Bedouins, living in black-skin tents, and wandering from place to place, appear at wide distances on the shore, or camping some miles back in the interior.

Everything seems to go by Lake Galilee. The caravans of camels come and go in long lines, journeying north or south; but they do not stop on these lonely shores. The traveler makes a flying visit; capital goes by; individuals seeking homes pass on to less solitary places. The Jordan itself rushes through the center of the lake without touching the shore, and hurries on southward as if escaping from the heart-moving associations and memories of the place.

Last night, in looking from my tent over the lake at the distant eastern shore, it was a scene of almost unrelieved blackness. I thought that if I had been thus gazing at the farther shore of Lake Geneva, or other bodies of water in Europe or America, I would have seen myriads of lights betokening comfortable homes and prosperous cities. But, as I looked across through the night toward the land of Gadara and the Gergesenes, I saw but two lights, that would gleam a moment and then die out. Both of them may have come from the two boats of Tiberias engaged in night-fishing, or may have been the twinkling camp-fires of a Bedouin tent on the side of the rocks.

No one can contemplate these silent, forsaken shores, and take on the spirit of the surroundings, without feeling that some remarkable dealing has been and is still visited on this land. It was once exalted to heaven; it has been cast down to hell. It knew not the time of its visitation; its house is now left desolate. It refused to receive the Son of God, and the hand of judgment has fallen heavily and unmistakably upon it.

And yet Lake Galilee is beautiful in spite of its loneliness and desolation. It is still lovely in its forsakenness, and beautiful still in this death-like trance into which it has fallen. Galilee and Bethany seem to have been best beloved by the Savior. His feet turned oftenest to the village near Olivet, and to the shores of this lake. This was done partly because of the loving hearts he found in both places, and also because he loved the peaceful, tranquil beauty of this blue inland sea.

All the evening and night the strain and words of a Sunday-school song have been floating through my mind—a hymn familiar to countless thousands in far-away America:

"Sweet Galilee, blessed Galilee,
Where Jesus loved so much to be."

My tent is pitched outside the north wall of Tiberias, on the banks of the lake. I am fully one hundred feet above the lake surface, and could cast from my tent-door a rock into the waves. Standing at this same tent-door, or sitting before it, I have the whole beautiful panorama of the lake before me.

Last night I watched it as it slept under the stars, and at ten o'clock I saw the moon arise over the distant mountains, and turn a lake of purple into a lake of silver. This morning I watched the sun rise upon it, and in this new spectacle saw fresh charms arise to greet the sight and gratify the love of the beautiful. But better and higher than all was the thought of him whose voice was once heard amid its storms, whose feet pressed its waves as a pavement, and whose tired head and body were lulled into repose by its billows. He, the loving, wonderful Christ, has given it a beauty diviner far than all its natural loveliness, and that will remain an imperishable treasure in memory when the lake itself is dried up forever by the fires of the last day.

Hiring a sail-boat, I left Tiberias for the ruins of Capernaum at seven in the morning. Passing Magdala and the plain of Gennesareth on the left, we reached Capernaum at ten o'clock, after three hours' rowing and sailing together. There were six boatmen forming the crew of the little vessel. After careful scrutiny, I could not discover among these native Syrians a single one whom I thought would answer for a Peter or John, or, indeed, any of the disciples. But when, on our return trip, one of the men fell asleep from weariness and lay on the floor of the vessel, I thought then of One whom the reader needs not for me to name. That must have been a profound exhaustion that enabled the Savior to sleep on undisturbed by a storm. Either the day had been one of great toil, or the night previous had been spent in unintermitting prayer, as was his custom. The sleep on the hard deck was the consequence. This picture of the sleeping Christ, and another of his sitting wearied on the side of the well, have always touched my heart with tender power.

And what shall I say of Capernaum? As I stood in the midst of the ruins of a city that evidently once possessed a population of ten thousand people, we saw that the words of the Master had been fulfilled. It has been brought down to the grave. I never saw completer desolation. In various places of antiquity that I have visited, I would see portions of walls left, or here and there a standing pillar or arch; but in Capernaum every stone seems to be on the ground and scattered in the wildest confusion. The material out of which the houses were built are stones of volcanic origin, and of a color bordering on black, and so adds to the sombreness of the scene. Standing on a hillock of rocks made by the Bedouins, I surveyed the ruined town whose streets Christ walked, and in whose synagogue he preached, and where the sick and afflicted were healed by him in great multitudes. A city that could withstand such grace and privilege and heavenly power deserved to be swept away, and—was. The ruins extend several hundred yards along the seashore and back for the same distance, and even up the slope of the mountain in one place.

Fifty yards from the seashore, on a swell of the land, stands the ruins of a synagogue, or church, that has interested all travelers and readers of travels. Here are pedestals, and heavy-carved cornices, and Corinthian capitals of marble, and portions of pillars all scattered about over a space, and with a certain outline, that betokens a place of worship. Was it the synagogue that the centurion built for the Jews, in which Christ preached? or is it a church of a later day built on the ruins, and with the ruins of the synagogue of Christ's time? Arguments which I read years ago predispose me to believe that these white, crumbling remains are what is left of the gift of the centurion, the wealthy friend of the Jews. I sat down on one of the pedestals and read the sixth chapter of John, which contains the sermon preached by our Lord on this spot, or somewhere very near. Finishing the discourse, I turned to the eleventh chapter of Matthew, and twenty-third verse, and read the prophetic words of the Savior, spoken when the city was at the height of its prosperity: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell." Oh, would not infidelity rejoice if Capernaum was flourishing to-day! The skeptic would point to it, and say, Where is the boasted prophecy? where is the foreknowledge of the Savior? As it is, the rocks are witnesses. The ruins confirm the Word. The very stones cry out in honor of the saying of the Son of God.

In rowing and sailing back to Tiberias, the boat stood in near the shore, so as to skirt the edge of the plain of Gennesareth. Once beautiful and fertile and populous, and witnessing the presence of Christ and his disciples, it has been favored above all other plains. It is still naturally beautiful, and the fertility is left, but the population is gone; and he who was the chiefest charm and glory, has been gone for nearly two thousand years. As the boat went slowly by the sacred place, I had a vision of the time it was covered with waving corn, breast-high in height, with the Master and his followers walking over its quiet fields; or treading the grain-fringed paths, visiting distant villages; or speaking to the multitudes that accompanied him on the way. The whole plain—as, indeed, the entire land of Galilee—speaks most eloquently of the Savior. I failed to see a single soul anywhere on the plain. It is at present cultivated in spots, and that cultivation is of a poor and superficial order. A green shrub, growing from five feet upward, dots the baked ground in every direction, and adds to the forsaken air of the place.

As we approached Magdala, a solitary shepherd, attended by a large flock of sheep and goats, descended the steep mountain-side back of it, and entered some distance into the clear waves of the lake. Even this spectacle of life somehow did not take away the loneliness of the shore.

I was informed that a Christian gentleman, the same who has purchased much of the plain of Esdraelon, has bought the site of Capernaum, and, I think, a part of the plain of Gennesareth. For the first time, it seems that the Bedouin sheiks, who are getting poorer, show a disposition to part with the land. If this continues, it may result in a marked change in this country in the near future.

Sitting in front of my tent in the evening, near the hour of sunset, I was looking over towards the mountains on the opposite shore, when I remembered that I was looking in the direction of "the land of the people of the East." This is what the Bible called them. This is where Jacob went when his mother caused him to flee from Esau. "And when he came to the land of the people of the East," he came upon scenes of flocks and herds, shepherds and fair women, dripping wells, spreading fields, and beautiful landscapes. Then I remembered still further beyond there is another Eastern land, filled with roving Bedouins, and shepherds with flocks, and turbaned millions who believe in the False Prophet, and know not the Lord. And the glance and thought swept on to those old Eastern countries of shadowy palms and dome-like mosques and slender minarets. I saw the turbaned men on the road, the veiled women at the well, the silent caravan threading the desert. Farther back still I saw the Eastern countries where Abraham lived, the ark rested, and Eden smiled. Still further on I saw, from my tent, the slopes of Persia, the steppes of Asia, the wild wastes of Siberia, and on through the heart of that vast land of the East until we reached the Chinese Wall, and come in sight of the Pacific, and, behold! the whole land was filled with the people of the East. What is to become of them? I mentally asked. What can we do for them? What is being done for them? I wondered if the people in America realized how much we are indebted to these people. Out of this land of the East came such a grand character as Abraham, and such lovely women as Sarah and Rachel. Out of this country came the four great religions of the world. Certainly they are not to be despised.

I can not explain, but as I looked over the eastern mountains that evening I had such a mental view of that far-away land, or lands, filled with teeming life, crowded with immortal souls unreached and unsaved, that my heart fairly sickened, and sank under the sight. The Lord save the people of the land of the East! May the church say, "Here am I; send me!"

I camped two nights and a day by Lake Galilee, and then one morning at sunrise struck tent, and departed in a southwesterly direction, turning many a longing, lingering look behind.

"O Galilee, blessed Galilee,
Come sing thy song again to me."

B. CARRADINE.

Young Preachers—No. 2.

BY AN OLD MINISTER.

Being satisfied that you are called of God to preach, and that preaching is to be your life-work, and having resolved thus to devote your life, then prepare for it. Avail yourself of all the educational help you can secure. Many of us rush, or are rushed prematurely and unprepared, into the field of ministerial labor, and undertake to do what we are not competent to do. We must remember that genius is not experience, nor enthusiasm, knowledge. Now, we are to be "apt to teach;" but no man can tell what he does not know. All attempts to do so must be sad and unprofitable failures. The discouragement and humiliation of young itinerants, if at all sensitive, is almost crushing and unendurable. I would not endure, for a thousand dollars, the next three months what I did for the first three that I was trying to preach, or trying to do the impossible. I had read history, biography, travels, novels, poetry, and newspapers; but had, up to that period, paid but little attention to biblical learning. I had been a professed Christian but little over a year. My preaching material was crude, narrow, and shallow. My first circuit had twenty-four appointments; all the days were preaching days except Mondays. The week-day services were attended almost exclusively by the older members of the church. For a youth of nineteen years, with one year of Christian experience, to stand up before these venerable Christians, many of whom were "born from above" long before he was born at all, was a most embarrassing position, not to say almost ridiculous; much as if a freshman should attempt to advise and lecture the learned and venerable faculty on the duties and responsibilities of their several chairs. No words can fully express my awkward and painful position. I was glad of a rain, or any providential excuse for escaping the painfully embarrassing attempt to preach. I am quite sure it would have been far better for me (not to mention the much-enduring people) if I could have had, at least, some little training and preparation for my work. My colleague (long since dead) was a good and well-meaning man, but totally unfurnished for the work he was appointed to do. He did not help me, because he could not. On my first meeting him, when alone, I said: "My brother, as you see I am young and quite unfitted for the work I am called to do, give me some suggestions on sermon-making." He cleared his throat, and said in an oracular manner, "with all gravity:" "Select your subject, prepare it with care, begin calmly, and become more animated as you proceed." He said no more. He was laconic as Cæsar, clear as mud. It was all much as if I had said to an artist: "I desire to be a painter; give me some helpful suggestions," and he should have said, "Buy you some canvas, some brushes, some paints, select your subject (a sunrise, a landscape, or the assassination of Cæsar), and paint with care until the picture is finished." The trouble with my brother was, that he was a dry well; there was nothing in him. Get hold of some useful book on preaching—a short commentary like Whedon's; take such texts as seem to suggest useful reflections; take your pen and try to arrange these thoughts in consecutive order; do this sort of work as often as trains of thought may be suggested by your Bible, or other solid reading; do this for a season before you accept an appointment, and you will, I think, be far more useful than I was, and certainly far more comfortable. I heard Bishop Andrew say he had not much respect, and but little hope, for a young preacher who did not aim high, nor expect to be much or do much. Resolve on full consecration, and aim to fit yourself to do good work, and to do it well. If you have collegiate advantages, all the better; if you have not, and insuperable difficulties render such help impossible to you, do not despair. Cultivate yourself all you can, and resolve to be "a workman that needeth not to be ashamed."

Many have found it impossible to secure collegiate culture, but they have not found self-culture impossible, and have risen to honorable distinction and extended usefulness. We speak of "self-made men." There are no other sort, if made men at all. We may have the apparatus of hooks, professors, and college training; but without personal application and persistent study, we can no more be scholars than we can be Christians without personal repentance and faith. You may be going slow, but be always *going*, and you will surely get forward.

Who Will Be the Next?

A letter, dated Jan. 17, says:

"I will be one of the ten to contribute the $100 each yearly in accordance with the scheme as contained in your letter to the ADVOCATE (N. O.) . . . I shall be very glad, indeed, to be one of the ten in such an enterprise. I consider it a privilege to be a party to such a glorious enterprise. The truth is, that every district in the Conference ought to maintain one missionary outside of the regular Missionary Conference collection. Indeed, I do not think the day far off when every such church as you have in Meridian will appoint its own missionary in some foreign field. Think of the benefit to the church at home and to each of the members to read the letters from their own missionary, telling of his progress in proclaiming the tidings of salvation to such a people as the Japanese. Think, further, how each member of such a church would feel to receive the letters of the converts—say of a single convert—who should write that, under God's providence, he owed the salvation of his immortal soul to that church. Would not this tend to kindle such a fire of love and zeal at home and abroad as would call down a glorious blessing from on high? I pray that I may live to see many churches in our State, each with its own missionary abroad, personally known and loved by each church member, sending home every week the news of souls redeemed! Say to the brother who makes the proposition, that my $100 is ready any day to go with his to help the Japan Mission, whether we get another recruit or not."

I make no apology for quoting these eloquent sentences from a private letter. May God bless him who wrote them, and bless the words to the inspiring of responses from others! Who will be the next?

T. L. MELLEN,
1319 N. 22d Ave., Meridian, Miss.

Christian Advocate.

THURSDAY, JAN. 29, 1891.

SUNDAY.

BY HELEN MORRIS.

I.

Dear Lord, we thank thee for thy day,
The day that thou has made and blest
We lay aside our week-day toils and cares,
And greet, with joy, this day of rest.

II.

Make this a *Sunday* to our darkened minds;
Shine with bright beams of warmth and love,
Into our burdened, earth-bound hearts,
And draw us nearer to thyself above.

III.

Make this a *Sabbath* to our weary frames,
A *rest-day* full of glad and peaceful calm;
An emblem sweet of heaven, our better home,
And for the week to come, a cheering balm.

IV.

May this a *First* day be of nobler things;
A new beginning, in our work for thee;
And, in our busy lives and service here,
More wholly consecrated may we be.

V.

And so, dear Lord! may all our Sabbaths here
Bring light, and rest and hope, and peace,
To dark and weary hearts and troubled souls—
Till earthly work shall end and Sabbaths cease.

VI.

Then, in the light and joy of heaven, may we
Lay down our earthly cares, and toils, and fears,
And in the peace of God forever dwell,
Where there shall be no night, no grief, no tears.

—*Christian at Work.*

Letter from Bro. Trippett.

MR. EDITOR: Your kind letter of Dec. 9, 1890, together with bill of exchange for thirty pounds sterling—say, $150—came safe to hand some days ago, and the money has been duly paid by the bank at this place, for which accept our sincere thanks. I should have written to you sooner, but have been laid up with a severe cold and rheumatism. My dear wife and myself have suffered very much for the last six weeks, so that we have been unable to leave the house. We have had a very severe winter here. Some say there has been nothing like it for over seventy years. Some of the rivers have been frozen over, so the young people have had fine skating, and the end is not yet. I am able to sit up a little, and wife is some better, for which we feel thankful to our blessed Master. We have felt the Lord to be very near to us in our afflictions. Our heavenly Father doeth all things right. We are kept by the power of God. It is by faith we stand, and we daily realize that the blood of Christ cleanseth from all sin. Your letter greatly refreshed us. Glad to hear that you had such a delightful session of Conference at Monroe. Pleased to hear that the town has improved so much, and that Bishop Haygood gave so much satisfaction as president. I received the ADVOCATE with the proceedings; quite a number of changes; many fresh names to me; some transfers, especially to Shreveport and Carondelet Street. I think our Louisiana preachers should have a turn sometimes at our first-class appointments; but maybe the Bishops and other brethren think differently. I have always held that the Bishops are the best judges in these matters.

I am sorry that the collections were behind this year. 'Tis true the Conference was held sooner than usual. The floods of last spring, and the drouth in the summer, have a very depressing effect, and both militate very much against collections for every object. Last year I received $230; this year $150. We shall try and make out, but rather short rations for three of us. We have learned to live economically in days past and gone; but hitherto "our bread has been given, and our water has been sure;" and, having had food and raiment, we have learned to be content. We sympathize deeply with the old preachers and the widows and orphans this year. I had to give up a little land in Richland parish because I could not pay taxes, and that was our last resort. I find that the same state of things obtains, in a measure, here among our Wesleyan brethren. Their old men are better taken care of, financially, than ours; but they have considerable trouble in raising the money. They have set on foot a plan to raise one hundred thousand dollars, as an endowment fund for widows and orphans and worn-out men, and they are succeeding finely.

How I wish to be back in Louisiana; but my family are too much afflicted ever to be able to leave here. My heart is with you; and, although unable to do much in the way of preaching, I am trying to live by faith in the Son of God, and hope, finally, to give a good report in the better world through Christ, who hath loved me and given himself for me. Live for Heaven, pray much, and may God bless you and yours! Love to the brethren. Again thanking you for your kindness, I am sorry I have no stamps to send for a copy of the published Minutes when they come out. Kind regards to your family. I remain,

Yours sincerely,

R. S. TRIPPETT.

51 Spring Gardens, Doncaster, England.

P. S.—We have never missed a single copy of the ADVOCATE since we came to England. "It is marrow and fatness to us." Send it along.

Application of Methodist Law.

Both by letter, and "by word of mouth," I have recently received many inquiries concerning the application of law in regard to the five grades of offense for which a Methodist itinerant preacher may be put on trial.

I have never set myself as "an ecclesiastical lawyer," and can not imagine why so many inquiries have come to me concerning this matter. However, I have an opinion which is the result of much reading and an experience of some thirty years as an executive officer in the church.

The law under which "a traveling preacher" is to be tried, is embraced in Sec. II of Chap. vii, pp. 146–155, Dis. (1890).

"Ques. 2. What shall be done when a traveling preacher is accused of immorality?"

This formal question written in the law, is answered in ¶¶ 251–258. In other words, there are eight paragraphs explanatory of the course to be pursued in case of immorality.

"Ques. 3. What shall be done in cases of improper tempers, words or actions?"

Paragraph 259 answers this question, refering it back, under certain conditions, to the eight preceding paragraphs, "to be dealt with as in case of immorality."

Question 4 relates to the dissemination of false doctrine.

This also refers the case back to the provisions of ¶¶ 251–258 "as in case of immorality."

Question 5 relates to unacceptability or inefficiency.

Here the case is different from either of the preceding cases. There is no committee nor formal prosecution, but a simple proceeding in open Conference, with all rights reserved to the defendant.

"Ques. 6. What shall be done in the case of a preacher who refuses to attend to the work assigned him?"

This is answered in ¶ 263 with no reference whatever to ¶¶ 251–258, and no formal charge nor citation required. The *proviso*, "Shall not be *denied* trial by committee," no matter how that language is construed, simply leaves the matter in the hands of the Conference which has "the final determination of all such cases."

Each of the five kinds of offense is, by the statute, made specific, and two or more of them can not be woven into the same legal web without express authority given under that special form of offense.

As a lawyer, trained to look at things of a legal character in the light of legal technicalities, I would say that the *proviso* in ¶ 263 inures to the advantage of the defendant, and is entirely at his option. "*Provided* such cases shall not be *denied* trial by committee."

To insist that this *proviso* was inserted for the protection of the Conference would be silly, because the Conference still has, under this law, as it has ever had, "the final determination of the case." If the *proviso* is of any affect then, it is for the accused and not for the Conference, and if the defendant demand a committee the Conference can not deny him "trial by committee." Surely the *Conference* is in no danger of being denied "trial by committee," whatever might be the stubborn imperiousness of the defendant. Any other construction sets one part of the law against the other.

It has been suggested that a preacher "who refuses to do the work assigned him," being put on trial therefor, must be tried "as in case of immorality."

If there is any such provision in the law, I fail to find it. In cases of "improper tempers, words, or actions," as well as in cases arising under Ques. 4, p. 152, the trial must proceed "as in case of immorality;" but all cases coming up under Ques. 5 and 6, p. 153-4, must be proceeded with at the pleasure of the Conference (as to the mode of investigation), with only the one restriction, that trial by committee "shall not be denied." However, whether or not a committee is appointed, the "final determination in all such cases is with the Annual Conference," and not with the committee as in other cases.

J. A. PARKER.

The Church Arraigned.

A writer from St. Bernard, in the last issue of the *New Delta*, takes the church of Christ to task for her silence on the momentous question now before the people of this State, viz: the Louisiana State Lottery proposition. The writer infers that "silence gives consent." He says, with the exception of the religious bodies passing resolutions, and a few earnest workers that have vigorously put their shoulders to the wheel, there has been little or nothing done by the ministers of the various religious denominations, and that their zeal in former times for a cause of less momentous results was great in comparison to the feeble efforts thus far put forth to put down the greatest swindle of the age. How far this sweeping arraignment of the church of Christ is true, this writer is not able to state; but the bare charge is enough to make every Christian blush with shame. "Tell it not in Gath," publish it not in the streets of any place that our "Boanergos" are afraid to thunder their anathemas against this prince of *sub-rosa* bribery. It is true that many, perhaps all, of our faithful preachers in our own branch of Christ's church have preached against this bribe-giving concern, but what is one sermon here and there against such a phalanx of foes as the *progressive* leagues are sending out to demoralize the people?

Can Christians afford to be but "lookers-on in Venice," while the enemy is building and filling the Trojan horse that will march in and destroy them and the very foundations of their teachings? This harpooned leviathan, with crimsoned wavelets rippling in its wake, opens its capacious maw and begs, in the name of its so-called charities, that its life may be renewed another quarter of a century.

Will Christians, with the united sentiments of the basal teachings of the whole Christian Church of this State and the world, rise up in their power and might, and sound the slogan that will reverberate from one end of the State to the other, and say, "This leviathan shall die"? or will they close their ears, and fold their hands, and sit with Laodicean inactivity, and let the prince of gamblers and lottery champion turn up his nose and laugh in his sleeves at a Christianity that is afraid to practice what it preaches?

"Awake, awake; put on thy *strength*, O Zion." "Cry aloud, spare not, lift up thy voice like a trumpet, and shew the people" that it is in their power to kill this *octopus*.

ATTEROL.

Gracie's Conversion.

"Miss Carrie," said my colored cook, "come in en' rest awhile after your walk. I want to tell you about Gracie. She has got religion, en' the elders are comin' to-night to 'zamine her; en' ef she's all right, she's gwine to be baptized next Sunday. Come here, Gracie; you aint afeared to talk to Miss Carrie."

The woman drew a chair for me into a shady corner of the porch, and a girl about fourteen years old, who was shelling peas, set down her basket and came timidly toward me, saying:

"I aint afeared to tell de whole wirl' what darkness I passed fru', and here I am a-stan'in' in de blessed light."

"Go on, Gracie," said I, encouragingly. "I am glad to hear you are a happy young Christian."

"I've be'n mighty down-hearted 'en low-spirited," said she, "for two weeks, I thought ev'ything 'en ev'y-body was 'ginst me, en' treated me bad, en' when I was pickin' cotton my sack was dat heavy I could hardly drag it along half-full. I was des mis'rable, but I kep' right on, prayin' en' groanin'. 'Peared like I was des in de woods, in de low grounds, en' I could not see my way out. Den it 'peared like I got into a open place, a sort o' clearin', en' my mind traveled right along until I come to a hill, en' de sun was a-shinin' on de top of it, en' I kep' a-prayin' en' struggled along, en' den I clum dat hill, en' de higher I went up, de nearer I got to Christ, de Lord of glory, until at last I reached de cross, whar he had suffered fer sinners like me, cu' I prayed to him to put my name in de book o' 'membrance, en' den des cried out for joy. I felt 'o my head, cu' I thought I had a crown on it, en' I looked 'round, en' seem like all the trees wus trees o' life, wid apples en' oranges hangin' 'round. I knowed I wus lost once, but I'd be'n found at las', en' I felt so happy I dos hollered, till de ferryman over de ribber come over to see whut wus de matter; en' when I kep' slappin' my hands en' goin' on, Sister Mary says to me, 'Gracie, is you gone plum' crazy?' But I did not keer whut she said. Dey all sot up wid me dat night till I got pacified en' went to sleep. Dis mawnin', when I got up en' went to de fiel', like I he'n a-doing, I des hardly knowed it wus me; I wus so happy. Seem like I love ev'rybody en' ev'rything in dis wirl'. I never seed de cotton so w'ite en' sof', as I rolled it in my sack wid bofe han's. Den I wus willin' to 'vide wid ev'rybody. Why, I wus willin' to give Nancy my rockin'-cheer, which I never would let her set down in hefo'. I even looked down on de po' little antses creepin' on de groun,' en' I wouldn't tromp on 'em 'cause God made 'em, like he did me, en' I loved God en' ev'rything he mado. He's be'n good to me. He's sabed my soul, en', Miss Carrie, if you goes to heaben, you gwine see me right dar."

I extended my hand, saying:

"Gracie, let me give you the right hand of fellowship now, for you have the greatest thing in the world—the spirit of love, which is the essence of Christianity, and the very spirit of Christ, the blessed Master."

The following Sunday Gracie was baptized.

CAROLINE E. MERRICK.

Mississippi Items.

A large fire in Grenada last week consumed eleven buildings. The loss is estimated at $50,000.

A Mogul switch engine of the Alabama and Vicksburg railroad burst its boiler at Vicksburg recently while pulling a train up the hill from the river. The engineer and fireman were both mortally wounded, and have since died.

The firm of Groome & Waggener, of Vicksburg, has been awarded a contract worth $3,000 by the Port Gibson Oil Mills. A part of the work is the building of an immense oil tank, to hold 5,000 barrels of oil. It will be 25 feet high and 40 feet in diameter.

We learn from the *Mississippian* that strong talk is being indulged in among the Jackson people favoring the establishment in that city of a factory for the manufacture of cotton ropes, twines, yarns, and such like goods. Enough stock has been guaranteed to make the consummation of the project more than probable.

The Board of Supervisors of Lauderdale county have awarded the contract for working the public roads to W. F. Buchanan, of Chickasaw county, for a term of five years at $10,000 per annum. This is under a plan formulated by the Board to work the public roads under contract. The county prisoners were also hired to Mr. Buchanan for a term of five years.

There was a fearful wreck on the Tchula branch of the Illinois Central railroad last week. The spikes had been pulled from the rails for about sixty feet and the whole train left the track, but fortunately no lives were lost. Somebody, of course, did the dastardly deed, and the railroad authorities should do all in their power to find him out and punish him.

During the year four important State bodies are to hold their annual meetings in Brookhaven. First will come the meeting of the State W. C. T. U., in May. Second, the Grand Lodge of the Knights and Ladies of Honor, in August. Third, the Mississippi Presbyterian Synod, in November. Fourth and lastly, but by no means least, the Mississippi Methodist Conference, in December.

The *Picayune* published this dispatch from Jackson:

The State superintendent of education is only required to make biennial reports to the Legislature, but the reports of Superintendent Preston for the last scholastic year have been seen by your correspondent and show the total number of children to be 325,862, of which 148,321 were white and 176,541 colored. The increased attendance of whites over the preceding year was 886, of colored 2,989. The increase in average daily attendance for whites was 3,520, for colored, 4,744. Total number of scholars taught, 6,107, of which 3,592 were white, and 2,515 colored. Number of schoolhouses built, 338; average length of school term, 83 days; number of teachers employed, 7,321, of which 4,190 were white and 3,131 colored. Total amount of school fund collected, $1,238,000, of which $600,000 was derived from local taxation. The total expenditures were $1,108,000.

Louisiana Notes.

The Standard Oil Company has purchased a lot in Donaldsonville, upon which to erect an oil depot.

The police jury of Acadia parish adopted in their annual budget an item of $1,000 for the support of the public schools. This will enable the schools to remain open for a longer period than heretofore.

The Postal Telegraph Company is erecting the poles and attaching the wires for the line on the wagon road between Forest and Lake. The new company have secured the right of way from Meridian to Vicksburg.—Scott County *Register*.

We understand that the Methodist Church of Farmerville have contracted with Mr. B. T. Christiancy for the erection of a parsonage on their church lot in town. The building, including all material, is to cost $675.—Farmerville *Gazette*.

The following comes from Shreveport:

A discussion of the school question, which means here the erection of new public-school buildings, is arousing considerable interest, and the friends of education hope that the School Board will be induced to push the work with more energy than heretofore.

And the *Echo* has this:

The Board of Trustees of Lake Charles has granted a charter for fifteen years to Messrs. J. A. Landry & Co. to erect and operate a system of electric lights in Lake Charles. Messrs. J. A. Landry & Co. are homo folks of energy, who have, during the past year, successfully established a first-class ice factory here, which not only supplied our home demand, but shipped large quantities of excellent ice to other points.

These two items are from the Lake Charles *American*:

The outer walls of the new courthouse are about complete, and the building begins to show up grandly. We will have one of the best courthouses in the State when this structure is complete.

Tracklaying is progressing on the Kansas City, Watkins and Gulf railway. The tracklaying machine arrived this week.

Gen. Casey, Chief of Engineers, has submitted to Congress, through the Secretary of War, preliminary surveys of three streams in Louisiana, all of which have been found unworthy of improvement.

The first was Bayou Caster, in North Louisiana; the second, Cain river, a cut-off of Red river, which runs from Colfax to Grand Ecore; and the third, Bayou Tigre, in Southwestern Louisiana.

The preliminary survey in each instance was made by Capt. Willard, who reports that the commerce, present or future, does not justify the improvement. In this opinion Gen. Casey concurs.

The Louisville, New Orleans and Texas railroad is now building an iron bridge over Bogue Phalia, to take the place of the bridge so successfully designed and constructed by Supt. A. A. Sharp, after the old bridge was swept away by the high water last year.

The new bridge, which is now well under way, is 300 feet long. The center, or swing span, is 150 feet long, and the shore spans are 75 feet each. The piers are 71 feet high from foundation to stringer, being the highest on the entire line. Where the bridge crosses, the stream is now forty feet deep. When Capt. Sharp drove the piling for the present bridge the water was 70 feet in depth, and running with the fury of a mountain torrent.—Vicksburg *Herald*.

Literary Notes.

Dr. S. Weir Mitchell has put in the hands of Houghton, Mifflin & Co. the manuscript of "A Psalm of Death and Other Poems," one of them a poem of 500 lines, of which Francois Villon is the hero. Dr. Mitchell has also ready for publication a book called "Characteristics."

Mr. Eugene Field's' popular books, "A Little Book of Western Verse" and "A Little Book of Profitable Tales," published last fall, are now in their fifth edition with the Scribners. Col. Church's "Life of John Ericsson" is in its second, and Dr. Martin's "In the Footprints of Charles Lamb" in its third edition.

"The Science of Fairy Tales" is the newest volume of the Contemporary Science Series, now being issued by Scribner & Welford. It deals with those tales which contain a supernatural element, and which are known as Sagas or Nursery Tales, the study of which is now so important a branch of Folk-Lore.

The author of the popular translations for Plato, entitled "Socrates," "A Day in Athens with Socrates," etc., has just completed a new volume of a similar character—"Talks with Athenian Youths," now in press with the Scribners. It contains five dialogues translated from Plato, and selected for the purpose of illustrating the typical Athenian youth of the time.

Wilbur B. Ketcham, Publisher, New York, announces for early publication "Aleph, the Chaldean," or "The Messiah as seen from Alexandria," by E. F. Burr, D. D., LL.D., the famous author of "Ecce Coelum;" also a new work by Charles F. Deems, D. D., LL.D., entitled "The Gospel of Spiritual Insight," being a companion volume to "The Gospel of Common Sense," which is now in its third edition. The work will take up the Gospel of St. John and treat it in the author's fervent style.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

LYRICS: FJELDA, etc. By Joseph Hudson Young. Cloth, 181 pp., $1. New York and London: Funk and Wagnalls.

There are some very clever verses among these lyrics, and the measures are of sufficient variety to suit every taste.

ILLUSTRATIVE NOTES. A Guide to the Study of the Sunday-school Lessons for 1891. By J. L. Hurlbut, D. D., and H. H. Doherty, Ph.D. Hunt and Eaton, New York. Price, $1 25.

These are very full notes, original and selected. Each lesson, besides the notes, has illustrations for the use of teachers, teaching hints, and library references. We think that a teacher in possession of this book will have all the outside help that is needed. We commend it to all the teachers in our Sunday-schools.

PERIODICALS.

—OUR DAY, for December, is just to hand. It is full of various matters, some good and some not so good. It is edited by Joseph Cook, and published by Our Day Publishing Company, Boston; and the price for a yearly subscription is $2 50.

—The QUIVER, for February, opens with a complete story by M. E. Edwards; then follow many other very good and choice articles, such as, God in the Book of Nature, Self-Restraint, Sundays with the Young, Work in the Master's Name, etc. Cassell Publishing Company, New York. Price, $1 50.

—What could be more appropriate for the opening article in an art magazine than an illustrated paper on "The Portraits of John Ruskin," which ushers in the February number of THE MAGAZINE OF ART? Here we have the famous art critic from the tender age of three and a half years to his vigorous prime (his older age will be represented in the March number). The frontispiece of the number is a photogravure reproduction of Sir J. E. Millais' portrait of Ruskin, painted at just about the time when his writings were attracting their first attention. Another interesting paper describes "Mr. Brocklebank's Collection at Childwall Hall," including many valuable illustrations, among them one full page after Millais, called "The Wolf's Den." Harry Furniss contributes a paper on "The Illustrating of Books" from "the Humorous Artist's Point of View." Drawings by the author illustrate the text most amusingly. The Notes, both American and foreign, are as full as usual. Cassell Publishing Company, New York. Thirty-five cents a number; $3 50 a year in advance.

City Civilization.

We are of opinion that thousands of our readers have very dim conceptions of the conditions of real life in a great city. How can they know them, having never explored the city limits? We present for their thought a true picture drawn by the New York *Herald*.

We find in all our great modern cities the noblest products of social development and the worst examples of barbarism. They live near neighbors to each other. They cross each other's track every day on the street, hustle each other in every crowd, but are as perfect strangers as though they were separated by many degrees of latitude or longitude.

If you walk up Fifth avenue, for instance, or through the mercantile sections of the city, you will be impressed with the fact that there is something majestic in human nature. Our palatial residences, fitted with all the splendors of industrial achievement and adorned with works of art; our magnificent buildings for commercial purposes, marvels of architecture, seem to indicate refinement of public opinion, sturdiness of ambition and solidity of manhood.

You go into our churches, visit our hospitals, look over a thousand charities, all generously supported, and conclude that the world has had a new birth; that strife between classes has become obsolete; that the community is basking in the light of universal fraternity and that the Golden Rule is the law of the land. The consummation of human progress, you think, has been attained and there is nothing left to desire this side of the New Jerusalem.

But if you extend your journey and visit other sections of the city a curious and painful picture is presented. You leave the region of millions and explore the wilderness of want. The sight of plenty is exchanged for a view of untold wretchedness and despair.

You need not go far to find savages; they live within pistol shot of your own home. There are Sioux without war paint, but all the same with tomahawks; Zulus with white skins who prey on society without a qualm of conscience; rogues who never leave their dens till after dark, and then only to lie in wait for an opportunity to steal a purse and cut a throat; lions, tigers, stealthy wildcats, in human disguise, who have neither respect for property nor life.

Or, again, visit our tenement districts and let your heart ache. The Esquimaux of Labrador huddle around an oil lamp to keep themselves from freezing. Nobody cares whether they live or die. Well, there are Esquimaux in New York, whole tribes of them. In the winter months they scrape a few coals out of ash barrels, are half-clad, half-starved, half-dead.

There are working girls who stitch till their fingers and lips are blue, try to exist, as Balzac did in his youth, on eight cents a day. Do we know where they live or, for that matter, do we care? Have we the slightest interest in them, will we take any trouble to set the wrong right which oppresses them and dooms them to a crust? Does the upper half of society, the philanthropic men and women, the cultured, the refined and wealthy, do anything to make life less a burden to these poor creatures? Five minutes' walk will bring us to their miserable abodes, but we prefer to ride or walk in the Park.

There you have the contrast. You need not travel abroad to see it. There is misery enough to make the world's heart ache, if it has any heart, close at hand, but no tears are shed unless some novelist describes it, and even then we close the book, praise the author and think of something else.

We have in New York philosophers who represent the last victories of the human brain, and pirates who belong to the age of buccaneering. We have poetry, painting, science, inventive genius, abundant generosity and other priceless things which seem to show that the millenium is not far off. But stop a minute; we have also footpads from the Middle Ages, scurvy rogues whose hand is against every man.

We have citizens whose wealth is so far beyond computation that Aladdin's lamp is nowhere, who never need have an ungratified wish. We say, What a prosperous, contented, happy country this must be. Well, think a moment. We have other citizens, victims of a cruel fate, with not enough to eat, wretchedly housed, poorly clad, hungry, without work and without hope. The same city limits include all these folk, but they never come into personal contact, are strangers to each other, are not simply indifferent, but entertain a mutual aversion—the poor hating the rich, the rich despising the poor.

The gravest problem to Church and State is the problem that lies in the condition of things described in the above editorial in the great New York paper. It is just this problem that has wrecked many an empire in former days. Unbounded wealth and squalid poverty—large information and dense ignorance—refinement and barbarism—these contrasts brought in juxta position produce conditions of life and existence before which worldly wisdom is dumb. The wail of the cities—the *sine qua non* of the perpetuity of our institutions—the only hope for us and our children is the leavening influence of the gospel of Christ. We need and must have more men and more money for the evangelization of the cities. In the very city we have the very same conditions described by the *Herald* as prevailing in New York. While religious people in this and all other cities are doing something to relieve this condition, we are clearly of opinion that much more ought to be done and much more can be done. The cry to the Lord to the churches in the city is, "Awake, thou that sleepest."

Sunday-School Lesson—Feb. 1.

ELIJAH AT HOREB.

1. Kings xix, 1-18.

GOLDEN TEXT.—"*Fear not, for I am with thee and will bless thee.*"—Genes's xxvi, 24.

TOPICAL OUTLINE.—I. Elijah on the Way to Horeb (vs. 1-8). II. Elijah at Horeb (vs. 9-18).

REFERENCE WORD.—"Horeb."

MEMORY VERSES.—9, 10.

TIME.—About 906 B. C.

PLACES.—Jezreel, in the plain of Esdraelon; Beersheba, on the extreme south of Judah, and Horeb, in the peninsula of Sinai.

INTRODUCTION.

The descent of fire on Carmel was followed by the slaughter of the priests of Baal; then came the sacrificial feast on the summit of the mount, in which Ahab participated. After this Elijah heard the sound of abundant rain. Retiring apart and casting himself upon the earth, doubtless, in prayer, he sent his attendant to the edge of the hill seven times to look for results; on his return the last time he reported that a cloud had been seen rising out of the waters. The servant saw a "little cloud, like a man's hand." From the tone of this reply, we are not warranted in regarding his faith in a general deluge as very strong; but his master's was. The faith of the latter had gone through a course of severe training, and had, as is always the case, come forth strong and healthful. Elijah possessed an insight strangely lacking to some of his successors. He prayed long, but he *recognized* the *answer* when it *did come*. He did not wait for the heavens to be black with lowering clouds, but immediately sent word to Ahab, "Prepare, and get thee down that the rain stop thee not." The king drove rapidly to Jezreel, and Elijah, who a little while before had been giving orders, now, as a loyal subject, ran before the royal chariot.

ELIJAH ON THE WAY TO HOREB.

Arriving at his palace, Ahab quickly related to Jezebel, the queen, the exciting events which had just occurred. Well nigh frenzied on hearing of the destruction of Baal's priests, she made a vow against the life of the prophet, and sent him word of the determination she had reached. He had followed the king to the gate of the city, but had not entered. Hearing the threat of Jezebel, he dared not do so. A marked change seemed to come over his spirit; he forgot for the time all the teachings of his past experience of the dealings of Jehovah. He did not stop to consider the probability of God's affording protection even in this trying hour. For once his courage, which had blazed forth in the face of an angry monarch, and borne unflinchingly fierce persecutions, seemed to have gone completely out in the prospective presence of the infidel queen. "He arose, and went for his life." And *how* he did go! From Jezreel to Beersheba, a distance of over one hundred miles; out of Israel's domain altogether into Judah's. But not even here did he tarry; "the went a day's journey into the wilderness." Only then, it seems, in the vast solitude, away from unfriendly hands, did he think to pray over his case. James leads us to believe that Elijah was a man whose *forte* was *effectual* prayer. His action in delaying for so long a time but serves to emphasize the Bible teaching of human weakness, and is recorded, no doubt, in order that we might escape the consequence of such remission of plain duty. "And he requested for himself that he might die." Here was the strange case of a man fleeing for his life, and yet begging to die. Was it not a rebuke to the spirit of this prayer, and a complete answer to Jezebel's rash vow that this man was not *permitted to* die?

His reason for this strange request was none the less remarkable. "For I am not better than my fathers." Ah! here was a confession; a key, perhaps, which will effect a solution. Possibly up to this time, he *had* thought that he was "better." It is *so* hard for pride to be driven from the human heart. This was one lesson Elijah had yet to learn; perhaps, the last. The finishing touches had still to be given to his grand character. Not long after he was deemed worthy to be escorted from earth to heaven by cherubic hosts. His last journey was made not on weary feet, but in a chariot of celestial glory.

He was humiliated. After the signal victory of Jehovah's cause on Carmel, he expected all Israel to be converted from their idolatry to the pure worship. The action of the heathen queen had shattered this fond hope. Discouragement fell to his lot on this account; despondency came upon him like a dense cloud. Through this his now feeble eye of faith failed to pierce.

Verse 5. It was in accordance with the demands of nature that Elijah, worn out by his long journey, should sleep. While thus doing an angel "touched him." How true to the experience of all Christians was this occurrence. So far as we know, one of the chief duties of the angelic creatures is to perform services of mercy to man. They are the agents through whom God cheers and comforts his despondent children. And how solid was the comfort given in this case! Tired and hungry, he had need of rest and nourishment. He was told to eat the second time, since he had a journey before him. Being refreshed both in mind and body, he went in the strength of that meat forty days and forty nights unto Horeb, the mount of God.

ELIJAH AT HOREB.

Verse 9. Arrived at Horeb, he went into a cave and lodged there. Then came the word of the Lord with the question, "What doest thou here, Elijah?" Then followed the declaration of verse 10. The most remarkable part of the answer is that it does not *answer* the question propounded. The prophet failed to tell what he was doing in that place, but gave quite an extended account of his acts *preceeding* his arrival there. The words, "I, even I, only am left," are such as others besides the Tishbite have thought they had occasion to utter. It is quite easy for one who is very *zealous* to become exceedingly *jealous*; unless properly restrained, the lapse will naturally follow. To all such in this state of mind there must come from without something to reveal God's method of dealing with men.

Now, Elijah had, we may say, seen one side of the Divine Nature—its Omnipotence. He had witnessed during his stormy life many scenes calculated to impress indelibly upon his mind the inexorable sternness of Jehovah's decrees, and his ultimate vindication of violated law. On Carmel he had been eye-witness to a scene of dreadful carnage, which could not fail to bias his idea of the character of God. There had, indeed, been the *grandest* period of his grand life; but the deep lessons of spiritual truth were to be learned not in the noise and tumult of the world, but in the quiet solitude of his own soul. He was told to stand upon the mount. The Lord was going to answer the complaints of his prophet. The wind, the earthquake, the fire, were all manifestations of power, no doubt, grand and God-like, but they are by nature, destructive powers.

Hence the text declares that the Lord was not in any of these; at the same time that it previously says, "The Lord passed by." *The meaning* of the seemingly opposed statements is possibly that though these are manifestations calculated to inspire in us awe and terror, yet in depth of spiritual meaning they fall far short of the subduing power of the "still small voice." This was, no doubt, a figure.

Transferred to Christian times, we can not fail to realize its value. The condemnations of the Law and the lightning flashes of Sinai may strike terror to the sinner's heart, and arouse conscience, and produce conviction; but it is only the gentle voice of Jesus, full of grace and truth, saying, "Thy sins be forgiven," that can effectually bring about reconciliation and peace.

This was the lesson Elijah learned. The question of verse 9 was repeated. In *words*, the prophet's answer was the same; but we may well suppose that their spirit was entirely changed. Now he knew that the great sin of Israel was to be rooted out, not by one great revolution, but by the quiet, though powerful, workings of the Spirit of God.

His erroneous views of God's designs being corrected, he was again commissioned and his last tasks assigned him. After such an experience he was, no doubt, well equipped for any emergency. But there was still one other mistake to be set right. He had twice affirmed, no doubt, honestly, that he alone was faithful to Jehovah. If others do not measure up to our short-sighted views of necessary zeal, we are prone to draw a line leaving ourselves on the side of piety and our fellows on that of disloyalty to the cause.

Verse 18 gives words and proof to condemn this uncharitable course. They were the last words of God to Elijah; and how this emphasizes them! He came but one strong; he went away to his new-found duty increased seven thousand-fold! God always encourages his true servant.

Unscriptural Forms of Address to the Savior.

BY THE REV. W. W EVERTS, JR.

An instructive chapter in church history might be written on the forms used in addressing the Savior in the prayers and hymns of the ages. Such a chapter would show that piety could be traced by the use of certain forms of address which are conspicuously absent from ages of formalism and rationalism. Our Savior is jealous of his name, and his people are also. They rejoice when they hear his name honored and revered; but they are shocked when it is used too familiarly and chilled when it is refined into an abstraction. One of the chilling forms of address, affected by some evangelical men of to-day, is the expression, *the* Christ. This expression may be properly called affected, because its use in the New Testament is confined to the single issue as to whether Jesus of Nazareth fulfilled the Old Testament predictions concerning the Messiah. When this issue is settled the apostles no longer use the title, *the* Christ, but the proper name Christ.

Another of these chilling forms of address to the Savior is Master. This has more basis in Scripture than the other. "Ye call me master and Lord, and ye say well, for so I am." But it is evident that this common title of every rabbi was not for permanent use as applied to Christ; for after the crucifixion the word disappears and the more reverent name Lord takes its place.

A third form of address, very common, especially in Sunday-school hymns, offends by unwarranted familiarity with the divine name. It is the bald name Jesus, standing alone or prefixed with *my*, *dear*, *blessed*, or kindred expressions that grate on the ear of the reader of the reverent apostles. Every one knows that though this name was given the Savior by an angel, it was a common name, not specially sacred, but rather associated with the earthly side of his life, until it become the name after the flesh. When it occurs in the Acts and Epistles, it commonly stands in contrast with or supplemented by some other title. Enemies, man or devil, may call our Lord, Jesus, but disciples call Jesus, Lord. Neither salutation nor benediction is uttered in the name of Jesus, nor is prayer addressed to that bare name.

What forms of address to the Savior are allowable to those who wish to speak, sing and pray as the apostles were inspired to do? The most common titles of the Savior are Lord and Christ, of which the latter is used in speaking of him and the former in speaking to him. No prayer is addressed *to* the Lord as Christ though Christ may be spoken of as Lord. In the formal opening and close of the Epistles, with one exception, neither Lord nor Christ appears alone, but the dignity and majesty becoming to the Son of God are ascribed by a combination of titles, and his name appears as Christ Jesus, Jesus Christ or the all-embracing Lord Jesus Christ.—*Independent.*

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From the Mission Rooms.

The missionary secretaries met in council, Jan. 15, and made careful examination into our missionary affairs.

In view of the financial condition in portions of our connection, the results achieved have been beyond our anticipations. There has been a general advance in the collections under the assessments. The response to the special appeals for new missionaries and enlargement has been most encouraging. With this cheering outlook at home, there is even still greater encouragement from our mission fields. The work is expanding. From every mission calls come in for re-enforcement. The Master is leading us on.

The field secretaries will continue their work on the line of enlargement. We need, to meet the present and pressing wants of the field, forty new missionaries in addition to those already provided for. The Annual Conferences have responded. The Sunday-schools are falling into line. Many churches and individuals in our connection, in addition to their regular assessments, are well able to send out and support a missionary in some of our missions. Will each pastor take this matter on his heart? Will he, with his congregation, take it to the throne of grace?

The secretaries have planned a general canvass of the church. They are expecting the great Head of the church to move on the hearts of both pastor and congregation, that they may cooperate cordially in the work of extending the kingdom of Christ among the nations.

H. C. MORRISON,
W. H. POTTER,
I. G JOHN.

Mr. Joel Chandler Harris is writing a story of a boy's adventures on a Southern plantation during the war, which will be enjoyed by robust lads and healthy girls. It is mainly a story of outdoor life, though one of the characters, an old North Carolinian, tells a fairy story that is new and quaint.

$100 REWARD. $100.

The readers of the *Advocate* will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. CHENEY & CO., Toledo, O.
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Gen Lew Wallace is writing with elaborate care a story of the conquest of Constantinople by the Turks in 1454. He intends it to be as good in its way as "Ben Hur"—and, doubtless, hopes it will be as successful, though it would be hard for any book to rival that tale in popularity.

The Clergy of America take kindly to Life Insurance, and have been its firmest champions. They fight for it and thoroughly believe in it. There are many splendid financiers in the church; that they are intelligent and thoughtful for their future goes without saying. All denominations seek the protection of Life Insurance, and are careful to select the company offering the greatest security and the most advantageous terms to policy-holders.

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A Southern Department of this Company has been opened in New Orleans under the management of Mr. T. H. Bowles, with offices in Louisiana National Bank Building.

Advertising is a gem in the machine of a well-regulated store. It cannot sell the goods itself; it only delivers the customer, as it were.—*Milford (Mass.) Journal.*

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It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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"I have used Ayer's Hair Vigor for some time and it has worked wonders for me. I was troubled with dandruff and was rapidly becoming bald; but since using the Vigor my head is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend any one suffering from dandruff or loss of hair to use Ayer's Hair Vigor as a dressing."—Mrs. Lydia O. Moody, East Pittston, Me.

"Some time ago my wife's hair began to come out quite freely.

Ayer's Hair Vigor

not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to certify to this statement before a justice of the peace."—H. Hulsebus, Lewisburgh, Iowa.

"Some years ago, after a severe attack of brain fever, my hair all came out. I used such preparations for restoring it as my physicians ordered, but failed to produce a growth of hair. I then tried, successively, several articles recommended by druggists, and all alike fell short of accomplishing the desired result. The last remedy I applied was Ayer's Hair Vigor, which brought a growth of hair in a few weeks. I think I used eight bottles in two years; more than was necessary as a restorative, but I liked it as a dressing, and have continued to use it for that purpose. I believe Ayer's Hair Vigor possesses virtues far above those of any similar preparation now on the market."—Vincent Jones, Richmond, Ind.

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Cincin. Ex.....7:45 am	Cincin. Ex.....5:00 pm
Vicksb'g Ex....6:00 pm	Vicksb'g Ex.....9:00 am
B. Rouge Ac...10:30 am	B. Rouge Ac....3:50 pm

LOUISVILLE AND NASHVILLE.

No. 8 Lim. Ex. 7:00 am	No. 4 F'st Ex...8:20 am
No. 5 F'st Ex...7:20 pm	No. 8 Coast....3:45 pm
No. 7 Coast....9:05 am	No. 6 Lim. Ex..8:10 pm
Lim. Express,..4:10 pm	Fast Mail.....8:00 pm

ILLINOIS CENTRAL.

No. 1, Local Mail and Express..7:40pm	No. 2, Local Mail and Express..7:00am
No 41, Chic. and St. L. F. Mail..8:25am	No 12, Chic. and St. L. F. Mail..3:00pm
No 45, Chic. and N. O. Lim....8:00pm	No. 36, Chic and N. O. Lim.,12:30 noon
No 11, Memphis and K. C. Ex..8:25am	No 42, Memphis and K. C. Ex..3:00pm

TEXAS AND PACIFIC.

No. 53 California Express. 7:00 pm	No. 51 California Express. 8:00 am
B. Rouge, local. 10:25am	B. Rouge, local. 3:50 pm

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No. 19 Califor. 7:30 am	No. 18 Local....7:45am
No. 17 Local....7:35 pm	No. 20 Califor..4:15pm

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

THURSDAY, JAN. 29, 1891.

John Wesley Memorial Fund.

Some weeks ago Bishop Keener forwarded to Mr. Waller, the secretary of the Wesleyan Conference, the sum of $500 to erect a memorial column for our church in the Wesley Memorial Building, to be erected this year. The Bishop has favored us with the secretary's reply, which we are glad to give our readers.

3 Macaulay Road,
Clapham, London, Jan. 2, 1891.

Dear Bishop Keener: I duly received yours containing the £103.5s for the Wesley Memorial Fund. Enclosed is the official receipt for the above amount with our very best thanks.

Your sentiment in reference to John Wesley was much appreciated by the committee, and they directed that it should be printed in the Methodist newspapers.

Further I am instructed by the committee to inquire if there is any chance of your being at the celebration during the first week in March. If you or any one of your brother Bishops can make it convenient to be in England, you may be assured of a hearty welcome.

Ever yours affectionately,
D. J. WALLER.

Briefs.

Let every member of the Methodist Church in the bounds of the Louisiana Conference remember to be in his place in the house of God, Sunday, Feb. 15. The reason is that your pastor is taking special pains and making special preparations to give you a good sermon on that day on Christian education. Your presence, with helpful singing and prayers, will set fire to the thoughts which he has studied out, and those thoughts will warm your souls into an appreciation of the great subject of his discourse, and you will realize a new blessedness in that gospel whose fundamental principle is Christian education. By no means let such an opportunity slip by unimproved.

Mr. MacQueary, who has recently been tried for heresy in the Episcopal Church, is reported by a New York paper as having said in a late sermon:

I am not sure that I have helped a single soul to a higher and holier life, and the thought is more painful than I dare tell you, for no preaching, however profound or eloquent, is truly successful unless it improves the moral and spiritual character of men.

How can a preacher who denies the fundamental principles of religion ever hope to help souls to higher and holier living? The Holy Ghost don't help such preachers, and no preaching is helpful unless the Holy Ghost makes it so. Mr. MacQueary ought not to be surprised at his failure.

We have received a copy of the Minutes of the fifth session of the China Mission Conference. The statistics are: Local preachers, 6; native members, 345; foreign members, 25; infants baptized, 9; adults, 33; Sunday-schools, 22; teachers, 72; scholars, 742; contributed for missions, $364 01; number of churches, 8; value, $21,211; number of parsonages, 13; value, $46,890. Schools of the General Board, 15; foreign teachers, 8; native teachers, 21; pupils, 390; value of property, $65,400. Schools of the Woman's Board, 31; foreign teachers, 9; native teachers, 41; pupils, 611; value of property, $62,600. The financial exhibit of the schools and hospitals is good. The number treated in the hospital—in-patients, 67; out-patients, 3,979. The medical work thus seems to be an important part of the mission.

In this city, last week, was organized a State Union of the Christian Endeavor Society, Rev. A. E. Clay is one of the vice-presidents, and Rev. F. S. Parker is secretary and treasurer.

Endow the College.

We mean Centenary College, of course. The Mississippians have endowed their college before it has a location. It ought to be easier for Louisianians to endow their college, which already has a fine location and good buildings. It is idle to say that Louisiana Methodists have not the money to do this great thing. It is true that a great number have very little money, but it is also true that many have a great deal of money. And, putting the two classes together, there is enough money held by the Methodist Church in Louisiana to endow Centenary College so munificently that it will have no lack of means to carry on its grand work for generations to come. And this can be done, and every man and woman who helps in the enterprise will not only not feel poorer, but richer, for having given to accomplish it. Many of our Methodist people have more than they need. Some of them have more than they can manage. The very care of their money is wearing out their lives. Why can they not be persuaded to rid their lives of these burdens by giving largely to our college, and thus place their money where it will do a thousand-fold more good than it is now doing? Why not do this great thing *now?* Why wait, with the expectation of *bequeathing* something to the college, and run all the risks attendant upon waiting? Why work at this matter for weary months longer, as we have worked at it during the weary months of the past? Why not make Feb. 15, in the year of our Lord 1891, forever memorable by the fact that on that day Louisiana Methodism by her grace of liberality abundantly endowed her Centenary College? We can do this great thing in a day. Let that day be

FEBRUARY 15, 1891.

Centenary Day.

MR. EDITOR: Our Conferences are over, and we must set out on a new year's work. Reports showed that the church is advancing in all departments of her work. The statistics evidenced the fact that the Louisiana Conference has passed somewhat beyond twenty thousand members, while the members of the Mississippi Conference stretch rapidly toward forty thousand. Of course, the educational exhibit commanded my special attention. There is great and constantly increasing interest and enlargement in this field of church enterprise. Louisiana paid more for Christian education in Centenary than ever before, and the Mississippi Conference not only paid largely over her former figures in aid of Centenary, but made a liberal assessment for the same purpose for this year, notwithstanding the fact that she is concentrating her energies and resources on the establishment of Millsaps College. The Louisiana Conference appointed Feb. 15, (and as many Sundays thereafter as may be necessary on circuits) as Centenary Day, on which all her preachers are to preach on Christian Education, and take collections for the endowment of Centenary College. This move means a great deal. It means that every friend of Christian education in Louisiana is to be afforded an *urgent* opportunity of contributing for that purpose. It means that preachers and people are to be brought to think and pray and give for a most worthy and exigent cause.

If any reader of this thinks within himself, "If I were only rich, I would be delighted to aid largely in the endowment of Centenary College," let him think thus no longer. The question is not whether you are rich, or what you would do if you were, but whether you are willing to do what you can in aid of the college. Do you know how to induce the rich to give? Let those who are not rich give cheerfully, liberally and prayerfully as they have means, and those to whom God has given riches will see and feel the call of God to give according to their ability. No cause to which the poor contribute heartily will ever fail for lack of means. Give, hoping to provoke others to do likewise, and *give while you live*. Recently, a Mr. Fayerweather bequeathed $2,100,000 to nineteen American colleges. Scarcely had his body been laid in the grave and his munificence announced to the world, when interested heirs began the work of breaking his will and defeating his beneficent purpose. Everybody knows how signally Mr. Tilden failed in his effort to direct the use of his property after his death. Let the friends of Centenary rally to her as never before. She ought to be handsomely endowed and made the equal of any college in the land. Louisiana can not afford to be indifferent to this call, and she will not be.

W. L. C. HUNNICUTT.

The Scarritt Bible and Training School.

MEETING OF THE BOARD OF MANAGERS.

The first meeting of the Board of Managers of "The Scarritt Bible and Training-school for Missionaries and other Christian Workers" was held in Kansas City, Mo., Dec. 30, 1890. The following members were present: Bishop E. R. Hendrix, president; Mrs. Julia Simpson, secretary; Miss Belle H. Bennett, Mrs. Ruth E. Scarritt and Mrs. Susan Jones, and Miss Mary Helm, *ex-officio* member.

In accordance with the Articles of Incorporation, the Board divided its members by lot into three classes. The members of the first year are, Mrs. Scarritt, Mrs. S. C. Trueheart, Mr. J. E. Chick. Second year: Mrs. I. J. Hendrix, Bishop Hendrix, Mrs. Jones. Third year: Mrs. M. D. Wightman, Mrs. Simpson, Miss Bennett.

Miss Bennett, as agent, gave a statement of her work and plans. She reported $13,446 75* in her hands, $10,000 of that amount being loaned at three, four and five per cent., subject to call; and $27,500 in subscriptions, the greater part of which is payable in five annual instalments. She stated her purpose to visit the larger churches in the different Conferences during the year to increase the building and endowment fund. Miss Bennett gave an interesting account of her investigations of similar institutions in Europe, and Bishop Hendrix of his in this country. The information thus received was helpful and encouraging.

Plans for the building were presented, and the Building Committee was given authority to select a design and proceed with the work as soon as it could be done without incurring debt. It can not be begun until the whole amount required is collected, and it will take eight or nine months to complete the building. After carefully considering the subject, the Board resolved to open the school not later than Sept., 1892, but earlier, if possible.

The following committees were appointed: Building Committee—Mr. W. C. Scarritt, Dr. J. J. Tigert, Bishop E. R. Hendrix, Rev. W. B. Palmore and Mrs. L. R. Moore. Committee on By-Laws and Course of Study—Bishop Hendrix, Mrs. S. C. Truehart, Miss Belle H. Bennett.

Bishop Hendrix was requested to prepare a circular letter to be sent to pastors and Sunday-school superintendents, with the program for the Easter services. Miss Helm was requested to publish in the church papers the resolutions adopted by the Woman's Board in its December meeting, in connection with an account of this meeting. The meeting adjourned, subject to the call of the president.

*In addition to this, Mrs. Wightman, assistant agent, has since reported in her hands $575 15.

RESOLUTIONS ADOPTED BY THE WOMAN'S BOARD OF MISSIONS.

The following paper was read before the Woman's Board of Missions at the meeting held December 5, 1890, and was indorsed:

The growing need of trained workers in the field, and the many applications of women desiring training for mission work, renders it very desirable that the "Scarritt Bible and Training-school for Missionaries and other Christian Workers" be opened at an early date—with the fall term of 1891, if possible. The provisions of its charter require the money to be in hand for the building before it is erected. As only one-half of the amount needed has been collected, the necessity for *earnest, united, immediate* effort to collect the remainder is apparent. Miss Bennett is doing fine work as agent, but can not, unaided, accomplish what every member of the Woman's Board of Missions is pledged to do. As a means to this end:

Resolved, That the Conference corresponding secretaries and all district secretaries are hereby urged to bring this matter before the people in such manner as to acquaint them with the character of the school, and their duty to aid in its establishment as God hath prospered them.

Resolved, That our brethren of the ministry are earnestly requested to bring the subject before their charges, with explanation and exhortation.

Resolved, That Easter Sunday is appointed as a time for special services and collections for the training-school; that a programme for this occasion be prepared by a committee, to be published in the *Woman's Missionary Advocate*, and in leaflet form distributed throughout the society; and that as a means of increasing the donations collection cards be printed and distributed in such number and manner as the above-ordered committee shall decide.

Mrs. Scarritt, Miss Mary Helm and Mrs. S. C. Truehart were the committee appointed to prepare the programme.

Scarritt Bible and Training-School.

At a recent meeting of the local Board, W. M. S., Easter Sunday was appointed as a time for special services and collections for the Scarritt Bible and Training-school.

We desire to call the attention of all members of the Woman's Missionary Society to this fact, and to the following earnest words of Miss Mary Helm, secretary of home affairs, W. B. M.:

"The Lord has done great things for us in the past. He is 'the same yesterday, to-day and forever.' We stood eighteen months ago, like the Israelites of old, with an impassable Jordan between us and the object of our desires: its waves were suddenly divided, and we came with rejoicing upon the borderland of our Canaan.

"Dr. Scarritt's munificent gift was of God. He also moved upon the hearts of the people, and over $12,000 are in the treasury. But the remaining $12,000 stands like the walled city of Jericho—in our way—and must be ours before we can possess that for which we have longed and prayed. Now, the word is given to complete the conquest and receive the reward. We can not sit down and wait to see what God will do. Let there be preparation throughout the camp of Israel—four months of *praying, working* and *giving*; let the host form in line and surround this Jericho; then, when the Easter time comes, let all the people give a great shout in the name of the risen Christ, and we shall find the wall of difficulty has fallen down in response to our faithful works. And the school will be built to stand ever, as an Ebenezer, to give faith and courage to those who labor at home, while from it go forth to the field women with faith and courage to labor there, feeling they are thoroughly furnished unto every good work."

We urge every member of the Louisiana Conference, W. M. S., to hold herself individually responsible for the success of this undertaking, and let the intervening time be *full* of prayer and work.

MRS. C. J. FOSTER,
Cor. Sec.

Letter from Bro. Pipes.

MR. EDITOR: *La grippe* is gradually giving way in this community to a better state of feeling. Last Sabbath was a bright, sunny day, which added greatly to the comfort of the people, having endured a week of solid rainy, cold weather. Our first Bible lesson, Sunday morning, was Moses viewing the promised land from Pisgah's top. Though he was not permitted to eat of the luscious grapes, nor drink of the crystal fountains, doubtless he was delighted to know that his people would have quiet and rest there from the toils and fatigue of their journeyings in the wilderness. It is said history repeats itself, and so it seems.

At eleven A. M. we heard Dr. Courtney, pastor of the Baptist Church, preach on the second coming of Christ to be glorified in his saints, and to be admired in all them that believe. The old man, borne down by the weight of seventy-five years, in his imagination rose to the mount of vision in the climax, and viewed the heavenly Canaan, in all its length and breadth, as the home of the good, where the saints of all ages in harmony dwell; crowned and robed, with tongues attuned to the song of redemption, to glorify Christ forever and forever.

More than three thousand years ago, Moses viewed the earthly Canaan from the top of Nebo; to-day the scene is re-enacted. The preacher from the mount of vision views the heavenly Canaan in all the grandeur and glory of the gospel dispensation, infinitely above that of the Mosaic.

The venerable man, as leader of his people for many years, became duly inspired with the grandeur of the theme. We could but feel the insignificance of creeds; they form no barrier to the union of hearts imbued with the love of Christ.

Bro. Lallance made his debut in his Sunday-school at nine A. M., heard the Bible class, and added words of cheer to his people. He preached his first sermon at night to an appreciative audience. We had not the pleasure of hearing him, but his sermon was well spoken of by those who did. He announced his first quarterly meeting for next Saturday and Sunday, but failed to add, "Friday preceding is set apart by the church as a day of fasting and prayer." Why leave off that time-honored announcement? Does it require less sacrifice to be a Christian to-day than it did in the days of our fathers?

Bro. Lallance and wife are, seemingly, in good working order. Prospects omen a prosperous and successful year for them. Just let the people adopt the motto, "Being forgetful of the things which are behind," etc.

J. P.

Our Shreveport friends have started on the right line in mission work in that city. The Quarterly Conference of the First Church, recently held, pledged $500 for the support of the mission lately inaugurated. That means business. Bro. Henry can now go to work with a will, and we are satisfied that success will crown his efforts. We would like to chronicle the fact that other Quarterly Conferences had done the same sensible thing.

Bishop Granbery has nearly recovered from a surgical operation to remove a bony excrescence from his jaw.

A Worthy Example.

MR. EDITOR: The publishing of the following may stimulate some to do likewise. The funds of the association are about exhausted. The letter was written by one of our faithful ministers who knows the value of an education and wishes to help his young brethren to obtain one:

Enclosed I send you a draft for twenty-five dollars, my contribution to the Ministerial Educational Association, which I suppose is in demand at the beginning of a new term. I think that the appeal through the ADVOCATE may bear fruit. We are much saddened by the death of Dr. Marshall. May God allow his mantle to fall on some of our members! * * * *

I trust that this good example may be followed, and that we may soon have funds sufficient to pay the way of our four excellent young men through this session.

C. G. ANDREWS,
Treas. Ministerial Educational Ass'n.

Notes.

It is said that Bishop Fitzgerald will move to California after May 1.

Our missionary secretaries have arranged for a Spring campaign. May they be as successful, and more, as they were in the Autumn and Winter.

A prominent layman said to us, the other day, that he thought the new year had somehow improved the reading matter of the ADVOCATE, and an old preacher wrote to the same effect last week. Encouraging!

We were much encouraged the other day when on opening that unique paper, *The Ram's Horn*, to discover under its heading, "Spear Points," three paragraphs that originated in this office, and when we got to the end, discouraged to find that we were not credited with our own work.

A friend in the country writes: "The Lottery concern is sowing money broadcast, and some of the very elect seem halting between two opinions." We trust that the "elect who are halting between two opinions" will soon have the like demonstration as to the true state of the case, as their original progenitors had on Mount Carmel.

The Epworth League was organized at Rayne Memorial Church, Jan. 17. The following are the officers elected: I. B. Ellis, president; Misses Kate Riggs, Susie May and Alice Schroeder, vice-presidents; Harry Russ, secretary, and Miss Mamie Wood, treasurer. The four o'clock Sunday afternoon meetings at this church for the children and the general public are proving a popular innovation.

H. M. McKnight, agent for our Pacific Methodist College, located at Santa Rosa, Cal., says:

The Holy Bible is a text book in the Pacific Methodist College, on which pupils are examined and graded as in other branches.

That is just as it should be in every Methodist College. The idea of giving a Christian education without the Bible is a grave mistake.

We commend this paragraph from the *Richmond Advocate:*

Fish do not bite at a hook stuck in a cork and put away in a drawer. Brethren, many would take the church paper if they had an invitation. Mention the *Advocate* from the pulpit. While the crowd is gathering at the church, allude to the paper. You know it would bless many, very many, families if it could go there. Help the cause of the Lord Jesus by urging the Methodists to subscribe.

Here is a "point well taken" in an editorial in the Wesleyan:

We have excused ourselves far too much by the lazy plea of the simplicity of the gospel. The gospel is simple, but the task of bringing the gospel and sinful humanity into a saving relation to each other is enough to exercise all of our powers as long as we live. The science of this work ought to engage us more than it has done, and ought to make us more Christ-like ourselves and more successful in saving souls *and bodies*. To save men is our work, our only work, and we should study the nature and true philosophy of that more critically and prayerfully than we have ever done.

We have kept account, as far as we were able, of the number received on trial in our Conferences. We may have missed some, and there is yet one Conference to be held. Up to date, according to our record, there have been received on trial into our ministry 302 preachers. The highest number in any Conference is 16; Holston, Memphis and North Texas having each received that number. The next highest is 14, received by the Florida Conference. Missouri and Western North Carolina received 13. Thus we see that we are making about *one itinerant preacher* to every four thousand members! Is that a good per cent. or not?

Personal and Otherwise.

Rev. George S. Inge is carrying on a successful revival meeting at Grenada, Miss.

A private note from Bro. Featherston, of Woodville, Miss., informs us that the wife of Bro. Hurst, our pastor at Percy's Creek, died Jan. 22. We tender our brother our sincere sympathy.

A sad note from Rev. W. T. Beall informs us of the death of his wife, Mrs. Louise M. Beall, on the morning of Jan. 25, after fifteen days severe illness. We tender our sympathy to the bereaved family.

We had a pleasant call last week from Prof. Magruder, of Baton Rouge. He is looking hale, and says he has not been sick in bed for twenty-five years. Prof. Magruder is the last one of the original Board of Trustees of Centenary College, and the last one of the original faculty!

Bro. Oakley, secretary of the North Mississippi Conference, informs us that all the reports for which we asked for publication were mailed to us. They never have reached this office. That was a most unfortunate period of time to us, as we have heard of several letters mailed at the same time that never reached us. We beg the secretary's pardon for seeming to cast reflection on his promptness.

The *Mississippian* publishes the following:

Rev. A. F. Watkins, of this city, has been assigned to temporary duty at Natchez, as assistant pastor to Rev. W. E. Ballard, who is in quite delicate health.

We trust that this arrangement will be only temporary, for how can the itinerancy do without Bro. Ballard, or the college do without Bro. Watkins? We hope our brother will soon recover his health.

Postal Card Reports.

—Rev. T. S. Randle, writing from Opelousas, La., says: "We have started off well in our new work; the prospects are encouraging. The people seem pleased with their new preacher and family. May our coming into their midst prove a blessing to them—the church and all with whom we have to do. We have had sickness since we left Lake Providence."

—A brother writes: "The pastor of Tillatoba circuit, North Mississippi Conference, has cause for encouragement. Stopping at the first home in the charge, to which he came after Conference, the sister handed him fifty cents, saying, 'I made this sewing, and I want to give it for missions.' 'She hath done what she could.' Did it cheerfully. Took the first opportunity. Let it 'be told' whereso ever the light of the NEW ORLEANS ADVOCATE shines. May Christ's people speedily carry his 'gospel to every creature!' The first eight days of the new year spent in the circuit, three new subscriptions for the NEW ORLEANS ADVOCATE, and two for the *Nashville*, were given."

—Rev. H. D. Howell writes from Purvis circuit, Mississippi Conference: "At the late session of the Mississippi Conference I was appointed to Purvis circuit. My surprise grew out of the fact that I did not know where it was. But without gainsaying I went 'as soon as I was sent for,' and found a people ready and anxious to hear a 'message from God.' I am now at the Hollieman Hotel, in Purvis, among a kind and noble-hearted people. Our first quarterly meeting was held at Lumberton, last Saturday and Sunday. Bro. Monnger was in his place, and filled it well. We had a pleasant and, I think, profitable meeting. It was agreed to locate the parsonage at Lumberton, and I am assured that within three weeks it will be ready for occupancy. To say that I am well pleased is putting it rather tamely. Afterwhile (D. V.) I will have something more to say of my work and the general outlook."

—Rev. J. F. Robinson writes from Steen's Creek, Miss.: "We moved into the parsonage at the thriving little village of Steen's Creek, the first day of the new year. We were greeted with smiling faces, and welcomed to a warm fire and a good supper. Our pantry contained good things, which lasted several days, and we felt like a real itinerant and family. We have supplied this, Marvin circuit, two years previous to this, but lived on our farm. What wonderful adaptability a Methodist preacher should possess! Think of a family of nine, leaving a commodious and comfortable home and confining themselves within two small rooms which have one fire-place! We will not, however, be compelled to remain so crowded. The contract has been let to build three rooms more to the neat little cottage that is already here. The lumber is being hauled here, and the workmen have begun to work a little. The contractor is to have it completed by the middle of February. The parsonage is prettily situated across the road from the Marvin Church, and far enough from the road for a grove of shade trees in front of the house. They, however, have not yet been planted. Christmas has come and gone, and I thank God the dancing devil has given us but little trouble in this charge. Business is brisk in our little town. Everybody seems to have as much as they can do. The farmers are arranging for a new crop. Our literary school seems to be well managed and doing thorough work. Prof. C. P. Gilmer, with his corps of efficient teachers, seem to be the right persons in the right places. He knows just what a boy or girl can and ought to do, and possesses the rare quality of knowing how to make them do it. I believe the Lord is opening the way for the most successful year that we have had on this work. We will finish up the first round of seven appointments on this charge next Sunday. Hope to have your prayers."

Delegates to the Ecumenical Conference.

The following is the list of delegates appointed by the Bishops of our church to the Ecumenical Conference, which meets in Washington City, October, 1891:

Clerical Delegates.—Bishop J. C. Keener, Bishop A. W. Wilson, Bishop J. C. Granbery, Bishop R. K. Hargrove, Bishop W. W. Duncan, Bishop C. B. Galloway, Bishop E. R. Hendrix, Bishop J. S. Key, Bishop A. G. Haygood, Bishop O. P. Fitzgerald. Rev. J. C. Simmons, D. D., Pacific Conference; Rev. George Needham, Denver Conference; Rev. D. F. Watkins, Central Mexico Conference; Rev. J. O. Keener, Alabama Conference; Rev. C. B. Riddick, D. D., North Alabama Conference; Rev. Horace Jewell, White River Conference; Rev. J. A. Anderson, Arkansas Conference; Rev. P. H. Whisner, D. D., Baltimore Conference; Rev. Josephus Anderson, D. D., Florida Conference; Rev. E. E. Hoss, D. D., Holston Conference; Rev. E. L. Southgate, Kentucky Conference; Rev. C. W. Carter, D. D., Louisiana Conference; Rev. J. W. Lewis, D. D., Louisville Conference; Rev. R. H. Mahon, D. D., Memphis Conference; Rev. E. H. Monnger, Mississippi Conference; Rev. J. D. Hammond, D. D., Missouri Conference; Rev. L. W. Crawford, Western North Carolina Conference; Rev. F. L. Reid, D. D., North Carolina Conference; Rev. W. B. Murrah, D.D., North Mississippi Conference; Rev. W. A. Candler, D. D., North Georgia Conference; Rev. W. P. Harrison, D. D., South Georgia Conference; Rev. James Campbell, East Texas Conference; Rev. J. H. McLean, D. D., North Texas Conference; Rev. W. W. Pinson, West Texas Conference; Rev. I. G. John, D. D., Texas Conference; Rev. S. B. Jones, D. D., South Carolina Conference; Rev. J. C. Morris, D. D., Southwest Missouri Conference; Rev. B. M. Messick, D. D., St. Louis Conference; Rev. J. M. Wright, D. D., Tennessee Conference; Rev. P. A. Peterson, D. D., Virginia Conference; Rev. T. S. Wade, Western Virginia Conference; Rev. C. F. Reid, China Mission Conference; Rev. Frank Richardson, D. D., Holston Conference; Rev. A. Coke Smith, D. D., South Carolina Conference; Rev. W. H. Potter, D. D., South Georgia Conference; Rev. W. V. Tudor, D. D., Virginia Conference.

Lay Delegates.—Gov. Thos. Seay, of Alabama; Gov. Thos. J. Jarvis, of North Carolina; Senator Alfred H. Colquitt, of Georgia; Asa Holt, Esq., of Texas; Judge A. D. Bright of Tennessee; Hon. E. B. Prettyman, of Maryland; Chancellor Edward Mayes, of Mississippi; Dr. James H. Carlisle, of South Carolina; Hon. Walter B. Hill, of Georgia; Chancellor Landon C. Garland, of Tennessee; Dr. J. W. Brown, of Arkansas; Col. C. E. Nelson, of Indian Territory; S. B. McCutchon, Esq., of Louisiana; Hon. W. L. Nugent, of Mississippi; John A. Carter, Esq., of Kentucky; Gen. Robert B. Vance, of North Carolina, and A. G. Clarke, Esq., of Montana.

A Chance for Ladies to Make Money.

[The following letter is taken from the *Christian Index*, and though properly belonging in our advertising columns we insert it here cheerfully with the hope of benefiting some of our lady readers.]

MR. EDITOR: I saw an advertisement that Cactus Co., East El Paso, Texas, wanted a few ladies to do writing, etc., for them at home and sent for particulars. I have been so well pleased with the business that I wish to advise other ladies wanting employment to give this business a trial. The work does not interfere with my household duties in the least, and yet I can earn real good wages. Full particulars can be had for a two-cents stamp. The address is Cactus Co., Box 27, East El Paso, Texas. I am sure all who write will thank me for calling attention to the matter.

Respectfully,

MRS. JANE WILCOX.

Opelousas District Conference.

A CHANGE OF PLACE.

At the meeting of the district stewards of this district on Jan. 16, for reasons satisfactory to them, it was decided to change the *place* of holding our District Conference *from Lafayette to Lake Charles*. "Take due notice thereof, and govern yourselves accordingly." Our District Conference will convene at *Lake Charles*, March 19, and continue till March 22, with Bishop A. G. Haygood, presiding.

JNO. A. MILLER, P. E.

Lafayette, La., Jan. 19, 1891.

Those visiting the Crescent City for Mardi Gras will do well to make note of the Heath, Schwartz & Co., Lim., offerings advertised in this issue. The age and well-known standing of the house are a guarantee that any goods which they sell will be precisely as represented

SPECIAL PRIZE OFFER.

$50 will be paid to the preacher in charge in the patronizing Conferences who brings in the largest number of new subscribers in 1891.

$30 will be paid to the preacher in charge who brings in the second largest list of new subscribers in 1891.

$20 will be paid to the preacher in charge who brings in the third largest list of new subscribers in 1891.

J. G. GRANT, PUBLISHER.

Louisiana Conference Apportionments for 1891.

	Conf. Claimants.	Bishops.	Education.	Foreign Miss'ns.	Domestic Miss'ns.	Ecu'l Council.	Church Extension
New Orleans District	$1,200	$ 320	$ 320	$2,350	$ 500	$ 62	$ 596 75
Shreveport District	900	235	235	1,350	360	35	313 75
Arcadia District	850	225	225	1,350	360	35	313 75
Delhi District	650	170	170	1,250	315	25	322 50
Opelousas District	520	135	135	1,100	315	23	283 75
Alexandria District	420	115	115	600	150	20	212 50
Total	$4,560	$1,200	$1,200	$8,000	$2,000	$200	$2,100 00

Mississippi Conference Assessments for 1891.

	Conference Fund.	Bishops.	Church Extension.	Foreign Miss'ns.	Domestic Miss'ns.	Ecu'l Conf.
Jackson District	$700	$270	$175	$1,150	$650	$35
Vicksburg District	700	270	175	1,450	650	35
Brookhaven District	700	270	175	1,300	600	35
Meridian District	700	270	175	1,150	650	35
Seashore District	425	160	350	1,200	550	22
Woodville District	425	160	350	1,200	500	22
Braudon District	375	150	240	1,000	400	16

For Ministerial Education—$1,000 for Centenary and $1,000 for Millsaps, to be assessed by the presiding elders upon the basis of the assessments for the Bishops.

C. G. ANDREWS, Sec.

Unlike any other, Johnson's Anodyne Liniment is for internal as much as for external use.

Woman's Work in Mississippi.

Severe and protracted sickness in the early part of last year prevented me, for a time, from the more active service of our beloved work. On Wednesday, Dec. 10, I held a most delightful meeting at Phœnix, Miss., and organized two auxiliaries to Parsonage and Home Mission Society, numbering fifty-four members. The meeting was not generally known, and inclement weather prevented larger membership. The Sunday-school superintendent very wisely requested the first meeting of the adult auxiliary to be held just after the close of the Sunday-school on the following Sabbath. Home Builders' meeting appointed for Saturday. Seven dollars and eighty-five cents dues was forwarded to the Conference treasurer, Mrs. O. S. Robbins.

MRS. E. D. JONES.

Carlisle, Miss.

L. Grunewald Co., Limited.

The attention of our numerous readers is called to the new advertisement of the Louis Grunewald Company, Limited, in another column of this paper. This is one of the largest as well as one of the most reliable dealers in pianos, organs, musical instruments and music of all kinds. Mr. Louis Grunewald has been in the business in New Orleans for over thirty years, and has accumulated a large fortune by his enterprise and fair dealing. Write or visit the firm if you want anything in their line.

Note from Colporteur Bachman.

I have been working two weeks in Aberdeen and Columbus districts. I visited eight pastoral charges, sold $200 worth of books. Found the preachers in place and at work. Bro. Kendall transfers from the presiding eldership to station work cheerfully, after twenty consecutive years of service in the former. He and Sister Kendall are happy in their parsonage home in West Point, and the people are delighted with them. Bro. J. B. Stone has purchased a residence at Verona, and will continue to live there. Bro. Sage has moved to Starkville. There are five resident Methodist preachers now in that town. Bro. Bowen is busy looking after all the church interests in Aberdeen, of which the publishing interests is one of no little importance with him. The church in Aberdeen is truly alive and growing. Space fails me to itemize more now.

G. W. BACHMAN.

Kosciusko, Miss.

Notice.

A meeting for the purpose of organizing a Conference Woman's Parsonage and Home Mission Society will be held at Jackson, Miss., on Thursday, Feb. 12, 1891. The district secretaries and other Conference officers are requested to attend. Each auxiliary in the Conference is urged to send a delegate. Those who will attend should send their names as soon as possible to Dr. W. C. Black, Jackson, Miss.

ADDIE V. MARSHALL,
Conf. Sec. W. D. Ch. Ex., Miss. Conf.

Brookhaven, Miss., Jan. 23, 1891.

The Carondelet League.

The Epworth League of Carondelet Street M. E. Church, South, which was organized Sunday, Jan. 17, has elected E. P. Mackie, president; J. G. Grant, first vice-president, and J. W. Blackman, secretary. The other officers are being selected by the pastor, Rev. Wm. H. LaPrade, who deems this movement so important, and the selection of proper officers so vital, that he is making haste slowly.

Last Sunday afternoon he organized a "Juvenile Epworth League," composed of those under fifteen years of age, placing this branch under the direction of an Advisory Board of experienced ladies, viz: Mrs. W. H. LaPrade, Mrs. H. W. Spears and Mrs. D. L. Mitchel. Nearly forty children joined this League, and next Sunday they will begin their work.

For severe colds, Johnson's Anodyne Liniment surely excels any remedy we ever used.

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

The popular verdict is that Dr. Bull's Cough Syrup is the best in the world. 25 cents.

I have had occasion to observe that a warm blundering man does more for the world than a frigid wise man. One who gets into a habit of inquiring about proprieties, and expediencies, and occasions, often spends his whole life without doing anything to purpose.—*Cecil.*

Carnival Visitors.

A party of ten or twelve can be pleasantly accommodated in a private family in a desirable part of the city. Location easily reached by the five lines of horse cars passing the residence. Apply to Mrs. M. E. Crocker, No. 234 Howard avenue.

Business Notices.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

THE TRUE MANETTIA VINE

Here shown is the most magnificent flowering vine in cultivation, either for the house or garden, for it is loaded with bloom every day in the year. In the house it can be trained all around a window, and will be a solid wreath of bloom both summer and winter. In the garden, its charming beauty surpasses everything. Flowers, intense scarlet, tipped with yellow, the most brilliant and striking combination, and borne by the thousand, each flower keeping perfect over a month before fading. It is of the easiest culture, and sure to thrive for any one with ordinary care. It can be trained on a trellis, strings, or used for drooping from hanging baskets. In any way a perfect mass of the most lovely flowers and foliage from the root to the tips of the branches. Its great beauty and novelty attract every eye. Supply limited, and this offer will not appear again. Order at once, and if you are not ready for the plants now we will send them later just when you say. PRICE of strong plants, of the true variety, ALREADY BLOOMING, by mail, post-paid, guaranteed to arrive in good order, 50 cents each, two for 50 cents, five for $1. To every order we will add another elegant novelty free.

THE GREAT SPIDER LILY. An elegant large bulb of the Amaryllis family which commences to bloom soon after it is potted, sending up great spikes of lovely, large pure white blossoms of exquisite fragrance and unsurpassed beauty. It is one of the oldest, sweetest, and loveliest flowers grown. Large bulbs which will soon bloom, 25 cents each, three for 50 cents, post paid, or for 50 cents we will send Manettia Vine, Spider Lily, a Superb Seed Novelty and Catalogue.

SEEDS, BULBS, PLANTS, Extra Choice, by Mail Post-paid.

12 Extra choice mixed Gladiolus, flowering bulbs,	25c.	5 Grand Lilies, 5 sorts, including Auratum,	50c.
6 New Double Pearl Tuberoses "	25c.	5 " Cacti, different sorts named,	50c.
5 Rare Chrysanthemums, 5 sorts named,	50c.	20 Bulbs and 10 pkts. Flower Seeds, all different,	50c.

SPECIAL OFFER. The above liberal offers are made to introduce our superior goods. We will send, post-paid, everything offered for only $2.50; Manettia, Spider Lily, Gladiolus, Tuberoses, Chrysanthemums, Lilies, Cacti, Bulbs, Seeds, etc.

OUR BLUE CATALOGUE. SEEDS, BULBS, PLANTS, AND RARE FRUITS, is the finest ever issued. 128 pages, hundreds of elegant engravings, Stipple Lithograph Covers and 5 large colored plates. We offer the finest novelties in Flowers, Vegetables and Fruits, notably: Our great Japanese Wineberry, Floral Park Plums, Butterfly Orchid, Star Phloxes, Water Plants, New Roses, Bulbils, Gladiolus, Chrysanthemums, etc. Also the greatest collection of rare Cacti and Flowering shrubs. This elegant and expensive Catalogue will be sent for only TEN CENTS, which is only a part of its cost to us, or if you order anything here offered and ask for a Catalogue it will be sent FREE. Address

JOHN LEWIS CHILDS, Floral Park, Queens Co., N. Y.

LOUIS GRUNEWALD CO., L't'd,

18 Baronne and 127 Canal Streets, New Orleans, La.

SOLE AGENTS FOR ALL THE LEADING

PIANOS!

Steinway, Chickering, Knabe, Sohmer, Behr, Mehlin, Fischer, Pleyel, Lowest Prices! | Pease, Shoninger, Sterling, etc. | Easiest Terms!

LOUIS GRUNEWALD CO. (Limited), New Orleans.

W. H. KRONE.
BUILDER
586 Baronne St., - New Orleans.
Box 71, M., D., and L. Exchange.

SHORTHAND
—AND—
TYPE-WRITING TAUGHT.

Lady teacher in either branch when desired. All kinds of Shorthand or Type-writing Work Solicited.

WALTER DUNSTAN'S
PHONETIC SHORTHAND and TYPE-WRITING INSTITUTE,
834 St. Charles Street, near Lee Circle
NEW ORLEANS, LA.

Instruction by mail.

DONALD KENNEDY
Of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike! Why? Because **no two people have the same weak spot.** Beginning at the stomach, it goes searching through the body for any hidden humor. Nine times out of ten, **inward humor** makes the weak spot. Perhaps its only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps it's a big sediment or open sore, well tottled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Write me if you want to know more about it.

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Our Young People.

THE GIANT WHO WANTED TO WORK.

BY S. E. EASTMAN.

In a little Scotch kitchen, with rafters above,
And the wide open fireplace that grandmothers love,
The kettle was making a terrible din,
Would you guess that a giant was prisoned within?

No one knew what he said; no one heeded the noise;
People don't when they live in a house full of boys.
And, with grandma asleep, and James on the settle,
Small wonder they heard not the voice in the kettle.

"I'm a giant imprisoned!" the cry came again.
"I have strength for the work of a million of men.
Your ships I will carry; your carriages draw
(Jamie looked in surprise, but no giant he saw).

"I can print all your books, and your cloth I could weave;
Your grain I will grind, if you'll but give me leave:
Great weights I can lift, as you quickly will see,
Only give me more room. Come, my lad, set me free."

Just then grandma awoke, and she cried; "Lazy thing,
Have you nothing to do but hear the kettle sing?"
But he answered her gently, and told her his plan—
More room for the giant to do all he can.

Just a dream? No, indeed! You will own it was not,
When I tell you the name of the lad that James Watt.
'Twas the giant who's working for you and for me;
Aren't your glad that he listened, and then set him free?

Mr. Editor: I am a little girl thirteen years old. This is my first letter to the dear Advocate. I am a member of the church; have been for two years. I do not go to Sunday-school. I wish I did. I love to go so well. Bro. N. J. Roberts is our pastor. We like him so much. Papa takes the Advocate. I like to read it so much; it is always a pleasant visitor,

Your little friend,

Della Clark.

Oakley, Miss.

Slate Pencils.

Some one has picked up the following interesting facts about this useful little school friend:

As you nibble your slate pencil over a perplexing example, (a very bad habit, by the way), do you ever think how much labor it has cost? The stone, as it comes from the quarry, is first sawed into blocks from four to seven inches wide, according to the length desired for the pencils. These are split quite easily with a chisel into slabs a little thicker than the finished pencils—say five-sixteenths of an inch. These are passed through a planing machine and over an emery belt to make them flat, smooth, and of a uniform thickness of about three-sixteenths of an inch.

Next day they are pushed into the jaws of a "crocodile," which consists of a pair of steel plates, in the under one of which are six rows of curved knives, each set so as to cut a little deeper than the one that went before it. These plough out parallel grooves halfway through the slab, which a man then turns and lays on a steel plate having ridges which just fit these grooves. This slides back under the six rows of teeth of a second "crocodile" lying in wait alongside, which cut the grooves on the other side, and leaves the pencils side by side. Lastly, they are broken off and rolled an instant upon an emery belt to point them. A man can give this last touch to about eight thousand in a day.

The average daily output is about thirty thousand, and the mill gives employment to some twenty-five hands. The old plan was to saw out square pencils from the slab one by one. These were boxed and distributed among poor families, who whittled them round by hand at from a quarter to a half-dollar per thousand.—*Youth's Companion.*

Never Sorry.—Not long ago the writer asked a class of small boys in Sunday-school what was their idea of heaven. It was curious to note how their replies were influenced by their own circumstances in this life. A ragged little urchin, who had been born and brought up in a squalid city street, said it was tall grass and green trees. One from the richer quarter of Boston said it was like a big, broad avenue, with tall houses on each side. A sweet-voiced Episcopal choir-boy was of the opinion that people would sing a good deal in heaven. The last member of the class, a quiet, thoughtful boy, though one of the smallest in the class, answered, just as the bell was ringing for the close of school hours, "A place where—where—*you're never sorry.*"—*Our Sunday Afternoon.*

Doing Errands for Christ.

"Mama," said a little five-year-old boy, "I wish Jesus lived on earth now."

"Why, my darling?"

"Because I should have liked so much to have done something for him."

"But what could such a little bit of a fellow as you are have done for the Savior?"

The child hesitated a few moments, then looked up in his mother's face and said: "Why, mother, I could have run on all his errands for him."

"So you could, my child, and so you shall. Here is a glass of jelly and some oranges I was going to send to poor old sick Margaret by the servant, but I will let you take them instead, and do an errand for the Savior; for when upon earth he said, 'Inasmuch as ye did it unto one of the least of these, ye did it unto me.'"

So remember, children, whenever you do any kind act for anybody because you love Jesus, it is just the same as if the Savior were now living on the earth, and you were doing it for him.—*The Illustrator.*

Tom's Gold Dust.—"That boy knows how to take care of his gold dust," said Tom's uncle often to himself, and sometimes aloud. Tom went to college, and every account they heard of him he was going ahead, laying a solid foundation for the future. "Certainly," said his uncle, "certainly; that boy, I tell you, knows how to take care of his gold dust."

Gold dust! Where did Tom get gold dust? He was a poor boy. He had not been to California. He never was a miner. When did he get gold dust?

Ah! he has seconds and minutes, and these are the gold dust of time, specks and particles of time which boys and girls and grown-up people are apt to waste and throw away. Tom knew their value. His father had taught him that every speck and particle of time was worth its weight in gold, and his son took care of them as if they were. Take care of your gold dust.—*Young Reaper.*

Light Hearts and Plenty Money.

Mr. Editor: I have just completed my first week's work with my Plating Machine and have $12 profit as a reward. I am charmed with the business; the work is easy and profits large. I bought my Plater from W. H. Griffith & Co., Zanesville, Ohio, for $3, and I feel confident if people only knew how cheaply they would get a Plater and how much money they could make with it, we would see many happy homes, "where penury now exists." It is surprising the amount of tableware and jewelry people want plated, and if persons now idle would send to the above address and get a circular, and go to work, they would soon have light hearts and plenty money.

Mrs. J. C. Noble.

I Wonder.—I wonder if there would be less work to do if Edward should hang up his hat, instead of leaving it for Mary! If Mary should carry her shawl with her to the carriage, instead of asking Edward to step back for it! If Anna could bring her book downstairs, instead of asking Alice to turn back to get it! Or if Alice did not say: "Please, Anna, run, turn off the gas; I forgot it!" If Frank had brought the dipper from the field, instead of sending little Ben (because he was only a boy) for it. If Lucy when she left the piano had shut it, instead of mother having to do it when bedtime came. If Alfred always closed the door after him, instead of wife having to get up!

I remember how willing we are to do these little things for each other—but—I just wonder!—*Santa Claus.*

EVERY Housewife
EVERY Counting Room
EVERY Carriage Owner
EVERY Thrifty Mechanic
EVERY Body able to hold a brush

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Will Stain Tinware
Will Stain Your Old Baskets
Will Stain Baby's Coach

and Varnish at the same time.

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Household.

A Historic Figure Fading.

"The colored cook is fast passing away, and will soon become a lost art, so to speak. The kind hearted and reliable old 'auntie' of the past is already gone, and her successor, the 'colored girl,' is fast going—to school and the cotton patch. The 'white help' have not yet arrived, but they are surely coming, and so there is no other remedy in sight, but self-reliance and self-independence."—Covington *Star.*

In this fast age the "old auntie is a relic of the past," the "girl" is becoming "a lady," and the lady "a woman," but bless the woman who can manage her household affairs independent of the dictates of insolent and unreliable cooks. The white help will arrive when it will be considered as respectable to fill a position in a home as it to eke out a bare living in many departments attended with no less drudgery. Bless the noble-hearted woman—there is nothing shoddy or un-American in the name—the woman equal to every emergency, whose efforts are directed to the brightening of her home with love and the little attentions that fill life with cheerfulness. It is a grand thing to be a woman in anything.—*Caucasian.*

The Guest Chamber.—If the guest chamber be arranged with care before the arrival of the temporary occupants, it gives them a feeling of being expected, and thus adds much to their welcome. If the day is at all chilly, a bright fire, blazing on the hearth, is most welcome. And the closet-room should be free from incumbrance and ample.

It is a nice thing to provide every guest chamber with conveniences for writing a letter. And all such matters as toilet conveniences, particularly the bath, should have the personal attention of the housekeeper, lest the servant be in some way amiss, and thus cause discomfort where an easy hospitality was intended.

The bathing utensils should be clean, with fresh soap and plenty of clean towels provided.

Sometimes, when many guests are expected and the rooms are likely to be very full, it is well to set aside one room for a general sitting-room and a large closet for a cloak-room. If care be taken sufficiently early, this room can be the lady's own room; her own effects, finding a temporary resting-place in some out-of-the-way corner, and for the daytime, at least, be free for the entertainment of her guests.—*Christian at Work.*

A Home without Religion.—Can it be home, a child's home, without religion? It may be a house, beautiful, enriched with art, knowledge and music; but without religion, without thoughts about God, without prayer, penitence, sweet Sabbath, faith, love, and the seeking after a life of holiness—it can not be a home. This needs no argument. It needs much emphatic repetition, and it needs deep belief. All children are naturally religious. They have wonder, awe, reverence, trust, tenderness, the keenest sense of sin and love. No "learning" comes so naturally to a child as the learning of God. The talk of children about God is as the talk of wise men. There must be religion if there is to be a home. We who are asking that all education shall be religious are, of all people, bound to see that our children find their first faith, their first prayer, their first thought of God at home. When the schoolmaster gets our boys he ought to find that there is one elementary thing in their education well begun—religion. To send a boy or a girl into the "new world" of a school without prayer, faith, love, reverence, and some experience towards God, is to send those most precious to us into their first day in the world and in life as unfitted for that world and for that life as a heathen child.—*Rev. G. S. Reaney.*

Ask your friends who have taken Hood's Sarsaparilla what they think of it, and the replies will be positive in its favor. Truly, the best advertising which Hood's Sarsaparilla receives is the hearty endorsement of its army of friends.

So long as thou art ignorant, be not ashamed to learn: he that is so fondly modest not to acknowledge his own defects of knowledge shall in time be so foully impudent to justify his own ignorance. Ignorance is the greatest of all infirmities, and, justified, the chiefest of all follies.—*Quarles.*

Scientific.

Paperopathy.

Experience has taught us that many of the small ills of the flesh can be prevented or cured by the timely aid of applied paper. Whenever there is a sudden pain or obstinate ache—stiff neck, a stitch in the side, a crick in the back, a "catch," or rawness in the chest, or a neuralgic twinge in the shoulder, we have got into the habit of pinning over the affected part, between the clothing, a few layers of soft paper. Any sort of paper will do, so that it be whole—sugar paper, writing paper, newspaper, manila paper, or even a bank note, if that be the kind most convenient; but the softer and tougher kinds will be found most durable and comfortable.

More readily procured than hot flannel, a mustard draft, or flaxseed poultice, paper is quite as good a remedy as these and much more available as a preventive. "Grandma" used to have an attack of dysentery every summer in spite of all caution and many sacrifices on her part; but after she was treated with this recently discovered *opathy* she passed several seasons without a physician's care. When the first symptoms declared themselves we would fold two or three newspapers lengthwise and wrap them about the abdomen over a soft flannel; keep her quiet (most of the time in bed) for a day or two, and with very little "doctoring," and that of the simplest kind, the danger was past.

Our *paperopathy* has the advantages of being "handy," easily applied, and not subject to disturbing changes. Its lightness as well as its local warmth is conducive to repose and restfulness in oppressive weather, and we believe it retains the electrical equilibrium of the body more perfectly than any other methods of heating affected portions. When the paper has been worn a day or two it should be removed gradually or allowed to wear off.

Baby during her second summer, and when teething, never had so much as one day of illness, nor lost an hour's play. When the infant's enemies assailed her, several wrappings of paper warded off the blows in her case as in grandma's.

Caught away from home in a sudden fall of the thermometer, or out without protection at a time of unlooked-for dampness, a paper or two worn as an invisible shield and buckler will be found worth many times its weight in gold; and in numerous exigencies a few scraps of paper may save a heavy discount to health and purse. A friend attacked at midnight with cholera morbus was hastily encased in newspapers while a fire was being built, and the new system so completely took the place of hot applications that the fire was not needed after all.

Paper has been recommended to one subject to pleurisy, with comforting results. Coarse strawpaper wet with vinegar is excellent for a sprain. A neighbor's son came in awhile after school one wintry afternoon with an eye and cheek swollen and purple from a playful but forcible meeting with a snowball.

"Put sugar-paper—wet with either hot or cold water—closely over the bruised flesh and lie down for an hour," was the advice given as he departed looking like anything but a model young man. In an hour and a half he returned, and we all conversed with him several minutes unmindful of his mishap; and it took his laughing sentence, "Well, I guess you've forgotten that I came in here awhile ago with a very black eye," to remind us of it.

Those who reside at a distance from a physician will be tempted to test paperopathy; and having done so, they will often have cause to bless the unknown friend who first suggested so simple a home-system of relief for every-day ailments.—Jessie MacGregor, in the *Christian at Work.*

It is a great misfortune for the young and middle-aged to be gray. To overcome this and appear young, use Hall's Hair Renewer, a reliable panacea.

The mind, by a sort of natural magic, raises the ghost of a departed pleasure, and makes it appear without any dependence upon space or time. This almost omnipresence of an advantage is a circumstance of value; it gives opportunity for use and repetition, and makes it so much the more one's own.—*Robert Hall.*

For speedy relief and cure of neuralgia and rheumatism use Salvation Oil. 25 cents.

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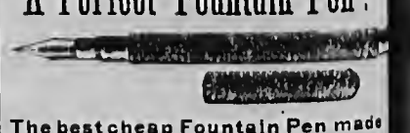

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Marriages.

WARDLOW—YARBROUGH.—In the Methodist Church, Como, Miss., Jan. 15, 1891, by Rev. J. M. Wyatt, Mr. J. B. Wardlow to Miss May B. Yarbrough, both of Como.

ROBERTS—SAUNDERSON.—At the residence of the bride's mother, Rankin county, Miss., Jan. 14, 1891, by Rev. Isaac L. Peebles, Mr. J. S. Roberts to Miss Florence Saunderson.

HENDERSON—HOWARD.—At the residence of the bride's father, Mr. Oscar Howard, in Claiborne county, Miss., Jan. 14, 1891, by Rev. N. J. Roberts, Mr. G. R. Henderson and Miss May Bell Howard.

HUNT—MONTEZUDO.—At the Presbyterian Church, Zachary, La., Jan. 7, 1891, by Rev. R. W. Tucker, Mr. Samuel Hunt to Miss Alma Montezudo.

WARWICK—WARWICK.—At the residence of the bride's father, near Estes Mills, Leake county, Miss., Jan. 15, 1891, by Rev. Irvin Miller, Mr. C. L. Warwick, deputy sheriff of Leake county, to Miss E. V. Warwick.

BINNS—JEFFRIES.—In the Methodist Church, Barnett, Miss., Jan. 14, 1891, by Rev. B. S. Rayner, Mr. G. E. Binns, of Lauderdale, Miss., to Miss Amelia Jeffries, of Barnett, Miss.

WESSON—POINTER.—In the Methodist Church, Como, Miss., Jan. 8, 1891, by Rev. J. M. Wyatt, Mr. M. W. Wesson to Miss Annie Pointer, both of Como.

MOBLEY—BLEDSOE.—At the residence of the bride's father, Dec. 25, by Rev. J. H. Brooks, Mr. John W. Mobley to Miss Mary F. Bledsoe, of Tate county, Miss.

MEADS—STEVENS.—At the residence of Mrs. Jane Handy, Vicksburg, Miss., Jan. 19, 1891, by Rev. F. M. Keen, Mr. Edward Meads and Miss Lizzie Stevens.

FORBUS—DAVIS.—At the Methodist Church, Madisonville, June 23, 1890, by Rev. R. W. Tucker, Mr. Willie Forbus to Miss Birdie Davis.

SMITH—HUNTER.—At the Methodist Church, Madisonville, Dec. 25, 1890, by Rev. R. W. Tucker, Mr. Robt. L. Smith to Miss Hunter.

SPIVY—HARRIS.—At the residence of the bride's mother, Sharon, Dec. 28, 1890, by Rev. R. W. Tucker, Mr. Reginald Spivy to Mrs. Kate Harris.

RAVENPORT—ALLEN.—At the residence of the bride's father, Walley, Bossier parish, La., Jan. 16, 1891, by Rev. Lewis A. Reed, Mr. W. A. Davenport to Miss Ella Allen.

FARLEY—SHARP.—In the Methodist Church, Gainesville, Miss., Nov. 19, 1890, at 7:30 P. M., by Rev. J. G. Sibley, Mr. S. G. Farley, of Gainesville, Miss., to Miss Mary Sharp, of New Orleans, La.

HOLLEMAN—LEE.—At the residence of the bride's father, near Nicholson, Miss., Jan. 15, 1891, by Rev. J. G. Sibley, Mr. Isaac Holleman to Miss Malissa Lee.

DAWSON—DAVIS.—At the residence of Miss L. M. Dawson, East Feliciana parish, Jan. 14, 1891, by Rev. D. W. McLean, Mr. S. B. Dawson and Miss Lillian May Davis.

HORN—BURROW.—In the Methodist Church, Nov. 18, by Rev. J. H. Brooks, Dr. Elwin Booker Horn to Miss Callie Brooks Burrow, all of Byhalia, Miss.

Obituaries.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

PEAVY—Mrs. SALLIE A. PEAVY, wife of the Rev. Jno. W. Peavy, was born in Union district, South Carolina, Jan. 12, 1842, and died in Lowndes county, near Columbus, Miss., Dec. 12, 1890. She moved with her parents to this State about the year 1852; was converted and joined the M. E. Church, South, at Pleasant Grove, Monroe county, Miss., in 1863; and soon thereafter, June 9, 1863, was married by Rev. J. B. Stone, then of the Alabama Conference, to the Rev. Jno. W. Peavy, her pastor, under whose ministry she had but recently been converted.

She had for many years been a consistent member of our church at Andrews Chapel, Columbus circuit, Miss., from which her influence and godly example will be greatly missed. Wholly uncompromising in her disposition and devotion to truth, she believed in meeting squarely every issue between right and wrong. She would often say the church was too lenient with offenders against its laws, and insist on her pastors rigidly enforcing the Discipline. Her idea of duty was that the life of a Christian should in every particular correspond with his profession. She had no compromise whatever to make with sin.

Sister Peavy was mother of three children—two boys and one girl. One son has crossed over before her; the other two children, John and Luella, still survive her, and are both members of our church, consistently walking in the footprints of her noble example.

For many years Sister Peavy has been a great, but patient, sufferer. Such Christian fortitude is but rarely witnessed in this life. Many times I have visited her, finding her afflicted and bed-ridden, and from her facial expressions could see she was in great pain, but have never heard fall from her lips one word or expression of complaint. I shall never forget my last conversation with her. She was suffering intensely, and seemed to realize that the end was near; but, as she took me by the hand in that last farewell, the heavenly expression that played over her face, and the perfect Christian resignation with which she said, "Pray for me," impressed me that there was a deep, inward consciousness of her acceptance with God, and a perfect submission of her will to his will. She was not only ready, but willing to depart, for she was frequently heard to say, "I am not afraid to die."

In the last moments of her struggle here, as she "walked through the valley of the shadow of death," the vail between the earthly and the heavenly, the seen and the unseen, was lifted, and she looked out upon the faces of the friends and loved ones who had gone before, and exclaimed with her latest breath, "Mother! mother! mother!" The angels and loved ones had come to take her home forever. She had lived like a Christian, suffered like a Christian, and she died like a Christian. May the sorrowing friends and relatives who followed her to the grave follow her also to the better, happy land!

F. P. SPENCER, P. C.

Alabama Advocate will please copy.

BOWMAN—Mrs. MARY E. RICHARDSON BOWMAN died in Morehouse parish, La., Dec. 26, 1890, aged seventy-eight years and four months. She was born in Wilkinson county, near Woodville, Miss., and was the second daughter of Col. John G. Richardson. She was mainly educated at Elizabeth Academy, Adams county, Miss. In 1835 she married to Ira Bowman, and lived for many years near Clinton, La., where their two children were born; then in Tensas parish, where she was left a widow in 1855, after which she lived with her eldest daughter, Mrs. Dorsey, in Morehouse parish.

Here this record might close, for her obituary is written on the hearts of all who knew her. Few have left a better record behind them from girlhood to the grave. She felt it to be her mission on earth to help dry up its sorrows and wipe away its tears. If in her efforts sometimes to do good she made the troubles of others too much her own, none doubted but that heart was all right. In Clinton, Tensas, and Morehouse she will long be remembered as a beautiful pillar in the church. "Concerning giving," she only lacked opportunity. Abounding in wealth, or in poverty's vale, it was all the same to her, and never did the widow's mite go further in doing good. Now that she has left us, what a multitude rise up to call her blessed! We recall her last Sabbath in her church at Oak Ridge, and see her wasted form, still lovely in decay, nestled in her Sunday-school class, and then her short, earnest prayer at the closing was a benediction to us all. A short time before her death she attended our Conference in Monroe with her twin brother, and greatly enjoyed meeting so many friends of other days and their descendants.

The closing came two weeks after her return home. It found her where she had long been, ready and waiting. Loving watchers were around her: daughter, grand and great-grandchildren. The end had come. The feet ever ready to run on errands of mercy could move no more. The hands which knew no rest or weariness when toiling for others were folded across her faithful breast. "Though I walk through the valley and shadow of death I fear no evil." All was over with the expiring words. What a life to live! what a death to die!

F. D. R.

Notice as to Changes.

Subscribers whose postoffice is changed will confer a favor if they will advise the business manager as to where their paper is *changed from*, as well as to their postoffice *changed to*, as early as possible, in order that our mail lists for 1891 may be correct.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant, treasurer, 181 Hudson St., New York.

CHRIST IN ALL THINGS.—A German writer says: Look where you will, you will see scarcely anything beautiful and grand and lovely, which does not suggest the name of the Lord Jesus. Do you see the sun by day? Christ is the sun of righteousness. Do you gaze into the starry heavens by night? It is said of Christ, "A star shall arise out of Jacob." Do you see the morning star? It is said of him, "He is the bright and morning star." Is it noonday, when all things are bathed in a flood of light? Does not the gospel of John say of him, "That was the true light, which lighteth every man that cometh into the world?" Look around, and observe the creatures in the field. There is a sheep feeding. Is it not said of Christ, "He was like a sheep dumb before its shearers." Or a lamb. Is not he the Lamb of God, which taketh away the sin of the world? Do you see a shepherd? Christ says, "I am the good shepherd, and know my sheep and am known of mine." Do you come upon fountains, or streams, or great bodies of water? He is "a fountain opened for sin and uncleanness." Do you see a lovely tree loaded with fruit? He is the tree of life. Do you see a rose or a lily, or any charming flower? He is the "rose of Sharon and the lily of the valley." Do you array yourself in your own apparel? It comes again, he is a garment. "Put ye on the Lord Jesus Christ."

Health Resorts.

"Pyrhus was counselled to *take* the repose he was about to seek with so much fatigue." He must have had wise counsellors. And would it not be well for many in our day to take the counsel to themselves? For example, those not only, who seek repose from the cares and worries of business, but also, and more especially, those who go abroad to seek health, "with so much fatigue." A tour of one's own city or neighborhood will often afford more pleasure and recreation than one has ever dreamed of. How many are there in any of our large cities who have seen all the objects of interest. It is only strangers who do so. While enjoying home comforts, so necessary to the invalid, and making yourself acquainted with the attractions of your own neighborhood, try the Home Treatment of DRS. STARKEY & PALEN. If you wish further information, and to examine the testimonials of many who have tried it, write for our brochure, sent free. It is a book of 200 pages, giving a full account of Compound Oxygen, its nature, discovery and results. Address DRS. STARKEY & PALEN, 1529 Arch St. Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

1888 1889 1877 1883 1884 1880 1881 **1890** 1886 1885 1879 1882 1887 1878

See it grow! You won't have to look back far. 1877 was the year when *Pearline* started in to take charge of washing and cleaning. It was a new idea; people didn't know about it; when they did find out, they were afraid of it.

But look at it now. Every year has been a big advance on the year before—and 1890 a bigger advance than ever. It's the biggest year, against the biggest opposition—smooth-tongued peddlers to fight against, cheap prices and poor quality, prize packages, imitations of all sorts. But *Pearline* started ahead and has kept there—and now it's farther ahead than ever. A poor thing can't grow like this. A dangerous thing can't. Find out for yourself why *Pearline* grows. Ask about it of some one who is using it.

Beware of peddlers and imitations. 383 JAMES PYLE, New York.

Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.
Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid in Cash, without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office the same as with local companies.

DIRECTORS IN NEW ORLEANS.

GUSTAF R. WESTFELDT, Chairman. L. C. FALLON, LUCAS E. MOORE, C. M. SORIA.
CLARENCE F. LOW, Ass't Resident Sec'y. H. V. OGDEN, Resident Secretary.

Mention this paper.

ESTABLISHED 1868.

A. A. WOODS, WALTER SCOTT. L. H. POURSINE, A. F. GODAT.

A. A. WOODS & CO.,
General Insurance Agency,
37 CARONDELET ST., Cor. GRAVIER ST.,
NEW ORLEANS.

Total Assets over $200,000,000.

Dwelling and Sugar House Risks Especially Solicited.

Marshall J. Smith & Co.,
INSURANCE AGENTS,
No. 64 Baronne Street, New Orleans.

Fire, Accident, Marine, River, Boiler, Plate Glass and Bonding Insurance

Home Insurance Co., of New Orleans.
No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54
CASH ASSETS, December 31st, 1890,	$551,897.82

Steadily Increasing in Strength and Popularity.
Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

J. B. WOODS, JOS. BAYLE, JNO. BARKLEY, JNO. J. BARR, ANDREW STEWART, CHAS. CHAFFE, J. B. LEVERT, E. BORLAND, P. R. RICE, W. B. BLOOMFIELD, W. T. HARDIA, THOS. SEFTON

W. B. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary

Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - $300,000.

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES issued on Desirable Fire Business.

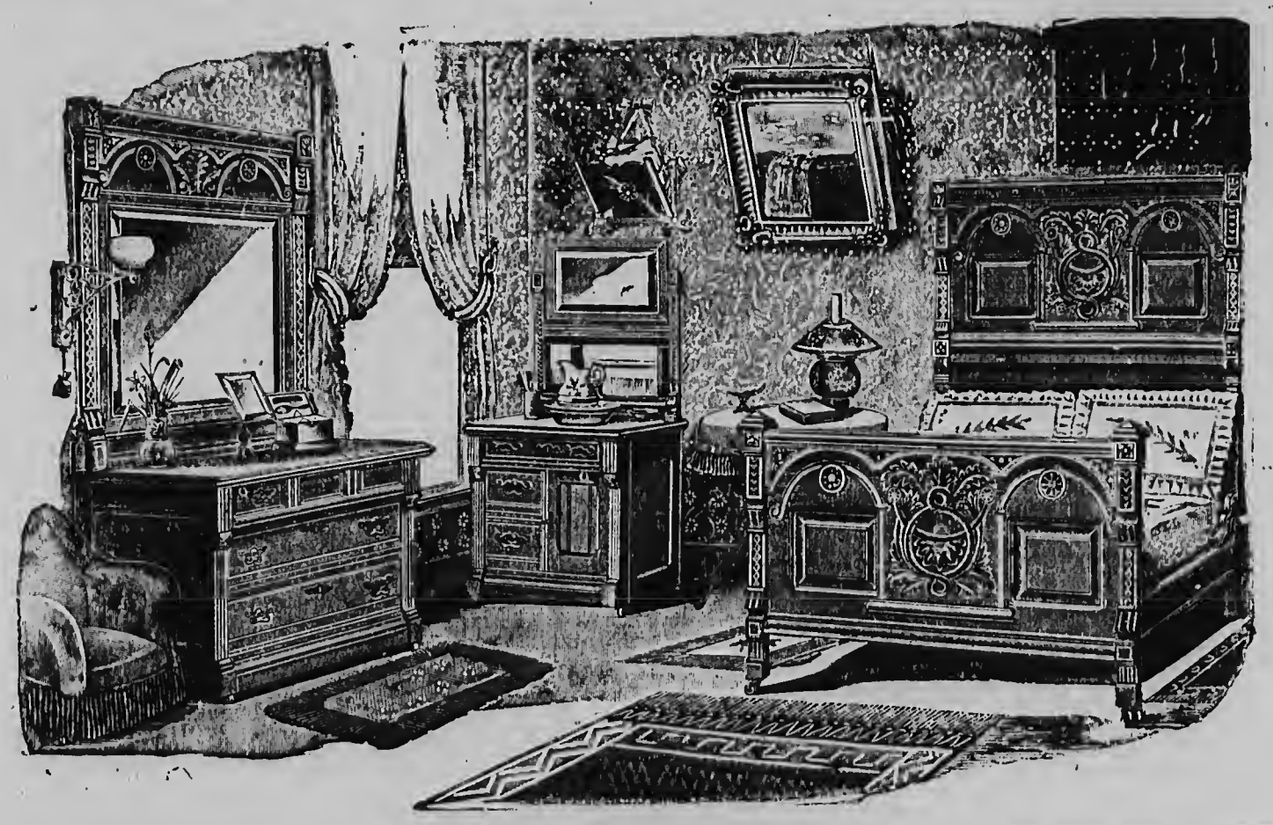
See our Agents throughout Louisiana, Mississippi and Arkansas.

GRANT'S FURNITURE STORE

NEW STORE, AT **28 and 30 Camp Street, NEW ORLEANS**

BEAUTIFUL PARLOR GOODS.
I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK
in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES
are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.
A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.
I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,
28 and 30 Camp Street, - - NEW ORLEANS.
Write for Illustrated Catalogue.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FIRST ROUND.

Meridian cir., at Sageville	31, Feb.	1
Manassas cir., at Energy		7, 8
Vossburg cir., at Vossburg	(Wed.)	11
DeKalb cir., at DeKalb		14, 15
Porterville cir		21, 22
Meridian, at West End	(Hours.)	26
Meridian, at First Church	28, Mar.	1
Meridian, at East End	28,	1
Hale ville sta	(Fri.)	6
Inwood cir., at Bethel		7, 8
Winchester cir., at Enon		14, 15
Marion cir., at Marion		21, 22
Hillsville and Wahalak		28, 29

Preachers in charge of Waynesboro, DeKalb, Union and Winchester next year will please furnish their successors with statistics needed to answer Question 5.

T. L. MELLEN, P. E.

SEASHORE DIST.—FIRST ROUND.

Estabuchie, at Hebron	31,	Feb. 1
Williamsburg, at Lindsey	(Mon.)	2
Hattiesburg, at Hattiesburg		7, 8
Bay St. Louis, at Bay St. Louis		14, 15
Ocean Springs and O. Spring	(Tue., W.)	17, 18
Pearlington, at Pearlington		21, 22
Perry, at Isabella	28,	Mar. 1
Amerieus, at Casswell Springs		7, 8
Moss Point, at Moss Point	(night)	8, 9
Vancleave, at Pine Grove	(W., Th.)	11, 12
Whittington, at Whittington		14, 15
Mt. Carmel, at Bethel	Mar.	21, 22
Columbia, at Columbia		28, 29

District stewards will please meet me in Hattiesburg, Feb. 4, at ten A. M.

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Beauregard, at Matthews	(Sat.) Jan,	31
Wesson sta	Feb,	1, 2
Brookhaven cir., at Adams	(Tues.)	8
McComb, at Tepisaw		7, 8
Crystal Springs sta		14, 15
Hazlehurst sta		21, 22
Bowerton, at Brandywine	28,	Mar. 1
Lebanon, at Lebanon	(Mon.)	2
Crystal Springs cir. at Tabernacle		7, 8
China Grove, at Waterholes		14, 15
Pleasant Grove, at Tilton	(Tues.)	15
Caseyville, at Bethesda		21, 22
Providence, at Bahala		28, 29

R. S. WOODWARD, P. E.

BRANDON DIST.—FIRST ROUND.

Lake, at Lake	31,	Feb. 1
Rose Hill, at Rose Hill		7, 8
Newton and Hickory, at Hickory		8, 9
Westville, at Pleasant Hill		14, 15
Shiloh, at Cato		21, 22
Carthage, at Carthage	28,	Mar. 1
Walnut Grove, at Walnut Grove		1, 2
Hillsboro, at New Providence		3
Neshoba, at Pine Grove		7, 8
Decatur, at Hebron		10
Marvin, at Marvin		14, 15
Mt. Rose, at Holder's		21, 22
Raleigh, at Tinnilly		28, 29
Trenton, at Trenton		29, 30

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—FIRST ROUND.

Mayersville, at Rehobeth	Feb.	1, 2
Warren, at Oak Ridge		7, 8
Rolling Fork, at Carey		15, 16
Rocky Springs, at Hermonville		21, 22
Hurlonton, at Pisgah	(Mon.)	23
Utica, at Utica	(Wed.)	25
Roxie, at Beech Grove	28,	Mar. 1
South Warren, at Porter's		7, 8
Vicksburg		14, 15
South Vicksburg		14, 15
Meadville, at New Providence		21, 23

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—FIRST ROUND.

East Feliciana, at Independence	31,	Feb. 1
St. Helena, at McLean's Chapel		7, 8
East Baton Rouge, at Black Water		14, 15
Port Vincent, at Port Vincent		17
Live Oak		19
Zachary, at Zachary		21, 22
Jackson station		25
Clinton and Retreville, at Clinton	28,	Mar. 1
Covington, at Covington		7, 8
Taunbeck, at Fitzgerald		9
Franklinton, at Mt. Hermon		14, 15
Amite City, at Amite City		19
Springfield, at Killian Chapel		21, 22

C. McDONALD, P. E.

JACKSON DIST.—FIRST ROUND.

Mt. Olivet, at Fletcher	31,	Feb. 1
Bentonia and Dover, at Bentonia		7, 8
Yazoo circuit, at Mt. Carmel		14, 15
Yazoo City station, Sun. night, Mon.		15, 16
Benton, at Bowman's		21, 22
Edwards station	28,	Mar. 1
Lake City and Lodi, at Lodi		7, 8
Silver Creek, at Silver City		14, 15
Canton station		21, 22
Spring Ridge, at Spring Ridge		28, 29

D. A. LITTLE, P. E.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FIRST ROUND.

Red Banks	31,	Feb. 1
Holly Springs cir., at Pleasant Grove		7, 8
Early Grove, at Sylvestria		15, 16
Ashland		22, 23
Olive Branch	28,	Mar. 1
Shawnee, at Harmony		7, 8
Pine Mountain		15, 16
Mount Pleasant		22, 23

JNO. W. BOSWELL, P. E.

ABERDEEN DIST.—FIRST ROUND.

Prairie, at Muldon	31,	Feb. 1
Nettleton at Union		7, 8
Saltillo, at Mooresville		14, 15
Smithville and Fulton, at Greenbriar		21, 22
Aberdeen		Mar. 1, 2
Fremont at New Salem		7, 8
Buena Vista at Buena Vista		14, 15
Okolona cir., at Tramuel		21, 22
Athens, at New Hope		28, 29
Houston and Wesley, at Wesley		Apr. 4, 5
Ebenezer, at Ebenezer		11, 12
Sparta, at Friendship		13

J. B. STONE, P. E.

SARDIS DIST.—FIRST ROUND.

Lewisburg	(Sat. and Sun.)	31, Feb. 1
Cold Water and Hernando	(Sat. Sun.)	7, 8
Arkabutla	(Thurs.)	12
Pleasant Grove	(Sat. and Sun.)	14, 15
Coc rum	(Thurs.)	19
Courtland	(Sat. and Sun.)	21, 22
Horn Lake	(Thurs.)	26
Chulahoma	(Sat. and Sun.)	28, Mar. 1
Mt. Vernon	(Sat. and Sun.)	7, 8

J. J. WHEAT, P. E.

CORINTH DIST.—FIRST ROUND.

Pleasant Ridge circuit, at New Hope	31,	Feb. 1
Corinth circuit, at Mt. Carmel		5
Blackland circuit, at Wesley Chapel		7, 8
Blue Springs circuit, at Blue Springs		14, 15
Jonesboro circuit, at Ebenezer		19
Ripley and New Albany, at Ripley		21, 22
Guatowo circuit, at Guatowo	28,	Mar. 1
Ripley circuit, at Paine's Chapel		5
New Albany circuit, at Locust Grove		7, 8

W. S. LAGRONE, P. E.

GRENADA DIST.—FIRST ROUND.

Grenada	Feb.	1
Charleston		7, 8
Tillatoba		14, 15
Coffeeville		21, 22
Oxford	Mar.	1
Tocopola	(Tues.)	3
Abbeville		7, 8
Water Valley cir.	(Fri.)	18
Banner		14, 15
Carrollton		21, 22
Chapel Hill		25
Grenada cir.		28, 29
Atlanta	Apr.	4, 5
Cherry Hill	(Wed.)	8
Pittsboro		11, 12

J. W. PEICE, P. E.

GREENVILLE DIST.—FIRST ROUND.

Australia	Feb.	1, 2
Friar's Point		7, 8
Lula		14, 15
Jonestown		21, 22
Relen	Mar.	1, 2
Bolivar		7, 8
Avon		14, 15
Scabooma		21, 22
Dublin		28, 29
Lebrion	Apr.	4, 5

R. M STANDEVER, P. E.

WINONA DIST.—FIRST ROUND.

Richland cir.	31,	Feb. 1
Ebenezer		7, 8
Newport		11
Weir		15
Ethel		15, 16
West		21, 22
Rural Hill		24
Lexington	28,	Mar. 1
Black Hawk		7, 8

S. M. THAMES, P. E.

COLUMBUS DIST.—FIRST ROUND.

Brooksville, at Brooksville	31,	Feb. 1
Starkville circuit, at Smyrna	(Thu.)	5
Tampico circuit, at Silvan		7, 8
Pattsburg circuit, at Center Ridge		13
Lendsville circuit, at Louisville		14, 15
Sturges circuit, at Bethel		20
Chester circuit, at Chester		21, 22
Maben circuit, at Maben		27
Walthall circuit, at Walthall	28,	Mar. 1

W. T. J. SULLIVAN, P. E.

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cundurango. Endorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

Terrific snow storms have prevailed recently throughout the southeastern portion of Russia. Deep drifts have been formed in many localities, and as a result whole villages and numbers of isolated houses have been almost buried in snow. The railroad tracks are entirely useless from the piles of snow resting upon them, and the only means of communication between the villages and towns is by sleighs.

In the German Reichstag a motion was made to repeal the prohibition of the importation of American pork. After some discussion the motion was put to a vote and was defeated by 133 to 103.

THE

Southern Insurance Company

OF NEW ORLEANS.

EIGHTH ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business for the year ending the 31st day of December, 1890:

Premiums received—		
On fire risks	$484,476 76	
On river risks	20,208 32	
On marine risks	10,495 59	
		$515,180 17
Add—		
Unearned premiums of 1889		114,588 32
Total premiums		$629,768 49
Add—		
Interest and profit and loss		19,211 53
Total income		$648,080 02
Deduct: Losses paid—		
On fire risks	$192,120 62	
On river risks	1,654 72	
On marine risks	2,286 74	
Total losses paid	$196,062 28	
Return premiums and cancellations	56,833 23	
Commissions	78,131 15	
Reinsurances	36,700 84	
Taxes and licenses	9,964 40	
Expenses—Home office and agencies, salaries, Fire Underwriters' Association, Salvage Corps and Babcock engines, rent, advertising, etc.	42,172 01	
Total disbursements		$419,668 91
Surplus		$229,316 11

Of which—

Reserved for unexpired risks	$133,231 10	
Reserved for adjusted and unadjusted losses	41,982 31	
Net profit	54,102 70	
	$229,316 11	

ASSETS

(At their market values).

Cash on hand, to wit:		
In banks	$87,368 97	
In office	4,228 46	$ 91,597 43
$100,000 City of New Orleans consolidated bonds (Crossman issue)		105,000 00
$120,000 City of New Orleans premium bonds (including drawn numbers)		188,400 00
$25,000 United States 4 per cent. coupon bonds		30,000 00
$30,000 Louisiana 4 per cent. bonds		27,600 00
Demand loans secured by collaterals		47,610 00
One share N. O. Board of Trade stock		20 00
One share La. Sugar Exchange stock		150 00
25 shares N. O. Warehouse Co.		525 00
One share French Opera House Co.		200 00
One bond St. Bernard Steam Fire Engine Co.		50 00
Premiums in course of collection		66,195 68
Furniture and fixtures, safe, etc.		2,000 00
		$559,348 11

LIABILITIES.

Capital stock	$300,000 00
Reserve fund	40,000 00
Dividends unpaid	2,032 00
Reserved for unexpired risks	133,231 10
Reserved for adjusted and unadjusted losses	41,982 31
Balance (exclusive dividend July, 1890)	42,102 70
	$559,348 11

The foregoing statement is a true and correct transcript from the books of the company.

ERNEST MILTENBERGER, President.
SCOTT McGEHEE, Secretary.

Sworn to and subscribed before me this day, New Orleans, Jan. 17, 1891.

M. T. DUCROS, Notary Public, 138 Gravier street.

We, the undersigned, members of the Finance Committee of the Southern Insurance Company of New Orleans, hereby certify that we have carefully examined the assets of the company, and that the above is a correct statement of the same.

J. H. MENGE,
FRANK RODER,
THOS. J. WOODWARD,
F. G. ERNST.

At a meeting of the Board of Directors of this company, held this day, it was unanimously resolved to pay to the stockholders, on demand, the regular semi-annual interest dividend of FOUR PER CENT., and to place $20,000 to the reserve fund, making $60,000 to the credit of said fund.

SCOTT McGEHEE, Secretary.

New Orleans, Jan. 17, 1891.

NEWS OF THE WEEK.

DOMESTIC.

The postoffice department has offered a reward of $1,000 each for the apprehension of the fifteen bandits who recently robbed a train on the railroad between Brownsville and Point Isabel, Tex.

King Kalakaua, late ruler of the Sandwich Islands, died while on a visit to this country, and, after funeral services in the Trinity Episcopal Church, San Francisco, last week, his remains were conveyed to the U. S. ship *Charleston*, and will be taken to the kingdom.

It is said that Congress is to be asked to make an appropriation for African colonization. Some prominent negroes, who are not politicians, regard the colonization idea with considerable favor, especially preachers, who desire to send out educated negroes to the Dark Continent.

In the joint Democratic legislative caucus at Madison, Wis., Wm. F. Vilas, postmaster general and secretary of the interior under Cleveland, was nominated for United States senator. It is expected that he will be elected, as the Republicans will cast but a small vote for their candidate.

Judge Chrisman, in Jackson, Miss., in disposing of gaming cases where he had reason to believe that the defendant was a "professional," in addition to imposing a fine, required the party to give bond in the sum of $250 to keep the peace and refrain from gambling in the jurisdiction of the court for two years.

A violent wind and snow storm in the Eastern States, on Jan. 24 and 25, caused much damage. Telegraph and telephone wires were blown down. The storm extended over the entire region from Boston through the lower Eastern States, Southern New York, Delaware and south of Maryland.

Representative Moody introduced a joint resolution in the Texas Legislature, on Jan. 23, opposing any appropriation to have Texas represented at the World's Fair should the Force bill, pending in Congress, pass. The resolution was referred, and if the force bill passes, it will certainly be adopted.

With a view to ascertaining the practicability and cost of extending the free delivery service to small towns, the Postmaster General has directed the establishment of experimental free delivery service in the following towns: Caldwell, Kan.; Robinson, Ill.; Monroe, Mich., and Sellersburg, Ind. The service to be established at these places will be performed by one carrier appointed by the postmaster.

Congressmen are commenting upon the action of several Southern Legislatures in declining to take steps to participate in the World's Fair, pending the consideration of the Elections bill. Representative Butterworth, of Ohio, said the question was a grave one, and if ten or a dozen of States should decline to participate in the fair, its success might be jeopardized. He hoped that the fair would be kept out of politics.

Mr. Burroughs submitted to the House, Jan. 24, his report on the bill recently considered by the Committee on Levees and Improvements of the Mississippi river, to appropriate $10,000,000 for the purpose of constructing, in conjunction with the riparian States, and in accordance with the plans and specifications of the Mississippi River Commission, a continuous line of levees from the head of the Passes to the highlands, thirty miles above Cairo.

FOREIGN.

Latin and Greek are to be dispensed with in the Prussian public high schools, beginning with the Eastern term.

The liquidator has closed the Workington Iron and Steel Works at Workington, Cumberland, on the ground that the rate of wages being paid by the company owning the works involved a loss of 5s per ton. About 1,400 men are thus thrown out of work.

Prince Baudouin, nephew of King Leopold and heir to the throne of Belgium, is dead. He died on Jan. 23. The case of his death is alleged to have been an attack of bronchitis. The prince was in the 28th year of his age. Prince Baudouin's popularity and brilliant talents and the bright hopes centered by the Belgians on his future career, make them feel the prince's loss in the keenest manner possible.

Emperor William wished to hold the German winter maneuvers on the Russian frontier, and preparations to that end were being made. The Czar, however, notified the Emperor that should he hold the winter maneuvers as proposed, he (the Czar) would in such an event mobilize the Russian first army corps and order important movements of troops to be made. Upon this representation being made to the Emperor, the latter abandoned his intention of holding the winter maneuvers on the Russian frontier.

The *Irish Catholic* is impatient and demands full disclosures as to what took place at the Boulogne and Paris conferences. It credits Messrs. Dillon and O'Brien with the noblest of motives, saying that it knows they accepted no settlement nor have they acknowledged Mr. Parnell's leadership. But, that newspaper adds, it is necessary they should make a prompt declaration as to what took place. The formation of the new national organization, which is to replace the discredited National League, adds the *Irish Catholic*, is nearly concluded.

Good for All Three.

The greatest good for the greatest number is the mark aimed at by all reformers, and to reach it secures the greatest acclaim of fame that can be had. It is a good thing for the consumer, for the manufacturer, for the newspapers, when an article of merit is put upon the market, is made known by newspaper advertising, and, through a series of years, proves its worth to lessen labor in millions of homes, profits the newspapers, and gives its makers a fair living. Pearline, the great washing powder manufactured by James Pyle & Sons, New York, has done all this. If it is not making labor easier in your home, it is your fault. Something of its history is made plain in an advertisement in another column.

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WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	6 5-16	@ — —
Ordinary	7 7-16	— —
Good ordinary	7⅞	— —
Low middling	8⅝	— —
Middling	9 3-16	— —
Good middling	10⅜	— —
Middling fair	11½	— —
Fair	12¼	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —

SUGAR.

OPEN KETTLE:		
Prime	4⅜	4 9-16
Fully fair	4⅜	4 9-16
Good fair	4 5-16	4⅜
Common	3⅞	4¼
CENTRIFUGAL:		
Seconds	3¾	4⅛
Prime yellow	5 1-16	5 2-16
Gray white	— —	— —
Choice white	— —	5½
Standard granulated	— —	— —

MOLASSES.

OPEN KETTLE:		
Fancy	— —	— —
Fair	15	18
Good common	15	18
SYRUP	20	25

RICE.

No. 2	2 5-16	2⅜
Head	5⅜	5½
Fair	5⅜	5¼
Prime	5⅛	5¾
Rough, ₱ bbl	3 25	5 10
POLISH, ₱ ton	22 00	24 00

FLOUR.

Extra Fancy	5 60	5 10
Fancy	4 60	4 75
Choice	4 25	— —
Minnesota Patents	5 75	— —
Winter wheat patents	5 25	5 37½
Minnesota bakers	— —	5 60

CORN PRODUCTS.

Corn meal	3 00	— —
Cream meal	3 25	— —
Grits	3 30	— —
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White, ₱ bushel	62	63
Yellow	— —	63
Mixed No. 2	62	63
OATS:		
Western	55	56
Texas rust-proof	58	60
BRAN:		
₱ cwt	— —	1 15
HAY:		
Prime	14 00	15 50
Choice	16 00	16 50

PROVISIONS.

PORK:		
Mess (Standard)	11 12½	11 25
Prime Mess	10 50	10 75
Rumps	— —	— —
BACON:		
Fancy Breakfast	8¼	8¾
Shoulders	5⅝	— —
Sides, short rib	6¼	6⅜
Sides, long clear	6⅛	6¼
HAMS:		
Sugar-cured	9¾	10¼
DRY SALT MEAT:		
Shoulders	4⅜	— —
Sides, short rib	5½	— —
Sides, long clear	5½	— —

GROCERIES.

COFFEE:		
Prime	20¾	— —
Fair	20	— —
Common	17¼	— —
TEAS:		
Choice	40	80
He-No	— —	— —
BUTTER:		
Western Creamery	— —	30
Western Dairy	18	22
Common	— —	— —
LARD:		
Refined	5¼	5⅜
OILS:		
Coal, bbls	9	— —
Coal, cases	13½	14
Cotton seed, crude	23	— —
Lard, Extra No. 1	55	— —

VEGETABLES.

CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	8 00	10 00
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	3 25	4 25
ONIONS:		
New Louisiana	— —	— —
Western	5 50	6 00

BALING STUFFS.

BAGGING:		
Jute, 2 lb. ₱ yard	7¾	— —
Jute, 1¾ lb. ₱ yard	— —	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	2½	12½
TIES:		
₱ bundle	1 85	1 87½

SUNDRIES.

POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 00	3 50
Chickens, Southern	3 00	3 50
Young	1 50	2 50
Turkeys, Southern	9 00	16 00
EGGS:		
Western	17	18
Southern	19	— —
WOOL:		
Lake, ₱ lb	23	— —
Louisiana	18	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3½	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	8 00	— —
Meal	20 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2½
Sulphuric acid	— —	2

—*Times-Democrat*, January 27.

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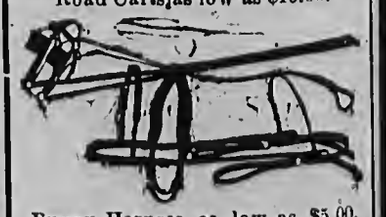

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Christian Advocate.

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Two Congressmen on Sunday Opening of Columbian Exposition.

BY BISHOP C. B. GALLOWAY.

I have read with much interest the symposium in *The Independent*, of Jan. 15 and 22, as to whether the gates of the World's Fair at Chicago should be opened on Sunday. The opinions of Cabinet officers, senators, representatives in Congress, and governors, are given. Many have pleased me, some have disappointed me, and others have pained me. The weight of opinion is overwhelmingly against Sunday opening. But enough favor, to excite grave reflection and force to prominence the question of preserving the integrity of our national Sabbath.

The opinions of two congressmen—the Hon. H. Dudley Coleman, of Louisiana, and Hon. T. R. Stockdale, of Mississippi—are especially objectionable. They are not strongly stated, though with positiveness even to flippancy. In order not to do either gentleman the slightest injustice, they shall speak for themselves. Mr. Coleman says: "Should the Columbian Exposition be open on Sunday? I reply most emphatically, Yes! This Exposition is to celebrate the anniversary of the discovery of this country by an Italian, and in a country named after that Italian; and now, shall we insult his memory and his name by a violation of the customs of his native country, by attempting to close the Exposition to those who, from choice or necessity, desire to enjoy the advantages, the rights and the education of this Exposition by visiting it on Sundays? 'When in Rome we do as the Romans do.' Then, when honoring the memory of an *Italian*, why not remember his religion?" The rest of his short reply is in illustration of this position. That is certainly a frail support of his emphatic Yes! One can scarcely conceive anything more superficial and illogical in all the "folk-lore" of—the *Congressional Record*.

Passing by some slight historical inaccuracies, let us examine the reasons assigned for infracting the statute law of Illinois, outraging the moral sense of the nation, and surrendering what the Earl of Beaconsfield called "the corner-stone of civilization." Mr. Coleman would have the Exposition gates opened on Sunday *as a compliment to Italy*, from whose shores the discoverer of our country came. Not to do so, he says, would be an "*insult*" to his memory. And this he supports by repeating incorrectly an old saying, as follows: "When in Rome we do as the Romans do." Well, in the first place, we are in the United States, and not in Rome. Our visitors and guests from Italy and elsewhere will expect to see our type of civilization, and show respect to our laws and customs. It is a new canon of hospitality that we are to conform our customs to foreign visitors. I thought good breeding suggested that the guests should respect the manners and customs of the host. Wonder if Mr. Coleman would don the Chinese dress, shave his head, start a cue, and eat with chopsticks, as a compliment to the Chinamen who might have a seat at his hospitable board! And yet that is his proposition with reference to the Sunday opening of the Exposition gates. Not to open the gates on the Sabbath, Mr. Coleman says, will "*insult*" the memory of America's justly honored discoverer. Well, a sufficient answer to that is, that we should not do a moral wrong in order to indulge a sentiment. But the statement of the congressman is not warranted by the facts. Nothing in the life of Christopher Columbus justifies us in supposing that a desecration of the Sabbath day would be in accord with his principles and a tribute to his memory. His first act on landing on the island, which he named San Salvador, was to kneel in the sand and worship the God of the Sabbath. He was a devout man, who feared God and loved humanity. Mr. Coleman asks, "Why not remember his religion?" Well, what was his religion? and what is the deliverance of the Catholic Church on this question of Sabbath observance? The Catholic authorities in the United States thus interpret Catholic doctrine on this question: Pope Leo XIII., on March 20, 1881, at the suggestion of Archbishop Gibbons, of Baltimore, issued an address, in which were these words: "The observance of the sacred day, which was willed expressly by God from the first origin of man, is imperatively demanded by the absolute and essential dependence of the creature upon the Creator. And this law, mark it well, my beloved, which, at one and the same time, so admirably provides for the honor of God, the spiritual needs and dignity of man, and the temporal well-being of human life—this law, we say, touches not only individuals, *but also people and nations*, which owe to Divine Providence the enjoyment of every benefit and advantage which is derived from civil society. And it is precisely to this fatal tendency, which to-day prevails, to desire to lead mankind far away from God, and to order the affairs of kingdoms and nations as if God did not exist, that to-day is to be attributed this contempt and neglect of the day of the Lord." These are the strong words of His Holiness, and are, of course, authoritative and binding upon the whole church.

The Pastoral Letter of the Roman Catholic prelates of the United States, issued December, 1884, contains these utterances: "One of the surest marks and measures of the decay of religion in a people is their non-observance of the Lord's day. In traveling through some European countries a Christian's heart is pained by the almost unabated rush of toil and traffic on Sunday. . . . The church mourned, protested, struggled, but was almost powerless to resist the combined forces of popular avarice and Cæsar's influence, arrayed on the side of irreligion. The result is the lamentable desecration which all Christians deplore. And the consequences of the desecration are as manifest as the desecration itself." Surely, in face of such clear and noble sentiments, it will be no "insult" to the Catholic religion to close the gates of the Exposition on the Sabbath day. But, admitting Mr. Coleman's statement, those who revere the genius and memory of Columbus are not concerned to pay court either to Italy or Spain. The great discoverer was rewarded with persecution, chains, imprisonment, poverty, and an itinerant grave. He said himself, in old age, that he had "no place to repair to except an inn, and often with nothing to pay for his sustenance." It would hardly "insult" his memory, therefore, to preserve the moral traditions of our country, and, during the Exposition, pay ordinary respect to our constitutional and statute laws. On the other hand, it occurs to me that for the salutary influence our properly observed national Sabbath might have on foreign countries represented here, we should the more carefully guard against its desecration. DeTocqueville once said to an American gentleman: "France must have your Sabbath, or she is ruined." That these countries may have our Sabbath, they must see it. So much for Mr. Coleman's reasons for Sunday opening.

Mr. Stockdale, of Mississippi, writes a full column and more, and begins by saying: "I speak after reflection, and with due regard, I hope, for the sacredness of the Sabbath." He gives us a specimen of his scriptural exegesis in discussing the healing of the man with a withered hand, and the disciples plucking corn on the Sabbath day. From which he concludes that it would be right and *scriptural* to open the Exposition gates on the Sabbath, and says: "I believe that if the Savior himself would speak, seeing those multitudes gathered there hungry for knowledge, he would open the doors, and say: 'Many of the objects within testify of me; enter and be profited.'" It is hard to think that the congressman is really serious in uttering sentiments so at variance with the highest Christian scholarship and exegesis. And yet he says, "I speak after reflection." He certainly does not speak by authority—the authority either of the Word of God or of convincing argument. Mr. Stockdale's line of thought is, that whatever is good for man morally, intellectually, etc., is good for him on Sunday as well as any other day. A congressman and a lawyer ought to be logician enough to know that whatever proves too much, proves nothing. Now, if his argument is good for anything, it destroys our Sabbath altogether, and breaks down all distinctions as to a day of rest—a fact fundamental in the very constitution of human nature, civil society, and the kingdom of God.

Mr. Stockdale says: "All the exhibits will be in place, and the only question is: Shall the people be permitted to look at them with their eyes, or be locked out, and ramble to resorts, or go out on excursions? To hide them away and bar the entrance to those buildings, and present to the world the spectacle of that great International Exposition—collected from the four quarters of the globe—a very cosmos of itself, with its teeming avenues of information and marvelous lessons concealed from view, and all those multitudes of poor people, anxious to behold and learn, locked out from a scene worth a trip across the ocean to see, *would be merely to gratify a sentiment of a few people*, and *which is without good reason*. Surely those who would keep the people out will be expected to suggest some better means of employing the time."

Certainly the learned congressman does not "speak after reflection" when he says that regard for our national Sabbath, in closing the Exposition gates, "would be merely to gratify a sentiment of a few people." If he would *reflect* upon the membership and adherents of the Christian denominations of this country, and the strong deliverances of *them all* on the Sabbath question, he would not minify the number demanding that our laws shall not be violated and our Sabbath desecrated. To give the figures is unnecessary. They are known and read of all careful students of our social life. Had Mr. Stockdale read the discussion in connection with the opening of the Crystal Palace in England, and our own Centennial Exposition in Philadelphia, he would not have repeated that plea for the poor. Six hundred and forty-one of the ablest physicians in London subscribed a petition to Parliament against opening of the Crystal Palace on Sundays, and in the interest of the working people. The congressman says this "sentiment of a few people" is "without good reason." As to *weight* of opinion, I fear the representative will suffer somewhat by comparison. Daniel Webster said: "The longer I live the more highly do I estimate the importance of a proper observance of the Christian Sabbath. *It is the moral conservator of nations.*" Mr. Gladstone says: "From a moral, social and physical point of view, the observance of Sunday is a duty of absolute consequence." Mr. Justice Strong, of the United States Supreme Court, said: "There is abundant justification for our Sunday laws, regarding them as a mere civil institution, which they are, and *he is no friend to the good order and welfare of society* who would break them down, or who himself sets an example of disobedience to them." Ralph Waldo Emerson said, "The Sunday is the core of our civilization." And so the testimony of jurists, from Sir William Blackstone to the present, might be given; the strong utterances of the highest judicial tribunals of the land, including the Supreme Court of Illinois, whose law is sought to be overthrown, might be reproduced, and the opinions of great leaders in science, literature, government and church might crowd these columns. In face of such judgment, it must cost courage for one to say this sentiment is "without good reason," especially as he speaks "after reflection."

Surely the law of the land will not be ruthlessly set aside, and our national conscience brutalized, without some weightier reasons than those given by Congressmen Coleman and Stockdale.

Jackson, Miss.

A Question Answered.

The *Pittsburgh Christian Advocate* asks us a question in the following paragraph:

According to report, the new Constitution of Mississippi "declares that all bequests to religious or ecclesiastical societies shall be null and void, even although they are made for benevolent purposes." Surely there is a misapprehension somewhere concerning this matter. Can the editor of the NEW ORLEANS CHRISTIAN ADVOCATE give us any information?

We respectfully refer the editor of the *Pittsburgh Advocate* to the article of Bro. Spencer, on the second page of this issue. But that there may be no doubt about it, and for the benefit of people in Mississippi who are accumulating money for the purpose of leaving it to the church when they die, we print herewith the sections of the Constitution in which the subject is specially mentioned, and exhort our friends to give their money to church enterprises while they are living.

Article XIV., Sections 269, 270 of the Constitution are as follows:

SECTION 269. Every devise or bequest of lands, tenements or hereditaments, or any interest therein of freehold or less than freehold, either present or future, vested or contingent, or of any money directed to be raised, by the sale thereof, contained in any last will and testament or codicil, or other testamentary writing, in favor of any religious or ecclesiastical corporation, sole or aggregate, or any religious or ecclesiastical society, or to any religious denomination or association of persons, or to any person or body politic in trust, either express or implied, secret or resulting either for the use and benefit of such religious corporation, society, denomination or association, or for the purpose of being given or appropriated to charitable uses or purposes, shall be null and void, and the heir-at-law shall take the same property so devised or bequeathed as though no testamentary disposition had been made.

SEC. 270. Every legacy, gift or bequest of money, or personal property, or of any interest, benefit or use therein, either direct, implied, or otherwise, contained in any last will and testament or codicil, in favor of any religious or ecclesiastical corporation, sole or aggregate, or any religious or ecclesiastical society, or to any religious denomination or association, either for its own use or benefit, or for the purpose of being given or appropriated to charitable uses, shall be null and void, and the distributees shall take the same as though no such testamentary disposition had been made.

The Religious Newspaper.

When we charge the secular press with pandering to vicious tastes in its publications, the retort invariably comes, "We only give the reading public that which it demands, and is willing and eager to pay for." This is the sad truth, we must confess. We had an evidence of its truth only a few days ago in this city. A Sunday paper published a scandalous attack upon one of our preachers and his church, and all the reading Methodists in the town, with a few exceptions, had read the article, and were repeating the scandal by noon. One good brother got full of it before preaching time, and button-holed the poor preacher—the victim—on his way to his pulpit, and poured it into his ear, so that he might be the better qualified to preach the gospel. It is a sad truth that even many church people love to read the vicious literature of the day. It may be said of many of them, as Jeremiah said of those who listened to the false prophets, "They love to have it so." This is one of the most ominous signs of the day. When professing Christians revel in and gloat over the godless newspaper—one that delights in tarnishing all that is sacred, and makes heroes out of infamous scoundrels—the case looks well-nigh hopeless.

The charge is deliberately made and substantiated by facts that the reading public demand just what they get. It is a terrible case. We can see but one remedy, and that is, for the leaders in church life and thought to work incessantly on that line which will result in creating a demand for a different sort of thing. And when we look at the perils which environ us—perils that are the offspring of the godless books and papers of the present—we have a most powerful incentive to move us out with energy on this line of work. In this important matter the ministers are the leaders. In order to be successful leaders, they must study out these things in their relations to the kingdom of Christ among men. A few minutes' talk to the people on the subject of Christian literature does not begin to meet the demands of so grave a case. God said once, "My people are destroyed for lack of knowledge," and it is as true now. What knowledge is that, the lack of which destroys? The knowledge of godly things is the only answer. One of the most important exhortations in the Scripture connects growth in grace with knowledge of godly things. A little preface to the sermon, or a small appendix to the sermon, on Christian literature, will not, by a long ways, meet the obligation resting upon the minister who would have his people grow in grace and truth. The people must be shown their own relations to this great subject, and the privileges and duties growing out of these relations. To do this efficiently, there must be study, earnest and deep, of the whole subject in all its branches and ramifications. Paul gives the text in his exhortation to Timothy, "Give heed to reading," and under proper study the subject opens in most delightful and astonishing trains of thought, and the Holy Spirit reveals things that can be revealed nowhere else, and the sermon comes with great liberty and in mighty power. Try it, brother. The Holy Spirit *will* bless an earnest sermon on Christian literature. He has already declared his mind on this subject. "That my people be without knowledge, it is not good." God calls upon a man for his best every time, and when we do our best, to inform our people, and to put a sound and healthy religious literature in their hands and homes and hearts, God will crown our best with success.

Christian literature is to Christian life what oxygen is to the blood. Then let us turn loose Christian newspapers and books all over the church, that their supply of oxygen may vitalize the blood that pulsates in the various means of grace which we are handling for the advancement of the cause of Christ.

This is the last instalment of the exhortation to our leaders to "be not weary in well doing" in the matter of spreading a Christian literature into every nook and corner of our beloved church. THE EDITOR.

The Educating Power of Religious Truth.

Education, in the largest sense of the word, consists in the development and training of all the mental and moral powers so as to make them effective for their highest uses. A man may be very well informed in one, or even several, departments of knowledge, and not be well educated. His knowledge may involve the activity of but a limited range of his faculties. It may imply careful observation, but little reflection; it may have required severe efforts of memory, but not have called into exercise the powers of the imagination.

When education is understood to mean, not mere information or facility in one sphere, but the culture of the total man, it must be evident that those subjects of study and reflection have the greatest educating power which call into action all the faculties, and inspire them to their highest and fullest exercise. Upon this principle a pre-eminence for the purposes of a liberal, as contrasted with a special education, has long been assigned to such studies as history, literature, and philosophy, because they are so wide in their scope, and call out the largest range of the human powers. They tax the acquisitive faculties, kindle the imagination, incite to reflection and discrimination, and, if rightly studied, arouse and ennoble the moral nature.

In the light of this conception of education, and of the means of its attainment, the highest claim, in respect to educational value, may be justly made for religious truth.

In the study of religious truth, as the term is commonly understood, we enter upon the study of literature. If it is our privilege to study the Bible in its original tongue, we have set before us a discipline which calls out every faculty which is enlisted in the critical reading of the masterpieces of heathen antiquity. As a study in linguistics, the Bible offers as inviting a field as do the literature of classic Greece and Rome. But if, as is the case with most persons, the truth of the Bible is reached through the medium of the English translation, and the object sought is not a technical pursuit, but edification and instruction, we have still before us the study of a literature which, for variety of form and subject, and for interest in its material, is unequaled elsewhere. Here is the history of a most remarkable ancient nation, whose life touches, at many points, that of the other Oriental peoples of antiquity—a people who, in their influence upon the development of mankind, are worthy to be compared with the great Anglo-Saxon race of which we are so justly proud. Here is poetry of various types, and representing widely separated periods. The Jewish people have left us not merely their annals, but numerous and rich examples of the best productions of their greatest poets and preachers. The hymns of joy which they sang on festal occasions, and the solemn chants in which they offered their worship to God, are preserved to us. Products of the imagination, composed to illustrate and enforce religious truths, are found, which, in some instances, as in the Book of Job, challenge, by reason of their elaborateness, the closest study; and in others, as in the parables of Jesus, excite admiration at once for their graphic simplicity and for the profundity of the lessons which they teach.

The Bible offers to us character studies of the highest interest, and, in connection with them, teaches the noblest lessons of life. How distinctly, yet in how few words, are such men as John the Baptist, Peter, and John the Apostle, portrayed before us, and their characteristic peculiarities of strength and weakness sketched so as to afford us object-lessons in life and duty. What biography in classic antiquity can surpass in the dignity of its subject and the heroism and importance of his achievements, that which the New Testament yields us of the Apostle Paul? But there is one character-portrait in the Bible which exceeds all others in the moral beauty, dignity, and perfection which it displays. The personality of Jesus, as depicted in the New Testament, is one which can not be attentively studied without exercising a most ennobling influence upon the mind and character. As the center of interest in the Bible, it entitles its contents to the highest rank as a means of elevating the mind by high thoughts of life and of purifying the heart by bringing to bear upon it the power of a spotless example.

When the mind begins to reflect upon the contents of the Bible, it perceives that there are certain fundamental ideas in it which have always been the subject-matter of human reasoning and speculation. Concerning God, this body of literature, which we know as one book, teaches that he is holy, wise, and gracious; that he made man for a noble destiny, and is ever seeking in his providence to conduct him to the goal of a pure and noble life. Concerning the world, we learn that it was made and adapted to man's uses in working out this divinely appointed destiny. Man himself is described as a creature of God, bearing his moral likeness, with freedom to choose and act, and, therefore, endowed with the dignity of responsibility and exposed to the perils of self-will. Into these perils he has fallen, and the course of history is a process of reclamation in which God is graciously seeking to win him back to obedience and likeness to himself. Such are some of the thoughts and truths which pervade the Bible and constitute its essential contents. It thus deals with the greatest subjects, and variously illustrates and applies the highest truths with which philosophy has sought for centuries to deal. Is there any range of ideas, any body of truth, which has so great power to elevate, ennoble and train the human mind, in all its faculties, as this? Here the loftiest conceptions challenge the imagination; the purest ideals and highest motives which can influence conduct rebuke our sins and failures, and demand our best exertions; the deepest mysteries of life and being invite our severest thought, and offer their problems to our powers of reflection, while these same religious truths, by the comforts which they minister and the hopes which they inspire, make their most powerful appeal to those religious emotions and affections which are wrought into our very being and perpetually crave satisfaction.

It is not claimed that the primary purpose of religious truth is educational, but that it has in this respect also a unique value which is too little appreciated in our ideas and methods of education. The purely devotional use of the Bible—no doubt its best use—has aided to create the impression among Christian people that the Bible has no other use; that it is too sacred to be studied as history or literature. Christian educators ought to assert the claims of religious truth as an educational force. The Bible, as literature, history, and in its great fundamental ideas in their philosophical bearing, ought to have a larger place in our systems of Christian education. The Bible should be studied in Christian colleges, not primarily as a religious exercise, but as an exercise in history, literature, philology, or philosophy, as the case might be. Many who would be prejudiced against its study as a religious exercise, would be favorable to an educational use of it, and would thus be brought under its power. Such a study of the Bible and its truths would tend powerfully to disarm prejudice against its critical investigation, and to remove the fears which many entertain concerning the results to faith of studying the Bible with the same boldness and candor with which other books and subjects are studied.

Great advantages would arise from giving the Bible and its essential contents the place which is due them in our education. The Bible would be brought out of the guarded seclusion where, in most Christian families, it remains—something almost too sacred to be studied or understood—and would be brought into close and living contact with the thought and life of those who should have been disciplined in its ideas and truths, and he thus left free to exercise its legitimate influence, not only upon the religious emotions, but upon the powers of imagination, discernment, and reflection.—*The Sunday-School Times.*

Christian Advocate.

THURSDAY, FEB. 5, 1891.

THE MINSTREL.

BY CHRISTOPHER P. CRANCH.

He thought he once could sing
A song of love and spring,
But stammered, though he held a full-strung lyre;
Because he lacked the art
Which later years imparti;
Because the skill was less than the desire.

And now he seems to know
Just how the tune should flow,
But misses the young ardor once so strong.
The impulse of the heart
Is slower than the art:
The skill to sing is better than the song.

The sobering touch of time
Holds back the hasty rhyme
That in the heat of youth once spurned control;
For snared in webs of thought
His flying dreams are caught;
Age looks beyond the senses to the soul.

Ah, could the singer's art
Assume the loftier part
As once the lowlier in the realm of song;
Ah, could life's grander themes
Flow like the early streams,
What minstrel then would say he had lived too long?

—*Harper's Magazine.*

Are We Guiltless?

MR. EDITOR: Your remarks, published in the ADVOCATE some weeks ago, touching the cause of missions at home, were most timely, and, in my opinion, introduced to the attention of the public a question which deserves more than a passing notice.

Of course, I do not differ from you in regard to the importance of foreign missions, being fully persuaded that the church, as a general thing, is able to do what it is doing in that field, and largely increase its operations in the home work. I am not going to try to locate the blame for our failure in the home work; but there are some things which are known to every observant member of the church, which I believe have contributed to this state of things as it now exists.

As a church, we have, in a measure, lost our catholicity—*i. e.*, we have "let up" on the main question of the hour—the conversion of souls—and concentrated all our efforts on the idea of extension. We have revised the great commission. We "go into all the world" (except our own part of it) "and preach the gospel" (of numbers and finances), "baptizing" (whom we can beg into it) "in the name of the Father, Son and Holy Ghost" (and the M. E. Church, South).

The gospel of "repentance towards God, and faith towards our Lord Jesus Christ," as a means of escaping eternal condemnation, we have substituted by the gospel of *giving* and *counting*. We have well-nigh reached the point where "we compass sea and land to make one proselyte; and when *he* is made, *we* make him twofold more the child of hell than *ourselves*."

Formerly, the test of ministerial success was *the number of conversions* under his ministry; but now-a-days it is *the number of dollars he collects* for foreign missions. By this stage of the foreign work, our preachers and people have been educated to overlook the spiritual destitution at home, and forget that there are large portions of our Conference territory as destitute as Mexico or Brazil. Will some one explain how it is, and why it is, that Mexico and Brazil must be retrieved from the thraldom of Romanism and poor Louisiana left in slavery?

These foreign countries, to which we regularly send our "chief pastors" and tens of thousands of our money, have just as much religion, and just as good religion as thousands and thousands of Louisianians to whom we neither send men nor money. Sometimes, to insist on justice and right seems a sort of complaining; yet we must not be deterred from it on that account. If you take the whole church territory east of the Rocky Mountains (and, as for that matter, from sea to sea), you can not find a single Conference in the sisterhood of Conferences which is so completely dominated by Romanism as the territory of the Louisiana Conference.

In the New Orleans district and in the Opelousas district there are large sections of the country as destitute as any of the states of Mexico or provinces of Brazil. Still, with almost half of our Conference territory occupied exclusively by Rome, we are taxed by the Parent Board for the suppression of the priest-craft of these foreign countries, *per capita*, just as if we were as free from the evils fought against in these countries as Georgia, or Tennessee, or Alabama, "*et al.*"

Nothing less should be done for these foreign countries than is being done, but I submit that these Conferences which have *less to do at home* should *do more abroad*. While the Louisiana Conference has Rome in its midst, and contributes its full quota to suppress Romanism abroad, she does not receive a single atom of support from the funds raised by the other Conferences. In some of the Northwestern Conferences, the territory of which is fully occupied by the M. E. Church, there are large appropriations made annually, while in Louisiana, right in the very heart of Romanism, not a single dollar is contributed by the Board! When the question comes up as to whether it is better to extend our territory or occupy what we now have, there seems but one answer possible. It may be disputed, because it is an unpleasant thing to believe; but an observation of the condition of things in Louisiana, covering a period of fourteen years, has revealed the fact that the M. E. Church, South, does not occupy as much of the territory of this State as it did in former years.

We have contracted our circuits and multiplied our churches in the Protestant settlements of the State, and, by influx and the natural increase of the population, greatly enlarged our numbers. But our development has been one of contraction and not of expansion. We are grasping at the bird in the bush, and letting go the one in our hand, while we continue our present policy.

How are we to do any better? Well, there's the rub. It is much easier to grunt, when one is sick, than it is to get well, albeit all sane people try to get well.

First, Pay more missionary money. Let the domestic collection equal the foreign collection.

Second, Let the Parent Board help us in this work, either directly by appropriations, or indirectly by decreasing the assessments against the Conference for foreign work.

Third, Quit spending money on old and well-established circuits, or anywhere else, in sums so insignificant as to be a significant failure.

Fourth, If nothing can be done for the present generation, work for generations to follow. Invest the domestic mission fund somewhere, till such time as it shall become an endowment, from which annual revenues may be derived for this work. Of course, I do not recommend this step, only as *a last resort*.

Very respectfully,

ST. BERNARD.

Temperance in Church and State.

Judging by the smoke of prohibition guns aimed at Bishop Galloway, and the mortar "protest" by Bro. Ware against the action of the Mississippi Conference, with reference to local option measures, there seems to be a misunderstanding. If local option is "a policy that gives aid and comfort to the worst combination—politics and the saloon—against God and man," as stated in that protest, the mistake of the Conference ought to be corrected; but if it can be shown that its action is sustained by the past developments of the temperance movement, the mistake is with that class of writers who place local option in opposition to constitutional prohibition. They seem to fix the responsibility of failure in the Constitutional Convention of Mississippi on "influential Methodist preachers" and "leading church members." These reflections do not come in good taste from the friends of the church and of prohibition. It is a misrepresentation of the Methodist Church. The principle of prohibition is in our church constitution. We want it in the constitution of every Church and State. But we do not say that every church *shall* have it because we have it, and like it in our system. The law of the church has not been strictly observed, and we see the necessity of preparation for the proper enactment and observance of prohibitory laws for the State. The influence of the church for prohibition would be much greater if its prohibitory laws on spirituous liquors were faithfully observed. The moral support of our church is committed to this principle, and the desire for the suppression of the traffic by law is almost universal among preachers and members. The Mississippi Conference recognized the good influence of local option, with other means, in promoting the desire of Christians concerning temperance. It is by local option that we have secured the legislation that we have in prohibitory laws. It is by working on this principle that half the counties in Mississippi have suppressed the traffic. All the tribunals of justice sustain this principle. It is consistent with the strictest demands of civil and religious liberty. It is operative for the ends of prohibition from a town council to the highest legislative body in the country. "Whereto we have already attained, let us walk by the same rule; let us mind the same thing." Bro. Ware says that local option "is wrong in principle and bad in effect," and he tries to prove it; but his argument proves that local option has revealed the fact that the people are not ready for State prohibition; therefore, the responsibility must rest on the people, and not where objectors are trying to place it. The protest makes this surprising revelation: "The Legislature and some prohibitionists agreed on local option, thereby staying prohibition and depriving the helpless minority of relief, for which they are responsible." If this charge does not settle the failure of State prohibition on "some prohibitionists," I do not know what it means. They "agreed on local option." Why? There was a "helpless minority." Minorities do not form the Constitutions and enact the laws under our form of government, but "we, the people." Christians would be glad to have civil laws conformed to the teachings of the great Law-giver; but they expect them to come through the agencies of the gospel of Christ. They must reform politics by diffusing the spirit of the gospel among the people, and not by partisan combinations for political measures on a single principle. The principle of prohibition, as applied to the liquor traffic, is only one of many upon which we stand as a church; and while we express our appreciation of methods for dealing with the question, it is with the solemn conviction that we must recognize the rights of others according to "the perfect law of liberty." Bro. Ware says local option can not "be sustained by the laws of God or the laws of the United States." I would refer him to the Rechabites (Jer. xxxv, 2, etc.). He admits it is one of the two modes advocated in Mississippi; and the other, constitutional prohibition. He advocates the latter, but does not tell us how to get it without the aid of local option. We want the support of the laws of God and of our land. When prohibition sentiment, sustained by law and developed by local option methods, is stronger than the combination referred to, it will be overcome. The movement is enlarging, and it is best to recognize the magnitude of the interests involved. Having the principle in our system as a church, and being committed to no political party, we hope for the final triumph of this great cause. Temperance legislation has come in response to the demands of the people, moved by their convictions of its importance. If the work grows in the future as it has in the past, the demand for the suppression of the traffic must in time prevail. When it comes that way, the "jugs" will go. Let us strive lawfully. We have had a lesson in this country on doing a good thing in a bad way. Let our brethren be a little more moderate in their criticisms. The blows aimed at Methodist workers in this movement may hurt somewhere. Brother prohibitionist, "do thyself no harm, for we are all here."

J. W. SANDELL.

Magnolia, Miss.

"What Does It Amount To?"

This question has been suggested to me quite often for a number of years, and always in the same connection. It has always brought forth the same answer.

This question was put by the editor in an editorial of Jan. 8, headed, "Our Domestic Mission Work." From the results of this work I am compelled to answer this question in the negative. I take it that this work is second to none in the church. I think sometimes we make a mistake in the use of the word "foreign" in our nomenclature; missions are missions wherever found, whether China Mission or Louisiana Mission. The words China and Louisiana are good to use in the study of geography, but not always in marking out the line of duty. The command is pandemic—the near are included in the far.

Missions suggest aggression—a taking a position in the enemy's country. But can our home work be called missions in that sense? The editor said, "We are not aggressive enough in this work." This every thinking man will agree to. Every other denomination in this State is doing more *real* mission work than we. Why this lack of aggression? Why such a small amount of money appropriated for this cause by us, and that *little* so poorly used? The editor hinted that this lack of enthusiasm in our home work was due to the preachers. I think not. I think it is lack of confidence; first, of the Conference Board in the people, and, second, of the preachers in the manner of distributing the little that is raised. How is the lack of confidence on the part of the Board in the people shown? By the assessments. Compare them. Foreign missions, $8,000; domestic missions, $2,000. There seems to be a premium on "color and previous condition." No, say we; "it costs more to send to the heathen, and these at home already have the gospel in some *form*," and that last word makes the duty at home more urgent. *$1,000 a year for five years, coupled with the best labors of consecrated men, will not do all the missionary work that ought to be done in Southwestern Louisiana, leaving out the rest of the State.*

Where does the preacher's lack of confidence show? In the manner in which he presents and presses this claim among his people. What preacher can go before his people and point to any permanent good done with last year's money? Feeling as I do in this matter, I can not press the claim with the zeal I can all others. Why? Because I think it is misused, and the less wasted the better. We are doing no *real* mission work that I can hear of. And as long as the present plan of distribution is in operation we will do none.

What is to be done? Is there any remedy? Specialize. Choose certain places to work and develop them into self-supporting circuits, and then send your mission money to develop other fields. Let the people see the result of their giving and of the mission work, and then you can and will get all the money you need for all mission work. Maybe it is the lesson of home mission work that keeps our "foreign" collections down. You know people will draw comparisons. See!

JUNIOR.

Ministerial Education—No. 2.

MR. EDITOR: By your permission, I would like to add for information another article on Ministerial Education. Within the past few days I have received communications from both our worthy secretary and treasurer concerning this matter. There is no doubt, that my former appeal is in full accord with the urgent demands in our present situation. If all delinquences on notes now due were paid up, we would be much relieved, yet would not have enough to meet the increasing demands upon us. During the past five months we have been giving assistance to four young brethren, and now have applications from two others for aid in prosecuting their college course.

In the light of the present demands for a better educated ministry, we can not afford, as a church, to deny these applicants the aid they request. The Ministerial Educational Association is the only organized body through which this work has been undertaken, and, therefore, we feel that we have a perfect right to call upon the church throughout the bounds of our Conference for help in this time of need. The end of our first term for the collegiate year is near at hand, and we are anxious to have all of our plans so perfected that we shall not only keep our present force at college, but that we can also give assistance to other applicants.

Our secretary, Bro. M. L. Burton, will send out blank notes to parties who we hope will secure subscriptions to this worthy cause. This need not interfere, in the least, with the regular collections ordered by the various Conference Boards. At the beginning of the fall term this writer explained this cause to his congregation, whereupon a voluntary contribution was made by several parties who seemed greatly interested in the matter. All that is necessary in many instances is a simple explanation of the work. We do not wish to interfere with the regular collections ordered upon us. Prefer that anyone who would so construe should not contribute.

By the way, in the *St. Louis Advocate*, of Jan. 21, I find an account of a similar organization having been formed in the Southwest Missouri Conference at its last session. The first paragraph in the article begins with these significant words: "We recognize the importance of aiding young men who are preparing for the ministry, and as we have no regular fund for this purpose, we suggest that this Conference now form a society according to the following," etc.

Many years ago the Mississippi Conference saw and felt the same necessity, and has for the past fifteen or twenty years been doing good work for the church by means of exactly the same kind of an organization. In all this time little has been said in the public print on this subject. Yet the good work has, by the persistent efforts of a few, gone on. The time has come, we think, when the church should understand our needs and come to our aid in this great and important work. Brethren of the church, we need your co-operation and your money. We mean it. Send to Dr. C. G. Andrews, treasurer, Meridian, Miss.

Fraternally and truly,

T. B. HOLLOMAN,
Pres. Min. Ed. Ass'n.

Canton, Miss., Jan. 23.

Our Young People's League.

Some of us have been anxiously looking forward to the work of the committee on this organization, hoping for something tangible and practicable to meet a long-felt want. The report of a Constitution and By-laws made in our late papers gives us the result of their labors, but, at the same time, gives us a disappointment in something to efficiently meet the demands of the case. I am sure we have more members of the church between the ages of eight and fifteen than between fifteen and twenty, that come specially under our home pastoral training. The former have been my greatest solicitude in pastoral instruction and religious training. For these sometimes I have had something of a system, sometimes none—just simply trying to do the work in some way. It was in reference to these, I hoped for a system that would early develop them into active church workers with a definite knowledge of a religious experience. Above the age of fifteen they largely pass from under the care of the pastor; they are away at school, and some of them are actually wives and mothers. Many of the young men are in business, where, in many instances, they are practically hindered from an active co-operation in an organization of this sort. In many places the *thing* is a failure. For the sake of consistency I have one suggestion to make. It is that our next General Conference make a law that no person shall be received into the M. E. Church, South, under the age of fifteen.

J. D. NEWSOM.

Kossuth, Miss.

The Mississippi Constitution on Bequeathing Property to Religious Organizations.

MR. EDITOR: If no public notice has been given the church, through your paper, of the late section of our Mississippi Constitution in reference to wills and devises, it might be well to call attention to it now, as it may be worth something to us in future.

Article XIV., Sec. 269, provides that "every devise or bequest of lands, tenements or hereditaments, or any interests therein of freehold or less than freehold, . . . in favor of any religious or ecclesiastical corporation, . . . shall be null and void, and the heir-at-law shall take the same property so devised or bequeathed as though no testamentary provision had been made." Sec. 270, of the same article, similarly prohibits the gift by will of money or personal property to any religious society or corporation.

These may be—in fact, most probably are—good laws; for they will prevent much litigation over contested wills between churches and individuals, in which the latter are almost invariably the successful parties. And then, too, it will teach those who are charitably disposed to give of their substance while living, and not wait till death to bequeath to the Lord that which they can no longer use for themselves. But, whether good or bad, it is a stern fact that these laws do now exist in this State, and we must accommodate ourselves to the things that be. In the meantime, let our friends of charity take knowledge of these things, that their liberality may abound while in this life.

F. P. SPENCER.

Columbus, Miss.

Louisiana Notes.

A son of Secretary Windom has been in Alexandria selecting a site for a public building.

A new court-house, a handsome brick structure, costing $22,000, has been completed in Vermillion parish.

A new paper called *Light* has made its appearance at Plaquemine. It is an independent Democratic Caucasian paper.

The grading on the Kansas City, Watkins and Gulf railway from Alexandria to Spring Creek, a distance of thirty miles, has been let and the work will begin right away.

The citizens of Iberia parish are moving in the matter of establishing a large sugar factory near New Iberia. Various committees have been appointed to canvass the matter.

Natchitoches has an oil mill working a large number of employees, and the foundation for an ice factory has been laid, and the factory will be ready for work by March 1.

The dog and poultry show in this city last week attracted a great deal of attention. The exhibit was very fine, there being many dogs and chickens from a distance on exhibition.

Rev. A. P. Graves, of New York, closed a successful revival meeting last week in Lake Charles. The meeting was held in the Baptist Church, and quite a large number professed conversion.

The town authorities of Opelousas have contracted for an artesian well on the court-house square. The estimated cost is $3,000, and flow of water is expected to be not less than 40,000 gallons per twenty-four hours.

Assistant State Engineer Ker reported last week that the greater part of the levee work undertaken on the Atchafayla and Bayou Des Glaizes is finished, and the other work progressing well towards completion.

The Naval Commission has made a second survey of the harbor of this city, as to whether it would be a suitable place to locate the navy yard and dry dock. The general impression is that the commission will report in favor of New Orleans.

The Teachers' Institute of Rapides parish held a successful session at Alexandria, last week, and by unanimous resolution subscribed for three shares of the Louisiana Chautauqua Company stock, which gives them the right to erect a building upon the grounds near Ruston for their use.

A Bastrop paper has this to say of one of our new presiding elders:

Rev. H. O. White, who was pastor of the Methodist Church in this town in 1878, and who is now presiding elder of Delhi district, preached able sermons in Bastrop, last Sunday morning and night. The frosts of eleven winters have left their impress on the reverend gentleman, but have not diminished the vigor of his intellectual powers.

The electric lights in Baton Rouge don't seem to be lighting the city. The *Truth* says:

The electric lights, as now established, are nothing more or less than a delusion and a snare for those who are compelled to travel our streets at night. They are so few in number that they are much worse than none, and only serve to dazzle and blind the wayfarer instead of illuminating his pathway.

The *Iberville South* says of our new pastor at Plaquemine:

Rev. S. S. Keener, the new Methodist minister, has moved here and will live among us during the present year. He is a very frank, open-hearted, courteous gentleman, who makes friends of all whom he meets by his manly and friendly deportment. It is always a source of pleasure to us to note the acquisition of such citizens to our town, for they tend to advance its material interest in every way.

What do people up in the high regions think of this item published in the *American*?

The Bradish Johnson orange farm of one hundred acres, situated in Plaquemines parish, tells the story of oranges in Louisiana. What can be done in Plaquemine can be done here and in Cameron parish. The Bradish Johnson crop of oranges sold last spring, while the trees were in bloom, for $23,750. The purchaser up to two weeks ago had sold $80,000 worth of oranges, with fruit yet on the trees.

Mississippi Items.

Dr. H. Strickland has resigned the pastorate of the Baptist Church in Greenville, and accepted a call to Starkville.

Assistant Engineer Coppee, who has charge of the government work on the levees in the Greenville district, reports that both State and government levees will be completed by March 1.

The Ocean Springs Co-operative Company, for the purpose of erecting buildings for rent or sale, has been organized. The company is well officered, and premises much advantage to the place.

The *Magnolia Gazette* says of one of our new presiding elders:

Rev. R. S. Woodward, presiding elder of this district, preached two very fine sermons in the Methodist Church Sunday. His discourses were well prepared, abounding in rich veins of thought, with apt illustrations, and were eloquently delivered.

The *Commercial-Herald* says:

The history of the State, by Robert Lowry and W. H. McCardle, will be issued some time in April. Messrs. G. P. Putnam and Sons, of New York, are the publishers. There is great interest to see this work, and we have no doubt that it will be eagerly sought after. Such a work will prove of value to all the citizens of the State.

At a public meeting in Holly Springs last week, a subscription of $22,500 was obtained as a building fund for Millsaps College, in case it should be located there. A committee was appointed to secure further subscriptions, and also a committee to present the claim of Holly Springs to the Board of Trustees of the college, as a suitable place for its location.

The *Clarion-Ledger* says:

Tickets of the Louisiana Lottery Company can be bought at almost every railroad town in this State. It is against the law to sell them; still they are sold.

Then where are the officers who have sworn to execute the law? Where's Gov. Stone and all the balance of the executors of law?

The number of claimants on the Confederate Pension Fund, we learn from a dispatch from Jackson, is 1,284, who will receive $23 36 each. In 1888, the first year Mississippi remembered her soldiers, only 1,000 proved themselves entitled to the fund. For 1888 and 1889 the distribution was only $21,000. In 1888 they received $21 each. In 1889 the number of pensioners was 1,076, and the fund pro rated between them gave each one $17 85.

This dispatch from Jackson is interesting to many:

The governor is making more appointments now than usual, for the reason that the best authorities think that no valid elections can be held under the present Constitution.

The Constitution provides that none but electors shall hold office, and that no election shall be held without a new registration of voters, and that said registration must be made four months before an election. As there are no electors, it follows that no person is qualified to hold office by election. The Constitution, however, provides for the filling of vacancies by appointment.

A firm in Hazlehurst sold 800 bales of cotton in one day, last week; the largest sale ever made in one day.

Deeds executed by the Vicksburg Cotton Compress Company and the Planters' Compress Company, in favor of the Vicksburg Cotton Press Association, transferring the entire property of each company to the association, were recorded yesterday, having been filed the day before. The consideration, in the case of the Planters' Press, is $125,000 in shares in the association, secured by first mortgage bonds, running thirty years at six per cent. The stockholders of the Vicksburg Press received $100,000 in shares, similarly secured, and $90,000 in bonds. A deed of trust on the entire property to secure the bonds was filed yesterday for record by the association.

This is the legal consummation of the consolidation effected some months ago.—*Commercial-Herald.*

Sunday-School Lesson—Feb. 8.

AHAB'S COVETOUSNESS.

I. Kings xxi, 1-16.

GOLDEN TEXT.—"*Take heed, and beware of covetousness.*"—Luke xii, 15.

TOPICAL OUTLINE.—I. Naboth Refuses to Sell His Vineyard (vs. 1-4). II. Jezebel Plots the Death of Naboth (vs. 5-16).

REFERENCE WORD.—"Covetousness."

MEMORY VERSES.—15, 16.

TIME.—About 899 B. C.

PLACES.—Jezreel, 7 miles north of Samaria.

INTRODUCTORY.

The period intervening between this and our last lesson is about seven years. The record of events during this time is very fragmentary. Our information is limited to the account in the twentieth chapter of the two successive invasions of Israel by Benhadad, King of Syria. In these wars with this foreign power Ahab had, through the aid of Jehovah, been successful. He had gained signal victory, and, peace being restored, he now had leisure for extending and beautifying his palace grounds at Jezreel. Samaria was the seat of the kingdom; but from the account we think that the king divided his time of residence between the two places.

I.—NABOTH REFUSES TO SELL HIS VINEYARD.

Verse 1. Neither in this connection nor elsewhere are we told who this Naboth was. From the fact that he is denominated "the Jezreelite" we should suppose that he was fully identified as a citizen of that city, as his ancestors were before him. The possession of property near to the royal dwelling lends to the supposition that he was a man of some means.

Verse 2. "Ahab spake unto Naboth."—Despoile as these kings were, they could not refuse to respect a man's inheritance. There was still in Israel a more marked recognition of individual rights than was common in Oriental monarchies. "Give me your vineyard." How true was the warning of Samuel to the Israelites when they asked for a king! "He will take away your fields and your vineyards, even the best of them!"

Verse 3. "The Lord forbid it me." This verse is interesting indeed. (1) It shows that Naboth was a true worshiper of Jehovah, and, in spite of imminent persecution, he dared proclaim the fact to Ahab. Here was one of the "immortals" who had not bowed the knee nor given a kiss to Baal. (2) It shows that he had a firm regard for the law of Moses respecting the sacredness of a paternal inheritance. So deeply had this idea been wrought in the minds of the people that even a wicked Ahab dared not oppose it.

It is well to observe the reason of Naboth's refusal. It was not because of the worth of the plat of land, nor did it arise from any idea of maintaining his own sturdy independence; but its origin lay in the fact that he believed that the transaction would be *wrong*. This was the foundation for his subsequent action. And herein is the moral worth of the man evident.

Verse 4. "And Ahab came into his house." It is evident from what follows that the king returned to Samaria after failing to gain possession of the coveted garden spot. And in what a ludicrous as well as sinful light is he presented by the historian! A king who should of all beings be the embodiment of dignity behaving himself as a spoiled child. See the weakness of the man. Balked by causes whose force he could not deny, and yet not honest enough to confess them openly. You have often seen a child, in anger, kick against a door that it could not open. Such a picture this royal personage presents. Into what a pitiable littleness does his character shrink as compared with that of his subject just considered! Perhaps it would be an interesting problem to find out which was the greater—Ahab's *wickedness* of *heart* or his *weakness* of *head*.

II.—JEZEBEL PLOTS THE DEATH OF NAOTH.

Verse 5. Had it not been for Ahab's allowing this small matter to affect him so greatly, his character might have escaped the blot of an additional sin. But his peculiar behavior excited the curiosity of his wife. She, though a heathen idolater, was still a woman, and must have that curiosity satisfied. He, too weak to refuse, told her the whole story of his troubles. In an instant her reply came in the form of a question, full of irony and contempt, which the king could not fail to have felt, "Dost thou now govern the kingdom of Israel." "A fine king indeed to allow yourself to be ruled by a mean subject!" "I will give thee the vineyard of Naboth, the Jezreelite."

Verse 8. The means employed to accomplish this determination were well worthy of the diabolical spirit of Jezebel. She who could slay God's prophets with impunity could surely suffer no compunctions of conscience in getting rid of one of his humblest servants. Her sins were many in this one instance. In the first place, hatred comes to the front. No doubt, her hatred of Naboth for his loyalty to the true God was as great, if not greater, than her desire to gain the object of Ahab's desire. Then she committed the sin of abusing the power at her command. To this was added the sin of employing false witnesses. In the next place we see the result of these culminating in a most heartless murder of an innocent family. To all this there was added a most refined hypocrisy. She even appealed to the law of Jehovah to justify her in putting to death a man falsely accused of blasphemy.

This woman shows a resource of mind almost amazing considering her time and circumstances. The woful fact is that all of this marvelous wealth of talent was wholly devoted to the accomplishment of evil, and only evil continually. She displayed as much craftiness in effecting her design as utter lack of principle in concocting it. Possessing herself of the king's signet, she sent letters in his name to the elders and nobles of Naboth's town to "proclaim a fast and set Naboth on high." She told them to procure false witnesses, thus shifting, in a measure, the responsibility upon their shoulders. By this act, they all became party to the plot, and each felt bound to keep the terrible secret. She even had regard to the requirement of Moses in the number of the witnesses selected. To make sure of her purpose, she indicated what sort should be chosen. "Two sons of Belial"—worthless fellows who would not hesitate to perjure themselves for a small compensation. Surely this was the height of the iniquity; but the most wonderful thing is yet to follow.

Verse 11. "The men . . . did as Jezebel had sent unto them." That among all the "elders" and "nobles" of that city not one could be found of sufficient moral strength to oppose so heartless an undertaking is a fearful commentary on the moral degradation of the inhabitants of Jezreel; yet it could hardly be otherwise. This was the home of Jezebel; her influence was dominant. Truly "one sinner destroyeth much good." The wickedly devised plot was fully carried out in full; the assembly was called; the accused placed on high; the false witnesses brought forward; their testimony was received, and no denial heard. Naboth was condemned and carried forth out of the city and stoned to death, and the very dogs of the city were allowed to lick his blood. His sons, too, shared his fate. This dreadful crime has but one parallel in the whole Bible. It is a wonder to mortals that heaven did not utter its voice in condemnation of these fearful outrages of justice. Of a truth, in these two instances, the "wicked was spreading himself," but he that knoweth the end from the beginning, could allow these short periods of ascendency in order to make his final overthrow the more disastrous.

Verse 14. This contains the short message of the nobles to the queen: "Naboth is stoned and is dead." No reference at all is made to the legality of the trial, or the guilt of the accused. These omissions were overlooked, however, by Jezebel, and her eyes, no doubt, glittered with fiendish delight as she read the bloody sentence. She could now show Ahab a clear title to the coveted prize. It had been gained by her own ingenuity; she had conceived the plan and effectively carried it out. No conscience to condemn, no heart to feel the baseness of her deed, it was with supreme satisfaction that she at length reported to her husband, "Arise, take possession, . . . for Naboth is not alive, but is dead." As was his wont, he obeyed. He rose to go to take possession. He went in all pomp. Why not? His desire was fulfilled. Well could he take with him to share in his pleasure his officers of court, Jehu and Bickar! But, alas! for him—there was a limit to the power of even Jezebel. She could order; he could obey. She could commit the most fearful crime, and he silently acquiesce: but Ahab was to be taught the terrible lesson that there was a greater power to which an account for all these things must be rendered.

Scarcely had his eyes rested upon the beautiful coveted vineyard when there also appeared something that struck terror to his inmost soul. Nemesis, though delaying long, had finally overtaken him in his career of crime. He recognized this fact immediately; his conscience bore unimpeachable witness that he was to be rewarded for his deeds. His sin had at last found him out, and on the very spot of its commission. His confession was put in a peculiar form. He said to Elijah, "Hast thou found me, O mine enemy?" The prophet assented, and then revealed to him the curse entailed upon his house by reason of his sins. What a fearful future lay before Ahab! Oh, yes, he had gained the object of his covetous desire—a small vineyard; but he had lost his kingdom and, perhaps, his soul in so doing! Was he profited or not in the transaction? After such an object-lesson who is there so foolish as to condone the sin of covetousness or seek to deny the superlative wisdom of the Tenth Commandment!

FROM THE WORK.

THE OLD AND THE NEW.

I finished four years' work on the Shiloh circuit with the close of the last Conference year, and was appointed by the Bishop and his cabinet to this circuit (Bowerton) at the last session of our Annual Conference (Mississippi). And I wish to say that my stay on the Shiloh circuit was very pleasant, indeed. The people were kind and good, and we had a nice time. We built two new church-houses (good ones), and finished the third; also fenced our (Shiloh) camp ground, and built a good, neat, comfortable parsonage, and partially furnished it. The circuit also went up financially from $275, for the pastor in charge, the year before I took charge, to something over $500 the last year, and from $40, or $50, for Conference collections, to $154, being their full assessment for all the Conference collections; and I received near three hundred members during my stay on the work; so we were greatly blessed in our work, for which we thank the great Head of the church. And, then, a few nights before we left some of our dear friends and neighbors came in and gave us a very highly appreciated pounding. May the good Lord bless them more and more till the perfect day! is my prayer. So you will know we regretted to leave our friends on the Shiloh circuit. But we are already assured by the kind reception the people of the Bowerton circuit gave us, that "the lines have fallen unto us in pleasant places, and that we have a goodly heritage." The day we arrived at the parsonage was a very cold day, indeed; but we met a very warm reception, as several ladies and brethren had preceded us, and had a good, warm fire, and the dining-table well supplied with many good things for the body; and, after they had left, we found the safe well filled with many good things. So we thank God and take courage, and pray the divine blessing to rest upon this good people every day and every hour, that they may be blessed spiritually and temporally, and that we may be able to do them a faithful good year's work. *May God bless all his people!* is the prayer of one that loves the ADVOCATE, with its editor, publisher, business manager, and all connected with it, and the cause of God everywhere.

A. D. MILLER.

Bowerton, Miss.

FARMERVILLE, LA.

As I did not have to move this year, I went from Conference to visit my mother in Natchitoches parish. The trip to the old homestead, and meeting with friends and kindred, and preaching for the first time in the new church which covers the spot where I was consecrated to God by Bro. Pipes, nearly thirty years ago, and then preaching to the negroes in Mason's Chapel on the following Sabbath, were sources of much joy and comfort.

After all, I reached my work in time to hear the bell chiming for the new year, and the death-knell of the old.

I have done but little pastoral visiting since Conference. My time has been occupied largely in seeing after the interest of the parsonage; and now, praise the Lord! we hope that in the near future Farmerville circuit will have a neat, comfortable habitation for her pastor. The contract for building has been made, and the lumber is being put on the ground.

The financial interest of the country is at a low ebb. Marriages are numerous. Influenza, or *la grippe*, is prevalent throughout this section. With some it is fatal.

W. J. PORTER.

Notice as to Changes.

Subscribers whose postoffice is changed will confer a favor if they will advise the business manager as to where their paper is *changed from*, as well as to their postoffice *changed to*, as early as possible, in order that our mail lists for 1891 may be correct.

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No. 7 Coast....9:05 am	No. 6 Lim. Ex..3:10 pm
Lim. Express...4:10 pm	Fast mail.....8:00 pm

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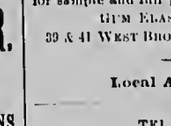

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

THURSDAY, FEB. 5, 1891.

Having lost a good many letters lately, we advise our friends not to send us *money in letters* or *postal notes*. Send by registered letters, checks payable to our order, or postoffice orders. If you have sent money, and have not received receipt from this office, let us know.

Briefs.

The Minutes of the North Mississippi Conference show some very gratifying results. Twenty years ago, 1870, the Conference was orgauized with 21,815 members,190 local preachers and 120 traveling preachers. The last Conference reported 40,830 members,160 local preachers and 147 traveling preachers. In 1870 there were—Sunday-schools, 200; teachers, 1,112; scholars, 8,072. Now there are 432 schools, 2,375 teachers and 19,669 scholars. In 1870 there was paid to Conference claimants, $1,757; last year, $2,699. In 1870 the foreign missionary collection was $1,486; last year it was $7,372. This is good and growing work.

Dr. Hunnicutt writes of Centenary: "Last year we had twenty licensed preachers among our students, and have as many this year. Several not licensed are studying for the ministry. We have fifteen sons of ministers this year." These all receive tuition free. See from this the necessity of a larger endowment, and remember that on Centenary Day, Feb. 15, you will have the privilege of contributing to that good cause. The Louisiana Conference expects everyone to come up to the full measure of ability in so endowing the college that the future of our Methodist boys shall be safe in regard to Christian education.

The W. C. T. U. Bulletin, for last week, contained this paragraph, which we commend to the temperance women of this city.

Mrs. Sallie F. Chapin, of South Carolina, writes that the Legislature, partly, at least, in response to her efforts, has passed a bill to found an industrial school for girls. Gov. Tillman recommended this in his message, and his wife, who is a leading temperance woman, is taking a great interest in the project. A law has also been adopted forbidding the sale of tobacco to minors under a heavy penalty. A W. C. T. U. Home has been opened in Charleston, which furnishes good lodging at low rates; a cheery room to sit in at night; and a good lunch-room intended as a substitute for the bar, where hot coffee is served at ten o'clock at night, in the effort to keep young men out of saloons and to help to protect reporters from temptation.

In the Cincinnati Presbytery, last week, a letter from Mr. Thos. McDougall was read, conveying $3,000 to the Presbytery towards the evangelization of Cincinnati; $2,000 goes to the salary of the Mohawk mission, and $1,000 for the employment of Lane Seminary students in various parts of the city where centers of Christian activity may be opened.—*Mid-Continent.*

That is precisely the sort of man we need in New Orleans. If there was ever a place beneath the sun that needed mission work, it is this city. We have Methodists, several of them, who are making thousands of dollars every year, and yet if anyone ever offered a thousand dollars for mission work in this city, we have never heard of it. What do our brethren intend to do with their money? Do they intend to keep it until it "shall eat their flesh as it were fire"? If so, then they may begin to "weep and howl for their miseries that are coming upon them."

Why Not?

There are four hundred persons in the Methodist Church in Louisiana who could give towards the endowment of Centenary College two hundred and fifty dollars apiece. Why not do it,and have a good conscience?

There are two hundred persons who might easily spare five hundred apiece for the same object. Why not do it, and thus lay up treasures in heaven?

There are one hundred persons who could give one thousand dollars each to the college. Why not do it, and thus have money doing a good work for future generations?

There are fifty persons who could, without feeling it, give two thousand each for this endowment. Why not do it, and thus show a true appreciation of money?

There are twenty-five persons who could give four thousand each to this old institution. Why not do it, and thank God for such a glorious privilege?

There is one person who could give the round sum of one hundred thousand dollars to this grand project. Why not do it, and thus step to the front as the second man in Southern Methodism who thinks the Christian education of Methodist boys is worth that much of his money?

We challenge anybody acquainted with our church in Louisiana to successfully disprove any one of the foregoing six propositions. If they are true, then the responsibility which the needs of Centenary College lays upon our Methodism is simply awful. The opportunity is offered us to do the grandest thing in our history. Why not meet the opportunity like Christians? Why should not the twenty thousand Methodists of Louisiana make Feb. 15 a day forever memorable in the future history of the Southern Church? Why should they not do this great thing in a day, and thus by one bound spring to the front of all the Conferences?

WHY NOT?

The Endowment of Centenary College.

MR. EDITOR: 1. Do the people really know that Centenary College needs to be endowed?

Do they realize that no college for boys can now be properly sustained without endowment? Do they perceive that the inauguration of State Universities has rendered it necessary that the church shall endow her colleges, or see them fail in the competition with State and other endowed institutions? Centenary needs a larger endowment, and must have it. The meager endowment she has only makes her need of an adequate endowment the more urgent.

2. Are the people aware that now is the time to endow Centenary?

She is on a rising grade from which we can not afford to let her descend. The establishment of a college in Mississippi, which must divide her patronage, and, therefore, prove to some extent a rival, urges upon Louisiana the necessity of endowing Centenary at once, if she would not see her disparaged in comparison with her neighbors.

3. Do the people believe that they can endow Centenary?

There need be neither doubt nor hesitancy here. They certainly can if they will. Only let them have faith enough to try, and the work will be done. Let not men of small means wait for men of large means, but let them provoke men of large means to love and good works by giving cheerfully and liberally themselves.

4. Do the people clearly understand *how* they can endow Centenary?

In several ways they can help do it. Some can give interest-bearing notes; others can give instalment notes, promising to pay so much in so many annual payments; still others can endow tuition scholarships by paying $800; again, others can endow board and tuition or complete scholarships by paying $2,500. Then others might endow and name professorships by paying $25,000. Finally, it is altogether possible that some might give $100,000, or even $1,000,000, with such results as only such large sums can command.

W. L. C. HUNNICUTT.

Centenary College, La.

Dr. C. K. Marshall.

MEMORIAL SERVICES IN BATON ROUGE.

As Dr. Marshall was among the earliest Methodist ministers to be stationed at Baton Rouge, and as Baton Rouge was among the earliest stations to which he was assigned in his ministerial work, it seemed eminently proper that suitable exercises, commemorative of his long and useful life should be conducted at this place, and especially in the very church which, though in a smaller and less imposing form, he had been so largely instrumental in building.

These services were conducted by the pastor, Rev. James A. Parker, with (I scarcely need say) becoming grace and propriety. The hymns selected were those which Dr. Marshall had especially loved, and, indeed, who does not love them?—those songs which live in the hearts of God's children everywhere—"Rock of Ages," "Jesus, Lover of My Soul," "How firm a foundation." We shall sing them in heaven when we get there, and not a note will jar upon the full harmony of the "new song."

The morning lessons were the ninetieth Psalm, commencing, "Lord, thou hast been our dwelling-place," and a portion of I Cor. xv, "And now is Christ risen from the dead, and become the first fruits of them that slept." The text was Job xxix, 14, 15 and 16: "I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out."

Never was text more fitly chosen—and its application to the life of our departed brother was an easy task. In fact, the speaker felt that he had merely to place the life beside the text, and the work was done. The difficulty was, as with all really great and good lives, lives great in their goodness, the unostentatious character of the life rendered the details obscure. But the speaker made the fitness clear from his own recollections, and numerous incidents were presented, showing how fully the garment of righteousness had clothed with heavenly beauty the life of the brother who had worn it so long and well. As he painted the character of Dr. Marshall, even those of his hearers who had never known the deceased felt that a true man had lived and died, and that the world was better for the life and poorer for the death.

This feeling was strengthened when, at the conclusion of the pastor's remarks, Dr. W. H. N. Magruder took up the theme, by special invitation, and spoke feelingly of his own recollections of the Doctor, and of the warm-hearted sympathy which made his life luminous with the light of Christian love.

If the writer had no personal knowledge of the fact from which to speak, the impression left upon his mind by these memorial exercises would have been, that Dr. Marshall was among the foremost of mankind in eloquence, in piety, and, best of all, in that loving, Christian sympathy which ever seeks to share the burdens of the weak and helpless, and which sees in every erring one the likeness of his Father's face. Bro. Parker mentioned an incident which had been told to him by Dr. Rivers, a year or two ago, which fully illustrates this quality.

Dr. Marshall was preaching at the penitentiary, many years ago, and, among other things, told the convicts that they must not think that they had placed themselves beyond the pale of human sympathy and love. "Remember," he said, "that, however sinful you may be, however low you may have fallen, Charley Marshall loves you." The remark had a strong effect upon one man in particular, who sought Mr. Marshall out after the exercises were concluded, and received from him a little pocket Bible, which he promised to keep and read.

Years after a soldier came back from the Mexican War, and, having sought out Dr. Marshall, presented him with this same Bible, now soiled with the dust of many a weary march and stained with the blood of him to whom Marshall had given it years before. The bearer said: "Do you remember this Bible and the man to whom you gave it in the penitentiary some years ago? He told me to find Charley Marshall and give it to him and tell him that he had died a Christian because of that Bible and the love that went with it."

God grant us so to live that our lives may be benedictions to those who need help the most!

"Our lives are songs. God writes the words;
And we set them to music at pleasure,
And the song grows sad or sweet or glad
As we choose to fashion the measure.

"We must write the music whatever the song,
Whatever the rime or meter.
And if it is sad, we can make it glad;
And if sweet, we can make it sweeter."

W. H. GOODALE.

Baton Rouge.

An Itinerary.

When the "wheels of time" and "fortune" are turned back twenty-five or thirty years a wonderful experience is realized. If one is not in sympathy with the cavalry of Methodism, he certainly now is. But, oh, the mud and rain! And the old-time ferry-boat, and the steep, muddy banks. Not cheerless and inhospitable homes. *No!* But the "spare room" is often the most unwelcomed. Many a poor itinerant has suffered by intended kindness. He is in "fastings oft—in perils by land and by sea—in perils among false brethren," and in the midst of storms of rain and sleet he pushes on to bear the glad tidings of salvation to the lost, not "counting his life dear unto himself if he can only finish his course with joy, and testify the gospel of the grace of God." And what a privilege then as now! The old and tried veteran who has planted churches in the wilderness, built and caused to be built many church-houses and parsonages, who has "endured hardness as a good soldier of Jesus Christ," might occupy and defend the fortress, while the young and more vigorous might sally out to the "front" to engage the enemy. Indeed, some have thought a Methodist preacher's education is incomplete who has not traveled large circuits, and fared roughly. But our itinerant economy has ways mysterious and wondrous wise.

Mrs. Bynum, who has bequeathed in her will her fine tract of land for the benefit of the superannuated preachers, their widows and orphans of the Louisiana Conference, has done a noble and Christian work, and her name will live in that timely and proper benefaction. The land—2,700 acres, mostly rich, alluvial Red river land—lies near here. It lies back from the river (the better for that), and running up into the pine hills. It is a very valuable tract; said to be worth, at least, $15,000. There are from 6 to 800 acres in cultivation, with some twenty cabins for the hands to live in, and will yield a bale of cotton to the acre without fertilizing. It has been yielding $1,700 a year in rents. Deducting taxes, improvements and manager's fees, it ought to bring an annual revenue of $1,200. I trust our Conference will come into possession of this valuable property without any legal difficulty.

How death is claiming as his victims our friends and loved ones! Who next? Ah, insatiate monster! What a mystery is just before us! We must solve it. Is death the introduction to joys eternal? Then it is not an enemy. If death be the deliverer from the evils that environ us here; then welcome, deliverer! "I would not live alway." If to die is to be "present with the Lord," then what greater boon! In the apostolic enumeration we have: "Death is yours." Yours—a precious gift from God. The soul, full-bent in its longings, is wont to say:

"O, if my Lord would come and meet,
My soul would stretch her wings in haste,
Fly fearless through death's iron gate,
Nor feel the terror as she past."

Blessed be God for these hopes!

Recently so many of the good and pure have crossed over. How the host of the blood-washed is swelling! We will not be strangers there! I have recently read of the death of my young Ruston friend and brother, Eugene Ives, and Dr. Bert Harper, of Minden, and Rev. Dr. C. K. Marshall, of Vicksburg, and Mrs. Dr. Hale, of New Orleans, and Mrs. Bishop McTyeire—all lovely and useful in their lives, and, no doubt, triumphant in their death. They have left a "good name, which is rather to be chosen than great riches." Of these and the unnumbered host of God's elect it can be said: "All these died in the faith." Oh, glory to God for salvation full and "complete" in Christ, and that triumphs over death!

I have been afflicted with rheumatism. I am now much better of *la grippe*, which has had me in its unrelenting grip since Conference. But no faltering in the Master's work. Pray for us here!

T. B. WHITE.

Important Notice.

Brethren of the Mississippi Conference:

I am just in receipt of a letter from one of our missionary secretaries—Dr. Morrison—which has been forwarded to me, in which he requests that as rapidly as possible the money subscribed for the special missionary be paid in, so that it can be forwarded to Nashville. I have the names of all subscribers taken in Canton, with amounts, and as rapidly as money comes in will make proper credits and forward to the treasurer at Nashville. Make all remittances payable to me at this place. (REV.) B. F. LEWIS,

Special Treas.

Jackson, Miss.

Opelousas District Conference.

A CHANGE OF PLACE.

At the meeting of the district stewards of this district on Jan. 16, for reasons satisfactory to them, it was decided to change the *place* of holding our District Conference *from Lafayette* to *Lake Charles*. "Take due notice thereof, and govern yourselves accordingly." Our District Conference will convene at *Lake Charles*, March 19, and continue till March 22, with Bishop A. G. Haygood, presiding.

JNO. A. MILLER, P. E.

Lafayette, La., Jan. 19, 1891.

Notices.

The subscribers to the special collection, taken at the Louisiana Conference for the support of a missionary in Mexico, who have not paid up, are requested to do so by March 1. Send to me at 112 Camp street.

C. B. CARTER, Treasurer.

Dear Brethren: I am now at Jackson, Miss., ready for business. I invite correspondence, solicit orders for books and your hearty co-operation in our efforts to establish our depository at Jackson. I will fill your orders on same terms of Publishing House, and hope to be of large benefit to you in this enterprise. Fraternally,

W. D. DOMINICK.

Jackson, Miss.

Notes.

Can any of our metaphysicians explain why a member of the church will subscribe for a religious paper, and yet be as ignorant of its contents as a Chinaman?

Our preachers of the Louisiana Conference must remember that Feb. 15 *is not* the day to take the regular education collection, but the day set apart by their Conference to *take collections for the endowment of Centenary College.* Don't forget this.

Our young people are engaging the thought and prayer and care of the church as never before. Leagues and Endeavor Societies for their benefit are being organized everywhere, and children's papers are springing up on all sides. We have just received *Onward*, a youth's paper started by the Canadian Methodists. It is bright and healthful and helpful.

We greatly appreciate the compliment when our paragraphs are quoted by our brother editors, but we like to have due credit for them. One of the funniest things that we have lately seen is a church paper in which eight of our paragraphs are appropriated as original, and not far from them is found a sneer at our lack of editorial ability. So goes the world.—*Nashville Advocate.*

Maybe the reason he found fault with your "editorial ability" is that you did not construct your editorials so that he could pass them off for his own without fear of detection. It is a bad case, but if "the *world* goes" that way, it is awful.

The following, from the *Wesleyan*, is food for reflection:

We knew a circuit not long ago to reject a local preacher as supply, because, as they said, "he had homesteaded on a merchant soon after the war." And yet, if there has been a year in the long history of that circuit when it did not "homestead" on some part, and often on a large part of the preacher's salary, we have not been able to find it. Why this strict sense of justice to the merchant? and why the loose sense of obligation to the pastor? Have we not educated them to consider the one as sacred and binding, while the other is of little moment? We fear so.

A writer in the *Nashville*, who signs himself as three stars, has this keen paragraph:

Against one danger, if you were a younger or weaker man, I would warn you: Confounding, in your own consciousness, anxiety for personal success with longing for the success of Christ's kingdom. I do not believe that pure zeal for Christ exhausts the vital forces; intense eagerness to sustain one's self does exhaust the vital forces. Collapse, as I suppose, oftener follows intense effort to satisfy one's ambition than protracted and earnest work to do the will of God. Some eager and ambitious men I have known who tried so hard for personal success that they had no strength left for the work of Christ in saving souls.

"How to reach the masses?" This question seems to be perplexing the whole church. It often happens that the solution of a question is so simple that it is overlooked. So it is with this. If we will look at the "great commission," we will read: "Go ye into all the world and preach the gospel to *every* creature." The masses are in the phrase "every creature." Brother, the next man you meet is the "masses" to you. If the church should for one day literally comply with the commission to preach the gospel to "every creature," would not the "masses" be reached? But how many thousands of church people live for months and never preach to anybody! Under such conditions the question will be forever recurring. Let the church attend to the "every creature" part of the commission, and the question will never recur again. See the point?

The church does not "reach the masses" because the supreme effort is made to get the "masses" to church. This is not the apostolic way. The church met together in early days, but the "masses" were not there, and yet the early Christians were eminently successful in "reaching the masses." How do you account for it? This paragraph from the *Watchman* explains it:

In the early church the meetings of believers were, to the preaching of the gospel among the people, what the central dynamo is to the electric lights scattered through a city. There the power was developed which spent itself in the personal preaching of believers to those without Christ with whom they came in contact. Dr. Charles H. Parkhurst had the right of it when, a few months ago here, in Boston, he said: "The stated sanctuary is first of all commissary department and parade ground; it is not battle except incidentally. Like the little upper room at Jerusalem, it is peculiarly for the saints: a place where laity and clergy alike may get renewedly into touch with God, and be recharged, re-Pentecosted with divine life, for the purpose of being in condition to go out into the world and come so into contact with men as also to electrify them with divine life."

What we need, is not to reach the masses, but to reach the church with a power that will lead or drive Christians to their duty of preaching the gospel to "every creature." The church services ought to generate such a power and fill every attendant with it. Then the question will be answered, for there will then be "personal preaching of believers to those out of Christ."

Personal and Otherwise.

The postoffice address of Rev. S. M. Thames is Winona, Miss.

Is is said that Bishop Fitzgerald will write the life of Bishop McTyeire.

Dr. Barbee has gone to San Francisco to complete the arrangements for the publication of our paper on that coast.

We are indebted to Rev. T. B. Malone for a copy of the Minutes of the North Mississippi Conference, held in Gronada, last December.

The afternoon lectures by Rev. Alfred E. Clay, at the Dryades Street Church, are drawing the largest crowds that ever attended that old-time temple.

A pleasant visit we had, last week, from Sister Fulton, of Houma, La. She represents Bro. Denson as having begun his work under favorable auspices.

Rev. Wm. Arthur, of the Wesleyan Conference, is to preach the opening sermon before the Ecumenical Methodist Conference, to be held in Washington City, next October.

A brother, sending a marriage notice, says: "They commenced their married life just right by subscribing for the NEW ORLEANS CHRISTIAN ADVOCATE." That is exactly right. Glad to get some more.

We call the special attention of the Louisiana preachers to the article on the first page—"The Educating Power of Religious Truth." It may help them in preaching the sermon on Christian Education, Feb. 15.

Bro. T. W. Adams, of Pearlington, gave us a pleasant call last Saturday. He represents his work as having been much hindered by sickness. The condition of things is vastly improved within a twelve-month.

Dr. McCabe, missionary secretary of the M. E. Church, said recently: "I sometimes think it would pay us all to stop everything else and go to work and secure a million subscribers for our church papers; then we could reach the people."

Mr. Spurgeon has the rare faculty of saying things "pat." This will do for some preachers to think about:

When a dog is not noticed he doesn't like it. But when a dog is after a fox he don't care whether he is noticed or not. If a minister is *seeking for souls*, he will not think of himself.

A good sister came into the office, last week, and told us we made a mistake by saying that "the brethren had procured a house for the pastor." It turns out that the "sisters did it," while the brethren stood by with smiling faces and their hands in their pockets. All honor to the sisters! They make the wheels of Zion turn!

A brother, having read the editorial of several weeks ago, on "The Reporter and the Churches," suggests a change. He says hereafter let the papers say this: "The following distort was taken down exactly as the affair did not occur by our special distorter, who was not on the spot." In many instances that would cover the whole case.

Johnson's Anodyne Liniment, used externally, cures rheumatism; not in a minute, however.

Postal Card Reports.

—Rev. J. C. Campbell, Covington, La., writes: "I am at my post; arrived here on Jan. 10. My family came on the sixteenth. We were met at the train by two young ladies, who led the way over to the parsonage, where we found supper, a nice warm fire, a hearty welcome and many other tokens of kindness for the pastor. We find here intelligent; clever people. We hope to have a prosperous year, spiritually. Pray for us, that we may win souls for Christ."

—Rev. R. H. Barr writes from Hillsboro, Miss.: "We have started off well. The people seemed glad at my return to this charge, and my prayer to God is, that this may be the year of the harvest. I feel that I am gaining new strength each day that gives me more zeal for the world's conquest. I want to preach with more power than ever before. We need more power in the pulpit. We need that power that is imparted to us by God's spirit, which is assured to all who trust him fully. I am happy in the work of the ministry. *La grippe* has been raging in this community. Pray for us."

—Rev. H. P. Lewis writes: "We are in deep affliction on the Benton circuit. Bro. Aaron King, our recording steward, and one who has been a warm friend and liberal supporter of his pastor, died this morning—Jan. 31—at two o'clock. He was one of the best friends I had on this circuit. He was one steward that never suffered his church to fall behind in anything in the way of finances. Some little time before he died he said to his brother, who was by his side: 'God is with me. I shall soon be with my little children.' We will bury his remains this evening at Midway Church, where rests the remains of two of his children. He leaves a heart-broken wife and seven children—five of them little boys. Pray for us."

—Rev. C. A. Powell writes from Moss Point, Miss.: "We (I mean Mrs. P. and the balance of us) are well pleased with this town of push and vim. The mills are crowded with orders for lumber, and the wharves are lined with schooners loading for all parts of the country. The outlook is cheering for successful work in the church; attributable in large measure to the faithfulness of my worthy predecessors in the pastorate here."

—Rev. Wm. G. Evans writes from Simsport, La.: "On last Friday, Jan. 23, at about six A. M., this place experienced a slight earthquake shock, which lasted for one-half to three-fourths of a minute and made the windows rattle. It was felt for some miles down the river. We are having a great deal of rain, which is keeping the farmers back in their work. Boats are now going up Bayou De Glaize to the joy of the farmers of that section. Most of the levees of this section have been completed."

—Rev. J. W. Honnoll, writing from Holly Springs, Miss., says: "I have just received a copy of the Minutes of the North Mississippi Conference, containing the familiar faces of our beloved Bishop and former secretary. All honor to the heart and head of Bro. T. B. Malone for this, the best copy of our Conference Minutes I have ever seen. It is a gem, and in the most convenient form. The church in Holly Springs is doing well every way. We have organized an Epworth League, which we have had at work under another name for twelve months. Our Sunday-schools and prayer meetings are well attended."

—Rev. H. P. Lewis writes: "So far since Conference but little has been done. Nearly everybody is more or less sick. In some communities there has been several deaths. My family have all been sick. *La grippe* is the general complaint. Our congregations are small, owing to so much sickness. Some of our people have sent us many nice things, eatables and other things, since Conference. God bless the good people who do not forget their pastor and his family! This is my third year here. I am going to try to do more and better work than I have done here before on this work. I ask an interest in the prayers of all who may read this, that I may be divinely guided in all my ministerial duties this year."

North Mississippi Conference Items.

La grippe prevails extensively. Some preachers and many people are its victims.

Bro. M. L. Harmon, of Goodman, an official and useful member of our church, died Jan. 26. His wife had died just seven weeks before.

Presiding Elder Thames is magnifying his office on Winona district. He and his family will soon be domiciled in their own hired house in Winona.

Revs. R. M. Davis and A. J. Jones have been exchanged, the former going to Toccopola circuit, and the latter to McNutt.

Bro. Morehead begins well on Richland circuit. G. W. BACHMAN.

Epworth League.

Last Sunday, Feb. 1, we organized an Epworth League at Purvis, Miss., with twenty members. The following officers were elected: J. P. Carley, president; Mrs. Lida McLeod, first vice-president; Mrs. S. E. Evans, second vice-president; Miss Louie Holloman, third vice-president; Charlie Carley, secretary; A. J. Clark, treasurer. H. D. HOWELL.

Epworth League.

An Epworth League of twenty members is now in active operation at the Dryades Street Methodist Church. H. S. Smith, president; Miss Emily Keller, first vice-president; Miss Mamie Murphy, second vice-president; Mrs. E. Willis, third vice-president; Walter Howard, treasurer; F. J. W. Pilug, secretary.

A Morbid Sentiment.

"Tis a misery to be born, a pain to live, a trouble to die." Rather a dark picture of the world that many of us find so alluring. We think a course of the Compound Oxygen Treatment would have caused the writer to take a more cheerful and hopeful view of things. But read for yourself what Compound Oxygen has done for patients who found it a "pain to live," but up to the present have been spared the "trouble of dying:"

DRS. STARKEY & PALEN:—"I have this to say: Your Compound Oxygen Treatment has made me a new man. I wish that it was in my power to tell suffering humanity, far and near, of its good results." ROBT. C. ARMSTRONG, Winona, P. O., Jefferson Co., Ky.

DRS. STARKEY & PALEN:—"I am alive yet, thanks to your Compound Oxygen Treatment. I can cheerfully recommend it to anyone suffering from pulmonary diseases, insomnia, indigestion and loss of appetite." C. E. ELY, Lerado, Kans., Oct. 18, 1888.

We have given a few testimonials above, but our brochure and our quarterly, "Health and Life," are full of them. Send for them by all means. There is evidence enough to convince the most "refractory jury" in the world. Sent free. Address DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

SPECIAL PRIZE OFFER.

$50 will be paid to the preacher in charge in the patronizing Conferences who brings in the largest number of new subscribers in 1891.

$30 will be paid to the preacher in charge who brings in the second largest list of new subscribers in 1891.

$20 will be paid to the preacher in charge who brings in the third largest list of new subscribers in 1891.

J. G. GRANT, PUBLISHER.

Louisiana Conference Apportionments for 1891.

	Conf. Claimants.	Bishops.	Education.	Foreign Miss'ns.	Domestic Miss'ns.	Ecu'l Council.	Church Extension
New Orleans District	$1,200	$ 320	$ 320	$2,350	$ 500	$ 62	$ 593 75
Shreveport District	900	235	235	1,350	360	35	343 75
Arcadia District	830	225	225	1,350	360	35	343 75
Delhi District	630	170	170	1,250	315	25	322 50
Opelousas District	520	135	135	1,100	315	24	283 75
Alexandria District	420	115	115	600	150	20	212 50
Total	$4,500	$1,200	$1,200	$8,000	$2,000	$200	$2,100 00

Mississippi Conference Assessments for 1891.

	Conference Fund.	Bishops.	Church Extension.	Foreign Miss'ns.	Domestic Miss'ns.	Ecu'l Conf.
Jackson District	$700	$270	$475	$1,450	$650	$35
Vicksburg District	700	270	475	1 450	650	35
Brookhaven District	700	270	475	1,300	600	35
Meridian District	700	270	475	1,150	650	35
Seashore District	425	160	350	1,200	550	22
Woodville District	425	160	330	1,200	500	22
Brandon District	375	150	240	1,000	400	16

For Ministerial Education—$1,000 for Centenary and $1,000 for Millsaps, to be assessed by the presiding elders upon the basis of the assessments for the Bishops.

C. G. ANDREWS, Sec.

Notice.

To the Preachers of the Louisiana Conference—

DEAR BRETHREN: We are trying to get up the history of the Greenwood Church, Caddo parish. All of the old members of the *ante-bellum* days are either dead or removed, and the records have been lost. Any of the brethren that can give any data of the early days of the church at Greenwood, La., will confer a great favor by addressing me at this place.

T. M. HORTON,
Chairman of Com.

Greenwood, La.

Literary Notes.

Miss Emma M. Connelly, whose "Story of Kentucky" has just been added to the *Story of the States* series which Elbridge S. Brooks is editing for D. Lothrop Company, is known as the author of that very clever Kentucky romance, for which this new volume should create a new demand, "Tilting at Windmills."

The Pulpit, for last week, contains sermons by Revs. R. S. Storrs, D. D., on "Immortality;" Wm. M. Taylor, D. D., on "Christian Manliness;" Dean Vaughan, on "Christ and the World of Suffering;" R. H. Haweis, on "The Bible;" and J. G. Merrill, on "The Christian Cadet" (a sermon to children). Weekly, $2 a year. The Lakeside Publishing Co., Buffalo, N. Y.

"Nature's Wonder Workers," is the title of some "Short Life Histories in the Insect World," by Kate R. Lovell, which the Cassell Publishing Company have ready. In this book the author's aim is to interest the reader in what are called the "useless insects." The information has been carefully collected from the best and latest authorities on entomology, and may be relied upon as far as it goes.

D. Lothrop Company make public the announcement that they have in preparation a new library edition of "The Arabian Nights," to be issued in four beautiful volumes, fully illustrated. This is really the first American edition of these wonderful old stories, and the editor, Rev. William Elliot Griffis, D. D., known as an accomplished Orientalist, is to prepare an elaborate introduction.

Choice Private Board.

A few gentlemen and ladies desiring the comforts of home, freed from the many annoyances of housekeeping, can be elegantly accommodated by the well-known Methodist lady,

MRS. M. M. AUVRAY,

No. 277 Josephine street, New Orleans, La.

Business Notices.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Mardi Gras Offerings.

Matting. The spring importations have just arrived, and a very handsome line will be shown to those visiting the store.

Wall Paper. The patterns for 1891 are unusually attractive, embracing many novelties in dining, parlor, bedroom and hall papers.

Oil Cloth, Window Shades, and Upholstering Goods.

We will offer Samson's celebrated make of Floor Oil Cloth for 25 cents per square yard; Curtain Poles, with trimmings complete, 25 cents; and Dado Window Shades, from 85 cents each to $6 each, the latter being hand-painted.

Heath, Schwartz & Co., Lim'd,
116 Camp St., New Orleans.

Church Organs.

The following letter was received without any solicitation whatever, and explains itself:

FARRAND & VOTEY, Detroit, Mich.

JOHNSTOWN, PA., Jan. 5, 1891.

Farrand & Votey Organ Co.

GENTLEMEN.—After nearly a year of trial of the magnificent organ you erected in our Church, I feel constrained to write to express my unqualified satisfaction with it in every respect. It is not only the finest-looking organ I have ever seen, being a grand ornament to the Church edifice, but the sweetest-toned instrument of the kind I have ever listened to. While it is fully as large as it ought to be, and fills the large audience-room with tones full of majesty, there is not a harsh or rough-sounding pipe in it. On the contrary, it is so soft and truly musical, that to listen to it is an unfailing joy. All our people concur in the above. Yours truly,

H. L. CHAPMAN,
Pastor of Methodist Episcopal Church.

P. S.—Give my regards to Mr. Wood, whose gentlemanly and genial manners, while engaged in erecting the organ, gave us all great pleasure.

Yours, etc.,
H. L. CHAPMAN.

Carnival Visitors.

A party of ten or twelve can be pleasantly accommodated in a private family in a desirable part of the city. Location easily reached by the five lines of horse cars passing the residence. Apply to Mrs. M. E. Crocker, No. 234 Howard avenue.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

'Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

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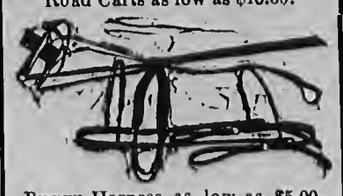

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Goods Second to None for Price.
We can Furnish a Cheap Turn-Out, as Well as a Fine One.
We Will Give You a Bargain at Any Time for the Cash in Hand.
SEND THE MONEY.

LA GRIPPE!

LA GRIPPE!

Last year, when La Grippe was so prevalent all over this country, Dr. King's Royal Germetuer proved to be a certain cure, as hundreds then testified. Many of such testimonials, from the best people of this country, were then published.

The disease has again broken out. Nearly half the people in New Orleans are affected with it to a greater or less degree, and Royal Germetuer has again proven to be a specific in every case that has tried it. Many in this city certify to this.

Read the following statement from a gentleman widely known and highly respected in this city:

"NEW ORLEANS, Dec. 6, 1890.

"I have been using Dr. King's Royal Germetuer in my family for La Grippe, and find it to be a SPECIFIC FOR THIS PREVAILING EPIDEMIC. I cheerfully and heartily recommend it for that purpose. M. C. COLE,
"Pastor First Baptist Church,
"Residence, 183 Third Street."

Direction for using: One teaspoonful in half glass warm water, sweetened if preferred, every hour for twelve hours; then every three hours until cured. Keep bowels open with Dr. King's Royal Germetuer Pills.

This treatment is pleasant, safe and sure, and will cure La Grippe in twenty-four hours. A dose before and after each meal and at bed time is almost a certain preventive, and the best tonic known to medical science.

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Of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike! Why? Because **no two people have the same weak spot.** Beginning at the stomach, it goes searching through the body for any hidden humor. Nine times out of ten, **inward humor** makes the weak spot. Perhaps its only a little sediment left on a nerve or in a gland; the Medical Discovery glides it right along, and you find quick happiness from the first bottle. Perhaps it's a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for finking something that has reached your weak spot. Write me, if you want to know more about it.

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1891. Home Grown, Honest, Reliable. 1891.

I offer you my Vegetable and Flower Seed Catalogue for 1891 FREE. Note the immense variety of seed it contains, and that all the best novelties are there. Not much mere show about it (you don't plant pictures) but fine engravings from photographs of scores of the choice vegetables I have introduced. Would it not be well to get the seed of these from first hands? To be the oldest firm in the United States making mail and express business a specialty proves reliability. Honest and honorable dealing is the only foundation this can rest on. My Catalogue is FREE as usual. A matter on second page of cover will interest my customers. J. J. H. GREGORY & SON, Marblehead, Mass.

Tutt's Pills

The dyspeptic, the debilitated, whether from excess of work of mind or body, drink or exposure in

Malarial Regions,

will find Tutt's Pills the most genial restorative ever offered the suffering invalid.

Try Them Fairly.

A vigorous body, pure blood, strong nerves and a cheerful mind will result.

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One month's treatment by mail, $1

Circulars, testimonials, and "terms to agents," sent on receipt of 2-ct. stamp. **Lady Agents wanted.** Manufactured only by the PURITAN DRUG CO., Lock Box 19, Louisville, Ky.

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PLAYS Dialogues, Tableaux, Speakers, for School, Club & Parlor. Best out. Catalogue free. T. S. DENISON, Chicago, Ill.

Our Young People.

THE PET DOG.

BY M. A. MAITLAND.

Our Johnny had a little dog,
It's coat was black as jet,
And just where'er you saw the rogue,
You always saw his pet.

One day the boy sicle out to skate
Upon the ice so thin,
It cracked and parted with his weight,
And let poor Johnny in.

But Mungo followed at his heels,
And caught him by the hand,
A neighbor heard his lusty squeals,
And brought him safe to land.

A hull come tearing down the vale
When Johnny's kite was out,
But Mungo seized him by the tail
And turned him right about.

A chimney-sweep with sooty bag
Once tried to steal the lad,
But when he left, a tattered rag
Was all the clothes he had.

Yet though brave Mungo, all for love,
His master would defend,
I fear our Johnnie failed to prove
As faithful to his friend;

For sad to tell when lunch was spread,
And buttered well the loaf,
He slyly reached for Mungo's bread,
And *licked the butter off!*

Aunt Loretta's Letter.

Dear Nieces and Nephews: In your pleasant homes I would like to meet you, for I love all the children; but I would have to travel a longer time than Nellie Bly did, in going all around this big world of ours, to find you in your homes—so I will have to content myself with a chat in the dear old ADVOCATE. The editor is so kind; he gives us a cozy place in the children's corner whenever we happen around. And if I should happen to be as near the office as I was a few weeks ago, I may take a look at the editor's corner, and view the pigeonholes crammed full of *copy*. How many of you little folks' would like to meet me there? That *sanctum* would scarcely hold us all at one time; so we will not frighten the editor by hinting at such a calamity.

Sometimes I look at the boys and girls that are near me, and find myself wondering what the future years will bring them. I try, for the moment, to be a mind-reader, or a *seeress*. In one bright boy's face, manner and gait, I see the future man standing on a level at the top of the ladder, where there is, as Daniel Webster said, "plenty of room." Do you know why he said that? It was because he know that of the many that started up the ladder, but few had the perseverance and pluck to climb to the top; therefore, there was room up there. Any boy of grit can climb up a few rungs of the ladder of knowledge; but most of them get tired or dizzy, and *climb* down again. Once upon a time I was talking to one of my real nephews (who was an orphan) after this fashion, and told him he must drive his peg high, and then be sure to reach it. Not long afterwards I happened to turn my face to the ceiling of the room, and there, away up ever so high, I saw a wooden peg driven in the wall. It puzzled me at first, and then it struck me that my nephew had put it there, literally taking my words for a fact to be carried into effect. When questioned, he said he thought the peg up there would remind him of what I had said, and he would have a high aim for every day's conduct. To-day he stands on a high plane of character, and is a minister of the gospel, a noble father and husband. Perhaps his name may not live in story, but the world is better for his upright life and his high aim. How many of the ADVOCATE boys will try to do as that boy did?

There are some girls I meet often, and I try to peer into the coming years to see how far up the rugged rocks to the temple of fame I can see them, with an alpenstock of energy, pressing on amid the many hindering obstacles in a girl's pathway to the goal of her ambition. This one, I say to myself, will get there. She will build a character that will tell to future generations that such an one lived and left her impress on the lives of those with whom she came in contact. Her sphere may not be on the outposts, or a place where she may win a name; but her high aims and noble life will never die. The influence will go on and on down the ages. And that girl, I think, will never make her mark for good—not that I see any evil inclination, but she goes on in a sort of careless way, having no high aim in view.

Well, after all, one may be mistaken in judging that "the boy is father of the man," or the girl the mother of the woman; but every girl and boy that grows up with a noble, earnest purpose in view, will be a character-builder, and that is a grand work. You need not begin with a little hatchet, or drive a wooden peg on the ceiling; but just say to yourself: There is a ladder to climb, and if others have reached the top, I may, too; so I will try with God's help. Say that, and you will go on up.

May God bless and help you all! AUNT LORETTA.

MR. EDITOR: You did not publish my last letter, but I will try again. The Bishop sent papa to Hattiesburg. It is a place of 1,600 inhabitants, and growing all the time. We have a nice parsonage, or it will be when finished. It is not yet painted. We live next door to Bro. Mounger, the presiding elder. He has a little boy named Harvey, just my age—ten years old. We play together a great deal, and have lots of fun with my dog, "Stuffy." My brother brought him here, and he is the smartest dog you ever saw. He will do anything I tell him. He is named after a boy in Miss Alcott's book, "Little Men"—a boy who never could get enough to eat, and he is the same way. I go to school and study history, grammar, geography and arithmetic. We have a fine school, over 200 pupils. I like Hattiesburg very well. With best wishes for the ADVOCATE, and hoping to see my letter in print, I am,

Your little friend,
BENNIE PARKER.

Hattiesburg, Miss.

Originated by a physician, Johnson's Anodyne Liniment is prescribed by many regular doctors.

MR. EDITOR: I enjoy reading the letters in the dear old ADVOCATE. The other children write about their homes, and so I will do the same. I can not say much for our Sunday-school because all the scholars are gone off to school—that is, all the large scholars. There are a few small ones left, but most of them have some excuse for not going to Sunday-school. But in the summer we most always have a large Sunday-school. Well, I will answer one of the questions that was asked in your last paper. The question was, "How many words are there in the Bible?" There are 773,629 words in the Bible. Now, I will ask one, and let some one answer it. How many times does the word "reverend" occur in the Bible, and where is it found? Hoping that my first letter will not reach the waste-basket, I remain, as ever,

Your unknown friend,
JNO. T. LEWIS.

Benton, Miss.

Go where you will, you will always find Dr. Bull's Cough Syrup conveniently. 25 cents.

MR. EDITOR: Having never seen a letter in the ADVOCATE from any of the children in this part of the country, I concluded to address a few lines to you. My mama is a subscriber of the dear old ADVOCATE. We enjoy its weekly visits very much. Although living in the country, we attend Sabbath-school regularly. Mr. A. Palmer Smith is our superintendent. We all like him very much. I have a little sister just beginning to talk, she is very dear to us; her name is Lucie Magnolia. If this is not thrown in the waste-basket, I will feel encouraged to "try again."

Your little friend,
JOHN ALLEN THOMS.

Jackson, La.

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

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IS WATERPROOF,
A HANDSOME POLISH,
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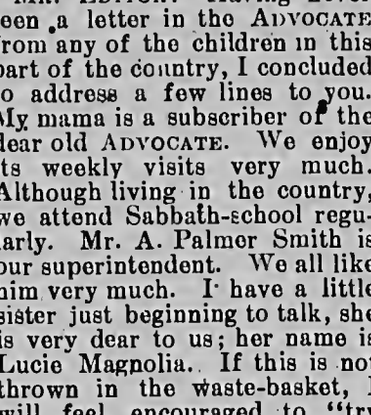
Shoes can be washed daily.

Used by men, women and children.



Quite a surprise to you? Well, I heard so much of

PIK-RON TRADE MARK TRY IT.

A PAINT THAT ONE CAN SEE THROUGH.

I concluded to paint this floor with it. Aint it a big improvement?

Sold Everywhere.

WOLFF & RANDOLPH, Philadelphia.

PIK-RON will ornament your windows as well as your floor. Try it on glass, china, metal or any article you want to paint.

Household.

ONE DAY.

The fire to kindle, the table to set,
The coffee to make, the breakfast to get,
The dishes to wash, the floor to sweep,
A watchful eye on the children to keep,
And—there's the baby crying!

The baby to wash and dress and feed,
The cows and pigs attention need;
The beds to make, the cheese to turn,
The chickens to feed, the milk to churn,
And—there's the baby crying!

The baby to quiet, the table to set,
The meat to roast, the dinner to get,
The dishes to wash, the pies to bake,
The ironing then my time will take,
And—there's the baby crying!

The baby to rock and put to bed,
The little chickens again to be fed;
The cows to milk, the table to set,
The kettle to boil, the supper to get,
And—there's the baby crying!

The baby to soothe ere supper I eat,
The dishes to wash, the room to make neat;
Then down to the basket of mending I sit,
Attention divided 'twixt baby and it,
For—there's the baby crying!

God grant me patience and strength to bear
The every-day round of household care:
To govern my kingdom in love and peace,
Until my rule with death shall cease,
And I at rest am lying.

Kitchen Martyrs.

BY HATTIE F. BELL.

Some one asked a little girl whether her mother's hair was gray. "I don't know," was the innocent reply; "I can't see to the top of her head, and she don't ever sit down."

Solomon says of the good housekeeper, "She looketh well to the ways of her household." The woman who is always overrun with work, never seeing a chance to rest for a single minute, who is always bustling about, anxious, burdened, her whole aim being, to all outward appearance, to "get her work done," busy, busy, busy, catching the broom to whisk away an infinitesimal spot of dirt here, flourishing the dustbrush to tear down an imaginary cobweb over yonder, ripping open all the feather-beds in the house to see whether some stray moth has stolen a march on her and sought rest within the downy contents, scalding up all the preserves in the cellar once a week for fear they might begin to work when she didn't know it, running upstairs and down, out to the barn and into the attic, tiring herself and every one else in the house—we have all seen just such women, and probably not one of us believes such a one to be the woman to whom Solomon in his wisdom referred as looking "well to the ways of her household." There are better and nobler methods of doing this than cooking, washing, cleaning and scrubbing. A women's work is not finished, her duty not entirely performed for her family when she has made and mended their clothes, cooked their food and mopped the kitchen floor. If she looks well to the ways of her household, she will see to it that her husband has her companionship, as well as a starched shirt-front; that her children have food for their minds, as well as good dinners; that her own face wears the smile of love and contentment instead of the vexed frown and wrinkles of daily worry over the absorbing questions, What shall we eat, drink and wear?

No woman who is a drudge in her kitchen can do justice to her family. The husband of such a wife eats his meals as quickly as possible, and goes where he can find somebody to talk to him and with whom he can talk upon something besides bread and potatoes, and wood and water.—*The Golden Rule.*

MISUNDERSTANDINGS.—A great deal of unhappiness in home life comes from misunderstanding the people one lives with. Each of us is more or less affected by the personal impression of a conversation, incident or episode. The way it strikes *us* is very apt to push quite out of sight the way it may strike another. In consequence, we misinterpret moods, or attribute to our kindred, motives which have never occurred to them. The quiet manner is taken to mean irritation when it is simply weariness, or the impulsive speech is supposed to spring from anger, when it may have its origin in embarrassment, or in indiscretion.

Life would be smoother in many a home if everybody would endeavor to *understand* his or her neighbor in the home, and if everybody were taken at the best, and not at the worst, valuation.—*Christian Observer.*

To keep the beard from turning gray, and thus prevent the appearance of age, use Buckingham's Dye for the Whiskers, the best dye made.

Scientific.

The Big Trees of California.

The sequoias dominate among splendid rivals only by a magnitude that has no comparison elsewhere in the world. I think no one can anticipate the effect that one of these monarchs will have upon him. He has read that a coach and six can drive through one of the trees that is standing; that another is thirty-three feet in diameter, and that its vast stem, 350 feet high, is crowned with a mass of foliage that seems to brush against the sky. He might be prepared for a tower one hundred feet in circumference, and even four hundred feet high, standing upon a level plain. But this living growth is quite another affair. Each tree is an individual, and has a personal character. No man can stand in the presence of one of these giants without a new sense of the age of the world and the insignificant span of one human life; but he is also overpowered by a sense of some gigantic personality. It does not relieve him to think of this as the Methuselah of trees, or to call it by the name of some great poet or captain. The awe the tree inspires is of itself. As one lies and looks up at the enormous bulk, it seems not so much the bulk, so lightly is it carried, as the spirit of the tree, the elastic vigor, the patience, the endurance of storm and change, the confident might, and the soaring, almost contemptuous pride, that overwhelm the puny spectator. It is just because man can measure himself, his littleness, his brevity of existence, with this growth out of the earth, that he is more personally impressed by it than he might be by the mere variation in the contour of the globe which is called a mountain. The imagination makes a plausible effort to comprehend it, and is foiled. No, clearly it is not mere size that impresses one; it is the dignity, the character in the tree, the authority and power of antiquity. Side by side of these venerable forms are young sequoias, great trees themselves, that have only just begun their millennial career—trees that will, if spared, perpetuate to remote ages this race of giants, and in two to four thousand years from now take the place of their great-grandfathers, who are sinking under the weight of years, and one by one measuring their length on the earth—From "The Heart of the Desert," by Charles Dudley Warner, in *Harper's Magazine*.

The Electric Motor's Work.

The New York *Sun* thus speaks of electric power, in which the work of the motor is summed up as follows:

"In some cities, so far has the use of electric motors gone, that it is possible for a man to-day to drink at breakfast coffee ground and eat fruit evaporated by electric power. During the morning he will conduct his business with electrically made pens and paper ruled by electricity, and make his records in electrically bound books, his seventh story office, in all probability, being reached by an electric motor elevator. At luncheon he will be able to discuss sausages, butter, and bread, and at night eat ice cream and drink iced water due to the same electrical energy. He will ride all about the place in electric cars, wear shirts and collars mangled and ironed by electric motors, sport in a suit of clothes sewn and a hat blocked by the same means; on holidays ride a merry-go-round propelled by an electric motor, or have his toboggan hauled up the slide with equal facility; be called to church by an electrically tapped bell, sing hymns to the accompaniment of an electrically blown organ, be buried in a coffin of electric make, and, last of all, have his name carved on his tombstone by the same subtile, mysterious, all-persuasive and indefatigable agency. This may sound like a wild and exuberant flight of fancy, but it is simply a faithful statement of the manner in which electricity is being applied to every one of the necessities and luxuries of life in America."

Dr. Davis' Compound Syrup of Wild Cherry and Tar has made a name and record in the past fifty years that is enviable. Thousands of people having tried it for coughs, colds, catarrh, asthma, bronchitis and consumption know its value, and would not be without it. Why? Because it cures where other remedies fail. We recommend it for children subject to croup and whooping-cough. It will give relief and cause speedy cure. The medical profession recognize it, and physicians frequently prescribe it for lung troubles. These facts have pushed Davis' Wild Cherry and Tar to the front rank. It is the best remedy for coughs, colds, all throat and lung affections, and no family should be without it. One dollar bottles hold two and a half times as much as a 50c. bottle.

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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*

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Books by Subscription!

I want a few ladies or gentlemen to sell the well-known "Child's Bible," a consecutive arrangement of the Holy Scriptures, in the words of the Authorized Version. Also for a new book by Mrs. G. E. Morton, "Talks to Children about Jesus." Good wages can be made with either book.

I will take pleasure in forwarding subscriptions to the "Ladies' Home Journal," of Philadelphia, $1 a year; or will deliver it to your address for ten cents per month. The "Quiver," a monthly magazine for Sunday reading, is $1 50 a year, or delivered at fifteen cents per month.

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LUMBER MERCHANT

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PLANTATION CABINS, STORES, Etc.

Nos. 342, 344, 346 and 348 Howard Ave.,

NEW BASIN. *NEW ORLEANS.*

MARRIAGES.

IZARD–DANTZLER.—In the Methodist Church, Moss Point, Jan. 21, at eight o'clock P. M., by Rev. C. A. Powell, Dr. Geo. L. Izard, of Meridian, Miss., to Miss Emma A. Dantzler, of Moss Point, Miss.

COOPER–STUART.—At the residence of Mr. W. J. Stuart, Pulaski, Miss., Jan. 15, 1891, by Rev. J. V. Penn, Mr. R. D. Cooper, of Morton, to Miss Laura B. Stuart, of Pulaski.

CLARK–TURNER.—At the Farmers' Hotel, Greensburg, La., Jan. 10, by Rev. P. Howard, Wm H. Clark and Miss Hester D. Turner, both of Livingston parish, La.

LOFLIN–WADDELL.—At the residence of the bride's stepmother, Mrs. Eliza Waddell, Jan. 21, 1891, Mr. D. H. Loflin to Miss Lucy Waddell, of Thomasville, Rankin county, Miss.

POWELL–MURPHY.—At the residence of the bride's uncle, Mr. G. E. Murphy, Oakland, La., Jan. 14, 1891, by Rev. W. J. Porter, Mr. J. P. Powell, of Marion, La., to Miss Annie Murphy, of Oakland, La.

JOHNSON–DIGGS.—At the residence of the bride's father, Mr. P. M. Diggs, Jan. 15, by Rev. B. F. Phillips, Mr. Robt. P. Johnson to Miss Cora Diggs, all of Holmes county, Miss.

CADER–KING.—At the residence of the bride's father, E. L. King, Yazoo county, Miss., Jan. 14, 1891, by Rev. H. P. Lewis, J. F. Cader, of Zeigler ville, Miss., and Miss Amma L. King.

MACK–JONES.—At the residence of the bride's mother, Mrs Hester Jones, by Rev. P. Howard, Mr. Wm. H. Mack and Miss Minnie D. Jones, both of St. Helena parish, La.

REYNAUD–EVES.—At the residence of the bride's aunt, Washington, La., Jan. 6, 1891, by Rev. T. S. Randle, Mr. Louis Reynaud, of Lafayette parish, La., and Miss H. Eva Eves, of Washington, La.

BENNETT–BROWN.—On Saturday, Jan. 17, 1891, by Rev. John T. Sawyer, Mr. William J. Bennett and Mrs. Alice Rohrbacker Brown.

OBITUARIES.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

GUICE.—Mrs. LUCILLA GUICE, daughter of Isaiah Coleman and Telitha Montgomery, was born Oct. 15, 1825. She was married to Phillip H. Cameron in 1843; and, in 1848, by Rev. B. M. Drake, to E. J. Guice, who still survives her. She joined the M. E. Church, South, in 1847, but was converted before that time; and, though a timid, retiring woman, she was always ready to confess her Savior to saint or sinner, and for nearly forty-four years she lived a devoted Christian life.

For thirty years she was an invalid, and, therefore, to some extent, was deprived of church privileges; but she learned to meet with her Master in the privacy of her own home, and many were the precious seasons of grace she there enjoyed. Though a great sufferer, she bore it all with the greatest fortitude and Christian resignation, never allowing herself to murmur or complain. It was a great pleasure to me to visit her and enjoy her spiritual conversation, and my last pastoral visit before my illness was to her. At that time she said she had trusted her Savior so long that she was not afraid to lean on him in the last hour.

A few days before her death she said: "Now I am done. I put it all in the hands of my Jesus." From that time till she became unconscious she was contented and cheerful.

On the morning of Jan. 13, 1891, she was freed from her afflictions; her pure soul left its earthly tabernacle and took its flight to the celestial city, to rest forever with its Lord.

Were we disposed to write an extensive eulogy on a Christian's life, it would be hard to find one more worthy than that of our lamented Sister Guice; but we have preferred to state a few plain and simple facts concerning the life of this saintly woman, and to let them speak to others as they have been speaking to the loved ones of her household and community for nearly a half-century. May the Lord still prove these saintly lives as the best evidences of our holy religion! is the prayer of her pastor,

W. E. BALLARD.

ANDERSON.—Another father in Israel has been called from labor to reward, and from suffering to glory. October 30, 1890, Bro. THOMAS ANDERSON finished his course on earth and went home to await the crown which the Lord has promised "unto all them that love his appearing." He was born in South Carolina, March 21, 1812, but removed with his father to Georgia while he was but a child. There he grew to manhood's estate, and on March 20, 1839, he was married to Miss Anna G. Allen, of Griffin, Ga., with whom he lived a long and useful life, and who preceded him but a few years to the better world. He continued to reside in Georgia until about 1858, when he came west and settled first in Union parish, La., where he lived until about 1870, when he moved to Drew county, Ark., where he finished his earthly pilgrimage surrounded by his children, grandchildren and a host of friends.

Bro. Anderson was the son of a Methodist preacher, and had himself been a member of the Methodist Church from early life. He both knew and loved the doctrines and polity of Methodism, and to the very close of his life he took an active interest in all that pertained to the welfare of the church which he loved and served. But not only was he a loyal Methodist; he was also a devout and humble Christian, and in his life he ever sought to exemplify the virtues and graces of our holy religion.

His end was peace; with implicit trust in him who died to save him he gently breathed his last, and, we doubt not, went home to that heaven for which he had waited so long. May God help us all to meet him there!

J. A. SAGE.

SILLIMAN.—The subject of this notice, Mrs. E. H. SILLIMAN, died in Canton, Miss., Dec. 24, 1890, in the sixty-fifth year of her age, having been born in Natchez, Miss., Aug. 17, 1826. Her maiden name was Elizabeth H. Ely, and her parents were among the early settlers of the town of her nativity. On April 3, 1843, in the city of New Orleans, she was united in marriage to Bro. John I. Silliman, who in his age feels, oh! so keenly, the great sorrow that weighs upon him. For nearly fifty years they have trodden the pathway of life together, and who can tell how closely the cords of affection had bound them to each other in all these years! Then, too, another, her devoted daughter, Maggie—so attentive, so loving, so patient to her in her last long and painful illness—sorrows greatly for the departed "mama."

Sister Silliman joined the M. E. Church, South, in the town of Camden, Ark., in the year 1858, since which time she has been an active, consistent member of the same. A quiet, peaceful life has closed. God has called his faithful, suffering child to himself. May he supply grace abundant to those who mourn! T. B. H.

SMITH.—On Nov. 20, 1890, the angel of death made his appearance at the home of Bro. W. and Sister D. Smith, plucking from their fond embrace their precious jewel, little ALICE VOGHT, aged thirteen months and seven days. Her stay on earth to us seems short; but he who said, "Suffer little children to come unto me, and forbid them not," said it was long enough.

Grieve not, dear parents; little Alice is not dead, but is only transplanted in a purer and better land, and now her little spirit is basking in realms of angelic bliss. It is hard, we know, to give her up; but God, by this, would draw you nearer him. He would make you lose your love for earth and draw your affections heaveward. Then take comfort in the hope of meeting her in that fair clime, where sickness and death are no more, and loved ones never part. Live for God and heaven, and one day, standing at the pearly gates, you will meet your darling Alice Voght. R. W. TUCKER.

BEALL.—Mrs. LOUISE MARTIN BEALL (*nee* Rind) was born in New Orleans, Dec. 12, 1835, and departed this life in Crystal Springs, Miss., Jan. 25, 1891, at nine A. M. She joined the M. E. Church, South, in girlhood, and lived a devoted Christian life to the end. She leaves a husband and eight children to mourn her loss; but they do not mourn as those who have no hope. She is "not lost, but only gone before." W. T. B.

Mexico City.

After many days of trial I greet the readers of the dear old ADVOCATE, wishing all a happy and prosperous year. If the old adage, "A bad beginning makes a good ending," be true, I also hope for great things this year. We are just getting settled in our home in the Mission House, and we are all at work. Our editor, Bro. Southerland, lives in the house with us, and is busy night and day. He also takes much interest in our new place of worship and lends our pastor valuable aid. Sunday was the first quarterly meeting service in this new church, and I went with Mr. Weems. Bro. S. preached for Mr. Weems at eleven o'clock. I felt wonderfully excited as I saw the crowds gather in the doors and windows, and watch curiously the strange man as he told them the old, old story of Jesus and his love. My mind reverted to the disciples gathered in that upper room, as told in the Bible. I counted our congregation. We were twelve in number, or rather those seated; but the crowd in the street and door I could not count. They came with their wares, their buckets of *pulque*, and other things, and my heart ached for the miserable woman and children, without God and without hope in the world. I am so eager to employ a Bible woman for this new church, to tell these miserable woman in the streets there is a God of love who cares for them, poor and wretched as they are. I can not see how I can do this alone. Who will help me? The woman I wish to employ is Refugio de Cruz—the same of whom I wrote some time ago, telling of her travels in Italy, France and England.

Ah! well I know the calls on our Christians at home are numerous; but I am sure no need is greater than this poor sin-cursed people, dying daily in heathen darkness. I read the *Nashville Advocate* to-day, and when I saw the "Clara Chrisman Scholarship for Missionaries," my first desire was to work and make a hundred dollars to send to Millsaps College in memory of the dear precious friend who gave her life for missions. After thinking and praying, I could not decide it was my duty, when the cry comes to me on every hand for help in this dark land of sorrow, sin and shame. I decided to try to discharge the duties nearest to me, and trust God to help me send my mite to Millsaps later on. For this fund I long to contribute; but my desires are greater than my means, and priest-ridden Mexico lies heavy on my heart. Oh! if I could only make you feel, as I do, the urgent need of pressing forward in the work here!

Mr. Weems is just finishing up his first round and, I think, has received fifty-six members this round. I went out one evening to a little town ten miles away, saw the floating gardens and the women in their boats laden with vegetables bringing them to market. The canal was full of boats; some pleasure boats in which the rich enjoy an evening gliding down the canal. I watched with pity the poor women in their miserable crafts, so scantily clad. Oh! if our dear women at home could see and realize what they suffer, their hearts would be moved to lend a helping hand. I long to see you face to face and plead with you for Mexico. Pray for us, and let your tender hearts respond to my call for Refugio de Cruz.

S. G. WEEMS.

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To introduce it, the undersigned will give away to those who are sick or ailing or suffering from weakness or disease, and who would be likely to make good agents, if cured, one of our German Electro-Galvanic Belts; regular price $5 (U. S. Patent 357,647), invented by Prof. P. H. Van Derweyde, Pres. of N. Y. Electrical Society and late Professor of Chemistry of N. Y. Medical College. $500 Reward for any Belt we manufacture that does not generate a genuine Electric current. They are daily making most marvelous cures in cases of Rheumatism, Liver, Stomach and Kidney Diseases, Lung Troubles, Nervous Debility, and many other ailments in which medicine fails. Address at once,

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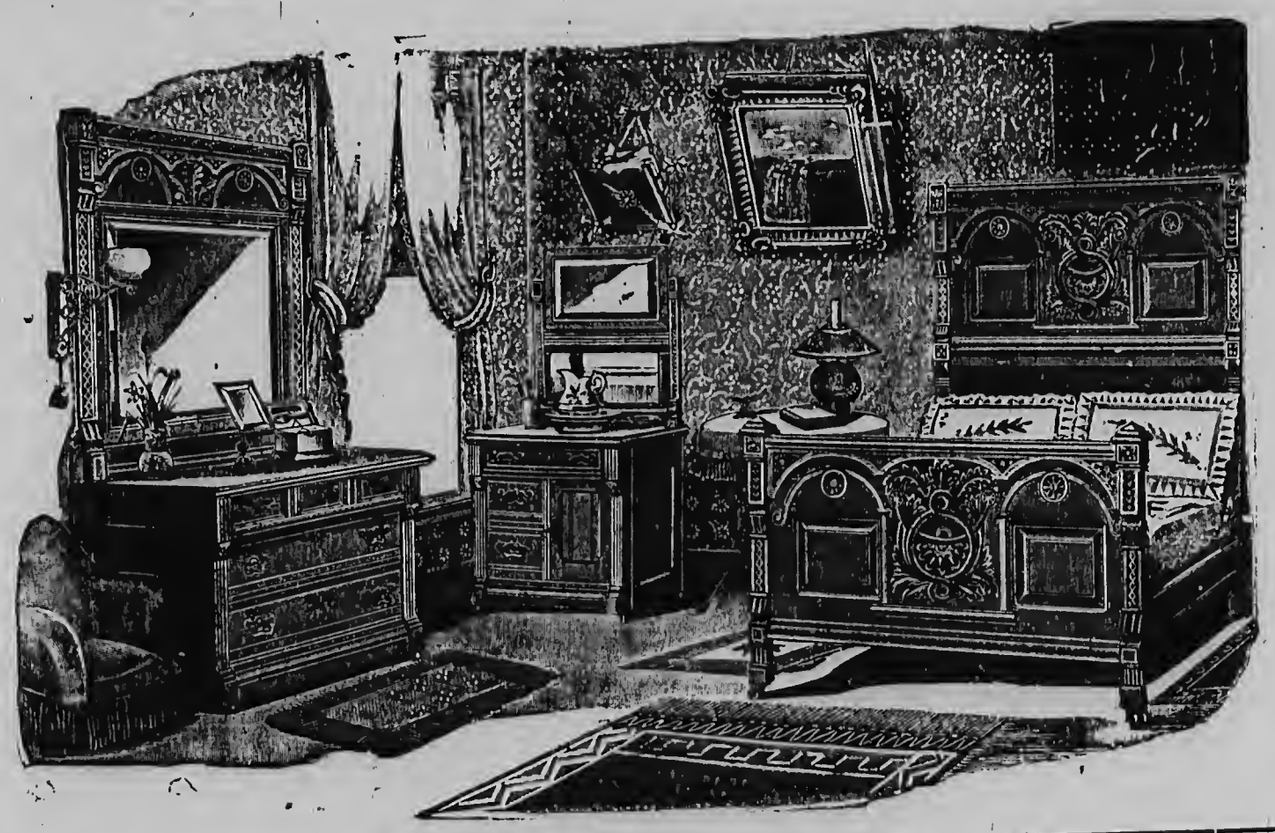
I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK.

In all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

☞ *Write for Illustrated Catalogue.*

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

German Electric Belt Agency.

An advertisement of this firm appears in another part of this paper. The proprietors of this Agency are well-known and responsible parties. Correspondence will receive prompt and satisfactory attention: write them and see for yourself.

The breath of prayer comes from the life of faith.—*J. Mason.*

Diarrhœa, Dysentery, Cholera, Flux.

Magnire's Remedy Plant for nearly 50 years the infallible cure. Thousands of testimonials; indorsed by the Western Sanitary Commission, U. S. army officers, hospital physicians, steamboat officers, etc. Taken in time a sure preventive of *Asiatic cholera*

This Bright New 1891

needs the brightest and best of music. The 2,000,000 readers of this ad. are all invited to provide themselves with music or music books from our complete and varied stock.

Send freely for lists and information.

SOME OF OUR NEWEST BOOKS.

SONGS OF IRELAND. $1 00. Choice, revised collection of very favorite songs. 96 songs. 144 pages.

POTTER'S RESPONSES AND SENTENCES. 75 cts.; $6 75 doz. A timely and good collection, which will be welcomed by many choirs. More than 50 short pieces, with a number of Glorias, Chants, etc.

PRAYER AND PRAISE. Captain Ballard. A good and easy cantata, for a Choir or Chorus. 50 cents; $4 50 per dozen.

MASONIC ODE. Fithian. A new most convenient book of easy and good music, perfectly fitted for the masonic ritual. Much needed. 60 cts.; $6 doz.

COMIC AND MINSTREL SONGS $1 00. 40 merry songs, well calculated to make time pass cheerfully.

BANNER FOLIO. Violin and Piano. Winner. Large number of popular melodies, skilfully arranged for Violin, with Piano accompaniment. $1 00.

MANDOLIN AND PIANO DUETS Winner. About 75 popular airs for Mandolin and Piano. $1 00.

Any Book mailed, post paid, for retail price

Oliver Ditson Com'y, Boston.

C. H. DITSON & CO., 867 Broadway, New York City

THE

Southern Insurance Company

OF NEW ORLEANS.

EIGHTH ANNUAL STATEMENT.

In conformity with the requirements of its charter, the company publishes the following statement of its business for the year ending the 31st day of December, 1890:

Premiums received—

On fire risks	$184,476 26	
On river risks	20,908 32	
On marine risks	10,195 39	
		$515,180 17
Add—		
Unearned premiums of 1889		114,288 32
Total premiums		$629,768 49
Add—		
Interest and profit and loss		19,211 53
Total income		$648,980 02
Deduct: Losses paid—		
On fire risks	$192,120 82	
On river risks	1,654 78	
On marine risks	2,286 74	
Total losses paid	$196,062 28	
Return premiums and cancellations	56,883 23	
Commissions	78 131 15	
Reinsurances	36,700 84	
Taxes and licenses	9,904 40	
Expenses—Home office and agencies, salaries, Fire Underwriters' Association, Salvage Corps and Bureau engines, rent, advertising, etc.	42,972 01	
Total disbursements		$419,663 91
Surplus		$229,316 11
Of which—		
Reserved for unexpired risks	$153,231 10	
Reserved for adjusted and unadjusted losses	41,982 31	
Net profit	34,102 70	
		$229,81 11

ASSETS

(At their market values).

Cash on hand, to wit:		
In banks	$87,268 97	
In office	4,228 46	$ 91,597 43
$100,000 City of New Orleans consolidated bonds (Crozat an issue)		105,000 00
$120,000 City of New Orleans premium bonds (including drawn numbers)		188,400 00
$25,000 United States 4 per cent. coupon bonds		30,000 00
$30,000 Louisiana 4 per cent. bonds		27,000 00
Demand loans secured by collaterals		47,610 00
One share N. O. Board of Trade stock		20 00
One share La. Sugar Exchange stock		150 00
25 shares N. O. Warehouse Co.		625 00
One share French Opera House Co.		200 00
One bond St Bernard Steam Fire Engine Co.		50 00
Premiums in course of collection		66,195 68
Furniture and fixtures, safe, etc.		2,000 00
		$559,348 11

LIABILITIES.

Capital stock	$300,000 00
Reserve fund	40,000 00
Dividends unpaid	2,032 00
Reserved for unexpired risks	153,231 10
Reserved for adjusted and unadjusted losses	41,982 31
Balance (exclusive dividend July, 1890)	42,102 70
	$559,348 11

The foregoing statement is a true and correct transcript from the books of the company.

ERNEST MILTENBERGER, President.
SCOTT McGEHEE, Secretary.

Sworn to and subscribed before me this day, New Orleans, Jan. 17, 1891.

M. T. DUCROS, Notary Public, 18s Gravier street.

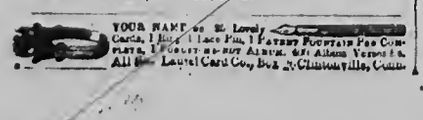
We, the undersigned, members of the Finance Committee of the Southern Insurance Company of New Orleans, hereby certify that we have carefully examined the assets of the company, and that the above is a correct statement of the same.

J. H. MENGE,
FRANK RODER,
THOS. J. WOODWARD,
F. G. ERNST.

At a meeting of the Board of Directors of this company, held this day, it was unanimously resolved to pay to the stockholders, on demand, the regular semi-annual interest dividend of FOUR PER CENT., and to place $20,000 to the reserve fund, making $60,000 to the credit of said fund.

SCOTT McGEHEE, Secretary.

New Orleans, Jan. 17, 1891.



QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FIRST ROUND.

Manassas cir., at Energy	Feb. 7, 8
Vossburg cir., at Vossburg	(Wed.) 11
DeKalb cir., at DeKalb	14, 15
Porterville circuit, at Narkeeta	21, 22
Meridian, at West End	(1 hrs.) 26
Meridian, at First Church	28, Mar. 1
Meridian, at East End	28, 1
Daleville sta	(Fri.) 6
Linwood cir., at Bethel	7, 8
Winchester cir., at Enon	14, 15
Marion cir., at Marion	21, 22
Hinnesville and Wahalak	28, 29

Preachers in charge of Waynesboro, DeKalb, Union and Winchester last year will please furnish their successors with statistics needed to answer Question 5.

T. L. MELLEN, P. E.

SEASHORE DIST.—FIRST ROUND.

Heidleburg, at Heidleburg	Feb. 7, 8
Hay St. Louis, at Hay St. Louis	14, 15
Ocean Springs, at O. Springs (Tu., W.)	17, 18
Perrington, at Pearlington	21, 22
Perry, at Isabella	28, Mar. 1
American, at Caswell Springs	7, 8
Moss Point, at Moss Point	(night) 8, 8
Vancleave, at Pine Grove	(W., Th.) 11, 12
Whittington, at Whittington	14, 15
Mt. Carmel, at Bethel	Mar. 21, 22
Columbia, at Columbia	28, 29

E. H. MOUNCE, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

McComb, at Tolusaw	Feb. 7, 8
Crystal Springs sta	14, 15
Hazlehurst sta	21, 22
Bowerton, at Brandywine	28, Mar. 1
Lebanon, at Lebanon	(Mon.) 2
Crystal Springs cir., at Tabernacle	7, 8
China Grove, at Waterholes	14, 15
Pleasant Grove, at Tilton	(Tues.) 17
Caseyville, at Bethesda	21, 22
Providence, at Bahala	28, 29

R. S. WOODWARD, P. E.

BRANDON DIST.—FIRST ROUND.

Rose Hill, at Rose Hill	Feb. 7, 8
Newton and Hickory, at Hickory	8, 9
Westville, at Pleasant Hill	14, 15
Shiloh, at Cato	21, 22
Carthage, at Carthage	28, Mar. 1
Walnut Grove, at Walnut Grove	1, 2
Hillsboro, at New Providence	3
Neshoba, at Pine Grove	7, 8
Decatur, at Hebron	10
Marvin, at Marvin	14, 15
Mt. Rose, at Holder's	21, 22
Raleigh, at Trinity	28, 29
Trenton, at Trenton	29, 30

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—FIRST ROUND.

Warren, at Oak Ridge	Feb. 7, 8
Rolling Fork, at Carey	15, 16
Rocky Springs, at Hermonville	21, 22
Burtonton, at Pisgah	(Mon.) 23
Utica, at Utica	(Wed.) 25
Roxie, at Beech Grove	28, Mar. 1
South Warren, at Porter's	7, 8
Vicksburg	14, 15
South Vicksburg	14, 15
Meadville, at New Providence	21, 23

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—FIRST ROUND.

St. Helena, at McLean's Chapel	Feb. 7, 8
East Baton Rouge, at Black Water	14, 15
Port Vincent, at Port Vincent	17
Live Oak	19
Zachary, at Zachary	21, 22
Jackson station	25
Clinton and Betoville, at Clinton	28, Mar. 1
Covington, at Covington	7, 8
Tailsheck, at Fitzgerald	9
Franklinton, at Mt. Hermon	14, 15
Amite City, at Amite City	19
Springfield, at Killian Chapel	21, 22

C. McDONALD, P. E.

JACKSON DIST.—FIRST ROUND.

Bentonia and Dover, at Bentonia	Feb. 7, 8
Yazoo circuit, at Mt. Carmel	14, 15
Yazoo City station (Sun. night, Mon.)	15, 16
Benton, at Bowman's	21, 22
Edwards station	28, Mar. 1
Lake City and Lodi at Lodi	7, 8
Silver Creek, at Silver City	14, 15
Canton station	21, 22
Spring Ridge, at Spring Ridge	28, 29

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

Mooringsport, at Mooringsport	Feb. 7, 8
South Bossier, at Fillmore	14, 15
DeSoto, at Bethel	21, 22
North Bossier, at Concord	28, Mar. 1
Valley, at Pleasant Valley	4
Wesley, at Holly Springs	7, 8
Red River, at Campo Bello	11
Coushatta, at Coushatta	14, 15
Anacoco and Bell'd, at Holly Grove	28, 29
Many, at New Hope	Apr. 1
Sabine, at Bayou Scie	4, 5

District stewards are requested to meet at the Methodist Church, in Shreveport, at ten o'clock A. M., Feb. 25. ROBT. J. HARP, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Alexandria	Feb. 7, 8
Pineville, at Hickory Grove	14, 15
Centerville, at White Sulphur Springs	18, 19
Vidalia and Black R., at Jonesville	21, 22
Columbia, at Columbia	28, Mar. 1
Castor, at Mount Parnassau	4
Montgomery, at Atlanta	7, 8
Colfax and Boyce, at Colfax	14, 15
Ada, at Beulah	21, 22

District stewards' meeting at Alexandria, February 7, 1891.

J. IVY HOFFPAUIR, P. E.

DELHI DIST.—FIRST ROUND.

Delhi, at Delhi	Feb. 7, 8
Harrisonburg, at Harrisonburg	14, 15
Waterproof, at Waterproof	21, 22
Providence, at Providence	28, Mar. 1
Floyd, at Floyd	7, 8
Winnsboro, at Winnsboro	14, 15

District stewards will meet at Delhi, February 7. H. O. WHITE, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Morgan Street	Feb. 8
Baton Rouge	15
Gross Tete and False River, at Har'y	22
Prairie Street	Mar. 1
Thibodeaux and Houma, at Houma	8
Carondelet Street	15
District Conference	12-15

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Franklin	Feb. 7, 8
Lake Arthur	14, 15
Lake Charles	21, 22
Sabine mission	28, Mar. 1
Sulphur Mine	7, 8
Grand Chenier	14, 15
Indian Bayou	21, 22

JNO. A. MILLER, P. E.

P. S.—My address is Lafayette, La.

ARCADIA DIST.—FIRST ROUND.

Vernon, at Vernon	Feb. 7, 8
Gansville	14, 15
Sparta	28, Mar. 1
Gibbsland, at Gibbsland	4
Ringgold	7, 8
Downsville	14, 15
Farmersville	18

J. L. P. SHEPPARD, P. E.

If it's sciatica, bathe with Johnson's Anodyne Liniment, pressing the muscles and nerves hard.

NEWS OF THE WEEK.

DOMESTIC.

Hon. John J. Ingalls, for many years in the U. S. Senate from Kansas, has been retired by the Kansas Legislature, and a Farmer's Alliance man will succeed him.

Hon. William Windom, Secretary of the Treasury, died suddenly, on Jan. 29, of heart disease, while at a banquet in New York City, and just as he had finished responding to a toast.

The World's Fair directors have discovered that nothing less than $15,000,000 will meet the necessities of the exposition, and but $9,928,000 are in sight. It is expected that the people of Chicago will raise the necessary balance.

The House Committee on Appropriations have agreed to the recommendation made by Commissioner of Internal Revenue Mason to appropriate $210,000 in order to carry into effect the sugar bounty provision of the present tariff law.

The Louisiana Agricultural Society, which met in Alexandria, last week, had a successful session. Numerous interesting papers on sugar were read by members of the society advocating the establishment of central factories for the better advancement of the industry.

Senator Dolph has reported favorably from the Naval Committee an amendment proposed to the naval appropriation bill providing $50,000 to enable the President to cause soundings to be made between San Francisco and Honolulu to determine the practicability of laying a cable between those points.

With one exception all the fruit canneries in California have formed a compact, with $5,000,000 capital stock, to last fifty years. All of the cannories will be purchased for two-thirds cash and one-third stock. They will then be under the control of a corporation which will be known as the California Fruit Canneries, Limited.

A large audience, which witnessed a test of the air-ship at the Chicago Exhibition Building, was decidedly inclined to declare it a success. To all appearances it was thoroughly demonstrated that a craft has at last been invented that permits feats of aerial navigation never before accomplished—propelling and steering. The ship is the one invented by William Pennington, of Mount Carmel, Ind.

The government Board of Control of the World's Fair, Chicago, has selected a site for the federal exhibit. The building is to be placed upon a plot of fifteen acres on the lake shore in Jackson Park, opposite Fifty-ninth street. The main building will cover four acres. The structure will be of stone, iron and glass, and the architecture will be elaborate and ornate. Its dimensions are to be 420 by 320 feet, with a center dome 120 feet in diameter and 150 feet in height, with an allotment of space for each department

FOREIGN.

At Marash, Turkey (in Asia), 1,500 deaths from the scourge occurred in six weeks.

Meissonnier, the distinguished painter, died in Paris on January 31, aged seventy-six years.

Mr. Chas. Bradlaugh, member of Parliament for Northampton, a famous social reformer, and atheist, died on Jan. 30.

Three regiments of infantry revolted in Oporto, Portugal, on Jan. 31, and, being attacked by royal troops, a fierce battle was fought in the streets of the city. The rebels finally surrendered and will be tried by court-martial. The leaders will probably be shot.

There are startling rumors current in Polish circles to the effect that Russian Nihilists are preparing for another political murder. The thirtieth of March, the anniversary of the assassination of Czar Alexander, is said to be the date determined upon by the Nihilists for the next coup.

According to Chilian advices received, there have been desperate and sanguinary battles fought in the provinces of Chili between the rebel forces and the government troops. There have been many killed on both sides, but the reports are conflicting as to which side proved victorious.

Telegrams from Greece tell of a horrible disaster wrought by an avalanche. One of these huge masses of snow, ice and earth came rolling down from the mountains upon the town of Athamana with terrible results. Twenty-five persons were killed outright and many were injured, while eighty houses were destroyed.

Prof. Koch, who is about to start for Egypt, gave a farewell reception to his laboratory assistants. The professor said that he will probably be absent from Berlin about three months. He explains that he only partially disclosed the method of the production of the curative lymph, because he desired to stop the rush of doctors to Berlin.

Mr. Shaw Lefevre (Liberal) moved in the House of Commons that the government use its influence in favor of the settlement by arbitration of the remaining disputes between the tenants and landlords in Ireland arising from the plan of campaign. He said that there were now only twenty estates upon which differences exist. Mr. Balfour, in an opposing speech, said that if the government was insane enough as to propose such an absurd bolstering of the tottering plan of campaign, the House would not be insane enough to adopt it.

To purify your blood,
Restore your strength,
Cure scrofula, salt rheum,
Dyspepsia, sick headache,
Catarrh, rheumatism or malaria—
Take Hood's Sarsaparilla.

Mrs. Alden—"Pansy"—is wintering at her usual cold-weather home, Winter Park, Florida. Her new volume, "Miss Deo Dunmore Bryant," just issued by D. Lothrop Company, is the latest and, therefore, the best work of her versatile and popular pen.

Use Salvation Oil at once for severe headache and neuralgia. Price only 25 cents.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	6 13-16	@ — —
Ordinary	7 5-16	— —
Good ordinary	7¾	— —
Low middling	8⅛	— —
Middling	9 1-16	— —
Good middling	10 3-16	— —
Middling fair	11 5-16	— —
Fair	12 1-16	— —
Galveston, middling	9⅛	— —
Mobile, middling	9	— —
Memphis, middling	9⅛	— —

SUGAR.

OPEN KETTLE:		
Prime	4⅜	— —
Fully fair	4⅛	4 5-16
Good fair	4⅛	4 5-16
Common	3½	4
CENTRIFUGAL:		
Seconds	3¼	4⅝
Prime yellow	5 1-16	— —
Gray white	— —	5⅛
Choice white	— —	5⅛
Standard granulated	— —	— —

MOLASSES.

OPEN KETTLE:		
Fancy	— —	— —
Fair	9	11
Good common	9	11
Syrup	16	28

RICE.

No. 2	2 5-16	2⅜
Good	5⅜	5⅝
Fair	5⅝	5¼
Prime	5⅝	5¾
Rough, ₱ bbl	3 50	5 30
Polish, ₱ ton	22-00	24 00

FLOUR.

Extra Fancy	5 10	5 20
Fancy	4 62½	4 87½
Choice	— —	4 35
Minnesota Patents	5 75	— —
Winter wheat patents	5 50	5 62½
Minnesota bakers	— —	5 60

CORN PRODUCTS.

Corn meal	3 10	3 15
Cream meal	— —	3 30
Grits	3 35	3 40
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White, ₱ bushel	64	65
Yellow	— —	65
Mixed No. 2	64	65
OATS:		
Western	56	57
Texas rust-proof	59	60
BRAN:		
₱ cwt	1 17½	1 20
HAY:		
Prime	14 00	15 50
Choice	16 00	16 50

PROVISIONS.

PORK:		
Mess (Standard)	11 12½	11 25
Prime Mess	10 50	10 75
Rumps	— —	— —
BACON:		
Fancy Breakfast	8¼	8¾
Shoulders	5⅝	— —
Sides, short rib	6¼	6⅜
Sides, long clear	6⅛	6¼
HAMS:		
Sugar-cured	9¾	10¼
DRY SALT MEAT:		
Shoulders	4⅝	— —
Sides, short rib	5½	— —
Sides, long clear	5½	— —

GROCERIES.

COFFEE:		
Prime	20¾	— —
Fair	20	— —
Common	17¼	— —
TEAS:		
Choice	40	80
No. —	— —	— —
BUTTER:		
Western Creamery	23	— —
Western Dairy	18	20
Common	— —	— —
LARD:		
Refined	5¼	5⅜
OILS:		
Coal, bbls	3	— —
Coal, cases	13½	14
Cotton seed, crude	23	— —
Lard, Extra No. 1	55	— —

VEGETABLES.

CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	8 00	10 00
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	3 25	4 00
ONIONS:		
New Louisiana	— —	— —
Western	5 50	6 00

BALING STUFFS.

BAGGING:		
Jute, 2 lb. ₱ yard	7¾	— —
Jute, 1¾ lb. ₱ yard	— —	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	9½	12½
TIES:		
₱ bundle	1 35	1 37½

SUNDRIES.

POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 00	3 70
Chickens, Southern	3 00	3 50
Young	1 50	2 50
Turkeys, Southern	9 00	16 00
EGGS:		
Western	16	17
Southern	18	— —
WOOL:		
Lake, ₱ lb	23	— —
Louisiana	18	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3½	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	8 00	— —
Meal	20 50	— —
Pure ground bone	80 00	82 00
Muriatic acid ₱ lb	— —	2½
Sulphuric acid	— —	2

—*Times-Democrat*, February 3.

Cuticura Soap

For Bad Complexions, Red Rough Hands and Baby Humors.

BAD COMPLEXIONS, WITH PIMPLY, blotchy, oily skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvelous beautifier of world-wide celebrity, it is simply incomparable as a Skin Purifying Soap, unequalled for the Toilet and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, CUTICURA SOAP produces the whitest, clearest skin, and softest hands and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurations, while it admits of no comparison with the best of other skin soaps, and rivals in delicacy the most noted and expensive of toilet and nursery soaps. Sale greater than the combined sales of all other skin soaps.

Sold throughout the world. Price, 25 cents.

Send for "How to Cure Skin and Blood Diseases."

Address POTTER DRUG AND CHEMICAL CORPORATION, Proprietors, Boston, Mass.

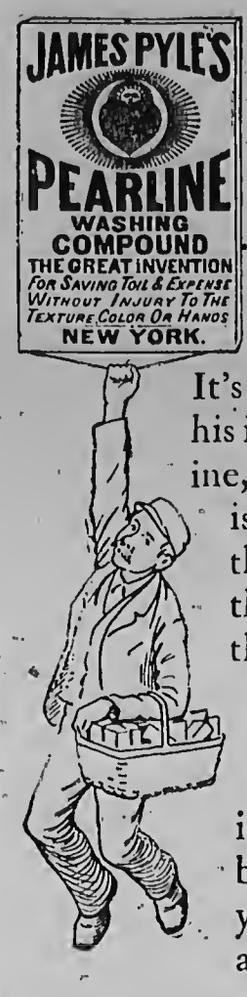
Aching sides and back, weak kidneys, and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER 25 cents.

KURSHEEDT'S

Marble Works,

120 and 122 Camp St.,

NEW ORLEANS.



The Success of the Original

supports the imitations and there's a crowd of them hanging to Pearline. It saves work for them, as it does for everybody. It saves them talk, too. It's the one cry of the peddler that his imitation is "the same as Pearline," or "as good as Pearline." It isn't true, but it shows what he thinks of Pearline. He knows that Pearline is the standard—the very best for its purpose. So does everybody who has used it. Beware of the basket gang—be sure you get Pearline. Get it from your grocer—and send back any imitation he may send you. Pearline is never peddled, and is manufactured only by

178 JAMES PYLE, New York.

Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.
Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid In Cash, without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office the same as with local companies.

DIRECTORS IN NEW ORLEANS.

GUSTAF R. WESTFELDT, Chairman. L. C. FALLON, LUCAS E. MOORE, C. M. SORIA.
CLARENCE F. LOW, Ass't Resident Sec'y. H. V. DREDEN, Resident Secretary.

Mention this paper.

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NEWS FROM OUR MISSIONS.

Letter from Japan.

AROUND THE INLAND SEA.

MR. EDITOR: A few days since I returned from a trip around the Inland Sea, having journeyed, by small steamers and jinrikishas, over one thousand miles. In company with Dr. W. R. Lambuth and Bro. Rollins, we visited our brethren in the interior, endeavored to strengthen their hands, opened a new station, and prospected in some unoccupied territory. Time will not permit a detailed account of the journey; so only a few points can be noticed.

In the interior, away from the open ports, where the foreigner seldom goes, and where his civilization has not yet been carried, a traveler can see much of Japanese life, of which a resident of a consular port has little conception. The reader should remember that the things now mentioned are not true of the Japanese as a whole—far from it—but only of a part of them. I have met many really elegant people among the Japanese, who, judging them by their own standard of politeness and refinement, will compare favorably with the best people of our own land; but there are "classes" in Japan, just as in other lands, and what I may say refers to things seen among "the common class," on whom Buddhism has its strongest hold, and who are steeped in its many superstitions.

MATSURI.

Shintoism is a governmental institution, which exists for the purpose of paying homage, by certain rites and ceremonies, to the deceased members of the royal family and the deified spirits of prominent men. Once or twice a year the Shintoist temples hold Matsuries, or festivals. It was our privilege to see a very large one at a place called Mitajiri, the port of Zamazuchi, the capital of Zamazuchi Ken. At Mitajiri there is a large temple dedicated to the memory of a departed hero, who lived in the ninth century, named Sugawara Michizane. A few words in regard to his history: He was a polished courtier, who rose, by the force of his talents and learning, to the position of inner court minister. He also had high rank as a scholar, and was the author of several histories, some of which are still extant. Like all men of ability and position, he had some associates who were jealous of his success. These poisoned the mind of the Emperor against him, and secured an edict banishing him to the island of Kiushiu. Here, in poverty and exile, he starved to death in the year 903. After his death the popular verdict turned in his favor, and he was deeply lamented. He is now worshiped as the patron god of letters and literature. Children at school pray to him, that they may become good writers, and students worship his spirit.

The Matsuri was in its second day, and was at its height, when we reached Mitajiri. The little town of two thousand inhabitants had, at least, twenty thousand people in it, many of whom had come from forty and fifty miles away. Of this number, two thousand were young men and boys who had made vows to pay particular homage to the departed spirit of Sugawara, some for as much as ten years, or more. These vows were made for all imaginable reasons. We met one young man who had suffered with a chronic headache, and who had vowed for a period of twelve years in hope of a cure. The crowning event of the Matsuri is the procession held in honor of the patron god, or deified spirit, and the vows of these young men are fulfilled by their acting as carriers for the different sacred articles displayed by the priests. Among these, in this instance, are the shrine, said to contain the spirit of Sugawara, an image of the old prime minister, his traveling-box, or clothes-chest, etc. A word about the dress, or lack of dress, of these young men: None of them had on any covering for their legs at all; some had on white gauze undershirts, with a narrow strip of cotton cloth about their loins, while many had no other dress save the strip of cloth.

The Matsuri proper did not take place till ten o'clock; but from eight to ten o'clock we witnessed a scene that we can never forget. Imagine, if you can, two thousand young men, on a cool November night, to all intents and purposes naked, trooping up and down the narrow streets, uttering a monotonous "Ji hi, ji hi," so closely packed together that, under the melancholy light that filtered through the translucent paper lanterns suspended from the trees and houses, they appeared like one solid moving mass, and you have a faint outline of the scene that was before us. Towards ten o'clock the excitement rose to fever heat, and the devotees acted more like demons than like human beings. Superstitious frenzy can not be put on paper; but I can hardly conceive that the inhabitants of the lost regions could act more wildly than did these young men. When the sacred articles were brought out for the procession, the feeling was so intense that I believe had they been a juggernautal car instead, scores, even hundreds, would eagerly have cast themselves under its ponderous wheels in sacrifice. As the procession moved through the street, carrying the different articles sacred to the memory of Sugawara, thousands of the people, perhaps all, bowed their heads and worshiped the spirit of this deified man, repeating their prayers in an audible tone of voice. At half-past ten we left the scene of this gross idolatrous worship, in order to secure a little needed sleep before we boarded the steamer at two o'clock in the morning. We went to bed sick at heart, but thankful that we knew God and had the hope of the gospel.

MUD IMAGE.

Our trip proved to be during the Matsuri season, and we passed through several towns where they either had been, or were to be held. At one place we saw a huge image, or idol, but recently erected, and made of common mud. It must have been ten feet high, and was of commensurate proportions. This was the first of the kind I had ever seen, and I was somewhat surprised at it; but I suppose that common mud is as good an article of which to make an idol as silver or gold.

HOT SPRINGS.

Japan is volcanic in origin. There are many proofs of this, there being numerous active volcanoes at present, and many extinct ones. Hot springs, always found in volcanic regions, abound. On the island of Kiushiu, near the town of Beppo, there are some large ones. At these two of us beheld a sight which, did it not show the great depth of degradation and superstition into which Buddhism can sink its devotees, would not be put on paper. Briefly, the scene was this: A number of men and women were seen bathing together in the same pool, after which they walked through the village together in their nude condition, and entered, by crawling on their hands and knees, a mud and straw hovel built over some natural steam vents, where they sat on stones, on which the name of Buddha had been engraved, and took a vapor bath for ten or fifteen minutes, after which they went down to the bath and washed off the mud and straw. On inquiry as to why they did this, the answer was given that Buddha put these springs there for them, and that by seating themselves on the stones on which his name was engraved, they would hasten the time of their entrance into Nirvana—that is, lessen the number of their transmigrations, thereby shortening the time till they are absorbed into Buddha.

I have already written too long a letter, so must close. I have given you some facts; more could be given, some even worse than any of the above; but enough. I need not tell you that we are in crying need of more laborers; many places are appealing for help; but our hands are full, and yet our hearts yearn over these people who are perishing for want of the gospel. What shall we do? We can not let them die in their sins; we *must* not! God will hold us accountable, and the blood of their souls will be on our skirts. Yet we who are here can not do more than we are doing; we are all working at the highest tension; we are constantly fearing that the cords will snap, and that some of our number will break down, for the human machine can not endure high pressure long. We should have help, and *have it at once*. Ten men with wives could be placed to-day at points already in hand. My brother, you have helped us nobly in the past; still give us your aid. Cry aloud, and spare not, until our beloved Zion shall come up to the help of the Lord against the mighty; until Southern Methodism shall be aroused to a full sense of her duty, and shall meet the responsibilities that God has laid upon her. I hope to tell you more of this trip in another letter. W. E. TOWSON.

Kobe, Japan.

Letter from China.

MR. EDITOR: A short time ago, at one of our little prayer meetings, several instances were given, by different members of our circle, of how the gospel was being disseminated throughout this part of China, and of how generally the people were getting a head-knowledge of the Christian religion; and also of how the Holy Spirit was working in the hearts of some of the converts, revealing to them that it is their duty, as well as their privilege, to tell the "old, old story" to those of their friends and relatives who know it not; and also the fact that the ear of the eternal Father is ever open to hear the petitions of his children, whether for personal blessings, or the presentation of the case of friend, loved one, or the whole of mankind.

Miss Haygood, at this meeting, told us that she had been in the native city of Shanghai (we live in the Concession) a day or two before, and that Mr. Fong had this pleasant information to impart. He said that, as he had been out walking the day before, he heard a youth telling and explaining, so far as he understood it, the doctrine of the Christian religion (as set forth in a little catechism used by Protestant missionaries very extensively in this part of China) to a crowd of interested listeners. Upon inquiry, he learned that the boy had formerly been a pupil in a day-school taught by a native Christian woman, and under the supervision of the Woman's Union Mission; but who had discontinued his studies to begin work. Oh, the possibilities for spreading the truth through the children who are thus brought together in day-schools! We have connected with our own mission, in Shanghai alone, eight such schools, having enrolled from between 150 and 200 names. Daily are they taught and drilled in the principles of the true doctrine. May the Holy Spirit come with the divine unction, and pour it out upon their heads! Miss Haygood also told of a little girl who had been attending one of our day-schools for months, and who had not always been noted for the best behavior, but who had lately given evidence of a change in manner and expression. During the course of a lesson with her, she declared that she did believe in Christ, and wanted to serve him. The gospel has the power, in China as well as in America, to effect radical changes in the lives and deportment of those who will yield themselves to its influence.

Mr. Loehr also had cheering news for us in regard to a teacher connected with the Anglo-Chinese College. This man said that he had for years been cognizant of the Christian religion, but that only during the past autumn had he accepted its precepts and teachings as true. He stated that he had thoroughly investigated all the religions of the East from his youth, and that he had found nothing that satisfied either his mind or heart, and that as old age crept upon him, he dreaded more and more the thought of facing the unknown future, and of crossing the river that knows of no return, without something more satisfying than Buddhism, Confucianism, or Taouism. At last he had turned his thoughts towards the Christian religion, and said that he was satisfied that the door to happiness, peace and justification was to be found only through the religion of Christ. Over sixty years has rolled over his head; yet the Holy Spirit has touched his heart, and made it glow and burn with love to Christ, and has given him hope to face what was before a dreaded future. You see how, through preaching and teaching, the truth is spreading, if only the Holy Spirit would come with all his quickening power, and convict and convert.

Miss Hughes also made us to rejoice, and gave us fresh encouragement to push forward by telling of how one of the girls in Clopton School was concerned about those of her kindred who were out of Christ, especially of a cousin who was sick, and who had heard of the truth, but had not accepted it. She felt that she, personally, must try to help him to an understanding of the truth; so she asked for books to send him, and on receiving them, dispatched them to him, and also said that she daily prayed for him. The man has since died; but whether he accepted the truth, is not known. I tell this to show that even amongst girls, who have been brought from heathen darkness, the desire to spread abroad the glad tidings is not lacking, and that in some instances personal effort to win souls is put forth.

These instances, that I have stated above, have all come under the observation and knowledge of members of our own mission within the past few weeks, and not unfrequently do we hear of similar examples from others. The rain-drops are falling; but, oh, for the showers of blessings! Pray for us, that we may be more consecrated workers, that our native helpers may be more efficient, and that our force may be reinforced by new additions, and that the Holy Spirit may work in our midst; and I doubt not but that soon we will have refreshing showers. MARY MCCLELLAN.

Shanghai, Jan. 31.

Letter from Mexico.

MR. EDITOR: I want to tell our dear ladies at home that our missionary society in Mexico lives. This afternoon we met, as usual, in the school-room. There were only ten of us present; but the Savior's promise to meet with two or three gathered in his name, was fully verified. We had the questions in the last *Missionary Reporter* translated, for the instruction of our women, and the answers. They were amazed to learn how much there is yet to do before the world is captured for Christ. They prayed very earnestly for the missionaries, and realized, more fully than ever before, their personal responsibility. Five women offered earnest prayers for the work and the workers, and the blessed Savior came and filled the hearts of these praying Mexican women, so that when we rose from our knees, ten hearts were full, eyes suffused with tears, and we parted, feeling that our meeting was not in vain. Pray for us; and I hope Dr. John will always have a short chapter of information as well suited as the last; then he can preach effectively in Mexico even when absent. I also trust our *Woman's Advocate* will come to us, bringing the help we need.

I have begged right royally for our church in Mexico, and have told you of our little hired room in that terribly heathen part of the city. Mr. Weems had a fine network of iron made to enclose the windows before he allowed the pastor to hold a single service. All went pretty well until last Tuesday night, when our preacher was holding his weekly prayer meeting, when the crowd outside insulted him, and threw mud and clods of dirt through the iron network, crying out in abuse all the time. The crowd increased, and cries of "Long live the religion of our Holy Virgin!" and "*Death* to the Protestants!" They grew to be a regular mob, and one of the brethren was most shamefully insulted and abused. The mob became so furious it became necessary for the pastor to glide through the midst of the mob to seek protection from the police headquarters.

Now, I appeal again in behalf of our preacher. Don't you think we ought to have a house to worship, where the minister and his little flock will have a better chance for their lives, than in this little room? Our preacher looks somewhat pallid, but he is deeply interested in this work, and is brave, but prudent: Poor fellow, he takes his life in his hand, for there are generally very few Christians near him, and he'd be completely at the mercy of the cruel mob. Thank the Lord no harm was done to him and his little handfull! Pray for him and us. You will see Roman Catholicism is not dead, for this daring act in the very center of our capital, near the governor's mansion, shows how deadly is their hatred of us. We need your prayers and your help. S. G. WEEMS.

"How Long Halt Ye between Two Opinions?"

Two more brethren are now seriously considering the proposition made by me a few weeks ago, and are almost persuaded to join the other two who are pledged each to contribute $100 annually to send a missionary to Japan, and support him while there. I am sure that they will join the band of ten. Others are thinking, thinking, and the Holy Spirit is striving with them; but they are halting, and selfishness is tempting them to say, "I pray thee, have me excused!"

I can count more than thirty people—yes, fifty—in the Meridian district who are able to contribute $100 a year to this special object, and yet how slowly do they respond! If they only loved the Lord Jesus a little more than they do! If they only had the "unspeakable gift," and counted it a privilege, and not a burden, to help in extending our Redeemer's kingdom!

And the man is ready to go. It is only necessary for the Bishop to say, "Go!" and he will quickly make his preparation. Besides him, there are *four* young men and *two* young ladies at Fairview College under pledge to go to any field when their schooling shall have been completed. They count not *life* dear, and yet some value *money* more than they value *souls*. Why this halting, brethren, when there is room for only one opinion? We must *go* or *send*, or—we *die!*

Let subscriptions be made at once; or, while you are halting, somebody else will subscribe, the opportunity be gone, and your blessing be forfeited. Don't halt. Step forward, join the band, and in six months, or even less, time the band of ten will be receiving letters from their own missionary in Japan, and, through him, be winning souls to Jesus, our Savior.

T. L. MELLEN.

1819 N. 22nd Avenue, Meridian, Miss.

Astrology and Astronomy.

The science of astronomy—though, perhaps, the most ancient of sciences—is itself an outgrowth of the *pseudo-science*, astrology. All the earlier observations and calculations on the appearance, position and movements of the heavenly bodies were made with reference to their supposed bearing on the events of the world's history and the destinies of men. It was not until after many years of observation that the ancients recognized any real difference between the planets and fixed stars, regarding the peculiar movements of the former, which they could not explain, as indicative of good or evil. The primitive Greeks are said to have soberly believed that the sun was a great torch, from which the stars, which they supposed to be candles, were periodically lighted and extinguished, while others held notions equally as absurd. It was not until superstitious inquiry had led to considerable observation that astrological investigation and study was at all systematized. Finally, *natural* astrology, having to do with the motions of the heavenly bodies, eclipses, and the like, was regarded as distinct, in a certain sense, from *judicial* astrology, which had, for its special province, the study of the influences exerted by heavenly bodies on individuals and nations. The sun, the moon, and the planets came to be regarded as deities, each exercising functions peculiar to himself. By the Egyptians the sun was considered as lord of the forehead, and the moon as mistress of the brain, while Mercury was given special charge over the tongue. The left eye was referred to Saturn, and the right to Jupiter; the right nostril to Mars, and the left to Venus. As the knowledge of the human body increased, the province of the god-stars was enlarged. Among the ancient Greeks the deities were made to serve as types of men and manners. Jupiter was regarded as the embodiment of authority, Mars presided over war, Venus over the passions, and to others were ascribed special functions.

Astrologers claimed that a knowledge of the position of the planets in the constellations at an individual's birth enabled them to foretell his fate; and some gave themselves over so completely to the illusions of astrology as to claim that, by observing the hair, complexion, and features of a person, they could determine under which planet he was born, and hence work out his horoscope. One physiognomist said of a person whom he had examined: "By his hair and his forehead it is easy to guess that the sun at his birth was in the sign Libra, and near Venus. Nay, his complexion shows that Venus touches Libra. By the rules of astrology, he could not lie." Cordan, a noted astrologer as well as physician, hated Luther, and so changed the reformer's birthday in order to give him an unfavorable horoscope. Some men even concealed the hour and day of their birth until they found an astrologer whom they thought very complaisant.

Comets were regarded with great aversion by the ancients, being considered as always ominous of evil, and their descriptions of them are scarcely to be trusted. The idea of the ancients as to the motion of these bodies must have been very vague. Aristotle and his school believed that they were inflammable substances thrown off from the earth and ignited in the upper regions of the air, hence rather meteorological than astronomical in their nature. It was not until 1577 that it was shown (by Tycho Brahe) that comets are farther distant than our moon; and it was more than a hundred years later before their orbits began to be understood. The great comet that appeared in 1456, and which was thought to resemble a saber, caused great alarm. The Turks had taken Constantinople just three years before, had established themselves in Greece, and were then threatening all Europe, and this comet is said to have called forth the prayer, "From the comet, the Turk, and the devil, good Lord, deliver us." This same comet had appeared in 1066, at the time of the Norman conquest, and was regarded by some as a favorable omen for William the Conqueror. It may be added here that this comet is known to astronomers as "Halley's Comet," which appeared last in 1835, within two days of the predicted time, and will next appear about 1911, the exact calculation as to its return not yet having been made.

J. M. SULLIVAN.

Centenary College.

In Memoriam.

Dr. F. M. Featherstun, pastor of our church in Woodville, Miss., died Jan. 30, at 3:30 P. M., aged sixty-three years four months and six days. For four or five months he had been complaining from the effects of a bilious attack. Being generally of unusually robust health, and yielding reluctantly to the necessity of taking care of himself, he, frequently imprudently, overtaxed himself. He was exceedingly systematic and prompt in attending to his regular duties, besides being called on in all conditions of the weather to attend a number of funerals. In the midst of his labors he was stricken with the prevailing epidemic. It was not long before his physicians and attendants began to fear the end was near. He was not slow to discover it himself. When he discovered that one of his lungs was seriously involved, he said bravely that he would die. There was not a cloud seen in all his sky during the whole of his sickness. He was cheerfully and pleasantly taking it all in, and had to be restrained from talking about the prospect before him. A number of times unspeakable joy filled his soul. He rebuked anything like sombreness about him. No one could doubt his readiness. Was that not a brave, triumphant death, and an abundant entrance through the gates of life? He had preached his last sermon from John xiv, 2: "In my Father's house are many mansions," etc. He was exceptionally luminous on his theme, and stated that of late he had been thinking much about it. The last words of his sermon were: "May God bless you all, and may we all get safely home to heaven!" He did not know, then how close the Spirit was leading him to the golden gate, through which he was so soon to pass.

Another hand will prepare a sketch *in memoriam*. The church at Woodville is in sorrow. He had won many friends, and admirers in this community, impressing all with the feeling that he was a true, strong, and good man. His remains were taken to the little church, and thence to the new cemetery, in the midst of a storm of rain and wind fearful almost beyond description, Dr. Hunnicutt officiating at the grave from his seat in a covered buggy, and the ground afloat with water everywhere. Nature was in one of her most awful moods, as the faithful men, ankle-deep in water, lowered the remains into the grave, there to await, but not forever. Let not the church forget the bereaved left behind.

THOS. W. BROWN.

Woodville, Miss.

Christian Advocate.

THURSDAY, FEB. 12, 1891.

LATTER DAY WARNINGS.

BY OLIVER WENDELL HOLMES.

When legislators keep the law,
When banks dispense with bolts and locks,
When berries—whortle, rasp and straw—
Grow bigger *downwards* through the box—

When he that selleth house or land
Shows leak in roof or flaw in right—
When haberdashers choose the stand
Whose window hath the broadest light,

When preachers tell us all they think,
And party leaders all they mean—
When what we pay for, that we drink,
From real grape and coffee-bean—

When lawyers take what they would give,
And doctors give what they would take—
When city fathers eat to live,
Save when they fast for conscience sake—

When one that hath a horse on sale
Shall bring his merit to the proof,
Without a lie for every nail
That holds the iron on the hoof—

When in the usual place for rips
Our gloves are stitched with special care,
And guarded well the whalebone tips
Where first umbrellas need repair—

When Cuba's weeds have quite forgot
The power of suction to resist,
And claret bottles harbor not
Such dimples as would hold your fist—

When publishers no longer steal,
And pay for what they stole before—
When the first locomotive's wheel
Rolls through the Hoosac Tunnel's bore—

Till then let Cumming blaze away,
And Miller's saints blow up the globe;
But when you see that blessed day,
Then order your ascension robe!

—The Autocrat at the Breakfast Table.

Dr. Abbey to Dr. Hoss.

In a recent article, in the *Nashville Advocate*, Dr. Abbey writes a strong endorsement of an editorial by Dr. Hoss on Church Polity.

We think, while Dr. Abbey takes the position almost universally received by our ministers, and the unmistakable position of our church on the subject, he makes some sweeping statements that I feel should call attention. He creates the impression that he, principally, and two other *minor* lights are all to be found in all Episcopal Methodism who have embodied in brochure-form the idea that Christ and his apostles never ordained nor instituted a stereotyped form of ecclesiastical polity. He gives Dr. Hoss the credit of being the only editor of the Episcopal Methodist press for sixty years who has ever advanced this view.

Moderation would require great certitude before making such an arraignment of our authors and editors. Everyone who has ever been intimately connected with the prevailing sentiment of our church on this subject, must know that this is the dominant view of our authorities.

Before I joined the itinerancy I had the great privilege of being a student under our beloved Bishop Granbery, who was a strong advocate of this doctrine, and embodied his position in lectures on church polity.

I desire to call Dr. Abbey's attention to a modest work that it might do well to examine before he has any more dreams over the seeming monopoly which he holds on this doctrine—before he dreams to the dimming the ken of reasonable investigation. The author, it is presumed, is either unknown to Dr. Abbey, or so obscure that he considers it not worth the trouble to read. If he will send to the Publishing House of the M. E. Church, South, he will get the work in two *small* volumes. "Systematic Theology," by the Rev. Thos. O. Summers, D. D., LL.D., contains some utterances which indicate that, for a man of his *limited* information, he had heard of this novel departure of Methodist thought and had given it *some* consideration.

In Vol. II., of this work, and on page 461, we find this utterance: "We do not, indeed, deny that any company of Christians, small or large, may unite together on an independent platform, and agree upon a form of doctrine, discipline and worship to suit themselves." Again, page 493, "Christianity makes no provision for solitary discipleship. It *develops* itself into a living organism."

It may be possible that Dr. Summers may have read some of Dr. Abbey's books in his youth. It is evident, however, that he aligns the principles of his pedagogics with Dr. Abbey. Further, I think that Dr. Abbey grossly misrepresents Dr. Ralston. Dr. R. does not maintain a *cast-iron* theory of church polity. He says, in reference to his argument, that certain propositions will be maintained. Among these propositions are the following:

"The Scriptures do set forth, so far as some leading foundation principles are concerned, a form of church government; and thus far all churches should be conformed to the Scriptural model.

"In much of the detail pertaining to church polity, the Scriptures give no specific instructions, and in relation to all such matters churches are left to be guided by the principles of reason and expediency." Elements of Divinity, p. 858.)

This is open to no valid objection, judging by the standards recommended by our Bishops on this point. I refer Dr. Abbey to Meander and Jacobs, as it is not my purpose to raise a controversy with him, but only to show that he is doing our church and its authors on doctrine an injustice in ignoring all but himself on this very important question. I am not as old as Dr. Abbey, and have not read *all* the issues of the church press for sixty years, and can not assert that there has been a *single* editor during that time in all our realm who has advanced this view by a single short utterance, and I do think before Dr. Abbey makes such a heavy arraignment of our church again, he will try to plant his assertions on fact.

Young preachers run many risks of being poisoned on doctrines and authors, and before men of such learning and reputation as Dr. Abbey proceed to berate and minify our own editors and authors, he should be sure he has the truth by the right hand.

ALEXIS BOWMAN.

Centenary College.

At our last Conference, in December last, I intended to have said a few words that, so far as I know, have not been publicly said, touching this school, on considering the report on education. We of Mississippi have, of late, had a good deal to say about colleges—advantages and disadvantages, *pro* and *con*. The drift of public opinion seems to be, that to make a first-class college, all you need is, first, a good endowment; second, a good location as to health and geography; third, Conference and other public resolutions.

Now, while all these things are more or less useful, none of them, nor all together, are of prime necessity. They don't make a college—they only make a place to have a college; but most certainly they sometimes fail to make a good college. The prime necessity for a good college is yet to be named. That depends wholly on the man you put at the head of it. Not the faculty, but the man. My own belief is, that, as yet, not many first-rate college presidents have been born. Get a first-rate natural-born man, and put him in a cabin somewhere on a roadside, and he will build up a college and produce a surrounding of well-educated people. You can't educate a man into a college presidency. He must be to the manor born.

My opportunities of knowing the qualifications of President Hunnicutt for this office, since his early manhood, have been good. He is eminently apt to teach. He rules with a rod of iron; but the iron is so covered over with silk velvet, and festooned with white ribbon, that the boys never dream of iron about it. I have been his presiding elder, and seen him have more children and youths in his train of religious instruction than all the other pastors in the district. To take the kinks out of boys, to inculcate manliness and give a good religious education, he is the best college president I ever chanced to know. And last, but not least, by, perhaps, a favorable Providence, his wife has most unusual prudence and religious control over boys in or near her household.

R. ABBEY.

Yazoo City, Miss.

In Memoriam.

Mrs. Louise Martin Rind Beall, wife of Rev. Dr. W. T. Beall, was born in the city of New Orleans, Dec. 2, 1835, and died in Crystal Springs, Miss., Jan. 25, 1891.

I esteem it a great privilege to place before the readers of the ADVOCATE a tribute to the character of one so blameless and so meritorious as was that of the beloved sister deceased.

Having lost her mother when an infant, she was reared by her aunt, Mrs. Clementine Mount. She joined the Methodist Church in early childhood, and was a consistent, godly member to the day of her peaceful death. There were many shining virtues adorning her symmetrical Christian character, but none were more noticeable and prominent than her unusual and extraordinary unselfishness. This glowing trait was evinced with an uniformity and a regularity observable by all who knew her. If she could render assistance to anyone, she never seemed to consider for a moment the self-sacrifice or the personal discomfort to which she might be subjected. I have known her to devote many long days and weary nights with her husband in the homes of the suffering, doing all she could by cheerful, careful watching and nursing to make effectual the remedies prescribed by him.

Gratitude was also one of her conspicuous qualities. But she would never consent that anyone was under obligation to her. She was the personification of patience and humility. An intimacy with the family, rarely enjoyed by one not related, for fifteen years, five of which as pastor, gave me an opportunity to know her perfectly. I hesitate not to say that I have never known a purer-minded woman, nor a more humble, trusting Christian.

She was the fond mother of ten children, two of whom were standing on the shining shore, beckoning her onward when she left that sunny cottage home, that beautiful Sabbath morning, for her destination in the city of God.

My heart saddened and my eyes moistened when I read these words from the sorrowing husband: "I write to ask you to prepare an obituary of one of the warmest friends you had on earth." May great grace be given to the bereaved husband and daughters, and to the dutiful and loving son, Sammie, who is now at Centenary College, preparing to preach that Jesus who was so precious to his dying mother! C. A. POWELL.

Mississippi Conference Book Depository at Jackson, Miss.

At the late session of the Mississippi Conference, and on the unanimous recommendation of the Colportage Board, Bishop Galloway appointed the Rev. W. D. Dominick to be our general colporteur. The Conference instructed Bro. Dominick to establish, as soon as practicable, at Jackson a book depository, and invited the cordial co-operation of our North Mississippi Conference brethren in sustaining the depository. It is expected that Bro. Bachman and Bro. Dominick will work harmoniously together. With commendable zeal and energy Bro. Dominick has gone to work. Any of our Nashville publications can be had of him at Publishing House rates—the usual discounts being given or allowed to preachers. Bro. Dominick will keep a full line of Bibles, hymn books, Disciplines, etc. Not only will he take subscriptions for the *Quarterly Review*, and any of the *Advocates*, but also for a few leading secular papers, special terms being granted to preachers.

Now, brethren, let us order all our books, etc., through Bro. Dominick. We can make our depository a grand success. Bro. Dominick will do his part, as he does not know how to fail. The depository is commended to Methodists everywhere, and to the public generally. T. L. MELLEN,

Chair'n Colporiage Board, Miss. Conf.

The Pew Protests.

Much is being written now-a-days about the lack of interest manifested by the greater part of those composing the congregations of our churches. Believing it wrong to be censorious without just ground for complaint, I think I may assign some reasons for this state of things. Let it be understood also that I enter no plea for idleness in the Master's vineyard. In the first place, I would mention natural disability for doing certain kinds of work. Every preacher knows how sorely he is hindered in his sphere of Christian activity by lack of necessary gifts and qualifications.

Some of these, unfortunately, are irremediable. How can a man who has neither ear for music nor voice in singing lead the service of praise? Or other natural defects may stand forever in the way. These things hinder many earnest, consecrated members in our churches. And frequently it requires more grace to stand still than to shout and join the procession. I verily believe there are many anxious, waiting souls among our people who would go to work gladly and willingly if an opportunity were afforded. I know there are many pretty little stories current in church papers about making opportunities, but, in many instances, the difficulties, like Banquo's ghost, will not down at any human bidding. Leading men to Christ is no child's play. It requires patience, courage, fine judgment and experience. The great army of men and women trying to do this work are inexperienced. I am sometimes amazed that they succeed as well as they do; and this can only be accounted for on the ground that God overrules their blunders and ignorance for good. I know a woman, living in a far-away country hamlet, devoted, consecrated, with a fair degree of culture, whose pent-up soul cries out for a suitable field of labor for the Master. Yet such are her surroundings that she is compelled to "stand still and see the salvation of the Lord."

I enter this protest in behalf of the many who are fettered by life ties, by natural disabilities, by secret cares, and by thousands of hindering causes that neither the church nor the world ever will know, from doing prominent, showy work. S. J. DAVIES.

What Is Your Desire?

Your answer to this question will determine your growth in the divine life. Man's growth in grace is bounded by nothing but his desire for growth. God nowhere limits the religious experience or growth of any individual. If your experience is shallow, or your growth dwarfed, it is because you are content for it to be so. Christ placed no bounds to Christian perfection this side of the perfection of the Infinite Father. These various states and stages of perfection and growth are for whosoever will. God has no favorites but those who *make* themselves his favorites. You *can* be as good as you *desire* to be. You can *never* be any better, no matter what force is employed, or means used. I make these assertions on the Savior's words. *He* is the authority. He puts this question to everyone that calls upon him for help: "What wilt thou that I should do unto thee?" But we are so busy making our general supplications that we fail to hear it, maybe; or hearing, fail to catch its import. The import is, "Specify your want; I will supply it." What a moment was that in the life of Bartimeus when, in answer to his cry, the Lord said, "What wilt thou that I should do unto thee!" As much as to say, "Bartimeus, there are thousands of mercies I might show unto thee, and yet your desire would remain unsatisfied." Christ might have done innumerable things for Bartimeus, and none of them would have caused Bartimeus to think he was any great help to him. There was but *one* thing that Christ could do that would satisfy him; hence his question. The answer that Bartimeus gave would reveal himself in showing what he valued most. He made known his desire, and Christ granted it. We might learn something from this little conversation about special wants and special prayers. You can get your prayers answered just as quickly and as satisfactorily as Bartimeus. Christ has removed all barriers; there is nothing to separate you from Christ but *yourself*. "Ask what you *will*," and I will grant it. I think Christ must have had some thoughts like these in his mind when he said, "*All* things (in the spiritual life) are possible to him that believeth."

AM. I. WRIGHT.

Important Decision.

MR. EDITOR: Enclosed I send you a most important opinion rendered by our Supreme Court, Monday last, on the liquor question. By this it will be seen that in counties not under the local option law it is entirely optional with the Board of Supervisors and the city authorities whether or not licenses are granted to applicants, even though the petition may have a majority of the registered voters of the supervisors' district or the incorporated town upon it, together with all of the other necessary requirements, the language of the law being "*may*" issue, and not *shall*, as heretofore erroneously supposed. Yours,

H. H. HINES.

W. H. PERKINS, ET AL., VS. M. V. B. LEDBETTER.

From the Circuit Court of Monroe county: Hon. Loch E. Houston, Judge; Sykes & Richardson for the appellant; E. H. Bristow and Houston & Reynolds for the appellee.

Ledbetter, a citizen of Aberdeen, filed with the Board of Mayor and Aldermen a petition for license to retail. On the same day a counter-petition was filed. The Board refused to grant the license on the ground that Ledbetter did not have a majority of the legal voters on his petition, after they had scratched off several who were registered voters. The circuit court overruled the action of the city authorities, and ordered the license issued, whereupon the signers of the counter-petition appealed to the Supreme Court, where the action of the City Council of Aberdeen in refusing the license was upheld in the following language:

BY CAMPBELL, J.:

All that has been urged in support of the action of the circuit court, in reversing the order of the municipal authorities of the city of Aberdeen, and granting license to sell vinous and spirituous liquor by retail in Aberdeen may be admitted, and still the judgment of the circuit court must be reversed and vacated, and the order of the city authorities reinstated.

The circuit court proceeded on the erroneous conception of the admirable law entitled, "An act in relation to the sale of vinous and spirituous liquor," in the Code of 1880, by which, happily, this case is governed, since it has not been superceded in Monroe county by that mischievous law, approved March 11, 1886, miscalled a "local option" law.

The Code chapter cited provides a simple, direct, inexpensive and complete system by which the will of every local community constituting a supervisor's district, or an incorporated town may be manifested to prohibit the retailing of liquors in such territorial limits. It is made unlawful to sell without license, and obtaining license is made impossible, if a majority of the legal voters are not actively in favor of it, for the applicant for license must present a petition for it, signed by a majority of legal voters resident in district or town, and it has to lay over one month and be published, so as to show what names are on it, and give time for counter-petitions, and any name on both petitions is to be counted against the granting of license. Besides this, a majority of the legal voters in district or town may at any time, and without reference to any person, quietly and without expense or excitement, by the easy process of signing a petition, absolutely inhibit the granting of license to anybody, under any circumstances (even though they themselves might afterwards petition for license), for twelve months. Thus difficulties are placed in the way of obtaining license, and efficient provision made for an expression of the will of the legal voters against granting license, and yet, if every legal voter signs a petition for license, and all the conditions of law are complied with ever so strictly, a right to have license as the result is not given, for while power is conferred to grant license, when everything required is done, no obligation is imposed to grant it, and it may be legally refused.

It is unlawful to sell without license, and severe penalties are provided, and license can be obtained only in a certain way, requiring the action of a majority of legal voters in favor of it, with time and publicity to prevent a community being taken unawares, and preclude imposition by using the names of voters without authority, and after all, it is discretionary with the Board of Supervisors or town authorities to refuse license, even when it would be lawful to grant it, but, if a majority of legal voters petition against granting license, none can be had.

The liquor traffic is condemned, and prohibited, except upon condition, and there is discouragement and hindrance to its pursuit, while the prohibition of the traffic is encouraged, and the way made easy for any community not in favor of retailing to interdict it.

The Code does not, as the act of 1886, cited above, does, make it obligatory upon a Board of Supervisors or town authorities to grant a license in any case.

We are aware of the doctrine that in some cases permissive statutes are construed to be obligatory, but this is not a case of that character, as was long since held. John Giles case, Strange's Rep., 881, which was a proceeding in the fourth year of the reign of George II., to compel the granting of license for an alehouse.

The scheme of the law, set forth in detail above, is to permit the evil of retail shops, if all the difficulties thrown in the way are surmounted, and the county or municipal authorities see proper to exercise the authority conferred to grant license. They have power to grant license, if a majority of the legal voters are actively in favor of it, and say so, in the manner prescribed, but are not compellable to do it. In the exercise of their discretion they may withstand the pressure of universal desire for retailing.

The judgment of the circuit court is reversed, the petition for certiorari dismissed, and the order of the municipal Board of Aldermen left in full force, and all costs in both courts adjudged against the appellee.

Macon, Miss.

We begin the new year in Macon with encouraging prospects. This has been one of the worst "saloon-ridden" towns in the State for several years. The effects are manifest all around us. But, on Jan. 9, a five-mile prohibition law, passed by the last Legislature, went into effect. The good results are already manifest to impartial observers. We only need that the law be enforced to reap great benefit from it.

We are moving on well in the church; services seem to be enjoyed. Have received three into the church since Conference. We are praying for a revival. This congregation is thoughtful of the preacher and his family. We have a good parsonage, furnished better than any I have ever seen. Last Wednesday the ladies filled the larder with good things enough to do us for some time. May God reward and bless this good people!

J. H. MITCHELL.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

LIVING HYMNS. Compiled by John Wanamaker, assisted by John R. Sweney. Published by John J. Hood, Philadelphia. Price, fifty cents per copy, postpaid.

These hymns are for use in Sunday-schools, Christian Endeavor meetings, the church and the home. There are over four hundred hymns and nearly as many tunes in this book, and they compare favorably with the general run of such books.

MEMORABILIA OF GEORGE B. CHEEVER, D. D., AND WIFE, ELIZABETH W. CHEEVER. John Wiley and Sons, New York.

Dr. Cheever won notoriety by his famous drama, "Inquire at Amos Giles' Distillery," and also thirty days in jail as a penalty for its publication. He was an industrious writer, an able preacher, a good poet and an earnest anti-slavery speaker. Some of his best thoughts in poetry and prose are found in this volume.

MISS DEE DUNMORE BRYANT. By Pansy. Boston: D. Lothrop Company. 1891. Price, $1 50.

Pansy's last book, Miss Dee Dunmore Bryant, possesses, in a high degree, all those qualities which have made her works so popular—earnestness, directness and purpose—and, besides these, an interest which will carry the reader, old or young, from the first page to the last without abatement. Miss Dee Dunmore Bryant is a doll. How she came into existence, where she got her name, and the mission she accomplished, makes up the story. Miss Dee Dunmore Bryant takes its place at once among the very best of the very many excellent books from Mrs. Alden's pen.

A MODERN EXODUS. By Faye Huntington. 12mo. Cloth, $1 50. Boston: D. Lothrop Company.

A judicious critic says of this book: The quaint, but not inappropriate, title of this book grew out of the idea that a family which is described in trouble and in debt might be likened to the ancient Hebrews in their bondage in Egypt; the trouble and the debt being the Pharaoh; a noble young son, full of courage and purpose, Moses; a helpful and willing sister, Aaron; the difficulties to be overcome, "making bricks without straw;" and the successful issue, the deliverance from bondage and the possession of the promised land. The incidents of the story are natural and intensely interesting; and the influence of the book is calculated to be encouraging, helping and uplifting. It is instinct with biblical truths and principles, which hang around it like a halo. The author makes her work distinctly favorable, and in an attractive manner, to the cause of temperance and the Society of Christian Endeavor.

PERIODICALS.

The following February magazines have been received:

POPULAR SCIENCE. D. Appleton and Co., New York. $5.

CHAUTAUQUAN. T. L. Flood, Meadville, Pa. $2.

HOMILETIC MAGAZINE. E. B. Treat, New York.

CASSELL'S FAMILY MAGAZINE. Cassell Company, New York. $1 50.

VICK'S FLORAL GUIDE. James Vick, Rochester, New York.

ST. NICHOLAS. The Century Company, New York. $3.

THE TREASURY, E. B. Treat, New York. $2 50.

THE FORUM. Forum Publishing Company, New York. $5.

THE KINDERGARTEN. Alice B. Stockham & Co., Chicago. $1 50.

THE ARENA. Arena Publishing Company, Boston. $5.

MISSIONARY REVIEW, Funk and Wagnalls, New York, $2.

LADIES' HOME JOURNAL. Curtis Publishing Company, Philadelphia. $1.

CENTURY MAGAZINE. Century Company, New York. $4.

WIDE AWAKE. D. Lothrop Company, Boston. $2 40.

HOME-MAKER. Home-Maker Company, New York. $2.

GOOD HOUSEKEEPING. Clark W. Bryan & Co., Springfield, Mass. $2 40.

THE GOSPEL IN ALL LANDS. Hunt and Eaton, New York. $1 50.

OUR LITTLE ONES. Russell Publishing Company, Boston. $1 50.

BOOK-BUYER. Charles Scribner's Sons, New York. $1.

Louisiana Notes.

A bed of coal, closely resembling Pittsburgh coal, has been struck about fifty feet below the surface on the lot of Judge Falk, within the corporate limits of Lafayette.

The Lake Charles *American* says:

Rev. T. J. Upton delivered interesting discourses to good audiences at the M. E. Church, South, both morning and evening. The congregations are increasing since Bro. Upton's coming here.

The *Guardian-Journal* says:

The Lottery virtually has no support in this parish. If all the parishes were as sound on the Lottery as Calhoun, that gambling concern would not want to submit its amendment to the people.

Bishop Grant, of the A. M. E. Church, has taken all the initintory steps to start a college for the training of colored youths in industrial education. Money has been subscribed, and a site purchased in the city of Baton Rouge.

A number of citizens of the parishes of Iberia and St. Mary will soon procure an injunction against the sugar mills and refineries along the Teche to prevent them from polluting the waters of the bayou with acid fluids and chemicals, which have, during the last season, caused such a stench in the bayou, and which has been prolific of disease. A decree of court will stop this nuisance once and for all.—*Sugar Bowl*.

The *Caucasian* says:

Modern architecture is becoming the fulfillment of the promise of progressive people, who formerly described a particularly fine specimen of the building art as a poem in stones. In other words, these "poems" are becoming more numerous—in fact, usual, and Shreveport can show some of the finest specimens of the architectural poems that are to be found in many days' travel. The court-house, government building and a dozen homes give the town an appearance which commands respect from visitors.

Mississippi Items.

A national bank has been organized at Tupelo, with a capital of $50,000, and will begin operations Feb. 15.

A negro boy, in the circuit court at Raymond, has obtained judgment against the Alabama and Vicksburg railroad for $5,000, for injuries received.

Vicksburg has a new hotel with 108 rooms. It is called Hotel Plazza. It is said to be beautiful, even magnificent. We think it is time for a good hotel in that city.

The county Alliance, through their committee, have purchased an eligible lot on Pine street, on which to erect a co-operative store and a hall for their meetings.—Hattiesburg *Courier*.

The artesian well of the Lewis Brothers has struck an elegant vein of water at a depth of 728 feet. It is thought the flow will be one hundred gallons per minute, and the water first-class.—*Democrat Star*, Scranton.

The Jackson delinter, invented by the late Dr. Marshall, of Vicksburg, and built by Mr. H. B. Evans, of Cincinnati, is now perfected, and Mr. Evans has turned over the machine to the stockholders. The feed-attachment, invented by Mr. Evans, does its work to perfection.—*Clarion-Ledger*.

The *Mississippian* says:

The lands between Hattiesburg and Brandon—a strip thirty miles wide and one hundred miles long—embraced in the grant of the Gulf and Ship Island railroad, will be thrown open to settlement on March 2, 1891. But for Senator Walthall's bill of two years ago preserving all non-mineral lands for homesteaders, and protecting it against speculators under the cash pre-emption act, this land, which contains the finest yellow pine in the South, would soon be gobbled up by speculators.

Sunday-School Lesson—Feb. 15.

ELIJAH TAKEN TO HEAVEN.

II. Kings II, 1-11.

GOLDEN TEXT.—"*And Enoch walked with God, and he was not: for God took him.*"—Gen. v. 24.

TOPICAL OUTLINE.—I. Preludes to Elijah's Translation (vs. 1-8). II. The Translation Itself (vs. 9-11).

MEMORY VERSES.—9-11.

REFERENCE WORD.—"Heaven."

LESSON HYMN.—No. 641.

TIME.—About 896 B. C.

PLACES.—Gilgal and Bethel, in Ephraim's territory; Jericho, in Benjamin's, and the region on the east side of the Jordan opposite Jericho.

INTRODUCTORY.

After Elijah's meeting with Ahab on the site of Naboth's vineyard, we have but one more notice of him until the present lesson. This intervening incident is his rebuke to the wicked Ahaziah for sending to consult the god of Ekron in regard to his recovery from sickness. The king, incensed at this seeming insult, sent a company of fifty men to bring him down. The prophet called down destructive fire upon them. Another band of the same number met with the same fate. The king sending a third time, the Lord made known to Elijah that he should go and pronounce judgment upon Ahaziah for his gross wickedness. How and where the time between this occurrence and our present study was spent we know not. The time for the completion of his earthy mission had come to Elijah, and his departure from the scene of action was to surpass in suddenness even his strange entrance upon his prophetic career.

I.—PRELUDES TO ELIJAH'S TRANSLATION.

Verse 1. It seems from the wording of this verse that the time for the occurrence of this most extraordinary event had been definitely determined. Also that, by some means, the design had been communicated to both Elijah and Elisha; though neither, it seems, knew the other possessed the knowledge. Elisha had for some time been a constant companion of Elijah; he was being schooled in order that he might prove a fit successor to such a worthy master. He had accompanied him for the past ten years in his missions thoughout the nation as an assistant. These two now started from Gilgal on their last journey together.

Verse 2. "Tarry here, I pray thee." The motive of this request is not exactly plain. Perhaps it was made through *humility*. He had premonitions of some extraordinary occurrence in which he himself was to be the central figure; he wished no witnesses of his great honor. But there is another view to take of it. He did not wish to leave this life without being assured of a true follower to carry on his work. Probably these repeated requests for Elisha's tarrying were but tests to try his friendship and prove his fidelity to the cause. Elisha, however, did not comply with the request of his superior, but in very strong terms asserted his determination not to leave him.

Verse 3. Arriving at Bethel, about eight miles distant from their starting-point, the "sons of the prophets came forth to meet Elisha," and showed by their questions that they, too, had a knowledge of what was about to take place. These were simply pupils of the prophets. They sat at the *feet* of their masters; hence the words, "The Lord will take away thy master from *thy head*." We see here, too, that the relations between Elijah and Elisha were more intimate than those between Elijah and the rest of the prophets. The solemn event so quickly approaching precluded conversation with Elijah; so they speak of him to Elisha as "thy master." Here was acquiescence on their part to receive him as their leader upon the translation of Elijah. The only answer these "sons of the prophets" got to their questions was, "Hold ye your peace"—as if to say, "Do not disturb the sacredness of these closing hours by your idle words. There come times when silence, above all things, is a most exemplary virtue.

Verse 4. Here the request of Elijah given in verse 2 is repeated, and with the same result. Though conscious of the fact that his master was to be withdrawn from him, Elisha was determined that he would not forsake him.

Verse 5. They at length arrive at Jericho. This was the largest city in the valley of the Jordan. Here also was a school of the prophets, who put the same question as those at Bethel had propounded, and with no other result than the reiterated reply, "Hold ye your peace." Here it was, too, that Elijah made a third and equally unsuccessful attempt to proceed on his way to Jordan alone. Elisha remained firm in his former pledge of faithfulness.

Verses 7, 8. From Jericho it appears this band of fifty followed the prophets some distance until they reached an eminence from which they could view the crossing of the river. At last "they two stood by Jordan." The old prophet was almost at his destination; and it is well for us to note the way in which he arrived there. It was *step by step*. "The Lord hath sent me to Bethel,....to Jericho,.....to Jordan." And how true this is of the experience of the Christian! It is a steady onward and upward growth—an advancement from one stage of spiritual activity to another still higher and nobler. Every *forward* step carried Elijah still *nearer* the heaven-mounting chariot. So with the Christian. Every cross borne and every duty performed brings more of heaven into the soul, and brings into fuller view and more strikingly enhances the crown of glory awaiting the finally faithful. Elijah *stood* by the Jordan, it is said. But the virtue lies not in the *standing*. Many an individual has come almost in sight of some grand, soul-enthusing experience, and has nevertheless failed to realize it. There are a great number that *stand* most wonderfully and awfully still even when a simple outreaching of faith would bring untold blessings. Not so Elijah. He recognized the fact that a barrier was between him and his most glorious blessing. As full of grandeur as his life had been heretofore, he realized that the grandest thing was yet *beyond*. On the other side of this unbridged river is the scene of his coming glorification. God has called him to this rich experience. Surely he has the right to expect his assistance in attaining it! There is no room for despair, but a living, rock-like faith takes possession of his whole nature? "Elijah took his mantle and wrapped it together and smote the waters," and the two went though dry-shod. This was the old prophet's last miracle. It shows that all the persecutions, trials and fatigues through which he had been forced to pass had not weakened his faith nor dimmed the brightness of his hope. Truly "the path of the just is as the shining light, that shineth more and more unto the perfect day."

II.—THE TRANSLATION ITSELF.

Verse 9. "Ask what I shall do for thee." The joyful anticipations of his approaching departure do not quench his regard for his faithful companion. Even though about to enter heaven there lingered in his heart the sympathies and memories of earth. "*Before* I be taken away." Henceforth there will be no personal communion between us; therefore, let your request be made known *now*. So Elijah seemed to speak—a point for some of our saint-worshipers to ponder! Elisha's prayer was a wise and commendable one. He realized that he was to assume the responsible cares of the office of head prophet of Israel, and was not at all ignorant of the requisite qualifications for the successful performance of its duties. "Give me a double portion of thy spirit." There is no argument from this of any superiority on the part of Elisha to his predecessor. It simply means this: You have by your words and fatherly advice treated me as a son; with your own hands you anointed me as your successor. Now, in view of these facts, let me have the portion that, by law, pertains to the eldest son—give me a *double* part. Transfer it to our own times, if you will. How can it logically be said that anyone is a *better* Christian than another. The term admits of no qualification whatever. It is a case of *reality* or utter *unreality*. The Christian is one that fulfills his mission in a manner actuated by the spirit and teachings of Christ. Elisha's temperament was wholly unlike that of Elijah; hence the part performed by each was peculiar. The hero of Mount Carmel carried out the *role* of a destroyer, while his successor assumed that of a restorer.

Verse 10. Elijah disclaims all power to grant the answer to Elisha's prayer on his own authority, but assures him since he alone of all the prophets has been allowed to remain until his removal, that it is evident that God had chosen him to continue in the prophetic office. Furthermore, as he has been called to his position of great responsibility, he may be sure that the needed measure of spirit will not be lacking.

Verse 11. "Behold, there appeared a chariot of fire." These chariots and horses of fire are, in Scripture, symbols of the presence and power of God. It is not so declared, still the inference is plain that Elijah rode in the chariot, and that the whirlwind was simply the instrument by which both he and it were carried from the earth.

The question of the hour.—Can any better remedy exist than Salvation Oil? No, sir.

The Blind.

The attention of the people of the State is earnestly called to the following circular, which will explain itself:

The beautiful building for the "use of the blind" (recently completed) is capable of accommodating 100 of these unfortunates; but there are now within its walls only 24—18 of them being pupils, and 6 in the industrial department.

The fact is well established that, under proper methods, the moral and intellectual faculties of the blind are as susceptible of development and improvement as are those of persons who are favored with sight; and it is a duty we owe the afflicted to provide them an asylum and give them the benefits and blessings of education.

W. H. JACK,
State Superintendent Public Education.

Papers throughout the State please copy.

Mr. P. D. D. Delacroix, Cypremort P. O., La., Nov. 30, 1888, says: "Three years ago an agent representing Dr. Davis' Compound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterward I caught a heavy cold. Remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction to all. It acts like magic on all my family, and I would not be without it. I take pleasure in recommending it at all times." One dollar bottles hold two and a half times as much as 50c. bottles.

Indian Mission.

I am now ready for the first payment on subscriptions for the Indian Mission. We have an assurance that we can get a missionary at an early day; so we want the money now. I have made arrangements to deposit it in the bank at Jackson, under the care of Maj. Millsaps, and have already deposited what I had on hand.

Now, brethren and sisters, you that have subscribed and have not paid the first payment, please forward it to me at once by registered mail, to Barlow, Copiah county, Miss.; and any that have not subscribed to the worthy cause, will you please send me any amount you are willing to give? Let us commence the work at once; let us not delay any longer. We have already delayed too long now. *Delay is death, not only for the Indians, but for us;* for I do not believe we can be Christians and neglect these poor Indians, heathens in our midst. May the great Head of the church move every Christian heart to contribute something to this great work of soul-saving! Please send me at once as directed.

A. D. MILLER.

Barlow, Miss.

Anti-Lottery.

The following was passed by the Evangelical Union of this city:

Whereas, The Louisiana State Lottery Company (to prevent whose re-charter for twenty-five years longer we have determined to use every legitimate means) is the foe, not only of our beloved State, but of all the States as well; *And, whereas*, in order to its utter destruction there should be national action; therefore,

We, the Evangelical Ministers' Union of New Orleans, La., do hereby petition Congress to submit to the people of the States an amendment to the Constitution of the United States, forever prohibiting all lotteries.

Resolved, That our senators and representatives in Congress are requested to take the necessary action in the premises.

HOLINESS AND GIVING.—I have often wondered how it is that some who profess great enjoyment in the possession of this pearl of great price, can do so little for the cause of God. Sum up their entire contributions, and it only amounts to a mere trifle for each week. Perhaps two, or three, or four cents per week would include the entire amount. Now they talk about all being the Lord's; they sing that hymn, "Take my life," etc., "Take my silver and my gold," etc.; and then they can profusely decorate the home, the body, the children, but dole out a mere pittance for Christ and his cause. Where is our zeal for Christ? Where is our self-sacrifice. Where is our surrender of all to him? All lavished on the house, the garden, the farm, the carriage, to say nothing of the pipe, etc., and the merest trifle doled out for God and his cause. When we are wholly the Lord's, and realize that the blood of Jesus cleanseth from all sin, it will come to be reckoned among the hallowed privileges that are ours, to help forward the work of the Lord by our time, talents, gifts and means. It is only when we are all the Lord's that this matter of giving gets to be a precious privilege. When we feel that all we have and are is his, then all work for the Master is blessed, and what was once duty becomes our delight.—*Christian Guardian.*

DEVELOPMENT.—I like to study the development of ministers; or the failure of ministers to develop. A good many ministers I meet not oftener than once a year. Such infrequency of meeting gives better ground for testing the progress of ministers than a frequent meeting. I have been struck by what seems to me to be the failure of ministers to develop in mind and heart. I find that several of them do not now speak as well as they spoke five or eight years ago. This decline, I think, is more common among ministers of large churches than of small; more common among ministers that have large relations with the public than among those who live more private lives. I infer, therefore, that the minister whose relations are many and the calls for whose services are diverse and frequent, has a much harder task to develop himself than the minister whose labor is more secluded. If I were to utter a word of warning to any of the popular preachers of the time, it would be, "Your intellect will go to pieces upon this rock of popularity. At fifty-five, when you ought to be in your prime and still growing, you will be in your decline, if you do not give heed to yourself."—*Advance.*

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We offer One Hundred Dollars reward for any case of catarrh that can not be cured by taking Hall's Catarrh Cure.

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We, the underaigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all druggists.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant treasurer, 181 Hudson St., New York.

Attention! If you desire a fine head of hair of a natural hue and free from dandruff, Hall's Hair Renewer is the best and safest preparation to accomplish it.

Advertising is a gear in the machine of a well-regulated store. It cannot sell the goods itself; it only delivers the customer, as it were.—*Milford (Mass.) Journal.*

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Is a peculiar medicine. It is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper Berries, and other well-known and valuable vegetable remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative power not possessed by other medicines. It effects remarkable cures where other preparations fail.

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Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints, overcomes that tired feeling, creates an appetite, and builds up the system.

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Has met peculiar and unparalleled success at home. Such has become its popularity in Lowell, Mass., where it is made, that whole neighborhoods are taking it at the same time. Lowell druggists sell more of Hood's Sarsaparilla than of all other sarsaparillas or blood purifiers. Sold by druggists: $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

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Is an inflammation of the bronchial tubes—the air-passages leading into the lungs. Few other complaints are so prevalent, or call for more prompt and energetic action. As neglect or delay may result seriously, effective remedies should always be at hand. Apply at once a mustard poultice to the upper part of the chest, and, for internal treatment, take frequent doses of

Ayer's Cherry Pectoral

C. O. Lepper, Druggist, Fort Wayne, Ind., writes: "My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery. Our family physician, a skilful man and of large experience, pronounced it useless to give her any more medicine, saying he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with most happy results. After taking a few doses she seemed to breathe easier, and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This indisputable evidence of the great merit of Ayer's Cherry Pectoral has given me unbounded confidence in the preparation, and I recommend it to my customers, knowing it cannot disappoint them."

"Ayer's Cherry Pectoral cured me of a bad cough and my partner of bronchitis. I know of numerous cases in which this preparation has proved very beneficial in families of

Young Children,

so that the medicine is known among them as 'the consoler of the afflicted.'"—Julius Rufus Vidal, San Cristobel, San Domingo.

"A short time ago, I was taken with a severe attack of bronchitis. The remedies ordinarily used in such cases failed to give me relief. Almost in despair of ever finding anything to cure me, I bought a bottle of Ayer's Cherry Pectoral, and was helped from the first dose. I had not finished one bottle before the disease left me, and my throat and lungs were as sound as ever."—Geo. B. Hunter, Altoona, Pa.

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Vicksb'g Ex....6:00 pm	Vicksb'g Ex....9:00 am
B. Rouge Ac...10:30 am	B. Rouge Ac....3:50 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:00 am	No. 4 F'st Ex...8:20 am
No. 5 F'st Ex...7:20 pm	No. 8 Coast....3:45 pm
No. 7 Coast.....9:05 am	No. 6 Lim. Ex..8:10 pm
Lim. Express,..4:10 pm	Fast mail.....8:00 pm

ILLINOIS CENTRAL.

No. 1. Local Mail and Express..7:10pm	No 2. Local Mail and Express..7:00am
No. 41. Chic. and St. L. F. Mail. 8:25am	No 12 Chic. and St. L. F. Mail. 6:00pm
No 45. Chic. and N. O. Lim....8:00pm	No. 46. Chic and N. O. Lim.12:01noon
No 41. Memphis and K. C. Ex. 8:25am	No 42 Memphis and K. C. Ex. 6:00pm

TEXAS AND PACIFIC.

No. 52 California Express. 7:00 pm	No. 51 California Express. 8:00 am
B. Rouge, local. 10:25am	B. Rough, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 7:30 am	No. 18 Local....7:45a m
No. 17 Local....7:35 pm	No. 20 Califor.. 4:15pm

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. CARTER, D. D., Editor.

THURSDAY, FEB. 12, 1891.

Briefs.

Our Methodist brethren in Mississippi have raised $50,000 for their Millsaps College. Our Baptist friends in the same State have, in a few weeks, raised $52,500 for their college at Clinton, Miss. Now it is entirely in order for the Methodists in Louisiana to surpass both by raising a larger amount for the endowment of Centenary College. Sunday, Feb. 15, is the day appointed for this work to be done. Let everybody give according to ability, and the great work will be done.

Bishop Galloway has suggested that the Mississippi pastors observe March 2, or the day before, as Memorial Scholarship Day for Millsaps College. That day is the centenary of Wesley's death. As Wesley was eminent for his efforts to promote Christian education, there would be a peculiar fitness in celebrating the centenary of his death by preaching or making addresses on Wesley's life and work and taking collections to found scholarships in our new college. We trust all the preachers will carry out the Bishop's suggestion.

The Saint Louis preachers' meeting, last week, passed a resolution "requesting the presiding elders to call a conference of the official members of the two districts for the purpose of considering plans toward organizing a City Church Extension Society." That is exactly what we want and have asked for in this city. We will never do much in the way of evangelistic work until we have a conference of workers and start some sort of organized effort. Let there be a coming together and a consultation about the work needed to be done. Let all the churches join in this matter, and the quickening impulse will be felt throughout the whole district. Let us continue as we are and we are certain to die.

This country is to be treated to a sight never before seen. The British government came into our Supreme Court, not long since, with a petition asking leave to file an application for a writ of prohibition in the Bering Sea matter. Very few persons thought the court would grant the permit, but it has granted it, and a rule requiring the Alaska court to show cause why the writ of prohibition should not issue, was made returnable the second Monday in April. That day will witness a sight never before seen—one great government seeking redress from another through that other's highest judicial tribunal. At any rate, that is better than cutting each other's throats about a few seals in a frozen sea.

Col. Jack, the superintendent of public education for this State, calls attention, in another column, to the Institute for the Blind, located at Baton Rouge. Our old friend, Dr. W. H. N. Magruder, is the principal. We understand that "all young persons in the State of so defective vision as to be unable to get an education in the ordinary schools, and of good health and sound mind, will be received, well cared for and instructed in all branches usually taught in schools for youth with sight, besides being carefully trained in music and calisthenics. Girls may learn sewing, knitting, and much of domestic work. Boys are taught several trades. There are no charges for either board or instruction." If you want to know further, write to Dr. Magruder, at Baton Rouge.

Reception of Persons into the Church.

However different denominations may differ on many points, from reading our exchanges, we gather that nearly all are agreed upon one point. That is, there are a great many people in the church who are not converted people. And they also agree that this is not a good thing, for nearly all our religious exchanges are bewailing the fact of having such a mass of unconverted people to carry. It would be a curious question, how such people get into *some* churches; but we do not propose to ask such a question, nor try to solve it. We suppose there have always been such people in the church, but the fact appears to be that, in these days, they are becoming too numerous. There was Judas among the Twelve, but that was only a small fraction; and if to-day the churches had eleven converted people to one unconverted one, perhaps, we would not hear so much about the matter.

That a great many of these unconverted church members seem to be entirely satisfied with simply being members, is one of the alarming symptoms of this bad case. It is not only bad for themselves, but bad for their fellow-members, for they leaven others with their own condition of church life. If some process could be started by which these people would be converted and brought into a living relation to Christ as well as a nominal relation to the church, it would be a thing to be celebrated with universal rejoicings.

But we think the matter may be somewhat mitigated and remedied in the future by exercising a little more care in the reception of persons into the church. We think sometimes preachers are in too much haste in this matter. We have known pastors to invite persons forward to unite with the church, and right then, or at the next service, receive them into full membership, without ever having said a word in private on the subject to such persons. We can not see that this is the best way. It is true that the *rule* of probation has been abolished, but we don't think the *probation itself* has. The preacher has a larger discretion under the law in this matter now than formerly; but that does not mean that he is to receive the applicant immediately. On the contrary, the preacher who receives an applicant immediately upon his application goes against the express letter of the law provided to govern such cases. Here is the law:

When persons offer themselves for church membership, let the preacher in charge inquire into their spiritual condition and receive them into the church when they give satisfactory assurances of their desire to flee from the wrath to come and to be saved from their sins; and also of the genuineness of their faith and their willingness to keep the rules of the church.

Some preachers seem to think that all the requirements of the above-quoted section are met by the formal reception after the prescribed form. Such could not have been the intention of the law-maker, for if so, there could be no meaning to the section immediately following. That section reads:

When satisfied on these points, let the minister bring the candidates before the congregation whenever practicable, and receive them according to the prescribed form.

According to the plain letter here, he is to be satisfied on the points mentioned in the first-quoted section *before* he brings them before the congregation to be received. As we understand this chapter in our Discipline, the preacher who receives members without complying with its requirements, does wrong. Anyone can see that it opens the door too widely, and, perhaps, that accounts, in part, at least, for so many unconverted people in the Methodist Church. Let our pastors think of these things, and while being careful to secure the conversion of applicants, remember that the unconverted people in the church *are not yet saved*.

Young Preachers—No. 3.

BY AN OLD MINISTER.

ON READING.

If you have not the reading habit, form it. If you can not form a taste for reading, can not acquire the habit, then I think you may conclude that you have made a mistake in supposing you were called to preach; for you must be "apt to teach," but you can not be unless you have something to teach, and you can not have much unless you read. It is reading that makes a full man, and you can not be full of instructive matter unless you read. Of course, you will carefully and diligently read the four years' course ordered by the General Conference. This "course" has been carefully selected by men made competent by study and ripe experience to select just the books and subjects you most need to read and understand. These books should be read and re-read until you have made their contents substantially the furniture of your mind. I found it helpful to me to express in my own language, with my pen, condensed statements of the chapters of these various books. I wrote some two hundred pages of foolscap to express in a condensed form what I had got out of Watson's Institutes, and so of other books in the course.

There have been a great many specialists who have devoted themselves to particular branches of knowledge. This knowledge, laboriously pursued, has been systematized and stored in books. We can, in a comparatively short time, grasp and appropriate what it has cost the antiquarian, the historian, the biographer, the anatomist, the botanist and the traveler long years to learn and arrange in the readable form in which we find it in their books.

Books are the true levellers; they introduce us to the great immortal names that were not born to die. In their books we meet them in their best moods, in the discussion and presentation of their best thoughts. In books we can escape being bored with unprofitable and unpleasant subjects. We can choose our man, and choose the theme.

It has been said, and, I think, truly, that reading is one of our most pleasant, lasting and cheapest earthly pleasures—a great resource in solitude, or confinement. I often say, "Thank God for good books!" But reading with preachers of the gospel, especially young preachers, should be for instruction and usefulness; occasionally, not habitually, for amusement and relaxation.

While our reading should be most thorough in the direction of our needs as teachers, it should have sufficient breadth to give spice and variety to our teaching and illustrations; otherwise we are in danger of being dry and narrow. We can not read everything, but we should read the standard theologians, historians, poets and scientists. Some books are only to be tasted, some chewed and some taken into our mental stomach, digested and assimilated.

As life is too short and its opportunities too few to read many of the millions of books, let us read the best, and read as thoroughly as we can. Some readers read by quantity rather than quality or benefit. The author's thoughts pour through their minds like water through a sieve, and the valuable residuum is almost nothing. Unless our reading interest us we do not remember, and what we forget is near akin to that which we never knew.

In order to read a book with interest we should ask ourselves, What is it I wish to know which this book will tell and teach me? Then let us read with the defined purpose of learning some special thing we desire to know. This will concentrate attention and greatly assist our memories. In reading history, it is not most profitable to read straight through, but to read some part, that for some reason is interesting to us. This interesting period, or event, will have connections in its antecedents or results that you will want to know. For example, you may be interested in Oliver Cromwell; but in reading of him you will be drawn backward to Charles the First, or forward to Charles the Second. Thus from an interesting centre there will spread out an ever-widening circumference of attractive reading.

But we must remember, as students, we must read with reflection, and with constant reference to the application and use of what we learn from books; otherwise it is much as if we swallowed without chewing, digesting or assimilating our food. What we save makes us richer; so what we remember makes us wiser.

Millsaps College.

We present our readers the following dispatch in regard to the meeting of the Board of Trustees of Millsaps College, held in Jackson, Miss., Feb. 4:

The committee appointed to locate the Methodist College, known as "Millsaps College," met here to-day, not to locate finally as was supposed by many, but to consider the bids of the various places offering donations for the location, and to hear the special claims, eligibility and advantages of such places as they might desire to be heard. Winona was represented by Capt. D. L. Sweatman, Dr. Cameron and Col. Moore, who argued in behalf of their town, and offered a bonus of $25,000 and twenty acres of land.

Grenada, through a delegation of seven of her leading citizens, headed by the mayor, Hon. B. C. Adams, tendered $27,000 and twelve acres of land.

Holly Springs then came to the front with her delegation, headed by Gen. W. S. Featherston, offering $40,000 and 100 acres of land; the money to be put in negotiable paper as soon as the location there might be determined upon.

Dr. W. H. White offered $10,000 and eighty acres of land for Brandon. Mayor Henry, on behalf of Jackson, read a paper from the Jackson committee on subscriptions asking for information as to the time of payment. Verona had no representative present, but had in a written offer for $24,000 in personal subscriptions and an additional sum of $10,000 and eighty acres of land by the corporation.

Each spokesman plead earnestly for his town. Each leading competitive locality will be visited and the advantages of its site considered in connection with the money bid before final decision will be made. The money consideration will have to be made secure before the selection is made.

The impression prevails here that either Holly Springs, Grenada or Winona will be selected, with the chances in favor of Holly Springs. The committee, at seven o'clock, adjourned to meet at eight o'clock P. M.

The following resolutions were adopted at the night session:

Resolved, That in response to the inquiry made of this Board as to the terms of payment of moneys offered as bids for locations, we answer that one-half the offer must be paid in bank before the contract for building is let, and one-fourth by Oct. 1, 1891; the remaining fourth by Jan. 1, 1892, and each town or city competing for this location shall give good and acceptable security for the performance of the above conditions, and said security must be given before the question of location is settled.

Resolved, In view of the fact that there is uncertainty about our ability to erect adequate buildings for the use of the college by Oct. 1, 1891, we state further that the offer by any town of buildings for the use of the college for a period of six months from Sept. 1, 1891, will be considered by the Board a valuable adjunct to the offer of money and grounds.

Resolved, It is the sense of this Board that Millsaps College ought not to be erected on a lot of less than twenty acres of land.

Resolved, That it is the intention of the Board to expend upon buildings and equipments all the money offered and paid for that purpose by the town where it is located, and we believe that this work ought not to be undertaken with less than $30,000, but ought to be, at least, $50,000.

Resolved, That as many of the bids are informal, the Board adjourn till Feb. 18, to give the towns time to frame their offers according to the terms required herein.

Important Announcement.

The General Sunday-school Committee announce in this issue of the *Advocate* the course of reading arranged for the members of the Epworth League during the first year, beginning March 1 and ending Dec. 31, 1891. The Book Agents will furnish the books in the course of reading at the lowest possible price. The whole course will not cost four dollars a year. See Agent's announcement:

Course of Reading for Epworth League for the year 1891, beginning March 1 and ending Dec. 31:

1. *Biblical*—The four Gospels. History of Our English Bible.

2. *Historical*—Bishop McTyeire's "History of Methodism," Vol. I. "Life of Wesley," by Curnock.

3. *Biographical*—"Scenes in Pioneer Methodism," Vol. I., by Miss Barnes. "Heroines of Methodism," by Miss Martin.

4. *Miscellaneous*—"Foster's Essays." "Christian Growth," by Bishop Fitzgerald. "Doc's Cross," by Ruth Argyle, 60 cents.

W. G. E. CUNNYNGHAM, Ch'n.

TO THE EPWORTH LEAGUES.

The books mentioned in Dr. Cunnyngham's note above are all bound in good cloth, and will be sent post-paid at the prices indicated below. The entire course, if ordered at one time, will be delivered at $4. Should a League order as many as ten sets at one time, they will be delivered at $3 50 each. All orders should be sent to Barbee & Smith, Agents, Nashville, Tenn. This course of reading will begin March 15, 1891. Books will be ready Feb. 15, 1891.

The Four Gospels, ——; History of Our English Bible, 40 cents; History of Methodism, by Bishop McTyeire, Vol. I., $1; Life of John Wesley, by Curnock, a member of the British Conference, 40 cents; Scenes in Pioneer Methodism, by Miss Barnes, Vol. I., 75 cents; Heroines of Methodism, by Miss Martin, 40 cents; Foster's Essays, 60 cents; Christian Growth, by Bishop Fitzgerald, 50 cents; Doc's Cross, by Ruth Argyle, 60 cents.

BARBEE & SMITH, Agents.

—*Nashville Advocate.*

To Joint Boards of Finance.

The fiscal year will have ended April 1, and after that we wish to make our calculations for the apportioning of the Calvin Fund and Publishing House produce among the Conference claimants. We can not do this intelligently without a knowledge of the number of claimants on these funds, and only four Joint Boards have given us any information on this question to date. Brethren, please send us the following facts promptly:

1. The number of widows and orphans of deceased traveling preachers who died in the traveling connection.

2. The number of superannuated preachers in your Conference.

The widows and orphans of deceased preachers *only* are claimants on the Calvin Fund. Superannuated and worn-out preachers and the widows and orphans of deceased traveling preachers are claimants on the produce of the Publishing House. The wives and children of *living* superannuated and worn-out preachers are not to be counted. If the husband and father be living, there is but *one* claimant in that family.

BARBEE & SMITH, Agents.

—*Nashville Advocate.*

Notes.

Somebody has called Mardi Gras "the Devil's Christmas."

W. T. Stead, the editor of the *Review of Reviews*, declares that "Methodism is the greatest common denominator of all the evangelical churches."

Dr. Koch's lymph still continues to attract attention. In various places it has been successful. In other places it has proved a disadvantage, some patients, it is said, having died from its effect. In the meantime Dr. Koch, without disclosing the specific formula by which it is compounded, has gone to Egypt for a visit of several months.

The pastor of Rayne Memorial Church reports that several of his young people have joined the church since the Epworth League was formed. The afternoon meetings are a great success. He will address the boys, next Sunday, at four P. M., on the unsensational topic, "Nothing," and the girls and the grown people are cordially invited to be present.

The *Epworth Enterprise*, published at Memphis, Tenn., is the first paper started in the interest of the Epworth League; at least, the first we have seen. It appears to be the organ of the Epworth League of our First Church in Memphis, of which Dr. W. G. Miller is pastor. It is a bright little paper for fifty cents a year, and we wish it great success in its work among and for the young people.

An important and significant amendment has been made to the school laws of Michigan. It is significant in that it is a public recognition of a fact that has become well known to the medical fraternity. Children suffering from consumption or catarrh are to be excluded from the public schools. This recognizes the fact that these diseases are contagious, and the exclusion is to put a stop to their extension.

One of our exchanges has a very curious sentence. Speaking of the views of MacQueary, the Episcopal clergyman, who has been tried for heresy, it says, "Our readers may be pleased to see the havoc which is made of the system of grace in the following exposition of his views given by himself." What sort of readers of a Christian paper are those who are "pleased to see havoc made of the system of grace"?

Bishop Keener passed his *seventy-second* birthday last Saturday, Feb. 7. On Monday morning he gave the preachers a most edifying and delightful talk about his ministry of fifty years. He emphasizes the fact that a minister called of God has at his disposal the tremendous resources of grace, and ought to be a tremendous power wherever he preaches and works. The Bishop was a little indisposed on Sunday.

The Committee of Revision of the Methodist Protestant Church, appointed to revise the Articles of Faith, have finished their work and reported the revised Articles in the last number of the *Methodist Recorder*. We understand that the Articles as revised are to be voted on by both the General Conference and the Annual Conferences. Some changes have been made in the original twenty-five Methodist Articles, and the number has been increased to thirty.

We listened to the masterly speech in the preachers' meeting, last Monday morning, by Dr. I. S. Hopkins, on the duty of building up and strengthening the weaker churches in our larger cities. This can be done in every city if the Methodists who live near these churches would unite with them. We know of a good many churches that are in danger of "spiritual suffocation."—*Wesleyan Christian Advocate.*

And it is the thing that ought to be done everywhere. "Strengthen ye the weak hands," is the exhortation of God.

This city has been filled to overflowing with people from every section of our country. They came to see the Mardi Gras pageant. We don't know why it is, but there seems to be something in human nature that responds readily to the spectacular. New Orleans is famous for its processions, and the Mardi Gras exhibitions make the culmination for the year, and thousands upon thousands visit us at this time to see the sights. Very many people here and elsewhere consider the whole thing senseless. An eminent man from the country said to us, the other day, "It is the silliest thing I know of." That is the opinion of many.

The *Pittsburgh Advocate* has this paragraph, which ought to be pondered by you, reader.

The best of all means of grace is helping others. Preaching is a means of grace, but it does not accomplish its divinely intended mission unless it inspires the hearers with holy ardor in the Master's service. Christian testimony is a means of grace to those who bear it and to those who hear it. But the object of Christian fellowship and testimony in social meetings of the church is to stimulate activity on behalf of the unconverted. Christianity is not a thing of the lip merely; not a matter of profession and mutual congratulation on the joys of religion, but of earnest effort to bring men to Christ.

Personal and Otherwise.

The good people of the Crawford circuit are delighted with their new pastor, Rev. K. A. Jones.

Bishop Galloway occupied the pulpit of the Methodist Church, Columbus, Miss., recently and preached to delighted audiences.

The congregation at Vaughn's Chapel, Columbus circuit, is building a new church, which will be dedicated in the early summer by Dr. W. T. J. Sullivan.

Do our pastors of the North Mississippi Conference remember that they passed a resolution at Grenada that they would endeavor to secure 1,000 new subscribers for this paper?

The dispatches report the death at Elmsboro, La., of Mrs. S. Munholland, wife of Rev. C. T. Munholland, of the Louisiana Conference. We knew her well. The family have our sympathy.

Bro. Jackson, one of the leading men of our Shreveport Mission, gave us a call last Tuesday. He represents Bro. Henry and his Mission as developing nicely, which we were expecting to hear.

We are sorry to hear of the misfortune that has come to our venerable St. Abbey. A note from him says, 'Almost my entire library of some 1,500 volumes went in flames a short time ago.' That is a serious loss, certainly.

A brother writes, "Some people get mad with the presiding elder and take it out by not paying the pastor; others get mad at the pastor and take it out by stopping the church paper." Well might Puck exclaim, "What fools these mortals be!"

Rev. Amos Kendall, our pastor at West Point, Miss., was appointed a presiding elder in 1870. He has just retired from the "eldership" after a term of twenty years. During that long period Bro. Kendall only missed two Quarterly Conferences.

In the death of Dr. Featherstun our pastor at Woodville, Miss., the church has sustained a great loss. We sympathize with the bereaved in their great sorrow. This makes two preachers and two wives of preachers of the Mississippi Conference who have died since Conference.

We were pleased to have a call last week from our young friend, J. Walton Drake, of Houma, La. He says the pastor at Houma has appointed him superintendent of our Sunday-school at that place, and we say that is a good position for the son of a Methodist preacher, and hope he will succeed.

Nothing else can equal Johnson's Anodyne Liniment for any form of sore throat. Try it once.

Postal Card Reports.

—Rev. D. C. Foust, West, Miss., writes: "The Minutes of our last Conference—North Mississippi—shows West circuit assessed for church extension $23; paid, ——. It should read, 'Assessed, $23; paid, $23.' I think it the West circuit to correct."

—D. Senrborough, Feb. 2, 1891, writes: "A powerful revival is now going on at Centenary. Christians are being revived, backsliders reclaimed, and sinners converted. Never before have I seen the power of God move so forcibly upon the hearts of men. We will hold services in the Y. M. C. A. hall every night this week, and hope to accomplish much good for the Lord. Pray for us, that we may bring all our fellow-students to Christ."

—Nicolas Joiner writes from Centenary College: "The Lord has begun a revival in our college. We were praying for a revival, and intended to commence one in a few weeks; but, thank God! the Lord has begun it himself, and souls are being converted and Christians are happy. Three meetings have been held so far, with fifteen conversions and many professing Christians reclaimed as a result. Pray for the boys at Centenary."

—Rev. R. M. Blocker writes from Paquemine Brulee, La.: "Perhaps it would be well for you to call the attention of our pastors to the change in the Discipline relative to the direction which the 'Bishops' funds' take (page 97). I am the treasurer of the Joint Board of Finance in the Louisiana Conference, and will receive said funds and remit. Ask the pastors to send it to me at Rayne, Acadia parish, La., as Paquemine Brulee is not a money order postoffice."

—Rev. J. W. Treadwell writes from Wagoner circuit, Indian Mission Conference: "We now have three organized societies on the Wagoner circuit, with a membership of forty-five. Moved into our new parsonage last Wednesday. We only owe, after collecting all due us, about $70. I am fasting and praying and working that I may pay the indebtedness soon by the help of the Lord, and then we will go to build a church. Hope our brethren will not forget us. The good people of Wagoner gave us a pounding last Wednesday evening, such as many have in the States. We are on the advance on every line. Our NEW ORLEANS ADVOCATE is as highly appreciated as ever. Pray for us."

—Dr. W. L. C. Hunnicutt writes: "A remarkable revival of religion is now going on among the students of Centenary College. It began with them, and has been, so far, conducted by the young men themselves. It seems to be a deep and thorough work of grace, whose effects will be lasting. While Mississippi towns are bidding for the location of a college, Jackson, La., proposes on next Sunday, Centenary Day, to give some token of her appreciation of the college she already has."

—Rev. A. W. Moore writes us the following from Winnsboro, La.: "During the month of January we had a great deal of rainy, disagreeable weather, and withal a great deal of sickness—more than we have had in the same length of time for ten years. The kind of sickness is mostly pneumonia, generally preceded by *la grippe*. There have been thirty-eight deaths in this parish that I have heard of, and others sick not expected to recover. Among the number gone are some of our best and most useful citizens. I fear the end is not yet."

—Rev. Roht. Randle writes from Homer, La.: "The people of the Homer charge have kindly received us, and I trust that by God's grace I shall accomplish the work for which I am sent. This has the reputation for being one of the best charges in the Conference. May it, by the grace of the Master, well sustain its character. I believe that it will. We have had a great deal of sickness through all of this country—colds and *la grippe*. But health is now improving. The health of my family is good, and we are contented."

—Rev. J. C. Carnline reports: "I write you a few lines from this work (Anacoco). We think that Anacoco is awake to the interest of the preacher, and we have been well provided for. We think that Anacoco is waking up to the interest of the church and the salvation of sinners, and we pray that Anacoco will stand in rank with every work in this district. There is a good deal of *la grippe* in this country now. Pray for us, that we may take hold of the work as *la grippe* takes hold of us, and then we will see the wheels of Zion roll and souls will be saved."

—Rev. W. W. Hurst writes from Woodville: "Please permit me, through the ADVOCATE, to express my gratitude and earnest thanks to the many kind friends who have written me letters of condolence and Christian sympathy in my deep sorrow and sad bereavement—especially yourself, Dr. W. L. C. Hunnicutt, and my beloved elder, Rev. C. McDonald. The waters are deep and chilly, and our Divine Master alone can apply the balm in Gilead to hearts all bleeding and torn. May the great Head of the church sustain us in this our great loss, but the eternal gain of our dear loved one!"

—Presiding Elder C. McDonald writes us as follows: "The Scriptures require us to 'weep with those who weep,' which calls forth our sympathy for those who are afflicted. We have had, indeed, sadness in this district since Conference. There has been sorrow in three of our itinerants' homes. First was the death of Rev. J. D. Hays on Dec. 30, 1890. A true man, an eloquent preacher, one who, although blind, was always cheerful and happy. There are many stars in his crown. With vision clear and tongue more eloquent, he rejoices in his glorious reward. The faithful wife of Rev. W. W. Hurst died Jan. 22, leaving our beloved brother and children in deep sorrow. Also on Jan. 30, Dr. F. M. Featherstun died at Woodville. At the first quarterly meeting for his charge we had sweet communion as brethren beloved. Little did I think it would be the last on earth! A brave and mighty warrior has fallen, and has gone to receive his bright reward. May God comfort the sorrowing ones!"

—Rev. J. G. Cammack, writing from Carthage, Mississippi Conference, says: "Having written to the ADVOCATE some time since, and not hearing from it, I will write again. We arrived here the first day of January after a day's travel through mud and rain and over rough roads. We reached here about dark and found a number of ladies at the parsonage waiting to receive us. After an informal introduction (for we were all strangers) we were invited to a nice warm supper that awaited us. After supper we proceeded to the church, where we knelt in prayer to Almighty God. After singing several hymns, and joining in several prayers to God for past blessings, and invoking a continuation of his blessings in the future, we returned to the parsonage, where we were left to spend the night in our new home by ourselves. After all had gone, we decided that we would see what was the prospect for breakfast; when we found our store-room filled with such a supply of nice things that they have not all given out yet. This is a nice place; nice people, nice church and parsonage, and we hope that this will be the most pleasant and prosperous year of all our ministry. We hope to do a good work for the ADVOCATE this year."

SPECIAL PRIZE OFFER.

$50 will be paid to the preacher in charge in the patronizing Conferences who brings in the largest number of new subscribers in 1891.

$30 will be paid to the preacher in charge who brings in the second largest list of new subscribers in 1891.

$20 will be paid to the preacher in charge who brings in the third largest list of new subscribers in 1891.

J. G. GRANT, PUBLISHER.

—Rev. J. W. Ellison writes from McComb City: "My first Quarterly Conference was held last Saturday, Feb. 7. Bro. Woodward, our new, but energetic, presiding elder, was present, preaching with the power of the Spirit, and with great profit to us all. We had a good meeting, and the outlook for the year is quite promising. Our people take hold of the enterprises of the church with a cheerful and strong hand. Pray for us, brethren. There is a great work to be done here. We hope that the brethren in the ministry will arrange to be at our camp meeting at Topisaw. They are now invited."

—Rev. O. L. Savage writes from Australia and Duncan circuit: "We have made the first round, and have much to be thankful for. Plenty of work to do; a kind and appreciative people. We have received five members since Conference. I moved my family here last Friday, Jan. 30. Was met with conveyance at the landing and carried directly to the parsonage, where we found that liberal provision had been made for us in the way of a good, comfortable fire. In a short time the ladies came with their boxes and baskets, and supplied us with everything necessary. We hope to be able, in some degree, to show our appreciation by a faithful year's work. We are very happy in the Lord."

—Rev. H. C. Morehead reports: "We have received from the good people of this entire charge a most cordial welcome. No pounding or storm as yet, but many expressions of a substantial kind. We are getting a good start in the work. Our first Quarterly Conference has just closed. Bro. Thames is one of our most efficient presiding elders. Was on hand in good time and attended to all of the work. At the close of the sermon this morning the congregation was called on for $50 for missions. In a few minutes we received $76 45. Well done for Goodman! This is but a prophecy of what is to come. Bro Bachman is with us, looking after the publishing interests of the church. Praise God from whom all blessings flow!"

—Mrs. Rev. J. D. Hays writes from Terry, Miss.: "I wish to write a few lines, through the ADVOCATE, to those of my friends who have written to me in sympathy in the loss of my dear companion. Oh! how hard it is to read letters of such a sad character, though they give words of great consolation, and language can not express my appreciation of them. Mr. Hays suffered intensely for two weeks before death relieved him; but not a murmur escaped his lips. Though he was blind here on earth, all is light and happiness to him now. I feel, as one of my friends wrote me in a letter of sympathy and consolation, 'that the trials and bereavements of this life do not fall on me with the weight that I once thought they would.' My attention seems drawn to the place where my husband has gone, and heaven seems more real to me now, and the way seems more plain."

—Rev. Wm. G. Evans reports from Simsport, La.: "I have this week finished my first round. So far I have met the most of my members, and find most of them in the mind to work. The congregations have all been small; but the prospects at all places are for better ones on the next round. I think from what I have seen of the people, I can truthfully say: The Lord is with us, and we are going to have a good year. I found two Sunday-schools on the work, and have organized one since reaching here. They are all doing well. Our first Quarterly Conference has been held, and the finances have been arranged to the satisfaction of, at least, the preacher in charge. The Lord has been very kind to me in placing me among such nice people. I have never met nicer people anywhere. Yet of some of them it might be said, 'One thing thou lackest.' I am praying, and want our people to pray with me that I may help these people to find the Lord this year. I am looking for big things before the next Conference."

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cundurango. Endorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

Important Notice.

Brethren of the Mississippi Conference:

I am just in receipt of a letter from one of our missionary secretaries—Dr. Morrison—which has been forwarded to me, in which he requests that as rapidly as possible the money subscribed for the special missionary be paid in, so that it can be forwarded to Nashville. I have the names of all subscribers taken in Canton, with amounts, and as rapidly as money comes in will make proper credits and forward to the treasurer at Nashville. Make all remittances payable to me at this place. (REV.) B. F. LEWIS,
Special Treas.

Jackson, Miss.

Notices.

The subscribers to the special collection, taken at the Louisiana Conference for the support of a missionary in Mexico, who have not paid up, are requested to do so by March 1. Send to me at 112 Camp street.

C. B. CARTER, Treasurer.

Dear Brethren: I am now at Jackson, Miss., ready for business. I invite correspondence, solicit orders for books and your hearty co-operation in our efforts to establish our depository at Jackson. I will fill your orders on same terms of Publishing House, and hope to be of large benefit to you in this enterprise. Fraternally,

W. D. DOMINICK.

Jackson, Miss.

Church Organs.

The following letter was received without any solicitation whatever, and explains itself:

FARRAND & VOTEY, Detroit, Mich.

JOHNSTOWN, PA., Jan. 5, 1891.

Farrand & Votey Organ Co.

GENTLEMEN.—After nearly a year of trial of the magnificent organ you erected in our Church, I feel constrained to write to express my unqualified satisfaction with it in every respect. It is not only the finest-looking organ I have ever seen, being a grand ornament to the Church edifice, but the sweetest-toned instrument of the kind I have ever listened to. While it is fully as large as it ought to be, and fills the large audience-room with tones full of majesty, there is not a harsh or rough-sounding pipe in it. On the contrary, it is so soft and truly musical, that to listen to it is an unfailing joy. All our people concur in the above. Yours truly,

H. L. CHAPMAN,
Pastor of Methodist Episcopal Church

P. S.—Give my regards to Mr. Wood, whose gentlemanly and genial manners, while engaged in erecting the organ, gave us all great pleasure.

Yours, etc.,
H. L. CHAPMAN.

There wants nothing but a believing prayer to turn a promise into performance.—*J. Mason.*

Carnival Visitors.

A party of ten or twelve can be pleasantly accommodated in a private family in a desirable part of the city. Location easily reached by the five lines of horse cars passing the residence. Apply to Mrs. M. E. Crooker, No. 234 Howard avenue.

Choice Private Board.

A few gentlemen and ladies desiring the comforts of home, freed from the many annoyances of housekeeping, can be elegantly accommodated by the well-known Methodist lady,

MRS. M. M. AUVRAY,

No. 277 Josephine street, New Orleans, La.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

LA GRIPPE!

LA GRIPPE!

Last year, when La Grippe was so prevalent all over this country, Dr. King's Royal Germetuer proved to be a certain cure, as hundreds then testified. Many of such testimonials, from the best people of this country, were then published.

The disease has again broken out. Nearly half the people in New Orleans are affected with it to a greater or less degree, and Royal Germetuer has again proven to be a specific in every case that has tried it. Many in this city certify to this.

Read the following statement from a gentleman widely known and highly respected in this city:

"NEW ORLEANS, Dec. 6, 1890.

"I have been using Dr. King's Royal Germetuer in my family for La Grippe, and find it to be a SPECIFIC FOR THIS PREVAILING EPIDEMIC. I cheerfully and heartily recommend it for that purpose. M. C. COLE,
"Pastor First Baptist Church,
"Residence, 183 Third Street."

Direction for using: One teaspoonful in half glass warm water, sweetened if preferred, every hour for twelve hours; then every three hours until cured. Keep bowels open with Dr. King's Royal Germetuer Pills.

This treatment is pleasant, safe and sure, and will cure La Grippe in twenty-four hours. A dose before and after each meal and at bed time is a most certain preventive, and the best tonic known to medical science.

Sold by all druggists.

Finlay and Brunswig, and I. L. Lyons and Co., wholesale agents, New Orleans.

INTER-STATE FIRE ASSOCIATION,

58 Carondelet St., NEW ORLEANS.

Mutual—Divides Profits amongst Insurers.

BREEDLOVE SMITH, President. ALBERT MACKIE, Vice-President.
R. L. EMERY, Secretary.

Assets—Jan. 1, 1891.—	
Guarantee fund	$173,050 00
Other assets	10,555 00
Total	$183,605 00
Liabilities—	
Unearned premium reserve	$ 8,478 12
Other liabilities	2,779 51
	$ 11,257 63
Net surplus for policy holders, Jan. 1, 1891	$172,347 87

Board of Trustees.

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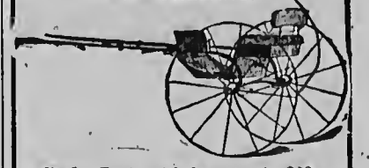

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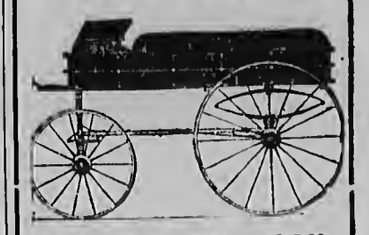

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OUR YOUNG PEOPLE.

THE STRAIGHT AND NARROW WAY.

BY M. H. C.

The train was swiftly flying on,
And curled up on a seat
I saw a lovely little one,
Now wrapped in slumber sweet.
Her round cheek on her dimpled hand
Glowed like a sweet spring rose,
Her small face, framed with golden curls,
A picture of repose.
The conductor passing on his way,
With wonder viewed the child,
For no one there had claimed the waif,
So he said in accents mild,
As he roused the pretty sleeper,
"Baby, who brought you here?
Where are you going, come tell me?
Now, don't be frightened, dear.
Where is your ticket, little one?
Wake up and pay your fare;
Or is this *all the gold* you own?"
Touching her silken hair.
"My fare? O, yes, 'twas paid, you know,
By Jesus when he died
Upon the cross, long, long ago,
When he was crucified.
And no one brought me here, sir,
But, you see, I wish to go
To the Celestial City,
Where mama has gone, you know.
This road was *straight and narrow*,
So I knew 'twould take me there;
Then I saw your pretty carriage,
And climbed the little stair.
Here I waited all alone, sir,
But, O, I did not mind it.
I said, Yes, 'narrow is the way,
And few there be that find it.'
When all these people crowded in
I feared 'twas not the way,
But ere I could get out again
Your big horse ran away;
And he's been running ever since—
I hope he's going right.
Does your road lead to heaven, sir,
Where there is no more night?"
Here the conductor bowed his head,
And vainly tried to speak,
And quickly brushed away the tear
That sparkled on his cheek.
While the childish voice continued:
"Why, sir, when we get there
We shall never know a sorrow,
And never feel a care;
When we reach the New Jerusalem
I'll find my dear mama.
Is there someone also that you love
Who's waiting for you there?"
"Yes, yes, dear child," he answered,
"And with God's help, I say,
My train shall run hereafter
The straight and narrow way."
"Then when you reach the city
Whose gates are made of pearl,
Will you call me if I'm sleeping?"
Questioned the little girl.
"You'll know it by its streets of gold,
It's shining jasper wall,
The river flowing from God's throne,
The tree of life so tall.
And then the gates are never shut,
Because 'tis always day;
O, I'm so glad I've found at last
The straight and narrow way!"
Now here the tired, tiny form
Sank on the cushioned seat,
And soon her eyes again were sealed
In slumber calm and sweet.
As the conductor read the name—
Alice Eugenia Hale—
On the small handkerchief she dropped,
His face grew very pale.
"The Judge's only child," he said,
"Is this dear little waif,
I'll send a telegram at once
To tell him she is safe.
Surely a guardian angel
Was sent to me this day
By the fond mother who once taught
My infant lips to pray.
And when my final run I've made,
And all life's stations past,
O, may God's holy city be
My terminus at last."

—*Southern Churchman.*

MR. EDITOR: I have been reading letters from the cousins. They were very nice. Conference has sent back to us our same preacher we had last year, Dr. West. We all like him very much. We had a little snow Saturday morning. We have a nice library in our Sunday-school. My oldest brother is a minister. His work is in Amite county this year. He has four churches to preach at. Mr. Edgley, the boss of the spinning-room, is going to leave us, and I am proud of it. I guess I had better stop on this. I will answer Meredith Woods' question: Mary was the mother of Joseph. I am going to ask a question: How far is the sun from the earth? Yours,

HATTIE I. WOODWARD.

Weston, Miss.

MR. EDITOR: I am a girl fourteen years old. This is my first letter to the ADVOCATE. I like to read the young people's letters. I am living with my uncle, George Lynch, in Bunkie, La. My mother is dead. I have a father and also a brother in Fort Worth, Texas. My brother is a cowboy. He is fifteen years old. I am going to start to school very soon. Now, Mr. Editor, please be so kind as to publish this letter.

Your unknown friend,

CHARLES D. GREEN.

MR. EDITOR: I am a little boy thirteen years old. My grandpa takes your paper, and he and I like to read your paper, and I like to read the letters; so I thought I would write one, too. My grandpa is a prayer meeting superintendent, and he is a member of the Methodist Church. Our preacher is named Brown. He is a good preacher. I think we have a nice Sunday-school here, and also an Episcopal Sunday-school, too.

O. SMITH.

MR. EDITOR: I am a girl fourteen years of age. My papa takes the dear ADVOCATE, and I enjoy reading the children's letters very much. Our pastor this year is named Pilly. I have two pets—a dog and a cat. Their names are Fido and Tom. I have three sisters and two brothers. I have been to see my dear grandmama. She has been very ill, but is getting well. She is seventy-eight years of age now, and I think she has been getting along very well for an old lady of her age. My youngest brother is going to school now, and I think he likes it very much. The nearest school is about three miles, and our church is about seven. I have not been to church this year; but I think I will go soon. I must come to a close now, for fear it will reach the waste-basket.

Yours ever,

E. J. HOFFPAUIR.

Duson, La.

MR. EDITOR: I have been thinking for some time I would write to your valuable paper. I enjoy reading the young folks' letters very much, and I always read Bro. J. W. Lambuth's letters. My papa has family prayer, and I read with him. I have read through the Book of Psalms twice, and am now reading through the New Testament. I am eight years old; but don't go to school. I wish there was a school here. Mama says I ought to be going every day. Bro. D. P. Bradford is our pastor. We all think he is a good pastor, a good preacher and a good man. My mama has been quite sick four weeks; but I am glad she is improving some. Santa Claus brought me an autograph album and several other little things. I will close by answering Paul Harris' question: The Bible contains 773,446 words.

Your little friend,

WALLACE SUMMER.

Morton, Miss.

A clergyman says, "Johnson's Anodyne Liniment cured me of diphtheria." One among many.

"TRUST IN BREECHES."—I have a little neighbor six years old, who often runs in, in a neighborly way to chat with me. One hot Sunday afternoon last summer, I took my book to a shady spot in the yard for a quiet time. Soon I heard the patter of little feet along the board walk—then a click at the gate—then my pet stood at my side. Jumping into my lap, for we are fast friends, he said, "Oh, you ought have been to our Sunday-school to-day—it was such a nice lesson." "Tell me about it then." "One time ten men had the small-pox——" "*Small-pox*, Eddie?" "Yes, or else it was diptheria—I don't know which—and they went to God to be cured, and God told them to go to their preacher, and before they got to the preacher's house, the small-pox left them, and their hands were white and clean like yours and mine. Then one of them went back to God and thanked him—and God said, I cured ten of you—where are the rest of you——? But oh—you'd a-liked the other lesson—I know you would—the lesson last Sunday." "Tell me about it, Eddie." "Oh, I don't know anything but the golden text—it was so pretty—It was 'Trust in Breeches.'" "Oh, Eddie, you don't mean that." "But I do," letting his hand come down on his knee, by way of emphasis, "it was, 'Put your trust in *breeches*.'" The little lad was then wearing his first pair of knee breeches—little wonder that, "How hard is it for them that put their trust in riches," etc., came to him, "Trust in breeches."—A. L. H., in *Mid-Continent*.

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For the Mothers.

As boys grow up, make companions of them; then they will not seek companionship elsewhere.

Let the children make a noise sometimes; their happiness is as important as your nerves.

Respect their little secrets, if they have concealments; worrying them will never make them tell, and patience will probably do the work.

Allow them as they grow older to have opinions of their own; make them individuals, and not mere echoes.

Remember that without physical health mental attainment is worthless; let them lead free, happy lives, which will strengthen both mind and body.

Bear in mind that you are largely responsible for your child's inherited character, and have patience with faults and failings.

Talk hopefully to your children of life and its possibilities; you have no right to depress them because you have suffered.

Teach boys and girls the actual facts of life as soon as they are old enough to understand them, and give them the sense of responsibility without saddening them.

Find out what their special tastes are, and develop them, instead of spending time, money and patience in forcing them into studies which are repugnant to them.

As long as it is possible, kiss them good-night after they are in bed; they do like it so, and it keeps them very close.

If you have lost a child, remember that for the one that is gone there is no more to do; for those remaining, everything; hide your grief for their sakes.

Impress upon them from early infancy that actions have results, and they can not escape consequences even by being sorry when they have acted wrongly.

As your daughters grow up, teach them at least the true merits of housekeeping and cookery; they will thank you for it in later life a great deal more than for accomplishments.

Try and sympathize with girlish flights of fancy, even if they seem absurd to you; by so doing you will retain your influence over your daughters, and not teach them to seek sympathy elsewhere.

Remember that although they are all your children, each one has an individual character, and that tastes and qualities vary indefinitely.

Cultivate them separately, and not as if you were turning them out by machinery.

Encourage them to take good walking exercise. Young ladies in this country are rarely walkers. They can dance all night, but are tired out if they walk a mile. Girls ought to be able to walk as easily as boys. Half the nervous diseases which afflict young ladies would disappear if the habit of regular exercise were encouraged.

Keep up a light standard of principles; your children will be your keenest judges in the future. Do be honest with them in small things as well as in great. If you can not tell them what they wish to know, say so rather than deceive them.

Reprove your children for tale-bearing; a child taught to carry reports from the kitchen to the parlor is detestable.

Send the youngest to bed early; decide upon the proper time, and adhere to it.

Remember that visitors praise the children as much to please you as because they deserve it, and that their presence is oftener an affliction than not.—*Selected.*

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SCIENTIFIC.

Jastrow on a Writing Test.

In a paper entitled, "A Study in Mental Statistics," Prof. Jastrow describes the results of a mental test in which fifty students of a class in psychology, at the University of Wisconsin (twenty-five men and twenty-five women), took part. The task consisted in writing 100 words as rapidly as possible. The material thus collected was utilized to shed light upon (1) the similarity of our ideas and habits of thought, (2) the links that bind our ideas together, and (3) the time required for these processes.

1. The general tendency to regard one's mental habits and products as singular and original, and consequently to look upon every evidence of similarity of thought as a strange co-incidence, receives a set-back from the result of the present and similar studies, for it is found that these fifty persons, independently writing one hundred words from the many thousand with which they are acquainted, all in all, select from the same 2,024; *i. e.*, of the 5,000 words written, only 2,024 are different. Again, 1,266 words occur but once in the aggregate lists, and omitting these we find that about 3,000 of the words are formed by the repetition of only 758 words. Passing to an analysis of this "mental community," it becomes clear that it is greatest at the beginning of the list, and becomes less toward the end; *i. e.*, the habit is to write first the most common, and when these are exhausted, the more unusual words. A very interesting point is the comparison of men and women is their tendency to repeat one another's thoughts. The evidence is unmistakable that the lists of words drawn up by the women are much more like one another than are those written by the men. The women use only 1,123 different words, the men 1,376. The women write but 520 words that occur but once in the lists, the men write 746 such words.

2. A study of the processes involved in these lists bases itself upon a careful analysis of the ideas therein represented. The relative sizes of such classes, in a measure, indicate the prominence of different classes of objects in the minds of the writers. It may be interesting to mention that the five best represented classes (of the twenty-five adopted in the paper) are "Names of Animals," "Articles of Dress," "Proper Names," "Actions," "Implements and Utensils." The sexes present characteristic preferences for the various classes. The women contribute most largely to "Articles of Dress," writing 224 such words, while the men write but 129. They show an equal favoritism for "Articles of Food," writing 179 such words to but 53 for the men. The men, on the other hand, show fondness for "Implements and Utensils," "Names of Animals," "Professions," "Abstract Terms," etc.

Of the various links by which the one word suggests its successor, it may suffice to indicate as prominent types, (*a*) association by sound, in which words are rhymed, or begin with the same letter; (*b*) by belonging to the same class, as when a series of animals or articles of dress is formed; and (*c*) by more general but not briefly describable relations. One may combine the two inquiries (1) and (2) to ask how often the same word is associated with the same word in different lists. If we take the twenty words most frequently occurring, we find over 500 mentions; and if we examine in each case the word preceding the given word, we find it to be the same in 111 cases, and the succeeding word the same in 145 cases—certainly a remarkable result. Here, again, the women are found to repeat one another more than the men.

3. Regarding the time occupied in the process, the result reached is that (roughly speaking) it takes, on the average, 308 seconds to write such a list of 100 words; that 210 seconds are consumed in the mere act of writing, 114 seconds in thinking of what to write, and 16 seconds in which both may be done.

These results are offered, in addition to whatever value they may possess, as an illustration of how, by simple experimental methods, we may become more intimate with the processes that we constantly but unconsciously perform.—*American Naturalist.*

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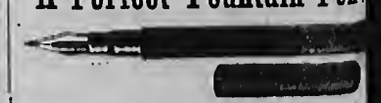

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MARRIAGES.

BUTLER—FELPS.—At the residence of Mr. Thad. Evans, Baton Rouge, La., Feb. 3, at nine o'clock A. M., by Rev. J. A. Parker, D. D., Miss Adelia M. Felps, of East Feliciana, La., to Mr. John B. Butler, of St. Landry.

SYKES—McKINZIE.—At the residence of Mr. C. Curry, Duck Hill, Miss., Feb. 1, 1891, by Rev. D. W. Babb, Mr. C. E. Sykes to Miss Sue H. McKinzie.

JONES—TAYLOR.—At the residence of Mrs. E. Newman, East Carroll parish, Jan. 22, 1891, by Rev. R. S. Isbell, Mr. S. P. Jones, of Greenville, Miss., and Miss Troupe Tayler, of Lake Providence, La.

SMITH—WHITE.—At the residence of Mr. L. White, Jan. 15, 1891, by Rev. W. W. Simmons, Mr. J. P. Smith and Miss A. G. White.

BUCHANAN—SHARP.—At the residence of Miss Sharp, Feb. 1, 1891, by Rev. W. W. Simmons, Mr. Robert E. Buchanan and Miss Dellar Sharp.

FLY—JELKS.—At the residence of Mrs. Jelks, Feb. 2, 1891, by Rev. W. W. Simmons, Mr. Antony Fly and Miss M. A. Jelks.

CULLOM—McQUEEN.—At the residence of Mrs. Davidson, Springfield, La., Jan. 26, by Rev. Jervie Mellard, Mr. E. T. Cullom to Miss S. A. McQueen.

JENKINS—CARSON.—At the residence of the bride's mother, Yazoo City, Miss., Jan. 29, 1891, by Rev. J. T. Moody, Mr. R. C. Jenkins, of Durant, Miss., and Miss Ida Carson, of Yazoo City.

LEE—REDMOND.—At Redmondville, Yazoo county, Miss., Jan. 28, 1891, by Rev. H. P. Lewis, Mr. Jas. W. Lee, of Winnsboro, La., and Mrs. A. Redmond, of Redmondville, Miss.

BATSON—BADON.—In the Methodist Church at Lumberton, Jan. 29, 1891, by Rev. H. D. Howell, Mr. Nathaniel Batson to Miss Lucille Badon, both of Lumberton, Miss.

PROUTY—HUGHES.—At the home of the bride's mother, Jan. 28, 1891, by Rev. J. M. Pugh, Mr. J. W. Prouty and Miss Sallie M. Hughes, all of Daleville, Miss.

FARR—McWILLIAMS.—At the residence of the bride's brother, Jan. 28, 1891, by Rev. J. M. Pugh, Mr. Ephran Farr, of Houston, Miss., and Miss Annie McWilliams, of Lauderdale county, Miss.

McGUFFEY—WILSON.—At the Methodist Church, Pleasant Grove, Jan. 4, 1891, by Rev. R. Travers, Mr. J. D. McGuffey and Mrs. V. A. Wilson.

OBITUARIES.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, ten cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

SPAIN—Died at her home, in Madison county, Miss., Jan. 15, 1891, Mrs. BETTIE ANN SPAIN, aged fifty years. Her maiden name was Nimmo. She was born Jan. 1, 1841, in Louisville, Miss.; removed to Madison county when twelve years of age. In 1858 she professed religion and joined the Cumberland Presbyterian Church, and four years ago she and her husband united with the M. E. Church, South.

Sister Spain was twice married; first to G. A. Moore, in November, 1858. By this marriage she had one child who survives her. Dec. 24, 1868, she was married to her second husband, Jno. W. Spain. By this marriage she had four children—two sons and two daughters—one son having preceded her about eighteen months to that better land and was in waiting for the coming of his mother. She died of pneumonia. Her last illness short, but very painful. She suffered greatly; but a short time before she died her sufferings seemed to pass away and her spirit quietly took its flight.

May the God of all comfort pour out His choicest blessings upon, and bind up the wounded hearts of the husband and children who remain to mourn her death!

And now that this wife and mother and the son and brother have passed over the river, may those who remain press on with renewed strength to meet them on the other shore!

JAS. G. GALLOWAY.

ROBERTSON—Mrs. CAROLINE E. ROBERTSON, daughter of the late Hon. L. W. Robertson, of Baton Rouge, La., and wife of E. S. Robertson, Esq., of Calahoula parish, La., died at the residence of her mother, in the city of Baton Rouge, Jan. 25, 1891. She joined the M. E. Church, South, at the age of thirteen, and soon after became very active in all church work, especially as a Sunday-school teacher. She was always conscientious and faithful, full of prayer and good works, and when death came she was ready. She was married to Mr. Robertson, Nov. 11, 1880, and since that time has resided in Calahoula parish, except the last month of her life, during which time she was in Baton Rouge under medical treatment. Her last and unfinished work was the building of a church-house in her neighborhood. She leaves her husband and five little children to mourn her. May they meet her in heaven! P.

JONES—SUSANNAH JONES, consort of Alford Jones, and daughter of Daniel and Elizabeth King, was born in Alabama, Aug. 3, 1828. She moved to Mississippi in early life. She was married in Pontotoc county, Miss., Oct. 12, 1845, and moved to this county (Montgomery) in the year 1847. She joined the church at Bethesda in 1854 or '55, in which she lived a consistent Christian until the day of her death, which took place on Jan. 25, 1891.

Hers was a beautiful life; not demonstrative, but silently ripening for the home of the good and the true. It was not until a short while before her death that she ever gave vent to expressions of overflowing joy and praise. She urged her good husband to do more for the Master, that others might be saved. So victorious was the last moment, her friends do not sorrow as those who have no hope.

She leaves a husband, a large family of children and grandchildren to mourn her departure. R. A. ELLIS.

HAYS—The committee of the Ladies' Aid Society, of Covington, St. Tammany parish, La., appointed to draft resolutions in reference to the death of Rev. J. D. Hays, our expected pastor for this circuit during the present year, beg leave to submit the following:

Whereas, It hath pleased God, in the order of his providence, to take from us our expected pastor, Rev. J. D. HAYS, who died at Terry, Miss., Dec. 28, 1890, before reaching the field of his labor, he having been assigned to this circuit as pastor in charge for the present year by the Mississippi Conference, M. E. Church, South; therefore be it

Resolved, That in the death of Bro. Hays the Conference has lost an able worker; the cause of Christianity, a warm advocate; the church, an efficient minister, and we, a faithful pastor.

Resolved, That while we bow in humble submission to the dispensation of God's providence, we deplore the loss of our brother and pastor. Yet we mourn not as those without hope, but look forward to a joyful reunion in that house not made with hands. Knowing that our loss is his gain, we humbly acquiesce in the summons that called him from his labor to his reward.

Resolved, That we extend to his bereaved companion our warmest Christian sympathy, and bid her be of good cheer, knowing that if faithful to the grace given, she will find him "waiting and watching" at the pearly gate.

Resolved, That these resolutions be spread on the minutes of the society, and a copy thereof sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and another to the bereaved widow.

MRS. J. E. SMITH,
For Committee.

McKNIGHT—On Dec. 8, 1890, at his home in New Orleans, Bro. CHAS. H. McKNIGHT joined the church triumphant, aged forty-nine years. During revival services, while a student at college in Kentucky, Bro. McKnight professed conversion and united with the M. E. Church, South. He continued an active member to the last. Bro. McKnight served throughout the Civil War in the Confederate Army, in the fourteen Louisiana.

The last two years of his life were under my pastoral charge at Parker Chapel. Here he served as steward and trustee. Bro. McKnight was a thorough Methodist. He loved to converse on the subject of experimental religion. He was active in all branches of church work, and took pleasure in it. During the weeks just preceding his death he was busily engaged in arranging for the establishment and extension of the church to which he belonged.

In the latter years of his life his health broke down; he was sorely afflicted. In all he trusted in God, realizing the sustaining power of faith in the Invisible. To the end a great sufferer; yet in the midst of darkness he testified that his soul had been committed to a faithful and sufficient Savior.

As my personal friend, I loved and honored him. I enjoyed delightful seasons of prayer and communion with him. His dear wife and children will have the sustaining grace of their Lord. We commend them to God and the word of his grace. F. N. PARKER.

LEWIS—Near China Grove, Pike county, Miss., Thursday, Jan. 15, 1891, at 6:45 P. M., W. BEN. LEWIS, aged forty-six years two months and eight days. Bro. Lewis was born within a mile of the place of his death, Nov. 7, 1847, and at the age of seventeen united with the M. E. Church, South, on Pearl river, under the ministry of Bro. Lane, and a few days afterwards entered the Confederate Army, where he served as a faithful soldier till the close of the war.

About twenty years ago he entered his membership in the China Grove Church, and at the time of his death was one of the trustees. He was a faithful and loving husband and father, and strove to implant in the hearts of his children, by precept and example, the truths of the holy religion in which he had lived. He leaves a wife and seven children—four of whom are members of the China Grove Church. He said he was not afraid to die; and the end came without a struggle. He was laid to rest in the China Grove Cemetery, on Saturday morning, by the side of three of his children. "The Lord gave and the Lord hath taken away; blessed be his holy name!"

L. W. WOOD, P. C.

ADAMS—LITTLE SAM JONES, son of J. R. and P. J. Adams, was called Jan. 10, 1891, by him who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

Plucked away in the morn of his life, a budding blossom in its mother's bosom, a child of joy in its father's breast, truly it seems hard to say, "Thy will be done." Yet we know that he loves us, and "doeth all things well." Our tenderest sympathies attend them in their bereavement.

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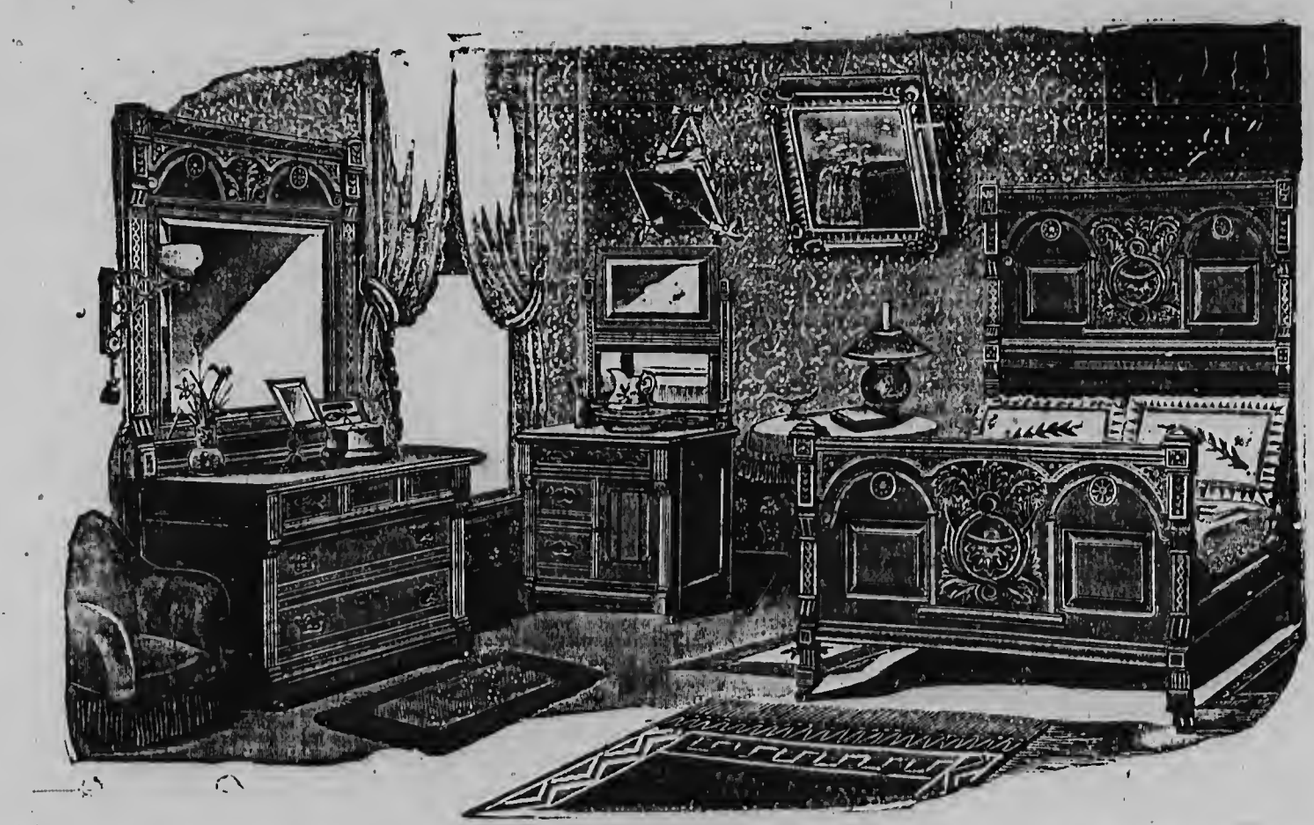

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Tillatoba	Feb. 14, 15
Coffeeville	21, 22
Oxford	Mar. 1
Tocopola	(Thurs.) 3
Abbeville	7, 8
Water Valley cir.	(Fri.) 13
Banner	14, 15
Carrollton	21, 22
Chapel Hill	25
Grenada cir.	28, 29
Atlanta	Apr. 4, 5
Cherry Hill	(Wed.) 8
Pittsboro	11, 12

J. W. PRICE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Early Grove, at Sylvestria	Feb. 15, 16
Ashland	22, 23
Olive Branch	28, Mar. 1
Shawnee, at Harmony	7, 8
Pine Mountain	15, 16
Mount Pleasant	22, 23

JNO. W. BOSWELL, P. E.

ABERDEEN DIST.—FIRST ROUND.

Saltillo, at Mooresville	Feb. 14, 15
Smithville and Fulton, at Greenbriar	21, 22
Aberdeen	Mar. 1, 2
Fremont at New Salem	7, 8
Buena Vista, at Buena Vista	14, 15
Okolona cir., at Tranquil	21, 22
Athens, at New Hope	28, 29
Houston and Wesley, at Wesley	Apr. 4, 5
Ebenezer, at Ebenezer	11, 12
Sparta, at Friendship	13

J. B. STONE, P. E.

SARDIS DIST.—FIRST ROUND.

Arkabutla	(Thurs.) Feb. 12
Pleasant Grove	(Sat. and Sun.) 14, 15
Coc. rum	(Thurs.) 19
Courtland	(Sat. and Sun.) 21, 22
Horn Lake	(Thurs.) 26
Chulahoma	(Sat. and Sun.) 28, Mar. 1
Mt. Veraon	(Sat. and Sun.) 7, 8

J. J. WHEAT, P. E.

CORINTH DIST.—FIRST ROUND.

Blue Springs circuit, at Blue Springs	Feb. 14, 15
Jonesboro circuit, at Ebenezer	19
Ripley and New Albany, at Ripley	21, 22
Guntown circuit, at Guatown	28, Mar. 1
Ripley circuit, at Paine's Chapel	5
New Albany circuit, at Locust Grove	7, 8

W. S. LACRONE, P. E.

GREENVILLE DIST.—FIRST ROUND.

Lula	Feb. 14, 15
Jonestown	21, 22
Belen	Mar. 1, 2
Bolivar	7, 8
Avon	14, 15
Ocaboma	21, 22
Dublin	28, 29
Lehrton	Apr. 4, 5

H. M STANDEFER, P. E.

WINONA DIST.—FIRST ROUND.

Weir	Feb. 18
Ethel	15, 16
West	21, 22
Mural Hill	23
Lexington	28, Mar. 1
Black Hawk	7, 8

S. M. THAMES, P. E.

COLUMBUS DIST.—FIRST ROUND.

Plattsburg circuit, at Center Ridge	Feb. 13
Louisville circuit, at Louisville	14, 15
Sturges circuit, at Bethel	20
Chester circuit, at Chester	21, 22
Mabea circuit, at Mabea	27
Walthall circuit, at Walthall	28, Mar. 1

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MISSISSIPPI CONFERENCE.

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DeKalb cir., at DeKalb	Feb. 14, 15
Porterville circuit, at Markeeta	21, 22
Meridian, at West End	(Thurs.) 26
Meridian, at First Church	28, Mar. 1
Meridian, at East End	28, 1
Daleville sta	(Fri.) 6
Linwood cir., at Bethel	7, 8
Winchester cir., at Enon	14, 15
Marion cir., at Marion	21, 22
Blumsville and Wahalak	28, 29

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T. L. MELLEN, P. E.

SEASHORE DIST.—FIRST ROUND.

Bay St. Louis, at Bay St. Louis	Feb. 14, 15
Ocean Springs and Springs (Fri., W.)	17, 18
Pearlington, at Pearlington	21, 22
Perry, at Isabella	28, Mar. 1
American, at Caswell Springs	7, 8
Moss Point, at Moss Point (night)	8, 9
Vancleave, at Pine Grove (W., Th.)	11, 12
Whitfington, at Whittington	14, 15
Mt. Carmel, at Bethel	Mar. 21, 22
Columbia, at Columbia	28, 29

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Crystal Springs sta	Feb. 14, 15
Hazlehurst sta	21, 22
Bowerton, at Brandywine	28, Mar. 1
Lebanon, at Lebanon	(Mon.) 2
Crystal Springs cir., at Tabernacle	7, 8
China Grove, at Waterholes	14, 15
Pleasant Grove, at Tilton	(Tues.) 17
Caseyville, at Bethesda	21, 22
Providence, at Bahala	28, 29

R. S. WOODWARD, P. E.

BRANDON DIST.—FIRST ROUND.

Westville, at Pleasant Hill	Feb. 14, 15
Shiloh, at Cato	21, 22
Carthage, at Carthage	28, Mar. 1
Walnut Grove, at Walnut Grove	1, 2
Hillsboro, at New Providence	3
Neshoba, at Pine Grove	7, 8
Decatur, at Hebron	10
Marvin, at Marvin	14, 15
Mt. Rose, at Holder's	21, 22
Raleigh, at Trinity	28, 29
Trenton, at Trenton	29, 30

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—FIRST ROUND.

Rolling Fork, at Cerey	Feb. 15, 18
Rocky Springs, at Hermonville	21, 22
Burtonton, at Pisgah	(Mon.) 23
Utica, at Utica	(Wed.) 25
Roxie, at Beech Grove	28, Mar. 1
South Warren, at Porter's	7, 8
Vicksburg	14, 15
Sonth Vicksburg	14, 15
Meadville, at New Providence	21, 23

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—FIRST ROUND.

East Baton Rouge, at Black Water	Feb. 14, 15
Port Vincent, at Port Vincent	17
Live Oak	19
Zachary, at Zachary	21, 22
Jackson station	25
Clinton and Betoville, at Clinton	28, Mar. 1
Covington, at Covington	7, 8
Tallaheek, at Fitzgerald	9
Franklinton, at Mt. Hermon	14, 15
Amite City, at Amite City	19
Springfield, at Killian Chapel	21, 22

C. MCDONALD, P. E.

JACKSON DIST.—FIRST ROUND.

Yazoo circuit, at Mt. Carmel	Feb. 14, 15
Yazoo City station (Sun. night, Mon.)	15, 16
Benton, at Bowmen's	21, 22
Edwards station	28, Mar. 1
Lake City and Lodi at Lodi	7, 8
Silver Creek, at Silver City	14, 15
Canton station	21, 22
Spring Ridge, at Spring Ridge	28, 29

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

South Bossier, at Fillmore	Feb. 14, 15
DeSoto, at Bethel	21, 22
North Bossier, at Concord	28, Mar. 1
Valley, at Pleasant Valley	4
Wesley, at Holly Springs	7, 8
Red River, at Campo Bello	11
Coushatta, at Coushatta	14, 15
Anacoco and Bell'd, at Holly Grove	28, 29
Many, at New Hope	Apr. 1
Sabine, at Bayou Scie	4, 5

District stewards are requested to meet at the Methodist Church, in Shreveport, at ten o'clock A. M., Feb. 25. ROBT. J. HARP, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Pineville, at Hickory Grove	Feb. 14, 15
Centerville, at White Sulphur Springs	18, 19
Vidalia and Black R., at Jonesville	21, 22
Columbia, at Columbia	28, Mar. 1
Castor, at Mount Parnassau	4
Montgomery, at Atlanta	7, 8
Colfax and Boyce, at Colfax	14, 15
Ada, at Beniah	21, 22

J. IVY HOFFPAUIR, P. E.

DELHI DIST.—FIRST ROUND.

Harrisonburg, at Harrisonburg	Feb. 14, 15
Waterproof, at Waterproof	21, 22
Providence, at Providence	28, Mar. 1
Floyd, at Floyd	7, 8
Winnsboro, at Winnsboro	14, 15

H. O. WHITE, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Baton Rouge	Feb. 15
Gross Tete and False River, at Har'y	22
Craps Street	Mar. 1
Thibodeaux and Houma	8
Carondelet Street	15
District Conference	12-15

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Lake Arthur	Feb. 14, 15
Lake Charles	21, 22
Sabine mission	28, Mar. 1
Sulphur Mine	7, 8
Grand Chenier	14, 15
Indian Bayou	21, 22

JNO. A. MILLER, P. E.

P. S.—My address is Lafayette, La.

ARCADIA DIST.—FIRST ROUND.

Gansville	Feb. 14, 15
Sparta	28, Mar. 1
Gibbsland, at Gibbsland	4
Ringgold	7, 8
Downsville	14, 15
Farmersville	18

J. L. P. SHEPPARD, P. E.

HERE IS A CHANCE TO MAKE MONEY.

I bought a machine for plating gold, silver and nickel, and it works splendid. When people heard about it they brought more spoons, forks and jewelry than I could plate. In a week I made $33 25, and in a month $172 50. My daughter made $31 in five days. You can get a Plater for $3 from W. H. Grillith & Co., Zanesville, Ohio, and will, we trust, be benefitted as much as I have been.

R. M. GRAY.

NEWS OF THE WEEK.

DOMESTIC.

The Louisiana Annual Conference of the African M. E. Church convened in Tangipahoa, La., on Feb. 6, and was called to order by Bishop Grant.

The Ways and Means Committee of the National World's Columbian Exposition has decided to ask Congress to appropriate $5,000,000 in aid of the World's Fair. The matter will be laid before the next Congress, as the present one is too near the end of its session to get it through.

The two Louisiana items in the sundry civil bill were adopted by the National House, on Feb. 5, being appropriations of $70,000 and $40,000 to complete the public buildings at Baton Rouge and Alexandria, these amounts being in addition to $30,000 and $20,000 appropriated last session.

The Iowa Temperance Alliance is closing up saloons in localities where the local authorities have neglected or refused to enforce the prohibitory law. In Fort Dodge applications for injunctions against twenty-five saloons have been filed by the Temperance Alliance. Detectives have been at work gathering evidence, and the Alliance hopes to close every saloon.

In the council of the Farmers' Alliance and Industrial Union, held in Washington (D. C.), last week, Mr. T. S. Adams, president of the State Alliance of Louisiana, introduced a resolution, which was adopted, asking Congress to enact a law in accordance with the memorial adopted by the Ocala conference in opposition to the Louisiana State Lottery.

It is announced that a reciprocal treaty with Brazil has been negotiated under the authority of the Tariff act. Treaties with the other South American republics and Mexico are expected to follow the agreement with Brazil, under which their sugar, molasses, coffee, tea and hides are to be admitted free in consideration of an open market for the productions of this country.

The great strike in the Connellsville region, Pennsylvania, was inaugurated on Feb. 9, and it is expected that every mine and coke works in the region will be closed down. It is estimated that 16,000 men will be out. The strike is for an advance in wages of 12½ cents per ton and against a ten per cent. reduction. Both sides are firm, and a long struggle appears to be inevitable.

The bill to incorporate a pan-American transportation company will probably be voted on finally by the Senate Commerce Committee on the twelfth. Senator Gibson has caused some important modifications to be made in the bill, which in its original form referred only to Galveston and Mobile, New Orleans being overlooked. There is at present no representative of New Orleans named among the incorporators.

The Indiana Senate has passed a bill aimed against trusts in that State. The measure provides that all trusts, pools, contracts, combinations, arrangements or corporations which attempt to decrease outputs, control prices or limit production shall be as conspiracies to defraud the people, and any person being a member of such organization shall be subject to a fine of $1,000 to $5,000 and imprisonment from two to five years.

A conference with the Sioux Indian delegation is now going on. Commissioner Morgan said he thought they had already heard all that was necessary in regard to the past. What was wanted now was to hear their plans for the future. He was prepared to issue the $100,000 worth of beef to the Indians entitled to receive it, which was out off in the past. Little Nose, from the Cheyenne River Agency, said that his people wanted more and larger schools where the children could learn the white man's education. He protested against the appointment of military attachments.

FOREIGN.

The Russian minister of finance has obtained a suspension of repressive measures against the Jews by pointing out to the Czar the vexatious financial results which such measures might involve.

It is reported that a secret alliance has been signed between Guatemala and Honduras against San Salvador. Guatemala is prepared for war, and bringing her army up to the standard required by law.

It is said that the revolutionists in Chili are successful at all points, and that the members of the Senate and Chamber of Deputies who are not imprisoned are in hiding. The wheat crop is being lost, there being no hands to work.

A pastoral letter from the Catholic primate was read in the Catholic Churches throughout Ireland, on Feb. 8, condemning Mr. Parnell's conduct, and warning those engaged in the Boulogne negotiations to take care that the compromise reached was definite.

The government officials in Spain are thoroughly alarmed and are making preparations to resist a popular uprising. The military authorities have been ordered to hold the troops on the alert. It is understood that the military authorities have been instructed in the event of a disturbance to act with promptness and vigor.

The steamer *Chiswick*, from Cardiff to St. Nazaire with a cargo of coal, struck a sand bank off the Sicily Islands, and sank. The captain and ten seamen were drowned. Eight men who had life-belts around them clung to an upturned boat seven hours until they were rescued by boats from a lightship. A steamer conveyed them to Penzance.

After several ineffectual attempts it appears that King Humbert of Italy has at length succeeded in securing a new ministry, with the Marquis di Rudini as premier. Although it has been generally predicted that the fall of Crispi would in no way affect the relations of Italy to the triple alliance, there is reason to believe that the crisis is not viewed with satisfaction either at Berlin or Vienna. Although the fall of Crispi was ostensibly brought about by some intemperate remarks on his part against one or more of his colleagues in the ministry, the real trouble grew out of a fiscal question, or rather an attempt to increase taxes.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6¾ @	— —
Ordinary	7⅛	— —
Good ordinary	7 11-16	— —
Low middling	8 7-16	— —
Middling	9	— —
Good middling	10⅛	— —
Middling fair	11¼	— —
Fair	12	— —
Galveston middling	9 3-16	— —
Mobile middling	9	— —
Memphis middling	9	— —
SUGAR.		
OPEN KETTLE:		
Prime	4⅛	4 9-16
Fully fair	4 7-16	— —
Good fair	4 7-16	— —
Common	4	4⅛
CENTRIFUGAL:		
Seconds	8¾	4⅞
Prime yellow	— —	5⅛
Gray white	— —	5⅛
Choice white	— —	5⅛
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	9	11
Good common	9	11
SYRUP	— —	— —
RICE.		
No. 2	2 5-16	2⅜
Good	5⅜	5⅝
Fair	5⅜	5⅝
Prime	5⅝	5¾
Rough, ₩ bbl	8 50	5 25
Polish, ₩ ton	22 00	24 00
FLOUR.		
Extra Fancy	5 10	5 20
Fancy	4 87½	4 87½
Choice	— —	4 35
Minnesota Patents	5 75	— —
Winter wheat patents	5 50	5 62½
Minnesota bakers	— —	5 00
CORN PRODUCTS.		
Corn meal	3 10	3 15
Cream meal	— —	3 30
Grits	3 35	3 40
Hominy	3 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	67
Yellow	— —	67
Mixed No. 2	— —	66
OATS:		
Western	56	57
Texas rust-proof	— —	60
BRAN:		
₩ cwt	1 20	1 25
HAY:		
Prime	15 00	16 00
Choice	16 50	17 00
PROVISIONS.		
PORK:		
Mess (Standard)	— —	11 50
Prime Mess	10 25	10 50
Rumps	— —	— —
BACON:		
Fancy Breakfast	8¼	8¾
Shoulders	5⅛	— —
Sides, short rib	— —	6⅛
Sides, long clear	— —	6⅛
HAMS:		
Sugar-cured	9½	10
DRY SALT MEAT:		
Shoulders	4⅛	4⅛
Sides, short rib	5⅜	— —
Sides, long clear	5⅜	— —
GROCERIES.		
COFFEE:		
Prime	20¾	— —
Fair	20	— —
Common	17⅛	— —
TEAS:		
Choice	40	80
He-No	— —	— —
BUTTER:		
Western Creamery	27	28
Western Dairy	17	18
Common	— —	— —
LARD:		
Refined	5⅛	— —
OILS:		
Coal, bbls	9	— —
Coal, cases	13½	14
Cotton seed, crude	28	— —
Lard, Extra No. 1	55	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	8 00	8 00
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	3 25	4 00
ONIONS:		
New Louisiana	— —	— —
Western	5 50	6 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	7¼	— —
Jute, 1¾ lb, ₩ yard	— —	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9½	12½
TIES:		
₩ bundle	1 85	1 87½
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 00	3 50
Chickens, Southern	3 00	3 50
Young	1 50	2 50
Turkeys, Southern	9 00	18 00
EGGS:		
Western	23	24
Southern	24	25
WOOL:		
Lake, ₩ lb	23	— —
Louisiana	18	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	8¼	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	8 00	— —
Meal	20 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2½
Sulphuric acid	— —	2

—*Times-Democrat*, February 10.

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The Rev. F. M. Featherstun, D. D.

BY BISHOP C. B. GALLOWAY.

The Rev. Francis Marion Featherstun, son of Burwell and Rebecca Adams Featherstun, was born in Robertson county, Tenn., Sept. 24, 1827. Born in a Christian home, and carefully trained, he early made an open confession of Christ, and was admitted to the communion of the Methodist Church. When yet a boy he came to Mississippi, and settled in Warren county. Having limited educational advantages, he found time, amid the exacting and fatiguing duties of farm-life, to make rather extensive acquaintance with the best literature. His mind was vigorous, alert and practical, readily assimilating what he so industriously read. In June, 1848, he was married to Miss Mary Eliza Randell. To them were born ten children, three of whom survive.

Obeying the divine call to the ministry—a call loud, clear, unmistakable and authoritative—he was licensed to preach in the summer of 1853, and in the autumn of the same year was admitted on trial in the Mississippi Conference. His first appointment was the Warren Colored Mission. From 1855 to 1857 he served the Big Black Colored Mission. He thus belonged to that honored roll of apostolic laborers, at the head of which stands the name of Bishop William Capers—*missionaries to the people of color in the South.* The religious condition of the negro to-day is the result of their self-denying toil. Their works do follow them.

From 1858 to 1862 he traveled the Ebenezer, Mt. Olivet and Yazoo circuits, his ministry attended with great revivals and large additions to the membership of the church. Amid the excitement and demoralization of the war, he continued in the active pastorate, except one year, which was spent as a missionary in the country contiguous to Vicksburg, and then in the Federal lines.

In September, 1865, he transferred to the Tennessee Conference, and for two years—1866 and 1867—served the Antioch circuit with such marked ability and success that several hundred were converted during his pastorate there. In December, 1867, he returned to the Mississippi Conference, and was appointed to the Yazoo circuit. On account of the depressed financial condition of the country, rendering it exceedingly difficult to get adequate support for our preachers, he thought it advisable to purchase a home and settle his large family. He located them on a farm in Warren county, and from there served the charges to which he was regularly appointed.

For two years he was city missionary in Vicksburg, one year was presiding elder of the Starkville district, four years on the Vicksburg district, and two years on the Jackson district.

In 1878 his home was made desolate, indeed, by the epidemic of yellow fever which wrought so much destruction and sorrow all over the Southwest. The "pestilence that walketh in darkness" not only wasted the city, but spread through the secluded, and supposed to be secure, country districts. The disease appearing in the family of a neighbor, he went to their relief, and, counting not life dear unto himself, watched by the dying and shrouded the dead for burial. At such a time demoralization is so great that friendly attentions are very few. The fear of carrying death to one's own home, in an epidemic of yellow fever, occasions neglect even to heartlessness. But, at the peril of life and loved ones, Bro. Featherstun ministered to his sick and dying neighbors. In a few days his own home circle was invaded by the fell-destroyer, and in less than two weeks, out of a happy family of ten, only two remained. Hearing of their distress, Dr. C. K. Marshall and myself visited the stricken home, some eighteen miles from Vicksburg. When near the house, we met a wagon containing the corpse of his little daughter, Laura. We walked up the hill to the cemetery, and there, in the presence of Dr. Marshall and three negroes, I read the burial service, and saw the little one lowered into the grave. Near her slept four other members of the family who had just died. Arriving at the house, we found that his youngest son had only, an hour before, passed peacefully away. His wife was dying in one room, a little grandchild in another, and his widowed daughter and himself critically ill. I shall never in life look upon another such scene of desolation. But, amid all, our brother never faltered in faith, nor murmured at a providence he could not understand.

In the winter of 1879 he went to California, and remained five years serving two important stations, and the San Francisco district in the Pacific Conference. Returning to Mississippi in 1885, he spent four years in Brandon station, one year at Clinton, La., one year at Woodville, and was entering upon his second appointment to that charge when called from labor to reward, on the afternoon of January 30. Just before leaving for California, he was married to Miss Virginia Markham, of Warren county, Miss., who, with one little daughter and three children of the first marriage, remain to cherish his honored memory and emulate his many virtues.

Bro. Featherstun had a broad, well-poised mind, and unusually clear judgment. His wide observation and discriminating knowledge of men, together with his strong, practical, business views, made him the trusted counsellor of his neighbors and the revered pastor of his congregations. His attachments were warm, and his friendships lasting. He loved young men, and ever showed generous interest in the young preachers of his Conference. Genial and companionable, he was ever a welcome guest in the homes of his many friends, and found a cordial greeting in visiting from house to house as a faithful pastor.

His preaching, like that of most men unaccustomed to the use of the pen in preparation, was irregular. At times he failed to meet expectation, and then again reached the realms of real eloquence and power. He had one strong evidence of a successful preacher and pastor—among those to whom he ministered longest he was most popular. His piety was even and cheerful; he grew in grace constantly; his feelings were not subject to much depression or great exaltation, but his hold on God was firm, his love for humanity was strong, his zeal knew no abatement, and his faith felt no flagging.

His son, the Rev. H. Waller Featherstun, who was with him at the last hour, thus writes me: "After last Conference father got almost well of his attack of jaundice, which kept him from meeting the brethren. He preached once. Two weeks before his death he was taken violently with the prevailing influenza, and, after a long struggle, grew rapidly worse, and died on Friday afternoon, Jan. 30. His last sermon, three weeks before he died, was on John xiv, 2. It was a very striking one, and much delighted his people. I looked upon it with a secret suggestion that 'Coming events cast their shadows before.' I found myself asking: 'What led him to speak of heaven? And what inspired him to talk of it more sweetly, tenderly, beautifully than I had ever heard him before?' During his last illness, while we constantly encouraged him to think of getting well, he would talk of dying, and he ever spoke of it cheerfully, oftentimes joyously."

Thus he ended his earthly ministry, and entered upon his heavenly rest and reward.

Jackson, Miss.

Young Preachers—No. 4.

BY AN OLD MINISTER.

THE BIBLE.

Inspiration and the best human wisdom enjoin the reading, searching and study of the Holy Scriptures, because they testify of the Lord Jesus, make wise unto salvation, and promise eternal life. Above all books, you should be most familiar with the Bible, because, above all men, ministers are expected to know most about the Bible. You should give to it daily meditation and constant study. Biblical literature is a vast field. No man can fully cultivate and grasp it all. It has been said no man lives long enough, has learning profound and broad enough, to write an exhaustive commentary on the Bible. As the sun eclipses the stars by its superior splendor, so the Bible eclipses all other books by its brighter light. No book treats of themes so sublime, so original, and so important. Single sentences are more important to us sinful men than whole libraries of uninspired human compositions. The glorious statement that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," would, in the weight of its infinite value, weigh down the whole Alexandrian library, and make it kick the beam. The Bible reveals the first and most important of all truths, the Being, of the Unoriginated, the Self-existent, the Eternal and Infinite God. It reveals him as creating the magnificent material universe by the word of his power. He spake, and it was done; he commanded, and it stood fast. It declares that, as God exists from eternity to eternity, so he is present from infinity to infinity. The Bible reveals our glorious origin, our duties in all relations, and the immeasurable grandeur of our possibilities as moral and immortal creatures. It explains the mystery of woe and death, and points man to his only remedy and his only hope.

The Bible, says one, has God for its author; truth, without the admixture of error, for its matter, and salvation for its end. The Bible has sublimer poetry, more tender pathos, more beautiful and touching narratives, and more magnificent descriptions of sublime and awful scenes, than any other book; and there are more profound, pithy, and felicitous expressions, quoted in a thousand books, than any other book can show. The Bible is the oldest and best-preserved book in all the world. It is historic of the first-born days of time. It tells of Damascus, Nineveh, Tyre, and Assyrian and Persian rule; and the Old Testament was complete before the Macedonian had ceased to govern, and the last book of the New Testament was written while Rome was in the palmiest days of imperial power.

As the doctor is expected to be familiar with the text-books of his science, and the lawyer with laws of his country and the decisions of courts, so you are expected to be familiar with the Bible; and as no knowledge of astronomy or geology would excuse ignorance of medicine in the doctor, nor no knowledge of architecture and engineering would excuse a want of legal learning in the lawyer, so no knowledge of general literature or travel will excuse your ignorance of the Bible. While the Bible is a book for all, it is eminently and emphatically your book—the book to which all your various attainments must be subsidiary, and help to its better understanding and clearer explanation. Make its contents familiar, the very furniture and wealth of your mind. Quote it more than any other book; illustrate with it more than from any other source. Know its history, its enemies, its contests, its victories and vast achievements as the illuminator of the benighted, the civilizer of the savage, the uplifter of the fallen, and the purifier of the depraved. Be as able, as you can make yourself, to explain its contents, to clear up its seeming mysteries, and to answer the objections of its enemies. Study its pure and exalted morals; be familiar with its curious, wonderful and instructive biographies; learn its promises to miserable and sinful men in all the necessitous conditions of life; learn something of its inspiring and immortal hopes, that you may know how to cheer the despairing, and point the weary and sad to the rest that remains for the people of God.

Respect for Authority.

BY W. H. ANDERSON, D. D.

This is not only the dictate of reason and right, but is also a prominent feature of Bible instruction, and a lovely characteristic of our holy Christianity. It speaks alike from the Decalogue, the teachings of Jesus, the writings of the apostles. "The powers that be are ordained of God" is an inspired announcement, including both the authorities of the State and of the Church. "To speak evil of dignities" is the antipode of the duty "to pray for all that are in authority." Respect for God, the great Father of all, and "the high and mighty ruler" of all things, is designed, in smaller degree and more limited sphere, to mark human behavior, and especially Christian behavior, in reference to all, under providential guidance or permission, who are called on to administer rule, to carry out the requirements of law. Officers, especially in the church of God, are supposed to be invested with qualifications and ability properly to understand, and firmly, but in the spirit of true "brotherly kindness," to carry out the responsible duties committed to their care. Church officers, unless unworthy of their position, ought to be recognized as acting from the best light within their reach, and influenced by no low, little personal animosity in carrying out the duties of their office, and especially in the decision of what is the law, and in the inflicting the penalties of violation or neglect of law.

Our chief pastors, the Bishops, from their age, experience and wisdom, are in condition to arrive at the intent of law and the correctness of its application. We certainly credit them with the best love of the church as the controlling motive in their official acts and decisions. Self-respect, regard for the purity and benefits of their office blend with sense of profound responsibility to the church of the present and of the future, and to the great Head of the church, to guard from any impulse of momentary feeling to which all are subject, and to direct in the open, manly, God-fearing performance of what is accepted as law and duty. These good men, of course, are but men. Human partisanship, in the height of its folly, would not dare to claim for them infallibility, either in act of reason or in decision of judgment. They need the sympathies, co-operation and prayers of the church to aid in bearing the burden of "care of all the churches." They are the subjects of law equally with the humblest official or member. The same Discipline decides their duties, office, position, that each preacher in his ordination vows promises to accept and obey. More than this, they are members neither of Annual Conferences nor of General Conferences. They are the agents of the latter in carefully guarding the purity of the church, executing the laws of the church, or seeing it done, and in the protection of the mutual rights of individual members and officers, and of the church, the entire church with which they are connected. If there be wrong in decision or administration, that is soon settled and rectified by appeal. The decision of the college of Bishops and of the General Conference determine what law, right and privileges are. Injustice can not be done—if supposable at all—only for a very limited period.

In the application of the above evident simple truths and principles, allow us to express a regret at the manner and spirit of some of the recent criticisms of the press upon certain episcopal decisions in, at least, one Annual Conference. We admire, we glory in the spirit and enjoyment of true religious liberty and rights. It is our noble privilege and duty to resist any invasion of either our liberty or our rights. Manly independence should mark Christian character and conduct; zeal should not outrun discretion; moderation should temper impulse; "sober second thought" is an indispensable requisite. We have seen some articles which have startled us. They have not only gone so far as, apparently, to attack episcopal intelligence as to what is law in itself and its administration, but even to impute wrong, seemingly irreligious, motives—the gratification of personal anger, the desire for revenge of some real or supposed injury—in the conduct of the trial of an accused minister. Criticism is right and proper as to what law means—its verbiage, its usual application, the circumstances of its creation, or the associate influence of church usage or common law. "Comparisons are odious," especially if the newspaper writer assumes superiority (impliedly) to the Bishop. The matter grows worse and sadder if the criticism, not satisfied there, must endeavor to sit in judgment on the motives of action of our chief pastors, and attribute action to motives unworthy of a good citizen, much less to a Bishop of the church of God.

Let us not forget we do ourselves, the church, the general community—especially our children around us—immense evil to present in one widespread public church press any suspicion of integrity of our church officials. You chill the confidence of the church in itself; you weaken respect of the outside world; you create distrust in the minds of those we love most tenderly, and whom we hope to enter the same fold with us, and take our places when we are gone. Infidelity adds a new note to its joy, while the true and the tried weep at the sorrows of our troubled Zion. Our mother—her name is sacred; our mother—her honor must not be jeopardized to gratify some momentary emotion.

Hasty, immature placing of ourselves in print may be a source of future and deep regret. As an old minister, we charge nobody, we blame nobody. We utter words of caution. Reverence for authority underlies all true loyalty, intelligent obedience of rule. Through this principle the child instinctively obeys its parent; the good citizen, from principle, obeys his government; the Christian loves and serves his God. Remove or destroy, in whatsoever degree, this reverence for authority, you mar the beauty and joy of the home-life, you enfeeble the bonds of good society, you weaken even the church of God itself. Impair respect for the church of God by lessening respect for its high authorities, and the gospel loses its attractive beauty and force; the influence of Christianity is limited, and the crown of Jesus is deprived of its stars, or those stars are robbed of their divine lustre.

Woman's Missionary Society, Louisiana Conference.

Some one has said, "Government is only housekeeping on a large scale." The same thing may be said of Church as well as of State. A model home has a master and mistress, and the well-being of the household depends on the faithfulness of both. The man may plan and provide liberally, but the woman's part necessitates equal work and vigilance if the whole machinery moves smoothly. The failure of either party installs one a mere figure-head, and involves double duty for the other. This copartnership is a recognized fact in the household of faith. I once heard a young married woman say to her husband:

"I want such a perfect home that the domestic machinery will move on oiled hinges so systematically and noiselessly that I can drop out for a day, or a month, or even a year, if necessary, for a pleasure tour, and find it still going like a clock on my return."

"In that case," replied her husband, "you would soon become a very unimportant personage, and not be missed at all."

After many years of experience I heard that same wife say:

"I want to be the motive power of my household, the central pivot on which revolves husband, children, servants, friends; so that when I am gone for a day, they will miss me, and long for my return."

The moral of the simile is apparent.

Sisters, our work is waiting for us. If the Master finds all things ready for his coming, we must be about our duties. "What the hands find to do" is our calling. Life is a grand whole when it is made up of small duties faithfully performed. Missionary chariot wheels are made of dollars, and the dollars are made of consecrated dimes—our dimes. Where are they? Our dues? In the treasury?

Ah! these long winter months have kept most of us from our monthly meetings, and our treasury is empty. Meanwhile, our missionaries have been hungry and cold. Their needs don't go into winter-quarters. Let us hasten to send them our tardy help.

But, during this season of necessitated (?) inactivity, have we kept our own souls well nourished and built up in the most holy faith? Have we read our church papers and kept abreast of the needs of the work at home and abroad? Have we studied our Bibles and sought earnestly to know the will of the Master concerning us? Have we given our missionaries the support of our earnest, faithful prayers to God, that spiritual feasts might be spread on barren Foreign Boards?

Dear sisters of the household of Christ, if we care to be of any worth to the Master of the home, let us bestir our slothful energies, and do with our might *this work* which our hands have found to do.

MRS. THOS. P. EPPS LOVE.
Pres. W. M. S., La. Conf.

An Address.

PROMULGATED TO THE PROHIBITIONISTS OF MISSISSIPPI BY THE COMMITTEE.

Meridian, Miss., Feb. 3, 1891.

I desire to call attention to the immediate effects of the new Constitution on the cause of prohibition in our State, both under the local option law and the old petition law.

1. There can be no local option election till there is a new registration, and not then until four months have elapsed after said new registration. And as there can be no local option election within sixty days of a general election, and there is to be a general election in November, it is hardly possible to have any local option elections this year.

2. In counties where no local option elections have ever been held, the old petition law obtains. This requires the saloonist to secure a petition signed by a majority of all the voters qualified to vote for members of the Legislature, in the town or supervisor's district where license is sought to be obtained. Under the new Constitution there are no qualified voters till a new registration is had, and, therefore, no lawful petition can be secured. This works an estoppel in all non-local option counties. I call special attention to this point. A majority petition of voters under the old registration is worth nothing in law. Prohibitionists in many places can close up the saloons for the time being if they will insist on the observance of the law, and be in better position to fight the traffic when the time comes round for an election under the new Constitution. Under a decision of Supreme Court just rendered (W. H. Perkins *et al vs.* M. V. Bledbetter), in all counties operating under the old petition law it is not obligatory upon Boards of Supervisors and Municipal Boards to grant license, even though petitioned to do so by a majority of the legal voters. In the language of the court: "They have power to grant license, if a majority of the legal voters are actively in favor of it, and say so, in the manner prescribed; but are not compellible to do it. In the exercise of their discretion they may withstand the pressure of universal desire for retailing."

Thus, in counties where no local option election has been held, such Boards have the final settlement of the question exclusively in their own hands.

I would also remind prohibitionists that they have reserved the right of counter-petition in counties where local option elections have already been held. For instance: if a county has voted in favor of license, before any license can issue, the applicant must file his application endorsed by twenty-five real estate owners living in the supervisor's district or municipality where the license is sought to be obtained. It must then lie over, at least, thirty days before final action can be taken thereon; and during these thirty days, if a counter-petition is presented signed by a majority of the qualified voters of the supervisor's district or municipality, as the case may be, no license can be legally granted.

Again, I would call your attention to the law passed by the Legislature of 1890, entitled, "an act to secure the benefits of prohibition to counties and municipal corporations in this State when the sale of intoxicating liquors is prohibited by law."

Under this act it is made unlawful for any person to act as an agent, or to be assistant of either seller or purchaser in effecting the purchase or sale of liquor in prohibition territory, or to solicit orders for the sale thereof, whether to be delivered in or out of the State, provided the parties, or either of them, contemplated that such liquor is to be thence transported into such prohibition, in spirit intent, is in close sympathy with law. It is our true policy to compel saloon men to stand by the law. I call on all the friends of prohibition to be alert and firm at this important juncture in public affairs. J. B. GAMBRELL,
Chair'n Ex. Com. State Prohibition Con.
—*Mississippian.*

Hymn No. 300, 24 mo.

The editor of the new hymn book was napping when Hymn No. 300, 24 mo. edition, was marked "C. M." instead of "L. M." 12 mo. has it marked right. I call attention to it, as it caused confusion in a late service at one of my churches. Let the brethren that use the 24 mo., all bindings, erase "C." and place "L." in its place.

R. B. DOWNER.
Ellisville, Miss.

Christian Advocate.

THURSDAY, FEB. 19, 1891.

THE HAPPY LAND.

BY LILLIAN GREY.

There is a land somewhere in God's creation,
Within the circle of his love and care—
A land that human eye hath never visioned,
Nor mortal feet essayed its boundaries fair.

There is a land that needs no fleeting splendor
Of sun or moon or star to give it light,
Where nothing enters that is sad or sombre,
And all its dwellers walk in robes of white.

There is a land across whose guarded borders
No alien footsteps stray, or chill winds blow,
Whose skies are never overcast with tempest,
Whose days move on with even, peaceful flow.

There is a land where sin can never enter,
To stain and mar, and rule with baneful sway,
Where is no sore temptation or besetment,
Or strange forbidden paths to lead astray.

There is a land where tears are never welling
From depths of stricken hearts that vainly sigh,
But joy and bliss too deep—too deep for telling,
Fill every heart and brighten every eye.

There is a land so sheltered and so shielded,
That even care and fear are kept without,
There is no thing to dread, no cross to carry,
No loss to meet, no harassment of doubt.

There is a land where death has no dominion,
No grave is found in all that broad extent,
No gleaming marbles, and no yew or cypress,
But all is life, eternal, full content.

There is a land where pain is all forgotten,
Where hopes meet with fruition full and sweet,
Where treasures lost are found, and prayers are answered,
And the glad crown of blessing is complete.

O, Happy Land, the goal of all our striving!
We know not where thy shining borders rise,
But somewhere, sometime, pray we yet to find thee,
And be at home for aye, O Paradise!

The Parsonage and Home Mission Society.

The Central Committee will hold its annual meeting, April 9. There will be before this committee over thirty applications for aid to parsonages, calling for several thousand of dollars more than we shall have to give, unless the Lord opens the hearts of his people to give generously before that time; and we are determined to leave that with the Master and those who love his appearing. But we ask those who feel with us in this matter, who appreciate the facts that lie back of these thirty applications, to unite with us in earnest prayer that these much needed funds shall be sent in before the time of our meeting, that none may be turned away with an unanswered petition because there are no funds.

These applications do not come to us as debts we owe, as far as financial obligation goes, for we do not go into debt. We can simply help to the extent of our funds, and say, "There is nothing more; with our best endeavor we have been unable to get more;" and there the matter would end so far as our responsibility is concerned. But we can not keep our hearts from going with those to whom we must say, "We have no funds;" from seeing the "suffering of each member of the family;" from feeling the dampness and the cold of the northwest wind that finds ample entrance into the poor, unfinished house, notwithstanding there are "bed-quilts over some of the windows and rags stuffed in the cracks." We can not forget the fact that these good men are enduring all these things for the love of *our* Savior, when only a few hundreds of dollars gathered from as many people (the dues of our society are one dollar a year) would make their families comfortable and strengthen their spirits to labor for the cause of Christ.

Neither can we banish from our minds the conviction that each Christian church must go forward with unremitting zeal if our land is saved from spiritual death; nor close our eyes to the fact that at every step the progress of our church is checked by the need of a home for the missionary who *must* shelter his family while he preaches the gospel, for they are beings with needs like our own. He is *sent* and *must* go, yet he is puzzled and burdened and hindered, and his purpose in going often absolutely defeated by that one unavoidable obstacle—the necessity of sheltering his family. Heretofore he has not known in this emergency which way to turn for help, and simply fell back from his post when hardships became unendurable; and often turned back to die a *sacrifice* offered up to *improvidence*. This cruel improvidence of the past the church proposed to remedy by organizing "The Parsonage and Home Mission Society" to gather funds and provide the homes so essential to successful progress. Now he comes to *us* saying, "There is none other to whom I may go." And *we* must lay this matter before God's people. There are but two ways by which we may gather funds to help these who come to us because "there is none other to whom they may go." One is to make special appeals; the other is to organize auxiliaries, with members paying dues. The last we greatly prefer, because the income is regular and enables us to help promptly, for delay is often fatal to the man applying, though his successor may reap the benefit. But we have from some undiscovered cause been hindered from organizing auxiliaries as rapidly as we had reason to hope we should. It is impossible for us to know the inside workings of each charge and discover this cause, and it is also impossible for us to organize or retain an auxiliary in any charge without the hearty co-operation of the pastors and the women. We can not think this hindrance lies with the preachers, for they, of all others, should see the need, should appreciate the meaning of this effort to make the pastors the center of all mission work; besides so many of them have written words of encouragement and invoked the blessing of God upon our efforts. And one may always rely on the hearts of Christian women.

The Bishops, in their address, earnestly commend our work to the church as a most important matter. Bishop McTyeire once said of it, "There is nothing before you more important." Dr. John says the work done by this society gives great relief to the Board of Missions. *All* predict *future* success for "so wise a movement;" and if there be any opposition, "it is to the few restricted." What then?

The trouble must lie in that tendency of human nature to *feel* without *acting*, to which all are liable to yield. This tendency keeps many a man from Christ, keeps many a Christian from reaping the reward of faith. It is very hard for the individual to say, "It is *I* who must *do* this thing."

Brethren, pray with us and for us; pray publicly and privately that God will *so* stir the hearts of his people that they shall *act* in this matter. Let us pray definitely that we may, before our meeting in April, receive funds sufficient for the need.

LUCINDA B. HELM,
Gen'l Sec.

1500 3d Ave., Louisville, Ky.

Sunday-School Work in North Mississippi.

The journal of the late session of the North Mississippi Conference furnishes the following Sunday-school statistics: Officers and teachers, 2,379; scholars, 19,353—making a total of 21,732 who are actually engaged in the Sunday-school work. This makes a fair showing when looked at alone. Place it by the side of 40,711 actual church members, and it will show up under quite a different aspect, even if all the 21,732, who are in actual service, were members of the church. This leaves a membership of 18,979 who are taking no active part in the work of the Sunday-school. But let us bear in mind that, at least, one-third of the Sunday-school scholars are not members of the church. This increases the unengaged church membership to 25,230. From this it is seen that more than half the members of the church within the bounds of the North Mississippi Conference are doing little, or nothing, for the Sunday-school cause. Is this what it should be? Certainly not. Something, then, should be done; just what I can not tell. The Sunday-school work is to be done principally by the laity; and, in order to increase the number of Sunday-school workers, a deeper interest must be awakened in the minds and hearts of those who are already enlisted in the work. In order to effect this, what can be done? Would not this be a good topic to discuss in our District Sunday-school Conferences? In the discussion of these topics, would it not be a means to the desired end to engage more of our able lay Sunday-school workers?

W. W. MOSS.

Pettit, Miss.

Why Is It?

I have just received the Minutes of the North Mississippi Conference. They are neatly gotten up and well edited. We owe Bro. Malone many thanks for his painstaking work. The statistics are well tabulated. I have just been studying these tables of figures, and find that we have much for which to be grateful, but much also to lead us to self-examination, prayer and fasting. Every district except Greenville paid less last year than the year before for the support of the ministry. One district runs as low as ninety-two cents per member. The average for the entire Conference is only $1 79½ *per capita*. This is less, by several cents, than was paid last year. But the true test of liberality is foreign missions, and here we have a still greater falling off. In 1888 the North Mississippi Conference paid 23½ cents *per capita*. If we had held up at that rate, we would have been equal to, if not in advance of, any other section of the church; but in 1889 we came down to 20½ cents per member, and last year, strange to say, we fell still lower, to 17¾ cents. This is nearly 6 cents *per capita* less than we paid three years ago. What is the trouble? Are we growing poorer, and really not able to pay more? or is the liberality of our people on the wane? The Parent Board still thinks well of us, as they have increased our assessment $1,550. But, with all this had financial showing for missions and ministerial support, we are making material and numerical advancement. The Minutes show an increase over last year of five churches and nine parsonages, and 2,004 in membership.

J. W. MALONE.

Coldwater, Miss.

Our Paper.

TO ALL FR'ends of the NEW ORLEANS CHRISTIAN ADVOCATE—*Greeting.*

Dear Friends: Do we want a religious paper first-class in every particular? Is such a paper a necessary adjunct to a successful ministry? If so, let us resolve that we will have just such an one. Resolve! resolve! Do you ask me what I mean by resolve? I answer, first, I have no allusion to the so-called resolves that are adopted on Annual Conference occasions merely as a passing compliment to the editor and publisher, and then to be incorporated in our Minutes, and never thought of again. But I do mean this: Let us say in our own heart, "I, as an individual member of the great Methodist family, and a friend in particular of the NEW ORLEANS ADVOCATE, will do just everything this Conference year in my power to make it a success. If I can't get 100 subscribers, I will try for 50; if I can't secure 50, I will try for 25; if I fail in that, perhaps, I can secure 10, and I am resolved if I can't get 10 new subscribers, I will not let the year close without sending one new subscriber." It does seem, to my mind, that after the very handsome premiums offered by our enterprising publisher, and the promise on the part of our editor, that every preacher (to say the least of it) ought to bestir himself in behalf of our Conference organ. Some of our preachers fail to do their duty for fear of financial loss. Let me figure a little for you, my brother. We are offered fifty cents commission on all new subscribers. Now four new subscribers will cost us at the ADVOCATE office just $6, and on our own subscription book our assets will be for four new subscribers just $8, or a margin of $2. This secures us against loss, for certainly a community of Methodists in which more than one-fourth are too poor or too mean to pay for a church paper is, indeed, a community to be pitied and prayed for. And if it ever happens to my lot that I am honored to work in such a field, I will do all I can to improve matters by scattering broadcast our Conference organ.

Then you stand a good chance of getting one or the other of the three nice premiums, and, best of all, if you do your work faithfully you will feel that the approving smiles of the Master are upon you. And I had rather feel thus than gain the first premium, and know that I failed to do my whole duty. Let us do our whole duty. Let us secure the subscribers for the paper. Let us do all that we can, individually and collectively.

B. F. PHILLIPS.

In Memoriam.

MRS. T. H. FULLILOVE.

"The path of the just is as a shining light, that shineth more and more unto the perfect day."

Tabitha Holmes was born in Oglethorp, Ga., June 6, 1811; married to Jas. G. Fullilove, Jan. 3, 1832; removed with her husband to Noxubee county, Miss., in 1834; thence to Caddo parish, La., in 1846, where she died, Oct. 24, 1890, in the eightieth year of her age, leaving to her surviving family and the church that most enviable patrimony, the blessed record of a pure and spotless life and radiant Christian example, more to be desired than all the gold that misers ever hoarded.

Sister Fullilove was converted and joined the Methodist Church soon after her marriage, in 1832, and with her most excellent husband, who is now left to mourn her loss, traveled the "path of the just" for nearly sixty years.

Beautiful was the harmony and constancy of her Christian character. Prudence, simplicity and devotion were the conspicuous graces which adorned her life, cheered the home of connubial bliss and sent out streams of the sublimest and most far-reaching influences through her social surroundings for all these years.

One has said: "Honest, loving hearts constitute God's greatest gift to the world next to his own Son." What the church needs, what society needs, what the nursery needs is heart, more heart. No one acquainted with the subject of this memoir could fail to recognize the fact that love was the dominating principle, the divine passion of her life. Her steadfast adherence to religious principle in her duties and intercourse with the world, in affluence as well as in poverty, softened by the unselfishness of her disposition, and sweetened by the mildness and gentleness of her manner and expression, caused her light so to shine that others were led to "glorify our Father who is in heaven." She was meek, modest and unconscious of the universal reverence and affection with which she was regarded, and wholly unaware of exerting any influence upon anyone outside of her family circle; yet the world was brighter and better, and heaven will be richer for the life of one who found her greatest pleasure in contributing to the pleasure of others; who was a friend to the friendless, a counsellor of the unfortunate, and whose loving admonitions restrained the erring.

The woman that "feareth the Lord shall be praised in the gates." The unostentatious hospitality of the home in which Sister Fullilove presided was especially grateful to itinerant ministers, who were frequent guests; and in the last years of the life of this saint of God the recollections of E. M. Marvin, Linus Parker, J. C. Burrus, and others, whose repeated presence was regarded as a benediction to the family, were recalled as among the most delightful memories of other years, which she was never weary of relating.

Still fresh in the memory of the writer is the broad hearth, the blazing fire and happy faces, with which he was greeted on his first pastoral visit to James and Tabitha Fullilove in 1847. The forty-four years of vicissitude and mutation, which have intervened, detracted nothing from the sweetness and beauty of a flower born to blush forever embalmed in immortal associations in the paradise of God. Still more beautiful was this aged woman in her piety and meekness, with the chastened memories of other years blending, as they now were, with the hallest hopes of heaven, than when presiding with such admirable discretion and dignity over her young family.

When we were summoned to her bedside with the assurance that the time was near for her to pass over the river, it was only to witness how beautiful may be the sunset of life on a cloudless horizon—how a child of God who, for sixty years had walked by faith, could calmly contemplate the dissolution of the long-cherished tabernacle, in buoyant hope, of one "eternal in the heavens."

When asked, a few hours before her death, "Are you now trusting in Jesus?" "Is he precious to you?" though the tongue refused to obey the will, and the lips remained closed, the features grew brighter, and the increased pressure of the hand was the response which betokened the divine presence and support.

A husband and two sons, with their families, and a large number of friends are made to mourn at her loss; among whom is her pastor for the four years preceding her death, and who ever felt that her presence in the congregation helped his efforts by the magnetic power of a divinely luminous example to which the pulpit could triumphantly point as a verification of the highest claims of the gospel.

May this beautiful model of character, refined by divine grace, be ever before the minds of her posterity for their imitation! is the prayer of the writer,

ROBT. J. HARP.

C. K. Marshall, D. D.

MR. EDITOR: Your admirable portraiture of Dr. Marshall sets him forth as he really was—one of the best and greatest of those whose lives and deaths have blessed the church and the world in recent years. There will, doubtless, be many other tributes expressive of his merit and our loss, for when such men are removed, the world can not be indifferent to it. When a goodly star goes out, the heavens lose a brightness which is felt, though other stars are shining still.

One striking feature of Dr. Marshall's character was the ease with which he was great. Some men climb to greatness by painful effort, and some men are self-assertive; but Dr. Marshall appeared to a looker-on to be easily preeminent. For two generations he has been conspicuous by reason of those great abilities which all knew him to possess. His was a full-celled honeycomb of eloquence; but the gift of popular oratory was not all of his power, for his mind, opulent in native thought, was stored with varied knowledge, gathered from the best books and men and nature. He loved nature, and his paths were in the fields, wet with God's dews and bright with the light of the morning. He did not allow his talents to rust unburnished, but till the last they shone in use. He delighted in preaching, and delighted to render those services that were everywhere eagerly sought after. No notice of him would be complete without a mention of the kindness of his heart. For him to do good deeds was as natural as to breathe. He was a courteous gentleman—

"From spur to plume a star of tournament."

You felt that his bearing among men was the fruit of a noble nature and a loyal mind.

No one who heard his address to the graduating class of Port Gibson Female College, last summer, will ever forget his grand and impressive declaration of his conviction of the immortal life of the soul.

A noble life finished is what we must say of him, and we must still think of that life being pursued elsewhere. There is he among those who, in higher places, do God's will, or, amid crowded courts, study his eternal ways, and ever, as they study, sing. Such a life has wholesome and lasting influences.

"For when a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men."

E. H. MOUNGER.

Female Colleges.

I have been musing for some time, and the fire has burned. Consequently some utterance must be made.

Some months ago a gifted woman said: "I am sick of hearing of *female* schools and *female* colleges. Why not say '—— College for Girls and Young Women.'" And that started me off on one line of thought, and the mental inquiry was made: Are not all such schools and colleges conducted on the idea that women are only females, and are to be made superficially accomplished, graceful and captivating, because incapable of logical thought? Does not this account for the fact that in a certain *female* college in Tennessee, having three "Rt.-Rev. Bishops" (not Methodists) on the Board of Trust, *dancing* is scientifically taught and is represented by a "professor" in the faculty. Does not this account for the fact that in another *female* college the degrees of A. B., A. M., and Ph. D. are conferred with a reckless prodigality that promises in the near future to be as liberal with the venerable honors of D. D., D. C. L., and LL.D., and even to lay irreverent hands on S. T. D., and adorn it with bangs and petticoats? Does not this account for the fact that the leading *female* college in Mississippi has heralded to the world the employment of a professional opera singer to teach—not the music one should expect to be taught in a Christian school under the control of the M. E. Church, South—but that style of music which is associated with opera houses and theatres?

Why not recognize the fact that women are living souls and have intellects which can be cultivated and strengthened without detriment to true womanliness or disqualifying them for wifehood or motherhood? If church schools are to fit our young women for the stage, either the operatic or theatrical, or to graduate them for partners in the lustful German or lascivious Boston, then the sooner all higher education is relegated to the State, the better for our churches and our homes.

Is it not time to call a halt? Is it not time to reform the curriculum of *female* schools and make them schools for young *women*?

T. L. MELLEN.

The Adams School.

Since the establishment of a high school at this place by the District Conference, last year, to be known as the Adams District High School, little or no mention of the resolutions of that honored body was made to the people (the Methodists) who reside in this district.

The school has recently issued its first annual catalogue, and many of these have been distributed throughout South Mississippi; yet we are satisfied that many Methodist families in the Brookhaven district, as well as in Southern Mississippi, are ignorant of the fact that we have in active operation at this place a *permanent* training-school for boys and girls.

Every father and mother who contemplate sending their boy off, will do well to consider the advantages that the Methodist High School, of the Brookhaven district offer to its patrons and supporters. This site as a location for a high school has many merits worthy of mention; but, to say the least, the surroundings are quiet and congenial, the atmosphere healthy, good association, country fare and "country life," free from the environments of railroad and city, paternal care as to health, manners and morals—all of which contribute no little to the welfare and ultimate success of the pupil in after life, and very often in the formation of such good habits as will cling to him permanently.

The present school-building is ample, and students are offered every available facility that conduces to ease and comfort. A boarding-house and postoffice are situated on the school grounds.

The school is graded, and has three teachers. Besides the regular English branches, music, calisthenics, book-keeping, telegraphy and Latin are taught. The total enrollment of the school up to date is eighty-six. The foreign patronage is steadily growing, and notwithstanding the fact that the Baptist brethren have "hemmed" us in on several sides, we are still able to cope with them in numbers.

Methodist families and others who have boys and girls to educate are earnestly solicited to write for catalogue and full particulars.

M. SMITH, Principal.

Auburn, Miss.

FROM THE WORK.

LAKE PROVIDENCE, LA.

I have been so busy during the past month, I have denied myself the pleasure and privilege of writing even a short letter to the ADVOCATE. We arrived here on the last day, but one, of the old year, and were met at the landing by some of my stewards, with carriage and hack, to convey us and our baggage to our parsonage home, where we found some of our sisters awaiting us with a blazing fire, and every necessary arrangement made for our reception and comfort.

The present site of the town of Lake Providence is more picturesque than the old one, which the Mississippi river claimed for its own a few years ago. The town having been moved back, lies, to some extent, on the lake; and Lake street is now the chief thoroughfare and business portion of the town. We have here some fine dwellings and business houses, and some not so fine. I discover a good deal of dilapidation in certain parts. I suppose this is owing, in a large measure, to the uncertain tenure of the land, as the Mississippi river seems to have a mortgage on a great deal of land in this section. Our town is well laid off and drained, though we have had so much rain during the past month that our streets could not have been otherwise than muddy and sloppy. In good weather the drive on Lake street and around the lake is just splendid. A large proportion of our people is equal to any in the land in every respect, and, while sin abounds, I find the faithful few here, and a large number who love to hear the gospel preached, and attend the regular ministrations of the Lord's house.

Notwithstanding the continued rain and fearful roads, I have met all appointments on my work. The people have cheered me by their presence, and comforted me by their kind attentions. My stewards have assessed a liberal sum for the support of the pastor and family, with the assurance that the amount will be obtained. So far I have never had more attentive congregations, or met with a people who seemed to appreciate the gospel more. The outlook, religiously, is encouraging; and we are praying for a glorious revival wave to sweep over his people.

We have a very comfortabe parsonage here, with an acre of ground, more or less, left to our church by will of the death of a good sister, a member of the Episcopal Church. We as a church, feel very grateful for his expression of good will on the part of our deceased sister. By the acquisition of this property we are now in a condition to more rapidly extend our borders, and do the work God intends for us to do among this people. I am fully persuaded that nothing but incessant prayer, backed by a zeal denominated, "Methodism in earnest," will save this people. There is much to be done before our parsonage property will be in a satisfactory condition. We have a comfortable dwelling—well, may say elegantly furnished; that is all. No necessary outbuildings or fencing of any consequence. Some of the brethren and sisters have taken in hand to put this property in good condition, and supply what is needed, and I hope to report soon that the same has been done. We have a most excellent and well-equipped church built during the administration of Rev. T. J. Upton. This church was built under many difficulties, and is a monument to his untiring energy and zeal. May the Lord grant him the opportunity to build many more like it!

La grippe has been sweeping over this section of country, prostrating some in nearly every family, without respect to persons. Most are convalescing; some have died. My wife had a severe attack, and is now suffering from its effects. God has blessed me with health and some success in his vineyard.

R. S. ISBELL.

MEADVILLE, MISS.

I think that a brief note from my work would be of interest to you. I was assigned to Meadville circuit, Mississippi Conference. This work I find is in an undeveloped state, both financially and spiritually. But the *material* is here to make this one of the best works in the Mississippi Conference. As far as I have gone I never found more generous people, *who seem to be thirsting for the gospel.* I find but a few copies of the ADVOCATE—our church organ—among my people. I have found four *stewards* who do not take any religious paper, and one who takes the *St. Louis Advocate.* I send you five names—two new subscribers. I am going to try to get it into as many homes as possible. I have not been able to occupy the parsonage as yet on account of one of my little daughters being sick with a severe attack of acute rheumatism. But, thank the good Lord! she is better, and I think I will be able to occupy the parsonage by the twentieth of this month. We have a very good parsonage, and tolerably well furnished. I expect a gracious revival all along the line on this work this year. We have had a fearful month of weather; and, as this is a very hilly country, it is somewhat difficult to get around on account of the slippery roads. Look out for more subscribers to the ADVOCATE all along.

J. R. WHITTINGTON.

Consciousness is the immediate knowledge which the mind has of its sensations and thoughts, and in general of all its present operations. We can not properly be said to be conscious of our own existence; it being only suggested to us by those sensations and operations of which we are conscious.—*Wollaston.*

Sunday-School Lesson—Feb. 22.

ELIJAH'S SUCCESSOR.

II. Kings ii, 12-22.

GOLDEN TEXT.—"*Not by might, nor by power, but by my Spirit, saith the Lord of hosts.*"—Zech. iv, 6.

TOPICAL OUTLINE.—I. The Mantle of Elijah (vs. 12-15). II. The Search for Elijah (vs. 16-18). III. The Cleansing of the Spring (vs. 19-22).

MEMORY VERSES.—12-14.

REFERENCE WORD.—"Elijah."

LESSON HYMN.—No. 556.

TIME.—About 896 B. C.

PLACE.—At or near Jericho and the Jordan.

INTRODUCTION.

The induction of Elisha into the prophetic office immediately followed Elijah's translation. The work of the latter was finished; Jehovah's was not. There were other agencies needful for the full realization of the divine plans. There was to be a change in the administration of affairs, and hence there was a call for a new man. The supply was equal to the demand, as is always the case in God's dealings with men. Ten years previous, Infinite Wisdom had selected a ploughboy to succeed Elijah. In all likelihood there went forth a good many sneers when the choice was made known; but fortunately they were based on shortsightedness and error. His long intercourse as attendant upon the older prophet supplied Elisha with the experience requisite for his assumption of the high office. He was a "junior" for quite a while; but who can doubt the beneficial effects of his early training? Would not like results follow a like custom in regard to modern "sons of the prophets?"

I. THE MANTLE OF ELIJAH.

Verse 12. What an impression this wonderful scene must have made upon Elisha! But the whirlwind, the chariot of fire, and horses of fire, however awe-inspiring, did not cause him to forget the sorrow that had come upon him. "My father!" was a cry of intense grief. Truly, as with Paul and Timothy, these two had been father and son in the faith. But his own personal loss did not exhaust his mourning. Israel itself had suffered. In being deprived of Elijah the kingdom had lost him that had been more than all chariots and armed horsemen in its time of need. As a manifestation of the sorrow of his heart he "took hold of his own clothes, and rent them in two pieces." His sorrow, though truly genuine, was not carried too far. He did not, as many, build a temple of his grief, and worship. Though a man of tender emotion, he was yet a man of action. A burden rolled itself upon him. Israel was without a prophet. He had requested that he might be found worthy to discharge the duties of a servant of God. From indications, scarcely dubitable, he was constrained to believe that his prayer had been granted. He had seen Elijah as he was caught up. The moment of trial had come. Would his faith stand the test? The answer is apparent from his action. "He took up the mantle of Elijah." That saint, as he mounted heavenward on wheels of celestial glory, had thrown off forever the burden of his earthly mission. Henceforth he was to rest from his labors. Elisha, by his acceptance of the prophet's robe, evinced his determination to assume the duties of the prophetic office. He is no longer a servant, but a successor, and must adapt himself to his new circumstances. His commission received, his business on that sacred spot was at an end. He set out to perform the duties that lay before him, although it might have been more pleasant to remain amid so many hallowed associations. In this regard, the average Christian is prone to follow Peter rather than Elisha. Undoubtedly "it is *good*" to be on the mount of glory; but it is *better* to walk in the path of duty, though it may lead through the vale of humiliation.

We next find Elisha on the bank of Jordan, in full sight of the "sons of the prophets." He is to perform his first miracle as a messenger of Heaven. Perhaps, a man of less faith would have chosen a place more secluded, where none could witness his first "effort" and possible failure. But Elisha's confidence rose supreme. He calls upon the Lord God of Elijah. He knows that there resides no virtue in himself, nor any in the mantle, but that "power belongeth unto God." His action was an evidence of his faith; he "smote the waters," and God honored his trust, and the waters "parted hither and thither, and Elisha went over." As a result of this miracle, the prophets that were watching him were compelled to acknowledge his successorship. "They said, The spirit of Elijah doth rest on Elisha." They had seen his bold act of faith, and could not fail to render him due respect and reverence. His very look and his every word betokened his true spiritual status. The spirit of Christ, like Himself, can not be hid. What we, as Christians, should strive after is not so much *profession*, but rather seek to make more *impression*.

II.—THE SEARCH FOR ELIJAH.

Verse 16. Though reverencing their newly appointed master, the sons of the prophets had some difficulty in accepting his report of the translation of Elijah. Perhaps it was merely a carrying away to Horeb, or some other secluded spot. They were affected by rationalistic ideas; they would not accept the theory of a direct journey to heaven. They were prone to believe that even if his spirit had gone, yet the body of Elijah remained upon some one of the peaks or vales near by the scene of his ascent. They broached their speculations to Elisha, and desired him to permit the institution of a search. At first the prophet refused; but afterwards, in order, it might be, to fully satisfy any doubts they might have, he allowed their request. They sent out fifty men who searched for the body three days, but all in vain. At their return they all were forced to rely upon the incident as related by Elisha. This shows us that doubts will at times come up and must be wisely met. It also proves that what God does can always stand the most rigid observation. The skepticism of these prophets was fully destroyed by a means proposed by themselves, and Elisha could rightly rebuke them in the words, "Did I not say unto you, Go not?" It is always a mistake to question the dealings of God. It discloses a woful lack of faith on our part. Also these prophets learned that old methods and teachers, however cherished, must sometimes be put aside and new ones received in their stead. The day of the "whirlwind" had passed, and the time for the administration of the "still small voice" had arrived.

III.—THE CLEANSING OF THE SPRING.

Verse 19. "The men of the city" mentioned here were probably the chief citizens of the place. Their city, well laid out, was beautiful for situation. There was but one drawback to its desirability as a home. The water was "naught." This fact brought everything to a standstill. The soil, otherwise fertile, was rendered unproductive; consequently agriculture, the mainstay of the people, was almost abandoned, and unless something interposed nothing but ruin was promised for the future. In their extremity they applied to Elisha for aid. He immediately assented to their request, and called for a "new cruse," with salt in it. The miracle was then performed, not so much by this as means, but rather as a symbol. Certainly the small dish of salt had not the power to restore the purity of the fountain for one hour, let alone for all time. This is a type, with possibly one exception, of all the miracles that he was instrumental in performing. They have, as a marked characteristic, their beneficent nature. Though no prayer to Jehovah is recorded in this instance, we are not to suppose its absence. He said simply, "Thus saith the Lord, I have healed these waters." God honored the human instrumentality, and the work of healing the spring was completed. This incident can not fail to thrust some suggestions upon our minds. Every life, however surrounded by blessing, nevertheless has something to mar its felicity. Many a heart is burdened by some desperate sin. There is no human arm to save. God alone is the source of help. The "new cruse" is symbolical of the gospel. The old letter of the law will not suffice. God has delivered a "New Testament," wherein are more "precious promises." It is to this new vessel that we must look for deliverance from the bitter waters of this world's sin. The salt is typical of the doctrine of Christ. And there is no limit to its purifying power. Carried in the hearts, and manifested by the lives of his followers, it should permeate every strata of society and prove itself, indeed, to be the "salt of the world." This sanctifying element is disseminated by the human ministry relying upon the power of God for ultimate success.

Queer world! Queer people! Here are men and women by thousands suffering from all sorts of diseases, bearing all manners of pain, spending their all on physicians and "getting no better, but rather worse," when right at hand there's a remedy which says it can help them because it's helped thousands like them. "Another patent-medicine advertisement," you say. Yes—but not of the ordinary sort. The medicine is Dr. Pierce's Golden Medical Discovery, and it's different from the ordinary nostrums in this:—

It does what it claims to do, *or it costs you nothing!*

The way is this: You pay your druggist $1.00 for a bottle. You read the directions, and you follow them. You get better, or you don't. If you do, you buy another bottle, and perhaps another. If you don't get better, you get your money back. And the queer thing is that so many people are willing to be sick when the remedy's so near at hand.

Extemporaneous Hearers.

Dr. Joseph Parker, of London, has started this phrase on its rounds. In his lecture on preaching he said, "There is extemporaneous hearing as well as extemporaneous preaching;" and a writer in the *Canada Presbyterian* has drawn the portraits of several extemporaneous hearers in the following paragraphs:

Here is a man who listens with much interest to a sermon on missions. As the preacher goes on making one good point after another he begins to think that he has not done his whole duty by the missionary work of his church. It dawns upon his mind that the work in the Northwest is most important. He sees points in foreign mission work that he never saw before. The reflex influence of mission work is a matter that escaped his attention. He partly believes now that the more a congregation does for others, the more it can do for itself. Sermon over, the good man goes home and thinks little or nothing more about it. He was an extemporaneous hearer. He paid as little attention to the sermon after delivery as some extemporaneous preachers do before delivery.

Here is a parishioner who occasionally indulges in beverages stronger than tea. He may not drink much liquor, but he always knows where it is. He listens to a sensible sermon on temperance—all temperance sermons are not sensible—and he wonders whether, after all, it would not be better for the sake of his family and for the sake of his example on others to shut down on the use of liquor. By the time the sermon is over he about concludes he will become a total abstainer. He goes home and practically decides that he will not. He was an extemporaneous hearer.

This good man has never done much in the way of giving. Giving was always a tender point with him. It is a tender point with many. The pocket is the most sensitive organ of the human frame. This man we speak of belongs to the class who can not be much blamed for not being liberal givers. He never was taught any better. One day, as he listened to a good sermon on Christian liberality, he resolved to turn a new leaf. He almost concludes he will double his contribution to every good cause. The sermon ends, he goes home, cools down and continues giving just the sums he gave before. He is an extemporaneous hearer.

This other parishioner attends church very irregularly. The only thing certain about him is that he will not be in church every Sabbath. He hears a good sermon on public worship and concludes while hearing to mend his ways. Next Sabbath morning his pew is empty. His bed isn't. He was an extemporaneous hearer—very extemporaneous.

There are two particularly saddening kinds of extemporaneous hearers that have not been noticed. One is the unconverted hearer who seems to be deeply impressed with the truth as long as he is hearing it, but as soon as the service is over he feels no more. His serious impression lasts as long as the sermon lasts, and no longer.

The other is the hearer who is, perhaps, converted, and while under the influence of powerful truth resolves to be a better man and a more useful Christian. No doubt he means for the time being all he says. He is earnest enough while the heat lasts. But for some reason or another he never becomes the kind of man you expect, perhaps, indeed, not the kind of man he himself expected. He is an extemporaneous hearer of the most discouraging kind.

Obituaries.

Some time ago I saw the notice of the death of a babe. The child was about a year old. The notice contained twenty-six lines. And yet there was not a single incident in the life of the babe mentioned, and not a word about the character of the child. It was wanting in all those things that people interested in a child ask about. It was not stated if it could stand up by a chair, if it had begun to walk alone, or how many teeth it had, or if it could begin to speak a word or two, or who baptized it, or whether it had been baptized at all; and yet the notice contained twenty-six lines. This was more space than I took up in the ADVOCATE in obituary notices last year for any three of my members. I attended twenty-seven funerals! the deceased varied in age from seven months to seventy years. If all the babies that die within the range of the ADVOCATE are given twenty-six lines, the obituary columns will have to be lengthened. If a babe, a year old, is given twenty-six lines, how much space ought to be given to a ten-year-old boy? Twice or thrice as much, at least. Then how much ought to be given to a mother in Israel of seventy, who has been a worker in the church fifty years, reared and educated seven or eight children, etc.?

How would it do to have obituary notices like marriage notices?—a mere statement of the date of birth and death, and the places. And then separately write a memoir, stating interesting facts in the life of the individual, such as would be edifying to the church.

TOM STERLING.

Uvalde, Texas.

For over fifty years Dr. Davis' Compound Syrup of Wild Cherry and Tar has cured coughs, colds, asthma, bronchitis, throat and lung affections. It is the regular prescription of a physician of extensive practice, who, after prescribing it for twenty years, was induced by the gratifying results to make it a proprietary medicine. Davis' Wild Cherry and Tar soon became known as the best remedy for all throat and lung troubles. Why? Because it has merit and will cure. A. C. Hafflefinger, Philadelphia, says: "I know a man suffering with his lungs who was in the hospital a year without benefit. I induced him to take Davis' Wild Cherry and Tar, and to-day he is well. I know it saved his life." Try it.

Change—Not Quit.

"An idle brain is the devil's workshop." And a boy or man who can do nothing, is not worth a cent. Human nature is something like water; it may be controlled, but not forced. We warn and entreat the young people to quit the bar-room, to quit the pool-room, to quit the ball-room, to quit novel-reading. Our watchword seems to be, "Quit." Let us make it, "Change." We can not make our young people too active. Give them work. When they quit the pool-room, give them a reading circle. When they leave off the ball-room, give them an entertainment of a religious spirit. Make for them Chautauqua circles, Epworth Leagues, and other societies. "Cry aloud, and spare not," against all evils; but spend some time in showing the virtues of these institutions. Do not become *negative* preachers. We admire Thackeray and Shakespeare for their genius. They can show us the lowest depths of human degradation, and even the miseries of hell. Jesus only can show us this wretched state, and, at the same time, show us the divine of human life—the noble, the good. It is much easier to tear down than to build up; to see defects than to see virtues.

GEE AITCH TEA.

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prove effective.

"In the summer of 1864 I was sent to the Annapolis hospital, suffering with chronic diarrhea. While there, I became so reduced in strength that I could not speak and was compelled to write everything I wanted to say. I was then having some 25 or 30 stools per day. The doctors ordered a medicine that I was satisfied would be of no benefit to me. I did not take it, but persuaded my nurse to get me some of Dr. Ayer's Pills. About two o'clock in the afternoon I took six of these pills, and by midnight began to feel better. In the morning the doctors came again, and after deciding that my symptoms were more favorable, gave me a different medicine, which I did not use, but took four more of the pills instead. The next day the doctors came to see me, and thought I was doing nicely, (and so did I). I then took one pill a day for a week. At the end of that time, I considered myself cured and that Ayer's Pills had saved my life. I was then weak, but had no return of the disease, and gained in strength as fast as could be expected."—F. C. Luce, Late Lieut. 55th Regt. Mass. Vol. Infantry.

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I have ever used for headaches, and they act like a charm in relieving any disagreeable sensation in the stomach after eating."—Mrs. M. J. Ferguson, Pulliam, Va.

"I was a sufferer for years from dyspepsia and liver troubles, and found no permanent relief until I commenced taking Ayer's Pills. They have effected a complete cure."—George W. Mooney, Walla Walla, W. T.

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B. Rouge Ac...10:30 am	B. Rouge Ac...3:50 pm

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No. 3 Lim. Ex.7:00 am	No. 4 F'st Ex...8:20 am
No. 5 F'st Ex...7:20 pm	No. 8 Coast....8:45 pm
No. 7 Coast.....9:05 am	No. 6 Lim. Ex..8:20 pm
Lim. Express...4:10 pm	Fast mail.....8:00 p m

ILLINOIS CENTRAL.

No. 1. Local Mail and Express...7:10pm	No. 2. Local Mail and Express...7:00am
No. 41. Chic. and St. L. F. Mail. 8:25am	No. 42. Chic. and St. L. F. Mail. 6:00pm
No. 45. Chic. and N. O. Lim....8:00pm	No. 46. Chic and N. O. Lim. 12:01noon
No. 41. Memphis and K. C. Ex. 8:25am	No. 42. Memphis and K. C. Ex. 6:00pm

TEXAS AND PACIFIC.

No. 53 California Express. 7:00pm	No. 51 California Express. 8:00 am
B. Rouge, local. 10:25am	B. Rouge, local. 3:50 pm

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No. 19 Califor. 7:30 am	No. 18 Local....7:45a m
No. 17 Local....7:35 pm	No. 20 Califor.. 4:15pm

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No. 1, Lim'd .11:25 am	No. 2, Lim'd.....4:00pm
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Rev. C. W. CARTER, D. D., Editor.

THURSDAY, FEB. 19, 1891.

Briefs.

We fear that the rain last Sunday interfered with the program in regard to Centenary Day. Let the brethren not indefinitely postpone this important service, but hold it as early as they can, and report results by postal card to the ADVOCATE.

Bishop Galloway is preparing a sketch of the Life and Work of Dr. C. K. Marshall, for the *Quarterly Review*. We know of no one better qualified for such a work.

The Czar of Russia must be a crazy man. A memorial from the Lord Mayor of London in favor of the persecuted Jews of his realm has been returned "without note or comment," and fresh vengeance is being wreaked upon the unfortunate Jews. British sympathy, expressed in a respectful memorial, has really aggravated their hard lot, and their wretched condition is worse than ever. The new severities practiced upon the unoffending men, women and children seem almost incredible. And yet one word from the Czar would stop it all. The Czar of Russia must be a crazy man.

A peerage is again talked of for Mr. Gladstone. Everybody, friend or foe, believes that the country would honor itself by conferring upon him the distinction. He declined several years ago, feeling that to enter the House of Lords would be the extinguishing of his career. He says now the triumph of the Liberal party and the success of home rule are the sole objects of his ambition. He sees no hope of either during his life. There would be some hope with a united Ireland, but none without. Until he sees some prospect of the fulfilment of his wishes, he believes it to be his duty to remain in the House of Commons.

The literary world is delighted and excited over a discovery just made in the British Museum. The Museum recently purchased a roll of papyrus from Egypt, and, lo! the celebrated, long-lost "Constitution of Athens," by Aristotle, was unearthed. Competent judges do not doubt the authenticity of the manuscript. Of course, it will be translated into English, and we shall have a "description of the first great democracy of the world by the greatest thinker of antiquity." Think of the statesman of today having side by side in his library, Aristotle on the Constitution of Athens, and Story on the Constitution of the United States!

There are many people who believe that a new era in politics has dawned on the nation. The signs seem to be that the old sectional issues are about over. It is certain that there are plenty of new issues to engage the attention of statesmen. There are economic questions and social problems of the gravest character already at the front, and they must be solved, or else further discontent and distress and disaster will ensue. These things are impressing themselves upon the public mind in a terrible way. The people are becoming restless and impatient under their heavy burdens, and calling for relief. Men are needed who can understand the times and who will bravely face *the present*, and who are wise enough to use *the past* only as a factor in the solution of present exigencies. We need a new race of statesmen.

Spiritual Exercise.

The Apostle Paul seems to compare bodily and spiritual exercise. He says to Timothy: "Exercise thyself unto godliness; for bodily exercise profiteth little, but godliness is profitable unto all things." There is, according to all the physicians, profit to the body in bodily exercise. Well-regulated, prudent and temperate exercise is now considered one of the essentials to physical health. Inactivity of the bodily organs works a serious impairment of those organs. They become weak and sickly by disuse. Their functions become deranged and they perform their offices so poorly that, in the end, the health of the whole body fails. This is the teaching of the whole medical faculty, and it is but a confirmation of Paul when he says, "Bodily exercise profiteth little." The apostle's statement is substantiated by the study and experiments of the physiologists. We accept it, then, as true.

Now, why don't we accept the other statement as true also, "Godliness is profitable unto all things"? The two statements are made together, and why accept one and not the other? The apostle is not talking of godliness, but of the "exercise unto godliness;" just as he is not talking of the body, but of "bodily exercise." He brings these two "exercises" into comparison, and then says that while "bodily exercise is profitable for a little," the "exercise unto godliness is profitable unto all things." We gather from the way in which the apostle has made these statements that there is a law in the spiritual life like to that which obtains in the physical life. In other words, if exercise of the bodily organs promotes bodily health, Paul's opinion is that exercise of the spiritual faculties promotes spiritual health. Then it follows, if this exercise is omitted, there must be a decline in spiritual health. The soul will become weak and sickly if the spiritual faculties are not exercised regularly and prudently.

The physicians tell us that a man may refuse to exercise an organ of the body, and persist in that refusal until he will actually lose the power to use the organ at all. This same law holds in the spiritual life. The persistent neglect to "exercise unto godliness" produces a paralysis of spiritual forces. Paul noted this among the Corinthians, some of whom were "weak," some "sickly" and some "asleep." Here is a regular gradation downward in spiritual health, and a gradual weakening of spiritual power.

From this it is easy to see the appropriateness of the apostle's exhortation, "Exercise thyself unto godliness," for there is no robust spiritual life without it. It is amazing to think how people will trifle with the laws of their being. And yet all intelligent people know that *every* law has its penalty for violation. In the natural realm they expect these penalties when they violate nature's laws. Why should they not expect them when they violate the laws of spiritual life? A man will trifle with these laws with impunity, and then marvel and wonder when the penalty comes. If a man puts his finger in the fire, does he wonder that he is burned? No. If he neglects to exercise the muscles of his arm, does he wonder that the arm grows weaker? No. Why then should he be surprised when, having neglected spiritual exercise, he grows weak in spiritual power?

We believe that many church people are neglecting this "exercise unto godliness," and the result is seen in their sickly lives. They seem to think that "going to meetings" is an "exercise unto godliness," and, being regular attendants at the church, they wonder why they are so weak as spiritual forces. "Going to meetings" is not an "exercise unto godliness." Those are the places where we learn how to perform such an exercise. A man does not practice bodily exercise by studying anatomy and physiology, but those studies show him how to do the thing. The church services are simply to get us ready to practice the "exercise unto godliness."

If there ever was a time when Paul's exhortation to spiritual exercise was appropriate, that time is now. Then let every Christian who reads this wake up, and every day exercise himself unto godliness, and thus promote his soul's health and strengthen his spiritual power.

A Hint about Revivals.

The question how to promote a revival is frequently asked, and nearly everyone who replies gives a different answer. So diverse are these answers that a simple-minded pastor becomes very much perplexed. The idea with a good number of people is that you must resort to something novel—first, in order to draw the crowd, and second, to keep it after you have drawn it. Various preliminary steps must be taken. Christian people must come together in prayer meetings, choirs must rehearse, dodgers must be posted about town, the columns of the newspapers must be levied upon as advertising mediums, etc. We believe that the conditions of success are the same now that they were in early days. Imagine Peter going up one street and Andrew down another with an armful of posters and plastering the walls of Jerusalem with invitations to come to the gospel meeting. Imagine Philip and Nathaniel "beating up" singers and practicing them in the songs to be sung at the revival! Imagine Luke calling upon the editor of the Ephesus *Enterprise*, and requesting him to publish in his evening edition a reading notice that Dr. Paulus, the world-renowned evangelist, will begin evangelistic services this evening at eight o'clock in the Synagogue on Adelphic avenue! No, you can't imagine any such thing! And yet those very men had tremendous revivals—revivals that shook multitudes as the hurricane shakes a forest. They resorted to no such claptrap as obtains frequently these days.

Human nature has not changed since then. Sin is the same; religion is the same; God is the same; and we believe the conditions for a revival are the same. The same practices that were effective then are effective now. People are getting too far away from "The Acts of the Apostles." Say, brother, have you read that little treatise lately? Go and do so at once. Read it with special reference to revival work, and you will have your eyes opened before you read five pages. But, lest you forget it when you lay down this paper, we call your attention to a few passages where the conditions requisite to a genuine revival are laid down in plain words. Acts v, 42: "And daily in the *temple*, and in *every house*, they ceased not to teach and preach Jesus Christ." Here is teaching and preaching; publicly, "in the temple," and privately, "in every house."

When our pastors *and* members go at the work after that manner, then the revival will come and it will come with power! Paul was an eminent revivalist, and this was his method. He said to the elders of the Ephesian Church: "I kept back nothing that was profitable to you, but have shewed you, and have taught you *publicly*, and *from house to house*, testifying both to the Jews, and also to the Grecks, repentance toward God, and faith toward our Lord Jesus Christ." (Acts xx, 20, 21.) Again, in verse 31, he says, "I ceased not to warn *every*one night and day with tears." These are the old conditions for successful ministrations, and they are the conditions now. We don't need any "sanctimonious clap-trap." A straightforward earnestness that goes from *house to house* with a heart full of love and eyes running over with tears, and preaches the gospel of "repentance toward God and faith in the Lord Jesus Christ," will insure a successful revival of pure religion. Brother, has the hint been made plain? Will you take it?

A Few Words to the Preachers and People of the North Mississippi Conference.

As fellow-laborers for the advancement of Christianity and the salvation of souls, we all recognize the great need of a more thorough circulation of the Holy Scriptures and wholesome religious literature; also of more efficient Sunday-school work within our bounds.

During the past few years our progress on these lines has been quite gratifying. The Sunday-school interest has largely developed and the demand for good reading matter has greatly increased. But much remains to be done in these departments of church work in order to fulfil our mission, "to spread scriptural holiness over these lands," and to save the people from ignorance and sin. While we sleep the enemy is awake and actively engaged in sowing seeds of vice and capturing our children for sin and Satan. It behooves us, therefore, to be up and doing while we have life and opportunity. "The night cometh when no man can work." Then let us begin now and endeavor this year:

1. To put a Bible, Discipline (new edition) and standard church hymn book into every Methodist home, and, if possible, into the hands of each individual member of the church.

2. To put one of our church papers in every family that is in whole or in part connected with our church.

3. To organize a Sunday-school "wherever ten persons (not children only) can be collected for the purpose;" and where this can not be done see that all the families of the church have and study our catechisms and current Sunday-school literature in their homes.

To carry out these purposes I am ready, as much as in me is, to do my part as the servant of the church, and I do most sincerely invoke the co-operation of the preachers and church members of the North Mississippi Conference, that we may attain greater success this year than ever before. To this end, brethren, you can help in the cause by complying with the following directions:

1. Those wishing my services, either where we have no Sunday-schools, or for any other purpose connected with my work and ministry, will please to write to me.

2. Pastors or others desiring help for needy Sunday-schools will send their orders to me, stating in the application the state and prospects of the school, with name and postoffice address of the superintendent.

3. Send me your orders for books and any of our church publications, including the Sunday-school literature, which I furnish at Publishing House rates. Send to me for the Epworth League course of reading. Address all communications to Kosciusko, Miss., where they will receive prompt attention.

G. W. BACHMAN,
Colporteur and S. S. Agent.

Christ, a Man of Prayer.

The great Master was a man of prayer. He was praying when the heaven opened and the Holy Ghost came upon him. Heaven opens only to those who pray, and the Holy Ghost comes in answer to prayer. God has promised to give the Spirit to them who ask him. The Spirit should be sought after diligently and prayerfully.

The Master went up into a mountain, apart, to pray. He needed the silence of solitude in order to acceptable worship. He wanted to commune with God. He separated himself from his disciples, and from the multitudes that thronged him, day after day, that he might have time and opportunity to be alone with God. He needed rest, refreshment and strength for the great work before him.

Prayerful meditation, alone and in silence, is exceedingly helpful and strengthening to a devout human spirit. The great and good men of all ages have been given to seasons of prayer and meditation apart from the busy, babbling throngs that press along the public thoroughfares of this world. Here they gather strength for great undertakings.

Thus it was with the Son of God, and so it is with his best followers down to this day. In exceptional cases the Master continued all night in prayer. He was not in a hurry to get through. The weight of a world's sins pressed upon him. The magnitude of his work drove sleep from his eyes and slumber from his eyelids. He gave his time and strength to men in the day, and his heart of prayer to God in the night season. He robbed himself of sleep that he might have time for devotion and worship. How few do this now, and yet a night spent in prayer would often be worth more to the burdened spirit than many spent in sleep.

We do not pray enough; not often enough nor long enough. We cease praying before we have fairly begun. It might be well for some of us to try an all-night prayer service alone with God. There was something in the prayers and praying of Christ that arrested the attention of the disciples and begot in them a longing to pray as he did. When he had ceased praying, his disciples said unto him, "Lord, teach us to pray." The contrast between their prayers and the Master's made them feel their ignorance and their need of instruction.

So now we often meet with devout men and women whose prayers make us feel as if we did not know how to pray at all. So tender, so humble, so pleading, so trustful, so full of unction, we are awed and thrilled and melted by them.

No human mind can understand the agony of Christ when he separated himself a little space from his followers to pray in the garden of Gethsemane. Being in an agony he prayed, and sweat, as it were, great drops of blood falling down to the ground. That scene is beyond the comprehension of man.

It would seem that Christ cried aloud and shed tears when he prayed. Here and there the blessed book gives us glimpses of Christ as a man of prayer.

* * *

Plans for the government buildings at the World's Fair, in Chicago, have been completed in Washington. The buildings, which will be nearly square, will cover nearly 150,000 square feet, and have a main entrance and ornamented arcade resembling the Arc de Triomphe at Paris. In the middle a handsome, pagoda-like tower will rise, beneath which will be a great rotunda. The building will cost $400,000, and $1,000,000 will be spent on the exhibition and in its annexes. The government buildings at the Centennial cost only $80,000.

Notes.

As a Christian, have you heard of the *five p's*? They are prayerful, patient, persevering, philanthropic, powerful. These all enter into the character of the *live* Christian.

Several weeks ago we sent out cards to some of our Sunday-school workers, asking for their views on Sunday-school work, and we have received only *one* reply. Did the other cards miscarry?

Elsewhere we have said that the country needs a new race of statesmen. Look at this and be convinced: According to the postal laws, it costs eight times as much to send a book on religion, science or literature through the mails as it does to send a trashy novel. Cheap postage for cheap books is playing havoc with mind and morals.

Think on this from the *Nashville Advocate*:

It comes with a poor grace from a man that has never put his hand to any distinctly religious enterprise in his whole life, to sneer at the ineffectiveness and the inconsistency of those who, with all their admitted limitations of mental and moral ability, have at least sought to glorify Christ, and have shown their sincerity by the general tenor of their lives.

Dr. Thompson, of the Presbyterian Church, writing in the *Mid-Continent*, says that "if Jesus Christ were to come to New York, as I recall his visits to the homes of sorrow and sickness, I believe his first visit would be, not to the theological school, but the hospital." One thing is certain: Our Lord evidently loved to do good to the sick and suffering, and in this has left us "an example that we should walk in his steps."

There is one class of people who are overlooked in our prayers. There is no man who stands so much in need of prayer as the man who is *getting rich*. He is surrounded by the most peculiar and powerful temptations, and yet he is very seldom thought of in public or private prayers. We have heard of one preacher who found on his desk a slip of paper containing this request, "The prayers of the congregation are requested for a man who is getting rich." It was most appropriate.

The sneers of the London *Times* and the scientific seathing from Prof. Huxley seem to have had very little effect upon Gen. Booth. That remarkable individual is simply holding on his course and applying his energies to work out the great problem he has given himself to solve, and help is coming in from many quarters. Already a "labor colony" has been established at Liverpool, and the development of the whole wonderful scheme goes on. Success to Gen. Booth!

The *Western Christian Advocate* aptly illustrates the differences of style thus:

With emotions well-nigh over-mastering in their intensity, his quavering voice registering every surging wave of feeling that swept over him, his fair blue eyes suffused with copious tears, he spoke the reverent farewells, whose sadness even yet fills the scene with cadences of woe, to her whose maternal blessings had been his matin and vesper experiences in each succeeding day of his strangely eventful career, and departed in the shadowy gloom that enveloped all."

What the writer intended to say is this:

He said good-by to his mother and went away.

Another organization has been effected. It it called The Christian Stewards' League. It looks to a revival in which the stress shall be laid upon the consecration of property. It is certainly time for such a revival. The amount of money held by Christian people is enormous. The amount given for benevolent and religious purposes is relatively small. The pledge of the Christian Stewards' League is:

We covenant with the Lord, and with those who enter with us into the fellowship of this consecration, that we will devote a proportionate part of our income—not less than one-tenth—to benevolent and religious purposes.

And this we do in his name who hath loved us and hath given himself for us, our Lord and Savior Jesus Christ.

The scheme is elaborated in a supplement to the *Standard*.

An exchange says:

A missionary crusade is ever the life of the church that engages in it. The spirit of missions has done more for modern Christianity than any other influence employed by the Holy Ghost within the last hundred years. A really bold missionary crusade, if undertaken by the united churches of Protestantism, would bring about such a revival as has not been known since the apostolic days.

If we could convince every individual church of the truth of the first sentence in the above quotation, it would not be long before we would see a "really bold missionary crusade undertaken by the united churches of Protestantism," and the apostolic revival would come in power. Mission work is the life of the individual Christian and the individual church and the whole connection. The individual or the church not engaged in this work "has a name to live, *but is dead*."

Personal and Otherwise.

"One thing thou lackest," Doctor Hoss! Thou hast never been to Boston.

Those who write long communications for the press are now styled "correspondents whose terminal facilities are bad."

You have heard many prayers; but did you ever hear a man cry out in agony, "God be merciful to me, a miserable, covetous sinner"?

We have received a poem from Dr. Fumble, of Jugville. While it fairly sparkles with gospel truth, it is entirely too long for our columns.

Dr. Morton, secretary of our Board of Church Extension, spent several days of last week in our city, looking after the interests of his society.

Mrs. Harriet Merritt, widow of Rev. G. W. Merritt, formerly of the Kentucky Conference, left our Board of Church Extension $2,000 by will.

Bishop Galloway passed through our city, last Friday, *en route* to Ocala, Florida, to dedicate a new church. The Bishop has had a light spell of the grippe.

A note from Bro. E. T. Denson, our pastor at Houma, La., brings us the news of the critical illness of his wife. May the Lord spare the preacher his helpmeet!

Dr. T. S. West, our pastor at Wesson, showed us his genial face and made us feel his cordial grip, last week, *en route* home from a visit to his brother in Uvalde, Texas.

Bro. Kirkland says that a thoughtful layman said: "Some of our preachers write more enthusiastically of a pounding than they do of a revival." Think of that, will you?

We regret to state that Dr. Harmon, of the Mississippi Conference, has been quite ill in this city for several days. An attack of the *grippe* brought on a more serious complaint, but he is better.

Rev. E. H. Mounger, presiding elder on the Seashore district, gave us a pleasant call last week, *en route* to his quarterly meetings on the Seashore. His district work is progressing well.

The *Independent*, of Feb. 5, and the *Mid-Continent*, of Feb. 12, had the same editorial on "Immoral Literature." The *New York Advocate*, of Feb. 12, had the same article signed by Thomas H. Creel Curious!

We are exceedingly pained to hear of the death of Mrs. George Lake, of Grenada, Miss. She died suddenly of heart failure, and was buried Sunday, Feb. 8, Bishop Galloway conducting the funeral services.

Rev. Simeon Shaw, of the North Georgia Conference, goes as a missionary to Japan as a special worker among children. He is sent out by the Sunday-schools of the Augusta district! That is a good example for some other districts.

The courteous secretary of the Mississippi Annual Conference, Dr. C. G. Andrews, has our thanks for a copy of the Minutes of the seventy-seventh session of that fine old Conference. It is gotten up in good style, and the various tables are well arranged.

Our brethren will help us by observing the rule in regard to obituaries. We don't wish to offend anyone, but we shall certainly condense all obituaries over thirty-five lines, unless the excess is paid for. This is not our rule, but the rule made by the Publishing Committee.

Attention, Secretaries!

It will greatly aid in preparing the annual report of the Board of Missions if each secretary of the Conference Boards will send us, without delay, a copy of his annual report. Please give the number of missions and missionaries in the domestic field of your Conference; also the number of members in each mission, with number of Sunday-schools and Sunday-school scholars. Also, if you can furnish it, the net increase in members in the domestic missions in your Conference. We wish to give a full and accurate report of the domestic missions of our church. We must rely on the secretaries of the Conference Boards for this information.

We will be grateful, in case the Conference Minutes are published, if each secretary will send two copies to the Mission Rooms. It will aid us greatly in our work. I. G. JOHN,
Sec. B'd of Miss., M. E. C., S.

To the Mississippi Conference.

I wish to request all parties who may have moneys to remit me, as the treasurer of the Board of Church Extension of the Mississippi Conference, to do so by postoffice order or bank check on Vicksburg. I have my deposits there, and by doing this there will be saved to the church the expense that necessarily attends the collections of money, and it will relieve me of unnecessary labor. A part of the subscription taken at Canton, Miss., during the last Conference, remains unpaid. The parties will oblige me by remitting. The money may be needed soon. My postoffice address is Phœnix, Yazoo county, Miss.

THOS. A. HOLLOMAN.

Postal Card Reports.

—Rev. R. A. Burroughs writes from Okolona, Miss.: "On last night, Feb. 9, at nine o'clock, Bro. W. W. Allen passed from labor to rest. His body will be laid by the side of his three children in the cemetery at Guntown, Miss., to-day. The church here loses one of her most efficient members and the town one of its best citizens."

—Rev. J. G. Sibley, writing from Summit, Miss., says: "I am delighted with my charge. We enjoyed a warm reception, and tokens of kindly remembrance are regularly presented at the parsonage. On second Sabbath we had enjoyable services, good congregations, undivided attention to the Word preached and four accessions. The outlook is bright and full of promise. My health continues moderately good."

—Rev. R. A. Davis, writing from Downsville, La., says: "I believe my work is prospering; people supplying my needs, the congregations, and ten accessions to the church to date—nine received and one to be received. Have filled all my appointments but one; rain prevented. A fine prospect for revival around the work. I expect to hold a camp meeting at the Downsville Camp Ground, and want you present. Can you come?"

—Rev. I. W. Cooper writes from Hazlehurst, Miss.: "We were met at the train by kind brethren and were led to the best parsonage in the Conference—thanks to Bro. J. T. Nicholson—where we were welcomed by kind ladies, and a warm supper and cheerful fires were the order of the evening. This was the more appreciated as Mrs. C. was quite sick. We have a good salary. Thirteen stewards on the Board; nearly four hundred members to look after; much worldliness to fight, and brethren to encourage us in the battle. Bro. Geo. Inge will be with us in May."

Be wise in time. You have too many gray hairs for one so young looking. Use Hall's Hair Renewer, the best preparation out to cure them. Try it.

Louisiana Notes.

An $8,000 ice factory will soon be started in Houma.

New Iberia has another National Bank with $50,000 capital.

A $40,000 ice factory and refrigerating plant will soon be established in Baton Rouge by a New York company.

The *Southern Watchman*, of Clinton, has changed hands; W. W. Wall retiring from the editorship, and B. H. Keruan taking charge.

The Chautauqua is preparing to erect a $3,000 tabernacle on the grounds near Ruston. Chautauqua subscriptions amount to $1,800 in cash.

An $80,000 transfer boat is being built at Dubuque, Iowa, for the use of the Mississippi Valley and Texas and Pacific railroads at Baton Rouge.

The *Times-Democrat* states that the manufacture of unleavened bread for the Passover has become a large and flourishing industry in New Orleans; 4,000,000 matzos, valued at $200,000, are marketed here from the middle of January to the middle of April.

One effect of the anti-Lottery act passed at the last session, it is stated at the postoffice department at Washington is shown by the falling off in the volume of money order, postal note and registered letter business at the New Orleans postoffice. A statement last year and this year shows a decrease in number of orders of 16,643, and in amount of $80,000. During the same period the number of postal notes paid fell from 82,593 to 8,876, and the amount paid decreased $110,000.

A Girl Worth Having.

After reading Mr. Gray's experience in the plating business, I sent $3 to W. H. Griffith & Co., Zanesville, Ohio, for a Plater, and cleared $36 in a week. Isn't this pretty good for a girl? There is tableware and jewelry to plate at every house; then why should any person be poor or out of employment with such an opportunity at hand?
MARY BRITTEN.

A Correction.

I see by the Minutes of the last Mississippi Annual Conference that the Woodville Sunday-school is credited with $12 60 for foreign missions, whereas it should be $72 60. Knowing no other remedy, I appeal to you to put us right on the record.

G. T. MCGEHEE,
Supt. Woodville Sunday-School.

How's This?

We offer One Hundred Dollars reward for any case of catarrh that can not be cured by taking Hall's Catarrh Cure.
F. J. CHENEY & CO., Props., Toledo, O.
We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.
WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all druggists.

SPECIAL PRIZE OFFER.

$50 will be paid to the preacher in charge in the patronizing Conferences who brings in the largest number of new subscribers in 1891.

$30 will be paid to the preacher in charge who brings in the second largest list of new subscribers in 1891.

$20 will be paid to the preacher in charge who brings in the third largest list of new subscribers in 1891.

J. G. GRANT, PUBLISHER.

Mississippi Items.

Mississippi has sixty-six newspapers.

Lumberton is putting in a system of waterworks.

Winona has received 12,374 bales of cotton up to date.

The Crystal Springs public school is now domiciled in a beautiful and elegant new building.

The State Convention of Y. M. C. A. will meet at Natchez, April 30, and continue till May 3.

The sundry civil bill, reported in Congress, appropriates $50,000 for a public building at Meridian.

The Mexican Gulf Hotel, at Pass Christian, has been bought by Frank T. Howard for $40,000, and will be enlarged and improved.

A dispatch from Vicksburg says: "Less than one-half of the males of voting age in this county have paid last year's taxes; consequently about 3,600 voters will be disfranchised for the next two years."

A reception took place last evening in the Sunday-school room of the Crawford Street M. E. Church, and was a very agreeable affair, being attended by the greater part of the congregation, which assembled to meet the pastor, Rev. Mr. Lewis.

Such receptions have been given by this church, time out of mind, in order that a newly-appointed pastor may have an opportunity to become acquainted with his people, *en masse*. The time-honored custom was never more appropriately observed than last night, and the hearty welcome accorded the pastor must have been very gratifying to his feelings.—*Vicksburg Herald.*

The following dispatch from Oxford will be of interest to the friends of education:

One wing of the university building is occupied by the Mississippi Historical Society, of which Chancellor E. Mays is president; Prof. F. R. Fulton, archivest, and Prof. Sims, secretary. The Board of Trustees has approved of an appropriation of $10,000 for the purchase of a twin telescope, which has been ordered from the establishment of Sir Howard Gruhb of Dublin. It will be here in one year. It will be two telescopes mounted on one support, moved by the same works. One will have a 15-inch place for visional purposes, and the other with 9 inches for photographic purposes.

Notice.

We are contemplating publishing a volume of sermons, about twenty in number, from the Mississippi Conference preachers. To this end we invite the brethren who so desire to help us to send us a sermon, fresh, suggestive, and from the heart. From the number sent us we will make the selection. We want the book to contain the pictures of all our ministers and some of our prominent laymen. Brethren, help us to make a book that will do good.

I. W. COOPER.
Hazlehurst, Miss.

The Mississippi Conference Minutes

Were mailed to subscribers to-day. A number of copies remain on hand, which will be sent by mail to any persons remitting twelve and a half cents per copy. C. G. ANDREWS.
Meridian, Miss., Feb. 11, 1891.

Diarrhœa, Dysentery, Cholera, Flux.

Maguire's Benne Plant for nearly 50 years the infallible cure. Thousands of testimonials; indorsed by the Western Sanitary Commission, U. S. army officers, hospital physicians, steamboat officers, etc. Taken in time a sure preventive of *Asiatic cholera.*

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A few gentlemen and ladies desiring the comforts of home, freed from the many annoyances of housekeeping, can be elegantly accommodated by the well-known Methodist lady,

MRS. M. M. AUVRAY,
No. 277 Josephine street, New Orleans, La.

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Cases treated by letter.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

LA GRIPPE!

LA GRIPPE!

Last year, when La Grippe was so prevalent all over this country, Dr. King's Royal Germetuer proved to be a certain cure, as hundreds then testified. Many of such testimonials, from the best people of this country, were then published.

The disease has again broken out. Nearly half the people in New Orleans are affected with it to a greater or less degree, and Royal Germetuer has again proven to be a specific in every case that has tried it. Many in this city certify to this.

Read the following statement from a gentleman widely known and highly respected in this city:

"NEW ORLEANS, Dec. 6, 1890.

"I have been using Dr. King's Royal Germetuer in my family for La Grippe, and find it to be a SPECIFIC FOR THIS PREVAILING EPIDEMIC. I cheerfully and heartily recommend it for that purpose. M. C. COLE,
"Pastor First Baptist Church,
"Residence, 183 Third Street."

Direction for using: One teaspoonful in half glass warm water, sweetened if preferred, every hour for twelve hours; then every three hours until cured. Keep bowels open with Dr. King's Royal Germetuer Pills.

This treatment is pleasant, safe and sure, and will cure La Grippe in twenty-four hours. A dose before and after each meal and at bed time is almost a certain preventive, and the best tonic known to medical science.

Sold by all druggists.

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And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.
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My Medical Discovery seldom takes hold of two people alike! Why? Because **no two people have the same weak spot.** Beginning at the stomach, it goes searching through the body for any hidden humor. Nine times out of ten, **inward humor** makes the weak spot. Perhaps its only a little sediment left on a nerve or in a gland; the Medical Discovery glides it right along, and you find quick happiness from the first bottle. Perhaps it's a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Write too if you want to know more about it.

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Guarantee fund	$173,050 00
Other assets	10,555 00
Total	$183,605 00
Liabilities—	
Unearned premium reserve	$ 8,478 12
Other liabilities	2,779 51
	$ 11,257 63
Net surplus for policy holders, Jan. 1, 1891	$172,347 37

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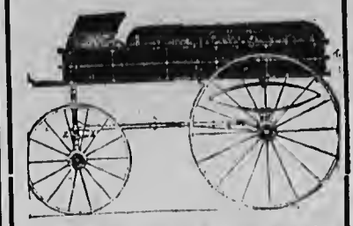

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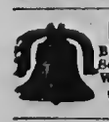

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ASTHMA DR. TAFT'S ASTHMALENE **CURED** never fails; send us your address, we will mail trial BOTTLE **FREE** DR. TAFT BROS. M. CO., ROCHESTER, N. Y.

Our Young People.

Why Sixty Seconds Make a Minute.

Why is our hour divided into sixty minutes, each minute into sixty seconds, etc.? Simply and solely, replies Max Muller, in *Fortnightly Review*, because in Babylon there existed by the side of the decimal system of notation another system, the sexagesimal, which counted by sixties. Why that number should have been chosen is clear enough, and it speaks well for the practical sense of those ancient Babylonian merchants. There is no number which has so many divisors as 60; it being divided without a remainder by 2, 3, 4, 5, 6, 10, 12, 15, 20 and 30.

The Babylonians divided the sun's daily journey into 24 parasangs, or 720 stadia. Each parasang or hour was subdivided into 60 minutes. A parasang is about a German mile, or a little more than four and a half English miles; and Babylonian astronomers compared the progress made by the sun during one hour at the time of the equinox to the progress made by a good walker during the same time, both accomplishing one parasang. The whole course of the sun during the 24 equinoctial hours was fixed at 24 parasangs, or 720 stadia, or 360 degrees.

This system was handed on to the Greeks, and Hipparchus, the great Greek philosopher, who lived about 150 B. C., introduced the Babylonian hour into Europe. Ptolemy, who wrote about 140 A.D., and whose name still lives in that of the Ptolemaic system of astronomy, gave still wider currency to the Babylonian way of reckoning time. It was carried along on the quiet stream of traditional knowledge through the Middle Ages, and, strange to say, it sailed down safely over the Niagara of the French revolution. For the French, when revolutionizing weights, measures, coins, and dates, and subjecting all to the decimal system of reckoning, were induced by some unexplained motive to respect our clocks and watches, and allowed our dials to remain sexagesimal—that is, Babylonian—each hour consisting of sixty minutes.—*Exchange.*

It is not what one says, but everybody who knows it praises Johnson's Anodyne Liniment.

See This, Young Folks!

Send twenty-five cents in stamps, or by postal note, to Miss Sallie V. Stewart, Oxford, Ga., for one year's subscription to the young folks' charming new missionary paper, *The Little Worker*. You are sure to be pleased with it. Eight pages, and fully illustrated. Don't miss the next issue, for it has an unusual supply of good things.

The quickest way to banish a cough is by using Dr. Bull's Cough Syrup. Price 25 cents

Children's Sayings.—Soon after getting settled on our farm in Minnesota we bought some chickens, which were a source of great amusement to Arthur, two years old, who talked very plain.

One morning he watched them eating their breakfast from the ground (Arthur was very particular about his food), and after we went in the house, there was quite an outcry from the chickens.

"Perhaps," said Arthur, "I had better go out and see what the chickens are talking about."

After being out a few minutes, he came back and said, "They told me to tell you they don't like to have their breakfast in the dirt; they want it put on something clean."

A little boy was given a hen and a sitting of eggs, with the privilege of owning the chicks when they were hatched. He was so eager that he could hardly wait. One morning he said: "I believe my hen has hatched, for I *smell* chickens."—*Youth's Companion.*

"I Like to Help People."—A lady was walking out one windy day, when it began to rain. With her hands full of parcels it was difficult for her to raise her umbrella.

"Let me, please let me," said a bright-faced boy.

He put up her umbrella, then took a string from his pocket and tied her packages together.

As she thanked him, telling him he was very polite to do so much for a stranger, he replied: "Oh, it's no trouble, ma'am; I like to help people."

Mr. Editor: I have been reading the children's letters in the Advocate for some time, and wish to write a letter also. I have two brothers younger than myself. Conference has sent back the same preacher we had last year, Bro. F. P. Spencer. We all like him very much. We have a very nice Sunday-school, but had to call it in on account of building a new church. I am so sorry, for I love to go to Sunday-school. It won't be long before the church will be finished. I will be so glad. Our superintendent is G. W. Vaughn, my grandfather. Christmas was the saddest I ever spent. Aunt Carrie lost one of her little boys. Little Carlton was as sweet a child as I ever saw. I saw his obituary in the Advocate. Being as this is my first letter I hope it will escape the waste-basket. I will answer Meredith's question. Rachel was Joseph's mother. I will close by asking the friends a question: How many times is the word "river" spoken of in the Bible? I remain,

Your unknown friend,
Eva Boston.

Cherokee, Miss.

Mr. Editor: As I am a constant reader of your good paper, and see so many good letters from the young folks, it has induced me to write one. We live in the country, and are poor, and our opportunities are limited; but I am so proud to tell you that we had such a good school for two sessions, but sorry to say that it has suspended for the present session. Bro. Eugene Steed was our principal, but could not stay with us any longer. He is now at Nashville, Tenn., preparing for the ministry. We hope to meet him this summer again. We are having a great deal of *la grippe* and pneumonia in our community; fatal with some. So, as this is my second letter, and six years between dates, and for fear it may find its way into that greedy waste-basket, I will close by answering Meredith Woods' question. It was Rachel, the mother of Joseph. Will also ask one: Where is "death in the pot" found in the Bible?

Yours as ever,
Ella E. Griggs.

Ruston, La.

Mr. Editor: I am a little boy twelve years old. I go to school every day to Miss Annie McLauren, who I love very much. I go to Sunday-school whenever there is one to go to. Children are so scarce in our neighborhood that we can not keep up a Sunday-school. I love to read the Advocate, especially those letters that I was reading this Sabbath morning. Paul Harris asked the question, how many words were in the Bible; I answered, 775,746 words. I ask, How many letters in the Bible?

Otis Marvin McDonald.

Jefferson county, Miss.

What a change is wrought in people who suffer from rheumatism when they take Hood's Sarsaparilla. The acidity of the blood is neutralized, the blood is purified, the aching joints and limbs rest easily and quietly, and a feeling of serene health is imparted.

Mother's Arithmetic.—"And now, children," remarked Prof. Hailes, in one of the public schools the other day, "if a family, consisting of father, mother, and seven children, should have a pie for dinner, how much would each one receive?" "Why," remarked a bright boy, "each one would get an eighth." "But there are nine persons, you must remember." "O, I know that; but the mother wouldn't get any; there wouldn't be enough to go around."

Wolff's ACME Blacking

IS WATERPROOF. A HANDSOME POLISH. A LEATHER PRESERVER. NO BRUSHING REQUIRED. Shoes can be washed daily.

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Why Alice, when did you get a Walnut sideboard? When? Never, just this moment finished transforming our old Chestnut one to Walnut, to make it correspond with our other furniture. Did it with

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Household.

Economical Living.

One of the subjects talked and written about a good deal at the present time is how to live cheaply. Prices of all the great staples of life are high. Rents are enormous. Fashions are exacting. Wants multiply while resources diminish. How to make strap and buckle meet is the problem which presses on hundreds of housekeepers. It is what is done to keep up appearances that destroys the equilibrium between outgo and income, and makes life a drudgery and vexation. How to live cheaply is a question easy enough to answer if one will be content with a cheap living. Substitute comfort for show. Put convenience in the place of fashion. Study simplicity. Refuse to be beguiled into a style of living above what is required by your position in society and is justified by your resources. Set a fashion of simplicity, neatness, prudence and inexpensiveness, which others will be glad to follow, and thank you for introducing. Teach yourself to do without a thousand and one pretty, showy things which wealthy people purchase, and pride yourself on being just as happy without them as your rich neighbors are with them. Put so much dignity, sincerity, kindness, virtue, and love into your simple and inexpensive home that its members will never miss the costly fripperies and showy adornments, and be happier in the cosey and comfortable apartments than most of their wealthy neighbors are in their splendid establishments. It does not follow that in order to live cheaply one must live meanly. The best comforts of life are not costly. Taste, refinement, good cheer, wit, and even elegance, are not expensive. There is no trouble about young people marrying with no outfit but health and love and an honest purpose, provided they will practice the thrift and prudence to which their grandparents owed all their success, and make their thought and love supply what they lack in the means of display. Those who begin life at the top of the ladder generally tumble off, while those who begin at the foot acquire steadiness, courage and strength of arm and will as they rise.—*Anon.*

Drudgery.

Many a young married woman finds the romance of life fading out as she is confronted day after day with the ever-recurring tasks of daily life. Said such a one the other day:

"I do hate to do the ordinary routine drudgery of housekeeping! I never was systematic. Things get out of order, and there they stay till I get round to pick them up. It takes so long, especially the dishes. I seem to be doing dishes a good deal of the time; they seem like climbing up a high mountain, the top of which I never reach."

The friend to whom she was talking make this reply:

"I really have learned to enjoy my dishes. I made it a point to have abundance of clean cup-towels. I know that artists and musicians obtain their fine effects by tireless attention to details. I take this principle into my every-day life. While I am doing the dishes I study the best method of doing them—the quickest, the easiest, the most agreeable. Generally I attack the pots and kettles first, and get them all scraped as clean as cold water will do it. While my hands are busy with the routine I have time to think. I plan my other work, think what needs doing most, and what can wait; think up pretty styles for my dresses, think over my Sunday-school lesson, the last new book or magazine I have read, recall my own actions and think how I could have done better. Thus the time passes quickly, if my mind is profitably occupied. It is not spent alone in getting my work done.

"You know we have a great many stockings to be mended, and I used to hate to darn stockings, but now, while doing that I make a practice of sewing with my open Bible near me. Proverbs is a good book to study when sewing; for there is so little connection between many of the verses. I have learned, while thus quietly repairing stockings and mending, to talk to God as I can talk to no one else. I take all my doubts and fears straight to him. I have found the most disagreeable tasks made really pleasant by trying to see how much I can please him by doing them well."—*Rocky Mountain Christian Advocate.*

Scentific.

Points on the Pneumatic System.

If one of the suggestions of Mayor Cregier in his recent message to the council is realized, there is a possibility that the postmen, the messenger boys, and all other people who make their daily bread by toiling through the streets with their arms full of letters and packages, and the like, will have to hunt up other jobs. The pneumatic tube, in various styles and sizes, is soon to be introduced in Chicago, and its possibilities are almost beyond calculation.

A company has been organized and incorporated at Springfield, and in a few days will receive its charter. The concern is capitalized at $1,000,000. There is now an ordinance pending before the city council, and in all probability the company will receive permission to go ahead with its work of piping the city in a very few days. As soon as such permission is granted the work will be pushed with all possible haste, and probably in less than a year letters and packages and nail kegs and dried beef will be shooting in all directions through the city in the pneumatic tubes which lie under the streets.

It is the intention to run tubes all through the city, and one of the ultimate intentions is, of course, to secure from the government the contract for the delivery of the local mails. The scheme is thoroughly practicable, for it has been tried in various cities, and has given excellent satisfaction. Mr. Kelly has been working for twenty years to put the scheme into operation, and has at last practically succeeded.

"It would be much easier," he said, "to tell the use to which pneumatic tubes could not be put than to detail those to which they can be applied. They might be and will be set up in stores to supplant the present tedious cash system. Customers would then be relieved of the sharp and startling rap of irate saleladies' pencils and of the annoying, ear-rasping cry of 'Cash!' For the delivery of newspapers there could be hardly anything better. Every morning or evening newspaper in the city could deliver its papers through the tubes, and there is not one of them that could run them off the presses faster than the tubes would carry them away. The editions would not be delivered to the news-stands alone, but to private houses as well. Dry goods merchants would find them almost priceless in the delivery of small packages, and the time will come when parcels of any size can be transmitted with equal facility. It is now practicable to work an 8-inch tube and to send through it packages of three-fourths that thickness and twice the length. The tubes will, of course, be run underground, and will be connected with any house whose owner is willing to pay the price, and will land in kitchen, hall, or pantry, as desired. Thus householders would be spared the nuisance of answering the bell every five or ten minutes to receive a package from a delivery-man. The postoffice department could send its mail matter from the main office to sub-stations, and when the system is perfected could deliver mail at the houses for which it was destined.

"One fact which is not understood, I think," continued Mr. Kelly, "is that the delivery through the tubes would be continuous, the same as pushing cartridges in a repeating rifle. There is no waiting for the carrier or box holding the article to get to its destination, but one after another, as fast as the sender can put them in, these boxes may be carried off, and thus form almost an uninterrupted stream. The possibilities of magnitude in delivery for a day, or even an hour, are almost infinite. It should also be understood that there are two tubes instead of one. For instance, the Western Union office is connected with the Board of Trade. A tube starts from the former, runs under ground to the latter, where it makes a turn and runs back to the starting-point. In this way sending and receiving can be carried on at the same time without cessation. The old plan of compressed air as the propelling force has been abandoned and the vacuum system has been adopted as far more preferable. The preferred plan of transmission is by means of a leather box, both ends of which are covered with sheep skin, with the wool still on. In this box is fitted another of the same material. By means of cut-offs, switches and other appliances, taps to an almost indefinite number might be made with the main underground line. In round numbers, I would say that an 8-inch tube system could be placed for $50,000 a mile, running through the various portions of the city. Residence and business houses along the route might connect with them as they now do with electric wires, water and gas mains. Anything which could be got within the carrier of boxes would go safely except, as I have said, liquids.

"Those who estimate the common carrier of the future without considering the pneumatic tubes, are making a sad mistake. They are destined to prove the most reliable, most economical and fastest mode of conveyance. It is not stretching it too far, I think, to say that the time will come when man himself will travel by this means. Strange methods have been used."—*Chicago Herald.*

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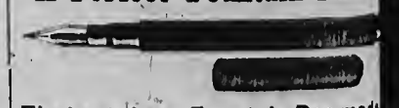

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MARRIAGES.

CULLOM-McQUEEN.—At the residence of Mrs. Davidson, Springfield, La., Jan. 28, 1891, by Rev. H. Mellard, Mr. E. T. Cullom to Miss S. A. McQueen.

WOOTTEN-HEGGIE.—At the residence of the bride's father, Maj. J. L. Heggie, Carroll county, Miss., Feb. 8, by Rev. B. F. Phillips, Mr. T. B. Wootten, of Athens, Ga., to Miss Ophelia C. Heggie.

SEALS-MORGAN.—At the residence of the bride's father, near Homer, La., Jan. 1, 1891, by Rev. Robert Randle, Mr. P. C. Seals to Miss Gertrude Morgan.

HARRIS-MYERS.—At the residence of the bride's father, Arizona, La., Jan. 11, 1891, by Rev. Robert Randle, Mr. Harris to Miss V. E. Myers.

VANCE-HAMILTON.—In the Union Church, West, Miss., Jan. 28, 1891, by Rev. D. C. Foust, Mr. J. H. Vance, of Eupora, Miss., to Miss Laura J. Hamilton, of West, Miss.

HOWARD-MAYFIELD.—At the residence of the bride's father, Feb. 5, 1891, by Rev. D. C. Foust, Mr. M. M. Howard to Miss Cora Mayfield, both of Attala county, Miss.

OBITARIES.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, two cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

SMITH—"Mrs. JESSE SMITH died yesterday." The above anouncement, in a letter from Mt. Lehanon, of Jan. 16, was to me a shock which aroused a crowd of latent memories and excited the deepest emotions of my heart. Later came a letter, asking me to write an obituary for the ADVOCATE. This selection was made, not because of any family ties of kindred or connection between the dear departed and myself. There is no blood or marriage connection. Not because we had labored together in promoting the interests of the same church. She was an uncompromising Methodist, and I as decided a Baptist. The reason is given in the letter announcing my selection by the family as the writer as follows: "You wrote the obituary of our father, and I presume knew and appreciated more fully our mother's character than any other friend."

Yes, I knew her long and well. In January, 1853, I made her acquaintance, and, being for long years her family physician, was thus brought into association with her, in which I could not fail to note almost every phase of her character.

When I first knew her, she was the wife of an honorable and earnest Christian man, the owner of a large property, including a large number of slaves. I knew her as the mother of a large family of children. She was earnest and faithful in the discharge of the onerous duties of a mother and mistress. I have seen the sacrifices she made in nursing the sick among her children and slaves, and witnessed her diligence in contributing to their comfort and welfare. More than all, I have noticed the care she manifested in giving religious instruction to all around her.

I knew her at the bedside of her sick and dying husband, and when she had done all in her power to shield him from the poisonous pangs of death, I noticed her Christian resignation to the will of her Master.

I knew her during the terrible struggle of reconstruction times, when her large fortune was swept away—how she met the emergency with calmness and fortitude, and struggled on almost unaided till she secured comfort and a competence.

I knew her as the great bulwark of her church in Mt. Lehanon, and that to the end she maintained her Christian integrity.

But she has gone to her reward and leaves behind her a name untarnished and a reputation that is truly enviable.

Emily Antoinette Bryan was born in Georgia, March 22, 1819; married to Jesse Smith, Sept. 4, 1836; moved to Mt. Lebanon, La., in 1848, and died at Mt. Lebanon, Jan. 15, 1891. She was the mother of fifteen children; twelve of whom grew to maturity, married and had families. She had over fifty grandchildren. She joined the Methodist Church at sixteen, and continued a consistent member until her death. May her many children emulate her example in piety and godliness!

F. COURTNEY.

HUNTER—Died, on Jan. 4, 1891, at the residence of his daughter, Mrs. A. P. Martin, at Waterproof, La., PETER HUNTER, at the advanced age of ninety years one month and twenty-six days. He was born in Franklin county, Va., Nov. 12, 1800. His family moved to Kentucky in 1807, where the subject of this sketch was reared, and where he married in 1822. With his own family, and in company with other members of his father's family, he moved to Louisiana in 1847, and settled in Tensas parish, where he lived and labored for forty-three years, seeing his children's children to the third generation—some in the innocence of childhood, some in the bloom of youth, and others in the vigor and prime of life, while he, like a venerable patriarch, bowed low with the weight of years, passed peacefully from their midst to renew his life in the bright realization of a Christian's faith and joyous fruition of a Christian's hope. Though in evil long he took delight, yet that melting view of Calvary's suffering scene smote his breast with a conviction of his guilt, "melted his heart to tenderness and dissolved his eyes in tears." This was in 1872, under the ministration of Rev. B. Clegg, P.C., assisted by the Rev. John Mathews, at a revival meeting held at Waterproof. He accepted the offer of salvation through repentance and faith, and henceforth he walked by faith in a better way.

By reason of his long familiarity with things which he now hated he was often cast down, but never forsaken. Often for a moment overcome by the impetuous charge of his foes, whose name was legion, he as quickly rose triumphant through faith, and in the agony of prayer he clung to the Rock. Thus his last years were spent in conflict with the power of darkness, but panoplied in the armor. A Christian soldier, he was enabled to fight a "good fight." In the midst of "wars without and fears within," he pleaded the promises, till finally, in the sunset of life clouds disappeared, the smoke of battle drifted away, and in happy contemplation of a gracious victory through his Lord and Master, he heard the voice, "Well done!" and he fell asleep.

To all his surviving children, relatives and friends there burns a light along the shore, which, though lit late in life, shines brightly in attestation of an acceptable saying, which Uncle Peter himself often quoted—that "While the lamp holds out to burn, the vilest sinner may return."

B. F. B.

HOLTZCLAW—Mrs. MARY J. HOLTZCLAW, whose maiden name was Daugherty, was born in Talbot county, Ga., July 1, 1832; was married to R. Holtzclaw, Dec. 10, 1850, and died of consumption, at Cotton Valley, La., on the evening of Dec. 24, 1890. When young she joined the Methodist Church.

Thus we see that a few months over fifty-eight years made up the sum of her human existence. "Thou takest away their breath; they die, and return to their dust."

It seems the deceased was favored in that the first day spent in heaven, after quitting the stormy shores of time, was Christmas Day, for if there be a time of more holy joy in those blissful realms than another, it was meet that one, freed from long suffering, should enter upon eternal life amidst the grand hallelujahs of sanctified souls.

Mrs. Holtzclaw gave but little dying testimony, save to tell the loved ones and friends that her "lights were brightly burning," and all was well; and enough this, for her life, as a trusting child of God, stands out a living witness of the saving power of grace through faith. Ever ready to give a reason for the hope of glory, we feel the assurance that, though we no longer see the familiar face in the church militant, she is now numbered with the redeemed of the church triumphant.

May the comforting power of the Spirit abound unto the consolation of the bereaved!

FRIEND.

Texas Christian Advocate please copy.

CALHOUN—Died, near Mt. Olive, Covington county, Miss., Dec. 16, 1890, MARY C. CALHOUN, aged twenty-three years and ten days.

It was our pleasure to know the deceased some years. She was one of the most amiable children we ever knew. She always had a kind word and a pleasant smile for everyone she met. From childhood she loved her Bible, and the wholesome influence of its teachings was seen in her life. She united with the M. E. Church, South, when about fourteen years of age. From that time until her death she was a devoted member of the church.

She bore her afflictions with a degree of saintly fortitude that is characteristic of the true child of God.

We extend to the grief-stricken family our deep sympathy, and commend them to the care of the Great Comforter, who alone can give real comfort.

E. J. CURRIE.

LAUGHRAN—LUENNA MAY LAUGHRAN was born Oct. 6, 1886; was dedicated to God in baptism, Dec. 12, of the same year, and died Jan. 14, 1891. Little Luenna was a child of unusual grace of mind, manners, form and feature; and those qualities, combined with a most lovely disposition and a remarkable readiness to talk sweetly, made her a great favorite with all who knew her and caused her fond parents to almost idolize her. To them she was the light, the joy and hope of life. May God comfort them in their great sorrow, and may the memory of their bright, precious little darling be to them a guardian angel to lead them to the beautiful home to which she has gone!

J. W. MCLAURIN.

COBB—Mrs. TABITHA A. COBB, wife of John S. Cobb, was born Aug. 30, 1855, and died Jan. 21, 1891. Another pure Christian and sweet-spirited wife and mother has crossed over the river of death to rest under the shade of the tree of life.

Just before she breathed her last she said to her sorrowing husband: "All is peace, peace! Don't weep for me." Her gentle voice is hushed in the home on earth. The sweet presence of mother is no more, but is waiting in heaven for the heart-broken husband and children to come. God bless Bro. Cobb and the children, and save them at last in heaven!

G. W. HUFF.

"The Survival of the Fittest."

Almost any man of fifty, in our time, has led a life more crowded with events than the more than nine centuries of Methusaleh. Within the last half century most of the inventions that have revolutionized the world have appeared, with, perhaps, the exception of the steam engine and its application to different modes of conveyance. A middle-aged man can remember when the canal boat was considered a luxurious conveyance, and the journey from Philadelphia to New York required several days. The telegraph was not known, and the wonderful inventions of Edison and others not even dreamed of. But this picture has its dark side. With all the labor-saving appliances and inventions, there is none to relieve the mind. Its activity is increased to meet the demands made upon it. Methusaleh at the age of forty or fifty, with over nine hundred years of life before him, and the consciousness that a trifling sum placed at compound interest would enable him to spend his last days in comfort and even in affluence, could afford to lose an hour, or even a day or two. But now, "time is money," and money is everything. Neither mind nor body can bear the strain, and disease is the result. This is the penalty we pay for our high state of civilization. But is nothing to be done to restore and revitalize us?

If you wish to investigate this subject, send for our brochure of 200 pages. It gives the result of 20 years of study and experience, and is a carefully written work. There is collected, also, a mass of evidence, irrefutable and convincing. Address DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

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Marshall J. Smith & Co.,

INSURANCE AGENTS,

No. 64 Baronne Street, New Orleans.

Fire, Accident, Marine, River, Boiler, Plate Glass and Bonding Insurance

W. R. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary

Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - $300,000.

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $559,348.11.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT MCGEHEE, Secretary.

FINANCE COMMITTEE.

Frank Roder, J. H. Menge, Joseph Schwartz, F. G. Ernst, T. J. Woodward.

Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.
Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid in Cash, without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office the same as with local companies.

DIRECTORS IN NEW ORLEANS.

GUSTAF R. WESTFELDT, Chairman. L. C. FALLON, LUCAS E. MOORE, C. M. SORIA.

CLARENCE F. LOW, Ass't Resident Sec'y. H. V. OGDEN, Resident Secretary.

Mention this paper.

H. Dudley Coleman Machinery Company,

(LIMITED)

H. DUDLEY COLEMAN, President. EDGAR L. STREAM, Vice-President and Superintendent.

(Successors to Willis P. Coleman and H. Dudley Coleman & Bro.)

CAR BUILDERS, FOUNDRY AND PLANTATION MACHINERY!

Complete Cotton Gin Outfits a Specialty. Passenger Cars, Box Cars, Flat Cars, Log Cars, Coal Cars, Ore Cars, Dump Cars, Lumber Cars, Hand Cars, Push Cars, Plantation Cars, Steam Engines, Boilers, Pumps, Pulleys, Shafting, Cotton Presses, Corn Mills.

Office and Foundry: MAGNOLIA AND ERATO STS., NEW ORLEANS.
Telephone—Office and Foundry, 638.

We build Steam Engines and Boilers here. | Are Agents for Other Manufacturers. Have a Large Stock to select from.

Coleman's Corn Mills "Maid of the South," Coleman's Cotton Presses, Coleman's Saw Mills, Coleman's Double Flue Boilers, Stream's Draining and Irrigating Pumps.

Prepared for and Expect Competition. Address

H. DUDLEY COLEMAN CO. Limited or Coleman's Foundry, N. O., La.

GRANT'S FURNITURE STORE

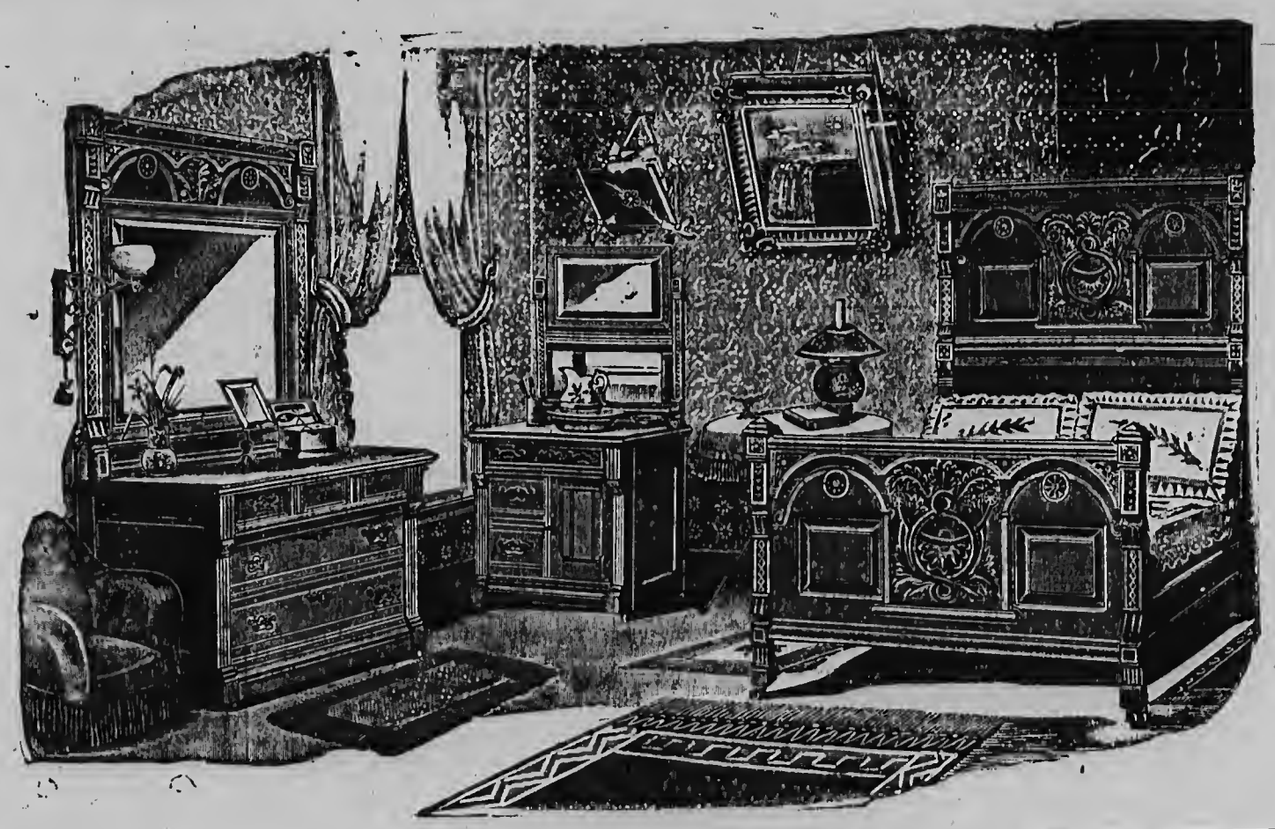
NEW STORE, AT **28 and 30 Camp Street, NEW ORLEANS**

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Velours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant treasurer, 181 Hudson St., New York.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Coffeeville	Feb. 21, 22
Oxford	Mar. 1
Tocopola	(Tues.).. 3
Abbeville	7, 8
Water Valley cir.	(Fri.).. 13
Bauner	14, 15
Carrollton	21, 22
Chapel Hill	25
Grenada cir.	28, 29
Atlanta	Apr. 4, 5
Cherry Hill	(Wed.).. 8
Pittsboro	11, 12

J. W. PRICE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Ashland	Feb. 22, 23
Olive Branch	28, Mar. 1
Shawnee, at Harmony	7, 8
Pine Mountain	15, 16
Mount Pleasant	22, 23

JNO. W. BOSWELL, P. E.

ABERDEEN DIST.—FIRST ROUND.

Smithville and Fulton, at Greenbriar..	Feb. 21, 22
Aberdeen	Mar. 1, 2
Fremont, at New Salem	7, 8
Buena Vista at Buena Vista	14, 15
Okolona cir., at Tranquil	21, 22
Athens, at New Hope	28, 29
Houston and Wesley, at Wesley	Apr. 4, 5
Ebenezer, at Ebenezer	11, 12
Sparta, at Friendship	13

J. B. STONE, P. E.

SARDIS DIST.—FIRST ROUND.

Cockrum	(Thurs.).. Feb. 19
Courtland	(Sat. and Sun.).. 21, 22
Horn Lake	(Thurs.).. 26
Chulahoma	(Sat. and Sun.).. 28, Mar. 1
Mt. Vernon	(Sat. and Sun.).. 7, 8

J. J. WHEAT, P. E.

CORINTH DIST.—FIRST ROUND.

Jonesboro circuit, at Ebenezer	Feb. 19
Ripley and New Albany, at Ripley	21, 22
Guntown circuit, at Guntown	28, Mar. 1
Ripley circuit, at Paine's Chapel	5
New Albany circuit, at Locust Grove	7, 8

W. S. LAGRONE, P. E.

GREENVILLE DIST.—FIRST ROUND.

Jonestown	Feb. 21, 22
Belen	Mar. 1, 2
Bolivar	7, 8
Avon	14, 15
Coahoma	21, 22
Dublin	28, 29
Lebrton	Apr. 4, 5

R. M STANDEFER, P. E.

WINONA DIST.—FIRST ROUND.

West	Feb. 21, 22
Rural Hill	24
Lexington	28, Mar. 1
Black Hawk	7, 8

S. M. THAMES, P. E.

COLUMBUS DIST.—FIRST ROUND.

Sturges circuit, at Bethel	Feb. 20
Chester circuit, at Chester	21, 22
Maben circuit, at Maben	27
Walthall circuit, at Walthall	28, Mar. 1

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FIRST ROUND.

Porterville circuit, at Narkeeta	Feb. 21, 22
Meridian, at West End	(Thurs.).. 26
Meridian, at First Church	28, Mar. 1
Meridian, at East End	28, 1
Daleville sta	(Fri.) 6
Linwood cir., at Bethel	7, 8
Winchester cir., at Enon	14, 15
Marion cir., at Marion	21, 22
Blunsville and Wahalak	28, 29

Preachers in charge of Waynesboro, DeKalb, Union and Winchester last year will please furnish their successors with statistics needed to answer Question 5.

T. L. MELLEN, P. E.

SEASHORE DIST.—FIRST ROUND.

Pearlington, at Pearlington	Feb. 21, 22
Perry, at Isabella	28, Mar. 1
Americus, at Caswell Springs	7, 8
Moss Point, at Moss Point	(night).. 8, 9
Vancleave, at Pine Grove	(W., Th.).. 11, 12
Whitfington, at Whitfington	14, 15
Columbia, at Columbia	21, 22
Mt. Carmel, at Bethel	28, 29

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Hazlehurst sta	Feb. 21, 22
Bowerton, at Brandywine	28, Mar. 1
Lebanon, at Lebanon	(Mon.).. 2
Crystal Springs cir., at Tabernacle	7, 8
China Grove, at Waterholes	14, 15
Pleasant Grove, at Tilton	(Tues.).. 17
Caseyville, at Bethesda	21, 22
Providence, at Bahala	28, 29

R. S. WOODWARD, P. E.

BRANDON DIST.—FIRST ROUND.

Shiloh, at Cato	Feb. 21, 22
Carthage, at Carthage	28, Mar. 1
Walnut Grove, at Walnut Grove	1, 2
Hillsboro, at New Providence	3
Mt. Rose, at Holder's	7, 8
Neshoba, at Pine Grove	14, 15
Decatur, at Hebron	17
Raleigh, at Trinity	21, 22
Trenton, at Trenton	22, 23
Marvin, at Marvin	28, 29

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—FIRST ROUND.

Rocky Springs, at Hermonville	Feb. 21, 22
Burtonton, at Pisgah	(Mon.).. 23
Utica, at Utica	(Wed.).. 25
Roxie, at Beech Grove	28, Mar. 1
South Warren, at Porter's	7, 8
Vicksburg	14, 15
South Vicksburg	14, 15
Meadville, at New Providence	21, 23

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—FIRST ROUND.

Live Oak	Feb. 19
Zachary, at Zachary	21, 22
Jackson station	25
Clinton and Betoville, at Clinton	28, Mar. 1
Covington, at Covington	7, 8
Tallabeck, at Fitzgerald	9
Franklinton, at Mt. Hermon	14, 15
Amite City, at Amite City	19
Springfield, at Killian Chapel	21, 22

C. MCDONALD, P. E.

JACKSON DIST.—FIRST ROUND.

Benton, at Bowman's	Feb. 21, 22
Edwards station	28, Mar. 1
Lake City and Lodi at Lodi	7, 8
Silver Creek, at Silver City	14, 15
Canton station	21, 22
Spring Ridge, at Spring Ridge	28, 29

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

DeSoto, at Bethel	Feb. 21, 22
North Bossier, at Concord	28, Mar. 1
Valley, at Pleasant Valley	4
Wesley, at Holly Springs	7, 8
Red River, at Campo Bello	11
Coushatta, at Coushatta	14, 15
Anacoco and Bell'd, at Holly Grove	28, 29
Many, at New Hope	Apr. 1
Sabine, at Bayou Scie	4, 5

District Stewards are requested to meet at the Methodist Church, in Shreveport, at ten o'clock A. M., Feb. 25. RUFF. J. HARP, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Centerville, at White Sulphur Springs	Feb. 18, 19
Vidalia and Black R., at Jonesville	21, 22
Columbia, at Columbia	28, Mar. 1
Castor, at Mount Parnassus	4
Montgomery, at Atlania	7, 8
Colfax and Hoyce, at Colfax	14, 15
Ada, at Beulah	21, 22

J. IVY HOFFPAUIR, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Lake Charles	Feb. 21, 22
Sabine mission	28, Mar. 1
Sulphur Mine	7, 8
Grand Chenier	14, 15
Indian Bayou	21, 22

JNO. A. MILLER, P. E.

P. S.—My address is Lafayette, La.

ARCADIA DIST.—FIRST ROUND.

Sparta	28, Mar. 1
Gibbsland, at Gibbsland	4
Ringgold	7, 8
Howasville	14, 15
Farmersville	18

J. L. P. SHEPPARD, P. E.

PASTOR'S BOOK—NOW READY.

Messrs. Shaw & Blaylock:

The J. T. L. Annis Pastor's Book has just reached me. I can not commend it too highly to Pastors. In revising it has been brought to a high degree of perfection. No Methodist Pastor should be without it. I am thankful for such a book.

Respectfully, T. L. ADAMS.

The above book, revised and enlarged, can be bought only from the undersigned. Price, postage paid, 50 cents per copy.

SHAW & BLAYLOCK,
Publishers Texas Christian Advocate,
Dallas, Texas.

The railroad which connects the State of Washington and British Columbia was completed on Feb. 14.

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

"For sixty years," says a Baptist deacon, "I have known of Johnson's Anodyne Liniment."

Advertising is a gear in the machine of a well-regulated store. It can not sell the goods itself; it only delivers the customer, as it were.—*Milford (Mass.) Journal.*

For pain in the neck and sore throat rub with Salvation Oil. It kills all pain. 25 cents.

For the first time since the rupture the Irish leaders were grouped together in the House of Commons on Jan. 16.

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual*; all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

A characteristic advertisement in its straightforward business talk is that of J. J. H. Gregory, the veteran seedsman of Marblehead, Mass. Mr Gregory's reputation for fair dealing and exact fulfillment of promises is a hardy annual, and has never failed to justify the entire confidence of his customers. All who want reliable seeds should be sure to send for his 1891 catalogue.

For Fireman's Parade

At New Orleans, March 4, the Mississippi Valley Route will on March 3 and 4 sell round-trip tickets from all stations in Louisiana to New Orleans and return at one and a third fare, good to return until March 5. For rates call on nearest ticket agent, or address P. R. Rogers, General Passenger Agent, Memphis, Tenn.

NEWS OF THE WEEK.

DOMESTIC.

Admiral David D. Porter, U. S. N., died suddenly on Feb. 13, aged seventy-eight years.

The Louisiana delegation are making every effort to secure a hearing for the levee appropriation bill in the House.

Mr. Blanchard's bill authorizing the Rapides Bridge Company to build a bridge across the Red river at Alexandria has passed the House.

Mr. Blanchard, on Feb. 16, took occasion to rise in the House and denounce as false the story revamped by a correspondent in the Washington *Post* that 500 negroes were held in chains in Sabine parish. He paid a high tribute to the industry, peacefulness and other good qualities of the people of Sabine.

Gen. W. T. Sherman died in New York City, on Feb. 14, aged seventy-one years. The end was peaceful. The body will be taken from New York on Thursday morning, arriving in St. Louis on Saturday, where it will be buried with military honors. Ransom Post, G. A. R., of which Gen. Sherman was a member, will act as guard of honor.

The proceedings in both Houses of Congress are moving along now as if the prevailing desire was to transact all the necessary business and adjourn. The free coinage question is still a live issue, but the advocates of the measure are not sanguine of success in the face of the small remnant of the session, the opposition of the anti-silver men, and the certainty of a presidential veto.

A committee has been appointed by the joint committee representing all the organizations of union labor in Chicago to confer with the management of the World's Fair, with a view to securing a recognition of union labor in the work to be done on the Fair buildings. If their claims are not recognized they threaten to turn the antagonism of the solid labor element against the enterprise.

The World's Congress Auxiliary of the World's Fair, after three months' work, has just completed and laid before the directory a comprehensive plan for a series of international congresses during the Exposition. The co-operation of distinguished men in politics, science, religion, education, moral and social reforms, literature, law and the artistic in learned professions, has been enlisted.

Parties from the southeast portion of Montague county, Texas, report considerable excitement over a gold and silver find. The vein is six feet wide, and assays $400 to the ton. Coal is found under the ledge of silver, the vein being thirty-seven inches thick, underlaid with nickle, gold and magnetic vein ore. A company has purchased machinery, and expects to begin operations in a few days.

At a meeting of the Board of Directors of the St. Louis Board of Trade a petition was prepared, asking the Interstate Commission to take some action as to a universal bill of lading, to be used by all the rail transportation lines, that will fix the liability of the carrier according to law, and at the same time furnish the shipper with a proper receipt that will protect his property in transit and secure its delivery or its value to him at the point of destination.

The committee of the General Assembly of the Presbyterian Church of the United States on the revision of the confession of faith, after a harmonious session in Washington, D. C., lasting eleven days, completed its work on Jan. 16, and adjourned. The changes made have generally met with unanimous approval. Its work will be reported to the assembly in Detroit, next May, and by it referred to the Presbyteries for their approval or rejection. The changes made in the statements of the confession have not been of great importance, the committee having in no way impaired the system or doctrines long held by the church.

FOREIGN.

In an interview Mr. Parnell declared that he would not recede from his position, which, he said, was consistent. He would not submit, he said, to the dictation of Mr. Gladstone and the priests. He believed that the general election would not be had for two years yet.

Mr. Wm. O'Brien, the Irish envoy to America, has published a manifesto, claiming that both factions of the Irish party have acted without forethought. He feels confident that the patriotism of the Irish members will lead to any sacrifice of personal feeling for the restoration of national unity.

Emperor William has said that the attacks inspired by Bismarck, while nominally directed against the chancellor, were in reality aimed at himself. He was deprived, he said, by his position, from publicly responding to these attacks. He feared that he would soon be obliged to take severe measures to suppress these attacks, as they were dangerous to the government and the empire.

An unfortunate phase of the dissension in the Irish parliamentary party is that the tenants who refused to pay the rents demanded of them, and who depended upon the leaders of the party for support when they were evicted as a consequence of their refusal, are now unable to secure any assistance, owing to the legal questions which have arisen concerning the ownership of the money deposited in Paris by the National League leaders.

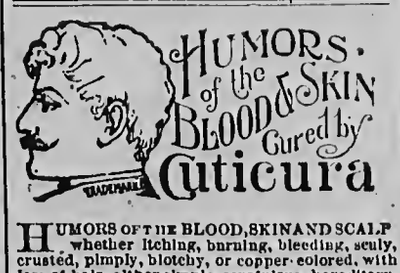
The Cuban delegates who were sent to Madrid to demand a revision of the present system of taxation have returned. They were not very successful. Among the concessions upon which they were instructed to insist was the negotiation of a treaty of reciprocity with the United States to insure the free introduction of sugar and molasses permanently, and to facilitate the exportation of tobacco to the same market.

Very Superior for catarrh and bronchitis, is the verdict for Johnson's Anodyne Liniment.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6¾ @	— —
Ordinary	7⅛	— —
Good ordinary	7 11-16	— —
Low middling	8⅜	— —
Middling	8 5-16	— —
Good middling	10⅛	— —
Middling fair	11⅛	— —
Fair	12	— —
Galveston middling	9 8-16	— —
Mobile middling	8⅞	— —
Memphis middling	8 15-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	4¼	4 5-16
Fully fair	4⅛	— —
Good fair	4⅛	— —
Common	3½	3⅝
CENTRIFUGAL:		
Seconds	3¾	4 9-16
Prime yellow	5	5⅛
Gray white	— —	— —
Choice white	5⅜	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	— —	— —
RICE.		
No. 2	2 5-16	2⅜
Good	5⅜	5⅛
Fair	5⅛	5¼
Prime	5⅝	5¾
Rough, ₱ bbl	3 50	5 00
Polish, ₱ ton	22 00	24 00
FLOUR.		
Extra Fancy	5 10	5 15
Fancy	4 62½	4 87½
Choice	— —	4 35
Minnesota Patents	5 75	— —
Winter wheat patents	5 50	— —
Minnesota bakers	— —	5 00
CORN PRODUCTS.		
Corn meal	3 10	3 15
Cream meal	— —	3 30
Grits	3 35	3 40
Hominy	3 50	— —
GRAIN, ETC.		
CORN:		
White, ₱ bushel	66	68
Yellow	66	67
Mixed No. 2	66	66
OATS:		
Western	56	— —
Texas rust-proof	— —	60
BRAN:		
₱ cwt	1 20	1 25
HAY:		
Prime	15 00	16 00
Choice	16 50	17 00
PROVISIONS.		
PORK:		
Mess (Standard)	10 75	— —
Prime Mess	10 25	10 50
Rumps	— —	— —
BACON:		
Fancy Breakfast	8¼	8¾
Shoulders	5	5⅛
Sides, short rib	6	— —
Sides, long clear	6	— —
HAMS:		
Sugar-cured	9¾	10¼
DRY SALT MEAT:		
Shoulders	4⅜	4⅝
Sides, short rib	5¼	— —
Sides, long clear	5⅜	5¼
GROCERIES.		
COFFEE:		
Prime	20¾	— —
Fair	20	— —
Common	17¼	— —
TEAS:		
Choice	40	80
Ile-No	— —	— —
BUTTER:		
Western Creamery	29	30
Western Dairy	17	18
Common	— —	— —
LARD:		
Refined	5⅛	— —
OILS:		
Coal, bbls	9	— —
Coal, cases	13½	14
Cotton seed, crude	28	— —
Lard, Extra No. 1	55	— —
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	6 00	8 00
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	3 25	4 00
ONIONS:		
New Louisiana	— —	— —
Western	4 50	5 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	7¾	— —
Jute, 1¾ lb. ₱ yard	— —	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	9½	12½
TIES:		
₱ bundle	1 35	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	4 50
Young Chickens	2 00	3 50
Chickens, Southern	3 00	3 50
Young	1 50	2 50
Turkeys, Southern	9 00	18 00
EGGS:		
Western	18	19
Southern	19	20
WOOL:		
Lake, ₱ lb	23	— —
Louisiana	18	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3¼	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	8 00	— —
Meal	20 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2½
Sulphuric acid	— —	2

—*Times-Democrat*, February 17.



HUMORS OF THE BLOOD, SKIN AND SCALP whether itching, burning, bleeding, scaly, crusted, pimply, blotchy, or copper-colored, with loss of hair, either simple, scrofulous, hereditary, or contagious, are speedily, permanently, economically, and infallibly cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. CUTICURA REMEDIES are the only infallible blood and skin purifiers, and daily effect more great cures of blood and skin diseases than all other remedies combined.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.

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Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

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Christian Advocate.

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Young Preachers—No. 5.

BY AN OLD MINISTER.

READING THE BIBLE.

There is a many-sidedness in the Bible that no other book possesses. In the matter of *variety*, no historical, biographical, or religious book is equal to the Book of books. The Bible may be, and has been, read for purposes various and quite distinct. It may be, ought to be, and often is read for devotional purposes. No book is equal to it in this respect. It brings us nearer to God than any human composition. God knows his character better than any finite creature. He can give us *more original*, thorough, higher and comforting conceptions of his love, holiness, truth and mercy than we can glean from any other source. So the Bible, especially the Psalms, the parables and discourses of our Lord, have been the favorite reading of devout souls seeking to draw nigh to God. The Bible has been carefully read simply to find and enumerate its "great and precious promises," and actual count has shown them to abound to the extent of thousands, and suited to all possible needs. The Bible has been read through to enumerate and study its wonderful prophecies—prophecies extending from the fountain, all along down time's far-wandering stream, until its floods are lost in the ocean of final and eternal consummations. These prophecies relate, as first in importance, to the "seed of the woman"—the "manifesting of God in the flesh;" the light of promise shining more and more, until the "Sun of righteousness" rises, full-orbed, upon a benighted world. These prophecies extend through long ages and many generations. They relate to eminent persons who are to enact great parts upon the stage of human history. They relate to the great kingdoms and empires that have successively led the van of civilization and ruled the world. They relate to the great cities, the mighty centers of vast populations, commerce, wealth and power, as Tyre, Nineveh, and Babylon, and foretell their decay, downfall, ruin, and utter extinction; as improbable, then, as such predictions now would seem about London, Paris, or New York. These prophecies foretell the reception, the opposition, the spread and glorious triumph of the gospel.

The Bible may be read for its descriptions of ancient topography, climates and productions, manners and customs. In no book is oriental scenery and oriental life more graphically or beautifully described. I remember once to have read over the book of Job, supposed to be one of the most ancient of books, in order to see what notices of art and civilization it contained, as marks of the progress of that early time. So also the Holy Scriptures may be read to ascertain the extent and character of its teaching in relation to any important doctrine, as human depravity, divinity of Christ, of the Holy Spirit, extent of the atonement, repentance, justification by faith, regeneration, and the like. Remember, my brother, you are not only to be a *reader* of the Scriptures, but a close and diligent *student* of the Scriptures. The Bible contains more curious and wonderful things than any other book. In the course of an extended ministry you will be asked a thousand questions by the curious, and by sincere seekers after light. As a minister, you will be presumed to know and be able to explain much that the masses do not know. It has been said that the Bible is itself the best commentary on the Bible, and practice will convince you that close reading, and comparing one part with another, will explain and clear up many an apparent difficulty. But you will need helps in order to the better understanding of the inspired Word. Such a book as Thompson's "The Land and the Book" will pour light and make luminous many an obscure text. Much in oriental life and surroundings was quite unlike Western Europe and America. The commentaries, the biblical dictionaries, and, above all that I have met with, McClintock's and Strong's Biblical Literature and Biblical Dictionary, combined in one, will help you to understand everything peculiar to the ancient oriental world. Remember the Bible is the great object of your study; upon it all your light must be focalized. Its study is the work of a lifetime, affording continual employment and continual interest, ever increasing your interest and your power to interest others.

(Editorial.)

Leaders Wanted.

Any man under thirty to whom the choice is open between embarking on the actual work of life, and giving more time to preparation and training for it, ought to choose the latter. Never mind the people who say, "A place in the ranks awaits you." Leaders are wanted in the battle of life a great deal more than privates; and if you have opportunity to fit yourself for a higher place, you will, by doing so, best serve God and your neighbor. There is terrible competition for all the positions that anybody can fill; but the world goes hunting for men able to do its most important work, and fit to take command. And to a very large extent, the same thing is true in the church. There are many who are asking that some good work may be given them to do; but there are very few capable of skillfully planning and boldly executing new enterprises which shall further the gospel.—*Methodist Times*, London.

There is much truth in the above paragraph from our neighbor over the water. "Leaders are wanted in the battle of life a great deal more than privates." This is true of the church of to-day. There are thousands of people in the church to-day who, as far as church work is concerned, amount to so many ciphers. It is even worse than that. They are not only negative; they are positively in the way! Why? Because they have no leaders.

"The world goes hunting for men able to do its most important work, and fit to take command." The church is on the same hunt. The most important work can not be done in the best manner without a trained intellect and a consecrated life. No man is "fit to take command" who does not know the times, and who has not a comprehensive view of the needs of humanity, and who has not placed himself in reach of all resources, and who has not the faith and courage to draw liberally upon those resources.

"There are very few capable of skillfully planning and boldly executing new enterprises which shall further the gospel." In the matter of planning and executing new enterprises, the world outside of the church has far outstripped the world inside of the church. The skillful plans and bold executions which meet us at every turn in the various departments of life's labor fill us with amazement. So rapidly do these achievements flash upon our vision that we stand aghast at our inability to guess what will be the history of to-morrow. Men of that stamp the church greatly needs. The men who plan and execute in the scientific, or mechanical, or other fields, are the men who have made elaborate preparation and had proper training. Let the church prepare and train her leaders, and we shall see what wonders God will bring to pass through their instrumentality.

We believe the Epworth League, if properly managed, will be a good college for training leaders for church work.

Next to the immediate guidance of God by his Spirit, the counsel and encouragement of virtuous and enlightened friends afford the most powerful aid in the encounter of temptation, and in the career of duty.—*Robert Hall.*

A Haste That Makes Waste.

BY REV. J. P. DRAKE.

MR. EDITOR: I wish to thank you warmly for your well-timed editorial, of February 12, on "Reception of Persons into the Church." I have longed to see some one in your influential position directing attention to this great and growing evil. You say that "sometimes preachers are in too much haste," etc. I fear this has become the rule rather than the exception. Some of our leading men set the example, and very many others follow. The excuse frequently given is, that the candidates may not be back to the next service, or, "You ought to string your fish as you catch them." Not every adage of the angler is applicable to "fishers for men." But many have been deceived by the plausibility of this maxim. I regard that person applying for membership in the church, who is too little concerned to return for another service (in order that our wise law suggesting a private interview with the pastor may be complied with), as not yet a fit subject for church membership. There may arise exceptional cases; but it should be exceedingly rare to receive an applicant into full connection during the very service at which he may apply. Of course, manifest tokens of "joy in the Lord" might warrant deviation from the rule to which you allude, and which, by the way, all of us have vowed to keep, rather than to mend. It is a very holy trust and solemn responsibility with which our church vests its ministers: to be the sole judges of the fitness of candidates for membership in the "body of Christ." Due caution and deliberation are certainly in order on such occasions. Many of the members received as "converts" by *other* churches would never go in to cumber their ground or prove thorns in their sides if a little more momentous caution were exercised, specially in times of revival meetings. It is often the case on such occasions that persons go forward at the urgent appeal of earnest preachers, who freely use the legitimate goad, "Except ye confess *Me*, I will deny you." Having gone forward publicly, and being seated before an expectant congregation, they are asked a few "leading questions," similar in import to those contained in our "Form of Reception." These being answered in one way or another, but always *satisfactorily*—how could it be otherwise under existing conditions?—the candidate is then and there installed to membership in the church. Sadly often these new converts are as irreligious as ever in less than a week.

A similar process is fearfully common in our own church, with this abatement: that our preachers do not teach such members that they are actually converted, and will certainly be saved. We are not writing for other denominations. We will not undertake to correct their ways. It is for our own household of faith we write. If, by any means, we can convince our own brethren that there is error in this way, we shall be supremely satisfied. I am not prepared to say that we should continue to hold applicants at the threshold till they make a *distinct* profession of conversion. Nor are we in position to say, "*ex-cathedra*," to any man, "You are converted." The Holy Spirit alone has that office to perform—the witnessing of Jesus. We dare not rush in where "angels fear to tread." The authorities of our church, whom I have heard and read, do not seem consentaneous as to the meaning of that expression, "the genuineness of their faith." Some hold it implies conversion; others are equally confident it means simply a right view of the plan of salvation. Whichever may be correct, it is reasonably certain that the pastor who has no previous interview to learn the state of a candidate's mind and heart is incapable of being satisfied with the "genuineness" of his "faith." A simple assent to the regulation query, "Do you ratify the baptismal covenant?" does not cover the ground. The circumstances preclude the candidate from making any but a *satisfactory answer*—more obviously so if the words of the answer are given by the administrator, and thus "put into the mouth" of candidate.

Again: By the plan now criticised, it is not easy to see how the pastor is satisfied that the object is willing to keep the rules of the church when he does not know whether those rules have been read and understood. It is my conviction that we violate both the letter and spirit of a most admirable law whenever we undertake to rush persons into the church, as is so often done. Then it certainly detracts from the sweet solemnity of this act of consecration to have it done with such want of deliberation.

Once more: By such haste the pastor loses the golden opportunity of instructing and warning the new member on points very needful to such an one. There is no pastoral duty so sweet and sacred as this. Some of the most satisfactory work of my ministry has been in preparing individuals and classes for a considerate entrance into the church of their choice. Finding that many members of all the churches have no intimate acquaintance with the Ten Commandments, I have lately begun to require a substantial knowledge of this fundamental of practical piety before admission to all the privileges of God's children. If we are "to obediently keep God's holy will and commandment," we ought surely to know some epitome thereof.

Brethren, in keeping our rules, preachers and people will find a great reward.

Greenville District.

BY REV. W. W. WOOLLARD.

The work of the Greenville district last year was the best in its history, and I dare to say that there are few districts in Southern Methodism that did as well. In all departments, save one, there was material advancement. This one exception was church building. The spirituality of the church here is increasing with the rapid decline of worldliness. There is less of dancing, theater-going, and the like, here than before. The people attend church more regularly, and more people attend than heretofore. The members are interested in the work of the church at large, and watch closely its development.

The good ladies of the district are still carrying on their noble work to the success merited. A more courageous and self-sacrificing company of women are not to be found than those of this Delta district. They love the church. In the earlier days of the work here they kept the church together. Barbara Heck's devotion to the church has been duplicated many times in the Greenville district. Many of our churches have been organized through the instrumentality of the women. They have organized and held together the Sunday-school, and brought the men out to church. The preacher was received by the ladies. They found a home for him, provided for him, collected his salary, and, in short, did nearly all that was done. Under Mrs. Robert Somerville, district secretary, the W. M. S. has grown from one to eight or ten auxiliaries in the past four years. In it there is much interest manifested, and auxiliaries are continually increasing.

The white population of this country is small. The proportion of whites and blacks is about 1 to 4. The membership, therefore, of our church here can not be equal to that of the hill districts. But we are growing in membership. Last year the increase was 15 per cent. One notable thing about the accessions here is that the people are converted and join the church all along during the year, and do not delay, waiting for summer—protracted meeting time—as is too often the case in many places. There have already been many conversions and accessions since Conference, and we hope to have more than fifteen per cent. growth this year.

A more liberal people would be hard to find. They are not all wealthy, nor do the few wealthy pay all. The young men who have nothing save a salary pay liberally and cheerfully to the church. Last year the district paid $13 50 *per capita* to the church, besides much that was given to Millsaps College. Thus, while we are advancing on other lines, we are keeping pace financially.

The work this year has started off well. Our presiding elder, Rev. R. M. Standifer, is around regularly to his appointments, with cheering words from all over the district. Bro. Standifer is an earnest worker, and has the interest of the work at heart. He reports the district in better condition than ever before. From some of the preachers I have heard directly.

Bro. Dorman, at Concordia, has just finished a new parsonage at Gunnison, and is now having the church moved there. For some time he has been preaching and holding Sunday-school in the residence of Mr. G. L. Wren. The old river town, Concordia, is dead, everything having moved to Gunnison. The charge hereafter will be Gunnison instead of Concordia.

Bro. Owen, at Bolivar, is going to have the church there repaired temporarily, and intends to build this fall at Lobdale's.

From Jonestown we have good reports. Bro. Lipscomb is continuing the good work commenced there by Bro. Randolph. A ladies' prayer meeting, organized by Sister Lipscomb, is well attended, and doing good work.

Rev. W. C. Harris, at Arcola and Hollandale, says he is to have a new church at Arcola dedicated soon.

All will be saddened to learn of the serious illness of Bro. Randolph's wife. The last intelligence received was that she was better. He is much cheered with the way God has blessed him in his work at Clarksdale. Since Conference he has had some conversions and accessions. Our District Conference will be held there this year.

The Friar's Point people are much pleased with their new preacher, Rev. J. H. Shumaker. He is preparing to repair the parsonage.

The church at Rosedale is still growing. We are getting new members, and congregations are good. We are going to have our new church dedicated this spring.

Rosedale, Miss.

Church Extension Anniversary.

The anniversary exercises of the Board of Church Extension of the Methodist Episcopal Church, South, will be held at the First Methodist Church, in Little Rock, Ark., March 20–22, with the following programme:

FRIDAY, MARCH 20.

7:30 P. M.—"Organized Christianity." Address by Rev. E. E. Hoss, D. D.

SATURDAY, MARCH 21.

10 A. M.—Bishop Galloway in the chair. 1. "What Have We Done?" Answered by Rev. J. C. Morris, D. D., assistant secretary of the Board, followed by brief speeches by others. 2. "Rich Saints Helping Poor Saints." Paper by Bishop Fitzgerald. 3 P. M.—Bishop Fitzgerald in the chair. 1. "What Do We Propose?" Answered by Rev. David Morton, D. D., secretary of the Board, followed by suggestions from others. 2. "The Province and Work of the Annual Conference Boards." Paper by Rev. J. M. Beard, D. D. 7:30 P. M.—"Our Work in the Older States." Address by R. W. Jones, LL.D.

SUNDAY, MARCH 22.

11 A. M.—Sermons and collections at all our churches in Little Rock, to be arranged by the pastors. 7:30 P. M.—Night services, to be arranged by the pastors.

The Woman's Parsonage and Home Mission Society will hold Saturday, March 21, 3 P. M., a meeting for the ladies, conducted by Miss Lucinda B. Helm, general secretary. Sunday, March 22, 3 P. M., a mass meeting, to be addressed by Bishop Galloway.

Letter from Mexico.

MR. EDITOR: Yesterday our little society met. Ten were present, and I was much interested in the reports of visits and conversations in Catholic homes between our Bible woman, Mrs. Zubillaga, and the Catholics. I also asked the teacher, Miss Roldan, to give some account of her work. She said: "Sometimes it seems as if we are doing nothing, and a feeling of discouragement so oppresses us we feel all is lost. But in the last several weeks two of the largest girls in our school have joined our church—one in San Andres, and the other in Nahanciatan; so," she says, "little by little we are doing something for Christ." She said a very bright, interesting little girl was coming to school with a rosary around her neck. She asked her why she wore it. She told her her mother placed it around her neck to shield her from all danger; that it was God's protection, etc. Miss Roldan talked to the child of how useless and worthless it is, and she has cast it aside, refusing to wear it any more.

We have now quite a number of Catholics in our school, and I hope great things from some of them. We have one beautiful little girl from the aristocracy, who is much interested in learning English. I have had an opportunity of exchanging kindly greetings with both her father and mother, and the little one comes to kiss me morning and evening. If we might win all these children to accept Christ as their only Savior, how happy we would be!

The archbishop of Mexico is dead, and his body now lies in state in the great cathedral.

God grant that Mexico may awake to a glad new day, and believe in the "Man of Galilee," Christ the Lord. Sometimes I feel like crying out, because our people do not realize the urgent needs of these poor, dying people. The sad-faced women seem constantly to reproach us. I daily ask myself, What can I do more for them? I know they are without God and without hope in the world. The shackles that bind them we seem powerless to unloose. But when I can look away from our weakness and helplessness to the all-powerful One, I feel comforted. We need your sympathy and your prayers. Do not withhold them, but give us words of cheer. May God bless you all! Pray for Mexico and for us.

S. G. WEEMS.

An Open Letter to Our Friends.

Our collections for 1890 were in advance of those of any previous year, and yet the demands upon us are so numerous that we need $10,000 more to meet only the cases which are most pressing, and should be met before the close of our fiscal year.

The above sum will help thirty-one churches, in amounts ranging from $100 to $750 each, and scattered from Oregon to Florida, from Maryland to Mexico, and from Virginia to California, thus enabling them to complete their houses during the coming building season.

One brother, to whom these facts were made known, sent us $1,000; two others $100 each, and several have responded in sums running from $25 to $100 each, to Dr. Morris' appeals, and, besides, we both have secured pledges for other round amounts.

Now, my dear brother or sister, can you not undertake to complete one or more of these churches by sending us, as a free-will offering, the needed amount within thirty days of this date? Or, if you can not do this, get one or more persons to join you in sending the amount. Form a club, and let us have the money, or send us what you can, and we will add it to any similar smaller sums we may have.

We need $750 for one church, $600 for another, $500 each for six others, $400 each for seven others, $350 for one other, $300 each for six others, $200 each for six others, and $100 each for five others.

Please write and remit to undersigned at No. 705 W. Chestnut street, Louisville, Ky.

DAVID MORTON, Cor. Sec.

February 20, 1891.

P. S.—Will not every preacher in charge in the connection, who can do so, take his church extension collection early in March, and forward proceeds at once to his Conference treasurer? This would bring great relief to these churches. D. M.

Out of the Ring, but Not without Hope.

At the last meeting of the Board of Trustees for Millsaps College, they passed a resolution that Jackson, Winona and Grenada are suitable places for the location, thereby leaving out Holly Springs; but, as it is known that some of the trustees who voted for this resolution would favor Holly Springs as a second choice, we still hope that when they meet on March 11, that if they should fail to agree on any one of the three places, that they will visit us, as a body, and make us a proposition. Therefore, we do not propose to court, but to be courted, and shall keep ourselves, as Bishop Galloway expresses it, "in a state of amiable receptivity." Letters still come from our leading men stating that this is, by all odds, the place for the college; that it will save both Millsaps College and Centenary. J. W. HONNOLL.

Holly Springs, Miss., Feb. 23, 1891.

Nothing is great enough for him to admire, who is infinite Majesty; nothing is mean enough for him to despise, who is infinite Mercy.—*Mason.*

Christian Advocate.

THURSDAY, FEB. 26, 1891.

CRADLE SONG.

BY SAXE HOLM.

Like a cradle rocking, rocking—
Silent, peaceful, to and fro,
Like a mother's sweet looks dropping
On the little face below,
Hangs the green earth swinging, turning,
Jarless, noiseless, safe, and slow;
Falls the light of God's face bending
Down and watching us below.

And as feeble babes that suffer,
Toss and cry and will not rest,
Are the ones the tender mother
Holds the closest, loves the best.
So when we are weak and wretched
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

O, great heart of God! whose loving
Can not hindered be, nor crossed,
Will not weary—will not even
In our death itself be lost.
Love divine! of such great loving
Only mothers know the cost;
Cost of love which, all love passing,
Gave a Son to save the lost.

The Scarritt Bible and Training-School for Missionaries and Other Christian Workers.

Dear Brother: "And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel." What more fitting time to obey Paul's injunction than in the glad Easter season with its precious message of a risen Lord first given to the disciples by "Mary Magdalene and Joanna, and Mary the mother of James, and the other women that were with them, who came early to the sepulchre, bringing the spices which they had prepared." God speed the noble women of our day as they prepare to tell their heathen sisters of their risen Lord!

After twelve years of faithful labor, the Woman's Missionary Society of the M. E. Church, South, report the sum of $500,000 raised for missionary work in China, Brazil, the Indian Territory and the Mexican Border. Valuable property has been secured in all these countries, and a company of faithful workers has been maintained in the field. Substantial progress has been made in reaching the women and children by means of the instruction given in the schools and by visitation in the homes of the people. As the work has begun to develop, the need of trained workers has become very urgent, and the last General Conference, at the unanimous request of the Woman's Missionary Society, ordered that "the Woman's Board shall have authority to establish and maintain a Bible and training-school under its auspices, control and management, for the education of missionaries and other Christian workers, provided that the collections of this society shall not be used for said school, except such as may be specially given for that purpose." This action properly maintains intact the funds collected for sending out and sustaining missionaries, and puts the training-school upon its own merits before the church. Easter Sabbath has, therefore, been selected by the Woman's Board as the time to ask for such special collections throughout the church.

The late Rev. Dr. Nathan Scarritt tendered to the Board a choice location in Kansas City, Mo., and the sum of $25,000 in cash, on the condition that $25,000 additional be raised by the friends of the enterprise, and that a suitable building be erected to cost no less than $50,000. His death the day after the acceptance of his offer, and his life-long devotion to missions, led the Woman's Board to name the school "The Scarritt Bible and Training-school for Missionaries and other Christian Workers." The Board of Managers have been duly incorporated under the laws of Missouri, and a bond for a deed has been given for the site of the training-school. The agent, Miss Belle H. Bennett, assisted by Mrs. M. D. Wightman, has already in hand $15,000, leaving only $10,000 more to be raised before the contract can be let for the building. By the terms of the charter no debt is permitted, and hence it is necessary that the funds be all in hand at an early day, so that work may begin on the building in time to open the training-school not later than September, 1892.

As the name denotes, special attention is to be given to the study of the Bible, book by book, including interpretation and normal Bible class work, so that each student will have experience in teaching the Bible, based on careful study of the history and contents of each book. Christian evidences and church history will receive much attention. The great mission fields and the best methods of access to the minds and hearts of the heathen women and children will be carefully studied. During the two years' course ample attention will be given to physiology, hygiene, care of the sick, so that skilled nurses may take with them the proper knowledge of the human body, and the ability to minister wisely in the sick-room, and thus secure better access to the homes for the religion of Jesus. Instruction will be given also in sacred song, and in the keeping of accounts, and actual experience will be had in missionary work, that the missionary may go out with a full knowledge of the work, and the best ways of doing it.

With such a work in view, on behalf of the Woman's Foreign Missionary Society, and of the managers of the training-school, I confidently ask the friends of humanity and missions for their generous aid, that this noble institution may be opened at an early day for the prosecution of its Christ-like work.

Let every pastor and Sunday-school superintendent co-operate on Easter Sabbath by securing liberal contributions from the congregation and the Sunday-school toward the building fund of the training-school.

E. R. HENDRIX,
Pres. Board of Managers.

Let all collections be forwarded to Miss Belle H. Bennett, Richmond, Ky., who will receipt for the same.

Convalescent Home.

There has been a long-felt need of a suitable home for convalescent patients discharged from the Charity Hospital. Many came from this place destitute of friends, money, and too feeble to work.

About a year ago Capt. R. Parker, missionary to the Charity Hospital, opened a home at No. 39 Claiborne street, where he has been doing a noble work for Christ and humanity.

Here the convalescent finds comfortable quarters, good food, and, better than all, is under the influence of a thoroughly consecrated Christian gentleman. Since its opening, the Home has admitted 288 patients, as follows: United States, 120; England, 30; Ireland, 20; Germany, 30; Scotland, 18—the balance from different parts of the world. Besides this, over 250 meals have been given to the destitute poor. On visiting the Home I found everything nicely kept; cleanliness and order characterize the conduct of the institution. It is a place where prayer is wont to be made.

This is entirely a work of faith. In answer to prayer Bro. Parker has received all the temporal help that has enabled him to conduct this enterprise. From day to day his faith has been signally rewarded by gifts of money and other necessaries. I most heartily commend this work to all Christian people for their prayers and financial support. Visit the Home, and you will be sure to help according to your ability. F. N. PARKER.

One-Gallus Boys.

Some years ago I heard an eminent educator say, "A boy would never amount to much who always was indulged in the luxury of two suspenders." For many years I have been watching the "one-gallus boys," and in their struggles for an honorable station among men I have seen exhibitions of courage that would put a Napoleon to shame. Those of us who read history and biography truly and correctly find in every man of worth and eminence a fiber of coarseness. Adversity's severe school, the scenes of hardship and toil, develop this stern quality—"the one thing needed"—in a leader of men.

It is said that boys reared in a city are sooner developed than those reared in the country. This may be so, but this premature development generates no reserve power to meet the emergencies of life. Something of his moral sensibilities is deadened. It is possible for a boy to be helped, trained, cultured until all the elements of true manhood are dead in him. My one-gallus boys succeed because early in life they learn the great lesson of self-reliance.

I am not writing to discourage boys who have good opportunities. If you have free access to unlimited means, I sincerely pity you and tremble to contemplate your future. If you desire, enter the best college in the land, graduate with first honors. Assisted by your powerful pedigree, enter with high hopes the profession of your choice, and from some thatched-roof cottage I will start a one-gallus boy after you who will outstrip you in every conflict of life. We exhibit our noblest qualities when misfortune overtakes us. The true man is the one who can meet successfully the crises, the emergencies that assail us all along our pathway. In these trying hours the weak go down—the demon drink or the suicidal bullet end the tragic scene. The men who survive the trying ordeal are prepared for it by the training of days and years in self-help and support. These boys are taught in nature's school. Flowers, birds, rocks, streams and the starry heavens are their teachers. They grow into manhood, strong in mind and body, with souls unstained by sin. Some of us may laugh at the "mill boy of the slashes" now; but when he takes his seat in the United States Senate, and twice averts a civil war, we will say, "How proud we are of Henry; he came from this very neighborhood."

I am completely disgusted with that class of boys who stand on the street corners, poisoning the air with the fumes of a mean cigar, and are begging somebody to help them educate themselves. A boy ought never to be assisted who looks upon labor with contempt. If he has not enough force and shift about him to educate himself, there is not enough manhood in him to accomplish anything if the public were to educate him. I have heard the Macedonian cry, "Let us help these worthy young men," and I have seen the shining shekels flow into the pockets of these "worthy young men," and all through life these soft-handed, white-livered imitations of humanity utter the sad, plaintive cry, "Help, help, or I perish!"

A few years ago the writer was present when a collection was taken up to send to college a young man who was preparing for the ministry. Then, as now, I was opposed to it. A zealous brother remonstrated with me for refusing to "assist such a 'brilliant young man.'" The young man had always worn better clothes than I could afford, spent more money for pastime, and had a much easier time, and I felt under no obligations to assist him. But the good sisters rallied around him, and he left for college with a full purse. Six months later he went to a ball in a state of partial intoxication, disgraced himself generally, and the last I knew of him he was a brakesman on a railroad.

Anybody with a spark of true manhood in him would scorn with indignation such proffered help. The host of "one-gallus boys" ask no alms; for they are not beggars. They only demand honest, fair dealings. All over this fair Southland of ours there is a vast army of true hearts and brave hands growing into strong manhood and womanhood—young people who are building for themselves a tower that will stand for centuries to come as the living, enduring embodiment of true devotion to their better selves. And they are going to plant the standard of Christian intelligence high upon the hills of immortality, and while the breezes from the eternal world play around the precious old ensign, they will scale the mount of God, and as kings and conquerers they will witness the passing cycles of eternity. W. N. LEWIS.

Kilmichael, Miss.

Is It Missionary Ground?

In regard to the question of domestic missions, there are a few thoughts additional to those previously expressed by me which I desire to present for the consideration of the thoughtful reader.

There are two documents that we must have in order to fully understand what I am going to suggest, or to properly appreciate it, viz.:

1. We must have the official census of our population.

2. We must have a reliable township map of the State.

The first I found in an uncompiled form in the office of the Secretary of State at Baton Rouge—the official census of Louisiana for 1890, taken by order of the Legislature of 1888.

The second help I obtain from Crane's Township Map of Louisiana.

If a third help is necessary, we will find that in the *Discipline*.

Below are a list of parishes, with the number of inhabitants, outside of the city of New Orleans, which comprise a part of the Louisiana Conference.

St. Bernard	3,933
Plaquemine	12,553
Jefferson	13,347
Lafourche	22,803
Torrebonne	20,451
Assumption	19,293
Iberville	20,243
West Baton Rouge	9,204
Point Coupee	19,656
St. James	16,706
St. John Baptist	11,038
St. Martin	16 098
Ascension	—*
St. Charles	—*
Population *outside* of New Orleans, exclusive of the parishes of Ascension and St. Charles	185,385
Estimated population of Ascension and St. Charles	26,512
Total population of fourteen parishes	211,897

*Not obtainable.

To supply this vast population with the gospel, as we believe and teach it, we have four ministers—viz.: In the extreme northern part of this territory, covering an area of 10,260* square miles, two preachers; in the southeast, one preacher, and in the extreme southern part one preacher.

Here are four preachers occupying about one-seventh or, perhaps, one-sixth of our entire State. If, indeed, we confine our calculations to Conference lines, ignoring State lines, we may confidently claim that about *one-fifth* of the territory embraced in our Conference bounds has had assigned to it *four preachers out of a force of over ninety effective preachers.*

In this population of 211,897 souls, our church has 209 members, leaving 211,688 in exactly the same condition as the people of Mexico and Brazil.

In the city of New Orleans, with a population of 236,300—only 24,400 more than are in this section of country occupied *exclusively by four men*—thirteen preachers have been assigned to duty. Yet we are sagely told that our cities are being neglected.

*This area is greater than both Rhode Island and New Jersey combined.

It is possible that some of the preachers bordering on this territory preach at a few points; but for all practical purposes we may describe the circuit of this neglected region by a line on the map from the mouth of Pearl river, or the Rigolets, due west to Bayou Teche; thence down the Teche to the Gulf of Mexico; thence along the coast east and north back to the Rigolets. This line, from east to west, would be about 175 miles; from north to south, along Bayou Teche, about 150 miles, and the coast line about 200 miles. (Note I do not calculate for the irregularities of the Teche and coast line, but "as the crow flies," from point to point.) This boundary includes a part of St. Mary's, Iberia and St. Landry parishes not included in the estimate of population, and will more than offset a few appointments along the border where there are occasional services by our preachers. Is this missionary ground?

ST. BERNARD.

Good Literature Cheap.

Dear Brethren: There is certainly no more important work of the present day than that of putting in the homes of our people good literature; so let us make a strong effort to place in each Methodist family in our bounds the following books: A Discipline, McTyeire's History of Methodism, Mrs. Wilson's From the Orient, or Dr. Wadsworth's Coming Kingdom; the NEW ORLEANS CHRISTIAN ADVOCATE, supplying each church with our own hymn book, and each Sunday-school with a good library and any other good book that we may. Do this, and what splendid results will follow! Here is an example: A lady having read Dr. Black's book, and From the Orient, paid more to Conference collections than quarterage, though her assessment was liberal. This ought to be the standard, and, no doubt, will be when the gleaming light of good literature is thrown on the minds and consciences of all the people. It was one of the chapters in Mrs. Wilson's book that so stirred the sainted Clara Chrisman, that she gave herself to missionary work. Why not turn on the light?

We shall take pleasure in furnishing you any book you may want at publishers' prices. I will also furnish you any of the books from our own House; so write me when you want a book. Can give you course for Epworth League at price of Publishing House; the Conference course of study you can get. You may order your Sunday-school literature through me. Will supply you most reasonably with your sermon and letter paper. Superb family Bibles at $3 and $5; beautiful Oxford Bibles. I shall make a specialty of a splendid selection of books for children and young people. I invite correspondence, solicit orders, and ask your hearty co-operation in this very important work.

Bishop Asbury said that whatsoever he had accomplished in his life's work, he knew now in his declining years, as he distributed good books, that he was sowing good seed.

Fraternally,
W. D. DOMINICK,
Sup't Colportage, Miss. Conf.

I can supply anyone, who wishes, with Dr. Black's book, and Life of Bishop Pierce.

The Church and Prohibition.

In Bro. Sandell's comment on my protest against the local option clause in the resolutions by the Mississippi Conference, he says my reflections do not come in good taste, and are a misrepresentation of the Methodist Church. I deny the allegation. There is nothing in my protest to justify such a conclusion. I have a high esteem and brotherly love for the Mississippi Conference and its Bishop. It is not all of the Methodist Church, nor less liable to mistakes than similar bodies. I love the Methodist Church because of the doctrines it holds and teaches, and I love it the more because it favors the most advanced movement for the extirpation of the liquor traffic. At this advanced stage of the movement, if it should refuse to co-operate or give its aid in favor of constitutional prohibition, and substitute local option as its method of opposing the saloon power, I would ask for a letter of withdrawal. Bro. Sandell says, "The principle of prohibition is in our church Constitution, and we want it in the Constitution of every church and State." So do I. That means prohibition for everyone in Church and State. Local option does not mean that. It means protection to the saloon in every county outside of the counties that were strong enough to vote dry. I think I am justified in saying that there was a large sentiment in the Conference not in favor of that clause in the resolutions. Resolutions that do not express the majority sentiment of a body are sometimes hurried through. Bro. Sandell correctly says that I object to local option, and favor constitutional prohibition. He says that I do not tell how to get it. I might have been a little more explicit had I not known Methodists, especially the preachers, have been in the prohibition work in Mississippi from its beginning, and know perfectly well that they got local option by asking and working for it. I know no other way of getting constitutional prohibition, or anything else. The prohibitionists in our State asked the last Legislature to pass a statutory law, but the politicians and some of our good friends were not ready. Next, the prohibitionists presented a memorial to the Constitutional Convention, asking that the saloon be put in line with other less evils in the new Constitution; but some of our local option brethren and friends were not ready for it, and for want of their assistance, co-operation, and influence, we were defeated. It may not be in good taste to tell the truth if it happens to hit a preacher. I am entitled to their sympathies, as they are often censured for telling the truth. Bro. Sandell thinks I am mistaken—if not, the mistake of the Conference ought to be corrected. I think so, too. I will submit the case to the members of the Conference, and let them decide whether local option does or does not give aid and comfort to the saloons and its friends. I should be surprised if a man can be found in the Mississippi Conference who does not know that local option and high license are the only hope of the liquor traffic. So we must give aid and comfort to the pernicious business and its friends when we give our influence and support to local option and high license. It is our duty to deal with the issue as it exists to-day regardless of the conditions when local option was granted. The issue to-day is State and National prohibition. Liquor men and politicians are pleading for local option and high license, and if preachers of the gospel and true lovers of prohibition get on the enemies' side, and larger guns than mine are turned on them, they may expect to get hurt. With due respect for the views of those who differ with me, I do not think that half of the State getting partial prohibition under local option is a sufficient reason for advocating it. If we had asked and worked for a statutory law, the results might have been greater. If not, we would have been building on a solid foundation, instead of teaching and crystallizing a sentiment in favor of what is the enemies' only hope. HENRY WARE.

Pass Christian, Miss.

A Correction Made.

I note in the Minutes of last session, Mississippi Conference, errors and omissions, as follows: The assessment for myself was $500, and $570 was paid; not $600 assessed, as reported. I am made to have reported four *adults* baptized, when there was none. The omission is the fact of my ordination, under the question, Who are ordained deacons?

I do not know how these things occurred, of course; but, as to my report, the stubs in my possession bear me out in the correction I desire made, as well as the *facts* in the case. One does not enjoy being represented $30 *short*, when really $70 *long*, as in my case.

Please make correction in accordance with the above, and oblige,

Yours in Christ,
W. G. FORSYTH.

An Inquiry.

Will you make inquiry through your columns if anyone knows anything of a bundle of books addressed to me in care of the Conference, which convened at Monroe, La.? I inquired of the postmaster of Monroe, and he said he delivered them to the Conference; but I never have been able to trace them. Perhaps some of the brethren may know something of them. I inquired of Bro. White, but he knew nothing of them.

Very respectfully,
L. B. HESTER.

Downsville, La.

FROM THE WORK.

FROM HATTIESBURG, MISS.

I have undertaken to write, at least, three several times to the ADVOCATE since the last session of our Mississippi Conference; and, before finishing some more thrilling incident than the one I would note, has caused me to defer for the "convenient season" to say all I wished to say of persons and things. I have never known, in so brief a period, such mortality among our ministers and their families as has been since the Conference at Canton—Hays, Marshall, Featherstun, the wives of two or three others, and lastly, the daughter of Bro. Geo. Bancroft. Thank God they all died well! The Lord will raise up others to fill their places.

We are all pleased with our new pastors here. Bro. Parker is laying out his work systematically, and upon a scale that, I think, will develop our church at Hattiesburg. The harness of presiding eldership sets well on Bro. Meungor. He takes to his work like a true and faithful man of God. I am sure it will be good for him and the church that he was sent to us.

After the lapse of nearly twenty-five years, I was privileged to sit at the board of the loved and lamented Bishop Paine on last Thursday. His venerable wife still lives and enjoys good health. His sons (three) with their wives and children all live together with their mother at the old homestead in Aberdeen. I occupied the same seat at the table where I sat twenty-five years ago just on the right of Bishop Paine. His seat is now filled by one of his noble sons. What a treat it was to be there once more and to feel in our heart that although in heaven with God our Father, still the beloved Bishop was present in spirit with his loved household.

H. J. HARRIS.

WOODVILLE DISTRICT.

Supposing some items may be of interest, I send the following: In the Minutes of the last Conference the appointments, as given, differ from the present list. The vacancy at Covington, La., caused by the death of Rev. J. D. Haya, has been filled by Rev. J. C. Campbell. The vacancy at Woodville, Miss., will be filled by Rev. H. W. Featherstun, the son taking the place of the ascended father. Rev. Geo. W. Huff is junior supply on North Wilkinson circuit, Rev. W. T. Woodward the supply for Amite mission, and Rev. P. M. Brown to assist his father on Bayou Sara circuit. Every place was promptly filled, and, I trust, with such workmen as will bring in many sheaves for the Master. The preachers went promptly to the various fields of labor, and have, no doubt, done their best; but the continued bad weather and the widespread sickness (*la grippe*) have hindered much, especially in the rural sections. The quarterage collections are short; so much so that I fear some of the preachers are not properly supported. Upon the return of open weather we hope to see improvement along all lines of church work.

We have arranged to have a District Sunday-school Conference, June 4, and the District Conference, June 5, 6, at Woodville, Miss. Bishop Galloway is to preside over the District Conference.

We are glad to note the precious revival influence in Centenary College.

Bro. Carley is doing good work in Jackson, La., station.

C. MCDONALD.

Jackson, La.

ALEXANDRIA DISTRICT, LOUISIANA CONFERENCE.

Our work on this district has been hindered somewhat by bad weather and bad roads; also many of the preachers have been troubled with the prevailing malady, *la grippe*. Am about half through my first round of Quarterly Conferences (and with me it is the *first*). Find some of the charges doing well—preachers cheerful, people pleased; others not so good.

Last Saturday and Sunday (Feb. 7 and 8) was spent with Bro. Faunt LeRoy at Alexandria. From everything I can gather, by close observation and careful study, I would say he is the right man in the right place.

The Methodists of this growing little city on the "Red" seem to be taking on new life. They have made a liberal allowance for their pastor. Already repairs have been put on the parsonage to the amount of $135, or more. New roof, new papering, and painting, and everything begins to look cheerful and inviting. This is as it should be. The day has passed when we can succeed as a church, with our preachers housed in leaky, dilapidated, forbidding-looking parsonages, at starvation rates. Give our preachers comfortable homes and something to eat, and they will preach not a better gospel—there is but one the best; but they will preach this glorious, good gospel in a better manner.

Alexandria promises well. Bro. B. F. White laid a good foundation. Bro. Faunt LeRoy will test its strength, and build on it wisely.

J. IVY HOFFPAUIR.

Bunkie, La.

OKOLONA CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

At the last meeting of the North Mississippi Conference I knocked at the door for admission on trial, and the brethren were kind enough to receive me, for which act I am very thankful. The business of the Conference was of great interest to me, never having attended one before; and, being a young man, I felt little concern as to my field of labor for the year. But, to my surprise, when Bishop Galloway read the appointments I was read out for Okolona circuit. Coming immediately to the work, I found a people ready to receive the preacher sent them. I have made two rounds on my circuit, and find the churches, in the main, in a good condition. We have but one Sunday-school in operation—all the others suspended on account of the mud and bad roads. We have two prayer meetings doing good work. I am praying, expecting a year of much good results. The people are going to help me in the work of the Lord, and we all look forward to the time when the refreshing showers of grace divine shall come from the presence of the Lord.

R. B. YOUNG, P. C.

Sunday-School Lesson—March 1.

THE SHUNAMITE'S SON.

II. Kings iv, 25-37.

GOLDEN TEXT.—"*The Father raiseth up the dead, and quickeneth them.*"—John v, 27.

TOPICAL OUTLINE.—I. The Mother (vs. 25-28). II. The Servant (vs. 28-31). III. The Child (vs. 32-37.)

MEMORY VERSES.—32-34.

REFERENCE WORD.—"Son."

TIME.—About 895 B. C.

PLACES.—The residence of Elisha at Carmel, and the Shunamite's home at Shunem, a town between Samaria and Carmel.

INTRODUCTION.

After the incident of healing the impure waters at Jericho, recorded in our last lesson, Elisha proceeded to Bethel, then to Mount Carmel, and thence to Samaria. We learn this from what is recorded in the last verses of the second chapter. It was at Bethel that the destruction of the children by bears occurred. Elisha was busy with his mission all this time. After administering a deserved rebuke to King Jeboram, he lent him aid by procuring water for his army. Soon after he performed another miracle in multiplying the widow's oil. It was because of his frequent visits to the village of Shunem that a well-to-do woman of that place determined to give him a stopping-place. She even built an extra room to her house, so that he might have the more comfort. This "great woman" forms a most interesting feature of our present study.

I.—THE MOTHER.

Verse 25. The lesson opens with the child of this woman dead. The intervening verses give us a picture of her grief of heart at the bereavement. She hurriedly made preparations and set out at full speed for the home of the prophet. "So she went and came to the man of God at Mount Carmel." This was distant about five or six hours' drive. No doubt, she had been a frequent visitor there, for long before she came in speaking distance Elisha recognized her and sent Gehazi, his servant, to inquire as to her welfare. The prophet showed his esteem for her by sending to meet her; he enjoined his servant to make three specific inquiries: "Is it well with thee, with thy husband, with the child?" No doubt, by her appearance he was apprehensive of some ill tidings. In his time of need she had supplied his want; he, in turn, wished to be of service to her. But so great was her grief of heart, and so earnest her desire to see the man of God himself, that she did not stop to speak with the servant. She merely returned the customary eastern salutation, "it is well," and sped on her way. She had no thought of deceiving him; her only aim is not to waste time in parleying with one that, perhaps, will fail to appreciate her state of mind. She reserved her full statement for Elisha himself. Gehazi met the Shunamite at the foot of the hill; but she stopped not in her ascent until she had thrown herself at the prophet's feet. The servant, not of keen perceptive powers, would have thrust her away as doing disrespect to his master; but Elisha's sympathetic eye soon saw that something, indeed, was the trouble; though of both its nature and extent he was totally ignorant. So he said, "Let her alone, for her soul is vexed within her; and the Lord hath hid it from me." But the words of the broken-hearted mother immediately make the purpose of her coming plain. She said, "Did I desire a son?"—as if to say, "It was no wish of mine that was fulfilled when I was blessed with a son. Did I not say, 'Do not deceive me?'"

II.—THE SERVANT.

Verse 29. These two questions, almost reproachful, formed to the prophet's mind a statement that the child was dead. He immediately gave Gehazi the command to go quickly to the home of the Shunamite. "Gird up thy loins." With the flowing garments of Orientals such a practice is necessary where swiftness of foot is desired. "Take my staff," means, of course, the staff or badge of the gift of prophecy which had been divinely bestowed upon him. But this did not satisfy the mother. She could not believe that the man who had given her such a marvelous reception would be available in working a miracle. In her eyes Gehazi's character was against his being even an instrument in the great work. So she exclaimed to Elisha, "As the Lord liveth, and as thy soul liveth, I will not leave thee." At this declaration on her part, the prophet, though not at first intending it, set out to accompany her home.

Verse 31. Arrived there they found the situation unchanged; the child was still lifeless. Gehazi had followed instructions; but there had been no beneficial result. "There was neither voice nor hearing." The mere *symbols* of power or holiness are *nothing*, except they have the spirit of truth behind them. However high and holy a commission may be, it will never inspire confidence unless its hearer's heart and life attest the sincerity of his message. Gehazi had the *staff* of Elisha; but unfortunately he did not possess the prophet's *spirit*. What was a symbol of power and strength became in his hands a useless stick. So all outward form, without the inner spiritual life, must always accomplish nothing.

III.—THE CHILD.

Verse 32. Elisha found the child dead and laid upon his bed. How worthy of emulation is the prophet's method of procedure! Before attempting aught else he "prayed unto the Lord." With him prayer was the initiatory step to all his undertakings. One need have no fear of doing what he has sincerely prayed over. While prayer is indispensable, still there are other things of great importance. Oftentimes we show our faith in God, not so much by our prayers as by the actions that follow them. By being in communion with God our faith is strengthened and quickened, no doubt; but the true test, after all, is our subsequent *acts*. This appears to be the teaching of James on this most difficult point.

Verse 34. Though the man of God prayed long and fervently, too; yet he did not despise the fact that God employs instruments in accomplishing his works. He knew full well that the power to raise the dead was far above him, yet he remembered that there was something to be done that was within the reach of his capabilities. "He stretched himself upon the child." This was to impart warmth from his body to that of the child. A similar method was employed by Elijah in restoring to life the son of the widow of Zarephath. The desired effect followed. Propitious signs were noted in the fact that "the flesh of the child waxed warm."

Verse 35. "Then he returned, and walked to and fro." This was to recover from his exhaustion, and to regain, by renewing the circulation, the animal heat that had gone out from his body to the corpse. Again he went up upon the bed and stretched himself over the child. There followed a complete restoration to life. "The child sneezed seven times, and opened his eyes." This incident must ever be the death-blow to any legitimate recourse to so-called "faith cures." Here was a prophet who, although possessed of miraculous power, nevertheless scrupulously regarded the laws of hygiene as he understood them. There is no Scripture authority for dispensing with appointed means. On the other hand, it is in direct violation of its teachings to disregard them.

Verses 36, 37. In a very few words Elisha made known to Gehazi the result. He, in turn, told the Shunamite. She came in and, falling at the prophet's feet, in Oriental style, bowed in reverential gratitude. Her joy was unbounded. Perhaps she could not realize why Jehovah had been so gracious as to give her son back to life. But we, dwelling in fuller light and possessed of wider experience, can solve the problem. Years ago she had received a prophet in the name of a prophet, and now she was receiving a prophet's reward. Her faith, which had been so urgent, so reasonable and so persistent, had received its just reward. Of a truth, "it was well" for her house that day.

"Don't read! Don't think! Don't believe! Now, are you better? You women who think that patent medicines are a humbug, and Dr. Pierce's Favorite Prescription the biggest humbug of the whole (because it's best known of all)—does your lack-of-faith cure come?

It is very easy to "don't" in this world. Suspicion always comes more easily than confidence. But doubt—little faith—never made a sick woman well—and the "Favorite Prescription" has cured thousands of delicate, weak women, which makes us think that our "Prescription" is better than your "don't believe." We're both honest. Let us come together. You try Dr. Pierce's Favorite Prescription. If it doesn't do as represented, you get your money again. Where proof's so easy, can you afford to doubt?

Little but active—are Dr. Pierce's Pleasant Pellets.

Best Liver Pills made; gentle, yet thorough. They regulate and invigorate the liver, stomach and bowels.

Mississippi Items.

The Presbyterians of Jackson have decided to erect a new church, to cost $17,500.

A fire in Greenville, Feb. 15, consumed five brick stores and their contents, involving a loss of $100,000.

A new weekly called *The Southron*, and edited by E. R. Calhoun, has made its appearance at Columbus.

Six hundred and fifty voters in Harrison county failed to pay their poll tax, and are disfranchised for two years.

Six hundred persons were disfranchised in Natchez under the provision of the new Constitution, principally negroes.

The charter of the Delta Cotton and Woolen Mills, at Carrollton, has been approved by Gov. Stone. The capital stock of the new company will be $1,000,000.

Durant is to have a new passenger depot within the next two months. From our observation at that point we would say it is "none to soon" to have such a thing there.

The Amite Gravel Paving and Improvement Company has been organized at Vicksburg, whose object is to improve public and private property by the use of gravel on the streets.

A man in Vicksburg bought a sack of oats—an ordinary sack of ordinary oats—and found therein a diamond worth $125! It don't say how many the horse had eaten before this one was discovered.

The trustees of the Lunatic Asylum and Penitentiary Board of Control held a meeting recently, and it was agreed that the Board, with convict labor, should burn the 2,000,000 brick necessary in the construction of the annex to the asylum at this place.

The Board of Trustees of the Agricultural and Mechanical College, at Starkville, have resolved to build a $20,000 hall for the Y. M. C. A. and societies, and a $25,000 house for the mechanical department of the college.

The farmers of Madison county are making preparations to plant the largest crop that has been planted since the war. More mules have been sold up to this time than has ever been sold here before. Covington & Billingslea have sold over 300 mules already, and have 150 head now on hand. Canton is getting to be one of the largest markets in the State for the sale of mules and fine horses. Planters from the river come here to buy their stock and say they can buy them cheaper here than at any point in the State.

Louisiana Notes.

The Farmer reports the Covington Pottery and Tile Works in successful operation.

The citizens of the thriving city of Alexandria are revelling in the luxury of street cars.

New Iberia will soon have another shingle factory, with a capacity of 50,000 shingles daily.

Franklin expects to have a bank soon; only a few more shares to be sold before it will be a certainty.

Shreveport's population is about 15,000. Assessed valuation—real estate and personal property, $4,000,000.

A free scholarship to a Farmers' Union beneficiary has been offered by the Mount Zion's College, of Winn.

Ward one, Grant parish, held an election, and the prohibitionists carried the day by a handsome majority. Good!

It is said that in the next four months the insane asylum, at Jackson, will be enlarged so as to accommodate 400 additional patients.

The Haughton *Enterprise*—J. P. Kent, editor and proprietor—is the latest journalistic venture. It is "Democratic and anti-Lottery."

Special local option election was held in Wards 6 and 8 at Ouachita parish on Feb. 10. In Ward 6 the vote stood 3 for license and 171 against; in Ward 8, 38 for license and 9 against.

The Monroe Grocery Company has opened business with $100,000 capital, and some of the best men in North Louisiana at its head. Our friend, J. S. Handy, formerly of Bastrop, is secretary.

The City Council of Alexandria, at a special meeting, passed a resolution appropriating the necessary $1,500 for the thirty acres of land adjoining the town, which is to be given to the Houston, Central Arkansas and Northern R. R. for depot grounds, terminal facilities, etc.

The sulphur mines near Edgerly are again attracting attention:

Work is progressing rapidly at both—prospecting at one and sinking an immense shaft at the other. The shaft is being sunk at the same spot where a fruitless effort was made nineteen years ago. It is thought to be only a question of months, means and muscle to procure sulphur in immense quantities. About 480 feet beneath the surface lies a stratum 120 feet thick, much of it pure crystallized sulphur.

The company has a number of neat and commodious cottages, whitewashed, and a good boarding-house. Whisky is not tolerated. About thirty hands are now employed.

The directors of the Rapides Bridge Company have had a conference with Vice-President Thompson of Kansas City, Watkins and Gulf railroad, with regard to bridging the Red river. It was agreed that the Rapides Bridge Company pay the railroad company $10,000 in consideration that the latter-named company build a combined railroad and highway bridge at or near the present lower limits of Alexandria. It was further agreed that the Rapides Bridge Company keep the highway portion of the bridge in thorough repair and be allowed to run a line of street cars over the same if so desired, and to collect all tolls on the highway portion of the same.

Timothy Davis, postmaster at Pattersonville La., says: "Some years ago, while living in Algiers, I contracted a cough that everyone thought would cause my death. I was unable to sleep, had night-sweats, and soon became too weak to work. I had several doctors and tried many remedies, but with no improvement. An old friend hearing of my condition recommended Dr. Davis' Compound Syrup of Wild Cherry and Tar. It had cured him of a serious lung trouble, and he had great confidence in Davis' Wild Cherry and Tar. Before three bottles had been taken I was up and about, a well man. It saved my life. I always recommend it for consumption, asthma, bronchitis, any lung or throat trouble." One dollar bottles hold two and a half times as much as a 50c. bottle.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

PERIODICALS.

The following February periodicals have been received:

MUSICAL HERALD. Boston. Price, $1

BIBLIA. Meriden, Conn. Price, $1.

MUSICAL MESSENGER. Cincinnati. Price, $1.

ENTERTAINMENT. Council Bluffs, Iowa. Price, $1.

PREACHER'S MAGAZINE. W. B. Ketcham, New York. Price, $1 50.

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness or tired, all-gone feeling, as though I had not eaten anything. Hood's Sarsaparilla did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced. It relieved me of that faint, tired, all-gone feeling. I have felt so much better since I took Hood's Sarsaparilla, that I am happy to recommend it." C. A. PAGE, Watertown, Mass.

N. B. Be sure to get only

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

PUBLIC SAFETY DEMANDS

That only honest and reliable medicines should be placed upon the market. It cannot, therefore, be stated too emphatically, nor repeated too often, that all who are in need of a genuine Blood-purifier should be sure and ask for

Ayer's Sarsaparilla

has been the standard blood-purifier of the world—no other approaching it in popular confidence or universal demand. Its formula is approved by the leading physicians and druggists. Being pure and highly concentrated, it is the most economical of any possible blood medicine. Every purchaser of Sarsaparilla should insist upon having this preparation, and see that each bottle bears the well-known name of

J. C. Ayer & Co.,
Lowell, Mass.

In every quarter of the globe Ayer's Sarsaparilla is proved to be the best remedy for all disorders of the blood. Lowell druggists unite in testifying to the superior excellence of this medicine and to its great popularity in the city of its manufacture.

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Cor. ST. CHARLES and NAPOLEON Avenues,

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Write at once for terms, and give me the name of your pastor as a reference.

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MARBLE AND GRANITE,

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Matting. The spring importations have just arrived, and a very handsome line will be shown to those visiting the store.

Wall Paper. The patterns for 1891 are unusually attractive, embracing many novelties in dining, parlor, bedroom and hall papers.

Oil Cloth, Window Shades, and Upholstering Goods.

We will offer Semson's celebrated make of Floor Oil Cloth for 25 cents per square yard; Curtain Poles, with trimmings complete, 25 cents; and Dado Window Shades, from 35 cents each to $0 each, the latter being hand-painted.

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ALL KINDS OF PRINTING.

RAILROAD SCHEDULES.

LOUISVILLE, NEW ORLEANS & TEXAS (Mississippi Valley Railroad.)

Arrive.	Leave.
Cincin. Ex.....7:55 am	Cincin. Ex.....5:15 pm
Vicksb'g Ex...5:45 pm	Vicksb'g Ex....8:30 am
B. Rouge Ac...10:30 am	B. Rouge Ac... 3:50 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:00 am	No. 4 F'st Ex...8:20 am
No. 5 F'st Ex...7:20 pm	No. 8 Coast....8:45 pm
No. 7 Coast....9:05 am	No. 6 Lim. Ex..3:10 pm
Lim. Express,..4:10 pm	Fast mail.....8:00 pm

ILLINOIS CENTRAL.

No. 1. Local Mail and Express..7:40am	No 2. Local Mail and Express..7:00am
No. 41. Chic. and St. L. F. Mail. 8:25am	No 42 Chic. and St. L. F. Mail. 6:00pm
No 45. Chic. and N. O. Lim....8:00pm	No. 46. Chic and N. O. Lim. 12:01noon
No 41. Memphis and K. C. Ex. 8:25am	No 42 Memphis and K. C. Ex. 6:00pm

TEXAS AND PACIFIC.

No. 53 California Express. 7:00pm	No. 51 California Express. 8:00 am
B. Rouge, local. 10:25am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 7:30 am	No. 18 Local....7:45a m
No. 17 Local....7:35 pm	No. 20 Califor.. 4:15pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd .11:25 am	No. 2, Lim'd.....4:00pm
No. 5, Fast Line. 7:00am	No. 6, Fast Line. .5:45am

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line. 7:00am	No. 2, Limited...4:.00pm

P. AND P. EAST LA.
(Abita Springs.)
Daily Except Sundays.

Arrive.....8:30 am	Leave.....4:10 pm

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J. C. GAULT, General Manager.
D. G. EDWARDS, Gen. Pass. and Ticket Agent, Cincinnati, O.

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To St. Louis Without Change.

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Arrives.	Departs.
Cincinnati Ex. 7:55 am	Cincinnati Ex. 5:15 pm
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B. Rouge Accn. 10:30am	B. Rouge Accn. 3:50 pm

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It will cure Weak or Lame Back; It will cure the worst case of "Whites;" It will make the Monthly Sickness come easy, and without pain; It will cure Falling of the Womb; It will remove Tumors and Cancers on the Womb; It will make you well and happy. Thousands of women have been cured by its use.

One month's treatment by mail, $1

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Rev. C. W. Carter, D. D., Editor.

THURSDAY, FEB. 26, 1891.

Briefs.

If we had the money that is now due on subscriptions, we could enlarge and improve our paper. Will not our friends help us in this matter? We desire to grow, but we can't grow without nourishment.

Emperor William has shown all along that he was not divine, and now we can safely catalogue him with the rest of us "poor human creatures." Recently he spoke these very human words:

In our time when disloyalty and other vices stalk through the world, when an ocean of printing ink and paper is lavished to embarrass and darken everything lying clear before us, you must hold with me. I remain calm in the hope that you will follow me. May I find enough faithful men to do my bidding?

He could have said nothing stronger than "You must hold with me," to prove his being "of the earth, earthy." It is just like all the balance of us. You agree with me, and everything will be "lovely."

General Booth is making progress with his great plan to reach the "submerged tenth of darkest England." An exchange says:

While he will retain large powers under the deed of trust, as it is proper that he should, he will have a Consultative Committee, who are to be knowing to everything done. Of the committee General Booth will nominate six members, and the Archbishop of Canterbury, the president of the Wesleyan Society, the chairman of the Congregational Union, the chairman of the Baptist Union, the Attorney-General, and the chairman of the City Council will each nominate two members, one of whom may be the nominator. The English papers express satisfaction at the steps taken by General Booth, although there is no evidence that Professor Huxley's pessimistic fever is abating.

The celebrated Lottery mandamus case was argued before the Supreme Court in this city last week. This case is exciting a good deal of interest, and able lawyers are engaged on each side. On the side of the Lottery are ex-Justice Poche and T. J. Semmes; on the anti-Lottery side are Attorney-General Rogers, Senator White, J. N. Luce, of Concordia parish, and Don Caffrey, of St. Mary parish. Each side was allowed three hours for argument before the Court and three weeks' time in which to file briefs. We are of the opinion that no matter which way this case is decided, it must come before the people for their votes before it will be finally settled. So our friends may make up their minds to go on working to defeat the iniquitous thing.

Every great trial before the criminal courts demonstrates the fact that what was once called our "admirable jury system" is becoming more and more inefficient. Several prominent cases in this city show that "impaneling the jury" is getting to be quite a farcical affair. "Challenges for cause" and "peremptory challenges" leave about nobody to choose a jury from but those who never read a newspaper and never form an opinion. The practice seems to proceed upon the basis that an intelligent man is not fit to be a juror in any case. The fact that thirty-nine men are rejected as jurors where one is accepted, shows that there is too much intelligence abroad for our "ancient and admirable jury system." In a few years more it will be an impossibility to "impanel a jury."

Two Great Perils.

We do not mean to say that there are *only* two great perils in the present time, but we wish to point out to our readers two special dangers that threaten many churches and very many individual souls. There are a great many things that absorb the attention to the exclusion of the gospel, but in the present day two things do this in a preeminent manner. Whatever obstructs gospel agencies is a harmful thing. Whatever obscures gospel light darkens human hope. The greater the obstruction, the more harm. The greater the obscuration, the more darkness. And the greater these are, the greater the peril to the church and the individual.

One of these great perils is the lust of acquisition which seems to be running riot in so many souls. The burning desire for the speedy accumulation of money is awaking the dormant faculties and quickening the sluggish pulses and absorbing the deepest energies of thousands to such a degree that the voice of the gospel is lost in the mad din to get rich. Heart and brain and hands and eyes are all consecrated, day and night, to the one purpose of acquisition. The love of accumulation takes fierce possession of the whole being, and, with the grip of a giant, turns it into those awful channels where peace is wrecked and happiness goes down beneath the troubled waters. The worst feature of the case is that, in nine cases out of ten, the man who makes the largest success in money-getting achieves the greatest failure as to his own character and destiny. His intense desire, his absorbing greed, holds a mastership as merciless as the grave, and as destructive to all noble impulses and pure principles as the arch-fiend himself. A great many people do not believe this, but it is the plain teaching of Jesus Christ, who knew "what is in men." What chance has the gospel to get at the heart of a man whose soul is absorbed in this way? He has no ear for the good news. He never asks, "What must I do to be saved?" His daily questions are: "Is business prosperous?" "Are the dividends good?" What does such a man care about the love of God for a lost sinner? What time has he to think of his soul and its condition and its danger. As another has said: "He is absorbed, sucked up into the sponge of the money greed until there is nothing of him to appeal to." Multiply this one man by millions, and you see the greatness of the peril. Upon this very rock thousands are wrecked every day, for they will not listen to the warning of Jesus Christ: "*Take heed and beware* of covetousness." What successful money-getter ever sat down and for one short hour studied finance as it is taught in the Book of God? Which one of the men who are accumulating money to-day has, within the last twelve months, seriously pondered those awful words Paul wrote to Timothy?—I. Tim. vi, 9, 10. Where is the man who, having this fierce craving for riches, has read and pondered and prayed over what St. James says to the rich in his remarkable Epistle?

The other great peril is "society." How this thing absorbs men and women! The sphere of its operations includes thousands, and they walk as if upon enchanted ground. Its follies, its shams, its parades and its exactions combine to form the most heartless tyranny the world ever felt. Its superficialities and its pretentious tomfooleries capture thousands of souls and manacle them as with chains of iron. Time and privileges and opportunities for noble deeds are sacrificed upon its high altars of folly. The flesh holds the mastery, and holds it with a tenacity that baffles gospel effort to unloose it. Those who are caught in this monstrous whirlpool have little time and less inclination to put themselves where they can hear the gospel message. Christ has no charms for them, and the good news of his love is "an idle tale." They are so completely deadened to all spiritual things and so earnestly alive to worldliness, that it seems there is more hope of success in preaching to the winds.

We believe the most hopeless cases in this world, as far as gospel work is concerned, belong to one or the other of the classes we have mentioned. The man or woman who is absorbed with the *desire of getting rich*—the man or woman who is thoroughly devoted to society—nothing will wake them up to their true condition but "the sudden burst of eternal things;" and then it will be too late.

The Result of Bad Teaching.

The newspapers in this city have said a good deal against the Sunday law, and their teachings have borne fruit. Many places that would be closed on Sunday, if the law was enforced, stand open in plain violation of that law. This is notably the case with regard to the saloons. From one end of the city to the other their closing is a mere sham. Everybody knows that they are open, and that "everybody" includes the police. It is useless to say that the police endeavor to enforce the law. People *know* that they do no such thing. And yet they have sworn to do that very thing! So much on that line for newspaper teaching in regard to the Sunday law.

To such an extent have these teachings been adopted, that now that most abominable of all evils, the concert saloon, has placed itself in defiant opposition, not only to the Sunday law, but to the law of the State which puts it under special restrictions and requires it to pay a $5,000 license fee. Having been taught by the "guardians of the people," the city press, that the Sunday law ought not to be respected, the proprietors of these saloons, carrying these teachings to their legitimate end, are beginning to show disrespect for all law as well as the common decencies of civil life. As open violators of the law, they ply their iniquitous business under the eye of the police, and no notice is taken of them. Besides this, they have the impudent effrontery to offer the tax collector *less than one-half* of the legal license fee for the privilege of debasing and ruining men and women by wholesale. Thus disrespect for one law engenders defiance to all law. Taught by the newspapers to break one law, there is no reason why they should not break every law. Such teaching as we have had on the Sunday law is a serious menace to all the best interests of society. Society is held together by law. Obedience to law is the foundation upon which society rests. Disobedience breaks the bond and endangers the whole fabric. It is as true in civil matters as in morals, "He that keepeth the whole law and yet offendeth in one point, is guilty of all." One law broken without the infliction of the penalty gives license to break all. What wonder, then, that the saloons refuse to pay the annual tax, when they are *allowed* to keep open on Sunday *contrary to law!*

It is hoped that the exposure of the defiance of these concert saloons to the law will open the eyes of our newspaper editors to the mischievous, but direct and logical results of their teachings. We are glad to note that the *Picayune* shows some signs of repentance.

The Prayer Meeting.

This is mentioned in our Discipline as one of the means of grace. The direction is that they be held weekly, in every church where it is practicable; and in other places where there is a probability of doing good. They are to be held by the pastor, or others whom he may engage to hold them. No direction is given as to how they shall be conducted. In the Church Conference the question is asked: "Can the church extend its work by establishing additional prayer meetings?" etc. Perhaps, sufficient emphasis has not been given this means of grace. Doubtless, the great mass of our people do not appreciate its importance.

In many places only a few of the members attend. In some instances the pastor must do all the praying. As a rule, the ladies attend better than the gentlemen. What shall be done to build up the prayer meeting? No doubt, it is a good test of the spiritual state of the church in which it is held. There you may feel the pulse of the church, and know whether the current of life flows freely, fully and healthfully through the body. A good prayer meeting will also be the center of life and power, where the members will gather fresh inspiration and strength for the work of the church. In the face of these facts it sometimes occurs that the officers of the church are habitually and conspicuously absent from the prayer meeting, and the pastor, with a few ladies and fewer gentlemen, is left to do the best he can. Can there be any doubt in the minds of our people as to the utility of the prayer meeting? You may pray in secret, and God will be with you and hear you; but it is written, "If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." There are superior advantages in social prayer. Our religion is a social religion. We must love one another with a pure heart fervently, and bear one another's burdens, and strive to be mutually helpful. This social life in religion is promoted by the weekly prayer meeting. It is less formal than the Sunday service; a place where there can be more of the family feeling; and a place "where spirits blend, and friend holds fellowship with friend." There Christian fellowship, in song and prayer and conversation, in its purest and most edifying forms, can be realized. How can we dispense with the blessed influences of the prayer meeting?

We pastors may be to blame for the decadence of this means of grace in some places. It might be well to consider the best methods of conducting it, to compare notes. We had the subject up for discussion in our preachers' meeting here in Vicksburg, last Monday. It was generally agreed that in the prayer meeting everybody should be made to feel perfectly free to speak, and be kept perfectly at ease.

One brother said he had been trying to knock the starch out of the thing ever since he had been here, but had not succeeded. Another suggestion was to let the laymen lead often, and another to have a Bible reading occasionally, and another to encourage cottage prayer meetings, and another to have a song service occasionally. But whether the key-note has yet been struck is a question. The best preparation for a prayer meeting is thus stated: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly." It is believed that if we pray much in secret, we will be inclined to go to the prayer meeting. A layman from the country at our preacher's meeting, Monday, suggested that we ought to bring the children and young people more into the prayer meeting; and said that in his neighborhood a weekly prayer meeting had broken up dancing parties and revolutionized the social life of the neighborhood.

W. B. Lewis.

"Absurd Men."

Paul would have the Thessalonians pray "that he might be delivered from unreasonable men." The margin reads, "absurd men." Men of this kind are a great hinderance to the gospel of Christ. One or more of them is found in nearly every community, in nearly every church. They are men who are wise in their own conceits—wise above what is written—utterly "unreasonable" and "absurd" to the last degree. It is a waste of time and breath to argue any question with one of these men. They take notions, have conceits about the church services, the preaching, the music and the management of church affairs, and demand that everybody and everything yield to them, or they will fall back on the tugs and try to balk the whole team.

This is unreasonable to the extent of absurdity. Such men hurt the gospel, hinder the Word of the Lord, and to the extent of their influence prevent the preacher from doing good. No wonder Paul wanted to be delivered from men of this kind. He knew how they hurt the cause of Christ, how they "kept the Word of the Lord from having free course," and being "glorified" in the salvation of souls. These absurd men generally have influence in proportion to their wealth, and, knowing this, they generally refuse to pay when they can not have their own way. They are rarely men of large intelligence. They expect the preacher and the people to "toady" to them because they carry a heavy wallet. Their policy is to rule if they can, or to ruin if they can not rule. Woe betide the preacher who falls in with one of this class; and well may he exhort the brethren to pray to God "that he may be delivered from unreasonable and wicked men." Such men are really wicked when they can not control. Instead of living in the church to honor God and to help in saving souls, they expect the church to honor them and to pander to all of their whims. It is wonderful how well some men of this class work as long as they think they are in the lead, and equally wonderful how soon they "balk," take the "studs," and pull back when they imagine some one else is more honored than they. Nothing is more "absurd" than the course they pursue. Their opinions and views about any matter must prevail or the whole work of the church must come to a dead standstill. Pastors of experience are like Paul; they long to be delivered from men of this kind.

A pastor may try to have the wisdom of a serpent combined with the harmlessness of a dove, and yet he often finds it impossible to manage an "absurd" man. It is so easy to strike one of them on the wrong key, and when this is done the whole man is out of tune.

***

In the official directory of the Roman Catholic Church the totals show that there are in the United States 8,579,966 people in that communion. The total number of clergymen is 8,778. There are 7,631 churches, 2,841 stations, and 1,750 chapels, besides 218 orphan asylums, 39 theological seminaries, 123 colleges, 624 academies, and 3,277 parochial schools. The total number of children attending the parochial schools is 665,320.

Notes.

The way the Presbyterian papers are handling Dr. Briggs for his "inspired concept," clothed in uninspired words, is "a caution" to all other writers on inspiration.

The First Church in Anniston, Ala., has subscribed $750 to support a foreign missionary. That is the way to do it. Every church that is able should "do likewise."

Baron Hirsch, the Jewish banker, has created a trust fund of $2,500,000, the income of which is to be used for the relief and education of destitute Jewish immigrants who come to this country.

Rev. R. M. Evans writes to say that the Minutes give Sallis charge, Winona district, credit for only *four* adult baptisms when there were *forty-three* persons baptized. Of course, the editor of the Minutes will see to this matter.

How curiously some people's minds work! A writer in the *Andover Review* has figured it out that "Florida is large enough for comfortable homes for all who now live," and that "every human being ever born might have a separate grave in the State of Texas!"

The Minutes of the Louisiana Conference show a decrease in every department of Sunday-school statistics from last year. There are 25 schools, 130 teachers and 202 scholars less than were reported last year. There were $431 53 less raised than last year. What's the matter?

Once more we must declare that anonymous communications, no matter on what subject or how well written, will not appear in the paper. If a writer can not afford to give us his or her name, we can not afford to keep the communication out of the waste-basket. And this is the last notice on this subject.

A writer in *Contemporary Review* says that "statistics prove that crime is on the decrease, and this result is due to four principal causes: The agencies at work to educate and help the poorer classes in our large cities, the temperance movement, the high standard of prison administration, and increasing police efficiency." Perhaps if our legislators in this country would go to legislating for the good of the people instead of for the good of the party there might be a decrease in crime among us also.

Modern researches into ancient manners and customs and devices, etc., are continually corroborating Solomon's dictum, "There is nothing new under the sun." Last week the *Scientific American* published the picture of an automatic vending machine for sprinkling lustral water upon the Egyptian worshipper, and was in use one hundred years before Christ. The worshipper was compelled to put in the machine a certain sum of money before the water would flow. What was that but a veritable "nickel in the slot" before you can obtain the water?

The trustees of Millsaps College met in Jackson, Miss., last week, but did not locate the college. We understand that the competition for location has narrowed down to three towns—Jackson, Grenada and Winona. The successful town must pay down $30,000 in money: one-half cash; one-quarter Oct. 1, and one-quarter Jan. 1, 1892, and twenty acres of land for college site. A committee was appointed to confer with the citizens of the above-named places, and report to a meeting of the trustees, to be held at Winona, March 11, when the question will be settled.

The *Wesleyan* says:

A brother preacher has an important church or some post of trust, and he is watched with a jealous eye, and if there are any mistakes or signs of failure there are evidences of secret, if not open, gratification. We can conceive of no deeper depravity, and nothing is more contemptible. The disposition is a shame to the name of Christianity and is foreign to the hope of heaven. If there is a preacher anywhere who has any of this spirit in him, he ought to quit preaching long enough to get, at least, a little religion.

The first sentence of the above is sadly true. The last sentence is a valid exhortation, for he won't do it.

The most remarkable fact that we know in regard to our church is the number of subscribers to our church papers! It is an astonishing fact when we remember that *every preacher* is an authorized agent to secure subscribers! It is an amazing fact when we take into consideration that *every agent* is allowed twenty-five per cent commission on every new subscriber! It is a melancholy fact when we reflect that by the discipline of the church every person who is received promises to support the church papers! Such a fact, remarkable, astonishing, amazing, melancholy as it is, is not confined to us. In the Methodist Episcopal Church (North), according to the *Central Christian Advocate*, St. Louis, there are less than 200,000 subscribers to their church papers. The subscribers among us are very many less. What does it mean?

Personal and Otherwise.

We regret to learn that Rev. J. W. Sandell, our pastor at Magnolia, Miss., is suffering from a carbuncle on the neck.

Rev. James Caughey, for many years a successful revivalist in this country and in England; diod recently, in New Jersey, in his eighty-first year.

A private note from Rev. W. E. Ballard, of Natchez, Miss., says that he is improving in health and is better than he has been since the last of December.

The Minutes of the forty-fifth session of the Louisiana Conference are out in good and attractive form. A fine portrait of Bishop Haygood makes a good frontispiece.

The Seed Annual, with its accompanying package of seeds, has been received from D. M. Ferry & Co., Detroit, Mich., for which we render thanks to the enterprising firm.

Rev. W. B. Hines and wife celebrated their golden wedding, Tuesday, the twenty-fourth, at Waynesboro, Miss. May the blessings of Providence follow them to the end!

Bro. Peebles, of Brandon, has our thanks for his little pamphlet, "Falling from Grace, and Baptism." He has treated these two subjects intelligently, instructively and scripturally.

You can get all the books you want, and get them as cheap as you want, from Bro. Van Valkenburgh at 106 Camp St. And he will act toward you as a clever Christian gentleman, too.

President Fitzhugh, of Whitworth College, made us a pleasant visit last Saturday. He is in the best of health and in the finest spirits in regard to the work of this session of his admirable school.

Long articles containing "News from the Work," if they do not reach us by Thursday, must go over *ten* days. Postal cards reaching us by Monday evening will appear in the paper of that week. Make a note of this.

We understand from a private note that the wife of Dr. J. J. Wheat, of the North Mississippi Conference, died Feb. 18. The note said, "Her end was in the peace and hopo of God." We tender our sympathy to the bereaved.

Have you been reading our Sunday-school lessons this year? It is a new hand at such work, but it strikes us that the work is being pretty well done. What do you think of it? If it is good, say so; and thus encourage the worker. That's cheap pay.

To the Mississippi Conference.

I wish to request all parties who may have moneys to remit me, as the treasurer of the Board of Church Extension of the Mississippi Conference, to do so by postoffice order or bank check on Vicksburg. I have my deposits there, and by doing this there will be saved to the church the expense that necessarily attends the collections of money, and it will relieve me of unnecessary labor. A part of the subscription taken at Canton, Miss., during the last Conference, remains unpaid. The parties will oblige me by remitting. The money may be needed soon. My postoffice address is Phœnix, Yazoo county, Miss.

THOS. A. HOLLOMAN.

Man is often deceived in the age of a woman by her gray hair. Ladies, you can appear young and prevent this grayness by using Hall's Hair Renewer.

Notice.

Corresponding secretaries of Parsonage Societies will *please remember* to send to Conference secretaries their report for first quarter between March 1 and 10. Our general secretary closes her annual report March 31. If we wish to be represented in that report, we must act promptly. Society treasurers must also report at same time to our Conference treasurer, Mrs. L. S. Widney, 1218 Magazine street, New Orleans, La., that her report may be included in annual report.

SALLIE S. KING,
Cont. Sec. W. F. and H. M. Society,
277 Josephine street, New Orleans.

It may be old, but Johnson's Anodyne Liniment retains the vigor of youth. Long may it live.

Don't Delay.

Many orders for Sunday-school periodicals come in so late that these publications can not reach the schools by the time they are needed. We beg that all orders for the next quarter be sent in without further delay. We hope superintendents of schools will see to this.

BARBEE & SMITH, Publishers,
Nashville, Tenn.

A Chance to Make Money.

I feel it my duty to inform others of my success plating spoons, castors, jewelry, etc. The first week I cleared $27 50, and in three weeks $80. By addressing the Lake Electric Co., Englewood, Ill., you can get circulars. Six months ago I was poor; I now have a nice home and bank account, all the product of $3 invested in a Plater.

A READER.

Postal Card Reports.

—Rev. L. Carley writes from Jackson, La.: "Though we are not in the Louisiana Conference, Centenary Day was observed here. Dr. Hunnicutt preached an excellent sermon on Christian education, and presented the claims of Centenary College. Good results are expected."

—Rev. W. M. Stevens writes: "The Minutes of our last Annual Conference states: Preacher in charge, assessed $525; paid $462 75. It should be, Assessed $475; paid $462 50. Bishop, assessed $8 25; paid $6. It should be, Assessed $8 25; paid $8 25. Conference claimants, assessed $25; paid $25. It should be, Assessed $25; paid $23. Church extension, assessed $10; paid $11. It should be, Assessed $10; paid $10. I am sorry these mistakes occured, and hope they are not so numerous in the reports of my brethren."

—Rev. W. M. Stevens writes from Vicksburg, Miss.: "I was delayed two weeks with *la grippe* before reaching my charge, and since my arrival, on account of the rainy weather and the miserable condition of the roads, have in some cases been unable to meet my appointments; in others disappointed by having no congregation. If this were not all the workings of Providence (beyond my control), I would feel greatly discouraged; but as it is, I find comfort in these words—'God doeth all things well.' Faith in God is the source of my comfort."

—Rev. H. H. Ahrens writes from Franklin, La.: "Our first Quarterly Conference was held, Jan. 7, in Franklin. Our presiding elder, Bro. Miller, gladdened the hearts of all by his presence. The brethren gave us a cordial reception, and we feel perfectly at home among these good people. As to the supplies which have come to the parsonage since we have been here, it would be too tedious to detail. Suffice it to say, that if this thing continues, few purchases in the gastronomical line will have to be made. The Lord is with us, and we rejoice exceedingly. Congregations good; finances up to date. Have received thirteen new members in Franklin, and four in Jeanerette."

—Bro. B. R. East writes of Saltillo circuit: "We are moving on finely on Saltillo circuit, though greatly hindered by the bad weather. We have held our first Quarterly Conference with a good representation. Bro. Stone, our beloved presiding elder, was on hand and presided in his same loving way. He preached with power and the demonstration of the Holy Ghost, which touched the hearts of all present and seemed to infuse new life in all the officers of the charge. We are expecting a grand and successful year. This being our first year on this charge, we expect to do as we have always tried to do—our level best on this work. Pray for us, that we may have a glorious and successful year. May the blessings of God rest upon the dear old ADVOCATE!"

—Rev. J. T. Howell writes of Lewisburg circuit, North Mississippi Conference: "We have a kind, appreciative and intelligent people to serve; plenty of work for a preacher to put in his whole time. The parsonage is located at Pleasant Hill, and so far we have found the surroundings very pleasant. The good people in different parts of the work have remembered us in a substantial way several times since our arrival. While we were on the way, having to stay over Sunday with good Bro. Dickey, Monday morning before we left Sister Dickey took wife into her larder and supplied her with necessaries sufficient to last several weeks. Shortly after our arrival one evening, while I was away from home, the good ladies of the town began coming in one by one, and every one that came had a bundle or package of some kind, and some who could not come themselves sent their packages. They kept coming until wife says the house was nearly full of women and her larder full of necessaries. For all of which we feel very thankful, and pray that we may be able to minister to their spiritual wants in such way as will best serve the interests of the church."

How's This?

We offer One Hundred Dollars reward for any case of catarrh that can not be cured by taking Hall's Catarrh Cure.

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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all druggists.

The Church News, diocesan organ of the Episcopal Church, is to be moved to Jackson shortly from Natchez, and will be edited by Rev. Frank Hallam.

SPECIAL PRIZE OFFER.

$50 will be paid to the preacher in charge in the patronizing Conferences who brings in the largest number of new subscribers in 1891.

$30 will be paid to the preacher in charge who brings in the second largest list of new subscribers in 1891.

$20 will be paid to the preacher in charge who brings in the third largest list of new subscribers in 1891.

J. G. GRANT, PUBLISHER.

From the Sunday-School Board of the North Mississippi Conference.

Dear Brethren: The Sunday-school Board discussed the subject of Sunday-school Conferences in each presiding elders' district at its last meeting in Canton, in December, and, with the approval of each presiding elder, the following brethren have been requested to take charge of these Conferences, viz: Brookhaven district, Rev. R. D. Norsworthy; Jackson district, Rev. T. B. Holloman; Vicksburg district, ——*; Brandon district, Rev. D. P. Bradford; Meridian district, ——*; Seashore district, Rev. T. W. Adams; Woodville district, Bro. Geo. T. McGehee.

B. F. LEWIS,
For the Sunday-school Board.

*Bro. Ellis asks for more time to suggest a suitable man to take charge of the work, but grants the time asked for the Conference. Bro. Mellen, having already decided to call a special District Sunday-school Conference, the whole matter was placed in his hands.

Important Notice.

There will be an important meeting of pastors and superintendents of Sunday-schools and of those interested in Sunday-school work at Carondelet Street Methodist Church on Thursday night, Feb. 26, at half-past seven o'clock. The objects of the meeting, among other things, are to discuss and prepare for the State Sunday-school Convention, to be held May 5–7, next, in this city, and to unite as far as practicable all our people in the success of that convention.

Mr. Wm. Reynolds, Mrs. Crafts and, perhaps, other noted Sunday-school workers will be here at the meeting to be held in May.

May we not urge every pastor and superintendent and others to come, Thursday night. Let us have a grand gathering.

R. H. BROWNE, Pres.

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And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

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Locock's Cough Elixir.

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LA GRIPPE!

Last year, when La Grippe was so prevalent all over this country, Dr. King's Royal Germetuer proved to be a certain cure, as hundreds then testified. Many of such testimonials, from the best people of this country, were then published.

The disease has again broken out. Nearly half the people in New Orleans are affected with it to a greater or less degree, and Royal Germetuer has again proven to be a specific in every case that has tried it. Many in this city certify to this.

Read the following statement from a gentleman widely known and highly respected in this city:

"NEW ORLEANS, Dec. 6, 1890.

"I have been using Dr. King's Royal Germetuer in my family for La Grippe, and find it to be a SPECIFIC FOR THIS PREVAILING EPIDEMIC. I cheerfully and heartily recommend it for that purpose.

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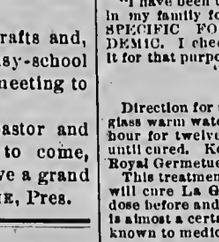

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My Medical Discovery seldom takes hold of two people alike! Why? Because **no two people have the same weak spot.** Beginning at the stomach, it goes searching through the body for any hidden humor. Nine times out of ten, **Inward humor** makes the weak spot. Perhaps its only a little sediment left on a nerve or in a gland; the Medical Discovery glides it right along, and you find quick happiness from the first bottle. Perhaps it's a big sediment or open sore, well rattled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Write me if you want to know more about it.

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Guarantee fund	$173,050 00
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Total	$183,605 00
Liabilities—	
Unearned premium reserve	$ 8,178 12
Other liabilities	2,779 51
	$ 11,257 63
Net surplus for policy holders, Jan. 1, 1891	$172,347 37

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Books by Subscription!

I want a few ladies or gentlemen to sell the well-known "Child's Bible," a consecutive arrangement of the Holy Scriptures, in the words of the Authorized Version. Also for a new book by Mrs. G. E. Morton, "Talks to Children about Jesus." Good wages can be made with either book.

I will take pleasure in forwarding subscriptions to the "Ladies' Home Journal," of Philadelphia, $1 a year; or will deliver it to your address for ten cents per month. The "Quiver," a monthly magazine for Sunday reading, is $1 50 a year, or delivered at fifteen cents per month.

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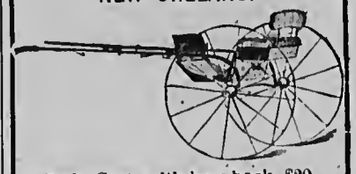

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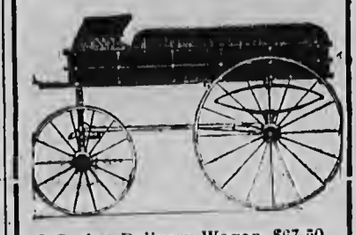

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Our Young People.

GOOD MORNING AND GOOD NIGHT.

Good Morning peeped over her eastern gate,
To see if the children were up;
And laughed at a humblebee coming home late,
Who was caught in a hollyhock cup.
Good Morning has eyes like the glint of the skies
When they're bright as the sun and the stars mixed together,
And her lips are so sweet, and her steps are so fleet,
She can dance like a thistledown, fly like a feather.
"You never have seen her?" O, me! O, me!
What a dull little sleepy head you must be!

Good Morning can sing like a brook or a bird;
She knows where the fairies all hide;
Some folk, hard of hearing, say they never have heard
Her sing, though they often have tried.
Good Morning has hair made of sunshine so rare,
The elves tried to steal it to weave in the weather,
Which made her afraid, the bonny wee maid,
To swing on the gate many minutes together.
You "never have seen her?" Ah, me! ah, me!
What a cross, lazy, lie-abed you must be!

Good Night is her neighbor, a dear little soul,
Who swings in a hammock, and not on a gate,
She half shuts her eyes with a great yawn, so droll,
It would make an owl laugh, I will venture to state.
Good Night always brings the most wonderful things,
To hide in the children's beds, glittering and gleaming!
Such tales she can tell, and she tells them so well,
You could listen all night, and believe you were dreaming!
You "never have heard her?" Oh, me! oh, me!
What a small, naughty wide-awake you must be!

Good Night has a house full of beautiful toys,
That she keeps for the children—no grown folk are there;
And she carries them off, the wee girlies and boys,
To her magical palace and, oh, how they stare!
Good Night never frowns when she sees the white gowns
Come trooping to beg for more stories—the dear!—
But with kisses and smiles, the time she beguiles,
And bids them to come again soon—do you hear?
You "never have been there?" Ah, me! ah, me!
What a very sad, grown-up young chick you must be! —*St. Nicholas.*

MR. EDITOR: I have been thinking for some time I would write to your valuable paper. I enjoy reading the little cousins' letters very much. Our preacher is Bro. Caldwell, though I have never heard him preach. I always read Bro. J. M. and Sister S. G. Weems' letters from Mexico. I am thirteen years of age, and am in the fifth grade, and have seven studies. Don't you think that keeps me quite busy for a little girl like me? Though I have quit school on account of measles, I have been taking music six months and can play quite well. Mama has been quite sick, but is now improving. Santa Claus brought me a large scrap book and a great many other things. I will answer Hattie Woodward's question. The sun is 92,500,000 miles from the earth. I will close by asking a question: How many times does the word "reverend" occur in the Bible, and where is it found? Sister said if you would be so kind as to publish my letter, she would write. With best regards to the ADVOCATE and editor, I remain,

Your friend,
B. O. NEWMAN.

Gallman, Miss.

MR. EDITOR: I am a little boy eleven years old, and, having never seen a letter in the ADVOCATE from any of the children in this part of the country, I concluded to address one to you. My grandpa is a subscriber of the ADVOCATE. We enjoy its weekly visits very much. Although being in the country, we attend Sabbath-school regularly. Mr. F. Hall is our superintendent. We all like him very much. I am organist for Sunday-school, and I play without knowing a note. I have a sister of fifteen years old; she is an attendant of Oxford College; and I have a brother thirteen years old that loves to attend to all kinds of stock. If this is not thrown in the waste-basket, I will feel encouraged to write again.

Your friend,
HUGH B. COFFEY.

Bolton, Miss.

P. S.—I am a member of the Methodist Church; joined two years ago under Bro. I. W. Cooper. Bro. Nicholson is our pastor now.

MR. EDITOR: As I was admitted in the young folks' column once before, I will try and see if I can gain the same success this time. I enjoy reading the young folks' letters very much. Bro. Robinson is our pastor this year, and I like him very much. I have been going to school at Harrisville all the summer. I will close by answering Clara Lee Hammet's question. "Money" is found in Isaiah lv, 1. I wish the dear old ADVOCATE much success. LAURA BARLOW.

Harrisville, Miss.

MR. EDITOR: As I never see any letters from this place in your valuable paper, I will let the young folks' hear from Wesson. I am going to school down at the Union Church High School. Dr. Grafton is president, with Messrs. Ramsey and Mavey, and Misses Lula M. McCormick, N. Jennie Toney and Neilson as assistants. I study Greek, Latin, algebra and history. We have a good Sunday-school. Bro. John W. Purifoy is superintendent, and Mrs. Rebecca L. Bowen is our teacher. The boys and girls think so much of her. Rev. D. W. G. Ellis is our pastor, and we like him so well. I enjoy reading the young folks' letters. I also like to read Dr. Carradine's very interesting letters. I have just gotten well of the pneumonia. Was very sick, but through the good treatment of Dr. J. J. McLean soon recovered. For fear my letter will reach the much-dreaded waste-basket, I will close with good wishes for the dear ADVOCATE.

JOHN P. MATTHEWS, JR.

Wesson, Miss.

In this climate use Johnson's Anodyne Liniment for colds, coughs, bronchitis, and catarrh.

MR. EDITOR: I am a little girl twelve years old, and I stay with my grandma (Mrs. Mary Wall). My own home is in Cheneyville, La.; but I come down here to stay with grandma, and to go to school. Grandma says she knows you very well. I would like to know you, too. I love to read the stories and the letters from the children in the ADVOCATE, and also the large folks as well as the children. I go to the Methodist Sunday-school, and like our pastor very much. I attend the Silliman Institute; study complete geography, practical arithmetic, mental arithmetic, higher lessons in grammar, Swinton's Word Book, and sixth reader. Well, I must close, wishing the ADVOCATE success. I remain,

Your little friend,
MATTIE WALL.

Clinton, La.

P. S.—Our superintendent is Mr. Charley Kilbourne, one of the twenty-nine who stood out against the Lottery. I hope to see this in print.

Never delay treating a cough; but use at once Dr. Bull's Cough Syrup. Price 25 cents.

MR. EDITOR: I am ten years old. I go to school every day. My papa is principal. He has two assistants: Miss Porter, from Oxford, and Miss Adams, from China Grove. I go to Sunday-school every Sunday. Miss Annie Camp is my teacher. She has offered a Bible, and I am trying to get it. Mr. Yaron is our superintendent. Mr. Howell is our pastor, and will soon make his home here, as they are fitting up a parsonage. They are to build a new church here this year. We have two mills and a brick-yard. Our town is not quite three years old, and has 500 inhabitants. With best wishes for the ADVOCATE, I remain,

Your little friend,
O. O. SUMMER.

Lumberton, Miss.

When attacked with neuralgia rub freely with Salvation Oil. Price 25 cents a bottle.

"Uncle John," said little Emily, "do you know that a baby who was fed on elephant's milk gained twenty pounds in a week?"

"Nonsense!" exclaimed Uncle John, and then asked: "Whose baby was it?"

"It was the elephant's baby," replied little Emily.—*New Jersey Mirror.*

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WILL STAIN Your Old Sabbath
WILL STAIN Baby's Coach
and Varnish at the same time.
WOLFF & RANDOLPH, Philadelphia.

To the Lady Members of the M. E. Church within the Bounds of the North Mississippi Conference.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." This is the day of bountiful sowing, dear sisters—a truth which will be clearly revealed unto us, if for a short time we cast our eyes about us, and discern, with reverent gaze, the outward tokens of our Father's wisdom and providence. His use of his handiwork, man, is clearly revealed in the progress and condition of human affairs in this closing of the nineteenth century; in the open doors and calls for light and truth that come from all parts of the earth; in the organization and multiplication of societies for the uplifting of the human race; all these and many other facts show clearly to us that we live in an era of bountiful sowing. None other will suffice or meet the urgent demands of the time, and none other will be acceptable to him from whom the reward must come.

Sisters, shall we lag in this march towards ushering in the Master's kingdom? Shall we hold and be content with a sparing sowing and a sparing harvest? Once more I come to you in behalf of our Woman's Department of Church Extension, or, rather, I come in behalf of our Parsonage and Home Mission Work, for this is our new and more expressive name. Our Board of Church Extension has recently shown its confidence in the women of the church by placing this department of work fully in our hands and under our management. Its organization has now been perfected, its Constitution and By-laws remodelled, a full corps of officers elected, and, thus prepared, this "youngest daughter of our church" stretches out her arms to you and craves earnestly your kindest consideration and warmest support. Two years ago, in a circular letter, I brought this matter before you, sisters, and begged your interest and help. But so little have you heeded, and so small is the effort that has been put forth, that at our Annual Conference, in Grenada, I was both humbled and mortified at the report I was compelled to make as your Conference secretary. It is impossible for me to visit in person many of our charges in North Mississippi; but I come to you again and beg you, in the name of him whose heart must go out in peculiar sympathy towards these homeless servants of his (for the "Son of man had not where to lay his head"), that you will arouse yourselves and take an interest and a part in this great work.

It is surely needless for me to explain again the aim and object of this department of woman's work. You all know how our Board of Church Extension assists in the building of churches in thinly-settled and destitute places, and that our Conferences speedily send ministers to such charges, even before the churches are built. In many cases the preachers have families, and, of necessity, they must have a house in which to live. If it taxes every resource in these places to build a church, and even then is beyond their unaided powers, there is little hope of a home for the preacher, at least, for a long time to come; and yet a preacher must go and teach and preach as his divine Master commanded, even in these byways and hedges. Now comes our opportunity to care for some of our Savior's representatives, and thus prove our love and remembrance of him. The Parsonage and Home Mission Society proposes to aid in building homes for our preachers in these places, where without assistance our brother and his family must be homeless, or use a large portion of his already insufficient salary to pay rent for an, often uncomfortable, abode. But, perhaps, you do not feel that this is your work; it has never been "laid on you," as the old sister said, that you are responsible for this; your duty is to care for your own preacher and his family. Sisters, the longer I live the more forcibly is the fact impressed upon me, that, naturally, the human heart is narrow in its affections and selfish in its purposes, and that it is only when we learn to lose our lives for Christ's sake, when we become wholly consecrated to his service, "partakers of the Divine nature," only then will we reach out and take in every needy sufferer and be ready to labor abroad as well as at home. May the Lord God baptize the women of the North Mississippi Conference with such a full portion of his Holy Spirit, that their hearts may be enlarged, their purposes broadened and self-denial be the rule of their lives!

"Love took up the harp of life, and smote on all the cords with might;
Smote the cord of self, that, trembling, passed in music out of sight."

This is what we require: that love, in its twofold nature to God and man, shall dominate our hearts and drive self from its uppermost place, its natural throne.

But, perhaps, you say, there are so many calls on us, so many demands on our money and time. Have any of you ever stopped for a brief period and considered carefully what per cent. of your money and time you give to God? Say you attend every prayer meeting and society, and give to every claim presented; even then make the calculation, draw up as it were, a debit and credit account with your Maker; and will you not find that, comparatively, you have little to your credit in Heaven's bank, either of time or money? Is it not "dollars for self and cents for Christ"? Sisters, I come this time with a proposition that, to my mind, is a solution of the problem of how to organize a Parsonage and Home Mission Society in each of our larger charges, or wherever there is already a Ladies' Aid Society; a proposition that, it seems to me, will solve each difficulty that has presented itself, and also render the work our aid societies are doing more effective and less irregular. I am not sure that I have the sanction in this of all those in high places; but I believe that our president, Mrs. E. E. Wiley, will agree to it and give it her hearty endorsement. This is the proposition, viz: That each Ladies' Aid Society in North Mississippi, at its next meeting, shall proceed to change its name and reorganize under the name of the Parsonage and Home Mission Society of such and such a place, adopting the Constitution and By-laws sent out for us. In short, that the Aid Society shall be merged into the Parsonage and Home Mission Society. This need not in the least interfere with the regular home work; go on as before, pay your dues and care for the home parsonage as usual. Only enlarge your sphere of labor and pledge your aid in building parsonages in needy places. This can be done in two ways: Each member can pay twenty-five cents a quarter to this building fund—a separate account being kept by the treasurer, or, if preferred, there can be two treasurers—one for the home and another for the building fund. The second way is this: Each society can set aside a certain amount or per cent. of its funds for this purpose, in either case to be forwarded quarterly to our Conference treasurer, Mrs. J. R. Bingham, Carrollton, Miss. The latter course is the one we have adopted as a beginning in our Aid Society at Greenwood. We have changed our name and reorganized as "P. and H. M. Society of Greenwood," and this year the members have agreed to send, at least, ten dollars to aid in building parsonages; two dollars and a half have been remitted to our Conference treasurer for the first quarter's dues. This is small, and is only a beginning; but if each Aid Society in North Mississippi would follow, pledging themselves to the work, and even give ten dollars a year, quite an advance would be made and quite a sum realized. This change would really be an advantage to us as local workers. As matters now stand, our Aid Societies have no recognized place in the machinery of the church; they are now simply local affairs, or fifth wheels, and have no connection one with another. By this reorganization and change of name, their work will fall into its proper place and receive general recognition, and there will be connection and comparison of labors even in home work with other places, which always bring enlightenment and prompts to greater zeal.

The home mission feature of the new society also gives work to many who say, "There is plenty to do around us; we can not help the heathen, there are too many needy ones at home;" but who are never busy among the sick or poor and seldom hear of destitute cases even among the members of their own church. Once every quarter, or each month, if desired, a committee of two must be appointed, whose duty it shall be to find out and visit the sick and needy, also the strangers who shall have moved among them, and report at each meeting of the society and when required to the pastor. These committees I regard as most important, both for the good of the poor, the sick and the stranger, and for the spiritual benefit of the ladies who serve on them.

Sisters, is not my proposition simple and plain? Does it not help to solve the problem of "too many societies," and do you not truly believe it to be your duty to follow my suggestion and take up this new work, merging your Aid Society into the Parsonage and Home Mission Society? There is absolutely no need of both, and this new work must be done, and the new society can so easily cover all demands and be so much more useful.

I must send in my quarterly report to Miss Helm before March 20. Now, how many of you will act on my proposition immediately, and inform me of the fact, giving full particulars of organization, in time for me to put their name in my report? Let the women of North Mississippi act on this, please, and let us determine, as a united band, to banish selfishness from our labors, and while we care kindly and watchfully for the parsonage at home, let us not forget or neglect the homeless brother in less favored fields, who is sure and often painfully obeying his Master's last command.

In conclusion, let me beg the sisters in the charges where there is no Aid Society in the country, etc., to organize yourselves into P. and H. M. Societies, to take better care of your own parsonage and give of your means to help build these preachers' homes; also appoint your committees to look after the needy about you, following the Constitution and By-laws furnished. Sisters, let me urge you again to give this letter serious and prayerful consideration; and may the Holy Spirit go with it and send back an answer in many pledges of aid and in notice of numerous auxiliaries to the parsonage and home mission work! Let me hear from you. Your sister in Christ,

MARY L. HARGROVE,
Conf. Sec. P. and H. M. Work, N. Miss. Conf.

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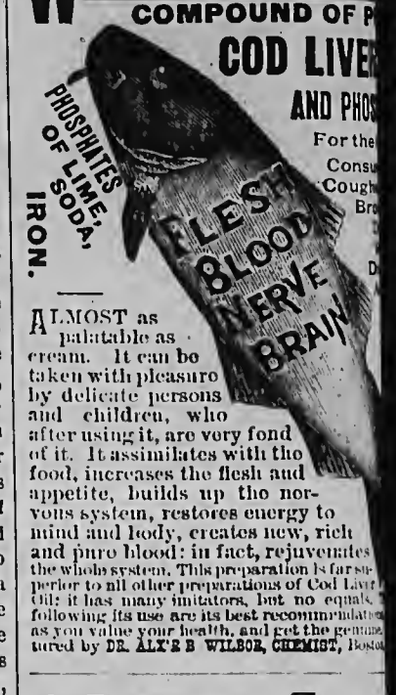

For the Consumption, Coughs, Bronchitis, Debility, Wasting Diseases, Scrofula, Rickets, Anæmia, Emaciation, Loss of Flesh, Nervousness, Sleeplessness, Paleness, Poverty of the Blood, Chronic Diseases of Throat and Lungs, Chronic Coughs, Colds, Bronchitis, Asthma, Hoarseness, Whooping Cough, Incipient Consumption, Scrofulous Affections, Wasting in Children, Diseases of Women, Loss of Appetite, Indigestion, Dyspepsia, Liver Complaint, Sick Headache, Dizziness, Biliousness, Jaundice, Malaria, Chills and Fever, Blood Diseases, Boils, Carbuncles, Erysipelas, Eruptions, Skin Diseases, Rheumatism, Neuralgia, Female Complaints, Kidney Complaints, Nervous Prostration, Nervous Debility, Mental Depression, Lassitude, Lack of Energy, Want of Confidence, Lowness, Despondency, Melancholy, Hypochondria, Hysteria, Epilepsy, Fits, Impotency, Sexual Debility, Premature Decay, Involuntary Discharges, Spermatorrhœa, Impure Blood, Lack of Nerve Force, Lack of Vitality, Physical Weakness, Mercurial Affections, Poisoning, Ulcers, Old Sores, Tumors, Glandular Swellings, Goitre, Tetter, Salt Rheum, Barber's Itch, Ringworm, Itching, Blotches, Pimples, Blackheads, Scurf, Dandruff, Impurities of the Blood, Sluggish Circulation, Poor Blood, Thin Blood, Want of Blood, Failure of Blood to Nourish the Body, Wasting Away, Decline, Loss of Weight, Bad Complexion, Sallowness, Anæmia, Exhaustion, Overwork, Overstudy, Overexertion, Overexcitement, Worry, Anxiety, Grief, Trouble, Indiscretion, Dissipation, Exposure, Impaired Digestion, Impaired Nutrition, Impaired Assimilation, Impaired Respiration, Impaired Circulation, Impaired Secretion, Impaired Excretion, Impaired Absorption, Impaired Vitality, Impaired Nerve Force, Impaired Brain Power, Impaired Memory, Impaired Will Power, Impaired Confidence, Impaired Energy, Impaired Ambition, Impaired Hope, Impaired Courage, Impaired Faith, Impaired Love, Impaired Joy, Impaired Peace, Impaired Happiness, Impaired Life.

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MARRIAGES.

SMITH—SLOAN.—At the Sloen House, Clarksdale, Miss., Feb. 9, 1891, by Rev. J. A. Randolph, pastor of the M. E. Church, South, Mr. W. A. Smith and Miss L. E. Sloan.

McGOWEN—AUSTIN.—At the residence of Mr. Eugene McGowen, Spring Ridge, Hinds county, Miss., Feb. 12, 1891, by Rev. J. A. Hobbs, Mr. Charles C. McGowen, of Spring Ridge, to Miss Florence Austin, of Pocahontas, Madison county, Miss.

MARTIN—WILLIAMS.—At the residence of Mr. Flue Smith, Mechanicsburg, Miss., Feb. 10, 1891, by Rev. H. L. Searborongh, Miss Myra Williams, of Mechanicsburg, to Mr. J. O. Martin, all of Yazoo county, Miss.

WEBB—LYONS.—In New Orleans, La., on Wednesday, Feb. 11, 1891, by Rev. C. B. Carter, Dr. H. C. Webb and Miss Leona M. Lyons.

LILLY—SISSON.—At the residence of the bride's brother, Mr. James Sisson, Feb. 10, 1891, by Rev. J. F. Patterson, Mr. B. V. Lilly to Miss Mary Sisson, both of Morehouse parish, La.

CAMMACK—EMANUEL.—At the residence of the bride's father, Mr. Samuel Emennel, Jefferson county, Miss., Dec. 25, 1890, by Rev. J. Wilson Brown, Miss Annie Emanuel and Mr. G. W. Cammack, both of Jefferson county, Miss.

MAPLES—BAILEY.—At the residence of the bride's father, J. T. Bailey, Boston, Miss., Feb. 12, 1891, by Rev. Geo. H. Jacobs, Dr. C. L. Maples, of Red Fork, Ark., and Miss Anne E. Bailey.

RANDLE—COLTON.—At the residence of the bride's brother, Mr. W. R. Colton, near Valdea, Miss., Jan. 11, 1891, by Rev. R. C. Callaway, Mr. W. O. Randle, of Bessemar, Ala., to Miss M. Lulu Colton.

THOMAS—MANAHAM.—At the residence of the bride's mother, Tupelo, Miss., Jan. 22, 1891, by Rev. N. G. Augustus, Mr. John W. Thomas and Miss Annie E. Manaham.

COKER—McNAMEE.—At the M. E. Church, South, Lagrange, Tenn., Feb. 10, 1891, by Rev. N. G. Augustus, Mr. Frank M. Coker and Miss Annie McNamee.

EACH—WATERS.—At Lake Charles, La., Feb. 4, 1891, by Rev. Thos. J. Upton, Mr. Geo. C. Each and Miss Nora M. Waters, all of Lake Charles, La.

JONES—MURPHY.—In Montgomery, Ala., on Tuesday, Feb. 10, 1891, by Rev. John T. Sawyer, Col. Charles F. Jones and Miss Bettie M. Murphy.

BRIGHAM—SAUNDERS.—At the residence of the bride's mother, Bastrop, La., Feb. 11, 1891, by Rev. H. Armstrong, Mr. C. P. Brigham and Miss Katie Saunders.

ANDERSON—EVANS.—At the residenae of the bride's father, Bastrop, La., Feb. 12, 1891, by Rev. H. Armstrong, Mr. Albart Anderson, of Hot Springs, Ark., and Miss Annie E. Evans.

OBITUARIES.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

KENNEDY—ELIZA LIDIA CORN was born at Cobbham, Ga., Sep. 18, 1815; was converted and joined the Methodist Church at twelve years of age, and for sixty-three years was true to the church and God. On Oct. 12, 1832, she was married to Dr. John B. Kennedy, with whom she lived a pleasant and happy life. He died in the yellow fever scourge that passed through this country many years ago. Sister Kennedy died a most triumphant death on the morning of Jan. 23, 1891, in the town of Lafayette, La., aged seventy-five years four months and five days. She was the happy mother of ten children. Six preceded her across the river of death. Four of her sons were in the Confederate Army. Two of them were lost under very afflicting circumstances.

When she was well, and the weather would permit, her seat in the church was never vacant. Especially did she love the class-room and love-feast. Some time last year, speaking in a love-feast, she said, "For sixty-three years I have proven the promises of God true and his grace sufficient in every trial."

Sister Kennedy loved the preachers, her pastors; and if in trouble or affliction, they always found in her true sympathy and help. She was a ripe sheaf, ready for the gathering. Her house was in order; she was ready for the Master's coming. Just at the close she called all the family around her bed and delivered to each her dying charge, and requested them to meet her in heaven, and sent messages to absent members of the family and friends. When asked by her son, Col. H. A. Kennedy, "Mother, is there consolation in religion at this hour?" she replied, with emphasis, "There is, my son." To a friend who came in she said, "I can testify to the truth of religion."

JNO. A. MILLER.

STOTHART.—ROBERT STOTHART was born in the State of Tennessee, Aug. 4, 1846, and died at his home in Bonshatta, La., about Sept. 20, 1890. He came to this State when about twelve years old, and has lived in the vicinity, where he died, ever since. He was married to Miss Emma Swearingen, Aug. 5, 1868. Bro. Stothart joined the M. E. Church, South, about twelve years ago. Up to that time, or, at least, for several years he had lived a dissipated life; so much so that all his friends—and he had many friends even then—except his faithful wife had despaired of his recovery; but through the influence of a loving, true and patient life and the influence of the Holy Spirit he was brought to Christ and into the church. His change and after life was a powerful and convincing demonstration of the power of Christ to save. He had fine business qualifications, and was very successful in business after he joined the church, and by a life of industry and economy, and through the mercies and blessings of God, he had accumulated a considerable amount of property, sufficient to make his wife and five children perfectly independent so far as this world's goods are concerned.

Bro. Stothart died of swamp fever. The church is greatly bereaved, the community has lost a good neighbor, the State and parish a good citizen, and the preacher one of his best friends.

J. B. CASSITY.

MOSS.—Mrs. ANNA MOSS (*nee* Dupree) was born near Brownsville, in Hinds county, Miss., March 1, 1841. Her father was Col. James Dupree. Her mother's maiden name was Biggs. Her father and mother having died when she was quite a child, she was, therefore, reared and educated by Col. J. B. Greaves. While yet in her teens she graduated with honor from Dr. Elliott's School at Nashville, Tenn. She was happily married to Col. Robert Moss, Dec. 1, 1858. Nine children were born unto them; seven of whom have passed away to the other shore, leaving two to linger for awhile on these mortal shores—Clifton and Ethel. She was converted and united with the M. E. Church, South, at Edwards, Miss., under the pastorate of Rev. R. S. Norsworthy, in 1884.

In 1886 she, in company with her husband and two children, removed to Collin county, Texas, and settled six or seven miles west of Plano. Soon after her arrival in Texas she presented her certificate for membership, and at once became an active member of the M. E. Church, South, at Plano, Texas. In 1890 Col. Moss sold his Texas home, and purchased a plantation in Tensas parish, La. Just a day or two before Christmas, 1890, Mrs. Moss and her daughter, Ethel, started to their new home in Louisiana; but before reaching it she grew sick of *la grippe*, and after twelve days of suffering at Edwards, Miss., among her friends and relatives, she quietly and tranquilly passed away to her celestial home on high—"beyond the clouds and beyond the tomb."

Having been her pastor during the past four consecutive years, I can truthfully say that Sister Moss was a model Christian woman. She was remarkably intelligent, educated and refined, possessing those graces in an eminent degree that adorn and beautify womanhood, and that fitted her so well for all of the relations of life which she so well sustained.

Although she lived several miles in the country, yet she was as regular in her attendance at church as the circumstances by which she was surrounded would allow. She enjoyed the public services in an eminent degree. The preaching of the Word, the communion of saints, and the fellowship of God's people were all great sources of religious enjoyment to her. She was liberal in her support to the church, and equally generous to the poor and unfortunate. Being social in her feelings and disposition, she had many devoted friends. But little did I think when I said good-by to her and her daughter at the Union Depot in Dallas, Texas, just a day or so before Christmas, that in so short a time that she would be in heaven. How uncertain is life and how certain is death! To-day in health, but to-morrow cold in death!—such is life. How unexpected the death of this holy woman was to her family! Her daughter writes me: "On the night of Jan. 7, after an illness of twelve days, my precious mother passed away." She also adds: "During her illness, as before, she seemed to derive great comfort from her religion."

She was eminently pious and consecrated to the cause of our blessed Redeemer. Her constant wish and prayer was that her husband, to whom she was so ardently attached and devoted, should be saved. She died in sight of the golden city, and has gone home to rest. The struggle with her is over; her warfare is ended, and she is palmed and crowned at God's right hand in heaven. Her voice on earth is hushed in death, her footfall will be heard no more, her form has faded away from view; but she lives in a grander and higher sense than ever before. She now walks the gold-paved streets above, and sings with a richer melody the songs of redemption amid the unclouded splendors of that celestial clime.

"On the other side of Jordan,
In the sweet field of Eden,
Where the tree of life is blooming,
There is rest for you."

May the husband, son and daughter all meet again where tears never fall, and night never comes, and sad separations never occur!

D. J. MARTIN.
Dallas, Texas.

PETTUS—WILLIAM A. PETTUS was born in Florence, Ala., May 16, 1836. When I came to this work a year ago I found Mr. Pettus quite sick. He had never belonged to the church. On one occasion while visiting his brother-in-law's family, with whom he was staying, we noticed after singing and prayers that he was weeping. He afterward professed faith in Christ, and asked to be baptized and received into the church. When spring came he went over to Florida, thinking it might benefit him. He was not there long before he fell asleep in Jesus. At the home of relatives, in Sumpter county, Fla., after giving assurance of acceptance with God, in June, 1890, he passed over the river.

D. P. BRADFORD.
Merton, Miss.

Don't plant a mortgage on your farm. It grows without cultivation, and beats all other crops maturing. Besides the other fellow gathers it.—*Mississippian.*

A Grain of Sand.

"Between us and hell or heaven there is nothing but life, which is of all things the frailest."

One of the greatest of Frenchmen attributed the death of Cromwell, the subsequent ruin of his family, the overthrow of his government to a seemingly trivial cause, "a grain of sand."

Do not neglect slight symptoms of disease. "While I was musing the fire burned."

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DRS. STARKEY & PALEN:—"Your Compound Oxygen Treatment has saved my wife several times from pneumonia." S. M. JEROME, No. 98 Grand Ave., New Haven, Conn., Jan. 3, 1880.

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CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54
CASH ASSETS, December 31st, 1890,	$551,897.82

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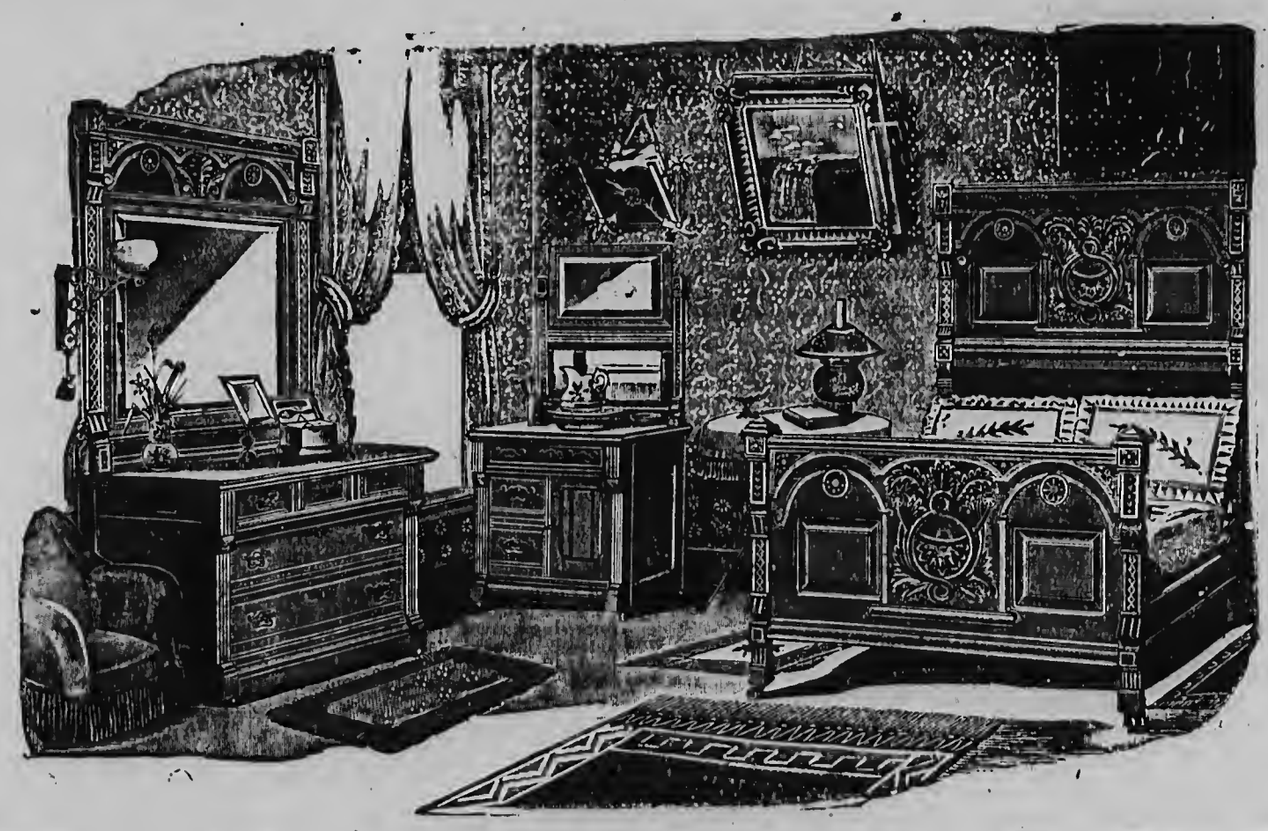
in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



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NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Oxford	Mar. 1
Tocopola (Thes.)	3
Abbeville	7, 8
Water Valley cir. (Fri.)	13
Ramer	14, 15
Carrollton	21, 22
Chapel Hill	25
Grenada cir	28, 29
Atlanta	Apr. 4, 5
Cherry Hill (Wed.)	8
Pittsboro	11, 12

J. W. PRICE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Olive Branch	28, Mar. 1
Shawnee, at Harmony	7, 8
Pine Mountain	15, 16
Mount Pleasant	22, 23

JNO. W. BOSWELL, P. E.

ABERDEEN DIST.—FIRST ROUND.

Aberdeen	Mar. 1, 2
Fremont at New Salem	7, 8
Buena Vista at Buena Vista	14, 15
Okolona cir., at Tranquil	21, 22
Athens, at New Hope	28, 29
Hamilton and Wesley, at Wesley	Apr. 4, 5
Ebenezer, at Ebenezer	11, 12
Sparta, at Friendship	18

J. B. STONE, P. E.

SARDIS DIST.—FIRST ROUND.

Horn Lake (Thurs.)	Feb. 26
Chulahoma (Sat. and Sun.)	28, Mar. 1
Mt. Vernon (Sat. and Sun.)	7, 8

J. J. WHEAT, P. E.

CORINTH DIST.—FIRST ROUND.

Guntown circuit, at Guntown	28, Mar. 1
Ripley circuit, at Paine's Chapel	5
New Albany circuit, at Locust Grove	7, 8

W. S. LACRONE, P. E.

GREENVILLE DIST.—FIRST ROUND.

Belen	Mar. 1, 2
Bolivar	7, 8
Avon	14, 15
Coahoma	21, 22
Dublin	28, 29
Lehrton	Apr. 4, 5

R. M. STANDEFER, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FIRST ROUND.

Meridian, at West End (Thurs.)	Feb. 26
Meridian, at First Church	28, Mar. 1
Meridian, at East End	28, 1
Daleville cir. (Fri.)	6
Linwood cir., at Bethel	7, 8
Winchester cir., at Enon	14, 15
Marion cir., at Marion	21, 22
Binnsville and Wahalak	28, 29

Preachers in charge of Waynesboro, DeKalb, Union and Winchester last year will please furnish their successors with statistics needed to answer Question 5.

T. L. MELLEN, P. E.

SEASHORE DIST.—FIRST ROUND.

Perry, at Isabella	28, Mar. 1
Amerions, at Caswell Springs	7, 8
Moss Point, at Moss Point (night)	8, 9
Vancleave, at Pine Grove (W., Th.)	11, 12
Whittington, at Whittington	14, 15
Columbia, at Columbia	21, 22
Mt. Carmel, at Bethel	28, 29

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Bowerton, at Brandywine	28, Mar. 1
Lebanon, at Lebanon (Mon.)	2
Crystal Springs cir., at Tabernacle	7, 8
Chunky Grove, at Waterboles	14, 15
Pleasant Grove, at Tilton (Tues.)	17
Caseyville, at Bethesda	21, 22
Providence, at Babala	28, 29

R. S. WOODWARD, P. E.

BRANDON DIST.—FIRST ROUND.

Carthage, at Carthage	28, Mar. 1
Walnut Grove, at Walnut Grove	1, 2
Hillsboro, at New Providence	3
Mt. Rose, at Hooker's	7, 8
Neshoba, at Pine Grove	14, 15
Decatur, at Hebron	17
Raleigh, at Trinity	21, 22
Trenton, at Trenton	22, 23
Marvin, at Marvin	28, 29

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—FIRST ROUND.

Roxie, at Beech Grove	28, Mar. 1
South Warren, at Porter's	7, 8
Vicksburg	14, 15
South Vicksburg	14, 15
Meadville, at New Providence	21, 23

JOHN A. ELLIS, P. E.

WOODVILLE DIST.—FIRST ROUND.

Clinton and Betoville, at Clinton	28, Mar. 1
Covington, at Covington	7, 8
Tallsheek, at Fitzgerald	9
Franklinton, at Mt. Hermon	14, 15
Amite City, at Amite City	19
Springfield, at Killian Chapel	21, 22

C. McDONALD, P. E.

JACKSON DIST.—FIRST ROUND.

Edwards station	28, Mar. 1
Lake City and Lodi at Lodi	7, 8
Silver Creek, at Silver City	14, 15
Canton station	21, 22
Spring Ridge, at Spring Ridge	28, 29

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

North Bossier, at Concord	28, Mar. 1
Valley, at Pleasant Valley	4
Wesley, at Holly Springs	7, 8
Red River, at Camp Bello	11
Coushatta at Coushatta	14, 15
Anacoco and Bell's, at Holly Grove	28, 29
Mary, at New Hope	Apr. 1
Sabine, at Bayou Scie	4, 5

ROBT. J. HARP, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Columbia, at Columbia	28, Mar. 1
Castor, at Mount Parnassus	4
Montgomery, at Atlanta	7, 8
Colfax and Boyce, at Colfax	14, 15
Ada, at Beulah	21, 22

J. IVY HOFFPAUIR, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Sabine mission	28, Mar. 1
Sulphur Mine	7, 8
Grand Chenier	14, 15
Indian Bayou	21, 22

JNO. A. MILLER, P. E.

P. S.—My address is Lafayette, La.

DELHI DIST.—FIRST ROUND.

Providence, at Providence	28, Mar. 1
Floyd, at Floyd	7, 8
Winnsboro, at Winnsboro	14, 15

H. O. WHITE, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Camps Street	Mar. 1
Thibodeaux and Houma, at Houma	8
Carondelet Street	15
District Conference	12-15

CHAS. F. EVANS, P. E.

ARCADIA DIST.—FIRST ROUND.

Sparta	28, Mar. 1
Gibbsland, at Gibbsland	4
Ringgold	7, 8
Downsville	14, 15
Farmersville	18

J. L. P. SHEPPARD, P. E.

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It is well-known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

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Messrs. Shaw & Blaylock:

The J. T. L. Annis Pastor's Book has just reached me. I can not commend it too highly to Pastors. In revising it has been brought to a high degree of perfection. No Methodist Pastor should be without it. I am thankful for such a book.

Respectfully, T. L. ADAMS.

The above book, revised and enlarged, can be bought only from the undersigned. Price, postage paid, 50 cents per copy.

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Publishers Texas Christian Advocate,
Dallas, Texas.

Advertising is a gear in the machine of a well-regulated store. It can not sell the goods itself; it only delivers the customer, as it were.—*Milford (Mass.) Journal.*

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Modesty is to merit, as shades to figures in a picture, giving it strength and beauty.—*Bruyer.*

Ulcerated sore throat and tonsilitis yield to Johnson's Anodyne Liniment, when all else fail.

The Empress Frederick of Germany, who visited France, last week, met with a courteous reception in Paris.

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

For Fireman's Parade

At New Orleans, March 4, the Mississippi Valley Route will on March 3 and 4 sell round-trip tickets from all stations in Louisiana to New Orleans and return at one and a third fare, good to return until March 5. For rates call on nearest ticket agent, or address P. R. Rogers, General Passenger Agent, Memphis, Tenn.

The only reliable vegetable substitute for calomel, which acts on the liver, blood, kidneys and stomach, and best anti-bilious purgative is Maguire's Cundurango. Endorsed by Archbishop Ryan, of Philadelphia; Rev. McNally, of St. Louis, and a host of prominent people.

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NEWS OF THE WEEK.

DOMESTIC.

President Harrison has appointed ex-Governor Foster, of Ohio, as Secretary Windom's successor.

The Silver bill (unlimited coinage) was defeated in committee, and was reported to the House adversely.

The California Legislature has passed a bill appropriating $300,000 for California exhibits at the World's Fair.

The convention of the National American Woman's Suffrage Association will begin on the twenty-sixth, in Washington, D. C.

Gen. W. T. Sherman was buried in St. Louis on Feb. 21. The remains were escorted to the grave by a great pageant, in which all walks and stations of life were represented.

An alabaster quarry has been discovered near Canon City, Colo. The ledge is of great thickness and extends for miles. The specimens shown vary from the perfect white to every tint of the rainbow.

The steamship *Elizabeth* was wrecked on the rocks at North Head on the twenty-first. Of twenty persons on board, seventeen were drowned. Captain Henry, of the Life Saving Service, was drowned while going to the rescue.

The House committee on postoffices and post roads, on Jan. 19, authorized a favorable report on the bill introduced by Representative Evans, of Tennessee, to establish postal savings banks and encourage small savings among the people.

The high water in the Ohio river is causing much distress, and the outlook grows worse daily. About 15,000 men are thrown out of employment in the Ohio Valley by reason of the flood, and it is estimated that $4,000,000 damage has ensued in the inundated district.

The Board of Directors of the Louisiana Chautauqua met in Ruston, La., on Feb. 21, with President Faunt LeRoy in the chair. Plans and specifications for the tabernacle were accepted. This building is to be 100 feet square, with a seating capacity of 1,000, and will be finished in July.

A storm, which occurred on Feb. 19, was most destructive in its effect on telegraphic communication. The most serious damages to the lines were beyond the Mississippi river; the lines running through Minnesota, Iowa and South Dakota suffered most heavily. Toward the southwest, south and east the same condition of things prevailed.

Senator Blair, on Feb. 23, reported from the Commitee on Agriculture, with amendments, the bill providing for the establishment of a division of silk culture in the agricultural department for the development and encouragement of the silk worm industry in the United States. The bill directs the Secretary of Agriculture to establish experimental silk stations in various States to develop and promote the silk industry by the free distribution of silk worm eggs to the farmers of the country.

FOREIGN.

The Popo has summoned Cardinal Gibbons to the Vatican for a conference on church questions in the United States.

In the House of Commons, on Jan. 20, a resolution in favor of disestablishment of the Church in Wales was rejected—235 to nothing.

An explosion occurred at the Spring Hill Mines, Nova Scotia, on Feb. 21, with most disastrous results. The total number of victims is placed at 117.

The rival factions of the Irish party are holding mass meetings in Ireland, with the customary excitement and rioting. At Carrick on Shannon several persons received scalp wounds and bruises.

A severe battle was fought at Takar, on Feb. 19, between the Egyptian troops and Osman Digma's dervishes. Nearly one thousand lives were lost. After a disastrous defeat Osman Digma fled from the field.

The Irish priests, responding to an official invitation to assist in the administration of the Zetland-Balfour fund, attended a meeting of the relief committee, but upon learning that they would not be allowed to have effective control of the distribution, they withdrew.

Prince Bismarck has declined the offer of the town of Harburg to nominate him for the Reichstag. He said he was forced to decline on the ground of personal and domestic circumstances, which would prevent a conscientious performance of the duties which would fall to his lot if he accepted.

Advices received from Buenos Ayres are to the effect that the government troops have revolted in the province of Cordova, and have seized the governor's palace. In consequence of this uprising a state of siege has been declared through the province. President Pellegrini has ordered that the most vigorous action to suppress the outbreak be taken.

The German chancellor said the other day: "The government has not the remotest intention of prosecuting either Prince Bismarck or his newspaper organs for attacking the home and foreign politics of the Emperor. If the papers keep within legal bounds, we can meet their criticisms through other papers. As for the prince, his personality, associated as it is with the creation of the office of empire, places him above measures that might be taken towards others."

At a dinner given in his honor by the Brandenburg Diet, Emperor William said he was aware that much that he had recently done had changed many of his people, and that they hesitated to follow him. It was necessary, however, for them to confide in him, with a view only to the welfare of the whole people. Prussia, he said, became great because in 1813 the whole nation confided in and rallied to the support of the king.

We are all free American citizens, enjoying our personal liberty; but most of us are in physical slavery, suffering from scrofula, salt rheum or some other form of impure blood. Hood's Sarsaparilla is the great blood purifier which gives physical liberty.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6⅝ @	— —
Ordinary	7⅛	— —
Good ordinary	7½	— —
Low middling	8⅛	— —
Middling	8¾	— —
Good middling	10	— —
Middling fair	11 3-16	— —
Fair	11 15-16	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	4⅛	4¼
Fully fair	4	4 1-16
Good fair	4	4 1-16
Common	3½	3⅞
CENTRIFUGAL:		
Seconds	3	4 9-16
Prime yellow	4 13-16	— —
Gray white	5	— —
Choice white	5¼	5 5-16
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 5-16	2⅜
Good	5⅜	5½
Fair	5⅛	5¼
Prime	5⅝	5¾
Rough, ₱ bbl	3 50	5 00
POLISH, ₱ ton	22 00	24 00
FLOUR.		
Extra Fancy	5 10	5 15
Fancy	4 62½	4 87½
Choice	— —	4 25
Minnesota Patents	5 75	— —
Winter wheat patents	5 50	— —
Minnesota bakers	— —	5 00
CORN PRODUCTS.		
Corn meal	3 10	3 15
Cream meal	— —	3 30
Grits	3 35	3 40
Hominy	3 50	— —
GRAIN, ETC.		
CORN:		
White, ₱ bushel	66	67
Yellow	66	67
Mixed No. 2	65	66
OATS:		
Western	56	57
Texas rust-proof	— —	60
BRAN:		
₱ cwt	1 15	1 20
HAY:		
Prime	14 00	15 00
Choice	16 00	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	10 75	10 87½
Prime Mess	10 25	10 50
Rumps	— —	— —
BACON:		
Fancy Breakfast	8⅛	8¾
Shoulders	5⅛	5¼
Sides, short rib	6	6⅛
Sides, long clear	6	6⅛
HAMS:		
Sugar-cured	9	9½
DRY SALT MEAT:		
Shoulders	4⅛	— —
Sides, short rib	5¼	— —
Sides, long clear	5⅛	— —
GROCERIES.		
COFFEE:		
Prime	20¾	— —
Fair	20	— —
Common	17¼	— —
TEAS:		
Choice	40	80
No.	— —	— —
BUTTER:		
Western Creamery	— —	32
Western Dairy	— —	20
Common	— —	— —
LARD:		
Refined	5⅛	— —
OILS:		
Coal, bbls	9	— —
Coal, cases	13½	14
Cotton seed, crude	23	— —
Lard, Extra No. 1	55	— —
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	4 00	6 00
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	3 25	4 00
ONIONS:		
New Louisiana	— —	— —
Western	4 50	5 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	7¾	— —
Jute, 1¾ lb. ₱ yard	— —	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	9½	12½
TIES:		
₱ bundle	1 35	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	2 00	3 50
Chickens, Southern	3 00	3 50
Young	1 50	2 50
Turkeys, Southern	9 00	16 00
EGGS:		
Western	10	11
Southern	10½	11
WOOL:		
Lake, ₱ lb	23	— —
Louisiana	18	— —
Burry	10	15
COUNTRY HIDES:		
Green salted, ₱ lb	5¼	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	8 00	— —
Meal	20 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2½
Sulphuric acid	— —	2

—*Times-Democrat,* February 24.

INFANTILE SKIN AND SCALP DISEASES CURED BY Cuticura

EVERY HUMOR OF THE SKIN AND SCALP of infancy and childhood, whether torturing, disfiguring, itching, burning, scaly, crusted, pimply, or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. Parents, save your children years of mental and physical suffering. Begin now. Delays are dangerous. Cures made in childhood are permanent.

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SOLANUM GRANDIFLORA. This new pot and garden plant is truly one of the most ma... perpetual bloomers ever seen. It bears by the hundred clust... of lovely snow-white flowers, which keep perfect a month before fading and appear at all times of the... These great panicles of bloom are often a foot across and are borne by the hundred both summer and w... As a perpetual bloomer of fascinating beauty and loveliness this plant surpasses everything—even the... Magnolia Vine. It is as easily grown as a Geranium, either in pots or the garden, and requires exa... same treatment. It can be trained up as a climber or grown in bush form, and in either way its great... of glorious flowers will surprise and delight all who see it. Price of strong plants, ready to bloom... 30 cents each; 2 for 50 cents; 5 for $1 by mail postpaid.

THE TRUE MANETTIA VINE. A magnificent flowering vine which is loaded with brilliant... every day in the year. Its charming grace and beauty b... passed. Fine plants ALREADY BUDDED and BLOOMING, 30 cents each; 2 for 50 cents.

THE RAINBOW CACTUS. Two years ago this wonderfully beautiful cactus sold at $5 ea... now possess an enormous stock of magnificent plants which... very low. The plant is covered with a net-work of spines which grow in rings at different colors from w... crimson, hence its name "Rainbow." It is a most beautiful plant at all times, but when in bloom... deur is unsurpassed having flowers 4 inches across, bright crimson with a white center. It blooms p... and is of the easiest culture in pots. Large plants for immediate blooming 30 cents each; 2 for 50 cents

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6 New Double Pearl Tuberoses " "	25c.	5 " Pæni, different sorts unnamed.	
5 Rare Chrysanthemums, 5 sorts named.	50c.	20 Bulbs and 10 pkts. Flower Seeds, all different.	

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Christian Advocate.

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Objects, Methods, and Results of Sunday-School Work.

BY PROF. DABNEY LIPSCOMB.

MR. EDITOR: In response to your circular card asking for my views on the objects and methods of Sunday-school work, and the results of that work as drawn from my observation and experience, I would respectfully offer the following, with the hope that other more experienced workers may thereby be indneed to give us the benefit of their riper knowledge and more extended labors:

1. The *object* of Sunday-school work is, primarily, the salvation of the young, by instructing them in God's Word and leading them to a personal acceptance and service of Christ as their Lord and Savior. Secondarily, it aims to familiarize the scholars with the forms of worship and the doctrines of the church with which the school is connected, and of which they are expected to become members. The Sunday-school is essentially a Bible school, and a saving knowledge of Christ is the all-important lesson for each scholar to learn. As a link in the chain of Christian educational forces between the home and the church, it takes the place of neither, but is indispensable to both.

2. The very term, *methods of work*, presupposes organization, system, order and regularity in the performance of that work; hence officers, teachers, classes, and a program of exercises are as essential in a Sunday-school as in a secular school, and, consequently, will always be found in such a school when well conducted. The larger and better equipped the school, and the more capable and zealous the officers and teachers, the more varied and efficient will be its methods of work. But, be the school large or small, its methods few or many, under three heads these methods may all be naturally classed, namely: general, class, and individual methods.

In the term, *general methods*, is embraced the different ways in which the singing, Scripture reading, and other exercises in which all the school take part are conducted—in short, the character of the opening and closing services of the school. Where so many methods are excellent, I will not presume to offer an opinion as to which is best; but will only mention a few of the many, with, perhaps, an occasional intimation of my preference. In some schools the lesson, or responsive service, is read alternately by the superintendent and the school; in others, by the teachers and the scholars alternately, while in some the lesson of the day may not be read at all in concert, but an entirely different selection, illustrative of it, is read by the superintendent only. Some schools stand to pray and sit to sing; others stand to sing and kneel to pray. The latter is Methodist usage, but sometimes disregarded in our schools, as it is quite extensively in our churches, we regret to see. Songs kindred in sentiment to the teachings of the lesson are chosen in some schools; in others, too often, no reference to the important truths of the lesson of the day is had in their selection. Whatever be the method chosen, promptness, seriousness and forethought should characterize the general exercises of the school.

By *class methods* is meant the various modes of organizing, teaching, managing and promoting classes; primary, intermediate and advanced classes necessarily requiring a difference in degree and kind of instruction and management. The concert methods, object-lesson and "chalk talks" of the "infant" class certainly would not suit the intermediate and more advanced scholars. Under this head a book might be written—indeed, excellent ones have been written thereon; so more than an allusion to it here would be as unsatisfactory as it would be incomplete. Suffice it to say, therefore, that, bearing upon the lesson as it does, it touches the central point of Sunday-school work, and vitally affects its results.

By *individual methods* reference is made to the particular manner in which the superintendent, secretary or teacher discharges his or her respective duties, as in the matter of finances, keeping of the records, review and application of the lesson, reaching absent scholars, and personal intercourse with the penitent, the indifferent, or the disorderly. Some superintendents, as occasion may suggest, endeavor, at the close of the lesson, to rivet one or two of its practical truths by a few questions, an apt illustration, or a short, earnest exhortation; others leave this entirely with the teachers, which, perhaps, might do, if they all really taught the lesson, and then lovingly and forcibly applied its teachings. But some merely ask the questions by rote, and then, apparently relieved, join with their class in irrelevant and even flippant conversation. This thought suggests a closing remark on methods which, with equal, if not greater, propriety, might have been mentioned under the second head, termed class methods. Reading the answer from the paper is a method of recitation quite prevalent in our schools, which, except under peculiar circumstances, is invariably a sign of weakness in either the class or the teacher; in both, where it is voluntarily and regularly pursued. I would here enter a strong protest against it.

3. The *results* of Sunday-school work, as shown by observation and my experience as teacher, secretary, and superintendent, successively during the past ten or twelve years, have, on the whole, been very gratifying. From the schools with which I have been connected have come the young men and young women who are now serving the church as Sunday-school teachers and officers, stewards, and leaders in its various societies. Personal observation of many other schools of this and other denominations has impressed still deeper my firm conviction that to the Sunday-school the church must look for her most active and devoted members.

More lengthy and definite statements of these results might have been made; but, perhaps, it will be more profitable to call attention to a few hindrances and mistakes which, I believe, prevent the accomplishment of even grander results.

First, as a rule, our Sunday-schools are meagerly equipped and poorly accommodated. Many lack a sufficient supply of catechisms, lesson papers and hymn books, and still more lack maps, blackboards, libraries, and religious papers suitable to the young—all of which add to the interest and efficiency of a school.

Second, it seems to me that in one respect we have gone from one extreme to another. Formerly, children were overtasked with memorizing Scripture verses, sometimes being called on in review to repeat them by the score; but now they are rarely asked to give even the Golden Texts for the quarter; and ability to recite the Ten Commandments and the Apostles' Creed, once required of all, has become an unusual accomplishment. It is hardly necessary for me to add that I believe increased attention should be paid to this very important feature of our work.

Third, and last, already I have written more than I intended. If there be one mistake more general than any other, it is that, as officers and teachers, we either lose sight of the grand central aim and end of Sunday-school work—the individual salvation of the children—or we have not faith enough to claim and expect great and immediate results. As with some preachers, so with, I fear, many officers and teachers, it is sowing-time all the year round—they seem never to expect a reaping-time. Nor can we hope for greater results until more of our teachers apprehend the exalted privileges and sacred duties of their position, and thus be led to fuller consecration, more prayerful, systematic study, and more direct, personal work with the unconverted in their classes. Especially at revival seasons in the church will such direct effort by a teacher do much toward influencing a scholar to decide for Christ; and no teacher should be satisfied until all in her class have accepted Him and united with the church. Upon its faithful teachers the true prosperity of a Sunday-school almost entirely depends. Theirs is, indeed, a glorious opportunity, but, at the same time, a solemn responsibility. With what faith-filled, loving hearts, truth-laden minds, and eager, active hands should they address themselves to their high and holy mission!

Agricultural College, Mississippi.

Hypostatic Union—Atonement—Inquiry.

BY REV. D. M. GEDDIE.

No one can read the Gospel written by "that disciple whom Jesus loved" without feeling the benign influence of his heavenly-mindedness. The rich fruits of that golden harvest, gathered from his deep experience and thorough acquaintance with divine things, learned in those familiar interconrses with the heavenly Teacher, and while leaning his head on his bosom to catch the impulses and power of that diviner life that coursed the human arteries of the Son of God, are in every sentence. His Gospel is a history of the inner and divine life of Christ. Every word, every gesture, every change in the countenance of Christ had a divine meaning to him. With him Christ was coequal and coeternal with the Father, the very and eternal God, antedating all existence, and giving being to all things by the creative omnipotence of his own word. In his first sentence he flings open the broad doors of the chaotic universe lying back of our planetary system, and bids us behold Christ in the council halls of eternity advising with the Father over the creation of our world. Such is the Savior presented to us by John. Divine as well as human, and human as well as divine—both at once, and forever, by the hypostatic union of divinity and humanity, for "the Word was made flesh and dwelt among us," manifesting his glory by gracious deeds and words of truth.

"The Word was made flesh and dwelt among us." How significantly sublime is this simple passage of divine inspiration! What a mine of the pure coin of heaven lies beneath the surface of these monosyllable words! What a comprehensive and glorious conception of the office, work and nature of the Messiah!—the God-man made flesh. Not a transformation, nor a transmutation of divinity, but something more than simple incarnation of Deity. A perfect and absolute union of divinity and humanity in the person of the Lord Jesus Christ by conception and birth of the Holy Ghost of God and Mary, the virgin daughter of David. Not a union of two persons in one nature, but a union of two natures in one person, so complete that each nature interpenetrates and unites with the other at every point of contact in reciprocal communion and fellowship of suffering and activity, so as to be no longer two, but one in the highest and most inseparable union. Divinity and humanity, with all its weakness, sensitiveness and suffering, united in the one person of the Lord Jesus Christ, "that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people; for in that he himself hath suffered, being tempted, he is able to succor them that are tempted." The two natures were united in one person that the divine might participate in all the temptations and sufferings of the human, and become acquainted, by an actual human experience, with all the environments and needs of our race. By this union divinity was brought into absolute and eternal sympathy with man in all his sufferings. The crowning glory of the great high priesthood of Christ is its deep and touching experience and never-ending sympathy with our infirmity; and, though he is now exalted at the right hand of the Father, and possesses all power in earth and heaven, he yet remembers the "feeling of our infirmities," and is "merciful and faithful" in all his mediatorial intercessions for us.

Is this not a sufficient and satisfactory explanation of the atonement? This word comes from the word *atone*, which means to make or become one; to unite two separate and independent things into one.

Now, what was Christ's mission on earth as the Messiah of God? Why did he leave the palace chambers of the Father's glory? Why did he close his ears to the music of the spheres and the ravishing strains of angelic voices, and open them to the din and confusion of this world? Was it not to make atonement for man?—to unite God and man in a moral, spiritual, divine relationship and communion? Verily it was. He came into this world, and bore our griefs and carried our sorrows and spilt his vicarious blood on the shameful cross that he might annihilate the disunion between God and man and reunite them in harmony, love, and fellowship eternal. And how could he make himself the meeting ground where heaven and earth could embrace each other in mutual caresses, and God and man hold heavenly, divine communion, without combining divinity and humanity in his own person? And if divinity and humanity have been inseparably joined together in the one person of the Lord Jesus Christ, and he is the representative of the race, and he touches all humanity at every conceivable point of contact, is it not easy to see how the whole human race can be reunited to God in infancy? Would it not be both scriptural and logical to say that, by virtue of the union and suffering of the two natures in the person of the Lord Jesus Christ, the original moral relation of the soul with God is restored to every man in infancy? This restoration of the original moral union of the soul with God would be the spontaneous consequence of the union and suffering of the two natures in the person of Christ, the blessed Savior of men. It is not the imputed righteousness of Christ, but that righteousness that flows as a natural and necessary consequence from the union and suffering of the two natures in one person.

This restoration of the original moral union of the soul with God does not, of course, effect a removal of physical infirmities any more than the regeneration of an adult eliminates from his nature all tendencies to sin. If regeneration destroyed all fallibilities and infirmities in either infancy or adult age, it would give us an absolute release from sufferings of all kinds, and preclude the necessity of physical death and a resurrection to spiritual immortality by a transformation of the human into an angelic nature. Regeneration restores union and communion of the soul with God only in so far as this can be done without violence to the physical organism. The new birth effects the body to the extent that it is the instrument of the soul in the performance of its activities under the environments of this world.

If the above doctrine be true, it greatly modifies—probably invalidates—the doctrine of penal substitution as stated by Mr. Watson and others, who are considered standard authority in our church. It does away with substitution, in the sense of *penalty*, by precluding its necessity. According to it, depravity is not the imputation of Adam's sin, but the consequence of his disunion with God. Disunion being a constitutional part of Adam's nature after the fall, he was forced, by the laws of heredity, to transmit it to his posterity. Hence depravity comes not by imputation, but by the laws of natural generation; and there can be no more guilt in inherited depravity than there is in inherited consumption. The transference of sin or righteousness from one individual to another is something unknown in the moral universe of God. Everywhere in the Scriptures that sin is said to be imputed, it is imputed to the individual who committed it. "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. The soul that sinneth"—the individual soul—"it shall die."

If Adam's sin is imputed to the race, Christ's righteousness is imputed to the race, for the same passages of Scripture that are used to prove the imputation of Adam's sin will, by the same interpretation, prove the imputation of Christ's righteousness; and if Christ's righteousness is imputed, the whole ground of moral responsibility is destroyed. But, on the other hand, if righteousness flows to the infantile world as a spontaneous consequence of the union and suffering of the two natures in the person of the Lord Jesus Christ, it preserves the ground of moral responsibility and obligation intact; and, as sin was the deadly weapon that severed Adam from God, so sin is still the sword of severance that disunites God and man.

Shuqualak, Miss.

The Young Preacher—No. 6.

BY AN OLD MINISTER.

HISTORICAL READING.

The Bible is the oldest historical book—older, by long centuries, than Homer or Herodotus. It is also historical of the most ancient facts about earth and man, and relates to us, in clear and authentic statements, the manner of the origin of each. For a period of two thousand five hundred years, and more, we have no other authentic history. As a historical volume, it stands pre-eminent, and leads the van. But the Bible does not propose to be a universal history no more than it claims to be an encyclopedia of science. Its grand aim is to make us wise, not in all history, nor in all science, but unto salvation, though, wherever it touches either, it is true and instructive. Cotemporary and secular history should be read by every preacher and Bible student. It will be found a help to the better understanding of the historical, geographical, biographical and descriptive portions of the inspired Word. The great facts and general outlines of man's career and forward march should be familiar to every Bible student and preacher of the Word. History is said to be philosophy teaching by example. It unfolds to us the secret springs of human action; it tells out the motives by which men have been governed in the part they have acted on the stage of time. We see the causes that led to the growth and power of kingdoms and empires, and the causes that brought their decay and ruin. We see the influences that drew together populations, commerce, wealth and power at certain great centres, and made them potential factors in the affairs of the world, and the adverse influences that wrought their ruin.

The biographical portions of history are most instructive and interesting. The biography of any eminent man is a great object-lesson in the study of human nature; and there is no study outside the Book of God so important and useful to a preacher of the gospel as the study of human nature. It is with men, and not botany, geology, astronomy, or any of the natural sciences that we have to do; but with man, in his nature, his fears, his hopes, his aspirations, his duties, and his destiny. Whatever, then, helps us better to understand man, and how to move him forward and upward towards purity and God, is to us a most important branch of knowledge.

History is a sort of travel among the races and nationalities of the past. We see their civilizations, as exhibited in their arts, governments, religions, theories, and modes of domestic, social, business and civil life. All this broadens, illuminates and liberalizes us. Such education increases our power to be useful, and to be successful in winning men. Lacking such culture, there is a narrowness, a shallowness, and generally an uncharitableness, that curtails our power, because we lack sympathy and power of adaptation. Of course, the whole field of history is too voluminous and broad for the opportunities of a busy pastoral life; but, by a judicious selection, we can read enough to have a general, if not a minute and exhaustive, knowledge of historic lore. A few books, well selected and studiously read, is far better than the hurried reading of a large mass of miscellaneous books. A vast mass of mere trash and rehash has been written and published, and it may be that the burning of the Alexandrian library has not been so great a calamity as some have deplored. No doubt, valuable things have been lost, but, doubtless, much worthless trash and twaddle were consumed as well.

It would be well for each young preacher to have a little blank-book of good paper, and well bound, in which to record dates of men and events, and brief and clear statements of important facts—a convenient book that can be easily carried; a sort of *vade mecum*; a book to go with you, and of convenient reference when you need to refresh your memory, or need to use a certain fact. Thus reading history, your mind is stored with much valuable knowledge, equipping you for conversation, public speaking, or spicy and instructive writing. In discussing as many themes, and presenting as many aspects and angles of truth as a preacher must and will in a score, or scores, of years, he will find that he can profitably use a great many facts. I have hardly ever read anything that was worth hearing, or reading, that I have not, at some time, been able to introduce, to give zest, variety and emphasized impression to my discourse. I have sometimes met at table excellent materials, but wanting proper seasoning. They were not palatable—indeed, scarce edible at all.

Literary Notes.

Mr. Oscar Fay Adams is editing for D. Lothrop Company a collection of the last poems of the late Horatio Nelson Powers, whose "Ten Years of Song" gave him high rank among American poets.

A somewhat remarkable book in press by D. Lothrop Company, and announced for early publication, is "The Gospels are True Histories"—a vindication of the historical correctness of the Gospels, made, after careful research, by Rev. Dr. Barrows, of Chicago.

New editions have been called for of Richard Malcolm Johnston's "Widow Guthrie," Gail Hamilton's "Washington Bible-Class," and G. H. Ellwanger's "Story of My House." As the first editions were much larger than first editions commonly are, this indicates a very active demand for the three books, all of which were first published quite recently by D. Appleton & Co.

The March *Wide Awake* opens three prize competitions to the young people—one in connection with Miss Rimmer's "Figure Drawing for Children;" another of cash prizes for the best translation of the famous Winchester College song, "Dulce Domum," into English verse; and a third of cash prizes for a solution of a problem in Horology, by Mr. E. H. Hinwley, of the Smithsonian.

"The First Thing in the World; or, the Primacy of Faith," by Rev. A. J. Gordon, D. D. What need is there to recommend this? The name of one of the foremost of America's teachers, whose genius, eloquence, and spiritual-mindedness are almost universally recognized, is sufficient to ensure a large circulation for this publication among the refined, cultured and earnest seekers after truth.

The D. Lothrop Company publish this week "Brotherhood," a labor novel by Mary Cruger; "Go Right On, Girls," a book of advice by Annie H. Ryder; "A Sunday Album," by Rev. J. R. Simmons; and "Helps in Teaching Reading," by Martha S. Hussey. They also have ready new editions of Dr. Clark's Christian Endeavor text-book, "Ways and Means," and Miss Hersey's edition of Robert Browning's "Christmas Eve and Easter Day."

Richard Malcolm Johnston's delightful short stories, which have appeared in *The Century*, *Harper's*, and other magazines, are to be published together with a new story in D. Appleton & Co.'s Town and Country Library, under the title of "The Primes and Their Neighbors." This volume will contain ten of the characteristic tales of Middle Georgia, which furnish such charming illustrations of the author's mellow humor.

The series "Gems of Thought and Helpfulness," of which Prof. Drummond's tractlets were the first, published by Fleming H. Revell Company, New York and Chicago, is enriched by two new publications, which for originality of thought, beauty of expression, and emphatic enunciation of "the truth as it is in Jesus," have not probably been surpassed by any pamphlet productions of the present day. "The Message of Jesus to Men of Wealth," by Rev. George D. Herron, is not only brilliant as an intellectual effort, but is pregnant with the solution of a problem which is of intense interest to men of affluence.

The Fleming H. Revell Company, of New York and Chicago, are already in the field with their announcement of three Easter tokens of a very attractive character.

The first two are compiled by Rose Porter, and entitled "Cathedral Echoes, or Easter Praise," and "Easter Interpreted by Robert Browning." The third is a collection of Mary Lowe Dickinson's choicest poems (some never before published) titled "The Living Christ—Easter Thoughts for The King's Daughters."

All will be issued in the same chaste form, so popular in Prof. Drummond's books, but in addition the white vellum cover will be decorated with appropriate designs specially prepared by an accomplished artist.

Christian Advocate.

THURSDAY, MARCH 5, 1891.

THE SPIDER WEB.

BY ELLEN V. TALBOT.

Through the long night
The builder builded and the structure grew;
With skillful art from spray to spray he drew
His slender thread, while hidden from the sight,
And on an ancient pattern builded there
His castle in the air.

And still he thought
Of the new home and what should be therein,
Of the dear friends that he would shortly win
To dwell there, and of all that should be brought,
Of beauty, to make delicate and fair
His castle in the air.

When the morn rose
His work was done: woven from stem to stem,
Lighted by chandelier of pearl and gem,
And shimmering with a thousand rainbow glows;
And then he mounted by a silver stair
His castle in the air.

When a spring breeze
Passed by and brushed him rudely to the ground,
Just as his foot had reached the topmost round;
Snatched off his web from the syringa trees,
And left the builder seeking everywhere
His castle in the air.

Chapter Four in the Experience and Observation of a New Presiding Elder.

A TRIP TO ENERGY.

The first Quarterly Conference for the Manassas circuit was duly appointed to be held at Energy. And where is Energy? By reference to the "Official Map of Mississippi" (which is as full of errors as a sophomore's composition), it will be seen that Energy is about eighteen miles distant and a little south and east from Enterprise; about the same distance southeast from Vineville, and about ten miles south of Why Not, and two miles east of Buckatunna Creek. It was once a *terra incognita* to me, but now it is a *terra horribiles*.

I had written to a wealthy member of that church asking about the best way to get to Energy; whether he could send for me or I should hire a conveyance. He did not answer my inquiry, but advised the preacher in charge to take me out from Enterprise. It was well that he did not tell me to hire a conveyance.

The trip to Enterprise by rail was made in pleasant company and without accident. Bro. Hawkins met me and escorted me to his good mother's hospitable home. An early breakfast next morning, and we started for Energy. A good brother advised us to turn back, as there were three swollen creeks across our route. But when did high water, winter's cold or summer's heat daunt the heart of an itinerant on his way to an appointment? So we pushed on, traveling on the "European plan"—riding when we could, and walking when we were compelled. The deep mud and slippery hills made walking often necessary. Oh, the mud!—red, black, yellow, thin, thick, sticky, tough. Four miles from Enterprise we reached Archusa Creek and crossed with some trepidation, as its swift current came near lifting our pony from his footing, and the muddy waters flowed into the buggy. Twice did we take the wrong road, thereby losing an hour, or more, before we reached Long Creek, whose waters were rising. That crossed and four miles more traveled, we reached Buckatunna Creek, now forever linked with the fate of Rube Burrows. Two miles more, and we reached our destination—the shackly structure which for years has done duty for political meetings and elections, public school and preaching-place. A box-house, uncelled, without window-sash, inch-plank floor—no two planks holding fellowship—dirty, littered, foul with tobacco spit, commanding neither the respect nor reverence of men, nor inviting the presence of God. "It is good enough to worship in," said a member who is able to build a neat and comfortable church without assistance, and who will, some day, leave all his lands and money behind him.

Stewards from every church in the circuit but one were present, and had patiently awaited the coming of the preacher and presiding elder. The Conference was soon called to order, a Bible chapter read, a hymn sung, and the presence of God invoked. The Disciplinary questions were called and quick work done till Question 6 was called, when it was found that the stewards had met and agreed to allow the preacher $200 for a whole year's service rendered five churches, necessitating, at least, eighteen hundred miles of travel, and not less than sixty sermons and one or two hundred pastoral visits. Knowing that there were, at least, two men among the membership on that circuit, either of whom could easily pay that amount, and that there were 350 other members of the churches to be served by Bro. Hawkins, I refused to consent to any such assessment as that, and, by dint of persuasion, got the stewards to advance the assessment to $300 for the preacher—little enough in all conscience. I thought of "Post Oak Circuit," and wished for the skill of the presiding elder described in that inimitable book.

Question 8 was called and a shortmeter answer given. No collecting had been done, and three stewards handed in a total of $7 50. Not a cent from Union, New Home or Energy! There was not enough to divide, but I needed a dollar for railroad fare. Bro. Hawkins got the balance. I was glad I did not hire a conveyance from Meridian. It would have bankrupted the Quarterly Conference.

Sunday I preached to a small congregation, called for the Bishop's collection and got *five cents!*—and, that from a visiting brother, a steward at another church! The ninety-four members at Energy last year paid their faithful preacher less than $60; and either one of two members there could have paid as much with all ease. If those ninety-four members would only pay as much to support the gospel at home and abroad as it is said that they spend for whisky, tobacco and snuff, they would pay as much as the whole circuit now does to support the church and advance the cause of Christ.

Bro. Hawkins and myself had spent Saturday night at Bro. E. T. Davis' home, and there we also dined. Four bright-eyed boys and a sweet little five-year-old girl won their way to our hearts. Dinner over, we turned our faces westward, intending to get across Buckatunna and Long Creeks in order to get to Enterprise, Monday noon, for the creeks were rising and the clouds were threatening. Buckatunna was crossed, and its swamp passed through in safety, though the waters were rising rapidly; but when we reached Long Creek the rushing waters were too high for us to venture through the swamp. And there we were between the creeks! Nothing remained but for us to turn our faces northward and travel along the crest of the dividing ridge, which furnishes food for geological study, but not much for man and beast. The ridge is lofty, its sides sometimes almost precipitous, with ledges of sandstone cropping out here and there, while in other places immense quantities of rotten limestone appear. The pine trees are huge and numerous. But we had no leisure for geology or botany. Just at nightfall we reached the home of Joel Molphus, where we were cordially greeted and kindly entertained by him and his good wife. They are "given to hospitality" in the genuine Scripture sense.

An early start Monday morning enabled us to reach Meridian at 12:30, tired and hungry. Bro. Hawkins left his horse and buggy with me, and took the train for Enterprise, the longest way round being the nearest way home.

And so ended my trip to Energy. I may take another when they build a church and pay their preacher. Oh, that they would!

T. L. MELLEN, P. E.

Hypercriticism by Rev. Alexis Bowman.

One of the easiest things to write, that was ever written, is hypercriticism. If one will furnish the stationery, it will almost write itself. And about the next easiest thing to write is soft sarcasm and rough ridicule.

The Rev. Alexis Bowman, in this ADVOCATE, of Feb. 12, has proved, by his own testimony, that I am a great egotist, and claim literary and ecclesiastical honors to which I am not entitled. But, *cui bono?* Why publish it in a newspaper? How could that benefit the church?

Alluding to a letter of mine in a late issue of the *Nashville Christian Advocate*, Bro. Bowman says: "He creates the impression that he, principally, and two other *minor* lights are all to be found in all Episcopal Methodism who have embodied in brochure-form the idea that Christ and his apostles never ordained nor instituted a stereotyped form of ecclesiastical polity."

If it had occurred to him to quote something from me to sustain this statement, might it not have been more satisfactory to the readers of the ADVOCATE?

Let it be distinctly stated right here that the only fundamental question between us and any and all forms of High Churchism is this: Did Christ make a new church, or did he continue the old one into which he was born? To make a new church means to organize its government, or institute a religious corporation.

I said Ralston, by plain implication, teaches this new church doctrine, and I might have said he does not distinctly deny it in any form of language; whereupon Bro. Bowman says that in this I grossly misrepresent him, and then, forthwith, in an attempt to disprove what I said, he himself *proves*, from Ralston, the exact thing that he says I stated! Hear him: "The Scriptures do set forth, so far as some leading foundation principles are concerned, a form of church government; and thus far all churches should be conformed to the scriptural model."

Words can not be plainer. The Scriptures *do* set forth *a form of church government!* And we must, therefore, *be conformed to the scriptural model!* Bro. Bowman says Ralston says so (Elements, p. 858).

What "leading foundation principles" are here alluded to, I do not know. It is for Bro. Bowman to specify them, though that is immaterial. A denial of the "new church" theory denies that it rests on any principles, new or old. Now, it may be possible the printer may have misprinted Bro. Bowman. My library is burned, and I have not Ralston before me; but if the brother is correctly printed, he has certainly proved from Ralston all I said about him, and much more! This places Ralston—not by me, but by him—distinctly under the "new church" theory. Ralston nowhere denies this new church doctrine; does not raise the question *whether* Christ instituted a new church—that is, a new church government for all time; but clearly admits it everywhere. The question between Ralston and Oxford tracts, and Dr. Hook, Bishop Wainwright and all the papal polemics, is, *How* did he frame it? They contend that he framed bishops into the "scriptural form of church government," with these and those prerogatives. Ralston says no; he gave them only such and such powers. That is the issue between them.

I am determined this point shall not be evaded or misunderstood. It is vital in ecclesiastical science.

Inseparably connected with the doctrine of a new church, or a necessary part of it, is that of a new religion. The old books are full of the doctrine of new church and new religion. Christ abolished the old church and the old religion, and made both entirely new! This was the uniform teaching of the books until about as late as the first third part or first half of the present century. Among four hundred authors that I have glanced at in "City of God," I call to mind but a single exception, that of Mr. Watson (Theo. Dic. Art. Church). There it is stated explicitly that there was no Jewish Church, no Christian Church as distinguished from each other; but one continuous church. In common parlance it may have different names in different periods. What author back yonder does not clearly imply, and often express in terms, the new religion and new church, and explain what is taught in the former, and *how* the latter was framed? And even today by many it is not considered amiss to speak of the "primitive church," and the "calling of the Gentiles," and the "commission" Christ gave to the apostles to preach, as in the last two verses of Matthew.

As to my "arraignment of our authors and editors," Bro. Bowman encounters the misfortune of many other polemics of proving too much. He proves that authors and editors know it all, do all that ought to be done, and all that the rest of us have to do is to repeat what they teach, learn our lesson as they prescribe it, and be content.

Bro. Bowman refers me to such "standards" as Meander and Jacobs. I presume these are misprints. I do not remember such authors. I suppose he means Neander and Jacobus. Noander was a converted Jew, a finished scholar, pious, talented, and wrote well on religious doctrines, but was wild on ecclesiastical science. His only book on the church is, "The Planting and Training of the Christian Church," published nearly seventy years ago. Very few Arminian theologians regard it now. Jacobus wrote a small book on doctrines—rather a compilation and elementary work.

"He gives Dr. Hoss the credit of being the only editor of the Episcopal Methodist press for sixty years who has ever advanced this view." That is putting it several degrees stronger than I did; but still, as that view is the one "almost universally received by our ministers, and the unmistakable position of our church on the subject," Bro. Bowman can give us a dozen or two, or even a less number, of distinct and explicit teachings of our books and editors to that effect—not inferential, but explicit. I do not remember to have seen them. My impression has been, that while our books, editors and their correspondents, of late years, *do not deny* the one universal church doctrine, they are uniformly chary of the subject, and far from being free, open and outspoken in teaching and enforcing it. And I complained, and still complain, of our editors, bookmakers and religious writers for their uniform reticence toward a subject of such great practical importance to the church.

As to my own writings and agency in this matter, and how far I have pushed myself forward, and taken credit to myself in the promises as a leader, I have not known that question to be brought publicly forward before. But, since Bro. Bowman has called attention to it in some pretty florid remarks, I may, perhaps, be excused for explaining a few words.

About fifty years ago several members of the Mississippi Conference thrust me forward in a High Church controversy with Bishop Green, of Mississippi, and I wrote an essay in reply to one by the Bishop. This led to a debate with the editors of the *Church Herald*, a High Church paper, which was published in book form by our Publishing House. Up to this time I had not seen the doctrine explicitly stated that Christ made no church at all of any sort, but had read hundreds of times *how* he framed and instituted it. Getting a little familiar with the subject, I lectured on it, and a few Annual Conferences asked for its elaboration and publication. They made a little book of it, called "Church and Ministry." Since that I wrote some other books about it.

And if the subject is better or differently understood by our people than in olden time, how far I am to blame for it I will not undertake to say. But, by God's blessing, I hope I have not quite done writing on the subject of the church. But that it was, therefore, supposed that I had assumed leadership, or that it had been attributed to me, I did not know before. How much has Bro. Bowman done in setting the church right on so important a subject? R. ABBEY.

Yazoo City, Miss.

Mexico District.

I have finished my first round of Quarterly Conferences for this year, and am now at home giving time and attention to a very unwelcome visitor called *la grippe*. In many respects it has been the most satisfactory round I have made on the district since coming to Mexico. The preachers all went promptly to their charges, and are contented, happy and hopeful, and the people manifest a most decided interest in all the enterprises of the church. We received fifty-six members into the church, and organized a new church in the town of Humiltepic, on the Tepetlixpa circuit, with twenty-four members. On the Tula circuit the pastor, the Rev. J. R. Oliva, reported a town of several hundred inhabitants where people were anxious for the gospel and wanted authority to rent a house and open service. I told him that the last dollar appropriated to the field by the Board had been assigned by the Bishop, and that I did not have one cent for new work. He looked so distressed and manifested such a strong desire to take the gospel to these people, I finally told him to rent the house and I would pay for it out of my own salary. I did not see how I could do it, but neither did the children of Israel see how they were to cross the Red Sea! Soon after the Conference, he reported a house secured for ten dollars per month, and this morning I received the following letter from him:

My Dear Brother: I have the honor of communicating to you the following: On yesterday, at eleven A. M., Bro. Culhuaca, my assistant, and I unfurled the banner of the gospel in the town of Mixguiahuala, and in this people is fulfilled the words of the prophet, Malachi iv, 2: "But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings." We sang, we prayed, we preached, and gave God thanks. Our first hymn was, "To our Father, God." I then preached from the text: "Behold the Lamb of God, which taketh away the sin of the world," and closed the service with the hymn, "From Greenland's icy mountains." At night Bro. Culhuaca preached a most interesting and instructive sermon to an increased and very attentive congregation. We had more than fifty people at each of these services, and the order was perfect, save one poor woman who came to the door and rang a bell she had concealed under her reboso (shawl); but as she was old and knew not what she did, we paid no attention to her. Many received us with expressions of gratitude, while others looked on in amazement as they heard the sweet old story for the first time; while others disregarded and derided us for passing by the saints and telling our sorrows and hopes to Jesus alone. We distributed two hundred papers and more than three hundred tracts, and rejoiced in our Savior for the good done. And now who will give us $25 to buy the material to make a pulpit and seats? Rejoice with us and pray for us.

Your affectionate brother,
JOSE R. OLIVA.

The pastor of the Texcoco circuit reported that he would have to give up a town of over 1,500 people because the brother, in whose house we had held service for a long number of years, could no longer let us have the house. I ordered him to go at once and secure a house, and I would become personally responsible for the rent. I do not know yet what it will cost me, nor how I am to meet it, but I do know the Lord always has provided and always will. I am sure now is *the* time for good and effective work in Mexico. The sowing that has been done in tears and blood is now ready for a harvest that would astonish the church if she would only see and improve her opportunity. Who will speak and write for Christ in Mexico?

We are very sad in the field now, because it looks as if you had all forgotten us. Is it so? We read nearly all the church papers, and they are as silent as the dead on the great subject of missions. Occasionally there is a note calling attention to some promise made or proposition offered, but no appeal from editors or others for the millions who are perishing without. It is a good thing to look after home interests, and build up and make yourselves strong; but would it not be well to heed the cry for life from those who have neither spiritual home nor interests? It is a matter of great surprise and pain to us that even the *Reporter* is ignored by the thousands of writers in the church. We often make appeals to Dr. John for help, when just a little aid would be of untold advantage to our work and the future of the church. And while his replies reveal his hearty approval, and draws every heart to him in lasting gratitude for his interest, they come to us with those awfully disappointing words: "I have no money on hand."

You at home have but little idea of what we suffer in mission fields. I am not now speaking of our bodily sufferings—we can well afford to count all that as nothing—but of the wearing and tearing anxiety to make every dollar count for a soul, and then feel that what we have and are falls so infinitely short of the great need.

Will the reader pardon the length of this letter and take a look at this picture? Now, take a territory as large as both States of Mississippi and Louisiana, with a population equal to both, and every town and hamlet pleading for the gospel. Then think of one presiding elder and eleven pastors, and four of these teaching school five days in each week to save expense, supplying the spiritual wants of all the Southern Methodists in these two States, and you have my work in the Mexico district. But this does not complete the picture; for here I must carry every convert, and often the older members, and even some of the pastors with a hundredfold more care and tenderness than you must give the lambs of the flock where they are sheltered with the loving care of Christian homes. Oh! how we dread to hear from the May meeting of the Board of Missions, where estimate after estimate for our work will be cut off because there is no money, and for another year we must stand with tied hands and listen to the piteous cries for help, and the groans of the dying and the lost. Oh! for a missionary revival and 1,200,000 sound conversions in the M. E. Church, South, alone for 1891. J. M. WEEMS.

Mexico City, Feb. 18, 1891.

Letter from Arkansas.

MR. EDITOR: As you have been sending your CHRISTIAN ADVOCATE to the former pastor of my charge, and the postmaster has been putting it into my box, I have been reading it for several months. So to-day I send to your business manager my subscription for one year ($1), and add to it fifty cents to pay for what I have already received.

After studying the proceedings of the church within your bounds, as represented by your paper, I find that the representative men among the clergy and laity are doing what they can to place the church on a high plane of Christian living, giving, and training the youth of the two great States, Louisiana and Mississippi. It has afforded me much pleasure to note the stand you and your correspondents have taken against the Lottery, that monster evil in the old Crescent City, which has been a burdensome parasite to all this Southern country; and your position has done much to strengthen the arm of many others who have fallen into line and are doing what they can to establish the growing sentiment against this evil—a sentiment which I hope will never die until the cause which called for it shall have perished forever, or be so exposed and condemned that it can not find protection by law, or even find a hiding-place in this fair land of ours. Again, I have been watching with much interest the educational movement over in the Mississippi Conferences, with Bishop Galloway's master-hand resting upon it, suggesting plans and methods and ever pointing to the highway of success. They have succeeded in raising what the church asked for in order to hold Major Millsaps' magnificent gift, and the committee is now in session at Jackson for the purpose of considering the several applications for the college and its final location, which, no doubt, will be wisely done. Then let the competing towns fall into line and do what they can to support this stalwart youth of splendid proportion and good promise among the many young colleges of Southern Methodism. The idea is: We are not only to give our money, but our sons and daughters they must go if we would be true to ourselves and to our children. To do this, we may have to make some sacrifice now and then, but the end will ever justify the means, for the work of one generation is to prepare the next for higher civilization and Christian development. A college may be well located, the architecture and design perfect, the landscape where it stands may be beautifully adorned with foreign and native growth; however, to prosper and do well we must give it our sympathy and hearty co-operation, which is a part of our religious duty.

We have before us in the three Annual Conferences of the State of Arkansas a problem to solve along this line, which will require much patience and earnest work. About six weeks ago we had quite a revival on the subject of Christian education, which resulted in the establishment of several district training-schools, and three colleges, located as follows: Hendrix, at Conway; Galloway, at Searcy; Arkadelphia, at Arkadelphia. Add to these Quitman, located at Quitman, the oldest Methodist College in the State, making in all four schools proposing to do college work. Some of the brethren thought one or two more than was necessary, at least for the present. What the church can or will do for these schools must depend on its appreciation of the importance of the work done by them, or of Christian education. The church in the growing State of Arkansas, if the pastors will put it on the hearts and conscience of their congregations, can fill the halls of these schools to overflowing, not with boys and girls that are ready for the college course, but everyone of them have a preparatory department, and from these and the training-schools we can, in a few years, have plenty of material for college work proper; enough to support all these schools and make them a great blessing to this country and the church that gave them birth. Methodism was born in a college and has ever been the friend of higher education. May her sons and daughters be true to the history of the church, and preserve her record for all time to come! Let us get ready for the coming day, as I hope, when all our schools shall be as wings to assist the church in rising higher and traveling faster for the accomplishment of her glorious mission—that of the conquest of the world to the Lord's Christ.

Z. T. MCCANN.

New Edinburgh, Ark.

FROM THE WORK.

HATTIESBURG, MISS.

On our arrival here, Dec. 30, we were very cordially received by the good people of Hattiesburg, and every necessary provision made for our comfort. We occupy a brand-new parsonage, to which two new rooms are being added. It will then be ready for the painter's brush, and when completed, as it will be in the near future, will be an extremely comfortable and convenient dwelling. Our Ladies' Aid Society is untiring in its labors, and is determined that the preacher's home shall, in all its appointments, compare favorably with those in more pretentious places.

It has rained almost constantly for a month past, and withal there has been a great deal of sickness. Notwithstanding these unfavorable circumstances, we are moving on hopefully, and the outlook is decidedly encouraging. Twenty-one new members have been received since Conference. In our large and flourishing Sunday-school a missionary society has been organized. The members have gone to work with enthusiasm, and it gives promise of great good, both spiritual and financial.

Hattiesburg is a new, live town of 1,600 inhabitants, with a constant influx of new-comers. The indications are that it has a future. Hitherto our work has been in a formative state; but my honored predecessors have laid a good foundation, and the material is here out of which a strong, vigorous work can, by the help of God, be developed. The membership is large, and it requires a vast amount of locomotion to meet the pastoral demands. Oh! for strength and grace to properly cultivate this promising field.

Our new, but energetic, presiding elder, Bro. Mounger, is, with his family, a delightful next-door neighbor. He is in favor with all the people, and in Quarterly Conference presides as if "to the manner born."

J. S. PARKER.

ROSE HILL, MISS.

We will give a few items from Rose Hill circuit, formerly of the Paulding circuit, Meridian district, but now the Rose Hill circuit of the Brandon district. The new year has opened up to us very nicely. Our first Quarterly Conference was held at Rose Hill, Feb. 7 and 8, Bro. P. A. Johnston presiding. The meeting was very interesting from the beginning to the end. Bro. Johnston preached us a good sermon on Saturday, and Sunday he gave us a very fine sermon from the text, "The Master is come, and calleth for thee." We had a good love-feast at ten o'clock, Sunday morning, and the communion service was very fine. The brethren in Quarterly Conference made us a liberal assessment, and we expect to bring up a full report at the Annual Conference in December.

Some of our brethren have been writing about the terrific storms in the form of poundings; but, Mr. Editor, we have not had anything like a cyclone, but just a high wind that has been blowing ever since Conference.

On Christmas Day our friend and brother, S. S. Cope, accompanied by Miss Clara Harmon, came with a box containing valuable presents for every member of the family. We have received many nice things from all parts of the circuit.

We expect glorious revivals and a gracious power from on high this year. May God bless you and the ADVOCATE in the salvation of many souls!

R. F. WITT.

P. S.—Rose Hill High School is moving along nicely under the tuition of Profs. Pattillo and Hunt. This is a good place to educate your children.

Sunday-School Lesson—March 8.

NAAMAN HEALED.

II. Kings v, 1-14.

GOLDEN TEXT.—"*Who forgiveth all thine iniquities; who healeth all thy diseases.*"—Psalm ciii, 3.

TOPICAL OUTLINE.—I. Naaman Seeks to Be Healed of His Leprosy (vs. 1-7). II. Naaman Is Healed (vs. 8-14.)

MEMORY VERSES.—13, 14.

REFERENCE WORD.—"Healed."

LESSON HYMN.—No. 370.

TIME.—About 894 B. C.

PLACES.—Damascus, Samaria and the river Jordan.

INTRODUCTION.

Between the last and our present study, there are reported two miracles at the hand of Elisha. At Gilgal, whither the prophet had gone, after raising the Shunamite's son, he averted the evil effects of poisonous herbs which had been gathered for food. The same place was the scene of his feeding a hundred men with a meager supply of barley loaves and ears of corn.

I.—NAAMAN SEEKS TO BE HEALED.

Verse 1. The character here presented is an interesting one. He is represented as a man possessed of all the advantages that wealth, honor and social position can supply. Our admiration grows when it is declared that the Lord used him as an instrument to deliver his country. But Naaman's character would not have been true to nature had there been nothing else reported by his biographer. Like all, he had a bitter dreg in his cup of joy. The narrative of his deeds of valor has an effect in the sad sentence—"But he was a leper." This was the one cloud in his sky of prosperity, but sufficiently dark to dim the glory of the whole. So with human life: however good, however fair and beautiful to look upon, there is something that detracts from the beauty of the picture, and mars its symmetry.

Verse 2. In contrast to this renowned heathen general, there is presented the character of a simple Hebrew maid, captured in one of their foraging excursions. Her captors, out of compliment, no doubt, had presented her to the wife of their brave captain. Observant as she was, it did not take her long to discover the dire calamity that overhung her master's house. She was captive in body; but her spirit was free to act in its accustomed channel of compassion. Her hands might have been bound; but her faith was still unfettered. She remembered the wonder-working prophet down in Israel. Her action was truly religious. She entertained no malice or feeling of resentment towards her master, but rather made it her special task to seek his benefit. Hence she said to her mistress, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy."

Verse 4. The positive assertion of her faith attracted the attention of one that went and told the king. He immediately took the matter in his own hands and set about to prepare for the restoration of his chief subject. Gathering a magnificent present, he sent Naaman with an explanatory letter to the king of Israel, Jehoram. This plan failed most signally. Jehoram straightway thought that the king of Syria was seeking a quarrel against him, and, as an evidence of his feeling, rent his clothes, and said, "Am I God, to kill and make alive?" The instructions of the maid had not been followed. She had recommended the treatment of *Elisha*, not that of *Jehoram*. Somehow the prophet's reputation for piety and power with Jehovah was greater than that of the king. The latter was not the one through whom God was going to work the miracle. He showed his unfitness for the work in his action on the arrival of Benhadad's letter. He manifested an utter lack of faith in Jehovah and in Jehovah's prophet. From the time of the little maid's recommendation up to the present point of our narrative, we have no action but that prompted by human weakness and shortsightedness. The Spirit's guidance had not been sought, and, as he never intrudes, the undertaking was wholly void of his blessed influence. Here were two kings, backed by untold wealth and powerful influence, completely baffled. So mere human appliances and agencies must ever fail of accomplishing great and good designs. Naaman, in spite of his master's love, seemed doomed to remain a leper. But God was going to perform the cure and he did not wish to share the glory of it with Ben-hadad or Jehoram. "He is a jealous God."

II.—NAAMAN HEALED.

Verse 8. The Spirit of God now begins his work; and a case almost hopeless begins to brighten. Elisha, knowing of the behavior of Jehoram, sent to him bidding Naaman to come to him, and he should know that there was a prophet in Israel. So Naaman came in all the pomp of Oriental greatness to the house of Elisha. The contrast must have been marked between the surroundings of these two interesting persons. Elisha, the plain, unassuming prophet, attended by a single servant, and Naaman, "the captain of the host of Syria," escorted by his armed retinue of nobles. How proud must the Syrian have felt at the moment! In his imagination he had pictured the scene that was soon to follow. Israel's prophet would come out, and, after doing him homage, would utter a series of incantations in praise of Jehovah and himself, and then strike him with his hand and recover the leper. The healed man would then give his presents, and return homeward with the feeling that it was good for *Israel* and *Israel's God* that *he* had condescended to allow himself to be cured at His hand. But it was all in his imagination. God surprises men sometimes. He overthrows the way of the proud. Elisha said by his acts: "Proud Syrian! you may be Naaman, and all that Naaman means, but *you are still a leper.*"

The sick man was not allowed even a sight of his physician. A servant was their only means of communication. The remedy prescribed was nearly a mockery in its simplicity. "Go wash in Jordan seven times." The whole transaction, so unexpected and so counter to all his proud wishes, rendered Naaman very wroth. As he looked at the turbid waters of Jordan, he remembered the clear, limpid flow of his own country's streams. He did not have the faith to see any cure in Jordan. So many a sinner has failed in this regard. "Are not Abana and Pharpar better than all the waters of Israel?" Men try to work out salvation by leading a moral life, or a life of benevolence or of inoffensiveness, forgetting that these are but Abanas and Pharpars, unavailing to cleanse the stain of sin, whose only cure is found in Calvary's stream. So they, too, turn from the call of love and the door of mercy and go away in a rage. Naaman *loved* his *pride* more than he *hated* his *leprosy*. But see the long-suffering of God! Though his prophet had been dishonored by this man, yet he permits another door to be opened for him. The action of some of his attendants merits comment. How wisely they approached their angry master! As with us, so with Naaman. We are all willing to do the *great* things because they bring us into notice, and hence pander to our pride; but it takes a full measure of the spirit of Christ to faithfully perform the *little* things which go to make up our daily lives. These level-headed servants urged upon Naaman the *simplicity* of Elisha's command, and gained his consent to comply with the conditions. Then he realized a *perfect* cure.

God's commands are made in unequivocable terms; his promises are plain. When the injunction is obeyed, the blessing follows; and not *till then*. What advantage was Naaman's fretting and complaining at the waters of Jordan? Before he was cured he was compelled to desist from both. When his pride went, the blessing sought for came abundantly upon him.

"Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God." And, according to the saying of the man of God, "his flesh came again like unto the flesh of a little child, and he was clean."

No one doubts that Dr. Sage's Catarrh Remedy really cures Catarrh, whether the disease be recent or of long standing, because the makers of it clinch their faith in it with a $500 guarantee, which isn't a mere newspaper guarantee, but "on call" in a moment. That moment is when you prove that its makers can't cure you. The reason for their faith is this: Dr. Sage's remedy has proved itself the right cure for ninety-nine out of one hundred cases of Catarrh in the head, and the World's Dispensary Medical Association can afford to take the risk of you being the one hundredth.

The only question is—Are you willing to make the test, if the makers are willing to take the risk? If so, the rest is easy. You pay your druggist 50 cents and the trial begins. If you're wanting the $500, you'll get something better—*a cure*.

Mississippi Items.

Columbus had a ten thousand dollar fire on Feb. 25.

Scranton now has an artesian well 727 feet deep. The flow is 90 gallons per minute, and the water is "pure and sparkling," with a slight taste of chalybeate.

The family of the late Dr. C. K. Marshall, of Vicksburg, has decided to present the Doctor's library to Millsaps College. It is said to be a valuable collection of books and papers.

The citizens of Ackerman recently raided all the "blind tigers" of the town, emptied the whisky into the gutters and placed the owners of the places in jail. They declare that these nuisances shall be abated.

June 3 has been fixed upon as the day for the unveiling of the Confederate monument in Jackson. The Mississippi National Guard will participate in the ceremonies. Among the distinguished persons who will be present is mentioned Miss Winnie Davis, the Daughter of the Confederacy.

The merchants of Oxford offer a premium of $100 for the best acre of cotton in Lafayette county for 1891, and the farmers all over the country are forming clubs of three or more. Each member pays $5 to be given as a premium to the raiser of the most cotton on an acre by a member of the club.

The city council will have four large basins placed upon the streets to be kept full of water, so that the farmers and country people can water their stock when they come to town. This is a good move in the right direction, and every inducement should be offered to bring the country people to town.—Columbus *Dispatch*.

It is reliably stated that every Sunday, for some weeks past, from fifty to seventy-five young men and boys, whites and negroes, have resorted to the court-house to play craps and indulge in other forms of gambling, besides fighting and quarreling. At night they bring candles and hold high carnival in the corridors of the building.

This is taken from a Vicksburg paper, and looks like a huge sarcasm on "the sacred precincts of justice" and a ridicule of the law.

The Vicksburg *Herald* has this:

While visiting a patient in the city hospital a few days ago Rev. Messrs. W. B. Lewis and F. M. Keene, pastors of the Methodist Churches here, found a Mr. W. E. Adams in one of the wards, in the last stages of consumption and only anxious to return home to and only anxious to return home to die. The reverend gentlemen investigated the case, found that the patient was a deserving young man, and last Sunday laid their case before their congregations. As a result $38 was contributed for his benefit, and yesterday they bought him some necessary clothing and started him home by rail.

"I was sick and ye visited me."—*Jesus.*

Louisiana Notes.

Alexandria will have a steam laundry in operation in about thirty days.

The Louisiana Nursery Company is an enterprise recently organized in Shreveport.

The Comptroller of Curreney has authorized the First National Bank at Franklin to begin business with a capital of $50,000.

The Louisiana Steam Laundry, of New Orleans, established by a company with capital of $100,000, opened for business last week.

A local Board of the New Orleans Loan, Building and Savings Association has been organized at Alexandria, and one hundred shares taken.

Mr. Hahn, of Lafayette, is experimenting in banana culture. He has about ten trees, and thinks that they will grow and yield satisfactorily.

The Lake Providence Telegraph Company have opened an office at Omega, and thus placed those good people in electrical communication with the rest of mankind.

The Teche Exchange has been organized at New Iberia, and will devote itself to the business interests of that section and to the accumulating a library and cultivating friendly interchange.

Work has begun and all preliminary arrangements have been made for the erection of the Houma Ice Factory across Bayou Terrebonne at the foot of Church street. The building and machinery of the factory will foot up to a total cost of $8,000, with a capacity of manufacturing three tons of ice per day.

The Secretary of War sent to the House a communication from the engineer in charge of the work on Bayou Vermillion, in Louisiana, in which he details surveys that have been made, and arrives at the conclusion that the stream is worthy of improvement and recommends that an appropriation be made for the purpose.

The *Caucasian* says:

Dame Rumor hath it, that after March 1 next all passenger trains on the Texas and Pacific railroad will leave from the Vicksburg, Shreveport and Pacific depot. The present depot of the Texas and Pacific is to be used for freight exclusively. This might be considered a step towards the building of a union depot, that was agitated by our citizens some time ago.

The prize pumpkin that wins honors at Northern fairs is not a circumstance to one of Louisiana's prize vegetables now on exhibition at the Board of Trade. The managers of the Orange Grove Plantation, three miles below the city, have sent to Secretary Smith two enormous cabbages that were grown on the plantation. One of them weighs nineteen pounds and the other sixteen pounds.

They are compact, with tender leaves and are examples of the capabilities of the glorious climate and soil of Louisiana.—*Delta.*

Life is misery to thousands of people who have the taint of scrofula in their blood. There is no other remedy equal to Hood's Sarsaparilla for scrofula, salt rheum and every form of blood disease. It is reasonably sure to benefit all who try it.

Williamsburg, Miss.

During the month of January, and up to this date, the rainfall has been very heavy, and the creeks have been filled up to the overflowing of all the low grounds, and travel has been very difficult. I have quit my buggy, and am traveling on horseback; and, in the midst of all the waters and the sickness, I have not missed one appointment on Sunday.

The first Quarterly Conference was held at Eminence Church, Feb. 2, 1891, and, regardless of the severe rainfall, our new presiding elder, E. H. Monnger, was on hand, and made a fine impression on the people. The officials of the circuit were out, and all the churches were represented; and, while we have not been pounded yet, we live and realize that we are in the midst of a good people. Though not very much encouraged with some things, we will do all we can to increase the subscription to the NEW ORLEANS ADVOCATE. Money is hard to get here at this time. Pray for us, and may God bless you and your labors! J. H. EVANS.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

How can it be cured? By taking Hood's Sarsaparilla, which, by the cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really wonderful. If you suffer from scrofula, in any of its various forms, be sure to give Hood's Sarsaparilla a trial.

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Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

The Voice

Is easily injured—the slightest irritation of the throat or larynx at once affecting its tone, flexibility, or power. All efforts to sing or speak in public, under such conditions, become not only painful but dangerous, and should be strictly avoided until every symptom is removed. To effect a speedy cure no other medicine is equal to

Ayer's Cherry Pectoral

The best of anodynes, this preparation rapidly soothes irritation, strengthens the delicate organs of speech, and restores the voice to its tone and power. No singer or public speaker should be without it. Lydia Thompson, the famous actress, certifies: "Ayer's Cherry Pectoral has been of very great service to me. It improves and strengthens the voice, and is always effective for the cure of colds and coughs."

"Upon several occasions I have suffered from colds, causing hoarseness and entire loss of voice. In my profession of an auctioneer any affection of the voice or throat is a serious matter, but at each attack, I have been relieved by a few doses of Ayer's Cherry Pectoral. This remedy, with ordinary care, has worked such a

Magical Effect

that I have suffered very little inconvenience. I have also used it in my family, with excellent results, in coughs, colds, &c."—Wm. H. Quartly, Minlaton, Australia.

"In the spring of 1853, at Portsmouth, Va., I was prostrated by a severe attack of typhoid pneumonia. My physicians exhausted their remedies, and for one year I was not able to even articulate a word. By the advice of Dr. Shaw I tried Ayer's Cherry Pectoral, and to my surprise and great joy, in less than one month I could converse easily, in a natural tone of voice. I continued to improve and have become since a well man. I have often recommended the Pectoral, and have never known it to fail."—George R. Lawrence, Valparaiso, Ind.

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Mardi Gras Offerings.

Matting. The spring importations have just arrived, and a very handsome line will be shown to those visiting the store.

Wall Paper. The patterns for 1891 are unusually attractive; embracing many novelties in dining, parlor, bedroom and hall papers.

Oil Cloth, Window Shades, and Upholstering Goods.

We will offer Samson's celebrated make of Floor Oil Cloth for 25 cents per square yard; Curtain Poles, with trimmings complete, 25 cents; and Dado Window Shades, from 35 cents each to $6 each, the latter being hand-painted.

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LOUISVILLE, NEW ORLEANS & TEXAS
(Mississippi Valley Railroad.)

Arrive.	Leave.
Cincin. Ex.....7:55 am	Cincin. Ex.....5:15 pm
Vicksb'g Ex....5:45 pm	Vicksb'g Ex....8:30 am
B. Rouge Ac...10:30 am	B. Rouge Ac... 3:50 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:00 am	No. 4 Fast Ex...8:20 am
No. 5 Fast Ex...7:20 pm	No. 8 Coast....3:45 pm
No. 7 Coast....8:05 am	No. 8 Lim. Ex..3:10 pm
Lim. Express,..4:10 pm	Fast mail.....8:00 pm

ILLINOIS CENTRAL.

No. 1. Local Mail and Express..7:40pm	No. 2. Local Mail and Express..7:00am
No. 41. Chic. and St. L. F. Mail. 8:25am	No. 42 Chic. and St. L. F. Mail. 3:00pm
No. 45. Chic. and N. O. Lim....8:00pm	No. 46. Chic and N. O. Lim. 12:01noon
No. 11. Memphis and K. C. Ex. 8:25am	No. 42 Memphis and K. C. Ex. 6:00pm

TEXAS AND PACIFIC.

No. 52 California Express. 7:00pm	No. 51 California Express. 3:00 am
B. Rouge, local. 10:25am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 7:30 am	No. 18 Local....7:15a m
No. 17 Local....7:35 pm	No. 20 Califor.. 4:15pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd .11:25 am	No. 2, Lim'd.....4:00pm
No. 5, Fast Line. 7:00am	No. 6, Fast Line..8:45am

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line. 7:00am	No. 2, Limited...4:00pm

P. AND F. EAST LA.
(Abita Springs.)
Daily Except Sundays.

Arrive.....8:30 am | Leave.....4:10 pm

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Vicksburg Ex. 5:45 pm	Vicksburg Ex. 8:30 am
B. Rouge Accn. 10:30 am	B. Rouge Accn. 3:50 pm

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. O. W. CARTER, D. D., Editor.

THURSDAY, MARCH 5, 1891.

Briefs.

The International Convention of the Students' Volunteer Mission movement was in session at Cleveland, Ohio, last week. Five hundred delegates from all parts of the world were present, all the leading colleges in America being represented. This movement began among collegemen in 1886, and has since extended among the institutions of learning until now there are five hundred students who have signified their willingness and desire to become foreign missionaries. The keynote of the movement is: The evangelization of the world in this generation.

The grandest power of an evangelical ministry is the power of reproduction. No fact strikes the student of church history with more force than the fact that the gospel has proved its adaptability to every emergency that has arisen. The preaching of the gospel has not only saved souls, but with every generation it has reproduced a gospel ministry. Here is one of the chief glories of Methodism. It has always been able to produce its own preachers, and in a large measure to supply other than its own pulpits. Very few ministers come to us from other churches, while many go from us to them. The church that is not able to supply itself with ministers is losing the favor of God!

We stand to-day one hundred years from the death of John Wesley; and what a marvelous power in the earth has become the Methodism which he left! Its influence is as far-reaching as the globe! Can you account for it? One sentence accounts for it all. Look back and see this combination: The Holy Spirit brought together the matchless oratory of George Whitefield, the sound theology of John Fletcher, the wise organization of John Wesley, and, pouring upon this combination a stream of poetic fire from Charles Wesley, he fused all into a resistless force whose momentum has increased in power and enlarged in volume with each succeeding year. Methodism is the resultant of that combination brought together by the wisdom of the Spirit of God.

One hundred years ago, March 2, 1791, John Wesley died. Then closed the most marvelous life of modern times. His monument is an enduring one. That monument is the Methodism which he founded. In every feature it bears the impress of his genius. A prominent Presbyterian periodical, several years ago, had these words: "There has been no fact so great in modern church history as the rise and progress of Methodism; no fact more singular in its present position than that throughout the world all its societies, whether large or small, are stamped through and through with the likeness of two extraordinary men. Its gigantic and complete organization, its vast and successful missionary enterprises, its system of home extension and evangelization, its tremendous grip of the masses, its tuneful, emotional tone of religion, its widespread sympathies and its intense hopefulness are all emanations of the spirit of John and Charles Wesley." Methodism is the monument of the man, the centenary of whose death we are celebrating this week!

Every evening last week Bro. La Prade held services in Carondelet Street Church, with good effect.

John Wesley.

When we study the history of the men whom God has selected in the past to inaugurate and carry forward his great plans in furtherance of human progress, we soon see that they are not the mere accidents of their age. God never selects his agents at random. They are not thrown into the arena of human activities by a species of blind sortilege, but they are the products of ages of training in their forefathers and years of hard, mysterious discipline in their own early lives. Moses and Paul and Luther and Wesley are all illustrations in point. God does not hesitate to take an infant nation under his special tutelage, and so train and develop and educate it, that in some far-off after time that nation shall produce the man he needs to do the work of that time. He trains the nation for the production of the man, and when the man appears he disciplines him in a special manner for the work to which he has elected him. Not only so, but by a providential control of political environments, and by the nurture of popular instincts and by that grace which is everywhere abroad to aid in the cultivation of religious habits of thought and feeling, God brings about that condition of affairs most favorable to the success of his plans.

Now, when we read the history of those two families which in the end of the seventeenth century converged to a union between Dr. Samuel Wesley and Susanna Annesley, one of them the best type of the families of the Church of England, and the other the leading family of the Nonconformists, we may be sure that the issue of that union is not outside of the sphere of God's special providence. God trained the nation for the production of those two families, and trained the families and brought them together for the production and training of the most marvelous man of modern days!

In the men whom God raises up to carry forward his great plans there seems to be one supreme motive power back of all the words of the lips and all the deeds of the life. The early years of such men are years of discipline for the growth and strengthening of that power. When they come to maturity we find this motive power grown into an absorbing passion, ruling every principle and bringing every faculty into complete subordination to its imperious sway. Every word and deed become revelations of the extent of that supremacy. Every act shows that this power has been inwrought into the very texture of their mental and spiritual natures and ingrained into their deepest consciousness. Every incident of their lives reveals the fact that this power energized every faculty of mind and inflamed every emotion of soul with zeal and swayed the whole being with an authority which brought all the impulses and energies into working harmony with the plans and aims of Providence.

John Wesley's life is a marked illustration of this. The training hand of his remarkable mother and the training hand of God's dealings with him pressed into his soul two great facts, viz.: God's hatred to sin and God's love for the sinner! These two facts meeting in his soul at the moment of conversion, the Spirit of God poured his fire upon the point of contact and fused and molded them into the one dominant passion of "love for souls." This was the passion that governed all his after life and work. Here was the power that swayed every other power, the force to which everything must yield and before whose impetuous momentum every obstacle must go down. It governed every action, controlled every thought, directed every movement and subordinated every desire! It was the one purpose of his life, the one aim of his aspirations, the one goal of his hopes, the one motive power of all his work! All his preaching and publishing, all his singing and praying, all his journeyings by land and by sea, looked only to this. All matters of policy, all questions of expediency, all financial plans, all rules in regard to church order, must be brought here and thoroughly tested by this "master passion" of his soul! Whatever come in contact with this must go immediately! Whatever hindered this work must be given up at once! This was the pre-eminent, all-important matter, and everything else must yield to it! How often did he say to that more churchly brother of his, "Charles, church or no church, our work is to save souls"!

We think this accounts in a reasonable manner for the remarkable life and wonderful work of John Wesley. But such a life could not be lived nor such a work done without infecting others with an intense enthusiasm. The fire which Wesley's preaching kindled in other hearts seethed with a desire to tell the gospel story, and its very fierceness drove men to open their mouths to speak for Christ. Thus the work became self-perpetuating and went out in all directions and gathered strength with every age, until to-day its influence is felt, in some degree, in every land beneath the sun, and his prophetic motto has been realized—"The world is my parish."

Ways of Some Folks.

Not long since the writer received a sample copy, direct from the publisher's office, of a new periodical—"Vol. 1, No. 1"—published in the interest of a certain denomination. After the salutatory, which is short, pointed and unobjectionable, is a leader in which occurs this remarkably strong sentence—"This paper is published in the interest of *pure* Christianity." On the very first page of the very first number of this would-be teacher of "pure Christianity" there are no less than two references to the mode of baptism and unnecessary flings at the pedo-Baptist Churches. How strange that some professing Christians can so far forget themselves as to run counter to the teachings of St. Paul, as found in I. Corinthians, xiii, and that very explicit teaching of St. James that, "Pure religion undefiled, before God and the Father, is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Dare any man affirm that only those who have been immersed meet the requirements of this definition of pure religion?

Can anyone take the teaching of our Lord, that, "By their fruits ye shall know them," and claim that only those who have conformed to some peculiar church rites are the only bearers of Christian fruits? Or is it possible in this enlightened day that any can have the temerity to claim all the blessings of the beatitudes, simply upon some church dogma?

Again, we chanced to fall upon the Minutes of a gathering of this same denomination, in which we find in the report on missions these words with reference to what is known as the Delta: "Missionary work must be done there liberally and promptly, or the inviting field must be turned over to those who, though preaching a *vitiated* gospel, would, by their zeal, outstrip us in organized evangelism."

Now, to whom does this language refer? Who are meant by these teachers of a vitiated gospel? If facts, as they now stand, are referred to, it is not hard to decide for whom this unkind, uncharitable language is meant. As the Methodist Church is and has been the leading denomination in an organized effort to evangelize this part of our Mississippi territory, no mistake can be made as to the intended thrust; and yet how many are the instances in which the assistance and co-operation of these false teachers have been sought to build up those who are thus so boastful of the spirit of Christ! Methodism needs no defense from such an insinuation. Her self-sacrificing ministry, her grand system of doctrine, the abundant fruits of her labors, and her millions dead who have died in the Lord and left for us the testimony that they pleased God, are enough. Being justified by faith, we have peace with God through our Lord Jesus Christ, etc.

T. B. HOLLOMAN.

Sunday-School Work.

There was an important meeting of pastors and Sunday-school superintendents held in this city last week. Methodists, Presbyterians, Episcopalians and Baptists were all represented. The objects of the meeting, as stated by the president, R. H. Browne, were to prepare for and advance the interests of the State Sunday-School Convention to be held in this city, May 5–7. Earnest addresses were made by Bros. Grant, Smith, Prentiss and others, and, after a full and free conference, a formal agreement was reached that all present would combine their best efforts to promote the interests of Sunday-school work in this city. Another meeting is to be held March 10.

This meeting we regard as a good omen. There is no place in our knowledge where so little is being done for the religious instruction of the young people as in New Orleans. We trust that those who have this matter in charge will not let it cool, but will keep it glowing by a continual agitation of the religious atmosphere.

Generous Gift to Millsaps College.

MR. EDITOR: I am delighted to report that the large and valuable library of the late Dr. C. K. Marshall has been presented to Millsaps College. For four years, while a pastor in Vicksburg, I had free access to it, and have knowledge of its contents. Carefully selected and diligently studied by our distinguished brother, recently translated, it comes to us baptized with the fragrance of his spirit and with the blessings of his dear ones. Young divinity students and others will read the marked passages and marginal notes, and not only master the book, but catch inspiration from the peerless genius and almost matchless diligence of its former owner. Few men of my acquaintance ever approached him in laboriousness as a reader and student. To read his books is next to communing with his spirit, who was unexcelled in solicitude for the best development and culture of young men. This I regard as one of the most valuable of donations to our college. Who can estimate its far-reaching influence?

I had the pleasure of spending last Sabbath at Natchez, where our good friends made a free-will offering of about two hundred and thirty dollars to the Clara Chrisman Scholarship Fund. So the work moves on.

Fraternally,

CHAS. B. GALLOWAY.

Jackson, Miss., Feb. 25, 1891.

Bishop Haygood will be present to preside over the District Conference which meets in this city, March 12. Dr. Potter, one of our missionary secretaries, will also be present.

Itinerary.

Experience is the teacher whose instructions are most lasting and indelible. Old methods, laid aside, come back unbidden. To judge accurately the depth and longitude of a mud-hole defies the acumen of the wisest philosopher. But one good and unfailing rule is: "*Keep out of the ruts.*" (By the way, there is another application of this trite expression.) To avoid this evil we may become involved in a greater, for the track, so narrow and fragile, may not be sufficient to keep you from a worse rut. And, then, to steer clear of obstructions requires engineering skill—the looking-ahead quality—forecast. The locomotive engineer has a fixed and secure track upon which to propel his iron horse, and a touch of the wonder-working lever communicates the power, and the ponderous machine moves, and the tremendous burthen attached is propelled with the greatest ease. To guide a horse is a matter of education and experience. Since a "horse is a vain thing for safety," it is well to be wide awake and on the alert. To be in full sympathy with the animal may increase the burden to the traveler, but it certainly lessens the labor of the beast, at least, in so far as that sympathy leads to greater care in driving. But enough.

The unmitigated and almost unprecedented rains of January and February have hindered the farmers, and now good and full work must be put in if the crop is pitched in time. Everything is on the move; the "people have a mind to work." New fences, buildings, etc., augurs prosperity and thrift. I trust the great church of God will quicken into activity and zeal, and that "Zion will put on her beautiful garments."

This ward has been prohibition for several years, but, notwithstanding this, drunkenness and inebriety, with its dolorous consequences, has abounded. The law seemed not to be enforced, and there were so many cute artifices to evade it. Labor was demoralized, and tippling and hard drinking in so many instances were common. But a good prohibition law poorly enforced is better than free whisky. The emissaries and minions of whisky petitioned the police jury, and they ordered an election to vote whisky *in*. Whisky was freely used. It was adroitly managed; many of the temperance people were despondent. The negro vote is tremendous in this ward, and to control it was the question. But by the activity and fidelity of Bro. Deen, of Fairmount box, and Bro. McNeely, of Colfax, and others, both white and black, Feb. 14, rolled up a good majority for prohibition. It just shows what determined and resolute Christian men can do if they will. Now, we want our prohibition law enforced faithfully, and save our fellow-men the debasing and humiliating drunkenness that destroys and blasts human hopes here and forever.

We need, and are praying, planning and working for revivals of God's power in conviction, conversion and sanctification. Oh! that the cloud of mercy and salvation may pass this way!

As for me, I can say I am solidly fixed on the "Rock." "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." What could be more delightful?

THOS. B. WHITE.

A young friend has sent us a Latin motto for translation; but, as we are exceedingly rusty in that old language, we refer it to some of our learned readers for translation. It is this—

Nunquam animus sed ignis via.

Notes.

Several weeks ago we sent out a card to a goodly number of our Sunday-school workers asking their views on Sunday-school work. A reply will be found on the first page written by Prof. Dabney Lipscomb, of the Mississippi Agricultural College, to which we call the reader's special attention. We are expecting other replies.

In our land there are 365 colleges, with 64,086 students; 145 theological seminaries, with 4,921 students; 161 commercial colleges, with 27,146 students; 83 scientific schools, with 11,584 students; 48 law schools, with 3,134 students, and 120 medical schools, with 14,000 students. The public school population is 16,000,000, of whom 10,000,000 are enrolled and 6,500,000 are in actual attendance at a cost of $100,000,000.

Here is not only an example to follow, but a clue which may lead to a filling of some of our empty churches. It is said that when Mr. Moody was a young man in Chicago, he hired four pews in a church and kept them full, at every service, of young men. If more of our young men would do something like that, there would not be so much complaint of empty pews. And who knows, young brother, but that *your call* may be to do just that thing?

"God out of Christ is a consuming fire." We have heard that quoted as Scripture. It is not Scripture, and it is not true. "God out of Christ" is inconceivable to the man who believes the "gospel according to St. John," the first sentence of which says "the Word (Christ) was God," and the whole tenor of which is to show that God became flesh. It contradicts Paul's who says "God was in Christ." Don't quote that as Scripture any more, brother.

Stier gives an interpretation to a puzzling passage which may arouse the thought of some reader to a fresh study of it. He says the "mammon of unrighteousness" means money obtained by dishonest methods, and the only hope for those who have such money, and are debarred by impossible conditions of making restitution, is to use it all to help those who are needy. Whether this is true or not, it would be a good thing for people who have that sort of money to make the experiment.

"It is not enough that a Christian manages to keep out of jail. He must show in all his business that he is controlled by a higher law than the civil law, and by holier principles than those allowable in business." Thus writes a contributor in the last *Mid-Continent*. There are too many people who seem to think that the civil law is a sufficient guide for moral life. There never was a greater mistake. It reverses the plain teaching of the Bible. The moral law is the only safe guide for any life. A revival of conscience along the line of business life is a real want of the present day.

There is one incident in the life of our Lord where he teaches a hard lesson to learn. It must be an important lesson, for the incident is mentioned by *three* of the *four* evangelists. The lesson taught is, that there are some rich people who have to get rid of their riches by giving them to the poor, or they will miss salvation. The lesson in the case of the rich young ruler is simply this, and nothing more. And yet who believes it? Not a rich man or rich woman who reads this! And still that unbelief does not effect the truth of this statement. Truth is truth, whether believed or not.

The sentiment against capital punishment is evidently growing very fast in this community. A large number of the men examined for jurymen in the Hennessy murder case have stated under oath that they are opposed to capital punishment. Of course, they are excused from jury duty. It is an interesting inquiry, in this connection, as to the reason of this sudden revival of the anti-capital punishment sentiment. If it grows much stronger and spreads much further, some new law in regard to trials for capital offenses must be enacted, for the impanelling of a jury will be an impossible thing. We notice that one State, at least, has modified its jury law, and it may soon become necessary for the whole system to be remodelled.

The grand jury for this city closed its session last week. They commend many of our institutions as excellent and well managed; but the management of the work-house is unsparingly denounced. In regard to the gambling dens they say this:

The gambling hells, known as pool-rooms, and the low concert halls or dives of this city are a blight and curse too terrible in influence and results to describe, and we urgently recommend that an emphatic demand be made upon the next Legislature for the repeal of the laws which gave them existence.

About that same thing has been said by grand juries often and often, and yet the matter seems to be growing worse. The Legislature owes it to the young manhood and womanhood of the country to put these vile places out of existence.

Personal and Otherwise.

Rev. Sam Jones is now on the sick list, his physician saying that he will have to cease preaching, perhaps, for months.

According to the Lake Charles *Echo*, Bro. Upton held revival services last week, assisted by his presiding elder, Bro. Miller.

Since our Church Extension Board was organized 3,556 churches have been built by its assistance. That amounts to more than one *a day*.

Capt. Sam Henderson, for many years a prominent merchant in this city, and a member of our Rayne Memorial Church, died last week.

Brethren will please not write to the editor about the business affairs of the ADVOCATE. The editor knows nothing about that department. Write on such matters to D. L. Mitchel, business manager.

We are glad to know that Bishop Haygood goes West. If we are going to maintain our church in that region, there is just where he ought to be. We have lost ground because a Bishop has not been there all these years!

The pastors of the Louisiana Conference who took collections for the endowment of Centenary College will remember that, by resolution of Conference, they are requested to send the amount collected to Prof. George H. Willey, Jackson, La.

Bro. Clay's Sunday afternoon lectures at Dryades Street Church have become so popular that his large auditorium will not hold the crowds that throng for admittance. This movement seems to have struck a popular chord, and the people respond in glad and growing numbers.

L. Prang & Co., of Boston, have again brought us under obligations for a package of their beautiful Easter cards and booklets. These are real beauties. In the illustrations and poetic sentiments the most fastidious taste will be pleased. If you want anything in this line, L. Prang & Co., 286 Roxbury St., Boston, will take pleasure in supplying you.

Bishop Haygood, in a letter to Hon. W. L. Chambers, manager of the Sheffield Land Company, has formally severed his connection with the educational scheme that company had enterprised. In regard to his removal to Los Angeles, Cal., the Bishop says:

> This removal to a distant State is determined from convictions of duty as to what I ought now to do, and in response, so far as is possible to me, to the unmistakable sentiment of the Church that more of the Bishops should live and work west of the Mississippi river.

Middle-aged people, when you were babies, Johnson's Anodyne Liniment was then very old.

Notices.

To the Presiding Elders of the North Mississippi Conference:

Dear Brethren: By referring to the Discipline, Page 183, ¶ 313, you will see that the money collected for the support of our Bishops is to be sent to the treasurer of the Joint Board of Finance, to be remitted by him at once to the Book Agent at Nashville, Tenn., in order that he may pay the Bishops their salaries in monthly installments.

This notice is to call your attention to the fact that, although three months have elapsed since the session of our Conference, I have received nothing on this fund. I have been informed by one of their number that there was quite a large deficit on the salaries of our Bishops last year, and some of them are now needing money. Will you please give this matter your immediate attention, as the Book Agent is not authorized to pay these salaries out of any other fund save that which is collected for that purpose.

J. B. STREATER,
Treas. J. Ed. Finance, N. Miss. Conf.
Black Hawk, Miss.

To the Subscribers to Dr. Morrison's Special Mission Collection, North Mississippi Conference:

Brethren: I have received this day a letter from Dr. I. G. John, of Nashville, requesting me to collect your subscriptions and send to the treasurer at Nashville by the thirty-first, at farthest. Please send me your subscription at Brooksville, Miss., by money order or registered letter, and I will send you receipt. If you have forgotten the amount, send me a postal, and I will send you the amount. I have your names on my book.

J. W. LUTER, Treas.
Brooksville, Miss.

Little Things in Life.

It is strange how often a person's destiny may be decided by a trifle. The slightest circumstance of every-day life, to which we attach no importance whatever, may work for us a destiny we never dreamed of. Truly, little things do wonders; and Beecham's Pills are daily performing the most remarkable cures of diseased stomachs and livers. If you suffer from sick-headache, impaired digestion, disordered liver, send 25 cents to B. F. Allen Co., General Agents, (If your druggist does not have them), 365 and 367 Canal street, New York, for a sample box.

Postal Card Reports.

—Rev. John W. Chambers writes: "Enterprise and Stonewall circuit cleared the decks last Sunday. Health improving. Crops are being planted. The ADVOCATE is being received with greater favor than usual."

—Rev. H. S. Johns, Algiers, La., writes: "Yesterday (Feb. 23) Bishop Keener gave us his presence and a very solid sermon from John viii, 36: 'If the Son shall make you free, ye shall be free indeed.' We are progressing and hope to have a good year."

—Rev. D. C. Foust, West, Miss., writes: "Our first Quarterly Conference was held at Brock's, Feb. 21 and 22. Our presiding elder, Bro. Thames, was with us. Preached two excellent sermons; baptized two children; administered the sacrament, and raised $150 on Conference collections. All said we had a profitable meeting. Outlook encouraging on West circuit."

—Rev. J. Pipes writes from Grand Cane, La.: "If the above obituary don't come within the limit of the thirty-five lines, I'll have to give it up. Bro. Lallance and wife both have been quite sick, but are better. It's too cold for comfort; freezing in the shade at noon. I preached last Sunday at Pleasant Hill for Bro. Henderson. He has not been able to do much circuit work so far by reason of the miserable condition of the roads."

—Rev. L. W. Wood writes from China Grove, Miss.: "Reached my work on the fourth Saturday in December, 1890. Finished my second round. Delighted with my work and people. Rain and *la grippe* have interfered somewhat with work. Have visited thirty-two families, married two couples, had two funerals, two accessions, two baptisms, and lost eleven members by certificate and one by death. Wife and I have made a number of improvements and repairs on parsonage. Anticipate a prosperous year. Pray for us."

—Rev. J. M. Heary writes from Shreveport, La.: "My prospects are growing brighter. I have hopes of large success. For a time I felt that there must be some mistake somewhere, but not so now. I now have a membership of eighteen. More than half of this number will lead a prayer meeting, and nearly all pray in public. All are live, thorough-going Christians. We have a live Sunday-school. Last night our house was full. Considering the inclement weather, I have had splendid congregations at every service since my arrival. We will begin to build before long."

—Rev. R. W. Bigham writes from Covington, Ga., Feb. 27: "The fourth page of the NEW ORLEANS CHRISTIAN ADVOCATE, Feb. 26, excels. I read many religious papers. 'The Result of Bad Teaching' and 'Absurd Men' are *clear*, suggestive, pertinent, brave; 'right words fitly spoken'—much above average editorial and communication, so far as my reading goes. And 'The Prayer Meeting,' 'Two Great Perils,' 'Briefs' and 'Notes,' are exceptionally well put. May you and your paper prosper for the church's good!"

[This voice from Georgia does us good. Thank you.—EDITOR.]

—Rev. H. Bradford writes of East Feliciana circuit: "We have reached the land of 'corn and wine' spoken of in the Bible and promised to the Lord's people. Whether we are the Lord's people or not, we have certainly been treated as though we were since coming to this circuit. The stewards first met and agreed on a liberal assessment; they next ceiled and furnished the parsonage at a cost of about one hundred dollars, and then the near neighbors brought us almost everything in the shape of good things to eat you can imagine. I am sure the hand of Providence was in our appointment, *this time at least*, for how could the *poorest preacher* have secured the *best circuit* in any other way. May God bless our labors on this work for this year with an abundant outpouring of his spirit! May all the people say, Amen!"

—Rev. T. B. White writes from Colfax, La.: "Our health is not first rate; but what a privilege to work for the blessed Master! You may see from this writing that my fingers are stiff from rheumatism; but if this were all—but oh! the twinges and tortures! Well, the Lord is good, a stronghold in the day of trouble. We have a good boarding-house, but we long for a parsonage! Our association for the promotion of holiness is appointed to meet here March 26, and will embrace the fifth Sunday. We hope all our brethren will meet with us, that we may calmly, lovingly and in the fear of God build each other up in that 'holiness without which no man shall see the Lord.' No fanaticism, erraticism, wild-fire or come-out-ism. No! blessed be God!—but the 'love' which is the 'fulfilling of the law.' God bless you. I often pray for our editors. Oh! what a responsibility they have!"

—Rev. Heslep R. Tucker writes from Houston, Miss.: "I have been tussling with *la grippe* for a month, and the winter has not been favorable to a preacher's work; but, notwithstanding these difficulties, there are some things within our bounds to encourage us. Whenever the weather has been favorable our congregations have been large and the services interesting. We have two class meetings which are doing much good. Our prayer meetings doing well. We have three Sunday-schools, and they are all standing the winter. The school at Houston is very large and finely organized and in good working order. Some needed repairs have been made on our church at this place. The ladies have just added some valuable articles of furniture to the parsonage, which now gives us a house splendidly furnished. Our first Quarterly Conference will be late; but the wants of the preacher are being met, and without much being said about it. Our people have done well for Millsaps College, and, of course, are looking with interest to the location of the same. There are young men in this charge ready to enter at the very beginning of the school. We are looking for a prosperous year throughout this work."

Woman's Missionary Society, Louisiana Conference.

The societies, adult and juvenile, of Woman's Missionary Society are urged to make a special effort on Easter Sunday in behalf of The Bible and Training-school. Ask your pastors to preach with reference to it on that day. Wherever practicable carry out the programs which have been provided by the committee appointed by the Board, and let each and every one bring up some offering, great or small, toward the building of this house for the Lord. The work demands this training-school for home and foreign workers. Miss Haygood says: "Send us no more raw teachers. We want trained workers." The foreign fields are waiting for the efficient reapers, and the volunteers are waiting for the training necessary. Meanwhile the "school" is only waiting for our help to hasten its completion. What more fitting than that the glad Easter Sunday be consecrated by a great outpouring of praise in a glad free-will offering.

MRS. THOS. P. FULLILOVE.
Shreveport, La.

Money for Everybody.

Mrs. Wells asks, "Is it a fact that a person can make $30 or $10 a week in the plating business?" Yes. I make from $5 to $8 a day, plating and selling plated ware. The Lake Electric Co., Englewood, Ill., will give you full instructions. In this business there is money for everybody.

A READER.

When you expect an advertisement to create business, word it for business. An advertisement has no life in itself—it depends for its efficiency upon the vigor with which you endow it.—*Then.*

$1000 reward offered by I. S. Johnson & Co., Boston. Pamphlet with full particulars free.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. D. M. Geddie, B. F. Phillips, T. S. Randle, R. B. Downer, W. M. Sullivan, J. W. Malone, H. M. Banks, B. H. Sheppard, J. D. Harper, M. Ferrell, C. M. Lyons, T. B. Holloman, W. J. Burt, A. T. Buck, W. E. Breeland, L. W. Wood, J. A. Parker, E. T. Denson, R. D. Norsworthy, Bishop C. B. Galloway, D. D.; J. W. Luter, L. Carley, J. H. Holland, R. M. Blocker, K. A. Jones, R. A. Breeland, W. B. Lewis, D. P. Bradford, E. L. Rawls, H. C. Morehead, J. D. Newsom, B. H. Rawls, J. R. Whittington, T. L. Mellen, E. F. Edgar, S. Q. Bass, J. G. Galloway, H. R. Tucker, C. McDonald, J. G. Cammack, V. V. Boone, Geo. H. Thompson, R. O. Brown, V. D. Skipper, J. W. Chambers, J. F. Wynn, H. P. Lewis, H. F. Simrall, Jr.; W. F. Sanders, T. W. Dye, R. M. Evans, W. F. Henderson, N. B. Norwood, E. L. Singletary, P. A. Johnston, A. D. McVoy, Jr.; J. G. Sibley, L. J. Jones, J. M. Brown, B. F. White, H. H. Ahrens, R. J. Jones, J. F. Patterson, R. A. Sibley, G. A. Mandeville, T. S. West, Benj. S. Rayner, Isaac T. Reames, J. S. Sanders, W. W. Simmons, W. W. Cammack, T. B. Hargrove, R. M. Walker, J. W. Bell, C. R. Godfrey, D. C. Rawls, W. W. Williams, W. B. Cook.

Messrs. J. Henley, C. C. Campbell, J. C. McPherson, Thos. C. Bell, W. J. White, Wm. R. Stuart, J. W. Bradford, J. B. Young, R. H. Willingham, E. R. Long, H. G. Porter, C. B. Hicks, J. Payne, B. F. Bonny, W. Ira Smith, W. W. Montgomery, E. H. Rook, S. D. Osborne, E. M. Kittrell, W. B. Evans.

Mesdames M. A. Price, H. Turner, E. C. Hardaway, M. B. Perkins, Jane Rundy, J. H. Long, L. J. Richardson, M. H. Morrison, J. J. Beard, C. N. Woodward, B. E. Kimbrough, Julia G. Lee, Lucie Dana, C. Davis.

Miss S. C. Shields.

March 3, 1891.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

THE LIGHT OF THE WORLD; OR, THE GREAT CONSUMMATION. By Sir Edwin Arnold (author of "The Light of Asia"). Illustrated with portrait of Mr. Arnold, and 14 full-page reproductions of Hoffman's celebrated pictures on the Life of Christ. Cloth, square 12mo, 288 pp., $1 75; paper edition, illustrated with frontispiece, 50 cents. New York: Funk & Wagnalls.

The central theme of "The Light of the World" is, of course, Jesus Christ. Mr. Arnold's treatment of the subject is marked by the deepest reverence, and is certain to excite that of the reader. The poem consists of six books, as follows: Book I., Mary Magdalene; Book II., The Magus; Book III., The Alabaster Box; Book IV. (in two parts), The Parables, At Tyre; Book V., The Envo of God and Man; Book VI., The Great Consummation. Preceding the poem, which is written in blank verse, is a sort of introductory book entitled, "At Bethlehem," which is written in rhymed verse.

The New York *Herald* says:

"The diction is careful, noble, pure and exquisite, as becomes the subject, the clime and the characters; it will please all readers of poetry and all Christian souls with rapture. Perhaps it may do far more. Should 'The Light of the World,' like 'The Light of Asia,' be translated and read in the East, it will be a more effective tract than any the missionaries have put forth, for the author never forgets what the missionary seldom remembers, that Jesus was himself an Oriental."

PAMPHLETS.

—"Easter Joy" is an excellent Easter Day exercise for Sunday-schools, just issued by the enterprising music publishers, S. W. Straub & Co., 243 State street, Chicago. It contains beautiful songs, well-selected Scripture readings, choice recitations, etc. Price, only five cents.

—A Doctrinal Catechism. By R. H. Mahon, D. D. Methodist Publishing House, Nashville, Tenn.

This is a catechism for the use of Sunday-schools, Bible classes, families, and young men making ready for license to preach. We know of no one better qualified for the work which is undertaken, and we are sure no one has done that work better than Doctor Mahon.

—"All Hail" is another Easter service for Sunday-schools, by J. B. Herbert, and published by S. Brainard's Sons Co., Chicago. Price, five cents; $4 per hundred.

PERIODICALS.

The following periodicals for March have been received:

POPULAR SCIENCE. D. Appleton & Co., New York. Price, $5.

CHAUTAUQUAN. T. L. Flood, Meadville, Pa. Price, $2.

MISSIONARY REVIEW, Funk & Wagnalls, New York. Price, $2.

MAGAZINE OF ART. Cassell Company, New York. Price, $3 50.

THE QUIVER. Cassell Company, New York. Price, $1 50.

CHRISTIAN THOUGHT. W. B. Ketcham, New York. $2.

THE CENTURY. Century Company, New York. $4.

FAMILY MAGAZINE. Cassell Company, New York. $1 50.

THE PULPIT. Lakeside Publishing Company, Buffalo, N. Y. $2.

THE TREASURY. E. B. Treat, New York. Price, $2 50.

ST. NICHOLAS. Century Company, New York. Price, $3 50.

LADIES' HOME JOURNAL. Curtis Publishing Company, Philadelphia. Price, $1.

THE FORUM. Forum Publishing Company, New York. Price, $5.

ARENA. Arena Publishing Company, Boston. Price, $5.

HOMILETIC MAGAZINE. E. B. Treat, New York. Price, $2.

OUR DAY. Our Day Publishing Company, Boston. $2 50.

Deafness Can't Be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that we can not cure by taking Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.
Sold by druggists, 75 cents.

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

Facts for the people.—Salvation Oil kills all pain and costs but 25 cents a bottle.

Advertising is a gear in the machine of a well-regulated store. It can not sell the goods itself; it only delivers the customer, as it were.—*Milford (Mass.) Journal.*

Diarrhœa, Dysentery, Cholera, Flux.

Maguire's Benne Plant for nearly 50 years the infallible cure. Thousands of testimonials; indorsed by the Western Sanitary Commission, U. S. army officers, hospital physicians, steamboat officers, etc. Taken in time a sure preventive of *Asiatic cholera.*

One of the largest industries in Atlanta is the Wrought Iron Fence Works of J. W. Rice. This concern bears a very high reputation for turning out work which can not be excelled anywhere in the North. Their prices are very moderate, and they will gladly send a handsome catalogue showing latest designs free.

Minutes of the Mississippi Conference.

I desire to notice, in justice to Daleville station, that the statistical secretary or the printor has interchanged the financial statistics of Hopewell circuit and Daleville station. Very great care is essential in correct statistics; and it is not surprising that errors sometimes occur.

Fraternally, J. M. PUGH.
Daleville, Miss.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.
LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
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John Wesley

is the subject of an interesting biographical article, which, with illustrations, forms the SUPPLEMENT to this week's number of

Harper's Weekly.

DONALD KENNEDY

Of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike! Why? Because **no two people have the same weak spot.** Beginning at the stomach, it goes searching through the body for any hidden humor. Nine times out of ten, **inward humor** makes the weak spot. Perhaps its only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick happiness, from the first bottle. Perhaps it's a big sediment or open sore, well rettled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Write me if you want to know more about it.

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Time to practice EASTER MUSIC, is it not?

Send for our Fine List of Carols, Anthems, &c., or for Easter Alleluias (5 cts., 50 cts doz.), Rosebel, or Our Easter Offering (15 cts., $1.44 doz.), a Cantata by Lewis.

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should wind up the season by practicing such Cantatas as Don Manio ($1.50, $13.50 doz.), Wreck of Hesperus (5 cts., $4.80 doz.), 91st Psalm (60 cts., $5.40 doz.) Ballard. Send for our List of 150 Cantatas.

FAIRS and EXHIBITIONS

are made successful by introducing easy Cantatas, like Dairy Maid's Supper (30 cts., $1.80 doz.), Lewis, or Garden of Singing Flowers (10 cts., $3.60 doz.), or Rainbow Festival (30 cts., $1.80 doz.) Lewis.

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who sing will be delighted to take part in the brilliant flower cantata, New Floral Festival (15 cts., $1.80 doz.), New Flower Queen (60 cts., $5.10 doz.), Kingdom of Mother Goose (15 cts., $2.18 doz.), Gipsy Queen (60 cts., $5.10 doz.) Send for Lists.

Much attractive Exhibition Music is found in School Collections.

Children's School Songs (35 cts., $3.60 doz.), Golden Host, (50 cts.), charming action songs by Mrs. L. O. Emerson, First Steps in Song Reading (30 cts., $3 doz.)

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Of every description for the Church and Sunday School. Complete Lists mailed free to any address on application. ADDRESS,

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Body Cart, with lazy back, $20.
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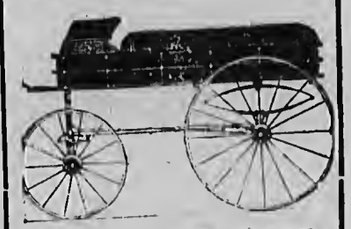

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R. L. EMERY, Secretary.

Assets—Jan. 1, 1891.—
Guarantee fund.....$173,050 00
Other assets.....10,555 00
Total.....$183,805 00
Liabilities—
Unearned premium reserve.....$ 8,478 12
Other liabilities.....2,779 51
$ 11,257.63
Net surplus for policy holders, Jan. 1, 1891.....$172 317 37

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Something new. Made of steel wire, galvanized. Best and cheapest fence and gates made. Do not buy. Circulars and prices free. Address KITSELMAN BROS., Ridgeville, Ind.

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Itching Piles are known by moisture like perspiration, causing intense itching when warm. This form as well as Blind, Bleeding and Protruding, yield at once to DR. BO-SAN-KO'S PILE REMEDY which acts directly on parts affected, absorbs tumors, allays itching and effects a permanent cure. 50c. Druggists or mail. Circulars free. Bosanko Co. Piqua, O.

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OUR YOUNG PEOPLE.

BUSY LITTLE PEOPLE.

BY S. J. SMITH.

I know some little people.
They number twenty-six;
They're all such busy creatures
And never cut up tricks.

Where're you go you find them,
In church or in a fair;
At banquets, balls or parties—
Indeed, they're everywhere.

They help make up our dresses,
They finish hats and shoes.
Without these little people
We'd never have the news.

Our reading and our spelling
We could not learn, you see.
The letters to our grandma
Would never written be.

These busy little people
Join hands and work together;
They're tolling in the sunshine
And in the cloudy weather.

They teach by their example
How well we can succeed,
By working all together
When in a time of need.

They form a club—the name is—
You haven't guessed it yet?
Then I will have to tell you:
It is the ALPHABET.

—*Christian at Work.*

MR. EDITOR: I enjoy reading the dear old ADVOCATE. The other children all write about their homes, and, as I have never written to your paper, I will try to write and be in friendship with the other little cousins. I am going to school, and study grammar, geography, arithmetic and spelling. We have a fine school. We have about forty pupils. We have two teachers. Their names are Mr. Pettie and Miss Addie Guyton, and I like them very much. They are good and kind. My father is a farmer. I am fourteen years old. I have no pets but my baby sister. Her name is Mary Ethel. We have a Sunday-school, but it is of no force. The cause of it is: the people will not take any part in the Sunday-school. We don't have any church close by. Bro. Howell is on this work; but it is too far for us to go. Well, I will answer John L. Lewis' question: "Reverend" is found in Psalms iii, 9. Now, I will ask a question: How many times does the word "riddle" occur in the Bible and where is it found? I remain, as ever,

Your friend,

ADDIE E. BALL.

Cadeville, La.

For sun-burn, tan or rough hands, bathe with Johnson's Anodyne Liniment at night; wonderful.

MR. EDITOR: I have been reading the letters in the ADVOCATE. I think they are so nice. We have a nice Sunday-school, and we have a good teacher. Her name is Mrs. Eves, and she is very kind to us. We also have a good minister. We live in a town in Louisiana called Washington. The town is near a bayou, and there are such pretty hills and woods around it. I saw in a letter published in the ADVOCATE, of Feb. 12, a question asking how far the sun is from the earth. I thought that I would write and answer it. The sun is 92,000,000 miles away from us. I learned that in my natural philosophy. I will close, hoping to see this published.

Your little friend,

NETTIE HUMBLE.

If you want to rest well at night, ease your cough by using Dr. Bull's Cough Syrup.

MR. EDITOR: I am a little boy eight years old. My papa takes your paper. I like ever so much to read the letters from the dear litttle cousins, and I thought I would write one. My papa is superintendent of our Sunday-school. I have been going to Sunday-school all my life, and I belong to the M. E. Church, South. We have a good preacher; his name is Bro. R. O. Brown. We like him ever so much. I will close by asking a question: "How many sons had Adam." Hoping that my first letter will not reach the waste-basket, I remain, as ever,

Your unknown friend,

EARNEST E. SHIVERS.

Cleveland, Miss.

MR. EDITOR: I am a girl twelve years old. My mama takes your valuable paper. I love to read the children's letters. I think Conference is partial to our swamp country. They sent Bro. D. C. Ellis to preach for us last year, and Bro. Ferguson this year—both young preachers. Our appointment has been changed to the first Sunday. I was so sorry to read of Uncle Hurst's sad loss of his dear wife. So I will close for fear this will be thrown in the waste-basket.

Your friend,

NORA G. EDMONDS.

Their Mother Taught Them to Pray.

Last Saturday, says a New York telegram, two brothers, Peter and Frank Cole, aged respectively 14 and 16 years, applied at police headquarters in Newark, N.J., for lodging. They stated that they had come from Haverstraw, N. Y., where their parents died, leaving them destitute, and they were tramping to Florida, where they had an uncle who would care for them. The kindhearted captain at the station accommodated them with a cot in the witness room, and during the evening when he looked into the room, saw them on their knees. Sunday morning, after expressing their hearty thanks, the boys announced their intention of continuing their journey.

"What were you doing on your knees last night?" asked Capt. Corbitt in a kindly tone.

The boys hung their heads for a moment, and then Frank replied, "Our mother taught us to pray."

Chief of Police Hopper, Capt. Corbitt and Track Supervisor James R. Smith, of the Pensylvania railroad, have raised money to pay their fares through to Chaseville, Fla., where their uncle resides.

As long as these boys remember the prayer taught them by their mother, they will never go astray. How many men would be better, nobler and stronger in the great battle of life, if they hearken to the gentle voice of their mother, now silent in death? The boy's answer is a sermon in itself.—*Caucasian.*

THE CAPITAL.—Most of our young readers know where the capital of the United States is now, but how many can tell all the places where it has been? There are few, probably, who would think that for twenty-six years "Uncle Sam" was so uneasy and roving in disposition as to find it difficult to settle himself permanently anywhere. It seems as if this must have been so, since he moved eleven times between 1774 and 1800; but he must have grown more quiet and sedate in his old age, since he has lived ninety years in Washington.

The New York *Tribune* says: "The capital of the United States has been located at different times at the following places: At Philadelphia from Sept. 5, 1774, until December, 1776; at Baltimore from Dec. 20, 1776, to March, 1777; at Philadelphia from March 4, 1777, to September, 1777; at Lancaster, Pa., from Sept. 27, 1777, to Sept. 30, 1777; at York, Pa., from Sept. 30, 1777, to July, 1778; at Philadelphia from July 2, 1778, to June 30, 1783; at Princeton, N. J., June 30, 1783, to Nov. 20, 1783; Annapolis, Md., Nov. 26, 1783, to Nov. 30, 1784; Trenton from November, 1784, to January, 1785; New York from Jan. 11, 1785, to 1790; then the seat of government was removed to Philadelphia, where it remained until 1800; since that time it has been at Washington."—*New York Christian Advocate.*

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this receipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant treasurer, 181 Hudson St., New York.

Wolff's ACME Blacking

IS WATERPROOF.
A HANDSOME POLISH.
A LEATHER PRESERVER.
NO BRUSHING REQUIRED.

Shoes can be washed daily.

Used by men, women and children.

And so you thought I had a new Rosewood desk? Well, my boy, I am not yet a millionaire. See here, that is my old walnut one painted with

PIK-RON TRADE MARK. TRY IT. AGAINST THAT ONE CAN'T SEE THROUGH.

Sold Everywhere.

WOLFF & RANDOLPH, Philadelphia.

PIK-RON stains white glass; lacquers tin, iron or bronze; japans carriages and bicycles.

HOUSEHOLD.

FAMILY FINANCIERING.

BY S. W. FOSS.

"They tell me you work for a dollar a day;
How is it you clothe your six boys on such pay?"

"I know you will think it conceited and queer,
But I do it because I'm a good financier.

"There's Pete, John, Jim, and Joe and William and Ned,
A half-dozen boys to be clothed up and fed.

"And I buy for them all good, plain victuals to eat;
But clothing—I only buy clothing for Pete.

"When Pete's clothes are too small for him to get on
My wife makes 'em over and gives 'em to John.

"When for John, who is ten, they have grown out of date
She just makes 'em over for Jim, who is eight.

"When for Jim they become too ragged to fix
She just makes them over for Joe, who is six.

"And when little Joseph can wear 'em no more
She just makes 'em over for Bill, who is four.

'And when for young Bill they no longer will do
She just makes 'em over for Ned, who is two.

"So you see, if I get enough clothing for Pete,
The family is furnished with clothing complete."

"But when Ned has got through with the clothing, and when
He has thrown it aside—what do you do with it then?"

"Why, once more we go round, the circle complete,
And begin to use it for patches for Pete."

How to Bring Down a Son.

Let him have plenty of spending-money. Permit him to choose his own companions, without restraint or direction. Give him a latch-key, and allow him to return home late in the evening. Make no inquiry as to where and with whom he spends his leisure moments. Give him to understand that manners make a good substitute for morality. Teach him to expect pay for every act of helpfulness to others. Allow him to occupy a seat in church with the boys, rather than a pew with his parents. Permit him to regard the Sunday-school unsuitable for a boy on the verge of young manhood. Let him spend the Sabbath hours between service on the street. Be careful never to let him hear your voice in prayer for his salvation and spiritual growth.

HOW TO BRING UP A SON.

Make home the brightest and most attractive place on earth. Make him responsible for the performance of a limited number of daily duties. Never punish him in anger. Do not ridicule his conceits, but rather talk frankly on matters in which he is interested. Let him feel free to invite his friends to your home and table. Encourage his confidence by giving ready sympathy and advice. Do not discourage "collection manias;" they help to give information and fix habits of investigation and perseverance. Be careful to impress upon his mind that making character is more important than making money. Live Christ before him all the time; then you will be able to talk of Christ to him with power when occasions offer. Be much in prayer for his salvation and spiritual growth. —*Marvin.*

EDUCATE YOURSELF.—Young brother, sister, why don't you educate yourself? Can't do it? Too busy with the exactions of life? No time? Let us see. There are twenty-four hours in a day. Seven hours for sleep; nothing short. Three hours for toilet, and meals; enough. Nine hours for business or labor; he who takes more is shortening his life in order to live; foolishness. Two hours for trifles and receiving company. We present simply the daily average. Then have three hours to spare. What will you do with the three hours? Squander them? Where is your manhood, womanhood, conscience, sense of responsibility to the world and God, your common sense? Now, then, begin where you left off when you entered upon practical life; reading, spelling, writing, elementary studies. Spend one hour a day in bringing them up to higher branches. If there already, go on with some branch of science. Then one hour general reading, one hour with the Bible and God. This is entirely feasible. Do it; and be somebody.—*Exchange.*

PASTOR'S BOOK—NOW READY.

Messrs. Shaw & Blaylock:

The J. T. L. Annis Pastor's Book has just reached me. I can not commend it too highly to Pastors. In revising it has been brought to a high degree of perfection. No Methodist Pastor should be without it. I am thankful for such a book.

Respectfully, T. L. ADAMS.

The above book, revised and enlarged, can be bought only from the undersigned. Price, postage paid, 50 cents per copy.

SHAW & BLAYLOCK,
Publishers Texas Christian Advocate,
Dallas, Texas.

SCIENTIFIC.

Electricity a Factor in Capital.

"No enterprise in the world," said a well-known electrician, "has increased within the last few years as rapidly as the business of electric lighting. The amount of money invested in electric light plants in this country to-day is $120,000,000, and it was only eleven years ago, you remember, that the light was first perfected. From the few lamps burned by Edison at Menlo Park, in 1879, there have grown into present use at least 125,000 arc lights and 1,700,000 incandescent lights."

One of the most noticeable results of this remarkable growth, says *Electric Power*, is the increase in the price of platinum. Here is an incandescent lamp. You see the short strip of wire attached to the copper conductor just at the top of the globe. Well, that is platinum. It connects the carbonized loop, and is one of the absolutely indispensable features of the lamp, because it expands at the same temperature and in the same proportion as the glass globe. There have been a good many experiments for the purpose of determining a substitute for platinum, but none has been found, the experiments resulting in each instance in the unequal expansion of the metal and the glass, and the consequent breaking of the globe. Unfortunately, every lamp requires a strip of this metal. I say "unfortunately," because it has come to be extremely valuable, and the mines are not productive. Moreover, they are situated in the Ural Mountains and are practically inaccessible. As a result of this increasing demand and diminishing supply, the price of platinum has advanced tremendously; it is now almost as valuable as gold. Five years ago the metal was seldom used in this country, being employed only in the evaporating stills for the concentration of sulphuric acid and in the manufacture of jewelry. It was then to be bought in the market for $3 and $5 an ounce. A year ago it advanced to $8 an ounce, six months ago it had increased to $14, and I see by one of the trade journals that it is now gone up to $20, which is only a few cents less than to-day's gold quotation.

Platinum gets its name from the Spaniards. As early as the sixteenth century it appears to have been noticed that the gold ore in the Spanish mines of Darien included grains of a white metal endowed with the qualities of a noble metal, and yet distinctly different from silver. Its exportation to Europe was prohibited, because the Spanish government found that it might easily be used in the adulteration of gold. For this reason it did not find its way to Europe until the middle of the last century, when it was known as "platina del Pinto"—the little silver from the River Pinto. Since its remarkable chemical properties were established in 1780, it has been discovered in New Granada, San Domingo, California, Borneo, and in portions of Canada. But the richest deposits are those in the Ural Mountains, where the metal was discovered in 1823, and where it has been successfully mined by the Russians since 1828.—*Scientific American.*

NEW SUBMARINE BOAT.—The French submarine boat *Gymnote* was recently tried at Toulon, and demonstrated its ability to pass through a blockaded line and escape attention in spite of systematic efforts to watch, trace or discover its course. According to the *Revue Industrielle*, it plunged and remained under water forty minutes. It rose to the surface in a distance of more than two miles and a half from its point of departure, and had passed under the watched line of demarkation without being seen. After having ascertained where it was, it remerged to return. It again crossed the line, but this time two of the parties on the lookout for it got a glimpse of it, not, however, sufficiently distinct to enable them to trace and pursue it. The course of the boat was in both instances rectilinear.—*Scientific American.*

Many people neglect a cold, thinking it will go as it came. Frequently with serious results, the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

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These pills were a wonderful discovery. No other like them in the world. Will positively cure or relieve all manner of disease. The information around each box is worth ten times the cost of a box of pills. Find out about them, and you will always be thankful. One PILL A DOSE. Illustrated pamphlet free. Sold everywhere, or sent by mail for 25 cts. in stamps. Dr. J. F. JOHNSON & Co., 22 CUSTOM HOUSE ST., Boston, Mass.

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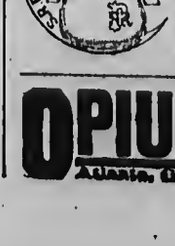

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OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 66½ Whitehall St.

MARRIAGES.

OVERSTREET—McCLELLEN.—At the residence of the bride's father, Mr. Aron McClellen, Dec. 7, 1890, by Rev. R. C. Callaway, Mr. John Overstreet to Miss Elizabeth McClellen, all of Montgomery county, Miss.

THOMPSON—HERRON.—At the residence of the bride's father, Mr. E. Herron, Jan. 11, 1891, by Rev. R. C. Callaway, Mr. J. P. Thompson, of Batesville, Miss., to Miss Sallie Herron, of Carroll county, Miss.

RANDLE—COLTON.—At the residence of the bride's mother, Mrs. Colton, Jan. 11, 1891, by Rev. R. C. Callaway, Mr. W. O. Randle, of Bessemer, Ala., to Miss Lula Colton, of Carroll county, Miss.

ROBINSON—CLARK.—At the residence of the bride, Feb. 5, 1891, by Rev. J. T. Howell, Mr. John W. D. Robinson to Miss Nannie A. Clark, all of DeSoto county, Miss.

HEMPHILL—MAXWELL.—At the residence of the bride's father, Mr. Simeon Maxwell, Dec. 24, 1890, by Rev. B. A. Beeson, Mr. P. B. Hemphill and Miss Emma Maxwell, all of Lincoln county, Miss.

FORD—STRONG.—At the residence of the bride's father, near Utica, Miss., Feb 18, 1891, by Rev. N. J. Roberts, Mr. John Ford to Miss Era Strong, both of Hinds county, Miss.

BALLARD—LAMBERT.—At the resilence of Mr. Samuel Lambert, Jan. 28, 1891, by Rev. B. A. Beeson, Mr. W. C. Ballard and Miss F. A. Lambert, all of Lawrence county, Miss.

WILLIAMS—ROBERTSON.—At the residence of the bride's father, Mr. G. R. Robertson, Feb. 1891, by Rev. B. A. Beeson, Mr. J. C. Williams and Miss Minnie Robertson, all of Lincoln county, Miss.

PENNINGTON—ROBERTSON.—At the residence of the bride's father, Mr. G. R. Robertson, Jan. 14, 1891, by Rev. B. A. Beeson, Mr. Joseph Pennington and Miss Allie Robertson, all of Lincoln county, Miss.

McPHERSON—HAMILTON.—At the residence of Mr. W. J. Scott, Jan. 28, 1891, by Rev. B. A. Beeson, Mr. W. C. McPherson, of Wesson, Miss. and Miss Ethel Hamilton, of Lincoln county, Miss.

STEVENS—ANDERSON.—At the residence of the bride's father, on Sunflower river, Feb. 8, 1891, by Rev. Ira B. Robertson, Mr. P. W. Stevens to Miss Sarah Ursula Anderson, all of Sharkey county, Miss.

LINZEY—LEVERETTE.—At the bride's residence, near Anguilla, Miss., Feb. 22, 1891, by Rev. Ira B. Robertson, Mr. James Linzey to Mrs. Clarilla Leverette.

WATSON—BUNCH.—At the home of the bride's father, East Baton Rouge parish, Feb. 19, 1891, by Rev. H. Bradford, Mr. D. L. Watson to Miss Annie Bunch.

OBITUARIES.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

MUNHOLLAND—Sister SALOME J. MUNHOLLAND (*nee* Rundall), wife of Rev. C. T. Munholland, of the Louisiana Annual Conference, was born May 31, 1840, and died in Simshorough, La., Feb. 5, 1891, aged fifty years eight months and five days. She was married to Mr. C. T. Munholland in 1857, and lived six miles below Delhi, La., on Bayou Macon, until in 1877, at which time her husband was received into the Louisiana Conference on trial, he having been a local preacher about four years. In 1860 she was admitted into the membership of the Methodist Church, and a short time after she was converted and became an active and faithful member, adorning the profession which she had made in many ways until the end of life.

She possessed a gentle, quiet spirit. The impulses of her nature were noble and generous. She was kind in her disposition; in thought, feeling and action, she was eminently good, and true and faithful in all her relations to society. Upon her family she bestowed the wealth of her affection. For eleven years she has borne the privations and shared the hardships of an itinerant life with a Christian fidelity that betokens a high degree of spiritual life. She became the mother of ten children—five of whom preceded her to the spirit-world—and she leaves four sons and one daughter and an indulgent husband and a large circle of friends who mourn their loss. She was tender and kind to her children, feeling keenly the importance of raising them to occupy dignified and useful positions in the social, moral and religious circles of life. For three long weary years she has been the subject of afflictions. Was confined to her bed for about a month before her death. Her sufferings were long and painful; but she bore them with Christian patience. To witness her parting counsel to her husband and children was the privilege of but a few. When asked how about the future she said, "All is bright—all, all, for the best." God has seen fit to take her to himself. He is too wise to err; all will be made plain in that great day. She has left to us that beautiful life, and it will abide with us ever. Thus another has passed out and beyond. Here we have no continuing city, but we seek one beyond. And while the body lies a wreck, the glorified spirit speeds its glorious and hallowed flight to the God-built temple of light on high.

T. H. McCLENDON.

BAKER—Dr. JOHN WESLEY BAKER was born in Pennsylvania, Oct. 3, 1829. While he was quite young his parents moved to Indiana. He graduated in medicine, and received his diploma at the Cincinnati (Ohio) Medical College, in 1855. He came South, and located at Winnsboro, Franklin parish, La., in 1857. Being well versed in his profession, and a perfect gentleman in the full sense of the term, he soon gained the confidence of the community and a lucrative practice. In obedience to his country's call, he joined the first company of volunteers that left this parish in 1861 and went to war. He faithfully performed every duty assigned him as a private for eighteen months, when he was promoted regimental surgeon. After bearing the burdens and enduring the fatigues incident to the life of a soldier for four years he returned to Winnsboro and resumed the practice of medicine.

In 1868 he joined the Methodist Church and lived an exemplary Christian life to the end of his earthly pilgrimage. In 1876 he was happily united in marriage with Miss Maggie Register, who survives him. Of this marriage there were five bright and interesting children—one of whom preceded its father only a few months to the other shore.

On Jan. 27, 1891, at his home in this parish, Dr. Baker fell asleep in the arms of Jesus. He did not prepare for death simply, but assiduously prepared for living in both time and eternity; hence death had no terrors to him, and he met "the last enemy" with that confidence of triumph which only a veteran of the cross can.

Dr. Baker was a good physician, an obliging neighbor, a devoted husband, an indulgent father and a true friend.

May God bless and take care of the widow and children of our deceased brother, and bring them to the world of bliss and glory, where parting is no more!

A. W. MOORE.

McDADE—Died, Jan. 3, 1891, at her home, Pineville Place, Bossier parish, La., after a short illness, Sister SALLIE F. McDADE (*nee* Connel), relict of James Germany McDade. She was born in Lowndes county, Miss., Sept. 9, 1838, of Thomas Dixon and Dolly V. Fort Connel. Her parents moved to Bossier parish, La., in 1841, where she was raised and educated.

About the age of fifteen she united herself with the M. E. Church, South, at Fillmore, and remained an acceptable member until her death; one of the chief supports of old Fillmore church. Truly in her a mother in Israel is gone, and her loss is deeply felt. She was devoted to her church. Though living several miles from Fillmore, with numerous difficulties to surmount, she nearly always occupied her own seat near the minister, an encouraging listener.

Sister McDade was married when about sixteen to Mr. Green B. Pope; but by his early death she was left a widow. On Jan. 1, 1861, she was married to James Germany McDade, and soon moved with him to Texas. They returned to Bossier parish, La., in 1879. Mr. McDade died 1883. Again she was left in widowhood.

She was a woman of energy and excellent business talent, which necessity developed. Having to provide for a large family, she met the charge with patience and humble resignation to Almighty God, trusting in him.

With her now the struggle of life is over and God has given her rest.

LEWIS A. REED.

VAUGHT—Bro. W. OTIS VAUGHT was born Sept. 16, 1861, and departed this life, Tuesday, Jan. 27, 1891.

He had been a member of the Episcopal Church when he joined the Methodist Church, some eight years ago. All speak of him as having been a good boy, always true to his father and mother; and as a Christian, above reproach, so far as men could judge.

As his pastor I was with him only a short while before his death, and, though almost in full view of the everlasting shores, he expressed himself as being without fear, and but one regret, and that as regards his young family. These, a wife and three little ones, he left with his Master. In that hour of sweet communion he said: "I have never done anything of which I am ashamed. True, I have done wrong many times; but when I have done so, I have, whether in the woods or fields, gone alone with my Master and asked him to forgive, and he has done so." How my heart warmed as he thus related his Christian experience! Said he, "I want to go where the wicked cease from troubling, and the weary are at rest."

Even so, dear brother, our hearts are comforted, for we feel that you are now "safe in the arms of Jesus." "Write, Blessed are the dead that die in the Lord."

G. H. GALLOWAY, P. C.

TERRELL—Mrs. SARAH DURR TERRELL, daughter of Michael and Eliza Durr, and wife of Dr. J. D. Terrell, of Covington county, Miss., was born Oct. 6, 1846, and died Jan. 22, 1891.

Sister Terrell united with the M. E. Church, South, in girlhood, and became a consistent and pious Christian. In the language of her husband she was a devoted wife and mother, faithful and uncomplaining under difficulties, full of sympathy for, and always, as far as possible, ready to help the needy and distressed. A sufferer for several years from pulmonary consumption, she bore her suffering with Christian resignation. Her last audible prayer was that God would give her a pure heart and take her home where her little children were (five of whom died in childhood), out of her suffering. She was conscious to the last. After she was speechless, when asked if we should pray for her, she gave the signal that we should, and with her bereaved husband, children and friends we bowed by her bed and committed her to God in prayer, and she passed from time to eternity.

N. B. YOUNG.

What Is Life?

"A little blood coursing through the veins, a little air in the lungs: Such is the life of man." But when this life is threatened by disease, what can be more appropriate and natural than the use of a remedy, which is breathed into the lungs, taken up by the blood, and distributed over the whole body, imparting new strength and vigor? Such a remedy is the Compound Oxygen Treatment of DRS. STARKEY & PALEN. Here are a few testimonials:

DRS. STARKEY & PALEN:—"I can not express the benefit I have received from using your Compound Oxygen Treatment in one of the most severe cases of bronchitis." P. J. McGOWAN, Penn Yan, N. Y.

DRS. STARKEY & PALEN:—"In the spring of 1884 I had eleven severe bronchial hemorrhages. I used two Home Treatments of the Compound Oxygen, and they have greatly benefited me. I am stronger, can do more work and sleep well." MRS. G. F. PLATT, Milford, Conn., Nov. 26, 1888.

Our brochure of 200 pages contains many more. Write for it. Sent free. It is an interesting work, giving the history of Compound Oxygen, its mode of action, and its results. No other genuine. Address Drs. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

ESTABLISHED 1865.

A. A. WOODS. WALTER SCOTT. L. H. POURSINE. A. F. GODAT.

A. A. WOODS & CO.,

General Insurance Agency,

37 CARONDELET ST., Cor. GRAVIER ST.,

NEW ORLEANS.

Total Assets over $200,000,000.

Dwelling and Sugar House Risks Especially Solicited.

Home Insurance Co., of New Orleans,

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54
CASH ASSETS, December 31st, 1890,	$551,897.82

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

J. B. WOODS, JOS. BAYLE, JNO. BARKLEY. JNO. J. BARR, ANDREW STEWART, CHAS. CHAFFE. J. B. LEVERT, E. BORLAND, P. R. RICE. W. B. BLOOMFIELD, W. T. HARDIE, THOS. SEFTON

Marshall J. Smith & Co.,

INSURANCE AGENTS,

No. 64 Baronne Street, New Orleans.

Fire, Accident, Marine, River, Boiler, Plate Glass and Bonding Insurance

W. B. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary

Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - **$300,000.**

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $559,348.11.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

Frank Roder, J. H. Menge, Joseph Schwartz, F. G. Ernst, T. J. Woodward.

Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.
Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid in Cash, without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office the same as with local companies.

DIRECTORS IN NEW ORLEANS.

GUSTAF R. WESTFELDT, Chairman. L. C. FALLON, LUCAS E. MOORE, C. M. SORIA.

CLARENCE F. LOW, Ass't Resident Sec'y. H. V. OGDEN, Resident Secretary.

Mention this paper.

H. Dudley Coleman Machinery Company,

(LIMITED)

H. DUDLEY COLEMAN, President, EDGAR L. STREAM, Vice-President and Superintendent.

(Successors to Willis P. Coleman and H. Dudley Coleman & Bro.)

CAR BUILDERS, FOUNDRY AND PLANTATION MACHINERY!

Complete Cotton Gin Outfits a Specialty. Passenger Cars, Box Cars, Flat Cars, Log Cars, Coal Cars, Ore Cars, Dump Cars, Lumber Cars, Hand Cars, Push Cars, Plantation Cars, Steam Engines, Boilers, Pumps, Pulleys, Shafting, Cotton Presses, Corn Mills.

Office and Foundry: MAGNOLIA AND ERATO STS., NEW ORLEANS. *Telephone—Office and Foundry, 588.*

We build Steam Engines and Boilers here. | Are Agents for Other Manufacturers. Have a Large Stock to select from.

Coleman's Corn Mills "Maid of the South," Coleman's Cotton Presses, Coleman's Saw Mills, Coleman's Double Flue Boilers, Stream's Draining and Irrigating Pumps.

Prepared for and Expect Competition. Address

H. DUDLEY COLEMAN CO. Limited or Coleman's Foundry, N. O., La.

GRANT'S FURNITURE STORE

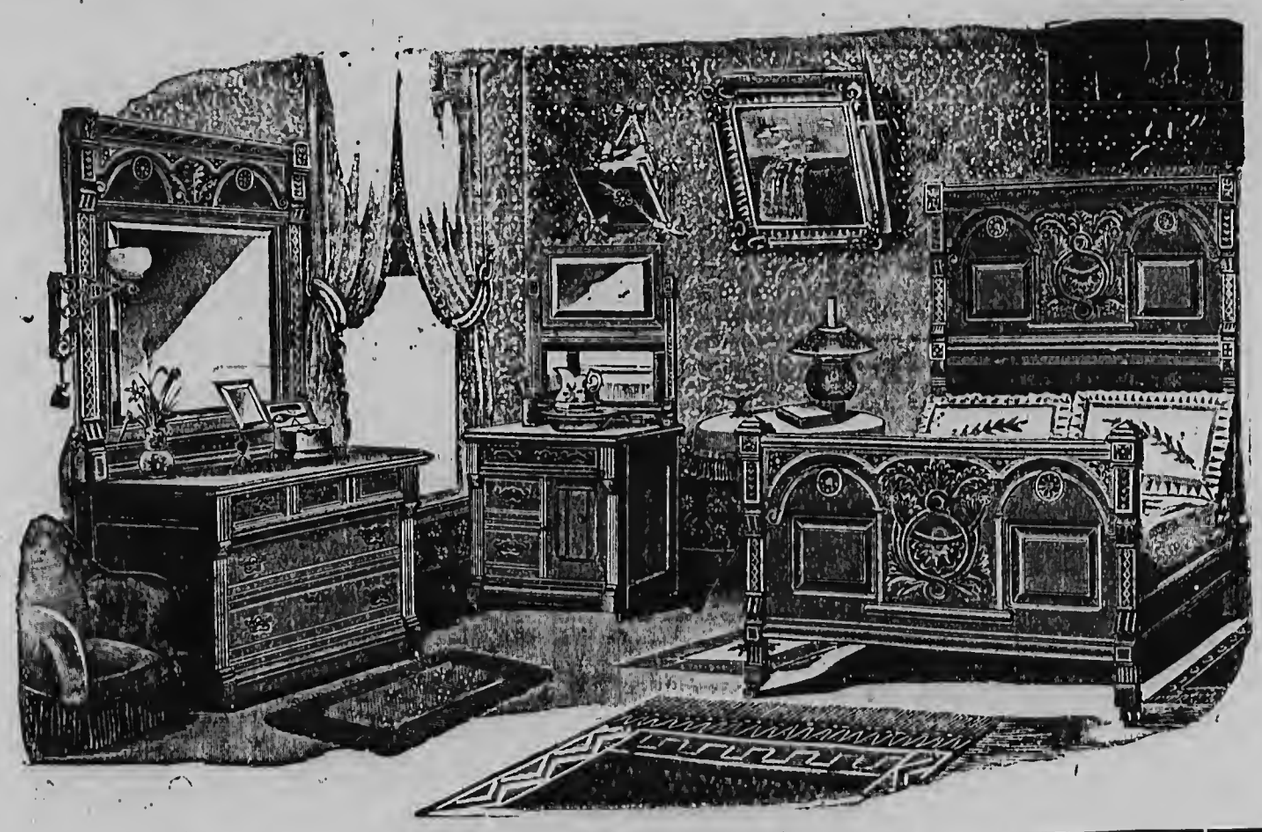
NEW STORE, AT **28 and 30 Camp Street, NEW ORLEANS**

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—SECOND ROUND.

Carrollton	Mar. 14, 15
Greenwood	16
Kosciusko and Durant	21, 22
Winona circuit	28, 29
Winona station	Apr. 1, 5
Walden	11, 12
Poplar Creek	18, 19
Liberty	25, 26
Richland	May 2, 3
Ethel	8
Sallis	9, 10
Ware	16, 17
Rural Hill	23, 24
Newport	30, 31
West	June 6, 7
Belzona	13, 14
Lexington	18
Black Hawk	20, 21

S. M. THAMES, P. E.

CORINTH DIST.—SECOND ROUND.

Corinth station	Mar. 14, 15
Hamilton circuit	20
Iuka station	21, 22
Iuka circuit	28, 29
Corinth circuit	Apr. 4, 5
Kossuth circuit	11, 12
Pleasant Ridge circuit	18 19
Blackland circuit	25, 26
Booneville and Rienzi	May 2, 3
Manilla circuit	9, 10
Guntown circuit	16, 17
Pine Springs circuit	21, —
Ripley and New Albany	23, 24
Jonesboro circuit	28
Ripley circuit	30, 31
New Albany circuit	June 6, 7

W. S. LAGRONE, P. E.

SARDIS DIST.—SECOND ROUND.

Sardis, at Sardis (Sat. and Sun.)	Mar. 14, 15
Senatobia (Sat. and sun.)	21, 22
Panola circuit (Sat. and Sun.)	28, 29
Batesville at Wesley (Sat. and Sun.)	Apr. 4, 5
Como at McGehee's (Sat. and Sun.)	11, 12
Lewisburg, at P. Hill (Sa. and Su)	18, 19
Doldwater and Hill at H (Sa., Su.)	25, 26
Arkabutla ct., at Hunter's Chapel (Sa.)	June 2, 3
Pleasant Grove ct., at Harmony (Fri.)	8
Coldwater M., at Tin Tow (Sa., Su.)	9, 10
Cockrum ct., at Mt. Olivet (Sa., Su.)	16, 17
Courtland ct., at Eureka (Sa., Su.)	23, 24
Horn Lake circuit (Su., Su.)	30, 31
Chulahoma circuit (Sa., Su.)	July 6, 7
Mt. Vernon (Sa., Su.)	20, 21

J. J. WHEAT, P. E.

GRENADA DIST.—FIRST ROUND.

Abbeville	Mar. 7, 8
Water Valley cir. (Fri.)	13
Banner	14, 15
Carrollton	21, 22
Chapel Hill	25
Grenada cir	28, 29
Atlanta	Apr. 4, 5
Cherry Hill (Wed.)	8
Pittsboro	11, 12

J. W. PRICE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Shawnee, at Harmony	Mar. 7, 8
Pine Mountain	15, 16
Mount Pleasant	22, 23

JNO. W. HOSWELL, P. E.

ABERDEEN DIST.—FIRST ROUND.

Fremont at New Salem	Mar. 7, 8
Buena Vista at Buena Vista	14, 15
Okolona cir., at Tranquil	21, 22
Athens, at New Hope	28, 29
Houston and Wesley, at Wesley	Apr. 4, 5
Ebenezer, at Ebenezer	11, 12
Sparta, at Friendship	13

J. B. STONE, P. E.

GREENVILLE DIST.—FIRST ROUND.

Bolivar	Mar. 7, 8
Avon	14, 15
Cashoma	21, 22
Dublin	28, 29
Lebrton	Apr. 4, 5

R. M STANDEFER, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—SECOND ROUND.

Bayou Sara, at Salem	Mar. 28, 29
Amite and Mission, at Woodland	Apr. 4, 5
Gloster and Centerville, at Cen'rville	6
Wilson, at Pine Grove	11, 12
Percy's Creek	18, 19
Woodville	20
North Wilkinson, at Perry Town	25, 26
St. Helena, at Day's	May 2, 3
East Feliciana, at Oak Grove	9, 10
Clinton and Betonville, at Clinton	11
East Baton Rouge, at Beech Grove	14
Port Vincent, at Bayou Barbaty	16, 17
Jackson	23, 24
Live Oak, at Pipkin Chapel	30, 31
Zachary	June 13, 14
Springfield	18
Tallsbeck	20, 21
Covington	22
Franklinton	26
Amite City	27, 28

C. MCDONALD, P. E.

MERIDIAN DIST.—FIRST ROUND.

Daleville sta. (Fri.)	Mar. 6
Linwood cir., at Bethel	7, 8
Winchester cir., at Enon	14, 15
Marion cir., at Marion	21, 22
Binnsville and Wahalak	28, 29

Preachers in charge of Waynesboro, DeKalb, Union and Winchester last year will please furnish their successors with statistics needed to answer Question 5.

T. L. MELLEN, P. E.

SEASHORE DIST.—FIRST ROUND.

Americus, at Caswell Springs	Mar. 7, 8
Moss Point, at Moss Point (night)	8, 9
Vancleave, at Pine Grove (W., Th.)	11, 12
Whittington, at Whittington	14, 15
Columbia, at Columbia	21, 22
Mt. Carmel, at Bethel	28, 29

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Crystal Springs cir., at Tabernacle	Mar. 7, 8
China Grove, at Waterhides	14, 15
Pleasant Grove, at Tilton (Tues.)	17
Caseyville, at Bethesda	21, 22
Providence, at Bahala	28, 29

R. S. WOODWARD, P. E.

BRANDON DIST.—FIRST ROUND.

Mt. Rose, at Holder's	Mar 7, 8
Neshoba, at Pine Grove	14, 15
Decatur, at Hebron	17
Raleigh, at Trinity	21, 22
Trenton, at Tremon	22, 23
Marvin, at Marvin	28, 29

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—FIRST ROUND.

South Warren, at Porter's	Mar. 7, 8
Vicksburg	14, 15
South Vicksburg	14, 15
Meadville, at New Providence	21, 22

JOHN A. ELLIS, P. E.

JACKSON DIST.—FIRST ROUND.

Lake City and Lodi at Lodi	Mar. 7, 8
Silver Creek, at Silver City	14, 15
Canton station	21, 22
Spring Ridge, at Spring Ridge	28, 29

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

Wesley, at Holly Springs	Mar. 7, 8
Red River, at Campo Bello	11
Coushatta at Coushatta	14, 15
Anacoco and Bell'd, at Holly Grove	28, 29
Many, at New Hope	Apr. 1
Sabine, at Bayou Sele	4, 5

ROBT. J. HARP, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Montgomery, at Atlanta	Mar. 7, 8
Colfax and Boyce, at Colfax	14, 15
Ada, at Beulah	21, 22

J. IVY HOFFPAUIR, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Sulphur Mine	Mar. 7, 8
Grand Chenier	14, 15
Indian Bayou	21, 22

JNO. A. MILLER, P. E.

P. S.—My address is Lafayette, La.

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by the Mutual Life Insurance Company on an orlginal $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

IN THE SPRING

Avoid Sickness by Purifying the Blood and Toning up the System.

DR. KING'S

Royal Germetuer

Does this more pleasantly, more safely and more surely than any remedy known to medical science.

These Five Things

in which it differs from other medicines account largely for its wondrous popularity:

1. *It does not taste like medicine.* It is as pleasant as lemonade and, sweetened, makes a most refreshing drink. Persons who object to all other medicines take this with real pleasure, because it is good.

2. *It never nauseates.* The most delicate stomach finds in this a perfect remedy without a single objection.

3. *It never swaps off one disease for another.* It does not set up one form of disease in order to relieve another, as is the case with so many deadly drugs.

4. *It does not patch simply. It cures.* It reaches, as nothing else does, to the hidden sources of disease in the blood, and removes the cause. It does this with an ease and power that have never been equaled.

5. *It is harmless,* and may be safely given to a babe one day old. It is free from Alcohol and Opium.

All persons living in a malarial district should keep this great family remedy on hand. It will break any fever in half the time required by quinine and anti-pyrine, and leave none of their unpleasant and hurtful effects.

For Malaria, Dyspepsia, Rheumatism, Catarrh, Sick Headache, Kidney Trouble, and Blood and Skin diseases, there is nothing to be compared with it. For Ladies and Children it is far the best.

Circulars with testimonials, etc., mailed free. For sale by druggists, and by Kit Williams, agent, 202 Canal St., N. O. Price, prepaid, $1 per bottle. Six bottles for $5.

SCOTT'S EMULSION

DOES CURE

CONSUMPTION

In its First Stages.

Be sure you get the genuine.

NEWS OF THE WEEK.

DOMESTIC.

Senator George Hearst, of California, died in Washington, D. C., on Feb. 28, aged seventy years.

President Harrison, on Feb. 27, sent to the Senate the nomination of Senator H. W. Blair, of New Hampshire, envoy extraordinary and minister plenipotentiary to China.

Another Polar expedition is on foot. It will be undertaken by Civil Engineer Robert L. Peary, U. S. N., who has secured leave of absence for eighteen months from the Navy Department, with this object in view.

After twelve days proceedings a jury has been secured in the Hennessy murder case. Seventy-one jurors of the regular panel and 1,150 talesmen were summoned before the twelfth man was chosen. Of the number summoned 780 were examined.

The floods in Arizona have caused much disaster. Over 250 houses are in ruins from the high water, 1,400 people are homeless, not a single business house remains standing, and it is feared that hundreds of lives have been lost in the Gila Valley.

The Ohio and Mississippi rivers are rising steadily, and the water at most points is higher than at the same time last year. Some of the streets of Louisville are submerged, and families living in the bottoms have been driven out by the advancing waters.

A regular exodus of Mormons from Utah to Mexico is quietly taking place, and within the next three months a large number of the saints will have left. The Mormons have a tract of land in the State 125 miles long and 15 wide, which they are settling upon.

Senator Ingalls, who was president *pro tem.* of the Senate during the past session, resigned his position on account of failure of re-election to that body. At a conference of Republican senators, Senator Manderson, of Nebraska, was elected to succeed him.

After negotiations which have been pending for a year or more the big type foundries of the country have effected a consolidation of their interests. The establishment of uniform prices and the protection of the printer are said to be the reason for the consolidation of thirty-odd type foundries.

The Direct Tax bill has passed the Senate and will go to the President for his approval. The provisions of the bill are as follows: That the Secretary of the Treasury shall credit each State and Territory and District of Columbia with a sum equal to all collections by set-off or otherwise made under the terms of the direct tax act of 1861. Money appropriated to meet individual claims is to be held in trust by the State authorities, six years being allowed for the reception of these claims.

The failure to pass at this session of Congress the bill appropriating $10,000,000 for the construction and maintenance of levees on the Mississippi river, which was introduced in the Senate by Senator Gibson, and in the House by Mr. Burrows, of Michigan, does not indicate that the cause of river improvement and the protection of the alluvial lands from overflow has suffered any setback. On the contrary, a great deal of good work has been accomplished during the Fifty-first Congress in both Houses towards strengthening the advocates of the interests of the valley.

The joint resolution appropriating $1 000,000 for the improvement of the Mississippi river, and making it immediately available, which first came up in the Senate last year, was passed on March 2. It provides that this sum shall be used between the mouth of the Ohio river and the head of the passes, and shall be expended under the direction of the Secretary of War in accordance with plans, specifications and recommendations of the Mississippi River Commission. This bill passed the House on May 3, ast.

FOREIGN.

Queen Victoria participated in the launching of two new ironclads at Portsmouth on Feb. 26.

The Pope is displeased with the last nominations for bishops made in the United States and sent to Rome for his approval.

Intimate friends of Mr. Parnell say that worry is killing him. His former ghastly aspect and ill-health have returned. He speaks hurriedly, sometimes being confused and at loss for a word.

The Portuguese government has signed a provisional contract with a syndicate of bankers for a loan of $50,000, guaranteed by a tobacco monopoly for thirty-five years, for the consolidation of the floating debt.

The French Chamber of Deputies has decided to suppress every kind of betting on races. Both the selling of Paris mutuals and book making will be forbidden. The decision, which will be enforced at once, has caused a tremendous sensation among sportsmen.

The German Government, through Chancellor Von Caprivi, has instructed the governor of Alsace-Lorraine to strictly enforce the obnoxious passport regulations, and to extend no facilities to residents of the French frontier cantons for visiting markets in German territory. This is intended as a direct retaliatory act for the treatment accorded the ex-Empress at the hands of the press and people of Paris.

Ex-Empress Frederick, referring to her recent visit to Paris, wrote a letter to the Emperor William, Thursday, in which she said she did not understand the necessity of shortening her stay or avoiding publicity in Paris. Everyone with whom she had been in contact, she said, had been very polite to her, and, in fact, she was grateful for the attention she had received. She begged her son to keep cool, saying she was convinced that everything would come out all right in the end.

Premature gray whiskers should be colored to prevent the appearance of age, and Buckingham's Dye is by far the best preparation to do it.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6⅝ @	— —
Ordinary	7⅛	— —
Good ordinary	7½	— —
Low middling	8⅛	— —
Middling	8¾	— —
Good middling	10	— —
Middling fair	11 3-16	— —
Fair	11 15-16	— —
Galveston middling	8 15-16	— —
Mobile middling	8¾	— —
Memphis middling	8¾	— —
SUGAR.		
OPEN KETTLE:		
Prime	4⅛	— —
Fully fair	— —	— —
Good fair	3½	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	3	4⅛
Prime yellow	— —	— —
Gray white	— —	— —
Choice white	— —	5
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 5-16	2⅜
Good	5⅜	5½
Fair	5⅛	5¾
Prime	5⅝	5¾
Rough, ₱ bbl	3 25	5 10
POLISH, ₱ ton	22 00	24 00
FLOUR.		
Extra Fancy	5 00	5 10
Fancy	4 62½	4 87½
Choice	— —	4 25
Minnesota Patents	5 75	— —
Winter wheat patents	5 25	5 40
Minnesota bakers	— —	5 00
CORN PRODUCTS.		
Corn meal	3 10	3 15
Cream meal	— —	3 30
Grits	3 35	3 40
Hominy	3 50	— —
GRAIN, ETC.		
CORN:		
White, ₱ bushel	66	67
Yellow	66	— —
Mixed No. 2	65	66
OATS:		
Western	56	57½
Texas rust-proof	58	60
BRAN:		
₱ cwt	1 15	— —
HAY:		
Prime	14 00	15 00
Choice	16 00	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	10 75	10 87½
Prime Mess	10 25	10 50
Rumps	— —	— —
BACON:		
Fancy Breakfast	8¼	8¾
Shoulders	5⅛	5¼
Sides, short rib	5⅝	6
Sides, long clear	5⅝	6
HAMS:		
Sugar-cured	9	9½
DRY SALT MEAT:		
Shoulders	4⅛	— —
Sides, short rib	5¼	5⅜
Sides, long clear	5¼	5⅜
GROCERIES.		
COFFEE:		
Prime	20¾	— —
Fair	20	— —
Common	17¼	— —
TEAS:		
Choice	40	80
No. 2	— —	— —
BUTTER:		
Western Creamery	32	33
Western Dairy	19	21
Common	— —	— —
LARD:		
Refined	5⅛	— —
OILS:		
Coal, bbls	9	— —
Coal, cases	13½	14
Cotton seed, crude	— —	— —
Lard, Extra No. 1	55	— —
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	4 00	6 00
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	3 25	4 00
ONIONS:		
New Louisiana	— —	— —
Western	4 50	5 00
BALING STUFFS		
BAGGING:		
Jute, 2 lb. ₱ yard	7¾	— —
Jute, 1¾ lb. ₱ yard	— —	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	9½	12½
TIES:		
₱ bundle	— —	1 35
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 00	3 50
Chickens, Southern	3 00	3 50
Young	1 50	2 50
Turkeys, Southern	9 00	16 00
EGGS:		
Western	13	14
Southern	14	15
WOOL:		
Lake, ₱ lb	23	— —
Louisiana	20	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3½	3¾
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	8 00	— —
Meal	20 50	— —
Pure ground bone	30 00	32 00
Muriatic acid ₱ lb	— —	2½
Sulphuric acid	— —	2

—Times-Democrat, March 3.

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HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labor for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.—*Isaiah lv, 1, 2.*

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(Editorial.)

The Hennessy Murder Case.

arly last fall Mr. Honnessy, the f of police in this city, was way- and shot to death on the streets. commission of this dastardly crimo sed public indignation to the high- pitch. The murderers were un- wn, but circumstances pointed to ral parties, Italians, or, as they are d here, Dagos. Numerous arrests e made, and tho parties arrested e closely confined in the Parish on to await the action of the grand . This body, after patient and ough examination, presented true against these suspects. The regu- rial came up several weeks ago in ge Baker's court. Much time was umed in impanelling a jury of . Over 600 talesman were exam- before a jury of twelvo men could btained. But a jury was obtained, the case put upon trial. The wit- es were numerous, and examined all the adroitness usual in crimi- cases. Before tho trial began, it thought by many that the only ence against tho accused would hat is technically known as "cir- tantial evidence." Many of the men were excused from jury duty use they said they would not con- of a capital crimo on that sort of nce. But when the prosecution n to examine tho witnesses for the , it soon became apparent that, gh the crime was committed under of the darkness of night, yet were witnesses. Tho testimony direct and strong to incriminate risoners. The *New Delta* said in d to the testimony:

twithstanding the precautions —the hour selected for the deed, he location supposed to be most able for the consummation of the ious plot—there were not wanting rous witnesses. The identifica- t the parties who did the killing plete. The hirelings have been t.

e evident from the testimony of ate's witnesses that the men who e killing were the tools of oth- Some of these have been clearly d at, and the impression made the public mind is very deep.

ing the trial one of the accused, by name, has created several ions. He has been very much d from the first, and first pro- to make a confession, and did some sort of confession pri- to the court and lawyers, pon his counsel withdrew from ense. The judge appointed an- lawyer for him. Politz contin- s exciting sensations, trying at me to break out of the court- and fighting his keepers furi- The attorney appointed by the hen gave up his defense, where- the judge appointed another for him, and at this writing, y morning, this attorney is to have his client separated he other accused in the trial. an has been examined by ex- ysicians, and they pronounce insane, but *excited by fear*.

lins of defense adopted by the for the accused is to prove an Whether such a defense can be fully made does not appear at iting. But it does appear that blic interest has grown as the dings progressed, and there are w persons who think there has me promiscuous swearing done esses.

Astronomical Vagaries.

Many of the superstitions of the ancients have been indulged in until very recent times; but the most careful research has not yet detected the slightest influence on our earth or atmosphere by even the largest of comets. Even Kepler (1571–1630), who corrected the absurdities of the Copernican system, "could not bring himself to deny a certain connection between the positions of the planets and the qualities of those born under them." Napoleon and Wallenstein are each said to have believed in his star, and at the present day there are a few who have such a superstitious reverence for the past as to profess a belief in stellar influences. Copernicus gave the death-blow to astrology, as a science, when he showed that the earth was *itself* one of the planets, making absurd the supposition that "all the others should be occupied in influencing it," while it was as likely to influence them.

Natural astrology prepared the way and led the mind on to true astronomical research. The Greeks were the first to develop astronomy into the true proportions of a science. Their first astronomer of note was Thales (B. C. 640), who made valuable improvements in the science, though he believed that the fixed stars were composed of fire, and held, as did nearly all the ancient astronomers, that the earth was fixed at the center of the universe. There are reasons for believing that Pythagoras (B. C. 540) supposed the earth to move in an orbit. Various theories were advanced by which to account for the motions of the planets and the apparent motion of the stars; but the "Ptolemaic system," named for its founder, who lived about 140 A. D., was the first of great importance. Ptolemy believed the earth to be stationary at the center of the universe, and that the sun and other heavenly bodies revolved around it in circular orbits. He explained the motions of the planets by supposing that each moved in a small circle, the center of which (called the "*fictitious* planet") at the same time moved around the earth.

The Ptolemaic system was adopted by succeeding astronomers until the time of Copernicus (1473–1543). This noted astronomer disproved the claims of the Ptolemaic, and set forth what is known as the Copernican system, which differs very little from what is now accepted as the true system. He showed that the movements in question could nearly all be best explained by regarding the sun as stationary, and the planets (with the earth as one of them) as revolving around it; and explained the apparent daily revolution of the stars by asserting the diurnal rotation of the earth on its axis. Copernicus had too much regard for his own views, as well as for the peculiar reverence with which his contemporaries looked upon the heavenly bodies, to suppose that the planets moved in any but the most *perfect* curves; hence he gave them *circular* orbits, but placed the sun a little out of center to account for certain irregularities of motion. It remained for Kepler, more than sixty years after, to show that the planets move in *elliptical* orbits, and otherwise adjust the system of Copernicus. The planet Uranus was discovered in 1781, and Neptune not until 1846. The planetary system, as we now know it, consists of (in the order of their distance from the sun) Mercury, Venus, Earth, Mars, Asteroids, Jupiter, Saturn, Uranus, and Neptune.

J. M. SULLIVAN.

Centenary College, Louisiana.

Young Preachers—No. 7.

BY AN OLD MINISTER.

HOBBIES.

Beware of hobbies. A hobbyist is like an o'er-fond mother. Her baby is the baby of babies—such eyes! such hair! such a smile! such a form!—a paragon of every bodily excellence. Then its unfolding intelligence, the rare words, and more wonderful sayings. Surely the like was never seen, never heard before. We can bear, we can pardon this; it is the flood-tide of maternal love; it is beautiful—but we know the sober second thought will come, the flood-tide will ebb to the normal level of the sea. But when a minister of Christ has some pet child of his brain, and insists upon its having the precedence of all other ideas and themes, we are soon wearied and disgusted with his, perhaps, unconscious egotism. The devotion of the mind to a hobby narrows it, and it becomes at last incapable of a broad and comprehensive view. I have heard that a single dime, held too near the eye, hides from it earth and sky; so a hobby absorbs the mind, leaves no room for other thoughts. As a sequence of such a psychological state, the hobbyist is not only filled with his hobby, but he wants all others to be filled with it, too. In short, he wants *all the road;* claims the exclusive right of way. Another unfortunate outcome is uncharitableness and intolerance. If you don't think as highly of his hobby as he does, he disputes your claim to intelligence or piety, as the case may be, and excommunicates you from the realm of reason, or the pales of the church.

A reputation for being a hobbyist will curtail or narrow any man's influence. He will not be regarded as a wise counsellor, nor a safe guide, and all he says, writes, or does, will be more or less discounted. I knew a talented minister who insisted that the sleep of the body from death until the general resurrection included and meant the unconscious sleep of the soul also from death until the general resurrection. I was unable to see any practical good that could accrue from such a theory and from such preaching. But preach he would, even a long series of sermons; but there was no profitable instruction, no increase of faith, no kindling of zeal, nor joy, and no glow of love—in short, no useful result; the people grew weary, the time and the labor were lost.

I have known others that had a peculiar exegesis of certain Scriptures, or who claimed to have a peculiar religious experience, something different from the normal experience of God's people, and supposed to be quite superior to it. They seemed to contemplate these opinions and experiences with great complacency; were continually proclaiming them, and insisting on their universal adoption and acceptance. In all such cases that have come within the range of my observation, influence has been lessened and usefulness curtailed.

There is no necessity, neither really is there time, for a preacher to devote to the constant discussion of a hobby. The blessed Bible is full of more useful themes than we have ability, learning, or time exhaustively to consider and develop in our brief earthly ministry. Of course, I can not name all these; but suffer us to mention a few: The practical consideration of each of the attributes of God as he has been pleased to reveal them, the Ten Commandments, all the various graces of Christian character, all the fruits of the Spirit; all the great evangelical doctrines that bear directly on our personal salvation: depravity, redemption, repentance, saving faith, regeneration, witness of the Spirit, continual spiritual growth; the divinity of our Lord Jesus Christ, the divinity of the Holy Spirit; the external, internal, and collateral evidences of the divine inspiration of the Holy Scriptures; the miracles and the parables of our Lord; the vast body of most wonderful and instructive biography scattered all through the pages of the blessed Book. We submit that all these themes, and countless more that grow out of the individual experiences and peculiarities of men, and of our various and ever-changing human lot, furnish room and verge enough for the largest ability, widest learning, and longest life. No need to be a hobbyist, nor run into ruts. If we will improve our time; if we desire to interest, instruct, and draw men to God, we can find the largest and richest variety of materials in the Bible and in human life with which to do this work. We need not fear we shall exhaust the material and the suggestions of the Bible. No more danger of it than there is of exhausting the sunlight or the atmosphere.

Letter from Japan.

MR. EDITOR: We are still having much to encourage us in our work in this part of Japan. There has been no outbreak of opposition and hatred in any of the places we occupy; but there are places in Japan where the opposition of the Buddhists is most marked and severe. I received a letter this morning from Dr. Worden, of the M. E. Church in Nagoya, half-way between this and Tokyo, giving a short account of the violent opposition of the Buddhists in that city. I will quote from his letter: "We are still alive and trusting in the Lord. Your telegram came at a very opportune time. We were greatly encouraged by it. We are having blinds and wooden shutters made to protect us from stones. A policeman in citizens' clothes is now stationed at our house, to watch day and night, and to accompany us whenever we go out for a walk, or to ride. Another policeman patrols in front of the house. Saito, the ringleader of the opposition, has been put in prison for calling the chief of police a traitor. The police are called just what the *soshi* have named the Christians, '*kokuzoku*' (rebels)." The *soshi*, I might explain here, are the class of young men, sons of the former *samurai* (or soldier class), who have no occupation, and are doing all they can against any forward movement of their country. Mr. Worden goes on to say: "Others have been arrested for interfering with Christian speakers. The Buddhists, in connection with the owners of houses of ill-fame, are holding mass meetings every night to determine what to do to drive Christianity out of the city. Thousands attend these meetings. A few nights ago the electric wires were cut, and immediately all was darkness, when the Buddhists began to throw everything they could get at the police, who were present watching proceedings. The speaker had been very violent in his language, and the chief of police, being present, told him he should not use such language, and at once the mob made an attack upon the police force. The fight is going on, and, in my opinion, will not be over soon. A new recruit has come to the opposition. He is just released from prison. The police have spies in all parts of the city, and the plans of the *soshi* are known to them. A plan to visit each preaching-place simultaneously was frustrated by the arrest of Saito. The police are very anxious for us. They fear the *soshi* will use dynamite bombs. Bro. N. preached here last Sunday night, and aroused the anger of the Buddhists to a high degree."

You see by this letter, which is the second one I have had from him, that the opposition to Christianity in that city is very violent. It is a great Buddhist centre, and they fear an overturning of their faith and doctrine. But Bro. Worden wrote me in his first note, "We are here to stay." We are praying for them, and for all Christian workers in that city. Let all Christians remember them in prayer before the throne of grace, that God may avert the danger, and bring good out of evil. Your brother in Christ,

J. W. LAMBUTH.

Kobe, Japan, Feb. 11, 1891.

Mexico City.

MR. EDITOR: While in bed with an attack of fever, a few days since, I received a letter from our good Bro. Mitchel, the business manager of the ADVOCATE, enclosing fifteen dollars from McNair, Miss., for Refugio de Cruz. I asked her what she would serve us for as Bible woman in our new church. She said, to give all her *time*, her all, and risk her life, as she felt she must, she could not take the place for less than $15 per month. She is poor, and alone; has to rent a room and board herself, and says she can not undertake the work for less in that part of the city. She has waited on me two months, hoping I could arrange to employ her; but has accepted a position in a Catholic family as nurse or companion to another invalid, who expects to take a trip to the United States; but I feel sure she would leave any day to serve the church, if I could secure her support, and I would employ her to-morrow if I felt secure of other help. I will see her in a day or two, and see if I can arrange something definite.

I feel awfully restless now. The funeral cars, with their black crosses, are passing constantly, telling us that another Catholic soul has gone to the city of the dead, with no better preparation than the anointing of the priest. The soldiers, too, are marching to the notes of the funeral dirge, following a fallen comrade to his narrow bed. I feel so sad to see them going without God and without hope. Oh! for the power to tell those yet living of that Savior who *alone* can forgive sins! If I could, I would fill the country with Bible women, to tell of the crucified One whose blood will redeem from stains of guilt. The world and its treasures are the Lord's, and I pray that our Christian women will put native women in this field to sing of Jesus and his love, and recount the old, old story in burning words, that may reach poor, desolate hearts. Our women of Mexico need the comforts of religion; and who can feel for them in their sorrow and degradation as loving woman can? Oh! can not the dear women of my country realize that these people, so near your doors, are dying in heathen ignorance? Look at the pictures of these Mexican women. There is no light of hope in those sad faces. The little children know little of the joys of childhood that your little ones feel. The sunless homes, the sad, hopeless lives make my heart ache. There are many things to try and discourage us, but we know there is *One* who has power to make our work effective, and he can touch your hearts and fill them with burning zeal for Mexico and her needs. May God bless the sisters in McNair, and Bro. Mitchel for his kindly words and interest in Mexico! And I trust many others may feel a deep interest in placing another Bible woman in Mexico City. We now have two employed in this Mission—one in Toluca, supported by three of my friends in Alabama, and one here in the city working for San Andres Church. She has done a noble work, and suffered much persecution. She is supported by a Sabbath-school in Greenville, Texas, and I am sure that Sunday-school has reason to rejoice that through their efforts Mexican souls are brought to Christ. That letter, with the money for Refugio de Cruz, was a tonic to my sick body. God bless you all!

S. G. WEEMS.

In Memoriam.

Rev. J. D. Hays was born in Twiggs county, Ga., Nov. 4, 1827, and died in Terry, Hinds county, Miss., Dec. 29, 1890. In the year 1828 his parents removed from Georgia, and settled in Marengo county, Ala.; and in 1836 they came to Lauderdale county, Miss., where the subject of this sketch spent the early part of his life.

He was converted and joined the Methodist Church in November, 1844, under the ministry of Rev. C. C. Calloway, and was baptized and received into full connection in October, 1845, by Rev. Wilson Wier, the father of Dr. T. C. Wier, of the North Mississippi Conference. He soon developed a call to the ministry, and, though blind—being a man of thorough devotion to God and of decided ability—he was licensed to preach Oct. 11, 1849, by Rev. William A. Smythe. The next two years were spent at school. After this he continued a local preacher, being employed the year 1857 on the DeKalb circuit, then in the Alabama Conference, as a supply, until the latter part of the year 1861, when he was received on trial in the Mississippi Conference. In due course of time he was received into full connection, graduated in the course of study, and developed into one of the ablest and most successful ministers of our Conference. For twenty-nine years he continued a worthy member of this body, doing acceptable and efficient work in every field to which he was appointed, and had received his thirtieth appointment when the Master said to him, "It is enough; come up higher." His appointments were as follows: Westville circuit, 1862–1864; Garlandsville circuit, 1865; Paulding circuit, 1866; Mt. Olivet circuit, 1867–1869; Newton circuit, 1870; Forest and Morton, 1871, 1872; Enterprise, 1873; Spring Hill, 1874; Lake circuit, 1875; Forest and Morton, 1876; Hickory circuit, 1877; Lake circuit, 1878, 1879; Fannin, 1880; Georgetown, 1881; Bayou Pierre, 1882; Terry, 1883, 1884; Pearlington, 1885, 1886; Scranton, 1887, and Poplarville, 1888 1890. For 1891 he was appointed to Covington; but his work was finished. His last text was I. Thess. ii, 11, 12—an appropriate conclusion of a long and faithful ministry.

Bro. Hays was a man of pure heart, tender sympathies, unblemished reputation, and fervent zeal. He had a fine command of language, a strong voice, a logical mind, with great powers of persuasion, and the Lord crowned his ministry with abundant success. His devoted friend, Rev. J. M. Gann, writes of him: "I knew him as a popular preacher, in demand at protracted and camp meetings. I have witnessed wonderful displays of divine power under his ministry. His appeals on those occasions were overpowering, and the effects were visible through the vast crowds that waited upon his ministry. He was a man of strong analytical mind, with excellent descriptive powers, and a memory seldom equaled. Better than all, he was a uniform Christian. He recommended religion both by precept and example. I am not surprised that his end was peace."

Bro. Hays was not able to attend our last Conference. He came to Jackson, but, being so unwell from a severe cold, which proved to be *la grippe*, he went down to Terry, and took his bed. Soon after Conference adjourned news reached us that he was in a critical condition, and then came the sad intelligence that he was dead. On the night of Dec. 28 he conversed for some time about the late Conference, asking many questions about the preachers, and expressing satisfaction at many of the appointments. We thought he was better; but during the night he began to sink rapidly, and early next morning, without a struggle, and with a heavenly smile on his face, he breathed his last. Very remarkable was that smile! It came like a sunbeam just as he ceased to breathe, as if he had opened his eyes in glory and was enraptured by the vision of his Lord.

Bro. Hays leaves an affectionate wife, to whom he was happily married in 1882, to mourn his loss. She was Miss Martha Barnes, of Copiah county, Miss. She was, indeed, an helpmeet to him, and contributed largely to his happiness and usefulness during the latter part of his ministry. May the Lord comfort her in her great sorrow!

W. B. LEWIS.

The Reason.

MR. EDITOR: You have a paragraph which asks how it is that the Methodist Sunday-schools of Louisiana have fallen away in every particular.

In my humble opinion, a main reason is to be found in that legislation which took away from the teachers and officers of the Sunday-school their time-honored right of electing their superintendent. Of course, women, who furnish four-fifths of the working force of a Sunday-school, are now entirely shut out from even an indirect participation in the selection of a superintendent.

Human nature acts in a Sunday-school as elsewhere. Take from volunteers the election of their officers, and you immediately destroy the courage, efficiency and, perhaps, the useful existence of their organization. American citizens are not accustomed to work cheerfully as volunteers where they are denied the choice of who shall be their leader. Yours,

EDW. BOOTH.

Felicity Street Sunday-School.

MR. EDITOR: That was, indeed, a pleasant and profitable gathering in the basement of Felicity Street Church on last Friday night. It was the occasion of the first quarterly missionary meeting of the Sabbath-school. The recitations by the little folks and the singing by the Sunday-school choir were highly appreciated by the audience. The address by Rev. J. B. A. Ahrens, D. D., was very instructive, and the collection following was a good one. The Felicity Street Sunday-school, under the superintendency of Bro. N. B. Sligh, is constantly growing in numbers and spiritual interest. This may be said as well of that live branch, Felicity Street Mission School, at No. 700 Annunciation Street. Rev. Thomas Carter, assisted by a devoted corps of consecrated young Christians, is doing splendid and, we believe, solid work for the Master.

JNO. T. SAWYER.

March 9, 1891.

Notice.

Those having subscribed to the Indian Mission (in Mississippi), and not having paid the first payment, please send it to me at once, to Barlow, Copiah county, Miss., in registered letter, and also write me when you send it, so if it should get lost, we will know it. *Now, brethren and sisters, please do not delay.*

Any that have not subscribed please send what you are willing, and may the Lord help everyone to do something in this great work.

A. D. MILLER.

Barlow, Miss.

Christian Advocate.

THURSDAY, MARCH 12, 1891.

THE VALLEY OF SILENCE.

BY WILLIAM T. DUMAS.

I would walk down the Valley of Silence,
I would I could walk there alone,
With outposts to seize and to throttle
Each meddler resembling a tone.

For my heart it grows weary of clamor,
Of laughter, of song, and of jest,
Of the din, the commotion, the bustle,
And longs for some haven of rest.

So I'd walk down the Valley of Silence,
A place of such wondrous repose,
That ichor scarce dareth to pulse in
The slumbering heart of the rose:

A place of such marvelous silence
That tiptoe the zephyrs go round,
And tempests are robbed of their thunder,
And all things are robbed of their sound.

There is balm in that magical valley
For nerves all a-quiver with pain;
There is calm for the heart that is fretting,
And peace for the turbulent brain.

Thro' the shades of that mystical valley
Flit dreams that no mortal can reach,
And thoughts there may ripen in silence
Until they are ready for speech.

So I'd walk down the Valley of Silence—
I would I could walk there alone—
Apart from the jangle of traffic,
Afar from the jar of a tone.

—*Atlanta Constitution.*

Bishop Keener—Prayer and Devotion.

I am not a preacher, but I was privileged to attend the preachers' meeting in New Orleans, recently, and hear Bishop Keener make some remarks, which I wish every preacher could have heard. Coming fresh from the altar of renewed consecration and protracted prayer on the occasion of his seventy-second birthday, and after having spent fifty-odd years in the ministry, he gave valuable advice from so ripe a Christian experience.

He stressed the importance, the indispensableness of *prayer*, *earnest* and *importunate*. He told the preachers they must *strive*. "Strive is the word," he said, to enter in themselves, and *agonize* for the salvation of others. Said they had powerful resources at their command, and tremendous responsibilities rested upon them for the proper use of them. But "prayer," he said, "is the secret place of thunder;" and the Word of God, the exact form of which the Holy Spirit had guarded and preserved, must be accepted as it is, studied and used with the power of the Spirit, he insisted.

That was not the first time I heard that deeply spiritual man emphasize the necessity and efficacy of prayer. About a quarter of a century ago I witnessed it worshipping with him at the family altar (his and mine), and thought then children brought up under such holy influences would be saved; they could hardly break over such earnest prayers and be lost. And I heard him illustrate prayer in the pulpit by using the figure of the sparrow and the eagle. He said: "While the one flits with feeble wing about the ground, the other, mounting up on strong pinions, beats the air untiringly, and soars away above the clouds and bathes in the bright sunshine, and breathes a pure atmosphere." And he earnestly exhorted the congregation to imitate the untiring energy of the eagle in their prayers. And he also then spoke of the great and saintly Mr. Fletcher; said the very wall was *mildewed* where he was accustomed to kneel off and long, earnestly breathing out devout prayer. And the other day the Bishop stated it as a fact, that *all* men who have ever been eminent for greatness and piety and usefulness, have also been noted for their frequency, earnestness and persistency in prayer. And how could it be otherwise? We have nothing that we have not received, we are nothing and can do nothing of ourselves; but "we can do all things through Christ, who strengtheneth us." And the Savior has told us to ask, and assured us we shall receive. Then the more we ask, the more we will receive, and, *vice versa*, the less we ask, the less we receive. And if we want to be constantly receiving we must be constantly asking. But "let not that man think that he shall receive anything of the Lord" who is not *fixed* in good purposes, and who asks not in faith. Surely God's blessings are all worth the asking and living continually for them. And if we would be filled with the fullness of God, we must "pray without ceasing and in everything give thanks." And the more we do it, the less averse the heart becomes to it. It becomes a pleasure instead of a task; a joy instead of a burden. We don't commune with God earnestly and often enough to get into the real merits of devotion and derive the full benefits of it, is the reason why so many of us are, sparrow-like, wasting our time down on the ground gathering a few worms, instead of mounting up on the strong wings of unfaltering faith, and, eagle-like, soaring away from earth to heaven in prayer, and renewing our spiritual strength and filling our joy at the fountain-head. How few have *regular hours* and take the *necessary time* to *study* the Scriptures and *commune often* and *long* with God in prayer? What success would a lawyer or a doctor, a merchant or a farmer, or anybody else have, if he devoted no more time nor thought nor effort to his business than the average church member does to the welfare of his soul? He would certainly fail and come to nothing. For if a man undertakes any business whatever, he must be intensely in earnest and persevere energetically to succeed worth anything. And why should not the same laws of success and failure obtain in the most important of all business—that of making the only preparation that can render us happy in this life and the next? They certainly do. And we must just make it our chief concern and life-business to live for God. We must learn to "love him and keep his commandments," to be really happy while living here, and get to heaven when we die. It is folly to make any other calculation, or resort to any other expedient. All else must ultimate in disappointment and grief.

It is true, sin does afford pleasures, and some of them are exquisite, but they are short-lived, and leave the painful sting of death behind them; whereas, righteousness and true holiness are full of comfort and joy all the time. "Their ways are ways of pleasantness, and all their paths are peace." And "godliness is profitable unto all things, being the promise of the life that now is, as well as the life to come." The unmixed service of God is full of unmixed peace and consolation, pleasure and happiness, incomparably superior to the pleasures of sin which are full of disappointment and disaster, sorrow and ruin. "The wages of sin is death," eternal death. Let us all take a new start for heaven. With some of us

"Much of our time has run to waste,
And we, perhaps, are near our home;
But the Lord will forgive our follies past,
And give us grace and strength for days to come."

And may those who have not yet wasted much time profit by our experience, and *be assured* that there *is more real, true and lasting happiness in living for God* than for the devil. But, as in all other undertakings, we ought to arrange and prepare, properly and conveniently, for serving God in earnest, and as becomes the vastness of the importance of it.

The Savior said, *expressly* and *positively*, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly." Is not that as *positive* and *important command* as any in the Bible? And yet how many have a "closet" in which to retire and commune with God? How remarkable and unfortunate that that emphatic command of the Savior has been overlooked or neglected all these eighteen hundred years? Has not the lack of that "secret place" for studying the Word of God and communing with him in prayer been a great cause of the spiritual poverty and want of power in the church of Christ? Had she "dwelt in the secret place of the Most High, would she not have abode under the shadow of the Almighty" more peacefully and prosperously?

The lawyer and the doctor and the merchant, and others, have found offices in which to meet their clients and transact business, and they are considered, not only convenient, but indispensable. But the so-called Christian has no "closet," or "secret place," expressly and suitably prepared in which to meet the Lord and commune with him, although the Savior, when he was here on earth, did not merely suggest, but expressly commanded that he should do so. Then how can he receive and entertain the Lord in a becoming and profitable manner, or "pray to his Father in secret and he rewarded openly," as the Savior desires? Christ certainly was not merely making idle suggestions, and leaving them optionary with us. He must have meant just what he said. And we must do just as he directed us, or we need not expect to be "rewarded openly," if at all. When we build houses, we have finished off nicely and furnished elegantly parlors and guest chambers for the reception and entertainment of our friends, except for the best one of all, the Savior who died and intercedes for us, and our Father who created and preserves us, and the Holy Spirit who comes often to help our infirmities and comforts us.

Every household ought to have a "closet," a private room set apart specially for devotion, and it ought to be suitable and comfortable. And every individual ought to resort to a "secret place" at stated hours to "search the Scriptures" and commune with God in prayer earnestly. And we ought not suffer our thoughts to be interrupted with our temporal affairs while in that secret retreat, nor should we hurry through our devotions there uninterestedly to go out and lose sight of God in secular business.

Many years ago I was at the succession sale of an aged widow. And while going through the house with the auctioneer selling the furniture, we came to a retired room in which was a "devotional;" for kneeling upon there was a low, short cushioned bench, at the ends of which were two uprights of the proper height for supporting a book-board. And we may judge how often and long the devout woman was accustomed to kneel there in prayer and read (I wish I could say the Bible) from the fact then stated that a pair of horses and a carriage (sold on that same occasion) had not missed a day for twenty years to convey her to the Catholic Church. What an example of earnest devotion! Shall we Protestants be less devout? Will we not have a "closet" and a "devotional" for studying the Word of God and communing with him in prayer?

Our holy Bro. Manley tells me that his mother used to retire regularly three times a day into a private room to worship, with reading, prayer and meditation. When he left home, a young man, then going blind, forty-odd years ago, with a negro man to lead and wait on him, his mother gave him a Testament with her parting blessing. And he found in it a slip of paper containing the following precious testimony in her handwriting:

"*A Gift from Your Mother.*

"*My Son:* I have read this little Testament through eight times on my knees. The blotches you see upon the leaves are made by the tear-drops that fell from your mother's eyes while upon her knees praying for the salvation of her first-born son."

And her prayers are answered, for he is now happy all the time, living in constant, close and peaceful communion with the Holy Spirit; still successfully instructing others in the way of truth and leading them into the joys of salvation.

And I, too, had a saintly mother who lived rejoicing every day, and directed us children to heaven, and now awaits us there. There is nothing that pays as well as true religion does.

D. W. FOSTER.

Plaisance, La.

Two-Gallused Boys.

Because of several very strong and unqualified statements that were made by Bro. W. N. Lewis in an article called 'One-Gallus Boys," published in the CHRISTIAN ADVOCATE, of Feb. 26, we reply to said article. We are afraid that some "worthy young preacher" may be injured or discouraged by his statements, unsubstantial as they are, and by the whole trend of his article. In the first place, we are not misanthropes. We believe that there are "worthy young men," especially young preachers, who are all ablaze with manhood, noble, self-denying consecrated manhood, who are *worthy* of sympathy and *worthy* of honor and *worthy* of pecuniary aid for their intellectual advancement, and we believe and know also that many of these young men have worn two suspenders ever since they put on "long pants." What magical virtue "one-gallus" can have we don't see, though Bro. L. gives it the power of fate. Now, we think that Bro. L., in looking at the extraordinary flights his "one-gallus boy" has made, has forgotten a few things. He has forgotten that there are hundreds of thousands of "one-gallus boys" born in the woods, that grow up and become "one-gallus" men, and live in the woods and die in the woods, and the world never knows that they were in the woods. He has forgotten that the "woods are full" of "one-gallus" preachers who never had any teachers but "flowers, birds," etc., and who are bound and shackled by their ignorance to a narrow sphere and a narrow influence. We say he has forgotten these things, for they are facts, and he did not mention them. It is all very poetical to talk about the "rocks and streams and starry heavens" as teachers; but such teachers alone never can help a preacher to read Greek, to sound the depths of religious philosophy, to formulate an argument or make a powerful literary discourse. What the young men who are to stand as leaders in God's temple want is education; the refinement and schooling of their intellects, the cultivation of every talent, the "friction of young mind upon young mind," that they may gain at college, and almost only there. Oftentimes circumstances and expediency demand almost that the young preacher should be helped to an education by the church. Bro. Lewis, speaking of pecuniary help given to a young preacher that he might go to college, says, "Anybody with a spark of true manhood in him would scorn such proffered help."

We are glad the brother told us he did not help the young man in question. We understand his strong opinions better. Nobody can talk more against foreign missions than the man who gave nothing either to foreign or home mission work. But the brother wants everybody to be independent. We thought all organized society was founded for the purpose of mutual help; but Bro. L. says: "No; let's be independent. Let's give back our college endowments to the donors. Let's shut up our public libraries and parks. Let's put down all public humanitarian institutions. Let's dam up all streams of beneficence and philanthropy, and then move out in the woods for fear somebody will help us or encourage us. Let's be independent, or nothing." We are forced to differ with Bro. Lewis in spite of the fact that he has "read history and biography truly." We know that this spirit of mutual help should prevail, especially in the church. And is not the preacher at college a mutual helper? He is working long hours of toilsome study for the good of the church at large. He is fitting himself for a broad, powerful work. Work for whom? For himself? No; work for the people who are paying his way in college. The people simply advance the price of an article, in this case a sermon, in order that it may be better when delivered. Let us look at a homely analogy.

A contractor is building. Does he not pay the workmen while they are sharpening the tools? Certainly. Is it not honorable for them to receive such pay? Most assuredly. Just so it is honorable for a young preacher to receive pay while he is sharpening his tools that he may cut broader swathes in the enemy's ranks or build up religion more readily in a community. Thank God there are enough *living* arguments in Conferences and colleges to disprove all slurs, and establish the fact, it is right and expedient to help young preachers to an education. There is a vast army of young preachers, "two-gallused" boys and "one-gallus" boys, who are being helped now in college, who in their lives shall make the serried hosts of iniquity tremble, shall put infidelity and skepticism to flight, shall instruct thousands in the way of righteousness, and be wafted home at last to enjoy rest after labor, peace after battling, happiness after sacrifice and sorrow.

A CITY BOY.

The Conference Board of Missions.

The Discipline creates this Board, and when organized under its sanction, it has a legal existence (Dis., p. 196). As a law, it remains in force until repealed.

ITS POWERS.

The law which creates this Board confers upon it certain powers, of which it can not be divested. The powers are clearly defined. The Discipline, on page 196, says: "It shall appoint its own officers and regulate its own affairs, and have absolute control of the missions it may establish, with the consent of the president of the Conference, within its own bounds, and of the funds raised for their support." Art. VI., of the Conference Board, is as follows: "The Board shall regulate its own affairs. It shall have absolute control of the missions it may establish, with the consent of the president of the Conference, and within its own bounds, and of the funds raised for their support." There is no mistaking the meaning of these words by any ordinary mind. In the exercise of these defined powers we may ask, Have they been transcended?

It is conceded that this Board can use the domestic mission money as a sustentation fund to help needy districts, circuits and stations; but this is questionable. Money collected for missions must be applied in that way, and in none other. The law of the church does not allow it to be diverted from this purpose to any other, except with the consent of those who give it. If, outside of the Conference missions, the Board has used the money to aid needy circuits and stations, it is because it believed it had a right to do so. The sanction of the Conference is implied in not passing any resolution condemning it. But is it wise to take this money, and give it to aid circuits and stations which are able to meet their own liabilities, and leave the mission, or missions, with little or nothing to aid the missionary? This has been done in years gone by, and is still practiced. The Board has a right to check this, and will do it if left untrammelled. After the wants of the missions are met, then, if they have any surplus on hand, no one would object to using it in that way.

In 1889 the Mission Board appended to their report this resolution: "It was resolved that in consequence of much dissatisfaction expressed—and because of a better business system—that hereafter the treasurer of the Board will, on order drawn by president or secretary, pay the salaries of our home missionaries quarterly in advance. The presiding elders, in case of unfaithfulness, duly notifying the president or secretary of the Board." This was adopted by the Conference, and still stands upon the Minutes of the Conference. This is a better business system than the former one, and out of it no dissatisfaction can arise. These two features of the resolution are specially to be commended. But the resolution has not been enforced, but practically ignored. The Board stood by it as long as prudence dictated; but such a pressure was brought to bear upon it by the Bishop and presiding elders that it had to conform to it. Why is this? Is it not worthy of a trial? It is certainly a better plan than putting the money in the hands of the presiding elders. Whilst they are, as a general thing, godly men, yet they have their failings. Suppose, for instance, that one of them uses the money with the intention of replacing it when his collections come in, but, in the meantime, he dies, who will pay it back? Again: He puts it in bank, credited to his own account, but he dies before it is drawn. The amount must go in with the assets of his estate, and a whole year must elapse before the money can be reached. Suppose he invests it for the time being, and he fails, how can the money be collected out of him? There is seemingly no reason why he should not use it, provided he replaces it in due time; but the use of it saves him eight per cent., which he would have to pay should he borrow money for his private purposes. When he has three or four hundred dollars in hand, this would become quite an item. But he may hold the money for months after it is due, as instances can be shown, and the missionary be compelled to ask for it more than once, in order to get it. If the money is held three or four months, the laborer should have the per cent., as in cases where money is borrowed; but he does not get it. It should remain in the hands of the treasurer, where it belongs, and the Board of Missions wants it, and then it can be reached at the right time, and in the right way. After this action of the Board, is it prudent, is it wise for the Bishop to order this money paid over to the presiding elders? Does it harmonize with the action of the Conference, and would it be considerate, upon the part of the presiding elders, to insist on the treasurer paying them the money, when he is only doing the bidding of the Board? It has the right idea, and should not deviate from the law to please anyone. The Conference will sustain it, because it is sustaining its own action.

The right to make appropriations is rightfully vested in the Board, and in nothing else. It does not belong to the Bishop presiding, nor to the presiding elders, nor to both combined. The presiding officer, with the counsel of the presiding elders, asks for certain sums needed for the several missions; but he can go no further. If the Board finds that it can comply with his request, it would do it gladly and cheerfully. If the Bishop and the Board differ, and it refuses to grant his request, he has no recourse whatever but to submit. In this matter the Board is above censure; its course is to be commended.

With all its authority, the Board of Missions has not been able to meet the wants of the mission field. It is a source of the deepest regret that it can not, when there are so many calls for mission work. How it would inspire the membership of the church if it could! How it would exalt their views of the claims of the gospel! What zeal it would impart to their devotions! But it will not cease to do what it can to send the gospel to the dark and neglected places, and the "regions beyond."

J. F. SCURLOCK.

Daleville, Miss.

Quite a number of our brethren are sending to you items from their new charges; how they have been received, and what the prospects are for the future. Some one, in a recent issue of the ADVOCATE, censured them somewhat for these communications, there being more of them than they were notices of revivals. I suppose reports of revivals in their several charges will follow in due time, as they now feel so much encouraged. We have a paper for the purpose, in part, of intercommunication, and by which we may learn how our brethren are getting along, and how the work of the church in different portions of the Conference is progressing. I am glad to hear from my brethren through our Conference organ, and I am always pleased to learn of their prosperity, either in material or spiritual things. And I think the people whom we serve ought to have due credit for all they are doing for the cause of Christ, not in the spirit of self-adulation, but as a matter of encouragement in a common cause. I hope the brethren will continue to inform the church of what is being done throughout our borders, of all items of interest, and give the people proper credit for all they do.

Having written the above, it may be expected that I pen a few lines concerning my own work. Sometimes I write from a sense of duty, as I am seldom attacked with *cacoethes scribendi*.

My work last year was hard on the physical man, owing to the long rides over rough roads, both in attending my appointments and in pastoral visiting. But I accepted it as of the Lord, and it was made to me of great benefit in restoring my health and in invigorating my constitution. I met with kind friends and made acquaintances, the aroma of whose friendship will long remain to gladden the memory. I can not say how much good was accomplished, but I have reason to believe that my labors were not in vain. I always endeavor to do my duty, leaving the results to be taken care of by the Lord. We are pleasantly situated in the town of Daleville, the location of Cooper Normal College. The buildings in the place are mostly new, and those of the college are ne... and imposing. We have been kind... received and our wants genero... met. A carriage met us at the dep... eight miles from Daleville, and co... veyed us to the parsonage, where lad... were in waiting to receive us wi... dinner prepared. At the close of ... first church service many remained ... welcome their new pastor. The pa... sonage is said to be the second best ... the district. It is convenient to ... church, which is a new and very ... building. The weather has been ... unfavorable, as it has been everywhe... for church services, though the co... gregations have been good, consider... the circumstances. On Sunday ... we had a large attendance at Sund... school and at church service. ... people are kind and generous, and ... have met with as much kindness ... could be expected from any peop... The community contains quite a n... ber of good Christian people. Our ... the only church organization in ... place. The members of the se... denominations, with no feeling ... bigotry, work together in harm... and in the enjoyment of Christ... fellowship. The town is very q... and orderly, and the students are ... circumspect in their deportment. ... faculty of the college are compe... instructors, and deservedly popu... and the institution is well supp... with apparatus for illustration and ... periment. A good number of yo... men and young women are in att... ance.

The membership of our church ... have done remarkably well in bu... ing a church and buying a parso... and they deserve credit for their ... ergy and enterprise. One broth... contributions have been about ... annually for the last two years.

It gives me pleasure to observe ... footprints of my predecessor, ... Boone, not made in sand, but ... more enduring substance. We can ... tell what lies hid from us in the fu... but, with confidence in a good P... dence, and having an abiding fai... the promise of Christ, "Lo! I am ... you alway," we press on in the ... of ministerial duty.

J. M. PC...

Who Succeed!

The Minutes of our (the North... sissippi) Annual Conference have ... received in neat style, thanks to ... editor.

The articles of Bros. Moony ... Hays, in the *Nashville Advocate*, ... started me to thinking; and, as ... have broken the ice, I would ... jump in and take a bath (but in ... pool); so, by your consent, I will ... the brethren some of my medit... I have often heard such expressio... this: that there are some pre... who always bring up in full the... assessments, and some that never do... others who sometimes do, fol... with this assertion, that these ... might change places, and the ... men would succeed and fail as ... I have before me the Minutes of ... Conference for the last nine years, ... note facts as follows: that fifteen ... preachers have not failed in nine ... or since they joined Conference; ... that there are thirty-four ... charges that have not failed to p... full in nine years, or since their ... ent arrangement; and that the ... successful men, with, perhaps, one ... exception, have served only those ... that have not failed, regardless of ... was pastor. You see that gives a ... gin for the men who sometimes ... ceed to serve the successful ch... There are also some men and ch... that succeed if success is possible ... der the circumstances—in all, ... year, forty-three. All respect to ... charges that have grown to ... success under the prayers and ... fices of the men who have, pe... years ago gone to their reward! ... honor to the men who have deve... by experience and consecration ... workmen in the Master's vineyard ... need not be ashamed!

We have 134 pastoral charges ... Conference, and about one hu... preachers that always report goo... vivals. Many join the church, ... large number converted to Christ ... some who sometimes report su... this line of work; but, thank the ... none who never succeed in callin... ners from darkness to light. I ... that a man is only partly in the ... ter's work who can't get his ... strings loose; but that work is ... like some others. Men get into th... ness of family prayer, and other ... tians work very slowly. But, M... itor, the men who succeed, re... of circumstances, are few and ... twcen, if there be any, for we ... have no power at all, except it ... given us from above; and that ... may plant and Apollos water, bu... must give the increase. Also ... that our Savior and Pattern som... failed. Read Matthew xi, 20; ... Matthew xiii, 58, where it is ... that he did not many mighty ... there, because of unbelief; and ... vi, 5, 6, still stronger, that he ... not do many mighty works th... cause of unbelief.

So, brethren, let us not magn... selves, but our office, and be co... he earthen vessels for carrying ... enly treasures to the poor, be... sons of men, for whom Christ ... Let's think of the flock, and not ... fleece. Respectfully,

J. H. S...

Weir, Miss.

Sunday-School Lesson — March 15.

GEHAZI PUNISHED.

II. Kings v, 15-27.

GOLDEN TEXT.—"*Be sure your sin will find you out.*"—Num. xxxii, 23.

TOPICAL OUTLINE.—I. The Gratitude of Naaman (vs. 15-19). II. The Sin of Gehazi and Its Punishment (vs. 20-27).

MEMORY VERSES.—25, 27.

REFERENCE WORD.—"Punishment."

LESSON HYMN.—No. 478.

TIME.—894 B. C.

PLACE.—Samaria and its vicinity.

INTRODUCTORY.

At the close of our last lesson we saw Naaman coming up out of Jordan completely cured of his vile disease. As great as had been his bodily change, that of his mind and heart had been greater. After his seventh descent into the turbid stream he was, indeed, a new creature." A powerful conviction seized him. He knew a wonderful work had been wrought in his behalf, and he was not slow to divine its true cause. He realized that the power was not in the waters before him, nor yet in the word of the prophet, but resided in the prophet's God alone. As in another instance, this leper returned to give thanks to his benefactor. The grateful Syrian did not allow the extra travel to deter him from his laudable purpose. So always true gratitude never counts the cost of its expression. He would delay his long-wished-for meeting with loved ones at home, waiting anxiously the result of his quest; he would even retrace a good part of his journey in order to show his gratitude and make restitution for his former ill treatment of Elisha.

I.—THE GRATITUDE OF NAAMAN.

Verse 15. No doubt the return of this great retinue presented quite a contrast to its first approach to the prophet's home. *Then* he *demanded* that he might *receive* a blessing; *now* he *prayed* that he might *bestow* one. "Take, I pray thee, a blessing of thy servant." Elisha's answer to this natural request on the part of Naaman was worthy of himself and the cause he represented. The Syrian was to be taught a lesson in theology. The actions of heathen priests were to be contrasted with those of the representatives of Jehovah under similar circumstances. He was to be taught that the God of Israel works through the channel of "free grace;" that heaven's blessings are not quoted as to their market value—not, indeed, because they have no worth, but because they are *invaluable*. Men can not remunerate God for his mercies, but must always remain in the attitude of poor beggars around the table of his bounty. So Naaman. Not only did he fail to donate a gift to Elisha; but, on the other hand, he was forced to accept one himself. God gives us *everything* in order that we may have a claim on *anything*. "Not of works, lest any man should boast."

Verse 17. This action of the prophet had its desired effect on Naaman. It overthrew his idolatrous notions. Conscious of his miraculous cure, he was led to exclaim, "Now, I know that there is no God in all the earth, but in Israel." "From this time forth I shall offer sacrifice to none other. Let me have a memorial—some of this country's earth—as an attestation of my new faith." In the next place, it made his conscience tender. This great change brought him into new relations. To these he must adjust himself. He asked the prophet's advice, and the reply elicited was, in respect to true sympathy for him in his heart troubles, in advance of some who would guide others by a line of their own Bible making. Naaman explained his motive satisfactorily, and Elisha could not withhold from him the farewell words, "Go in peace." The first meeting of these two men did not presage such an affecting parting; but God's Spirit works marvels.

II.—THE SIN AND PUNISHMENT OF GEHAZI.

If there is anything that makes the sin of this man more heinous, and its punishment more merited, it is the record of it in this connection. Study the two characters here presented: Gehazi, an Israelite, one that had all the advantages of a religious environment, belonging to a people to whom had been "committed the oracles of God." More than this—he had enjoyed the privilege of constant intercourse with the man of God, Elisha; he had had all opportunities for emulating his master's example and forming a character, in turn, worthy of imitation; but, alas! in spite of all these advantages, he failed most signally. This man who failed to make use of such possibilities is quite a contrast to the other than general. Gehazi could conscientiously speak of Naaman as "this Syrian;" but unfortunately he could not live with the despised Infidel in moral characteristics. Gehazi's sin had its origin in *covetousness*—truly, a most fruitful source. He had seen the immense treasure that Elisha refused, and his heart's desire was to obtain "somewhat of it." He waited until his master had gone into his house; then, with all speed, "followed after Naaman." In no other respect is the principle of evolution so fully illustrated as in this thing of sin. The interview with Naaman was very short; but in that time Gehazi had profaned the name of the Lord in his hypocritical oath—"As the Lord liveth;" had told a most outrageous lie; he had dishonored his master. In the highway of sin the first step is hardly ever the last. After we have broken the Tenth Commandment, the Ninth and Eighth quickly lose their restraining influence. Strange that a companion of Elisha should turn out such a depraved character!—yet we have more than a parallel. Judas, though one of "the twelve," enjoying the blessed teachings and holy influence of the Savior, became "a devil." A fearful lesson here for us to learn is this: we do not allow ourselves to be led to a higher plane by good associations, we are liable to be thrown into a state of fixed resistance to all their influences. The plausible lie easily deceived Naaman. He was willing to do anything for Gehazi in the name of his master. He sent his servants bearing double the value of Gehazi's request. Now was the calculation seemingly successful. The covetous idolater got his ill-gotten gains safely stowed away in his tower, and began to form plans for its sure investment. The ancients believed in the "irony of fate:" whom the gods desired to visit with extreme penalties, these were first allowed a season of unsurpassed prosperity in order that when their fall did come, it would be the greater. "I saw the wicked spreading himself like a green bay tree;.... but I passed by, and lo! he was not." Such was the observation of David, and it tallies well with our experience. "Be sure your sin will find you out." This sin did not, nor will any sin, form an exception to the inexorable disclosure. Sin bears in itself the elements of its own discovery, and, sooner or later, the fearful revelation will surely come. Sin always commits *blunders*. Gehazi was so blinded by the dazzling hopes that his wealth brought him that he failed to consider that he had to deal with Elisha—a man in whom dwelt the omniscient Spirit. He could deceive Naaman; but it was useless to deny the charge that his master made against him. The "heart of Elisha" had been with him throughout the whole transaction! Oh, Gehazi! learn the folly of sin! You failed to profit by repeated warnings; now your knowledge will avail you nothing. No time to receive money; no time to think of vineyards, and sheep and oxen; no time to paint bright pictures of a life of ease and luxury: but all hopes dashed to the ground; no future but one of prolonged and intense agony. Your sin has found you out. "The leprosy shall cleave unto thee and unto thy seed forever." A fearful picture, but faint indeed compared to the awful scene at the judgment-seat when your sins will find you out.

Modern Miracles.

A singer for breath was distressed,
And the doctors all said she must rest,
But she took G. M. D.
For her weak lungs, you see,
And now she can sing with the best.

An athlete gave out on a run,
And he feared his career was quite done;
G. M. D., pray observe,
Gave back his lost nerve,
And now he can lift half a ton.

A writer who wrote for a prize
Had headaches, and pains in the eyes;
G. M. D. was the spell
That made him quite well,
And glory before him now lies.

These are only examples of the daily triumphs of Dr. Pierce's Golden Medical Discovery, in restoring health and reviving wasted vitality. Sold by all druggists.

Mississippi Items.

The Mississippi State Medical Association will hold its next session at Meridian, April 15, 16 and 17.

At an election held in Port Gibson recently, as to whether the city should have water works, the proposition was defeated by *one vote*.

The Mississippi Manufacturing Company, of Crystal Springs, has closed a contract for all the hickory spokes, of three grades, it can make.

The Ladies' Confederate Monument Association, besides inviting the public at large, have invited all the widows and orphans of Confederate soldiers to be present at the unveiling of the monument in Jackson.

The Meridian, Brookhaven and Natchez Railroad Company has been organized at Brookhaven. It has secured the eight miles of road already built on the line to Meridian, which it will furnish with rolling stock and operate with a view to its early extension to Pearl river, and ultimately to both Meridian and Natchez.

The Winston *Signal* hoists this danger signal:

Liquor is occasionally being brought to town by unscrupulous persons and sold, and, we are sorry to say, to some of our citizens who should blush to have it known that they encourage such baseness. If this business is not stopped, it is going to bring trouble to our community. Citizens of Louisville who have boys, mark the prediction. This thing can be stopped if the proper steps are taken.

Here is a straw blown this way by the Columbus *Dispatch:*

The afternoon meetings of the busy men's Bible class in the Odd Fellows' Building have been so crowded, that the afternoon meeting next Sunday will be held in the Methodist Sunday-school room, through the invitation of the pastor of the Methodist Church, Rev. J. S. Oakley.

The large and large-hearted Englishman is always ready with a warm welcome.

The Clark County *Times*, published at Enterprise, has this bit of Methodist news that is gratifying:

Our Methodist people intend to turn their attention now to rebuilding their church. A strong pull, a long pull and a pull altogether will put our Methodist friends fully abreast with the times in the important matter of church building. We trust that the community at large will respond cheerfully and liberally to the appeals which will soon be made through the duly authorized building committee.

The Magnolia *Gazette* has this notice of a "friend of ours:"

There was a small, but appreciative audience to hear Dr. West's lecture—"Man, a Struggler"—last Tuesday evening. The Doctor showed that man was made for struggle, that every excellence came by struggling, man was not satisfied, if he could not struggle, and yet he did not like to struggle—all of which was illustrated by many historical facts.

And we suppose the struggling lecturer struggled through that struggle by struggling to prove to a struggling audience that was going through that particular struggle with no particular struggle on his part. We doubt if he did, though.

Vicksburg is to have an infirmary for horses. The *Herald* says:

The Vicksburg hospital will certainly achieve a wide-spread reputation in this portion of the Mississippi Valley, especially since its accommodations will be second to no institution of the kind in the South, and will undoubtedly save many valuable animals for their owners.

Louisiana Notes.

A new steam laundry will go into operation in Alexandria, March 15.

The safe of the postoffice in Bastrop was robbed, last week, of $300 or $400.

Lake Charles expects to have her streets lighted by electricity in about thirty days.

The Mechanics' and Traders' Exchange and the Teche Club, of New Iberia, have consolidated.

The artesian well of the Plaquemine Ice and Cold Storage Company furnishes an abundant flow of clear cold water.

The comptroller of the currency has authorized the Peoples' Bank, at New Iberia, to begin business with a capital of $50,000.

Bishop Vincent, Dr. Talmage and Bishop Haygood are expected to be present at the dedication of the Ruston Chautauqua Tabernacle in July.

A destructive fire occurred recently in Clinton, by which the Hartner block of buildings was completely destroyed. The *Patriot-Democrat* office was destroyed.

The firm of Wellman, Hall & Co., of Boston, Mass., and Providence, R. I., have contracted with the Plaquemine Lumber and Improvement Company for 400,000 feet of lumber, to be shipped by schooner.

The Monroe *Times* has this:

Rev. J. E. Riddle and wife have arrived at West Monroe, and are now occupying the parsonage. The good people of that town gave them a cordial reception and are glad to have them in their midst.

The Rapides Mechanical and Agricultural Fair Association has been organized at Alexandria with a capital of $25,000, with privilege to increase the same. The time for the Fair is fixed for October 6-10.

The North Louisiana Agricultural Society held its monthly meeting, last week, at the Experimental Station at Calhoun. Notwithstanding the unfavorable weather, there was a good attendance and an interesting discussion on "Potato Culture in North Louisiana."

The Planters' Purchasing Agency has been organized at Joanneretto. It is an association for the purpose of purchasing plantation and refinery supplies. It has been arranged to purchase immediately $200,000 of supplies. The agency is composed of substantial and extensive sugar growers.

The Way to Solve It.

If those Christian people who are eating their hearts out by worrying over problems of life, and "modern thought," and the "church of the future," and the demands of the age, and higher thought, and "keeping abreast of the age," and the new forms of infidelity (which are only old forms with a new wig on)—if they would be free from the most of this botheration and vexation of spirit, let them get up out of their easy-chairs, or their study-chairs, and go to work to bring practical sinners to a knowledge of Christ in the gospel. Melancholy breeds in sedentary souls, as tyrotoxicon is formed in milk that is allowed to stand. While you are musing on these great problems, the fire of sin is burning. Instead of analyzing the manna of yesterday, go out and gather a certain rate of new manna to-day. The former is already breeding worms of unbelief in your mind, and is nigh unto stinking. We think that those preachers, especially, who are very eager about being esteemed intellectual, *et cetera*, would greatly sweeten the scum-covered waters of their minds if they would move about more among the sinful, and the poor, and the sick. If they would each make six visits a day to people who eat with their knives, and would read the Scriptures and pray with them, life would become to them a much more solid thing. Jump out of your *droshky*, where you are yourself freezing, and lay hold on some brother, fallen in the snow.

When the ancient sophist proved by a syllogism that motion is impossible, one of his hearers dissolved the mental cloud of that reasoning by getting up and moving about—"*Solvitur ambulando.*"—*The Watchman.*

Hood's Sarsaparilla

Is a peculiar medicine. It is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper Berries, and other well-known and valuable vegetable remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative power not possessed by other medicines. It effects remarkable cures where other preparations fail.

Hood's Sarsaparilla

Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints, overcomes that tired feeling, creates an appetite, and builds up the system.

Hood's Sarsaparilla

Has met peculiar and unparalleled success at home. Such has become its popularity in Lowell, Mass., where it is made, that whole neighborhoods are taking it at the same time. Lowell druggists sell more of Hood's Sarsaparilla than of all other sarsaparillas or blood purifiers. Sold by druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

Ayer's Sarsaparilla

The Best Blood Medicine

So say Leading Physicians and Druggists, and their opinion is indorsed by thousands cured by it of Scrofula, Eczema, Erysipelas, and other diseases of the blood.

"Ayer's Sarsaparilla has won its reputation by years of valuable service to the community. *It is the best.*"—R. S. Lang, Druggist, 212 Merrimack st., Lowell, Mass.

Dr. W. P. Wright, Paw Paw, Ford, Tenn., says: "In my practice, I invariably prescribe Ayer's Sarsaparilla for chronic diseases of the blood."

Dr. R. R. Boyle, Third and Oxford sts., Philadelphia, Pa., writes: "For two years I have prescribed Ayer's Sarsaparilla in numerous instances, and I find it highly efficacious in the treatment of all disorders of the blood."

L. M. Robinson, Pharmacist, Sabina, O., certifies: "Ayer's Sarsaparilla has always been a great seller. My customers think there is no blood-purifier equal to it."

"For many years I was afflicted with scrofulous running sores, which, at last, became so bad the doctors advised amputating one of my legs to save my life. I began taking Ayer's Sarsaparilla and soon saw an improvement. After using about two dozen bottles the sores were healed. I continue to take a few bottles of this medicine each year, for my blood, and am no longer troubled with sores. I have tried other reputed blood-purifiers, but none does so much good as Ayer's Sarsaparilla."—D. A. Robinson, Neal, Kansas.

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Arrive.	Leave.
Cincin. Ex.....7:55 am	Cincin. Ex.....5:15 pm
Vicksb'g Ex.....5:45 pm	Vicksb'g Ex.....8:30 am
B. Rouge Ac...10:30 am	B. Rouge Ac...3:50 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:00 am	No. 4 F'st Ex...8:20 am
No. 5 F'st Ex...7:20 pm	No. 8 Coast....5:45 pm
No. 7 Coast....9:05 am	No. 6 Lim. Ex..3:10 pm
Lim. Express,..4:10 pm	Fast mail.....8:00 p m

ILLINOIS CENTRAL.

No. 1. Local Mail and Express..7:40pm	No 2. Local Mail and Express..7:00am
No 41. Chic. and St. L. F. Mail.8:25am	No 42 Chic. and St. L. F. Mail.6:00pm
No 45. Chic. and N. O. Lim....8:00pm	No. 46. Chic and N. O. Lim.12:01noon
No 41. Memphis and K. C. Ex.8:25am	No 42 Memphis and K. C. Ex.6:00pm

TEXAS AND PACIFIC.

No. 52 California Express. 7:00 pm	No. 51 California Express. 5:00 am
B. Rouge, local.10:25am	B. Rouge, local. 5:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 15 Califor. 7:30 am	No. 18 Local....7:45a m
No. 17 Local....7:35 pm	No. 20 Califor.. 4:15pm

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Rev. C. W. CARTER, D. D., Editor.

THURSDAY, MARCH 12, 1891.

Briefs.

Immigration has undergone a very marked change in the last few years. Until recently about fifty per cent. of the foreigners landing at New York was Irish, and thirty per cent. German. Last year developed the fact that the Irish occupy the sixth place as regards the number of emigrants. The roll now stands thus: Germans, Italians, Austrians, Russians, Swedes, Irish, English, Danes, Swiss, French, Hollanders, Belgians, etc. Nearly two-thirds of all who land in New York settle in the cities and towns of the Middle States.

The total number of books published in the United States last year, 1890, was 4,559. This is an increase of 545 over 1889. Of the number published 1,118 were novels. Just think of three novels published every week-day in the year! The next highest number was 467—books on religion and theology. Books on law come next, and then books on education. Solomon said, "of making books there is no end," but what would he have said if in his time twelve books had been made every day in the year?

The evil results of leniency towards contumacious law-breakers have a good illustration in the case of the concert saloons in this city. These places have been allowed to ply their wicked business contrary to law, and this has grown into defiance. They kept open beyond the time set by the law. The police did not interfere. Then they refused to pay the license, and when the collector endeavors to make them, they get out a writ of mandamus to compel the collector to let them alone. All this simply because the police refused to make them comply with the law in the first instance. Leniency toward willful law-breakers results in smashing all law.

The Fifty-first Congress closed its labors March 4. In some respects this has been a remarkable Congress. The time occupied in its sittings was unusually long. The mortality among its members was greater than in any previous Congress, fourteen members having died.

The most important bills that have been added to the statute book during the last two years are the McKinley Tariff act, Customs Administration act, Courts of Appeal act, Copyright act, Direct Tax Refunding act, Dependent Pension act, Anti-Lottery act, Postal Subsidy act, Regulation of Immigration act, Financial act increasing the purchase of silver, with others of minor significance.

Of the important bills introduced, but failing of passage, we mention: The Free Coinage bill, the Pure Food bill, the Eight-Hour bill, the Educational bill and the Force bill.

The closing hours witnessed the usual scenes, but rather intensified by the lingering hate of partisan politics. The Democrats took their last shot at Speaker Reed by voting solidly against a resolution of thanks.

Speaker Reed, in a short address, referred himself and his Republican colleagues to posterity for an impartial verdict on the wisdom of their acts, and then declared the Fifty-first Congress adjourned *sine die*.

The center of population in our country has been discovered by the Census Bureau to be about twenty miles east of Columbus, Ind., near Greensburg, the county seat of Decatur county.

Church Work among the Children in New Orleans.

That there are many earnest workers in the Christian churches in this city will not be denied by anyone who has even a slight acquaintance with the subject. That much valuable work has been done in the past is a fact recorded plainly in the pages of the history of the churches in New Orleans. The Episcopal Church began its work in this city at an early day, and has done as fairly well here as elsewhere. The Presbyterians, beginning a little later, have grown unto comely proportions, and to-day rejoice in several very large congregations. The Methodists, after years of fruitless endeavor, finally succeeded in planting themselves firmly in this cosmopolitan city. Their work here has been most fruitful in the production of preachers of the gospel. We know of no place in American Methodism which has produced so many preachers in proportion to the Methodist population! The Baptists seem not to have flourished here as in other cities, but still they have done something, and to-day have several growing congregations. The Lutherans are here in respectable numbers, and the Roman Catholics outnumber all the Protestant denominations. It is thought and said by many that this is a Catholic city; but after a residence here of ten years, and the observation of those years, we have come to the conclusion that such an opinion is not true. Our deliberate conviction is that this is not a Catholic city.

It is an interesting question to ask anywhere, What are the churches doing for the religious instruction and development of the young people? It is interesting, because, in the nature of things and in the course of time, the young people will acquire the rights and incur the obligations, and thus fill the places of the grown people of to-day. In twenty-five years the whole complexion of the church and society will be changed, because those who are now in their teens will be the leaders and rulers. This one fact demonstrates that the church can not afford to relegate the question to the consideration of the future. The young mind must be developed now, the young heart must be converted now, the young affections must be trained toward God now, in order that the church of the future may be filled with earnest and godly men and women. This is a matter that will not admit of a postponement. Postponement means a dying church. Dereliction in duty to the young of to-day means a harvest of ignorance and wickedness in the future. We suppose that no one who thinks at all on this question, looks upon it as unimportant. We do not see how he could do so. But not everyone who considers a matter important is influenced *to action* by its importance. Thousands of people consider the religious instruction of children a thing of prime importance, and yet they never do anything to foster such instruction. One of the great difficulties in our Sunday-school work is in procuring workers. The real fact of the case is, the faith is too weak to prompt earnest work. These two invariably go together, and the faith is correctly judged by the work. This being the case, we come to the conclusion that the Christian people in New Orleans don't believe very heartily in the religious instruction of the young people.

Now, let us see. The superintendent of the public schools in this city says there are over 70,000 children, white and colored, between the ages of six and eighteen years. One-fourth of these are colored, which leaves 52,500 white children in this city. We have been at some pains to get the number of children who are under direct religious instruction in the various churches in this city. We have the official figures in every case, except one. We are aware of the fact that statistics are not always correct and may be made to support almost any theory and prove it true; still they are of value and can not be ignored. Now, according to our figures, the number of children under religious instruction do not amount to 20,000. The Roman Catholic parochial schools contain 8,595 children. The various Sunday-schools contain as follows: Presbyterian, 3,042; Episcopal, 2,263; Methodist, 1,925; Lutheran (estimated), 2,000; Baptist, 625; making in all 18,450. So then there are 34,050 children in this city who have no religious instruction from the churches. The Roman Catholics have 8,595 children under direct religious tuition, and the Protestant denominations have 9,855. That is, the Protestants have 1,260 more children in their Sunday-schools than the Romanists have in their church schools. That shows that this is not a Catholic city. Neither does it show that it is a Protestant city. It, however, brings out the appalling fact that in this city of 176,285 white people, there are 34,050 white children growing up in ignorance of God and his law and their duties to him and to one another and to the State. When all the churches only reach one-third of the children of school age with their religious influence, can it be said that the churches are doing their whole duty in the matter?

When only one out of three children is brought under religious instruction, have we not cause to say that "the Christian people in New Orleans don't believe very heartily in the religious instruction of the young people?" We know there are people claiming to be Christians, who will "pooh-pooh" at the statements made here; but 34,000 lambs running wildly to destruction, while only 18,000 are folded, is enough to make every Christian man and woman in the town cry out in humiliation and shame at our miserable failure to meet our obligations. We regard this matter as a very serious one, and hope that these facts will move the readers of the ADVOCATE in this city to consider the subject in a most earnest and prayerful way.

The Day of Printed Sermons.

This is certainly the day in which the printed sermon greatly flourishes. Thousands of newspapers are printing a sermon every week. There are weekly periodicals devoted exclusively to publishing sermons from the ablest preachers in the land. There are many monthly magazines devoted solely to homiletics, and in which the full-grown sermon plays a conspicuous part. Almost every day a fresh book of sermons comes from the press. Besides these agencies for publishing the matured thoughts of the sermon-makers of the past and present age, there are thousands of sermons published in tract form and scattered broadcast over all lands. Societies for sermon distribution are at busy work in many places sowing down the good seed of the kingdom. One of these has had several years of successful operation in Germany. When it first began, it began with a modest edition of 600 copies of sermons weekly. It was a success from the beginning, and its edition grew in numbers from week to week, until now it publishes 120,000 sermons a week, and scatters them all through the German empire. In Berlin alone 17,000 are distributed every week. They are sold at a penny apiece, and are thus brought within the reach of the means of the poor.

If we were to listen to the enemies of our holy religion, we would surely be surprised at these facts in regard to the weekly publication of so many sermons. Those enemies tell us that Christianity is so old-fashioned and superstitious, and so full of myths and errors, that very few people now-a-days believe it, and the great majority reject it altogether. This dictum can not be reconciled with the facts we have stated. One fact will overturn ten thousand conjectures and theories. The one fact, known to every man who reads a wide-awake newspaper, that sermons from Spurgeon and Talmage, and others, are read by tens of thousands of people every week proves that this ridiculed and old-fashioned Christianity, whose power is perpetuated by the preached and printed sermon, has not yet lost its grip upon the human heart and conscience. The fact that these sermons find ready publishers, men who do not publish them merely for "the good of the cause," but because they will sell and bring in "handsome profits," shows that those men of business do not consider Christianity either as dead or dying. People do not buy that in which they are not interested. And as the number of sermons published increases month by month, and year by year, it is a demonstration that the interest in the gospel and its blessed truths and hopes is increasing with a like ratio.

Under such circumstances, it is absurd for anybody to be talking about "preaching and sermons having lost their power." If that were true, such a condition of things as we see about us could not possibly exist. Indeed, the opposite fact is the exact truth. Preaching—the delivered and the printed sermon—has more power to-day than ever before! It is drawing more men and women away from sin and bringing them closer to God and one another, and showing them the way of righteousness more clearly, than ever before!

The printed sermon has some advantages over the preached one, and these advantages are being more and more appreciated by a large body of people who are debarred by peculiar circumstances from attendance upon church services. The printed sermon comes to them in their homes, by their firesides of sorrow, on their beds of pain, as they walk down the last decline, and gives its message of hope and consolation. The preached sermon is soon forgotten and can rarely be recalled, but the printed sermon is ready at hand to be read and re-read until its lesson sinks in the soul and produces blessed fruit in the outward life and kindles a perpetual joy in "the inner man of the heart." We rejoice that this is the day of the printed sermon.

The "Throat" Matter

is incidental only. I have had a bout with bronchitis, and expect to get well of it. If this were all, I would have found a sanitarium in *Georgia*. I have published a little card; it should be enough. This shorter one because several kind editors—"explaining" my movements to "Dr. Parkhurst"—have concentrated attention on my "throat"

I go to Los Angeles on my own motion, because I think I ought. Long time I have been preaching "Go;" it seemed time to be going.

ATTICUS G. HAYGOOD.

It is reported that Dr John Hall, of New York, makes looking into a shop window a means of grace. He looks in and thanks the Lord for the number of things he sees in the window he can do without. We know some women who would be overhurdened with spiritual riches if they could do that!

Columbus District.

The first round of my fourth year on Columbus district, North Mississippi Conference, has just been finished. Nineteen quarterly meetings in eleven weeks! Most of the travel has been done in the saddle. The season has been rainy, requiring the traveler often to take long and short trips in rain and mud and to dare swollen streams. This district is cut by the Tombeckbee and Big Black rivers, and the head-waters of the Noxubee and Pearl rivers take their rise in its territory. Pearl river is formed by the junction of Talehaga and Nannewyyeh creeks. These creeks get their head-waters in Winston county and unite in Neshoba. Most of the preachers went quickly from Conference to their respective fields of labor; some were delayed. All at their posts, a faithful band of earnest workers. With the unpropitious weather, the influenza, called *la grippe*, has joined to hinder seriously the progress of the preachers' work. The preachers themselves and their families have shared in the sickness. Still every post has been held and forces are arranged for progress. Pastors are planning and praying for revivals—greatly needed. We need a quickened, bounding spiritual pulse. Some new churches were built last year, others are in building now, and yet others in the purposes and pockets of the people. How we need houses of worship, respectable and comfortable, as places for divine service! The financial pulse is much too low. It is true, however, that the people in this part of the State have been greatly straitened by three poor crops in succession. Yet not all is done that can be for the Lord's cause. The noble few do what they can; the many do less, and not a few do nothing. We have some very excellent Sunday-schools; some choice, spiritual prayer meetings, and here and there a precious class meeting. The cheerful face of the good ADVOCATE, giving words of instruction and comfort, is greeted in every charge, and its worthy claims will be urged for a much larger circulation in this district.

W. T. J. SULLIVAN.

A "Holy Show of Himself."

The following from the Memphis *Commercial* is according to our way of thinking. Such performance excites derision. How any minister of the gospel in our country, where simplicity of manners is a national characteristic, could lend himself to such a "holy show" because he happened to be away from home, is beyond our ken. For the sake of the great church this pretentious prelate represents, we are glad the secular papers are thus rigorously protesting. It smacks very much of what Dr. Phillips Brooks aptly called "impotent impudence." We commend the *Commercial's* comments.

Bishop Doane, of Albany, a very high churchman, is at present on a visit to Berlin, where he has attracted a great deal of attention by appearing in knee-breeches and silk stockings and a corded hat, such as is affected by the bishops of the English Church. Undoubtedly a great divine, this uniform, so much to the European taste, is un-American and is not at all necessary to the Bishop's dignity. It is a departure from the simplicity of the American clergymen of almost every church and can only be accounted for in him by his leaning to everything that savors of formalism. But it is all unsavory. It is not by silk-stocking and knee-breeched bishops that reforms are to be won in the interest of the people. Christ, the Master and the Founder of the church, did not resort to any similar devices to make his ministry effective. It was not necessary in his day and time and it is not necessary in this. Bishop Doane is merely making a "holy show of himself" and bringing ridicule upon the church.

Notes.

The late James Redpath is said to have been the originator of the "newspaper interview," and some people are so ungracious as to say that he originated what has come to be an unmitigated nuisance.

There are in this country, according to the late census, 12,132,048 Protestants. Of these only 423,605 believe in the dogma of apostolical succession, and yet these few want the 11,708,443 to join with them in its acceptance. Ecclesiastical impudence is the word sort.

Dr. A. T. Pierson says that not one-fifth of the population of Philadelphia is in habitual attendance upon church services; and if the people should take a notion to go to church, not one-fourth of them could be accommodated with seats. And yet that city contains seven hundred churches.

Listen to these words of wisdom from Archbishop Ireland: "The great cause of social crime is drink. The great cause of poverty is drink. When I hear of a family broken up and ask the cause—drink. If I go to the gallows and ask its victim the cause, the answer—drink. Then I ask myself in perfect wonderment, Why do not men put a stop to this thing?"

The great river is threatening at many places. The continued rains have not only kept the streams rising and pouring into the Mississippi; but they have interfered with levee building and damaged the new work to a considerable extent. The water is at the "danger line" in some places, and grave apprehensions are entertained as to another overflow. A few days fair weather will be of the greatest service.

A brother of the Mississippi Conference who was assigned to a new work this year reported in this office, last week, that *not one steward* on the work was a subscriber to the ADVOCATE. That is very strange, considering that his predecessor on that work served for three years! Do some preachers ever do anything to circulate the paper? How can a man be a consistent Christian and not keep the work up and support the institutions of the church?

It seems to us that the Apostle Paul very effectually disposes of the doctrine of some modern teachers in regard to the inspiration of the Scriptures. He clearly held to the verbal inspiration, for he says, speaking of what God has done, "which things we also speak, not in the *words* which man's wisdom teacheth, but which the Holy Ghost teacheth." If this does not mean that the Holy Ghost teacheth the words, then what does it mean? Surely Paul is on the side of verbal inspiration.

There is among the good signs of the day no better sign than the fact that the old notion that the preacher must do all the church work is not as heartily accepted as formerly. Laymen and women are coming forward everywhere and taking hold of the work and in many instances doing it better than the preachers can do it. This is a good omen. Our Lord's ideal of his kingdom is given in one short sentence—"*To every man his work.*" The preachers are the leaders of the forces. What they specially need under these circumstances is wisdom in leadership. And the Word says: "If any lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not, and it shall be given."

A good deal of complaint is being made about the meagerness of the salaries of preachers. There is a side to this question which very few people seem to have seen. A large salary is one of the many things which serve to alienate the common people from the minister and the church. Ministerial influence is largely based on identification with the common people, and whatever hinders or destroys this identity is fatal to the progress of church work. So, then, the small salaries of the preachers may be an expression of the wisdom of Providence in keeping the preacher in contact with the people. If so, then the preacher who is promised a small salary, *and receives a smaller*, may rejoice that the hand of Providence is in it all.

We think many people of this day commit a grave mistake in supposing that the evils which afflict the world have their origin in the "imperfections of society." No douht, society is very imperfect, hut that imperfectness, instead of being the origin of present-day evils, is the result of those evils. All the evils the world ever had come out of individual hearts. The human heart is the awful fountain of evil. This is the express teaching of Jesus Christ, put forth in words that cannot be misunderstood. Then to invent schemes for the reconstruction and reorganization of society will not banish the evils that afflict it. But let the human heart be reconstructed and regenerated by the Spirit of God, and that will banish the evils from the heart and society, too. The gospel must be preached to *every creature*, not to the multitudes.

Personal and Otherwise.

Merrett L. Fernald, sixteen years of age, has been called to be assistant botanist and herbalist in Harvard University.

Rev. G. D. Anders, our pastor at Amite City, gave us a pleasant call last week. Surgical aid for a crippled daughter was the occasion of his visit to town.

We have good reports through private sources of the work of our new pastors in Shreveport. They are both moving off well, and the cause is extending in a gratifying way.

A Sunday-school Normal Institute, for the benefit of Sabbath-school workers in South Mississippi, was conducted in Brookhaven, last week, by William Reynolds, of Illinois.

Dr. John Hannon, of San Francisco, passed through our city last week *en route* to Montgomery, Ala., to see his aged mother who is quite ill. We are sorry we did not see the Doctor.

Last week's *Independent* was dedicated to Methodism. It contained twenty-one articles by eminent men on the various phases of Methodism. It is a good number to preserve for future use.

From Dr. Lambuth's letter, on another page, the reader will see what the missionaries are called to endure just now in some parts of Japan. Prayer for their deliverance should go up unceasingly.

We understand that the Sam Jones Camp Meeting Association is already devising ways and means to make their annual meeting a greater success than ever. Among other improvements, a new hotel is contemplated.

Rev. C. McDonald, presiding elder of the Woodville district, passed through the city last week *en route* to Covington, La., to hold Quarterly Conference. Affairs on his district are in good shape and promise well.

The New Orleans District Conference convenes this morning (Thursday), at nine o'clock, in Louisiana Avenue Church, Bishop Haygood presiding. The Bishop will preach in Carrollton, next Sunday, at half-past three P. M.

The periodicals now published in this country number 16,310. Of these 12 206 are weeklies, 1,500 are dailies, 200 are semi-weeklies, 62 bi-weeklies, 36 bi-monthlies, 228 semi-monthlies, 125 quarterlies, and 38 tri-weeklies. What power all these make!

The first number of the *Pacific Methodist Advocate* is at hand sparkling with gems. Bro. Duhose hows himself gracefully before the public, and says: "The best that God gives us, that will we give." We welcome the *Methodist Advocate*, and pray for its success in its important field.

Unprecedented rain and hail-storms, the first of this week, visited many places in Mississippi, destroying the fruit crop prospects, damaging buildings and swelling the streams to the destruction of many bridges. The like has not occurred in the memory of the oldest inhabitant.

Dr. Cuyler has been visiting Florida. After service at a negro church, which he attended, referring to a hymn sung, he says: "That hymn was worth a journey to Jacksonville, and as we came away I was more than ever impressed with the Scotchman's remark that 'the ideal church would have Presbyterian preaching, Methodist praying and negro singing.'"

"Don't feel well," and yet you are not sick enough to consult a doctor—we will tell you just what you need. It is Hood's Sarsaparilla, which will lift you out of that uncertain, uncomfortable, dangerous condition, into a state of good health, confidence and cheerfulness.

Postal Card Reports.

—Rev. R. M. Blooker writes from Plaquemine Brulee, La.: "I have recently collected $50 on 'Confcronco collections' of unpaid subscriptions on last year's assessments."

—Rev. D. C. Foust writes: "In my postal card report from West circuit, in ADVOCATE, of March 5, the amount raised for Conference collections should read $50, instead of $150."

[You wrote it $150.—EDITOR.]

—Rev. B. F. Jones writes from Port Gibson, Miss.: "I am serving an appreciative people. We are organized for the year, and hope for gratifying results. This is a town of churches and schools; hence we have both piety and culture. Send us your daughters; we have *the* school for them."

—Rev. L. W. Wood, China Grove, Miss., writes: "The first Quarterly Conference of the China Grove circuit, Brookhaven district, will be held at Waterhole, March 14 and 15. Services: Saturday, eleven A. M.; preaching; dinner on the ground. Conference business after dinner. Sunday, eleven A. M., preaching and sacrament of Lord's Supper. Dinner on the ground. Experience meeting at two P. M., and preaching at three P. M. We are anticipating a great outpouring of the Holy Spirit. Pray for us."

—Rev. E. S. Lowis writes: "Our work on the Dublin and Brooklyn charge is progressing. The bad roads, high waters and continuous rains have hindered us, but we are still living. We have received three members since Conference, and hope to receive many more. I send you a new subscriber for the ADVOCATE, and I hope to secure several more."

—Rev. H. S. Johns writes: "Bros. Sawyer and Clay have the thanks of the Conference for their work in getting out the Minutes. But a few errors have crept in. In regard to Algiers' report: 1. The Minutes report us as having a parsonage, when, in fact, we have none. (We only wish the report was true.) 2. This church sent up $8 for Bible cause. Though I reported it, as Bro. Clay admitted to me, there is no mention made of it in the Minutes. These items were first reported to the secretary, who, in turn, reported to the assistant secretary, but no announcements made to the public impels me to this."

—Rev. A. D. Miller writes from Barlow, Miss.: "Our first quarterly meeting for Bowerton circuit, Brookhaven district, Mississippi Conference, has come and gone, and with it came our beloved presiding elder, Rev. R. S. Woodward. Bro. Woodward preached us two fine sermons and made a very fine impression. We think he is the right man for the place. Our stewards made a very fine showing for the first quarter, paying considerably in advance of the quarter. May God abundantly bless them and the good people that help them to make such a fine report. We are doing finely on this work, as I think—that is, the people. Pray for us."

—Rev. B. H. Sheppard, Pine Ridge, La., writes: "We have been kindly received by the good people of Saline circuit, and are now hard at work preparing for a harvest of souls this year. We have held our first Quarterly Conference. The presiding elder, Rev. J. L. P. Sheppard, was with us and made glad the hearts of his hearers by his deep spiritual preaching. We have had a great deal of sickness on our work, and, therefore, have not been able to accomplish much as yet; but we have our army of 200 members drawn out in battle array, and are ready to spend and be spent for the Master. Pray for us, that our labor may be fruitful of good works."

—Rev. Jas. G. Cammack writes from Carthage, Mississippi Conference: "Our first Quarterly Conference convened Saturday and Sunday. Though the roads and streams were almost impassable, on account of successive rains, our undaunted presiding elder was on hand with many good things. Although the weather and roads were very bad, every church was represented. The Board of Stewards made a liberal assessment for the preacher. Though we have had rain, and *grip*, and commerce is much confused, yet we have undertaken to do more for the Lord this year than ever, and the outlook grows brighter every day. Had three additions to the church this year; two new subscribers this week. Brethren, pray for a revival this year."

—Rev. J. C. Ellis, writing from Spring Ridge, Mississippi Conference, says: "Spring Ridge charge is a very compact little work in a healthy spot of the old Mississippi Conference. We have on this work the Cooper's Well and the Mississippi Springs. While my people seem to be very moral, they are not much religious, and I have never met a more hospitable people. We have good country schools, and the Baptist college near us (Clinton), and in Jackson, Miss., we have fine schools, and some village schools on the railroads, and, perhaps, the Millsaps College will be located near us, in Jackson, Miss. I have four very good church-houses. We have three Sunday-schools just revived, and hope to soon organize two or three more. We have a very fine Sunday-school that ran through the winter-quarters; but it is not conducted at the church, it being a side appointment. Our congregations are not as good as they should be, but I am happy to observe a constant increase. My stewards located me with a first-class family near Raymond. My postoffice will be Raymond instead of Byram, Miss. Brethren, pray for us. We need your prayers."

Deafness Can't Be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that we can not cure by taking Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by druggists, 75 cents.

Notices.

Members of and visitors to the Opelousas District Conference, to convene at Lake Charles, La., on the nineteenth instant, will purchase tickets coming at regular fare, and on returning at one-third regular rate; certificate of attendance being presented at Lake Charles office.

THOS. J. UPTON.

MR. EDITOR: Please announce in the ADVOCATE that we have our depository, 316 West Capital street, in few doors of depot. Bro. B. F. Lewis will be in charge in my absence. I desire that the superintendents of Sunday-schools will make all their orders through me. W. D. DOMINICK.

Supt. Colportage, Miss. Conf.
Jackson, Miss.

There will be a meeting of the Woman's Department of Church Extension of the Mississippi Conference, held in First Church, Jackson, Miss., March 25, 1891, for the purpose of filling vacancies in offices caused by resignations. All officers will please be present. As we purpose formulating a plan of work, we request all auxiliaries to send delegates, and cordially invite all ladies in the Conference interested in our work to meet with us.

MRS. B. F. LEWIS, Rec. Sec.
Jackson, Miss.

The parsonage and home mission workers of the North Mississippi Conference are requested to meet in Winona, Thursday, March 19, at eleven A.M., for the purpose of *organization* under our new Constitution and By-laws. Every district secretary is earnestly requested to be present. Each auxiliary already organized should by all means send a delegate, and each pastor is requested to try and send some lady from his charge as a visitor to learn of the work and go home and endeavor to enthuse others. Every person expecting to attend should send in her name to Rev. J. D. Cameron, Winona, so provision can be made for entertaining all. Ministers are also invited. The meeting will consume only one day; two sessions will be held—at eleven A. M. and two P. M.

Respectfully,

MRS. T. B. HARGROVE.
Sec. P. and H. M. Work, North Miss. Conf.

To the Subscribers to Dr. Morrison's Special Mission Collection, North Mississippi Conference:

Brethren: I have received this day a letter from Dr. I. G. John, of Nashville, requesting me to collect your subscriptions and send to the treasurer at Nashville by the thirty-first, at farthest. Please send me your subscription at Brooksville, Miss., by money order or registered letter, and I will send you receipt. If you have forgotten the amount, send me a postal, and I will send you the amount. I have your names on my book.

J. W. LUTER, Treas.

Brooksville, Miss.

To the Presid'ng Elders of the North Mississippi Conference:

Dear Brethren: By referring to the Discipline, Page 183, ¶ 313, you will see that the money collected for the support of our Bishops is to be sent to the treasurer of the Joint Board of Finance, to be remitted by him at once to the Book Agent at Nashville, Tenn., in order that he may pay the Bishops their salaries in monthly installments.

This notice is to call your attention to the fact that, although three months have elapsed since the session of our Conference, I have received nothing on this fund. I have been informed by one of their number that there was quite a large deficit on the salaries of our Bishops last year, and some of them are now needing money. Will you please give this matter your immediate attention, as the Book Agent is not authorized to pay these salaries out of any other fund save that which is collected for that purpose.

J. B. STREATER,
Treas. J. Bd. Finance, N. Miss. Conf.

Black Hawk, Miss.

PASTOR'S BOOK—NOW READY.

Messrs. Shaw & Blaylock:

The J. T. L. Annis Pastor's Book has just reached me. I can not commend it too highly to Pastors. In revising it has been brought to a high degree of perfection. No Methodist Pastor should be without it. I am thankful for such a book.

Respectfully, T. L. ADAMS.

The above book, revised and enlarged, can be bought only from the undersigned. Price, postage paid, 50 cents per copy.

SHAW & BLAYLOCK,
Publishers Texas Christian Advocate,
Dallas, Texas.

When you expect an advertisement to create business, word it for business. An advertisement has no life in itself—it depends for its efficiency upon the vigor with which you endow it.—*When.*

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Trustees' Meeting, Seashore Camp Ground.

There will be a meeting of the Board of Trustees of Seashore Camp Ground on the grounds, on the eighteenth instant, at 7:30 P. M., in Follolty Hall, and on the nineteenth instant, at 9 A. M., same place. All the members of the Board are urged to be present, as arrangements will then be made for holding our annual camp meeting. Steps have been taken to get the usual reduced rates from the railroad company. The keeper of the grounds will be prepared to entertain the members of the Board during their stay on the grounds. Brethren, let us have a full and prompt attendance.

W. J. HEARIN, Pres.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

The following periodicals for March have been received:

THE GOSPEL IN ALL LANDS. Hunt & Eaton, New York. Price, $1 50.

MANUAL FOR GARDENS. P. Henderson, New York. Price, 25 cents.

GOOD HOUSEKEEPING. C. W. Bryan & Co., Springfield, Mass. Price, $2 40.

BOOK BUYER. Scribners, New York. Price, $1.

KINDERGARTEN. Stockham Company, Chicago. Price, $1 50.

VICK'S MONTHLY. J. Vick, Rochester, New York. Price, $1 25.

OUR LITTLE ONES. Russell Publishing Co., Boston. Price, $1 50.

Falling of the hair is the result of inaction of the glands or roots of the hair, or a morbid state of the scalp, which may be cured by Hall's Hair Renewer.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

We may *truly* conceive of God, though we can not *fully* conceive of him. We may have right apprehensions of him, though not an exact comprehension of him.—*Mason.*

Dropped on sugar, children love to take Johnson's Anodyne Liniment for coughs and colds.

Polished steel will not shine in the dark; no more can reason, however refined or cultivated, shine efficaciously, but as it reflects the light of divine truth shed from heaven.—*Foster.*

Don't trifle with a cold when a 25 cents bottle of Dr. Bull's Cough Syrup will cure it.

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. T. S. West, R. Bradley, J. E. Hudgins, H. Bradford, S. S. Holladay, H. D. Howell, H. A. Hamilton, G. H. Galloway, H. R. Caldwell, C. T. Munholland, J. D. Newsom, S. H. Whatley, W. B. Lewis, W. C. Black, G. W. Bachman, V. V. Boone, N. B. Norwood, J. C. Carnline, J. W. Boswell, R. P. Goar (2), J. W. Malone, C. F. Staples, J. G. Cammack, Robert Randle, W. T. Woodward, J. E. Denson, W. W. Cammack, J. M. Massey, T. B. White, C. G. Andrews, N. B. Young, R. D. Norsworthy, H. J. Boltz, B. H. Sheppard, E. B. O'Quin, J. D. Harper, J. N. Tucker, J. V. Penn, B. Jones, R. M. Blocker (2), J. A. Parker, E. F. Edgar, W. C. Harris, A. W. Longley, T. S. West (2), T. L. Mellen (2), J. R. Gerald, B. F. Alexander (2), J. F. Wyun, H. W. May, C. A. Powell, N. J. Roberts, J. C. Ellis, W. L. Linfield, M. H. Moore, J. W. Tinnin, G. R. Ellis, J. D. Cameron P. Howard, Benj. S. Rayner, J. N. Ware, H. W. Knickerbooker, W. G. Fosyth, J. M. Moore, R. S. Gale, D. C. Foust, H. C. Brown, W. W. Drake, Jno. F. Foster, H. L. Norton, C. H. Owen, B. R. East, B. H. Rawls, J. P. Drake, A. J. Foster, J. F. Patterson, J. W. Tinnin, A. C. Flowers, I. T. Reames, Robert Randle, R. S. Collier, H. D. Howell, J. W. Medlock, J. M. Singletary, Dr. Lafferty, T. S. Randle, C. A. Coombs.

Messrs. Elias Phillips, D. K. Hunt, Rowan Thayer, W. F. Jackson, W. D. Wall, M. D.; T. D. Apple, H. B. Vandenburg, G. E. Hamil, J. W. White, C. M. Stewart, M. F. Flewellen, T. J. Rials, B. V. McDonald, J. T. Reynolds, E. Peace, J. H. Burt, S. O. Brown, P. H. Hale, J. D. Cox, C. G. Nichols, J. T. Gardner, J. T. Shields, S. B. Harmon, McCutcheon & Co., T. M. Polk, J. R. Bingham, G. S. Fox, Ira P. Beasley, Dr. W. S. N. Calhoun, J. L. Haley, D. J. Thomas, T. D. Scott, G. G. Sanders, A. Hester, M. Love, E. E. Hammett, N. J. Vick, H. C. Yawn, C. L. Moore, P. B. McLeod, C. W. Montgomery, H. B. Fleming, J. C. W. Smith, S. E. McGowan.

Mesdames R. B. Ragland, L. C. Long, W. E. Henderson, M. E. Donaho, Adolia M. Butler, M. A. Smith, J. D. Morsley, Rosa Lawronce, L. Gillespie, M. G. Doniphan, S. F. Huber, Wm. G. Oldham, Annie Lawler, R. B. Mathis, Mary Nelson, T. L. Jenkins, L. A. Avera, Mary T. Shepherd, S. M. Sauds, A. M. Godfrey, L. Whitman, Jane Hester, B. Saucier, L. B. Turner, T. M. Hummel, M. H. McCarty, A. J. Witt.

Misses Lou Powell, Hattie W. Dunton, L. Robertson.

March 10, 1891.

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TESTIMONIAL.

LINDEN, ALA.

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Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

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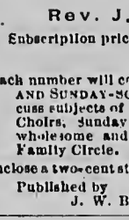

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A GAIN OF A POUND A DAY IN THE CASE OF A MAN WHO HAS BECOME "ALL RUN DOWN," AND HAS BEGUN TO TAKE THAT REMARKABLE FLESH PRODUCER,

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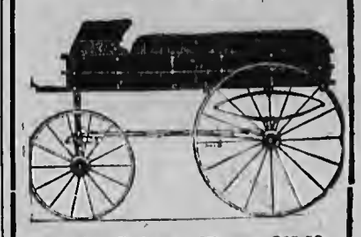

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Assets—Jan. 1, 1891.—
Guarantee fund.....$173,060 00
Other assets.....10,555 00
Total.....$183,605 00
Liabilities—
Unearned premium reserve.....$ 8,478 12
Other liabilities.....2,779 51
$ 11,257 63
Net surplus for policy holders, Jan. 1, 1891.....$172,347 37

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Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and $1 at Druggists.

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Mission Work.

MR. EDITOR: I send to you for publication in the ADVOCATE a very interesting letter from our faithful and devoted missionary in Central Mexico, Bro. J. M. Weems. His suggestion about the various juvenile societies of our Conference uniting in the special work of sending the gospel to Mexico is an admirable one. It has been much in my heart for months past. I have the full assent and endorsement of our Missionary Secretary, Dr. John, for such a plan. Of course, the work undertaken must be directly under the control of the Parent Board, in order to avoid the possibility of friction. The funds go up to Nashville through the regular channels, and are credited on the assessments of the charges within whose borders these juvenile societies are located. I sincerely hope the brethren will take hold on this plan with zeal and alacrity. Two most laudable ends will be reached by such a course. Our children will be more fully stirred in their interest for the cause by having a definite object in their view—and that object so near the heart of all loyal Methodists of the Mississippi Conference—the sustaining of one of our own brothers, laboring in an adjacent republic; and to this same republic some of these same children are likely to be carried by the fortunes of our progressive age and changeful country. Again: the hearts of our missionaries naturally long for just such tokens of specific interest in them and their work. I am persuaded that a feeling of isolation, and forgetfulness on the part of the home friends, is among the hardest of the many trials which beset the pathway of those who act as our substitutes in this war of conquest for Christ. Let Bro. Weems' letter speak to every young heart. Brethren, let us up and at it with enthusiasm.

Cordially, J. P. DRAKE.

To the Juvenile Missionary Society of Shubuta, Miss.—

Dear Young Friends: Our hearts were made glad last night by a letter from your esteemed pastor, telling us of your remembrance of, and labors of love, for us. There are few things in life so sweet or comforting to the human heart as is the knowledge of the fact that those whom we love and have trusted think of us when we are away, and there are few offenses so hard to forgive as that of forgetful neglect. And did you ever think of the fact that our hearts and feelings were fashioned after the great heart and feelings of God? Yet it is so; for hear his words: "A son honoreth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear?" And just before our Lord left this world he said to his disciples: "If a man love me, he will keep my words; and my father will love him, and we will come unto him, and make our abode with him."

And now Bro. Drake writes me that you are keeping Christ's great and last commandment to take the gospel into all the world, and that you thought of me and sent the money to Bro. T. B. Holt, at Nashville, to pay my salary. I know God loves you for obeying his word, and that I love you for thinking of me. If all the Sunday-schools in the Mississippi Conference would do as well as you did last year, they would more than pay the salary of a missionary in the field. Then the missionary would feel so happy to know that the children were working and praying for him. Then at the last day when the tired, toiling missionary came to the throne of God with the souls that had been couverted under his ministry, he will gladly divide the honors with the children who have worked and prayed for him. Oh! that would be glorious!

Now, suppose we organize and go regularly and systematically to work to save Mexico for Christ. The first thing is a name for us, and I suggest the following: "The Friends of the Mexicans." In Spanish the name will be, "*Los Amegos de los Mexicanos.*" Your name in Spanish will be, "*Los Amegos de los Mexicanos de Shubuta.*" The English of this, "The Friends of the Mexicans of Shubuta." Then we will need a Conference secretary, and I know of no one so well fitted for this place as your esteemed pastor and our dear brother, the Rev. J. P. Drake. Then Bro. T. B. Holt, of Nashville, will gladly act as our treasurer, and see that our money goes as we direct it; and I know good Bro. Chambers will give us a column in the statistical table, that the church and the world may see what we are doing for Christ.

Our plan of action will be as follows: The pastors will send all money collected to Mr. T. B. Holt, Nashville, Tenn., and will send monthly reports to Bro. Drake, and he will give the ADVOCATE a summary report each month. Then at the Annual Conference the pastors will make a report of our work and credit their missionary assessments with what we pay, and I will write a letter each month for the ADVOCATE telling you what we are doing in Mexico,

Now, if we are going to support the Lord's cause, we must be busy bees and work with our own mind and hands for the money. Some years ago I was pastor in Moss Point, and I organized a missionary society among the children, and required each one to work for the money given, and to roll the money carefully in a note telling how they made it. I have a great many of those notes now, and I often take them out and read them, and live over again the happy days spent with these children. I will give you a copy of some of the notes, but will withhold the names, as some of them are quite large now. "I made this money by catching a log." (I expect this boy is now helping his father in the sawmill.) "I made this money by learning my letters and putting up papa's slippers." (This little girl's papa is in heaven, and I know she is glad she was kind to him.) "I made my money by cleaning the lamps for mother." (She helped her mother and the cause of Christ at the same time.) "I made this money by dusting the chairs for mother." (There is another who served mother and Christ by the same act.) "I made this by sweeping." (This dear child has gone to heaven, and I was made sad in my mission home when I read of her death. But she is with her mother and her Lord for whom she worked.) "I made this by sweeping the yards." (This little girl is almost or quite grown now, and I know when she has a home of her own it will be kept nice.) "I am a little girl, and I made this money by bringing papa's slippers when he came home from work at night." (Tired papa was glad of the thoughtful kindness of his little girl, and the Lord will reward her for it.) "This is ———'s money which he made by keeping the calf off for his grandmama. And do you reckon the Chinese children keep off the calves for their grandmamas? Get a Bible for a little Chinaman about as big as me." (This little boy's dear grandmama is in heaven now, and I hope she will meet the little boy and his Chinaman there.)

Now, children, what can you do to make your money? Bro. Drake asked me to write you about my work in Mexico, but I will have to write another letter, as this one is now very long. Mrs. Weems is going home very soon after our daughter and will bring her to Mexico. I hope she may be able to visit you all while in the States and look on the grave of our sweet Bessie, who died while we were with you. This leaves us well. Pray for us and give our love to all the dear friends. We are so much obliged to you for thinking and working for us, and to Bro. Drake for writing us about it. Let us hear from you all again. Yours truly,

J. M. WEEMS.

Avenida Balderas No. 3,
MEXICO CITY, Feb. 6, 1891.

Money in the Business.
Tell Mrs. Wells that her, or any industrious person, can make $30 a week in the plating business. For particulars, address the Lake Electric Co., Englewood, Ill. A Plater costs $3. I am working now and know there is money in the business.

Advertising is a gear in the machine of a well-regulated store. It can not sell the goods itself; it only delivers the customer, as it were.—*Milford (Mass.) Journal.*

Congestions and pneumonia may often be prevented by using Johnson's Anodyne Liniment.

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

I, A. C. Haflefinger, do say consumption can be cured by Dr. Davis' Compound Syrup of Wild Cherry and Tar. My mother, years ago, contracting a terrible cough soon became unable to attend to her household duties. Prominent physicians pronounced it incurable consumption. We knew of Dr. Davis' Wild Cherry and Tar, and commenced giving it to her. Before two bottles had been taken an improvement was noticed, and by the time one dozen bottles had been consumed she was well, and has never been troubled since. We have recommended it to many and always have it in the house. For coughs, colds, croup, whooping-cough, asthma, bronchitis, it is without a rival. One dollar bottles hold two and a half times as much as 50c. bottles.

OUR YOUNG PEOPLE.

SAY "NO."

In the battle of life you have started, my boy,
And it lies with yourself to succeed;
You can be what you will if you only resolve
To ask for advice and take heed;
There are foes to resist; there are tempters to shun;
These will meet you wherever you go;
But conquests are made, and life's triumphs are won,
By boys who have strength to say, "No."

There are billows to breast, there are tempests to brave,
There are crosses and hardens to bear;
On highway and by-way the unwary feet
Are prisoned by pitfall and snare.
So many have perished who started aright,
Allured by earth's glitter and show;
But the conquering heroes who stood in their might
Were those who could firmly say "No."

Then choose at the onset, and write while you may
The record no hand can efface;
Your name may be wreathed with a garland of bay
Or blotted with shame and disgrace.
Be warned by the thousands who stumble and fall;
Be watchful, wherever you go,
And when you reply to the tempter's low call,
Have courage, my boy, to say "No."

—*Selected.*

Praying in Half a Room.

In a large and respectable school near Boston, two boys—from different States and strangers to each other—were compelled by circumstances to room together. It was the beginning of the term, and the two students spent the day in arranging their room and getting acquainted. When night came the younger of the boys asked the other if he did not think it a good idea to close the day with a short reading from the Bible and a prayer. The request was modestly made, without any whining or cant of any kind. The other boy, however, bluntly refused to listen to the proposal.

"Then you will have no objection if I pray by myself, I suppose?" said the younger. "It has been my custom, and I wish to keep it up."

"I don't want any praying in this room, and won't have it!" retorted his companion.

The younger boy rose slowly, walking to the middle of the room, and standing on a scam in the carpet which divided the room nearly equally, said quietly:

"Half of this room is mine. I pay for it. You may choose which half you will have. I will take the other, and I will pray in that half or get another room. But pray I must and will, whether you consent or refuse."

The other boy was instantly conquered. To this day he admires the sturdy independence which claimed as a right what he had boorishly denied as a privilege. A Christian might as well ask leave to breathe as to ask permission to pray. There is a false sentiment connected with Christian actions which interferes with their free exercise. If there is anything to be admired, it is the manliness that knows the right and dares to do it without asking any one's permission.
—*St. Louis Presbyterian.*

A Funny Problem.

It was a warm, sleepy afternoon, and the scholars in Miss Plummer's school looked and acted as if they wished four o'clock would hurry along.

The class in mental arithmetic were lazily droning through their lesson, when Deacon Day popped his cheery face in at the door. All the children loved him, and were glad when he came to visit the school.

Perhaps he saw they needed something to wake them up, so when the class was through with the lesson, he gave them this problem:

"If eighteen cows were going through a narrow gate where only one could pass at a time, which cow would look back, and say: 'There are eleven pairs of horns behind me?'"

The class thought busily for a minute; then up came Tommy Tuft's hand.

"Which one, Tommy?" asked the deacon.

"The seventh."

"No."

Another minute of study, then Celia Brown put up her hand.

"What do you think, Celia?"

"I think it might be the eighth, for when the cow turned her head to look back, her own horns would be behind her, wouldn't they?"

"No; it isn't the eight," the deacon said.

About this time little Johnnie Hartshorn, on the front seat, began to snicker.

"What are you laughing at, Johnny?" asked Miss Plummer.

"Cows—can't talk!" giggled Johnny.

Deacon Day laughed, too, then. "Johnny has answered it;" he said. "None of the cows could do it, of course."

Then all the scholars laughed and woke up for the rest of the day, and Deacon Day bowed himself out.—*Companion.*

MR. EDITOR: I am a reader of your dear old paper. I love to read the letters of the young folks very much. As I have never written a letter to your paper, I will try to write one. I go to Sunday-school and church every Sunday. Rev. N. B. Harmon is our pastor; we all like him very much. Mr. O. H. Smith is our superintendent, and Mr. Cox is my teacher. Miss Mamie Lucy is our secretary. We have a nice library in our Sunday-school. On the fourth Sunday of every month Mr. Harmon preaches to the children, and so this Sunday will be our Sunday. He is going to give a prize to the child which gives him the best statement of his sermon. Mr. Harmon also preaches once a month, a few miles from here, in the evening. Hoping my letter will escape the waste-basket, I will close by answering Ella E. Griggs' question: "Death in the pot," is found in II. Kings iv, 40. I will also ask one: On which side of Jezreel was Naboth's vineyard? Your reader,

LILLIE SAUNDERS.

Meridian, Miss.

MR. EDITOR: I am a good little boy—not so very good, either. Bro. West is our preacher. He is pretty good; he is not proud much, but he rides in a buggy. His wife goes to see poor folks. Capt. Oliver is the biggest man here. Dr. Sexton is next. Miss Mira and Miss Lilly play the organ. I belong to the Wesson Lillies. Willie West is the president. Mr. Rembert and Mr. Lindrose are Sunday-school superintendents. Mr. Lindrose sometimes blows on a crooked horn in the choir. We all like that. I did not think it was any use to show mama this letter; but I asked her how to spell the words.

Yours truly,

I. SMITH.

Wesson, Miss.

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MR. EDITOR: I am a little girl thirteen years of age. My papa takes your paper, and I like to read the young people's letters very much. I enjoyed reading the nice piece of poetry headed "The Straight and Narrow Way," in your paper dated Feb. 12. I am going to school every day, and my studies are grammar, geography, philosophy, arithmetic and dictionary. Will some of the little writers answer this question: How many verses and letters in the New Testament? Please be so kind as to publish this letter, as it is my first one.

Your little friend,

JANIE BLACKWELL.

Kemper County, Miss.

MR. EDITOR: Having read in your paper many interesting letters from children, I am tempted to write. I live in Meridian, Miss., and am the youngest son of Rev. C. G. Andrews. Papa has organized an Epworth League. We have a flourishing Sunday-school. Our church organist, Mrs. Malone, is very kind in teaching the children to sing; and we have delightful sacred concerts. Papa takes numbers of *Advocates;* but I think the NEW ORLEANS is the most interesting. Hoping that this letter will be published, I am, Your friend,

C. G. ANDREWS.

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MARRIAGES.

PSON—MAGEE.—At the residence of 's parents, Blountville, Miss., Nov. 19, ev. N. B. Young, Mr. W. T. Thompvington county, Miss., to Miss N. M. Lawrence county, Miss.

NGTON—SMITH.—At the residence of s mother, Silver Creek, Miss., Feb. 22, ev. N. B. Young, Mr. O. J. Pennington M. M. Smith, all of Lawrence county,

HERRIN.—At the residence of the her, Mr. Herrin, Yazoo county, Miss., 91, by Rev. W. G. Forsyth, Mr. F. B. to Miss Lula Herrin.

BRADFORD—ROW.—At Bayou Tunica, La., Feb. 8, 1891, by Rev. T. W. Brown, of the Mississippi Conference, Rev. J. W. Bradford, of Mississippi, and Miss Laura Row.

CONVERSE—ROMMEL.—Thursday, Feb. 26, 1891, by Rev. John T. Sawyer, Mr. Albert W. Converse and Mrs. Louise Rommel.

FOSTER—McMURCHY.—At the residence of the bride's parents, near Hays, Miss., Feb. 26, 1891, by Rev. J. M. Cowan, Mr. Thos. J. Foster to Miss Annie L. McMurchy.

LINDSEY—THOMPSON.—At the residence of W. L. Tillery, Greensburgh, La., Feb. 24, 1891, by Rev. P. Howard, Capt. T. D. Lindsey and Mrs. N. R. Thompson, both of St. Helena, La.

LAFLORE—SLADE.—At the residence of the bride's brother, Prof. Wm. Slade, Clarke county, Miss., Feb 27, 1891, by Rev. H. G. Hawkins, Mr. W. S. La Flore and Miss Benule Slade.

HILL—McKNIGHT.—Tuesday, Feb. 24, 1891, by Rev. John T. Sawyer, Mr. Samuel L. Hill and Miss Kate T. McKnight.

OBITUARIES.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

STARK—Bro. W. L. STARK, a veteran member of Sweet Water Society, Black Hawk circuit, North Mississippi Conference, left us and went home to heaven, Jan. 3, 1891.

I am not prepared with the dates of birth, conversion, etc.; but what difference does that make when a man has lived a long while—lived to purpose, and has gotten safe home? Bro. Stark will never be older; "but breezes fresh with love and truth shall brace his frame with an immortal youth." He was past eighty; had been a member of the M. E. Church, South, for long years, and an active steward until the weight of years somewhat retarded him in his official capacity. At the fourth quarterly meeting last year some one suggested that a younger man ought to take Bro. Stark's place as steward at Sweet Water; but we thought best to retain him and let him lay off the harness he had worn so long only when the Master called him.

Everybody loved and reverenced Bro. Stark, and the whole community sympathize with his widow who for years and years had accompanied him in life's toils and responsibilities. May God bless and comfort her! Bro. Stark had no child of his own; only an adopted daughter who, with her husband and children, share the sorrow with Sister Stark. I think one of the greatest compliments I ever heard paid to the memory of anyone who had left this world was paid to Bro. Stark. It was related to me by Bro. B. S. Rayner, of this Conference. Bro. Rayner was in Lexington (near Bro. Stark's home) the day after Bro. Stark was called home. Some one asked Bro. Rayner if he had heard of Bro. Stark's death. When answered in the negative, he then said, "Yes, he is gone, and when he got to the gates of heaven they said to him, 'Walk in,' and never asked him one question." I tell this to show the estimate placed on our brother by people in his neighborhood. We will miss him sadly at old Sweet Water. Peace to his ashes!

B. F. PHILLIPS.

MASSEY—"Blessed are the dead which die in the Lord!" Mrs. A. M. MASSEY was born in Alabama, June 29, 1826; professed faith in Christ and joined the Methodist Church when about eighteen years of age, and was ever afterward an active member and faithful Christian. She was married to Mr. A. W. Massey, Dec. 5, 1848, and they moved at once to Leake county, Miss., and thence in 1866 to Panola county. Here her husband and one daughter died, leaving her with ten children, all sick. She moved in 1867 to Yalobusha county, where she died Aug. 25, 1890.

The writer was acquainted with her from January, 1890, till her death, during all of which time she was a sufferer. She always seemed glad to see her pastor, and would have the Word of God brought and request prayer. She prayed much to be resigned to her sufferings. She expressed a willingness to die some weeks before she died. She was a devoted and loving mother, always willing to do anything for her children's good and pleasure, and tried to teach them to trust in God under any and all circumstances.

Sister Massey's life reveals more than an ordinary character. Her success in bringing up her children—being left a widow with so many, amid adverse circumstances—should encourage all Christian mothers, left widows, to trust in God and make the effort.

HER PASTOR.

FRANKLIN—Rev. THOS. FRANKLIN died at his home in Vernon parish, La., on Anacoco, Feb. 3, 1891. He was born January 8, 1826. He was married to Martha Ann Davis, December 15, 1853, and joined the church in 1854; was licensed to exhort in 1854, and also to preach in 1855, and was ordained deacon in 1870. He worked and preached as long as his health would permit. The church has lost a friend, and the children a father, and the wife a husband. We weep not as those that have no hope.

J. C. CARNLINE, P. C.

McCOY—Another hero has fallen, another father in Israel has been called from labor to refreshment, from suffering to glory.

Rev. GILBERT McCOY finished a long and useful career on earth, Sept. 27, 1890, at his home in Bienville parish, La., at half-past four P. M. He was born in South Carolina, July 25, 1816; moved to Cook county, Tenn., where he lived until he was eighteen years of age, when he left his parents and returned to Edgefield, S. C., to visit a sister. He was married to Miss Margret Boddie, July 18, 1838; joined the M. E. Church in 1839; was converted in 1840, after which he was licensed to exhort. Leaving South Carolina in 1857, he reached Louisiana, Jan. 29, 1858, where he lived until his death. In 1865 was licensed to preach, and at the Annual Conference, at Monroe, in 1872, he was ordained deacon, Jan. 7, by Bishop Kavanaugh, in which capacity he served the church the rest of his life.

His influence was great in the neighborhood and surrounding country where he lived. He wielded the sword to the last. At our camp meeting, last Fall, on the Sparta circuit, he gave us quite an extended experience, in love-feast speaking of his wife as instrumental in his conversion. He begged us not to become weary; that in all probability it was his last, concluding with something like this language: "I know I can't stay long. I am ready to go when the summons come." The camp meeting closed on Wednesday. He left the camp ground that morning quite sick. The following Wednesday we preached his funeral and buried him at the same camp ground, near the tabernacle.

Thus passed away a grand old minister of the gospel. The church has lost a strong pillar, the community a wise counsellor, his family of children and grandchildren a kind and good parent. We all miss him.

R. A. DAVIS.

CARRADINE—Mrs. MARY CAROLINE CARRADINE (*nee* Hewitt), was born in Washington, D. C., in 1817, and removed to Mississippi in her childhood, and with her parents lived near Benton. She was a schoolmate and intimate friend of Mrs. Judge McGehee at Elizabeth Academy, Washington, Miss., the oldest chartered institution for girls in America.

In her young womanhood she was remarkable for her beauty, and was greatly admired for her sweet disposition, engaging manners, literary accomplishments, and almost unrivalled conversational gifts. Her family was one of the oldest and most influential in Mississippi. She was a life-long Methodist, and was tutored under the ministry of Drs. Winans and Drake. She married Mr. Frank Carradine, in Yazoo county, 1835, and, until her son became pastor of our church at St. Louis, never removed from there. In Yazoo City she and her husband became the fast friends of the father of the writer.

Of nine children she was permitted to raise but four, and only two survive her. Besides these, however, she raised four of her grandchildren, and they were blessed, indeed, in having such an example of intelligent, cheerful and consecrated womanhood to open and train their minds and hearts.

Sister Carradine was for several years a great sufferer, and for more than a year past her death would not have surprised us at any moment; but she loved the Savior, enjoyed his presence and rejoiced in his consolations. She laid her burdens at his feet in all the years, and finally rested her life there, in St. Louis, Mo., Jan. 8, 1891.

CHAS. F. EVANS.

BRIDGES—The subject of this sketch—HUGH FRANKLIN BRIDGES—was born Nov. 25, 1805. He became a Christian and joined the Methodist Church in early life. Was married to Miss Margaret Smith, who walked with him in the right ways of the Lord during a long life, and preceded him to glory by several years. He developed a strong Christian character, and maintained to the end an unblemished reputation.

A successful farmer, he lived for many years on his estate near Holmesville, Miss. His home was one of those lovely abodes where ministers were often welcomed. An efficient steward of the church, he was liberal with his own means in supporting the gospel and helping the poor. His hearing became bad, and grew worse with age; but he still loved the house of God, often standing by the pulpit during the sermon that he might hear. When he became entirely deaf he would still sometimes go to church. In his declining years he lived with his daughter, Mrs. Martha Catchings, near Georgetown, Miss., where he spent a serene old age, and where he breathed his last, Nov. 4, 1890.

Bro. Bridges was a man of more than ordinary force of character. He served his generation well, and left to his posterity the heritage of a good name.

W. B. LEWIS.

Solomon's Confession of Ignorance.

"In former times there were seven wise men: now you can scarce find so many fools." This was written long before our time, and the number of wise men, to say nothing of fools, has greatly increased. Now, we boast that we have "weighed the stars," and there are several hypotheses, all more or less "nebular" as to their origin. There are also numerous theories as to the causes of most natural phenomena. We can take our choice. After all, the wisest of men frankly acknowledged that there were, at least, "four things" that he did not know. Another wise man says: "It is better to sit down in modest ignorance, than buy the uncertain knowledge of this life with sweat and vexation, which death gives every fool gratis."

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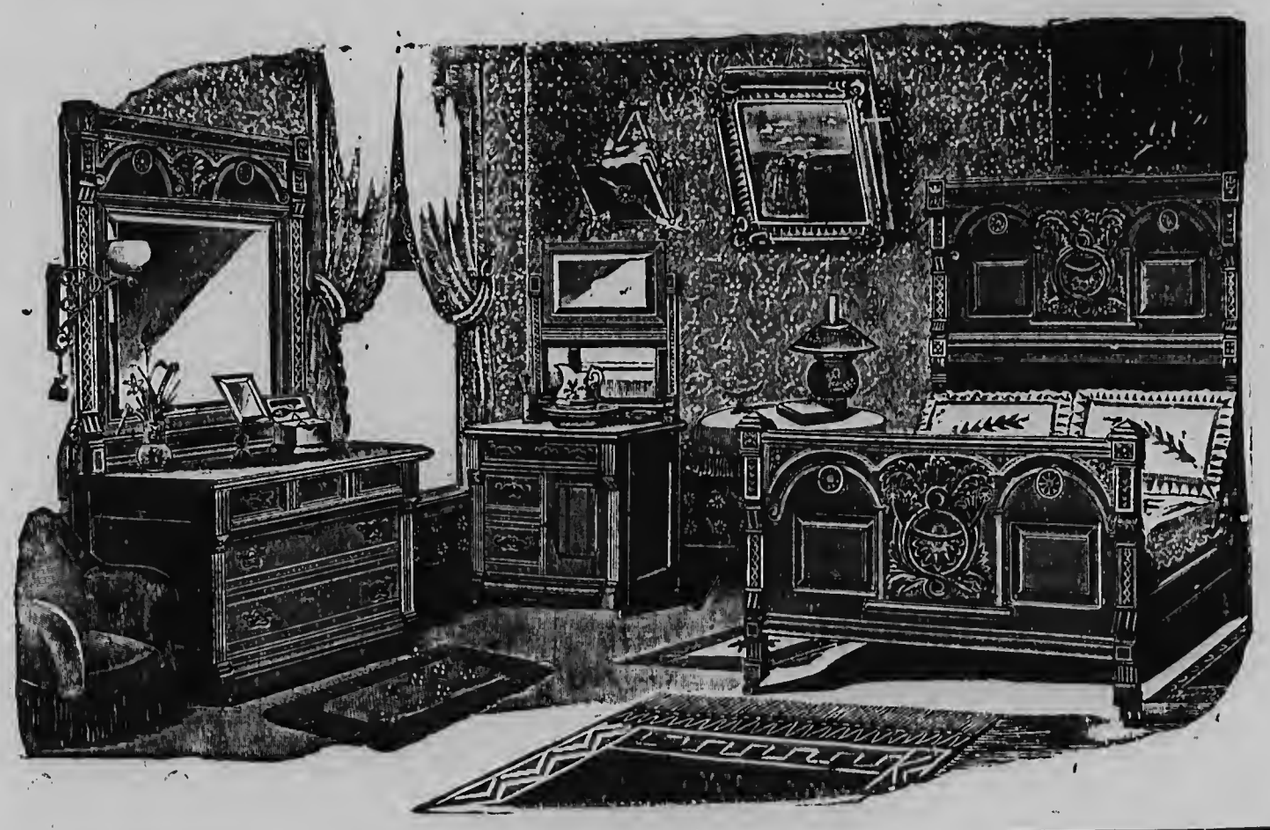

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Starkville circuit, at Lebanon	18, 19
Plattsburg circuit at Plattsburg	25, 26
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Ware	16, 17
Rural Hill	23 24
Newport	30, 31
West	June 6 7
Belzona	13, 14
Lexington	18
Black Hawk	20, 21

S. M. THAMES, P. E.

CORINTH DIST.—SECOND ROUND.

Corinth station	Mar. 14 15
Hamilton circuit	20
Iuka station	21, 22
Iuka circuit	28, 29
Corinth circuit	Apr. 4, 5
Kossuth circuit	11. 12
Pleasant Ridge circuit	18 19
Blackland circuit	25, 26
Booneville and Rienzi	May 2, 3
Manitta circuit	9, 10
Guatown circuit	16, 17
Blue Springs circuit	21. —
Ripley and New Albany	23, 24
Jonesboro circuit	28
Ripley circuit	30, 31
New Albany circuit	June 6, 7

W. S. LAGRONE, P. E.

SARDIS DIST.—SECOND ROUND.

Sardis, at Sardis	(Sat. and Sun.) Mar. 14, 15
Senatobia	(Sat and Sun.) 21, 22
Panola circuit	(Sat. and Sun.) 28, 29
Batesville at Wesley	(Sat. and Sun.) Apr. 4, 5
Como, at McGehee's	(Sat. and Sun.) 11, 12
Lewisburg, at P. Hill	(Sa. and Su.) 18, 9
Coldwater and H	(Sa., Su.) 25, 26
Arkabutla ct., at Hunter's Ch	(Sa ,Su.) May 2, 3
Pleasant Grove ci.. at Harmony	(Fri.). 8
Coldwater M., at Tin low	(Sa., Su.). 9, 10
Cockrum ct., at Mt. Olivet	(Sa., Su.). 16, 17
Courtland ct., at Eureka	(Sa., Su.). 23, 24
Horn Lake circuit	(Sa., Su.). 30, 31
Chulahoma circuit	(Sa., Su.). June 6, 7
Mt. Vernon	(Sa., Su.). 20, 21

J. J. WILKAT, P. E.

GRENADA DIST.—FIRST ROUND.

Water Valley cir.	(Fri.) Mar. 13
Banner	14, 15
Carrollton	21. 22
Chapel Hill	25
Grenada cir.	28. 29
Atlanta	Apr. 4, 5
Cherry Hill	(Wed.) 8
Pittsboro	11, 12

J. W. PRICE, P. E.

ABERDEEN DIST.—FIRST ROUND.

Buena Vista at Buena Vista	Mar. 14, 15
Okolona cir., at Tranquil	21, 22
Athens, at New Hope	28, 29
Houston and Wesley, at Wesley	Apr. 4, 5
Ebenezer, at Ebenezer	11, 12
Sparta, at Friendship	13

J. B. STONE, P. E.

GREENVILLE DIST.—FIRST ROUND.

Avoca	Mar. 14, 15
Ocahoma	21, 22
Dublin	28, 29
Lehrton	Apr. 4, 5

R. M. STANDEFER, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Enterprise and Stonewall	Apr. 4, 5
State Line circuit, at Adamsville	11, 12
Waynesboro station	Monday) 13
Clarke circuit, at Scott's Chapel	18, 19
Shubuta circuit, at DeSoto	25, 26
Lauderdale circuit, at Bethel	May 2, 3
Manassas circuit, at Manassas	9, 10
Vossburgh circuit, a. McGowan's	16, 17
Meridian cir., at Suqualena	(Wed.) 20
DeKalb circuit, at Union Ridge	23, 24
Blanaville and Wahalak	(Mon.) 25
Porterville circuit, at Union	30, 31
Daleville station	(Thursday) June 4
Linwood circuit	6, 7
Meridian, First Church	(Wed.) 10
Meridian, West End	20, 21
Meridian, East End	(night) 20, 21
Marion circuit	(Thursday) 25
Winchester circuit	27, 28

T. L. MELLEN, P. E.

WOODVILLE DIST.—SECOND ROUND.

Bayou Sara, at Salem	Mar. 28, 29
Amite and Mission, at Woodland	Apr. 4, 5
Gloster and Centerville, at Centerville	6
Wilson at Pine Grove	11, 12
Percy's Creek	18, 19
Woodville	20
North Wilkinson, at Perry Town	25, 26
St. Helena, at Day's	May 2, 3
East Feliciana, at Oak Grove	9, 10
Clinton and Betoville, at Clinton	11
East Baton Rouge, at Beach Grove	14
Port Vincent, at Bayou Barbary	16, 17
Jackson	23, 24
Live Oak, at Pipkin Chapel	30, 31
Zachary	June 13, 14
Springfield	18
Tallobeck	20, 21
Covington	22
Franklinton	25
Amite City	27, 28

C. MCDONALD, P. E.

BRANDON DIST.—FIRST ROUND.

Neshoba, at Pine Grove	Mar. 14, 15
Decatur, at Hebron	17
Raleigh, at Trinity	21, 22
Trenton, at Trenton	22, 23
Marvin, at Marvin	28, 29

P. A. JOHNSTON, P. E.

VICKSBURG DIST.—FIRST ROUND.

Vicksburg	Mar. 14, 15
South Vicksburg	14, 15
Meadville, at New Providence	21, 23

JOHN A. ELLIS, P. E.

JACKSON DIST.—FIRST ROUND.

Silver Creek, at Silver City	Mar. 14, 15
Canton station	21, 22
Spring Ridge, at Spring Ridge	28, 29

D. A. LITTLE, P. E.

SEASHORE DIST.—FIRST ROUND.

Vancleave, at Pine Grove	(W., Th.) Mar. 11, 12
Whittington, at Whittington	14, 15
Columbia, at Columbia	21, 22
Mt. Carmel, at Bethel	28, 29

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

China Grove, at Waterholes	Mar. 14, 15
Pleasant Grove, at Tilton	(Tues.) 17
Caseyville, at Bethesda	21, 22
Providence, at Bahala	28, 22

R. S. WOODWARD, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

Coushatta, at Coushatta	Mar. 14, 15
Anacoco and Bell'd, at Holly Grove	28, 29
Many, at New Hope	Apr. 1
Sabine, at Bayou Scie	4, 5

ROBT. J. HARP, P. E.

That brassy ringing cough means a croupy night. Give Johnson's Anodyne Liniment.

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

IN THE SPRING

Avoid Sickness by Purifying the Blood and Toning up the System.

DR. KING'S

Royal Germetuer

Does this more pleasantly, more safely and more surely than any remedy known to medical science.

These Five Things

in which it differs from other medicines account largely for its wondrous popularity:

1. *It does not taste like medicine.* It is as pleasant as lemonade, and, sweetened, makes a most refreshing drink. Persons who object to all other medicines take this with real pleasure, because it is good.

2. *It never nauseates.* The most delicate stomach finds in this a perfect remedy without a single objection.

3. *It never swaps off one disease for another.* It does not set up one form of disease in order to relieve another, as is the case with so many deadly drugs.

4. *It does not patch simply It cures.* It reaches, as nothing else does, to the hidden sources of disease in the blood, and removes the cause. It does this with an ease and power that have never been equaled.

5. *It is harmless,* and may be safely given to a babe one day old. It is free from Alcohol and Opium.

All persons living in a malarial district should keep this great family remedy on hand. It will break any fever in half the time required by quinine and antipyrine, and leave none of their unpleasant and hurtful effects.

For Malaria, Dyspepsia, Rheumatism, Catarrh, Sick Headache, Kidney Trouble, and Blood and Skin diseases, there is nothing to be compared with it. For Ladies and Children it is far the best.

Circulars with testimonials, etc., mailed free. For sale by druggists, and by Kit Williams, agent, 202 Canal St., N. O. Price, prepaid, $1 per bottle. Six bottles for $5.

GARMENTS GUARANTEED TO FIT PERFECT WITHOUT TRYING ON.

FREE

by return mail full descriptive circulars of MOODY'S NEW TAILOR SYSTEM OF DRESS CUTTING. Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment, in any style to any measure for lady or child. Address MOODY & CO. CINCINNATI, O.

NEWS OF THE WEEK.

DOMESTIC.

Careful estimates of the appropriations show that the Congress which has just adjourned appropriated over $1,000,000,000, as against $813,000,000 for the Fiftieth Congress.

A raid upon the moonshiners of south Alabama and northern Florida has just been completed, and resulted in thirty arrests being made and forty-nine stills captured and destroyed.

The Executive Committee of the World's Fair directory has practically agreed to concede the demand of organized labor in the city for an 8-hour day and the appointment of a board of arbitration.

Near Cleveland, Tenn., the work of a prehistoric race has been discovered in the shape of a wall now underground. It is five feet high and has been traced 100 yards. The top stones have on their inside faces inscriptions in hieroglyphic characters.

The severest rain-storm for many years swept over Mississippi on March 8, and lasted twenty-four hours. Railroad beds were washed away in many directions. Reports from Yazoo City, West Point, Meridian, Greenville, and other places, indicate much loss to property.

The Emerald branch of the Irish Land League, of Louisville, met on March 8, and adopted a resolution that they would give no money or other aid to either of the factions of the national party in Great Britain. They recommend that all other branches of the league in the United States, Canada and Australia take similar action.

The long strike of the coal miners in the Monongahela Valley has ended in a complete victory for the men. On March 6 the operators met and decided to concede the demands of the strikers for an advance in the mining rate of ½ cent per bushel and resume work on Monday. The strike was one of the longest and most determined ever known in that section. It lasted ten weeks and the 6,000 men lost in wages alone over $1,000,000.

The race question is assuming a serious phase in Oklahoma Territory, and the continued agitation which the subject is raising is more than likely to result in a collision between the whites and blacks. When this territory was thrown open to settlement a large number of negroes settled in Guthrie, but their presence excited no serious remonstrance. During the last six weeks, however, negroes from the South have swarmed into Oklahoma by the hundreds in response to inducements thrown out in a glittering prospectus, which was scattered broadcast in communities thickly settled by "blacks."

FOREIGN.

The Right-Rev. Wm. Reeves, D. D., bishop of the united diocese of Down and Connor and Dromore, has issued a letter amounting practically to an excommunication of the Catholics who support Mr. Parnell.

The anti-opium convention, to be held in London, Monday, Tuesday and Wednesday next, promises to be a great success, especially as it concerns the leading clergymen of all denominations in great Britain and Ireland, who will be present.

By his personal influence Emperor William has succeeded in preventing the defeat in the Reichstag of the government on the proposed addition to the navy, but this has only been done by inducing some of the members to abstain from voting.

While speaking from the window of a railroad carriage to a crowd which had assembled at the Drogheda station, while he was *en route* to Newry, Mr. Parnell vehemently threatened to drive the seceders from his ranks out of Parliament and out of the country.

A case of outrageous treatment of an American citizen by Italian customs officials at the French frontier has been reported to the American consulate at Rome. He was arrested, assaulted and tried for an imaginary offense. He was finally acquitted, and now seeks redress.

Information received from official sources shows that the Chilian insurgents are short of ammunition, and that they, therefore, refrain from making an attack upon the capital, Santiago de Chili, where the troops are well armed and prepared to make a vigorous defense.

The great tariff debate occurring in the French Chamber of Deputies next week will probably last until midsummer. During a long conversation on the subject M. Ferry said: "We shall impose low duties on the products of countries whose tariffs favor us. If the United States reduces its scale it will be the gainer in its trade with France."

A number of leading Jews in Germany have addressed a communication to Baron Hirsch, thanking him for his magnificent gift to promote the emigration of Polish and Russian Jews to the United states. Large numbers of these people have succeeded in eluding the vigilance of the Cossack cavalry who guard the Russian frontier, and have made their way into Austria and Germany, and are now awaiting transportation to America.

The result of the Austrian elections is a severe blow to the government. The German element had just been rejoicing over the retirement of M. De Dunajowski, the advocate of individual nationality for the various races inhabiting the empire, as against German supremacy, when the Bohemian elections resulted in a triumph for the Bohemian party, which most emphatically voices anti-German sentiment and policy.

"The Blood Is the Life,"

Runs the old saying, and everything that ever makes part of any organ of the body must reach its place therein through the blood. Therefore, if the blood is purified and kept in good condition by the use of Hood's Sarsaparilla, it necessarily follows that the benefit of the medicine is imparted to every organ of the body. Can anything be simpler than the method by which this excellent medicine gives good health to all who will try it fairly and patiently?

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	6 9-16	— —
Ordinary	7 1-16	— —
Good ordinary	7 7-16	— —
Low middling	8 1-16	— —
Middling	8⅝	— —
Good middling	9⅛	— —
Middling fair	11⅛	— —
Fair	11⅞	— —
Galveston middling	8 13-16	— —
Mobile middling	8⅝	— —
Memphis middling	8¾	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	3¾
Fully fair	3½	— —
Good fair	3½	— —
Common	2¾	2¾
CENTRIFUGAL:		
Seconds	2¼	3½
Prime yellow	— —	— —
Gray white	— —	— —
Choice white	4¾	4 13-16
Standard granulated	— —	— —

MOLASSES

OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	— —	— —

RICE.

No. 2	2 5-16	2⅜
Good	5⅜	5½
Fair	5⅛	5¼
Prime	5⅝	5¾
Rough, ₩ bbl	3 25	5 25
POLISH, ₩ ton	22 00	24 00

FLOUR.

Extra Fancy	5 05	5 15
Fancy	4 75	4 87½
Choice	4 25	— —
Minnesota Patents	5 75	— —
Winter wheat patents	5 37½	5 50
Minnesota bakers	— —	5 00

CORN PRODUCTS.

Corn meal	3 10	3 15
Cream meal	— —	3 30
Grits	3 35	3 40
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White, ₩ bushel	— —	58
Yellow	— —	59
Mixed No. 2	58	59
OATS:		
Western	59	57½
Texas rust-proof	58	60
BRAN:		
₩ cwt	— —	1 15
HAY:		
Prime	14 00	15 00
Choice	16 00	16 50

PROVISIONS.

PORK:		
Mess (Standard)	10 75	10 87½
Prime Mess	10 00	— —
Rumps	— —	— —
BACON:		
Fancy Breakfast	7⅝	8¼
Shoulders	5½	— —
Sides, short rib	5⅞	6
Sides, long clear	5⅞	6
HAMS:		
Sugar-cured	9	9½
DRY SALT MEAT:		
Shoulders	4⅛	— —
Sides, short rib	5¼	5⅜
Sides, long clear	5¼	5⅜

GROCERIES.

COFFEE:		
Prime	21	— —
Fair	20½	— —
Common	17½	— —
TEAS:		
Choice	40	50
No. 2	— —	— —
BUTTER:		
Western Creamery	33	— —
Western Dairy	23	25
Common	— —	— —
LARD:		
Refined	5⅛	— —
OILS:		
Coal, bbls	9	— —
Coal, cases	13½	14
Cotton seed, crude	— —	— —
Lard, Extra No. 1	55	— —

VEGETABLES.

CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	1 75	2 00
POTATOES:		
New Louisiana	— —	— —
Western	3 50	4 00
ONIONS:		
New Louisiana	— —	— —
Western	5 50	6 00

BALING STUFFS.

BAGGING:		
Jute, 2 lb. ₩ yard	7¾	— —
Jute, 1¾ lb. ₩ yard	— —	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9½	12½
TIES:		
₩ bundle	— —	1 35

SUNDRIES.

POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 00	3 50
Chickens, Southern	3 00	3 50
Young	1 50	2 50
Turkeys, Southern	9 00	16 00
EGGS:		
Western	13	14
Southern	13	14
WOOL:		
Lake, ₩ lb	23	— —
Louisiana	20	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	3¾
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	3 00	— —
Meal	20 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2½
Sulphuric acid	— —	2 —

—*Times-Democrat*, March 10.

A Grand Opportunity.

The great piano house of Philip Werlein, 135 Canal street, New Orleans, La., is now offering astounding inducements in pianos and organs. Mr. Werlein deserves great credit for the mammoth business he has built for himself. This fact is due to his giving his customers the best possible advantages and selling them instruments lower than could be purchased from any other music house in the South. Mr. Werlein is soliciting correspondence from everyone, and prices and catalogue will be mailed to you with great pleasure.

Undoubtedly now is the time to secure a grand bargain, and Mr. Philip Werlein will give you such a low price and such easy terms as will astonish you. Remember the place and number—Philip Werlein, 135 Canal St., New Orleans La.

To Property Holders.

The Passenger Department of the Q & C. Route will publish an edition of fifty thousand of a pamphlet describing all Timber Lands, Coal and Mineral Lands, Improved and Unimproved FARMS that are for sale on or near the line of the road. The entire expense of this publication will be borne by the R. R. Co., and we ask FARMERS and Land owners having property for sale to send accurate description of same, giving location, character of soil, nature of improvements if any, price and terms, to the undersigned at earliest possible moment in order not to delay publication of the work. Supplements will be issued from time to time, but we want the first number at complete as possible. Answer by mail to F. S. MORGAN, Commissioner of Immigration, care D. G. EDWARDS, G. P. and T. A.

Queen & Crescent Route, Cincinnati, O.

Trade between Germany and the Australian colonies is growing in a way that surprises Great Britain. Nearly a hundred German vessels now carry on traffic with Melbourne.

A Large Dose of MAGUIRE'S CUNDURANGO

taken in the morning, one hour before breakfast, prevents indigestion and headache, removes costiveness and regulates the liver.

WINTER HUMORS

Cold, raw winds of winter fan to fury itching, burning, and scaly humors and diseases of the skin, scalp, and blood. No pen can describe their severity, no language can exaggerate the suffering of those afflicted, especially of little babies, whose tender skins are literally on fire. *Winter is the best time to effect a permanent cure.* Cuticura Remedies are the greatest skin cures, blood purifiers, and humor remedies of modern times, are absolutely pure, and agreeable to the most sensitive, and may be used on the youngest infant and most delicate invalid with gratifying and unfailing success. CUTICURA, the great skin cure, instantly allays the most intense itching, burning, and inflammation, permits rest and sleep, heals raw and irritated surfaces, cleanses the scalp of crusts and scales, and restores the hair. CUTICURA SOAP, the only medicated toilet soap, is indispensable in cleansing diseased surfaces. CUTICURA RESOLVENT, the new blood and skin purifier and greatest of humor remedies, cleanses the blood of all impurities, and thus removes the cause. Hence, the Cuticura Remedies cure every humor of the skin, scalp, and blood, with loss of hair, from pimples to scrofula, from infancy to age, when the best physicians fail.

☞ "HOW TO CURE DISEASES OF THE SKIN AND BLOOD" mailed free to any address, 64 pages, 300 Diseases, 50 Illustrations, 100 Testimonials. A book of priceless value to every sufferer.

CUTICURA REMEDIES are sold everywhere. Price, CUTICURA, 50c.; CUTICURA SOAP, 25c.; CUTICURA RESOLVENT, $1. Prepared by POTTER DRUG AND CHEMICAL CORPORATION, Boston.

Pimply Skin, red, rough hands, painful finger-ends and shapeless nails are prevented and cured by Cuticura Soap, incomparably the greatest of skin purifiers and beautifiers, while rivalling in delicacy and surpassing in purity the most expensive of toilet and nursery soaps. *The only medicated toilet soap* and *the only preventive and cure* of inflammation and clogging of the pores, the cause of pimples, blackheads, rough, red, and oily skin, and simple humors of infants and children. Sale greater than the combined sale of all other skin soaps. Sold everywhere. Price, 25 cts.

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"Stern's" Pure Ground Raw Bone,
"Stern's" Sugar Superphosphate,
DISSOLVED BONE,
ACID PHOSPHATE
Kainit, Sulphuric Acid, Muriatic Acid, etc
BONE BLACK.

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labor for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.—*Isaiah lv, 1, 2.*

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Young Preachers—No. 8.

BY AN OLD MINISTER.

VISITING.

The great apostle went from house to house, and to do the people spiritual good. A shepherd should know his flock, and, therefore, should mingle with them. We know a man and a family better when we know something of their home-life. We get nearer to them, and in their homes there is more of the natural and less of the conventional; and, knowing their immediate surroundings, we are more in sympathy with them, and they are more in sympathy with us. When we are in the house of God, and in the sacred desk, we appear before our people as the ambassadors of God, clothed with the authority of our holy office, discussing the solemn themes of salvation; the people look at us, and think of us as something more than mere men, and something different from themselves. There is, to a certain extent, a social gulf between us. But when we are in their domestic circle, around their firesides and hospitable boards, then we are as they are. After such intercourse we can preach to them better, and they hear us more profitably. Know your people and their spiritual needs, and let them feel that they know you. Win their hearts, and when you have done that, you have them in the best sense, and may instrumentally win them for Christ; and to "present every man," with whom you may be pastorally associated, "perfect in Christ Jesus," is your one great work in life.

In this work, as well as all other, you must counsel with propriety and common sense. Take into account that poor and socially obscure people are tempted to think they will be slighted and neglected because they are poor. The rich man realizes the strength and elevation of his position, and never imagines anybody is going to slight him. When you go to your new field, see the poor and the sensitive first of all; it will be a source of pleasurable gratification to them, for you, perhaps, are the most important person, socially, that ever enters their doors, and they will attach a special importance to your visit. The more elevated and better informed class will understand this, and appreciate you all the more.

If you are fond of books, and fond of your pen, it will often be an act of no small self-denial to lay these aside, and walk a mile to see some who, from a worldly standpoint, can be of little interest to you. They have never had time to read or travel; have but little colloquial power. You must furnish the least and flow of soul; but you, as a minister of Christ, will remember that your Savior is their Savior, and that he bought them with his precious blood, and that it is your honored privilege, as well as your bounden duty, to help them on to God.

Visit all your people. Let no family in your charge say, "Our pastor has never visited us." Visit them, and you shall swell your congregation, build them up in holiness, and widen the field on which to sow the seed of life. In these visits, while they talk the incidents of home and family, and you take a courteous and kindly interest in it, see to it the time is not engrossed with "the things that are seen;" have a word, as you talk, "concerning Jesus of Nazareth;" and if circumstances at all allow of it, have a short, a tender and gracious word of prayer.

Of course, you must be a student, giving "yourself to reading and studying, to show yourself a workman that needeth not to be ashamed, rightly dividing the Word of truth." We do not advise you to live on the streets, or to make your visits so long that all your time will be consumed. Give your mornings, as far as may be, to useful reading, and the discipline of your pen. When a rainy day confines you to your room, appreciate it as a precious opportunity for reading, meditation and prayer. As often as you can, share the hospitality and break bread with your people; but don't consume any more time than propriety demands. In these visits be cheerful, be sunshine in the circle, and all shall realize, by your unmurmuring and cheerful spirit, that God's service is to you a happy service.

I have found visiting a precious means of grace. The self-denial, the uncomplaining resignation in suffering, in bereavement and straitened condition, has often strengthened my faith, and rebuked some temptation to murmur at some seemingly hard condition of my lot. Remember Christ commends those that visit the sick and those in prison.

Millsaps College Scholarships.

The endowment fund of Millsaps College ought to be indefinitely increased by the endowing of scholarships, by means of which young men, who can not pay their own way, could be educated free of charge. A twofold advantage will follow from the establishment of these scholarships, for not only will they enable many a young man to gain an education, which, without such aid, would be beyond his reach; but it will also give to our people an opportunity of paying a compliment to the living, or of erecting a memorial of their dead. A child, whose father had spent a life of self-denying labor for the cause of God, could offer no more appropriate memorial of the sainted dead than to endow a scholarship in his name, so that for all time those who come within the influence of the college should become familiar with the name, and a vested interest be possessed in every young man who becomes a partaker of its benefits. So a parent may perpetuate the name of a child, and in that child's name become a co-worker with Him who "went about doing good." So a congregation may preserve the name of a loved pastor, and add to the volume of influence by which "he, being dead, yet speaketh." So a church may rear a monument to some hero or heroine of the cross, and thus pay grateful tribute to the spirit that beautified the character and adorned the life.

The annals of Mississippi Methodism are illustrious with the names of mighty men of God, and these names ought to be connected with the college of Mississippi Methodists, and perpetuated there by scholarships, just as in Westminster Abbey memorial tablets perpetuate the names of England's illustrious dead.

The Board of Trustees of Millsaps College have suggested the endowment of two kinds of scholarships—one costing $2,500, which will pay the board and tuition of the beneficiary, and the other costing $1,000, which will entitle the beneficiary to free tuition. These scholarships will be named by the persons endowing them, and the funds will be controlled by the Board.

Bishop Galloway, during the last session of the Mississippi Conference, suggested that our first scholarship should be named for Miss Clara Chrisman, and that its beneficiaries should be young men who were preparing for the foreign mission work. This scholarship is growing finely, and already between seven and eight hundred dollars have been subscribed toward it.

A contribution ought to be made for this cause in every congregation, Sunday-school and missionary society in Mississippi.

Scholarships have also been suggested which shall bear the names of Dr. C. K. Marshall and Dr. T. A. S. Adams.

It is to be hoped that our pastors will call the attention of their people to these scholarships, and that contributions for these and others will be sent by many.

A. F. WATKINS.

Was It Wise?

The recent discussion between Mr. Henry Ware, *et al.*, on the question of constitutional prohibition, has voiced the warm sentiments of many of the friends of the worthy cause. We say that the treatment received by prohibition at the hands of the late Constitutional Convention was a sad disappointment and a great surprise to a large per cent. of the warmest advocates the cause has had in the State of Mississippi. It was confidently expected that the cause of temperance would be one of the most interesting and important features of that august body. It was understood that a number of the members were elected on that issue. But, with a backhanded slap in the face, the cause so dear to thousands of homes of this generation was thrown out, wounded and weakened to an extent from which it can not survive under the present order of things for a generation. Many had come to rest in the delusive thought that the promised deliverance was nigh, and that they had seen its star in the East. For not less than ten years the friends of prohibition have been fighting to the death the arch-enemy of the human race, and had won many signal victories; but the laws that had been formulated rendered it a constant dread, from the fact that they were liable to have to fight over the same ground every two years, and pass through the same fearful excitement and demoralizing conflict. There was no power to kill the enemy and make him stay dead. Every two years he would burst his tomb, and shake his bones, and draw a long breath for battle.

There has ever been division of opinion on the method to suppress the liquor traffic. Some have fought prohibition as the enemy of rights, and have held to the moral suasion theory. Prohibitionists have been divided among themselves; some holding to local option, and others to constitutional prohibition.

But what was the ground of the action of the late convention? The password was, "The people are not ready for constitutional prohibition." Who said this? From what source did it originate? From the enemies of prohibition? It would seem so. We can hardly conceive of a prohibitionist, standing with power in his hand to stamp out the curse of liquor from the State for good and for all, making the plea that the people are not ready for it. But, nevertheless, it is even so.

A member from East Mississippi has always opposed prohibition by local option, rather favoring constitutional prohibition. When the convention came to a vote on the report on prohibition, this man voted against it, and when asked why he changed his principles, said that a certain very high church dignitary and great prohibitionist said it would not do—the people were not ready for constitutional prohibition. This has become the shibboleth of the enemy. They have captured our ensign, and Samson has been shorn of his locks. This has disheartened the church and the friends of the good cause, with comparatively a few exceptions. They say, What is the use trying to wrestle with this untiagging, undying enemy? Many a time have I heard men say: I would be glad if we could strike at the root of this question, and be rid of this periodical turmoil.

But I believe this reason is invalid. First, because it is hardly possible that those who have favored local option should turn and favor whisky, rather than have it in the Constitution. This course would not be rational nor sincere. If they can vote for the blessings of local option, how could they oppose the higher benediction of a universal dead-shot in the Constitution? It is not like voting on stock laws. These exist for the people as necessity creates the demand. But this liquor question is one of social and moral import. It is the enemy of all social and moral purity. It is universal, and is to be treated exactly on a level with the Lottery issue. Why should we be so strenuous in the agitation trying to obtain an iron-bound constitutional enactment to crush it out? We tithe mint, anise and cummin, and neglect the weightier matters. These ought we to have done, and not to leave the other undone.

In the second place, we believe that the reason is invalid because it is not the policy of the gospel, nor the custom in the management of public affairs, to wait for public sentiment in inaugurating reforms. All reform laws have been made in the face of the most bitter protest and prosecution. The only question for reformers is, "Is it right?" Suppose this compromising spirit were to regulate the movements of the Anti-Lottery League? Suppose the people in Louisiana were to wait for the development of anti-Lottery sentiment strong enough to amend the Constitution without opposition? We would wait until the judgment. The cause must voice itself in law and create sentiment. Now, I am speaking of the actions of conventions, not of popular vote. Suppose the new Constitution should have been submitted to the people for ratification? How much of it would remain intact? Hence the builders dared not to submit it, and determined to take it out of the clutches of a mongrel populace. Why should they be so over-scrupulous of obtaining the public's consent to give the devil a blow? But no, he must be consulted; and he chuckles at the influence of dignitaries in his favor.

"We had trusted that this was He who should redeem Israel." By the manner in which the matter has been disposed of, the hopes of the good people of the black counties are blighted for a century. However much our neighbors are enjoying the blessings of local option, the people of these black counties must submit to the domination of the rum traffic in all its degraded phases and associations; their children must grow up in the midst of all its concomitant corruptions. This country is, physically, an Eden, compared with the moral aspects of the situation. If salvation from without does not come, this section of country must be buried a dozen times, at least, before those who hold the key in their hand are sufficiently elevated to rid the country of whisky and its consorts. The negro race here stand about four to one, and, so far as popular vote is concerned, we will be at the mercy of the devil and his allies. Newspaper men, politicians, and many professional men give their support to the traffic, and thus we are at the mercy of the Philistines.

When the Israelites came to the Jordan, two and one-half tribes chose their possessions on the opposite Canaan. But Joshua would not allow them to stop until they had gone over and helped their brethren conquer the promised land. But prohibition has conquered the eastern portion of the State, and divided it off in counties and towns for its inheritance; but, as for us across Jordan, they care not. We may suffer and wait. We again ask the question, Was it wise?

ALEXIS BOWMAN.

Notes from Brookhaven.

Dr. D. C. Kelley has been invited, and accepted the invitation to deliver the sermon before the State W. C. T. U. Convention, which will be held here the first days in May. Dr. Kelley's prominence in matters concerning prohibition, with his known abilities otherwise, make his selection for this occasion a wise and very interesting one. The Convention will most likely be well attended, and our ladies are actively at work to render it a pleasant one.

Bro. Woodward has made his place, and is fitting it in admirable fashion. The district parsonage, for some time a misty castle-in-Spain arrangement, is taking shape and being pushed towards completion. A $300 lot is bought and paid for, the contract is let, lumber on the ground, and the workmen are busy with it. The house, with slight variation, will be the same as the pastor's new and elegant parsonage, which is, doubtless, the most complete and comfortable one in the district. This is not contradicting Bro. Cooper's late remarks about his Hazlehurst parsonage; it is correcting them. Bro. Cooper has not seen the preacher's home at Brookhaven. With characteristic energy, our presiding elder has kept the matter astir, and will, consequently, in a few weeks be "at home" to his friends.

Brookhaven opened the year's *menu*, as to public matters, with State Sunday-school Institutes, begun with the evening of the second instant, and closed with the evening of the fourth. Mr. Reynolds, of Illinois, ex-president International Sunday-school Commission, conducted the three daily services. This gentleman made a profound impression upon us. He is a rare man. Leaving his business, said to be extensive, he came to the State for the single purpose of advancing the Sunday-school interests. A broad experience, extending over twenty-five or more years, equips him splendidly; and the cream and riches of this wide experience he gave to us. I would like to say something of his methods, plans, hopes, and happy suggestions; but will not have much time here. He moved me and many as we have not been moved in many a day; spoke so naturally, so heartily of God and heaven, with calm and happy confidence in the promises and encouragements of him he serves. With powerful reasoning, simple and clear, he presented the Sunday-school as the great factor in evangelizing the world; showed that the promises of God are mainly to the young; "*before* the evil days come," is the time to remember the Creator; and those joining church after maturity, said he, "do not, as a rule, amount to much." His message was not to, so much as in behalf of the children; he addressed himself to the hearts of the elders. And he was surpassingly convincing and forcible. I do not think any shot missed. Illustrations strongly imaged the points he made, and we listened as to one sent and enriched with sufficient wisdom from the Lord. We are bettered for his coming, as the active Sunday-school organization, new-sprung under his direction, attests. And more, all hearts are warmed by nobler purposes and more earnest desires to rise and dwell upon the plane so happily presented, and so tenderly urged, in the Master's name, upon our parents and elder people. Mr. Reynolds kindly and unaffectedly declined to receive recompense of any kind when a collection was ordered and taken at the close of the last service. If he had done good, he was very glad, he said; but we were welcome to his service. Then, with affectionate and eloquent expressions of admiration and fellowship from our President Fitzhugh, Rev. J. H. Gambrell, and others, the choir sang, "God be with you," and one of the most interesting and useful series of service I have seen finished its preliminaries. The work and the result can not be shown now. They depend. They lie out before the Christians of our county like a land of fair prospect and promise. We will go up and possess it. Officers and Executive Committee were elected—all fit and willing for work.

Mr. Reynolds went to Meridian to do there what he did here. The Lord will bless his work. Thinking of it and him, this sort of reflection passed through the mind: I have often seen men, drunk and wretched, brought very low. While looking upon them, I have thought that man was not the marvel and crown to creation he is credited with being. Taking him, by and large, a little lower than the angels in the scale of workmanship, does not magnify the angels much. Much, very much lower than the angels makes a brighter background for them, contrastively. But to see men like this one who was here, leaving his affairs for the Lord's affairs, going long and cheerful journeys, holding up God's work as the only work of real account; a layman giving heart, brain and means in heavenly service; shining, without and within, upon the bright basis of faith and spirit light—seeing this, makes sudden change of the reflective current; a happy change. Every Christian, growing spiritually, higher, broadening, mellowing, shining, is a revelation of the magnificence of the Almighty's last and crowning creation. Growing towards him shows bright, inspiring glimpses of man God-made—not of man devil-marred.

A man who was here a week with tent and canes and rings, to teach our boys to gamble, came a nuisance and left a happy riddance.

The man of God stayed not three days, and left us with fervent hand-pressures and earnest God-speeds. Left us better, lifted us higher, and showed us nobler things.

Our presiding elder, despite rains and toothache pains, goes his rounds unstopped by difficulties. I suppose his preachers are doing well, to judge from the hearty manner in which he speaks of them and their people.

My own membership is kind and sympathetic towards their preacher and family. I have not loved them before as I love them now. We are praying and breaking ground for a strong, thorough, permanent implanting and growth of grace in the little city of Brookhaven; and we look to God, who giveth the increase.

W. H. HUNTLEY.

To the Pastors of Churches in Mississippi.

DEAR BROTHER: The fifth Annual Convention of the Young Men's Christian Associations of Mississippi will be held in Natchez, Miss., April 23, next, lasting four days.

We desire to make this the most interesting convention we have ever held, and in order to do this we must have the support and encouragement of the Christian people.

Will you please call the attention of your congregation, or congregations (if you have a charge), to the approaching convention, and bespeak for it their prayers and sympathy?

If there is no organization of the Y. M. C. A. in your community, we would be glad to have one or more representatives from your congregation.

All Christian men are invited to attend and take part in the proceedings. Perhaps there is some gentleman, or lady, in your congregation who is able, and would be willing, to pay the way of some Christian young man, and give him the opportunity of attending this interesting and instructive meeting of Christian young men. The delegates will all be entertained free of charge by the hospitable people of Natchez.

I will be glad to have you read that part of this circular to your congregation, and ask if anyone will volunteer to meet the expenses of such a delegate. We do not care how many you send.

I will be glad to have a card from you, and to know that you can attend and bring one or more young men with you.

The young men need every help that can be given them to get them under the influence of the divine life.

Hoping you will do what you can to get your congregation interested in this good work, and that I can hear from you soon, I am,

Yours fraternally,

J. R. DOBYNS,
Chairman State Committee.

Jackson, Miss.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

BIBLE READINGS FOR THE RESPONSIVE SERVICE. By Rev. G. C. Lorimer, D. D., and Rev. H. M. Sanders. A. S. Barnes and Co., New York.

The readings are arranged by subjects. Some of these are, Worship, God, Jesus Christ, The Holy Spirit, Christian Life, The Church, Occasional, etc. This book will please those who like to use a responsive service.

THE DANGER SIGNAL. By Rev. L. L. Pickett. Published by L. L. Pickett, Columbia, S. C. Price, $1.

This is a book on Romanism, consisting of two parts: Part I., Romanism; Part II., Romanism of To Day. The author seems to have ransacked pretty much every writer on this fruitful subject, and presents an appalling picture of wickedness and crime within the walls of what claims to be a holy church. Get it and read for yourself.

THE BUSY MAN'S BIBLE. By George W. Cable.

THE AMAZONS. By Virna Woods.

These are very beautiful little volumes published by Flood and Vincent, Meadville, Penn. Price, seventy-five cents a volume. In the first Mr. Cable gives his views as to how to study and teach the Bible. The second is a "dramatic narrative, reciting the episode of Achilles and Penthesilea, queen of the Amazons, whose duel before the walls of Troy is mentioned in the Iliad." It is in smooth and regular blank verse, with rhymed choral passages.

ALEPH, THE CHALDEAN; OR, THE MESSIAH AS SEEN FROM ALEXANDRIA. By E. F. Burr, D. D., LL.D. Cloth, 416 pages. Price, $1 75. Wilbur B. Ketcham, publisher, 2 Cooper Union, New York.

Among the books eminently interesting, and which will awaken wide and possibly universal attention and comment, is "Aleph, the Chaldean," by the fertile pen of the scholarly and skillful Dr. E. F. Burr, whose power to produce strong and wholesome works is proverbial. The present work bids fair to achieve a popularity equal to Wallace's "Ben Hur." It carries with it the charm of romance, the exquisite touch of tenderness, the beauty of a perfected story, the imperious logic of a great and well-designed plan to unfold sublime truths. That it will be a book sought after, and secure unusually large sales, can be safely prophesied.

Christian Advocate.

THURSDAY, MARCH 19, 1891.

THE SERMON OF ST. FRANCIS.

BY HENRY W. LONGFELLOW.

Up soared the lark into the air,
A shaft of song, a winged prayer,
As if a soul, released from pain,
Were flying back to heaven again.

St. Francis heard; it was to him
An emblem of the seraphim;
The upward motion of the fire,
The light, the heat, the heart's desire.

Around Assisi's convent gate
The birds, God's poor who can not wait,
From moor and mere and darksome wood
Come flocking for their dole of food.

"Oh, brother birds," St. Francis said,
"Ye come to me and ask for bread,
But not with bread alone to-day
Shall ye be fed and sent away.

"Ye shall be fed, ye happy birds,
With manna of celestial words.
Not mine, though mine they seem to be;
Not mine, though they be spoke by me.

"Oh, doubly are ye bound to praise
The great Creator in your lays:
He giveth you your plumes of down,
Your crimson hoods, your cloaks of brown.

"He giveth you your wings to fly
And breathe a freer air on high,
And careth for you everywhere,
Who for yourselves so little care!"

With flutter of swift wings and songs,
Together rose the feathered throngs,
And singing, scattered far apart;
Deep peace was in St. Francis' heart.

He knew not if the brotherhood
His homily had understood;
He only knew that to one ear
The meaning of his words was clear.

Dr. Abbey's Reply.

This writer has nothing but the profoundest respect and reverence for Dr. Abbey, and shall always be among those who shall thank God for his long and useful life. Not one word of my former article can he understood to derogate from his worth as an author, nor was so intended. I wanted simply to correct a false impression he had concerning other authors. The first three paragraphs of his reply merit no reply from me; they stand for themselves. They are only the emanation from the safety-valve; they have no connection with the discussion. I stated also that I did not seek a controversy on the subject; I only wished to make a correction. I shall answer at length.

1. I said: "He creates the impression that he, principally, and two other *minor* lights are all that are to be found in all Episcopal Methodism who have embodied in brochure-form the idea that Christ and his apostles never ordained nor instituted a stereotyped form of ecclesiastical polity." The Doctor asks to quote and prove. In the issue of the *Nashville Advocate*, of Jan. 31, he says: "Of *all* the Methodist books published in Nashville or New York, *in all time past*, how many have attempted to set forth this doctrine as stated by you? Besides a few bearing my own name, I am now able to mention but two, viz: one by Rev. J. A. Parker, and a pamphlet...by Rev. Dr. H. M. Ford." This is evidence so plain that he that runneth may read, and yet the Doctor seems to doubt. He can't believe his own pen. Let it be understood that the discussion is not on the theory, but on the facts of authorship. On theory we are agreed.

2. But Dr. Abbey says my quotation from Dr. Ralston proves that his charges against him are true; that Dr. R. is unsound on the subject. I stated that Dr. R. did not advocate a cast-iron theory on polity. Dr. Abbey aligns his doctrine along with "any and all forms of High Churchism." So he quotes *a part* of my own quotation from Dr. R. to prove that it confirms his allegation. Doctor, did your book fail? or why was it you did not *see* the remainder of the quotation contained in the very next six lines? Why didn't you quote all? You intimate that you quote from me. The readers of the ADVOCATE can find the quotation made by me in the issue of Feb. 12. But I will quote it again for convenience and for the benefit of Dr. Abbey. "The Scriptures do set forth, *so far as some leading foundation principles are concerned*, a form of church government; and *thus far* all churches should be conformed to the Scripture model.

"In *much of the detail* pertaining to church polity, the Scriptures give no specific instructions, *and, in relation to all such matters, churches are left to be guided by the principles of reason and expediency.*" (Divinity, p. 858.)

Now, these are two distinct propositions quoted by me to faithfully represent Dr. R. But Dr. Abbey sees fit to quote only the first half of the extract, and then talks as if he had given the whole. Even the first proposition does not sustain him in his charge, and he must distort the plain meaning of that. "The Scriptures *do set forth a form of church government.*" Dr. R. does not say so. "*So far as* certain foundation principles are concerned," is what Dr. R. says. But Dr. Abbey has set out to impeach him at any event.

3. I did not say that our editors and authors "knew it all." I merely said that to arraign the editors of the Methodist Church, North and South, as Dr. Abbey did, demanded a good degree of certitude.

Dr. Abbey says: "Bro. Bowman can give us a dozen or two, or even a less number, of distinct and explicit teachings of our books and editors to that effect—not inferential, but explicit." Now, Dr. Abbey does not see proper to notice my very plain statement on this subject. I said: "I am not as old as Dr. Abbey, and have not read *all* the issues of the church press for sixty years, and can not *assert* that there has been a *single* editor during that time, in all our realm, who has advanced this view by a single short utterance; and I do think before Dr. Abbey makes such a heavy arraignment of our church again, he will try to plant his assertion on fact." My *recollection* does not take in so broad a range, and I could not positively affirm the positive or negative. It would seem that mere *memory* is too treacherous to warrant such dogmatic statement. If Dr. Abbey will be kind enough to produce a few extracts from our church press to confirm his charges, or a single advocate of the cast-iron theory, we would be glad for him to do so—excepting, for his sake, Dr. Ralston.

4. As to the author referred to, the word "Meander" is a misprint. It should have been "Neander." And in regard to the subject in hand, I do refer to Neander and Jacobs. Dr. Abbey has no knowledge of such an author as Dr. Jacobs. It should be supposed that an author who has read and written so much on this one thing would have seen something of such a work as Jacobs' Ecclesiastical Polity. G. A. Jacobs, D. D., is the author of the above work, and it is a reference book in the Conference course of study for our young preachers. Neander was used as a text author in this course during my four years, and, I think, continued until last May. So was Ralston. I do not know why Dr. Abbey's works were not put in the course.

5. But Dr. Abbey says I overstate his compliment to Dr. Hoss. Let us see. "After reading the Methodist papers pretty closely for the last sixty years, you are the only editor I call to mind who has in terms stated the true doctrine." I said: "He gives Dr. Hoss the credit of being the only editor of the Episcopal Methodist press for sixty years who has advanced this view." What is the difference? A possible lapse of memory is all.

6. I do not wish, nor would I if it were in my power, rob Dr. Abbey of a single ray of his worthily won glory in the field of ecclesiastical polemics. We are proud that we have such a man for our defense. But we are ready to accord due honor to all our scholars, and want to see them crowned.

Why does Dr. Abbey confine his critical reply, in regard to the authors alluded to by me, to Dr. Ralston, Neander and Jacobs? Why has he ignored Dr. Summers? From his Systematic Theology I quoted at length to show that he was an unmistakable advocate of the doctrine referred to. But Dr. Abbey will stand to it; "the mule is sixteen feet" high. He and Dr. Parker and Dr. Ford, he said, were the only defenders of the faith among Episcopal Methodists. He will not retract it. At least, they are all who have written books on the subjects.

Now, in reference to Drs. Parker and Ford and Dr. Abbey, I mean nothing personal against their works. Dr. Abbey turns loose some of his sarcasm. He asks, *Cui bono?* How could my article benefit the church? He calls it hypercriticism, and makes the sneer that it was maliciously or, at least, enviously written. I will ask Dr. Abbey what good to the church was there in his article in the *Nashville*. What was in it but self-complacence and a tirade stultifying the writers of our church press? If there was anything sweet for anyone outside of a narrow circle I am unable to find it. *Cui bono?* As I stated before, I sought no controversy; and, so far as I am concerned, this closes my part in the discussion.

ALEXIS BOWMAN.

A Layman's Opinion.

I am neither a theologian, nor the son of a theologian, but theological discussions have always had a peculiar charm for me, and have exerted a strong influence over my fancy. I have often vainly attempted to follow Dr. Bledsoe, and as often read with interest the writings of Dr. Abbey.

In your issue of March 5 I read an article on "Hypostatic Union," by Rev. D. M. Geddie, that interested me very much, and enlightened me much upon a subject on which I have often dwelt. I am thankful to the brother for it; but there is one assumption in the article which is not satisfactory to my mind. Although it does no violence to any principle of the Christian religion, and stands in the way of no man's salvation, yet, to my mind, it is contradictory to God's omniscience. I do not intend to discuss the matter; but if I provoke a short explanation, I hereby acknowledge myself the debtor. I quote from Bro. Geddie's article (italics mine):

"The two natures were united in one person, that the *divine* might participate in all the temptations and sufferings of the human and *become acquainted by an actual human experience with all the environments and needs of our race.* By this union *divinity was brought into absolute and eternal sympathy with man in all his sufferings.*"

I have heard this doctrine from more than one pulpit; but it never arrested my attention as it did while reading the article by Bro. Geddie. I tremble as I meditate upon it; I shall tremble more as I do it; but I shall paraphrase the above quotation to suit an humble layman's opinion, privately entertained and only this once publicly expressed. (Italics mine.) "The two natures were united in one person, the divine participating in all the temptations and sufferings of our race, *that the human might thereby become acquainted with the divine*, and learn by actual intercourse and experience the source and power of an endless life, and of help in every time of need." By this union the *human was* brought into the absolute and eternal sympathy of *God with* man in all his sufferings."

I can not conceive how God could need to become acquainted with man or need to be brought into sympathy with him. From the beginning he has been familiar with the nature, condition and necessities of the human race and gave his only begotten Son in attestation of his sympathy and love.

B.

Waterproof, La.

A Correction.

MR. EDITOR: In the issue of March 5, referring to the recent convention of the Students' Volunteer movement, you stated that there are now five hundred students who have signified their willingness to become foreign missionaries. I wish to correct that statement. There are over six thousand students in the various universities and colleges of the United States who belong to this movement, and who have thereby pledged themselves to go to the foreign missionary field, if not providentially hindered. Over three hundred of these volunteers are already in the field. This movement originated in the North, and most of its members are from that section; but the South has an encouraging representation. We should not be behind at all in this, the greatest and most promising movement in the missionary work in this century. What does it mean? It means that the noblest young men of America are preparing to enter the missionary field. That means the best where there is the greatest need. With the present prospects, it means five thousand educated young men, consecrated men, in the field in the next four years. With this force increasing yearly, it means the evangelization of the world in this generation. The thought thrills me. It can be done! It will be done!

JOHN W. ROWLETT.

Vanderbilt University.

[In our note we intended to say *five thousand* instead of *five hundred*. We are glad that the number has grown to six thousand. We thank Bro. Rowlett for the correct information.—ED.]

Capt. Samuel Henderson.

Capt. Samuel Henderson was born in Madison county, Tenn., August 6, 1823, and died suddenly, Feb. 26, 1891, in New Orleans, La. During his early life he belonged to the Episcopalian Church, which was that of his parents, but subsequently he became a Methodist, and in the whole-hearted way characteristic of the man and his actions. He came to New Orleans early in the "forties," or at the first blush of young manhood, and engaged in business, meeting with unqualified success for a number of years. One of his first acts upon establishing his domicile here, was to connect himself with the Carondelet Street (then Poydras Street) Methodist Church, in which his intelligence and piety made him prominent, and for many years he was one of the most efficient and best known of its official Board. Afterward circumstances decreed his connection with other churches in the city, where he held similar stations of prominence, being thus for nearly half a century officially connected with the history of Methodism in this city. As a church officer, in connection with more common traits, he was especially noted for fidelity and industry, and to his special labors, with a view to that end, is due much of the financial prosperity enjoyed by the churches where he held his membership. He was most constant in his attendance upon all the public means of grace, including the preaching of the Word and the weekly prayer meeting, and was always ready to give a reason of the hope that was in him. His attachments ordinarily were strong, but especially were they so for ministers of the gospel and for all the appurtenances of that Zion whose holy hill had been his Mecca from boyhood. A doorkeeper's place in the house of his God he would have preferred to the palatial tabernacles of sin. "How we shall miss him" now that he is gone! is the soliloquy of Zion's habitues heard on every side.

The marriage of Bro. Henderson in early life to Miss Fannie H. Malone, of Athens, Ala., a lady of culture and belonging to an old Methodist family of wealth and refinement, was an event in his life which, no doubt, had much to do in shaping his career as a Christian, as well as a citizen. His life of marital devotion was beautiful indeed, and certainly could have been equalled by nothing of a similar nature unless it was the charming relief of this picture afforded by his most gentle and affectionate relations to the children which God had given him to love. His faithful wife survives him, as do his five children—three boys and two girls—besides several grandchildren. The evening before he died suddenly, he said to the writer that he desired to live for his family, but was ready at any moment for the summons to depart; and, though at the time apparently in his usual health, he added, while saying farewell, with more than ordinary emotion, "Pray for me, that I may keep in the way to the end." Frequently during recent years he professed that he had at all times the inward "testimony that he pleased God." As a token of some such life of inward blessedness that beautiful flower of piety that we term thanksgiving seemed to be in perpetual outward blossom. God's goodness was for him not only a subject of rapt soliloquy, but of much repeated and earnest asseveration. But a few minutes before his death, which resulted from heart failure, having knelt behind the bed upon which his sick wife lay, and being asked by her what he was doing, he replied, in his usual cheerful voice, that he was "just thanking his heavenly Father for his many acts of blessing, and for all his kindness to him during the past years." Thus death's cunning ambush resulted in no surprise to him, and, with the interruption only of a single exclamation point, the psalm of thanksgiving broken off here was resumed in heaven. Almost before he was missed on earth he was frequenting the worship of the temple not made with hands. And if he could come back to us, he would say, with the old earnestness, and with outstretched, beseeching hands, "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

J. M. BEARD.

Sunday-School Work.

OBJECT.

It seems never to have occurred to the masses of church people that the Sunday-school has any objective point other than the training of the young. It is readily admitted that, as a training-school for the church, the Sunday-school should take pre-eminent rank; but no conscientious superintendent or teacher will consent to make the *conversion* of those under him a *secondary* consideration. While the mind is being taught the truths of revealed religion the earnest teacher is also preparing the soil for its induction into the sacred relations of sonship with God.

METHODS.

In the presentation of his divinely appointed mission the wise teacher will spare no effort to introduce the best methods into his class work. These methods vary in different classes and under different circumstances, but will suggest themselves to the thoughtful. While the fullest cordiality should exist between teacher and scholars, and the utmost freedom be allowed in the discussion of the lesson, a gentle restraint should forbid any indulgence in levity or frivolous conversation. This is the teacher's hour, and the use he makes of it may tell for generations to come, and even through eternity.

RESULTS.

The comparatively meager results accomplished in Sunday-school work during the long period we have occupied the field, is cause for deep humiliation and self-abasement on the part of our Louisiana Methodism. Seventy-five years occupation of the field, and less than ten thousand in the Sunday-schools! In less than a half-dozen years the Farmers' Union boasts a membership forty thousand strong.

This suggests that we have been laggards in the field. Thousands of us have hid our Lord's talent in a napkin. Superintendents and teachers must be pure, spiritual and devotional. Consecrated leadership is an absolute condition of successful work. Godless teachers are the wooden horses in which the devil hides that he may gain admittance into our citadel.

W. C. CHEVIS.

Rayne, La.

MR. EDITOR: I have delayed to reply to your request to give you my thoughts on the "Object, Method and Results of Sunday-school Work." It is not because I was indifferent or negligent about the cause, but simply from the fact that I did not feel competent to write anything that would be interesting or instructive to anyone. But since I notice that others have failed to answer I will try to write you a few thoughts as the result of my experience.

I think the object of Sunday-school work should be to instruct the people, especially the young, in the teachings of the Holy Scriptures, and to impress them with the sacred duties of the Sabbath, that, instead of desecrating the day (as it is so often done) by visiting, gaming and other recreations, they should be trained for work in the church that they may grow up to be useful laborers in the church of God, and, as their talents develop, and they enter the various avocations of life, the influence of the Holy Scriptures may be seen in their lives.

As to the best method to effect that work I think the international lesson plan, as arranged by our Sunday-school Committee, a good course to follow. However, I generally leave off some of the service suggested in the periodicals and supplement other service to interest the children. I don't think any order of service would be best to follow all the time; but children need a change occasionally to interest them, and those changes that suggest themselves to the different schools and communities should be adopted. I have the lesson read by a boy and a girl who are appointed one Sunday to read the next, and, after the calling of the roll, the boy and girl that are appointed to read rise from their seats and read the lesson responsively; the whole school look on the lesson while they read. I also appoint one or two to read short pieces from select subjects, such as missions, temperance, etc. They are appointed one Sunday to read the next.

I also give the small children some little songs suited to them, and have them sing together. I have the Juvenile Missionary Society in connection with the school. We have monthly meetings, and we try to impress them with the importance of sustaining the cause of Christ by giving to missions.

The results of the above plans which I have adopted for the last few years are that the Sunday-school interest has increased, and I think more permanent good accomplished; also the cause of missions is better supported by the young people than at any other time of my experience of twenty-two years as superintendent.

If these thoughts are of any value to you and the cause of Sunday-schools, you are truly welcome to them.

Hoping to see something in the ADVOCATE on the subject that will be instructive and edifying to us all, and for which and all your work of labor and love for the church you have the prayers of Your brother in Christ,

J. W. DAWSON.

Lisbon, La.

Help Needed.

Last Saturday morning, about seven o'clock, a disastrous cyclone passed through this town (Camden), sweeping away nearly everything in its course. The saddest part of the calamity in this place is the utter destruction of the Methodist Church, which was blown into fragments. Several dwellings and stores were wrecked. The storm divided just before reaching Camden, one part passing about five miles to the west, and the other part coming through this place. Both parts of the storm were very destructive. The parsonage came near going; but the Lord spared us. We will go to work at once to rebuild the church, and hope to build on a more eligible spot a good, neat chapel. Our people are poor, but willing, and intend doing great things for God. They are also worthy, and are surely in need of all the help from friends abroad that can be given. So, in behalf of Camden Methodist Church, I appeal to any, all friends to help us liberally and speedily in rebuilding the house of God. It is a dire necessity, and must be done at an early day. Let pastors and people help us at once in this, our deep trouble, and God will bless you abundantly.

Send all contributions to the writer, or to Mr. J. H. Evans, treasuror of funds, Camden, Miss., by registered letter, check, or draft. God bless all who will aid us in this important work!

Yours fraternally,

E. F. EDGAR.

Camden, Miss., March 9, 1891.

FROM THE WORK.

MARION CIRCUIT, MISSISSIPPI CONFERENCE.

At our last Conference the Bishop sent me back to this charge (Marion), and I feel that something said about our people would not be amiss. We are moving along slowly and, I trust, successfully. Our church at this place (Marion) is not what I would like to see. We have some active members who have the church at heart. Our Woman's Missionary Society is moving on nicely under the presidency of Miss Dora Smith. They have seventy-four active members, eight honorary members, and fifteen juvenile members. The most of them take an active part in the work. The Sunday-school is under the superintendency of R. H. Harmon, a young man who is active and understands his business. Robert (as we call him) is the youngest man I ever saw for a superintendent.

Our church at Lockhart is in the best condition, spiritually, it has been in for many years. The protracted meeting we held last year is still going on. We have two prayer meetings every week, and a regular old-fashioned class meeting once a month, led by Bro. Bloodworth. Last Sabbath, at the class meeting, the congregation was large and full of interest. Methodist, Baptist and Holiness all testified for the Master. The Sunday-school there is carried on under the superintendency of Bro. C. M. Kelly, who is full of the Holy Ghost; and it is delightful to hear the children repeat the Lord's Prayer, and to hear them repeat the Ten Commandments and their Scripture verses. Bro. W. S. Pigford, the steward, is in his place. He is the man for the place. He is moving his members up on the finances. Some of our people there are waking up on giving the tenth. They say they never saw the necessity of it until this year.

Our people at Coker's and Pleasant Hill are not what I would like to see, by far.

Our people at Curtis are in good working condition. If the men there were like the women, it would be up with Lockhart.

May the Lord speed the day when the church at Coker's and Pleasant Hill, with Andrew Chapel, will be up with the other churches!

We are getting some new subscribers occasionally, with renewals, for the ADVOCATE. J. N. WARE.

CATO, MISS.

Owing to sickness, I did not reach my work till last Sabbath in January, and did not return for my family until the middle of February. We are now all here and at work. We found a good, comfortable parsonage. We are among good people, who seem to appreciate their preacher and family. Shortly after we arrived we were all well pounded by the young people of Cato, and almost daily we are the recipients of favors from our people. I like my work, and yet there is one serious objection—the work is too large, there being seven churches on the work, and not one of them willing to take Saturday preaching. So you see I have my hands full—yes, my heart and mind also. How great the responsibility! Christ, my Savior with me, I take hold and move forward. Through him I expect to accomplish much. Pray for me and mine. The ADVOCATE is not well supported, but ere this year closes I hope to be able to say, "Very well supported." For this I shall strive.

Our first Quarterly Conference was held on the fourth Sabbath. Bro. P. A. Johnston, notwithstanding the mud and distance, was on hand, and preached us two good, practical sermons, calculated to advance the cause of our Master. Bro. Johnston is a faithful presiding elder and servant of God. May the Lord bless him this, the fourth, year on the Brandon district, and may he be able to say at its close, "It has been the best!" To this end, on my part of it, I shall labor and pray. R. S. GALE.

MANY CIRCUIT, LOUISIANA CONFERENCE.

I will write you a few lines to let you hear from the Many circuit. At the Annual Conference, held at Monroe, I was returned to this circuit by Bishop Haygood. I came home with a glad heart, with the determination by the help of the good Lord, to do better year's work than any of the years past. When I arrived at home I found my oldest daughter prostrated with typhoid fever. It was twenty-one days before there was any change for the better. My presence being needed at home, I failed to reach my appointments the most of that time, after which I started out to complete my first round on the circuit, which I did. I had just commenced the second round when I was attacked with the same kind of fever, which confined me to my room twenty-eight days. I am glad to state that we are improving, and, by the help of the good Lord, we expect in a short time to be able to commence our work again. We are not discouraged, for the Lord has been with us during our affliction. We are praying and trusting in him for a glorious revival all over the work, for he hath said, "I will never leave thee nor forsake thee." To God be all the praise. Pray for us.

S. S. HOLLADAY.

ARCADIA DISTRICT.

I have been greatly hindered in my work by *la grippe*, high waters, had roads, etc.; however, I have had some very enjoyable Quarterly Conferences. The stewards, in the main, have manifested a willingness to support liberally the pastors, and I think, on the whole, there will be some increase in the allowance for ministerial support. I note improvement in most of the parsonages visited so far. The Minden parsonage, which has been a reproach to our people there, is now a thing of beauty. They were tearing down and rebuilding the old dilapidated parsonage at Vernon when I was there, and, I trust, Pastor Hall and family are enjoying the sweets of a comfortable home ere this. We expect to report new churches at several places on this district at our next Conference. J. L. P. SHEPPARD.

Sunday-School Lesson—March 22.

ELISHA'S DEFENDERS.

II. Kings vi, 8-18.

GOLDEN TEXT.—"*Fear not: for they that be with us are more than they that be with them.*"—Verse 16.

TOPICAL OUTLINE.—I. The Prophet as a Revealer of Secrets (vs. 8-12). II. The Angels as Defenders of the Saints (vs. 13-18).

MEMORY VERSES.—15-17.

REFERENCE WORD.—"Defend."

LESSON HYMN.—No. 351.

TIME.—About 893 B. C.

PLACE.—The town of Dothan, about ten miles north of Samaria.

INTRODUCTORY.

It appears quite strange to us that Syria should be at war with Israel so soon after such a signal display of divine power as was manifested in the healing of Naaman. Perhaps if that general had had the casting of the deciding vote, it would have been otherwise. But as it was, Ben-hadad's soul was all aflame with the desire for conquest, and there remained little time or inclination for the display of gratitude in return for the restoration of even his chief subject. By this miracle he had learned of the omnipotence of Jehovah; he was now to learn the lesson of his omniscience.

I.—THE PROPHET AS A REVEALER OF SECRETS.

The cause and length of this war need not be inquired into. Israel and Syria, being hostile neighbors, were almost constantly engaged in warfare of some sort. The king, Benhadad, is represented as calling a council of his "servants," by whom we understand his chief officers, in order that the war may be pushed with more vigor and success. This proceeding was, in truth, nothing short of a "council of war," in which means were to be inaugurated for its successful issue. But—strange enough!—all these secret meetings and discussions, privately carried on, amounted to nothing. The Syrians discovered that, however deep their schemes and shrewd their calculations, they were being completely baffled by some mysterious power. The cause of this is fully shown by verse 9. There was constant communication between the King of Israel and the "God of battles" through the medium of the Prophet Elisha. By this means Israel was delivered from snares on the one hand by heeding the injunction, "Pass not such a place," and from losing territory, on the other, by being warned to fortify the ill-protected places. This occurred "not once nor twice." That is, heeding these warnings of Elisha, Israel was frequently delivered out of the hands of her enemies.

Verse 11. This constant defeat of his studied plans was a reflection on the strategic ability of Syria's king; and he felt it. It was perfectly plain to him that he could be guilty of no mistake; so the most natural conclusion was that the blame rested on one of his servants. The question propounded at the next council was, "Which of us is for the King of Israel?" There is a traitor in the camp. Who will denounce him? The discussion elicited by this interrogation was brief, but quite to the point. "None, my lord, O King." That is to say, None of us who are here. No Syrian has betrayed his country. The explanation was, "Elisha telleth the King of Israel the words that thou speakest in thy bedchamber." As much as to say, As long as Elisha is in communication with Jehovah, there is practically no such thing as secret counsellings. This servant had probably become infected, in part, with the faith of Naaman; but, as it was, he made the mistake of ascribing all this faculty of discernment to Elisha himself, and did not realize that its true source was God.

II.—THE ANGELS AS DEFENDERS OF THE SAINTS.

Verse 14. Having found the place of his residence, the Syrians set out to search for the prophet that had caused them so great annoyance. And right here they displayed a wonderful lack of thought. Could they reasonably hope to surprise one that had shown himself proof against all attempts hitherto made! They evidently thought that if they could not outwit him, still they might be able to overpower him. So they sent horses and chariots and a great host sufficient to compass the city; and all this army to capture an unarmed man! Ostensibly the servant of Elisha was the first to discover the apparent danger. When he saw that all of enemies presumably cutting off all hope of either escape or deliverance he cried out in fear—as far as he could see, well grounded—"Alas! my master! how shall we do?" This was the cry of despairing faith. He saw the enemy, but could not discern the allies. So oftentimes to us trial and temptation are full in sight, but our dull spiritual vision refuses to behold the "way of escape." The sight of his pursuers did not perturb Elisha. Indeed, it may be inquired whether he regarded them at all, so intent was he in gazing upon those sent to deliver him. He was in the state of mind that David was in when he wrote, "Though an host should encamp about me, yet will I not fear." The prayer that he uttered was not for himself, but for his attendant—"Lord, I pray thee, open *his* eyes that he may see." The prayer was answered immediately; the eyes of the young man were opened—and what a vision there rolled into view! "The mountain was full of horses and chariots of fire round about Elisha." Millions were present to defend where one was to destroy! Then the young man felt the truth of Elisha's statement: "They that be with us are more than they that be with them." "The angel of the Lord encampeth round about them that fear him." Elisha was one of those that feared Him; hence the fulfillment of the promise in his and any similar case. The same faith that received an answer in regard to the restoration of the spiritual vision of the young man was equally rewarded in the matter of destroying the natural eyesight of Elisha's enemies. It was no spirit of revenge that prompted this petition, for had it been it would not have received a hearing.

There were two lessons to be taught by this act: Jehoram was to have one more proof of the power of Jehovah, and to gain fresh evidence of the fact that there was still a prophet in Israel, from the fact that his dangerous enemies had been delivered to him without a blow. Ben-hadad, too, was to learn that it was perfectly useless for him to fight against the "prophet that was in Israel"—much less against Him whose representative he was. The peculiar capture, entertainment and release of their troops so mortified them that from this time on they ceased their raids upon the land of Israel.

Louisiana Notes.

Algiers has been selected as the site of the government dry docks.

The East Feliciana Fair Association will hold its next fair, Oct. 4.

Franklin expects to have an ice factory in operation about March 15.

The citizens of Amite City have subscribed $500 for an artesian well.

The well at the ice factory at Plaquemine yields 499,200 gallons of water in 24 hours.

A telephone line is being constructed between Breaux Bridge and St. Martinsville.

Up to last week the compress at Monroe had received over 40,000 bales of cotton.

There are 450 homestead entries in the Monroe Land Office in land granted to the railroad company.

The Lake Charles *Echo* says:

Track laying on the Watkins road is progressing at the rate of one and one-half miles a day.

The machinery for the ice factory at Natchitoches has arrived, and the factory will begin operations about March 20.

The apportionment of school funds, together with the poll tax, will keep the schools in Acadia open till June—that is, eight months.

The *Clarion*, of Bastrop, says that negotiations are now pending to let the contract for the grading of a railroad from Bastrop to Rayville.

An effort is being made to organize a company to build a flour and meal mill at Shreveport. Two practical millers are trying to work it up.

Work on the new court-house is progressing very satisfactorily. The contractors are taking advantage of the good weather and have put on an extra number of hands. The corner-stone was laid Monday, March 9.—*Caucasian.*

The New Iberia Sugar Factory Association, Limited, has been organized with an authorized capital stock of $500,000. The shares are $25 each, payable $1 per share per month, and issued in series. The capacity will be about 500 tons per day. Non-residents may become stockholders.

The public school-house ordered built in the First Ward and one in the Fourth Ward have been finished, and a contract has been made for the erection of one in the Sixth Ward. When this one is completed it will be the fifth one erected by the Board since its inauguration, which occurred two years ago, and during that time the schools have been run regularly. This a good record, and all parties connected with it are entitled to much credit.—*Iberville South.*

A Hard Corner.

The age of 30 is a hard corner for a woman to turn, and 35 is still harder. She feels that she is fast leaving her youth behind her. But there is no reason why a woman should be faded and *passe* at 35, or even at 45. The chief cause of the early fading of American women is found in the fact that many of them suffer from some form of female weakness or disease which robs the face of its bloom, draws dark circles about the eyes, brings early wrinkles and sallowness, and stamps the face and figure with signs of ill-health. Dr. Pierce's Favorite Prescription will cure all these troubles, will bring back the lost bloom, and remove the pains and ailments which make women grow old before their time. Guaranteed to give satisfaction in every case, or price ($1.00) refunded.

Mississippi Items.

The Presbyterians of Scranton are getting ready to erect a new church.

The Postal Telegraph Company has opened its doors for business at Jackson.

Five and one-half inches of rain in twenty-four hours recently fell in and around Columbus.

The next annual session of the State Medical Association will be held in Meridian, April 15-17.

In Clay county the operation of the new Constitution has disfranchised 102 white and 800 black voters.

The new legislative apportionment gives Meridian a representative in the lower house of the State Legislature.

The Southern Hotel, Meridian, will soon be completed. It is five stories, and will be one of the best equipped in the South.

Information from the strawberry region of Madison county is that the berries will be two weeks later on account of the late freeze.

The people and stock of Madison county have had a bout with the buffalo gnats. Quite a large number of horses and mules were killed by the pests.

Superintendent Preston's report for the year 1890 shows that there are 325,862 children attending the public schools in this State, of whom 149,321 are white and 176,341 colored, there being 27,220 more colored than whites. The total expenditure for public instruction for both races for the year was $1,108,000.—*Democrat-Star.*

The Mississippi Colored Bar Association held its session recently in Greenville. The session was largely attended by representative colored men, several of whom were members of the last Legislature.

The many friends of Rev. Dr. J. D. Cameron and wife, of this city, will be delighted to learn that by a recent decision of the chancery court of Shelby county, Tenn., they have been awarded an interest in a large estate in Crittenden county, Ark., their share of which will probably amount to $50,000. The case has been appealed to the Supreme Court of Tennessee, which will likely render a decision in May, and which will, no doubt, sustain the decision of the court below. The estate comes from a deceased brother of Mrs. Cameron.—*Winona Times.*

Opelousas District.

The unparalleled success that has crowned the efforts of Methodism in spreading the gospel for the conversion of the world shows that her methods are well adapted to the wants and necessities of the masses. When we consider the peculiar difficulties in the way of preaching a pure gospel in this Southwest Louisiana, it is, to my mind, wonderful that the fruits have been as great as it now shows up. When compared with other Protestant denominations, it is very favorable either to our methods or the zeal and piety of our workers. I do not claim that we are more pious; therefore, it must be owing to our methods and polity.

A few years ago I heard a missionary address by a Baptist minister in North Louisiana. With great zeal and pathos, he declared that Southwest Louisiana was destitute of the gospel and was dependent upon their church to give it to them. When I came here I expected to find that church well established and doing a good work in evangelizing this people. Where they have churches they are doing good, and we bid them God-speed. But their progress, like ours, is slow. My district embraces all of Southwest Louisiana from Morgan City to the Texas line, and as high up as Washington. In that territory there are four Baptist Churches, with a few outside appointments. Their strongest church here is at Lake Charles, and that church, with the church at Opelousas, is without a pastor. In point of membership and pastors, the other Protestant churches in this territory are about on a par with the Baptist Church.

We have in this district thirteen circuits and stations, well manned with active pastors, with eight local preachers, a membership of 2,292, received into the church last year by profession of faith and certificate, 459; infants baptized, 280; adults baptized, 76; number of churches, 22; besides other preaching-places where we have no church-house. Value of churches, $35,400; number of parsonages, *eight*; value of same, $10,000; other church property valued at $4,090; total collections for ministerial support, Conference collections and church building, etc., $13,893 65. We have 31 Sabbath-schools, with 1,592 scholars; collected by Sunday-schools, $656 20.

While we give glory and praise to God, through whose providence and grace these results have been realized, we also recognize the fact that this field has not been left to be cultivated by other hands. We, doubtless, ought to have done more. Our progress here has been slow, but we are laying the foundation for grander results. The doors are being opened and new fields are being entered, and the outlook for the future is bright. The work on this district is opening up far more hopeful than it was twelve months ago. The preachers are all at their post of duty, and are working with a will. Protracted services are being held by some of the preachers with good results. The rainy season has been unfavorable, but the congregations have greatly increased, and on every line of church work there is a manifest increase of interest and zeal. We are praying for and expecting a rich harvest of "fat things" next week at our District Conference, at Lake Charles, with Bishop Haygood to preside, preach and talk to us. Pray for us.

JNO. A. MILLER, P. E.

Lafayette, La.

Peculiar

To itself in many important particulars, Hood's Sarsaparilla is different from and superior to any other medicine.

Peculiar in combination, proportion and preparation of ingredients, Hood's Sarsaparilla possesses the full curative value of the best known remedies of the vegetable kingdom.

Peculiar in its medicinal merit, Hood's Sarsaparilla accomplishes cures hitherto unknown.

Peculiar in strength and economy—Hood's Sarsaparilla is the only medicine of which can truly be said, "100 doses one dollar." Medicines in larger and smaller bottles require larger doses; and do not produce as good results as Hood's Sarsaparilla.

Peculiar in its "good name at home"—there is more of Hood's Sarsaparilla sold in Lowell, where it is made, than of all other blood purifiers.

Peculiar in its phenomenal record of sales abroad, no other preparation has ever attained such popularity in so short a time. Do not be induced to take any other preparation. Be sure to get

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

BRONCHITIS

Is an inflammation of the bronchial tubes—the air-passages leading into the lungs. Few other complaints are so prevalent, or call for more prompt and energetic action. As neglect or delay may result seriously, effective remedies should always be at hand. Apply at once a mustard poultice to the upper part of the chest, and, for internal treatment, take frequent doses of

Ayer's Cherry Pectoral

C. O. Lepper, Druggist, Fort Wayne, Ind., writes: "My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery. Our family physician, a skilful man and of large experience, pronounced it useless to give her any more medicine, saying he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with most happy results. After taking a few doses she seemed to breathe easier, and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This indisputable evidence of the great merit of Ayer's Cherry Pectoral has given me unbounded confidence in the preparation, and I recommend it to my customers, knowing it cannot disappoint them."

"Ayer's Cherry Pectoral cured me of a bad cough and my partner of bronchitis. I know of numerous cases in which this preparation has proved very beneficial in families of

Young Children,

so that the medicine is known among them as 'the consoler of the afflicted.'"—Jaime Rufus Vidal, San Cristobal, San Domingo.

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No. 5 F'st Ex...7:20 pm	No. 8 Coast....3:45 pm
No. 7 Coast.....9:05 am	No. 6 Lim. Ex..3:10 pm
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No 15. Chic. and N. O. Lim....8:00pm	No. 46. Chic and N. O. Lim .12:01noon
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Rev. C. W. CARTER, D. D., Editor.

THURSDAY, MARCH 19, 1891.

Death of Rev. T. Y. Ramsey.

A note from Rev. J. T. Moody, of Durant, Miss., informs us of the death of this worthy minister. On last Saturday, while at the dinner table, he was stricken with paralysis and died that night, at one o'clock. Bro. Ramsey had been for several years on the superannuated list of the North Mississippi Conference. He was a good man, universally respected and loved, and his death is a severe loss to the church. We tender our sympathy to the bereaved family.

Briefs.

Some of the brethren of the Tennessee Conference have resolved to start a paper, to be called the *Tennessee Methodist*, and it is to be the official organ of the Tennessee Conference. It is to be published by a stock company, the capital of which is fixed at $25,000. Rev. B. F. Haynes has been elected editor, and Dr. J. M. Wright and Prof. J. M. Cobb, corresponding editors.

It has been published that the seventh session of the International Congress of Hygiene and Demography will be held in London from Aug. 10 to 17, next, under the presidency of his royal highness, the Prince of Wales. The governments of all countries, municipalities, county councils and other provincial administrations, public health authorities, universities, colleges and all societies which are occupied in the study of the sciences more or less immediately connected with hygiene are invited to co-operate and appoint delegates to represent them at the Congress.

A concurrent resolution of the Kansas State Legislature invites to an agricultural, commercial and mining congress to be held at Kansas City, Mo., on April 15, 1891, all the States and Territories lying between the Mississippi River and the Pacific Ocean. In addition to these, the States of Ohio, Indiana, Michigan, Wisconsin, Illinois, in the North, and Kentucky, Tennessee, Mississippi and Alabama in the South, all these mentioned being east of the Mississippi river, are likewise invited.

The basis of representation proposed in the resolution is as follows: That each State name as delegates four senators and five members of the House of Representatives, and that the Territories be allowed five delegates each.

The following is a list of topics to be considered:

One—Free coinage, metallic money and paper currency.
Two—Agriculture—What is the matter with it?
Three—Western manufacturing interests and their development.
Four—Western mineral lands and their development.
Five—Transportation and the improvement of the waterways of the West and Southwest.
Six—Immigration and the cultivation of unoccupied lands in the West and Southwest.
Seven—Uniform commercial laws.
Eight—Taxation.
Nine—Federal and State statistics.
Ten—Reciprocity.
Eleven—The Indian question and the opening of Indian lands.
Twelve—Markets for Western products.
Thirteen—Western insurance.
Fourteen—Irrigation of arid lands in the West.

This is a very important matter. It is the beginning of a great natural trade alliance between the West and the South. All the country from the Alleghany Mountains to the Pacific Ocean and from the British American line to the Gulf is concerned in it. It is the first step in a grand commercial and political revolution in the affairs of this continent. Louisiana must have her ablest men there. The South must have its ablest men there. They will meet the strong men of the West. Something of enormous import will come of it.—*Picayune*.

Machinery—Our Conference Boards.

Our church is getting to be quite well off in machinery. Almost every General Conference turns out one or two bright new machines for doing church work. All machinery has its uses. Some machines are made to do work. Some are made to look at. The first are useful in the common acceptation of that adjective. The second are useful to display the genius of the inventor, and are good things to brag on. We fear our church has too much machinery of the second sort. That is, it looks to us that about all we do with some of our machinery is to brag about it. We seem to be so tickled with its beauty, and palaver so much about the wisdom and ingenuity displayed in its construction, that we forget to put it to work. And we are so busy with our admiration for our "plant," that we don't see that many are actually making fun and faces at us. This is a practical age, full of practical people, and when we run out our machines and bid for popular admiration, these practical and absurd folks ask, "What's it for?" "What has it done." In their view the beauty of a machine and the wisdom displayed in its construction are manifested *only* by its *doing some useful work*. They can't see the good of machinery made simply to look at. That kind will do well for expositions and World's Fairs, but it is not the thing for every-day work and wear and tear. Neither can these practical people see the good of machinery that is operated in a very feeble way five days out of three hundred and sixty-five. And yet we are continually bragging about just that sort of church machinery. What are our Conference Boards but just that sort of machinery? They work five days, in some cases six days, in a whole year. During the Annual Conference week these machines are fired up and set to going. During the intervals of the daily sessions they puff and blow their whistles and make such a racket that innocent folks imagine some great work is being done. Toward the close of the session each one opens the escape valve and blows off the steam and the fire dies down and the magnificent machine stands idle until the next Conference. If that is what was intended when these Boards were brought into existence, the man who invented them had that rare quality, the wisdom of genius, for nothing ever met the end of its creation better than they do. We believe, however, that these Boards were not intended to be mere "yard engines." That is, an excellent engine for the yard, but it merely does the "switching." Our Boards were not intended to do the "switching" for the Annual Conference.

We take it that the object of all church machinery is to do work that will reach and influence the people. How are the people to be reached if we don't go to them with our agencies for their good. The Annual Conference reaches but a few people in one place once a year; and as our Boards are operated only during the session of that Conference, how many people are directly affected by the work of those Boards? Just as many as attend the sessions of the Conference, and no more. But if these Boards would hold a half-dozen meetings in a half-dozen different places during the year, six times as many people would be reached and influenced by their work as under the present plan of operations. Indeed, the law makes it obligatory on the Board of Missions of the Annual Conference to hold a meeting in furtherance of the missionary cause *once a year in every presiding elder's district*; but who knows when this wise law has ever been executed?

The Conference Board of Missions holds several sittings during the Conference session. The members of the Board look over the mission field, and confer about these high and important matters, and formulate, through their chairman, a wise and able paper which is read in open Conference; and if one of our general missionary secretaries happens to be present, he makes an eloquent address on missions. This is all good for the preachers, but the people are not reached. The secretary's address can not be published because he wants to make it at another Conference. The paper read by the chairman of the Board is, upon motion of a thoughtful brother, published *once* in the Conference organ, and then it is carefully wrapped in its cerements and solemnly consigned to everlasting repose in the tomb of the Conference Minutes. We say this process does not reach the people. Our machinery does not do its work directly among nor upon the people. Now, suppose this Board of Missions should resolve to follow the law of the Discipline, and hold a meeting in each presiding elder's district, we verily believe the church would enter upon new life in mission work. For instance: The Louisiana Board resolves to have a meeting in the city of Shreveport in the month of March. The presiding elder and the pastors in that city will work together to prepare for that meeting, and the members of the Board will make diligent and prayerful preparation to make it a success. The coming together after such preliminary steps would result in a rousing missionary meeting which would do that place more good than anything that has happened in church circles for years. And carry this program out in every district, and would it not be the most efficient "campaign of education" on the missionary line that the church in Louisiana ever had? And if one Board could do this with good results, all of them could do it. And if it would work for good in Louisiana, it would work for good in Mississippi, and everywhere else.

Some one is ready to interpose the objection that this scheme involves the expenditure of too much time. Our business, as a church, is to get at the people with the Word of God, applied through the agencies of the church, and in the case of one Board, at least, the law says we "shall" do it in this way. No time to keep our own law? Absurd! The time taken would not be wasted if we did the work conscientiously. It would be an improvement of time that would wake up the dormant energies of many of our people. Besides this, our time is God's. Shall we not consecrate time to his work? Would not that be his work. Would not a preacher or a speaker reach and influence more people in six meetings of this kind than is done at our Annual Conference anniversaries? Would not the work of the church command more of the respect and enlist more of the co-operation of the people, if they were thus brought in direct contact with it?

We verily believe that if our Conference Boards would become itinerants in some such way as indicated above, in less than a year the church would feel the throbbing pulse of a new life, and the old soldiers, the scarred veterans—who are to-day well-nigh disheartened—would be inspired to march to the front with a triumphant tread and with the chant of victory on their lips.

The United States Supreme Court has fixed the third Monday in April for a hearing in the *habeas corpus* of Mr. Dupre, of the New Orleans *States*, and Mr. Rapier, of the Mobile *Register*, under the anti-Lottery law.

The New Orleans District Conference.

This body of ministers and laymen convened in Louisiana Avenue Church, in this city, Thursday, March 12. Owing to sickness in his family, Bishop Haygood was prevented from being present. This was a great disappointment to many; but everything has its compensations, and the absence of Bishop Haygood was no exception to this rule. Dr. Evans, our presiding elder, opened the Conference at the appointed hour and proceeded to organize it for work. Rev. J. M. Beard, who had made an efficient secretary the year before, was re-elected to that important post. The Committees on Public Worship and Quarterly Conference Records were appointed, after which the Conference adjourned to meet at half-past six in the evening.

At that hour Bishop Keener took the chair and conducted the business to its close. In opening, the Bishop gave the Conference one of his quiet, heart-searching, powerful addresses. In a very calm way he pointed out the business that would properly come before the body. This gave him the opportunity to show what the church had done in this city, the heroism the people of God had displayed in the face of a multitudinous foe, the triumphs she had achieved on a field where the fight has always been fiercest, especially emphasizing the grand fact that New Orleans Methodism has been the fruitful mother of ministers of the gospel. On the other hand, with a few masterstrokes, he painted the peculiar perils that environ the people of God in this city, and exhibited the fascinating temptations to worldliness which this gay capital always presents. His warnings on this point were exceeding solemn. The whole address, so quiet, so gentle, so tender, so forceful, reminded us of those quiet forces of nature, back of whose movements are the energies of unlimited power. It was good to hear that quiet talk. It will not soon be forgotten by those who heard.

The pastors reported, one by one, upon all the interests of church work, spiritual and temporal. We gathered from these reports that these interests are receiving a larger share of attention and commanding a larger respect from without and within than formerly. Quite a number of people have been converted and taken into the church since the Conference session in December. While the congregations are not as large as is desired, the number of people attending the church services is considerable. Sunday-schools are growing and prayer meetings are well attended. The temporal interests are as well forward as at any previous Conference. The churches generally are in good repair, and only one is carrying debt, and that is small. Altogether the reports indicate a gratifying state of church affairs in the district.

The Conference was pleased with and appreciated the visit of some of our distinguished men. Dr. Hunnicutt, president of Centenary College, favored the Conference with a strong address on Christian education and represented our college so effectually that he raised an additional thousand dollars from a Conference that had already contributed ten thousand dollars to its endowment fund. Bro. J. W. McLaurin, agent of the American Bible Society, gave a brief, but interesting statement of the great work of that society. He stated that this society had been donating, to spread the Word of God through Louisiana and Mississippi, about six thousand dollars a year for the past nine years.

Dr. Potter, one of our missionary secretaries, was present at the last session of the Conference, and gave a short talk about his special work. He remained several days in the city.

The number of preachers and laymen in attendance was larger than ever before, every preacher in the district being present, and a larger number of delegates than usual. The number of attendants on the Conference sessions was much larger than we have ever seen before. The church was filled every time, and the people seemed to be more than usually interested in the proceedings. We are glad to note this fact. When our *people* come to know fully the workings of our system, they will more heartily co-operate with the preachers; and when they do that, Methodism will take the world. As a system, it is superior to every other system for the propagation of the gospel.

There was a preaching service every day at eleven o'clock, and we had strong sermons from Bros. LaPrade, Beard; Parker, of Baton Rouge, and others. "The Word was with power."

All our city pulpits were supplied on Sabbath by visiting brethren. Thus ended a very pleasant session of the New Orleans District Conference.

The Consequences.

In the *New York Christian Advocate*, of March 5, Dr. Buckley forecasts the results to the Methodist Church in case the vote now being taken shall favor the admission of women into the Conferences. Dr. Buckley has from the first fought this measure with great power. He believes it to be "a reform against nature and the Scriptures," and he has opposed it with all his might and with much ingenuity. In discussing the probable consequences of an affirmative vote on the question by the Conferences, he seems to say that it will be the beginning of the disintegration of the Methodist Church. He thinks that from the day the women are voted in, its influence—with the outside world will decline, and its power within be limited—that "its accessions will diminish and the ratio of numerical growth slowly decrease." He uses this strong language: "The church will retrograde from the proud position which, in the short space of a hundred years, it has attained, as the most numerous, thoroughly organized and aggressive Protestant denomination without State support in the world."

Such a catastrophe as this in one denomination must largely affect other denominations either for weal or woe. Dr. Buckley sees in it a powerful influence on our own church. He says:

Ours is not the only Episcopal Methodist body in the country. The Methodist Episcopal Church, South, separated from us on slavery and on a difference of opinion as to the prerogatives of the episcopacy brought into view in the struggles on that question, is to-day and has been for some years making much greater progress, numerically, in the ratio of its membership than we. Slavery is dead; its spirit with each death of *ante-bellum* survivors is passing away, a generation reared under freedom is already upon the scene. In temperance and education it is greatly improving. We have many white and colored Conferences in the South; ostensibly the two denominations are on terms of fraternity, and the best men in both are under the influence of that spirit. On the ground, of course, there is a constant struggle, naturally more between us and them than between either and other denominations.

We are the same in *doctrines*, and with two or three exceptions in *usages*. That church comes up to our borders in Kentucky, Virginia, Tennessee, Maryland, and Missouri. It has many churches in California and on the Pacific coast, and in Maryland and Virginia and West Virginia. Two of its most distinguished Bishops will hereafter reside on the Pacific coast.

If we take a step which allies our church with all the radical movements of the age concerning women, it will place a lever in the hands of that church which will make our further progress among the whites of the South impossible, and greatly increase the tendency of the Northerners removing there to join that church. More than that, it will justify it in the most strenuous efforts to prevent our progress there, and to extend itself in all the border States; and if it were to eliminate its sectional surname and advance northward, it would have an issue which in the plane of argument could not be answered.

If it were to say: "We adopted principle of a division of territory, as far as compatible with existing interests, on the ground that we represented a common Methodism; but you have repudiated our common traditional interpretation of the Scriptures; you have adopted principles concerning women that we believe will revolutionize society and reconstruct it on infidel principles. We are, therefore, called upon to give those who would still be Methodist Episcopalians, and can not remain with you, an opportunity as far as possible to do so."

Our firm conviction is that if that church should take such a ground its position would be unanswerable, and that in the border States—and no one can tell how much further—it would make decided progress.

If all this should come to pass, it would be wonderful. Dr. Buckley does not seem to have the slightest apprehension of the possibility of our church following the example of his own.

A Terrible Retribution.

The Hennessy murder trial came to an end last Friday. The jury rendered a verdict of not guilty as to six of the accused and a mistrial as to the three others. This verdict dumbfounded everybody. The evidence of guilt seemed to be direct and overwhelming, and such a verdict naturally aroused the indignation of the public. A public meeting was called for Saturday at ten o'clock. Clay Statue, on Canal street, was the designated place of meeting. An immense crowd of people assembled at the time appointed. Two or three short speeches were made and the thousands marched to the Parish Prison and battered down the doors and shot to death and hung eleven of the prisoners who were connected with the murder of Hennessy. The whole terrible work was done and the crowd dispersed by twelve o'clock. Nobody was hurt save those indicted in the Hennessy case, and several who were implicated, but against whom there was no evidence, were permitted to escape. It is estimated that there were from 8,000 to 10,000 people present. This is a most awful piece of business, and could only be justified by circumstances of direst necessity.

The people argue the case in this brief manner: "When red-handed murder stalks through the streets, and open-handed bribery walks up and down the corridors of justice, and perjury shows its ugly front in open court, and the administration of law fails, what are we to do to have justice meted out? The law emanates from us, and when the proper authorities fail through any cause to administer it, the administration reverts to us. This has been so from the beginning; it will be so to the end."

There evidently is no disposition to carry this awful matter any further. The wonder is that it ceased when and where it did.

This, from the *Wesleyan*, is good to think about:

In the ordinary partnerships of life, the "rule of three" is a good rule, the rule by which we work. Each man puts in so much and draws in proportion. But in our partnerships with God we give him no credit for what he puts in, and what he draws is pure bounty on our part. We work by the rule of two; we put in all, and all is our part. In making a crop, soil, sunlight, air, dew, rain, and all else, go for nothing, though by far the largest part, and so in all other business. God puts in most of the capital, but we count him out in the profits. Is it just?

Personal and Otherwise.

Will the brother who remitted two dollars from Hope, Miss., March 9, 91, please send his name, as his letter was not signed?

We have received the Minutes of the thirty-seventh session of the Little Rock Conference. J. R. Moore is the efficient secretary.

Rev. N. B. Norwood, of the Gross Lete circuit, has been holding revival services with marked success during the week at Rayne Memorial Church. The attendance has been very good.

We are under obligation to the city comptroller, Otto Thoman, for a copy of his report of the "Receipts and Expenditures of the City of New Orleans from July 1, 1890, to Dec. 31, 1890."

The great river still continues to rise. Here it is as high as it was last year. Great apprehensions are entertained along its banks. The levees are being carefully guarded everywhere. Several crevasses have occurred, the principal one being near Greenville, Miss. The strain is tremendous, and as it continues to rise for many more days, a general break of levees is apprehended.

The preachers' meeting last Monday was graced by the presence of several distinguished ministers. Dr. Potter, secretary of missions; Dr. Hunnicutt, president of Centenary College; Rev. J. A. Parker, of Baton Rouge, and Rev. J. H. Mounger, presiding elder of the seashore district. These brethren favored the Conference with edifying remarks in regard to their several departments of work.

There are many so-called Christian people who, we verily believe, would not hesitate to characterize the "good Samaritan" as "a crank." The idea of affording *substantial* aid to a suffering fellow-being never yet entered their minds. "No business to go that way, and fall among thieves!" "Served him right!" That may be religion, but it is not the religion which Christ taught and practiced.

The *Wesleyan* is certainly on a boom. The editor said last week: "New subscribers are coming on at the rate of two hundred a week, while renewals from old subscribers are the order of the day." We rejoice that our brethren of that estimable journal are having such a prosperous run. We would be glad if we could chronicle such good news in regard to the NEW ORLEANS ADVOCATE, but we can't.

In the *Journals* John Wesley, in his quaint and inimitable way, tells of having received a great blessing under very unusual circumstances, namely, during the playing of an organ voluntary in a certain church.

No doubt, some of the "weak brethren" are very much scandalized by such an "experience."

The removal of Bishops Fitzgerald and Haygood to the West having stirred Bro. Parkhurst, of *Zion's Herald*, and Bro. Moore, of the *Western Christian Advocate*, to unwonted excitement, the *Southwestern Christian Advocate*, of this city, administers the following sedative:

Zion's Herald asks and the *Western* echoes the question:

What does it mean, that the M. E. Church, South, has fixed the episcopal residence of two of its Bishops in California?

It means simply that the M. E. Church, South, attends to its own business, and never asks whether the M. E. Church or any other is around. How would it do for us to "go and do likewise." We are sorry that it takes our esteemed contemporaries so long, apparently, to find out what some things mean.

We hope every preacher who reads the ADVOCATE will read this clip from the *Richmond Advocate*, at least, three times:

The man who refuses to go to city churches, who, all elders know, could delight and instruct the most fastidious people, who is the best-equipped preacher of his age among us, plans to put a church paper in every home where there is a Methodist. He is our best expounder, scholarly, accurate, rich in stored wisdom, engaging in the pulpit; a man of affairs thinks he gains by the church paper, who is sufficient without it!

This "best-equipped preacher" is simply doing what he promised to do when he joined the church, and if all our preachers would simply keep their promise about supporting the institutions of the church, this everlasting worry of putting our papers in our Methodist homes would be forever hushed.

Deafness Can't Be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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Postal Card Reports.

—Rev. T. W. Lewis writes from Greenville, Miss.: "Please allow me space in your next issue to say that Winona station has paid up last year's assessment for preacher in charge."

—Rev. H. Walter Featherstun writes: "Woodville station and Edward McGehee College, both of which are upon my thought, my heart and my hands, are in a progressive and very hopeful condition."

—Rev. C. M. Lyons writes from Columbia: "Last week we organized an Epworth League with ten active members, of which Dr. W. L. Van Horn is president. We also organized a W. C. T. U., with twelve members; Mrs. H. C. Blanks, president. Am working earnestly for the ADVOCATE."

—Rev. F. N. Sweeny writes: "We are in the midst of a glorious meeting at this place (Vinton, La.). The good Lord is with us in mighty power. Bro. Blocker, from Rayne, has been with us. We have had thirteen accessions up to date, and the good work is going on. We will write again soon. Pray for us."

—Rev. W. F. Henderson writes from Pleasant Hill, La.: "Because of the continued rains and almost impassable roads, circuit work is rather behind. I have failed to get to some of my appointments, and the congregations have been unusually small; but we are trying to do what we can—praying and preaching for a revival, talking ADVOCATE, and hope to bring up a full share of renewals and new subscribers by the close of the year. Pray for us."

—Rev. H. M. Ellis, Auburn, Miss., writes: "In our Conference Minutes the Adams circuit, Brookhaven district, is credited with 517 total members, when I reported only 513. We are reported to own $75, 'other church property,' when it should be nothing, and to have assessed for 'preacher in charge, $505,' when he was not worth $500. We don't like to have our reports stretched; the fact is, we are inclined to do that for ourselves."

—Rev. P. A. Miller, Coleman, Tex., writes: "I have been thinking for a long time that I would write to your valuable paper, as I have enjoyed reading it for a long time. It brings good things to my home, as I have not been in the West but a short time. I came from the North Mississippi Conference. Here I see many strange things. This is a fine country; everything is in a prosperous condition, and Methodism is strong, and she makes known her strength by the valuable churches."

—Rev. C. R. Godfrey, Sparta, La., writes: "Our first quarterly meeting for the Sparta charge was held on the last of February and first of March. Our presiding elder, Rev. J. L. P. Sheppard, was on hand in due time, and, notwithstanding he is a novice in the office, he did remarkably well, looking after all the interests of the church, as laid down in the book of discipline. We had a good and profitable meeting. I am looking after the interest of the ADVOCATE, and find that very few, comparatively, take the paper in this charge, but hope they will do better in the near future. I am serving a very clever people."

—Rev. T. W. Dye writes: "My mother, Mrs. Nancy Lane Dye, fell on sleep Nov. 17, 1890, in the eighty-third year of her age. Like a ripe shock of corn, she was ready for the gathering. Her Bible was with her the book of books. For many years it had been her pleasure to read, mark and ponder the sacred contents of each book and chapter every year. So it was, when other *facts* had faded out, the memory held on to the mere *incidents* of Bible narrative till the last. Mother was for more than seventy years a member of the Methodist Church. The last word to us was thrown back from 'the swelling of the Jordan;' its tone was of that perfect assurance which was hers in calm and storm—'Meet me in heaven.' Earth holds no dust more sacred than mother's. We shall meet her."

—Rev. Robert Randle writes from Homer, La.: "We are moving along smoothly in the church on this charge so far. Most of the members are law-abiding. The greatest difficulty that we have is, that most desire that some one else shall do the work and be responsible for the advancement of God's work among men, and hear the expenses of the same; but I trust there will be an improvement shortly. Pray for us—especially for workers and supporters. We have great excitement in this community caused by a feud between two old families—Tuggles and Ramseys. They have had two shooting scrapes: one last fall, in which one of the Tuggles was wounded and a man by the name of Williams was killed (Williams was standing on the street; had nothing to do with the difficulty), and another last Monday week, resulting in the killing of one of the Ramseys and wounding two of the Tuggles. The Ramsey family, it is said, will leave the country. I trust this will quiet the matter, and after two or three years of trouble our parish will be granted peace."

—A member writes from Vidalia, La.: "A protracted meeting closed in Vidalia, Tuesday, March 11, 1891. It is due to the energy of the pastor of the Methodist Church—Rev. J. J. Kelley—that the meetings have been a success. The meeting commenced last Saturday week, Feb. 28. Six accessions to the church. Assisted by J. H. Callaway, Vidalia circuit, Rev. M. L. Burton, of Natchez, conducted the services. On Tuesday a sermon on 'Temperance' was delivered, and on Wednesday 'Heaven' was the subject of his sermon. On Monday morning, 11 o'clock services, Rev. C. W. Crisler, of Washington, preached an interesting sermon on 'The Spirit of Prayer.' The spirit of prayer was with us; the Holy Spirit in our midst. The work of grace has begun in the hearts of the people. We trust to the promises of our Redeemer—'Lo! I am with thee even unto the end.'"

—Rev. J. W. Treadwell writes from Wagoner, I. T.: "I am now recovering from measles. Have been sick about ten days; but I feel much better this morning. We still have winter here, and it seemes to me that 'spring' will never come. The winds have been very severe this winter, though many have witnessed worse weather than any we have had. Not being used to such, it has been very trying on my health, and I have not been able to do much in the way of pastoral work. It will be April before I will be able to do much more; so you see we labor under difficulties that hinder our progress considerably. We receive some members nearly every time we preach, but are mostly those who have letters or have once belonged to the church. The people of Wagoner are very kind and hospitable and know how to nurse a sick preacher. I will write a long article on this section of country as soon as possible. I wish you success."

"Do It Heartily."

The proposition of my friend, to be one of ten to pay $100 each every year to send a missionary to Japan and keep him, has been definitely accepted by *one person* who is ready to pay his $100, whether anybody joins him or not. Others are favorably considering the matter, but have not yet decided. With fifty persons in the Meridian district able to do this, with, at least, a dozen in the Seashore, Woodville and Brandon districts, twenty in each the Brookhaven, Jackson and Vicksburg districts, why is there not a hearty response? T. L. MELLEN.

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Notices.

The Grenada District Conference will convene at Coffeeville, May 1, at nine o'clock A. M.

J. W. PRICE, P. E.

MR. EDITOR: Please say in ADVOCATE that, at 316 West Capital street, I can furnish full course for Epworth League at our Publishing House prices, and oblige, Your brother,

W. D. DOMINICK.

Brethren who are indebted to me for books purchased at the last sessions of North Mississippi and Mississippi Conferences and on last year's account will confer a favor by remitting amount due at once. Send by money order or registered letter, and oblige,

Yours fraternally,

G. W. BACHMAN.

Kosciusko, Miss.

I have received during this year for W. P. and H. M. Society:

From Greenville, $9; Grenada, $1 75; Macon, $2 50; Holly Springs, $5; Holly Springs (special), $5; Coldwater, $1 30; Lula, $2; Greenwood, $2 50; Carrollton, $10. Total, $39 05.

Let others send in at once. The money is needed *now*. Responses to Sister Hargrove's letter are coming in.

MRS. J. R. BINGHAM,
Conf. Treas.

To the Preachers of the Mississippi Conference:

The Board of Church Extension of the Mississippi Conference at its last session appropriated about $400 out of funds of 1891 to help, in the "nick of time," several struggling churches. The domand is upon us. What can an empty treasury do? I suggest that every preacher send in half of his assessment. Bee Lake station—Jas. G. Galloway, P. C.—has set a good example; paid the *full* assessment several weeks ago. Dr. Morton writes me to send on his half as speedily as possible. The Parent Board needs money. Don't forget to remit by postoffice order or bank check on Vicksburg, and mail same to me at Phœnix, Yazoo county, Miss. THOS. A. HOLLOMAN,
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When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

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BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. C. D. Cecil, J. W. Ellison, J. S. Sanders, D. P. Bradford, J. F. Robinson, Robert Parvin, S. Q. Bass, J. F. Evans, B. F. White, Ira B. Robertson, H. S. Gunn, W. M. Stevens, E. S. Lewis, J. H. Mitchell, W. H. Huntley, J. I. Hoffpauir, B. P. Fullilove, A. D. Miller, J. D. Harper, J. M. Morse, L. Carley (2), J. R. Whittington, R. W. Tucker, C. C. Griffin, B. F. Alexander (2), J. D. Crymes, J. M. Cowan, T. H. Hays, P. Howard, W. C. Lester, W. H. Saunders, H. P. Lewis, H. Bradford, H. Patterson, H. Walter Featherstun, I. T. Reames, C. R. Godfrey, J. P. Drake, W. F. Sanders, D. G. W. Ellis, R. A. Burroughs, I. W. Cooper (2), F. P. Spencer, T. B. Holloman, Benj. S. Rayner, G. P. McKeown, Henry P. Gibbs, Luther A. McKeown D. C. Foust, H. B. Trevillion (2), G. W. Bachman, R. A. Sibley, E. G. Kilgore, J. Wilson Brown, C. W. Perkins, H. M. Ellis, D. W. Babb, B. H. Sheppard (2), B. H. Rawls, E. H. Casy, J. T. Moody, P. Howard, W. W. Cammack, E. H. Mounger, H. S. Johns, W. T. Beall, I. W. Cooper, V. V. Boone, J. A. Hobbs, F. N. Sweeny, C. W. Perkins, K. S. Enochs, T. B. Malone, W. L. Linfield, R. J. Jones.

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March 17.

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Assets—Jan. 1, 1891.—	
Guarantee fund	$173,050 00
Other assets	10,555 00
Total	$183,605 00
Liabilities—	
Unearned premium reserve	$ 8,478 12
Other liabilities	2,779 51
	$ 11,257 63
Net surplus for policy holders, Jan. 1, 1891	$172,347 37

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Our Young People.

ONLY ONE MOTHER.

You have only one mother, my boy,
Whose heart you can gladden with joy,
Or cause it to ache
Till ready to break
So cherish that mother, my boy.

You have only one mother who will
Stick to you through good and through ill.
And love you, although
The world is your foe—
So care for that love ever still.

You have only one mother to pray
That in the good path you may stay:
Who for you won't spare
Self-sacrifice rare—
So worship that mother alway.

You have only one mother to make
A home ever sweet for your sake,
Who toils day and night
For you with delight—
To help her, all pains ever take.

You have only one mother to miss
When she has departed from this,
So love and revere
That mother while here,
Some time you won't know her dear kiss.

You have only one mother, just one,
Remember that always, my son;
None can or will do
What she has for you.
What have you for her ever done?

—*New York Evangelist.*

Notice to the Boys.

Let every boy reader of the ADVOCATE read Ethelbert Galloway's account of his "first cigar," and then "go and do likewise." That is, get five cents from his mother and buy two cigars and sit down by mother's side and take a *manly* smoke. Nothing like being a man, especially where mother is. She takes special pride in seeing her boy *manly*. It will do her good to see you smoke your first cigar.

My First Cigar.

As I read in the *St. Louis Advocate* about Dr. Steel's "First and Last Cigar," I will now write a short account of *my* first, and, I hope, my *last* cigar. My father doesn't smoke; but when I saw other gentlemen smoking, I thought I would like to smoke, too, and be a big man. That was when I was eight years old. I am now eleven. I asked my mother for five cents, and I went down town and bought two cigars. My mother made me promise, if I ever smoked, I would smoke by her. So, taking a seat by her and lighting one of my cigars, I began to puff away. In a moment or two I got sick and wanted to quit. But the sicker I got the harder mother made me smoke. When I could stand it no longer I lay down on the floor of the back gallery and vomited and vomited until I thought I would nearly die. After a while mother carried me into the room and put me to bed, and there I stayed the rest of the day. I gave the other cigar to the colored man who was working for us, and determined I would never smoke again.

Your friend,

ETHELBERT H. GALLOWAY.

Jackson, Miss.

MR. EDITOR: I have never seen a letter in the ADVOCATE from any of the children in this part of the country. It has induced me to write one. I am a boy sixteen years old. I am a member of the Methodist Church. I am living with my Uncle Jimmie. He takes the dear old ADVOCATE, and I enjoy reading the little folks' letters very much. Bro. Cunningham is our pastor. We all like him very much. I have but one pet, and that is a mule. As this is my first letter, I will close for fear it will be thrown into that waste-basket. I will ask the little folks a question: Where is it spoken of in the Bible where God came from? Your friend,

RUFUS HATAWAY.

Houlka, Miss.

MR. EDITOR: I am a little girl nine years old. As I have not seen any letters from this part of the country, I thought I would write one. I enjoy reading the cousins' letters very much. I am anxious for the dear old ADVOCATE to come. I am going to school now. My teacher is Miss Laura Suttle. We all like her very much. My studies are spelling, arithmetic, geography and fifth reader. My papa is a preacher, and the Conference sent us back on the same work we were on last year. This makes our third year on this circuit. I haven't any pets except a baby brother, just one year old, and I think he is very sweet. As this is my first attempt, I will close, with best wishes for the ADVOCATE.

Your little friend,

EULA ROOK.

MR. EDITOR: I am a boy sixteen years of age. My papa takes your valuable paper, and I enjoy reading the children's letters very much. I also enjoy reading the fine poetry and other valuable reading. I am glad my papa takes your paper, for I could not well do without it. We are having considerable rain, which will make the roads miserable for us who live far from church; but it is the Lord's will, and I am glad it is as well as it is. I have been sick and have not had the opportunity of going to church this year, but I am well enough to go now, and think I will go soon. I live in Lafayette parish, two and a half miles from Duson station, and about seven miles from church. Our pastor this year is W. B. Pilley. I have been going to the public school; but it has stopped, and I am sorry of it. I will close, with wishes of much success for the dear ADVOCATE.

Yours truly,

PERCY HOFFPAUIR.

Duson, La.

THE CANDLE FISH.—Of course, whenever it is night, people must have some sort of a light to see by. Among us, lamps, gas, and so on, are used. But what do you suppose people do where there is nothing of this kind? Why, in some places they use one thing; in others, another. In Alaska, and other far-away lands to the north, all they have to do is to set a candle fish on fire, and they have a good, clear light which will last more than an hour.

The candle fish is about ten inches long, and somewhat the shape of our slender smelt. It is very fat, and just the thing to make a lamp of. The natives fasten it in a rude kind of candlestick made of strips of white oak, and set it on fire. They light it at the head, and it burns steadily away, down to the very tail.

Of all the queer ways of making a light to read or sew by, I think this is the queerest. Nature seems to provide almost everything needed by the people in the place where they live. The candle fish is so oily that he can not be preserved even in alcohol. The nights at the far north are very long, and if it were not for this fish the people would be most of their time in entire darkness.—*Our Little Ones.*

Asthma can't be cured? Oh! yes it can. Dr. Davis' Compound Syrup of Wild Cherry and Tar will do it. I know it because it gave me relief. Every winter I was troubled with asthma, especially if the weather was damp, suffering severely. I took about six bottles of Davis' Wild Cherry and Tar, and am completely cured. It is the remedy for asthma. CHAS. HEINES, 500½ Chippewa Street, New Orleans, La.

Dr. Davis' Compound Syrup of Wild Cherry and Tar is a sure and speedy cure for coughs, colds, catarrh, bronchitis and consumption, and gives immediate relief in cases of croup and whooping-cough. Try it. One dollar bottles hold two and a half times as much as a 50c. bottle.

Little Johnny's father had been elected commander of a Grand Army post, an honor of which he had good reason to be proud. Johnny could not conceal his exultation when he heard the news. "O papa, I'm so glad you've got to be a commander!" he said. "Thank you," said his father. "But can you tell me, my son, why you are so glad?" "'Cause you'll have soldiers at your funeral!" answered Johnny. —*Harper's Young Folks.*

Money saved is money made. Remember Salvation Oil, the great pain-cure. Only 25 cents.

Every little duty counts, no matter how small it is. A little boy having but a half-penny to put in the plate was desperately afraid it was too small to be counted. Imagine his joy when the minister read out, "Our collection to-day amounts to ten pounds and one-half penny."

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The best art—painting a smile upon the brow of childhood.

The best science—extracting sunshine from a cloudy way.

The best war—to war against one's weakness.

The best music—the laughter of an innocent child.

The best journalism—printing the true and beautiful only, on the tablet of memory.

The best telegraphing—flash a ray of sunshine into a gloomy heart.

The best biography—the life which writes charity in the largest letters.

The best mathematics—that which doubles the most joys and divides the most sorrows.

The best navigation—steering clear of the lacerating rocks of personal contention.

The best diplomacy—effecting a treaty of peace with one's own conscience.

The best engineering—building a bridge of faith over the river of death.

WOMEN AS INVENTORS.—The steady increase of patents granted to women since scientific studies have been opened to them explains in part why inventions by that sex have been heretofore so rare. A list recently published gives the number of patents granted to women inventors by the U. S. government, from 1790 to July 1, 1888, as 2,300. After 1809 to 1815, only one patent was issued. From 1857, the number of women inventors increased rapidly. In 1870, the number was 60; in 1887, 179. If last year's list were published, it would show a still more rapid advance. And these inventions take a wide range, from mere household and dress inventions to railroad journal boxes and submarine telescopes. In addition to the better scope and invitation for inventive genius which wider knowledge gives, the more independent position of women now requires less moral courage on their part to apply for patents than would have been necessary at an earlier period.—Sara Underwood, in *New England Magazine.*

MAKE HOME A SCHOOL.—Make home an institution of learning. Provide books for the centre table and for the library of the family. See that all the younger children attend the best schools, and interest yourself in their studies. If they have the taste for thorough cultivation, but not the means to pursue it, if possible provide for a higher education. Daniel Webster taught at the intervals of his college course, to aid an elder brother in the pursuit of a classical education, and a volume of his works is dedicated to the daughters of that brother, who early closed a brilliant career. Feel that an ignorant brother or sister will be a disgrace to your family, and trust not to the casual influence of the press, existing institutions and the kind offices of strangers. If the family becomes, as it may be, an institution of learning, the whole land will be educated.

CONSCIENCE IN WORK.—Talents and skill tell for much, but conscience in work tells for more. The mechanic or the clerk who, beyond his stated salary, beyond even his obligations to his employer or the demands which public opinion could make upon him, exerts to make his work as perfect as he can, and delights in its thoroughness and excellence apart from any private benefit it can render him, has a value which can never be computed. It matters not what the work be, whether it be done with the spade of the laborer, the pen of the clerk, the brush of the artist, or the voice of the statesman. Such people are sought far and wide; there are places always open to them, and their services are always at a premium.

Everybody knows that at this season the blood is filled with impurities, the accumulation of months. All these impurities and every trace of scrofula, salt rheum, or other diseases may be expelled by taking Hood's Sarsaparilla. Be sure to get Hood's.

Scientific.

Observatory on Mt. Blanc.

HIGHEST SCIENTIFIC STATION IN THE WORLD.

The ascent of Mt. Blanc has always been regarded as one of the most fatiguing in the list of Alpine climbs. Many tourists anxious to make the trip have been deterred by the fact that there has been no refuge at the summit in which the Alpinist could rest before retracing his steps. Last summer J. Vallot, a member of the French Alpine Club, conceived the idea of constructing near the top of the mountain a building which could be used both as a shelter and as a scientific observatory.

When Vallot announced his plan of building a refuge on the summit, the idea was laughed at. It would be impossible, it was said, to engage in any kind of work at such an altitude. The originator of the idea expressed his willingness to demonstrate the incorrectness of this belief. He proceeded to pass three days and three nights at the mountain top. During the daytime he busied himself with scientific observations; at night he slept under a tent. The practicability of working at a high altitude had been proved, and Vallot received abundant assistance to carry his scheme into effect.

Plans of a small structure best adapted for withstanding high winds were drawn, and the building was constructed at Chamonnix. The house was then taken apart, and each timber marked properly, so that the parts could be put together readily on the mountain top. One hundred guides volunteered their services to carry the parts of the building to the point fixed upon as the site. The dismantled structure was tied up into 111 loads, and the work of transportation was begun. It was a tedious undertaking, carrying the cumbersome packages up the ascent. Three days were consumed in conveying each load to its destination. The work commenced on June 15, and on July 31 the last section of the building and the last of the ninety packages of scientific instruments had reached the site of the refuge observatory.

Six days before the last date Vallot selected five of the hardiest mountaineers as masons and carpenters, and set out for the mountain top to build the foundation. Two tents were set up for the temporary shelter of the party. The temperature was rather low for summer; the mercury dropped to nine degrees below zero at night, and did not rise much above zero at noon. The men were clothed in regulation Esquimaux costume, with hugh woolen gloves and heavy mountain caps. The style of dress was not conducive to rapid work, but the men labored vigorously from seven in the morning until seven at night. In two days the foundation was completed, and on the third the framework was in place, in spite of the persistent attempts of the wind to overthrow it. On the fourth day the last plank was nailed on the roof, and at night the workmen were able to sleep in a less windy chamber then their tent.

The work, however, was extremely exhausting in the rare atmosphere. At the end of the second day one of the men was disabled. He was given a few whiffs from the oxygen bag which Mr. Vallot had taken the precaution to include in his supplies, and recovered sufficiently to start down the mountain. The following day a second mountaineer was exhausted, and a third weakened on the third day.

Although the house was not entirely finished on the fourth day, it was thought inadvisable to remain longer on the summit, especially as the weather had become unfavorable. All hands, therefore, descended and took a brief rest. On August 31 the party reascended the mountain, accompanied this time by Mr. Vallot's wife, an enthusiastic Alpinist. The refuge was properly braced with masonry, and the finishing touches were added. Lightning rods were put in position, after which colors were flung to the breeze to celebrate the completion of the work.

The building is divided into two apartments, one designed for the use of travellers, and the other for scientific observers. The latter room is a private compartment. The public room is supplied with all the conveniences needed by the tired tourist. Nine beds are placed in the room, and a supply of provisions and of oil for light and fuel is always kept on hand. The observatory, which is said to be the highest in the world, is 14,350 feet above the sea level. It contains automatic registering devices and the most approved appliances for making scientific observations in high elevations.—New York *Sun.*

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MUSICAL SOCIETIES

should wind up the season by practicing some Cantata as Don Munio [$1.50, $13.50 doz.], Wreath of Hesperus [35 cts., $2.40 doz.], 91st Psalm [25 cts., $2.40 doz.] Ballard. [Send for our List of 150 Cantatas.]

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who sing will be delighted to take part in the brilliant flower cantata, New Flora's Festival [25 cts., $3.60 doz.], New Flower Queen [50 cts., $5.40 doz.], Kingdom of Mother Goose [35 cts., $2.18 doz.], Gipsy Queen [60 cts., $5.40 doz.] Send for Lists.

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MARRIAGES.

WESTCOTT—McCALL.—At the City Hotel, Osclusko, Miss., Feb. 25, 1891, by Rev. J. T. Moody, Mr. Edwin Westcott, of Yazoo county, Miss., and Mrs. Ellen McCall, of Leake county, Miss.

BUFKIN—HERLONG.—At the residence of the bride's father, Mr. O. W. Hurlong, near Harrow, Copiah county, Miss., March 5, 1891, by Rev. J. D. Miller, Mr. W. W. Bufkin and Miss O. A. Hurlong, both of Copiah county, Miss.

CORRY—COLEMAN.—At the residence of the bride's father, Lincoln parish, by Rev. Robert Handle, Mr. J. H. Corry, of Claiborne parish, to Miss Pucila Coleman, of Lincoln parish.

BARNARD—MARKETTE.—On Sunflower River, March 4, 1891, by Rev. Ira B. Robertson, Mr. B. D. Barnard to Miss May Markette, all of Sharkey county, Miss.

WHITAKER—SMITH.—At the Methodist Church, Phœnix, Miss., March 1, 1891, by Rev. J. Wilson Brown, Miss Annie Smith and Mr. Walter Whitaker, both of Yazoo county, Miss.

MAGEE—LIDDELL.—At the residence of the bride's parents, Feb. 18, 1891, by Rev. J. A. B. Jones, Mr. J. W. Magee, of Wesson, Miss., and Miss Lena Liddell, of Jefferson county, Miss.

TENNANT—HADSKEY.—At the residence of the bride's parents, Feb. 18, 1891, by Rev. J. A. B. Jones, Mr. Walter H. Tennant and Miss Mattie Hadskey, both of Jefferson county, Miss.

OBITUARIES.

Obituaries of less than thirty-five lines, six words each, will be published free of charge. For all over thirty-five lines, ten cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

TALLEY—Died at his home, in Pinglown, Miss., Dec. 30, 1890, Mr. MORRIS H. TALLEY. He was born April 12, 1846; forty-four years, ten months and eighteen days measured his earthly career. He was married to Miss Emma Warren by Rev. G. T. Dickers in 1879. With her he lived in great happiness to the close of his life, and left her, with five precious little children, to mourn his loss. He joined the M. E. Church, South, when seventeen years of age, under the ministry of Rev. R. B. Downer. Loyalty and faithfulness marked his church life.

Bro. Talley was a Christian of deep piety and perfect consecration. He was very spiritual. He seemed to live in constant communion with God. He loved to sing and pray, and in moments of signal displays of the divine presence he would rejoice with a joy "full of glory." The simplicity and purity of Bro. Talley's character won the highest esteem from all who knew him. No one doubted his sincerity; all trusted and loved him. His influence was extensive, and was always exerted for the religious good of his fellow-creatures. He loved to talk of the love of Christ, and lead sinners to the cross.

The writer visited Bro. Talley a few hours before his death, and found him in a peaceful and happy experience. He said, in answer to a plain inquiry, that he felt the gracious presence of the Savior, and was ready to go if God willed it.

We sorely miss our dear Bro. Talley. His place will be filled with difficulty.

T. W. ADAMS.

FOSTER—CHRISTOPHER THOMAS FOSTER was born in Madisonville, Madison county, Miss., on Sept. 17, 1836, and died at his home, in Yazoo City, Jan. 19, 1891. It may be truly said of him, "Behold an Israelite indeed, in whom is no guile!"

He joined the Methodist Church when quite young, and lived an exemplary Christian, and died in the faith of the Gospel. When he was nearing the river he said to his family, "It is all right, all right; but I would rather stay with my children a little longer." He leaves an afflicted companion, five children (two sons and three daughters), also three sisters; but we mourn not as those who have no hope, for we know in whom he trusted. What a change!—from toil and care to a home in that "sinless summerland!" God said, "It is enough; come up higher." Grieve not, dear ones; but let us look forward to the happy future, when we shall greet him on the banks of sweet deliverance and worship our blessed Savior together to all eternity.

His sister, E. A. COLTON.

Yazoo City *Herald* please copy.

BAILEY—Bro. JOHN W. BAILEY, JR., was born May 2, 1853, and died Jan. 21, 1891. Bro. Bailey professed religion Aug. 18, 1867; joined the M. E. Church, South, at Sweet Water, on Black Hawk circuit, North Mississippi Conference, and from the day of his conversion until death took him from us he showed to the world that he was walking in newness of life. He was married to Miss J. V. Smith, of Yazoo county, Miss., Feb. 23, 1888. He leaves behind his devoted wife and two sweet little children to mourn his loss.

He was a true man. No better man in all these parts than John Bailey. Everybody loved him, and none knew him but to admire his Christian integrity. He was a kind and loving husband, devoted to his children. He was a dutiful son, a No. 1 citizen, a staunch church member and a transparent Christian. I hope to meet him beyond the last river. May the good Lord bless and comfort his loved ones!

B. F. PHILLIPS.

HUNTER—We buried Mrs. ANNIE E. HUNTER—widow of Oscar F. Hunter, and oldest daughter of Rev. Geo. Bancroft—beside her husband in the Mt. Lemore Cemetery, Meridian, Miss., on Sunday, Feb. 15, 1891. She had been in bad health for some time. Having been piously reared, and having attached herself to the Methodist Church in early youth, she was perfectly ready for the summons of the Master. Her death was almost painless. Her breathing became weaker and weaker until it finally ceased. A father and mother, two children and brothers and sisters mourn her loss, but rejoice in her Christian life and peaceful death. C. G. ANDREWS.

BIRDSONG—Bro. JOE J. BIRDSONG was born in Hinds county, Miss., on June 11, 1849, and departed this life on Jan. 18, 1891. On April 14, 1870, he was married to Miss Anna E. Birdsong. In 1874, under the ministry of Rev. W. E. Ballard, he joined the M. E. Church, South, in which he lived till called away.

Bro. Birdsong possessed many of the elements of true manhood. His life was full of sunshine, which made him a delightful companion, and the favorite of all. He was a friend to all, and all were friends to him. It was said by both white and black, "Mr. Birdsong hadn't an enemy on earth." He was a devoted husband and an affectionate father.

He was confined to his room for only a few days with *la grippe*, from which his death resulted. During these few days of illness he talked freely with his wife about dying. Only a day or so before his death he asked her to forgive him for any sorrow that he might have caused her, and, when assured of her forgiveness, said, "If you are willing to forgive me, don't you think God will forgive me all the wrongs that I have done, if I ask him aright?" After this he was often heard, during the still hours of the night, praying to his heavenly Father. And the last conscious act of his life was a request for us to pray for him. After which he passed away as gently as a setting sun.

Bro. Birdsong leaves behind him a wife, five children and a host of friends to mourn his departure.

L. S. JONES, P. C.

MORE—LUCIEN MORE was born Nov. 13, 1884, and departed this life Nov. 20, 1890. Little Lucien was the youngest member of the family and the sunshine of the household. I have never seen a child so perfectly enthroned in the affections of an entire family as he was. His father having died a few years ago, he seemed to fill up the void. He was the object upon which each member of the family lavished a wealth of affection. Little Lucien was a bright, amiable, sweet-spirited child, gaining at once the esteem and love of all who knew him. He was as pure as the morning dew, and before sin had marred the beauty of his life, and brushed the light of innocency from his face, God took him to the beautiful mansions above, to live with him who said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

He drew every member of the family close to him by the beautiful life he lived. When he died he attracted them all heavenward. Gathered around his little icy-cold body, they all promised to meet little brother who has gone to be with papa and the Savior, in the home of many mansions. May the God of all grace comfort the hearts bereaved! L. S. JONES.

BUIE—EUGENE WAYLAND BUIE, son of M. L. and B. H. Buie, was born in St. Landry parish, La., June 19, 1872, and died, of typhoid fever, at his parents' home, near Crystal Springs, Miss., Dec. 22, 1890.

He was a quiet, unobtrusive boy, who loved his home, and stayed at it so closely that his parents would sometimes urge him to mingle with his young friends more. He was known among them as a good, quiet young man, though he had made no public profession of religion. After his death there was found written in his little day-book this sentence, "God, I love thee." He was not afraid to die, and when the end was near he listened, with a peaceful, smiling countenance, while his parents talked to him of death, and uttered no word of regret that he was called so early to meet the God he loved. F. M. GIBBS.

ANDERSON—Died of congestion, on Jan. 15, 1891, OPHELIA A. ANDERSON, daughter of John N. and Jennie Anderson. She has entered the gate of life. Fortunate girl! secure in the love of Jesus throughout the unwasting ages of eternity. How sad to contemplate the death of one so young, so full of promise and hope! Her friends, schoolmates and teacher sadly miss her. It was hard for the fond parents to give her up. We deeply condole with you upon your loss. Memory will cherish every recollection of the past associated with her. You will cherish her memory and send up grateful thanks that you had such a child who, during her short stay upon earth, wove the tender cords of love which will ever bind you to her and God.

FRIEND.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant treasurer, 181 Hudson St., New York.

Advertising is a gear in the machine of a well-regulated store. It can not sell the goods itself; it only delivers the customer, as it were.—*Milford (Mass.) Journal.*

A specious orator addressed,
A mob by hungry need oppressed,
And when his say was said;
Then cried these people, lean and gaunt,
It isn't logic that we want,
But bread: O give us bread.

If you are sick, you want facts, not argument. Here are facts:

DRS. STARKEY & PALEN meet you on just that basis. They have cured thousands of invalids with their Compound Oxygen Treatment, and they all gratefully admit it. Among the men and women who so heartily endorse this treatment are many well-known throughout the United States: Mrs. Mary A. Livermore states her experience with the Compound Oxygen Treatment. The late T. S. Arthur, and Hon. Judge Kelley tell what it has done for them. So do Bishop Benade, Bishop Castle, and other eminent divines. Many reputable physicians add their testimony. The book is worth reading. You get genuine encouragement from its pages, because the patients themselves do the talking, and every piece of evidence conoludes with the name and address of the witness. Send for the book; it will be forwarded free of charge to anyone addressing Drs. Starkey & Palen, No. 1529 Arch Street, Philadelphia, Pa., or 120 Sutter Street, San Francisco, Cal.

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General Insurance Agency,

37 CARONDELET ST., Cor. GRAVIER ST.,

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Total Assets over $200,000,000.

Dwelling and Sugar House Risks Especially Solicited.

Home Insurance Co., of New Orleans,

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54
CASH ASSETS, December 31st, 1890,	$551,897.82

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

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Incorporated as a Mutual Company in 1849.
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The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $559,348.11.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

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Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.
Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid in Cash, without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office the same as with local companies.

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Mention this paper.

H. Dudley Coleman Machinery Company,

(LIMITED)

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(Successors to Willis P. Coleman and H. Dudley Coleman & Bro.)

CAR BUILDERS, FOUNDRY AND PLANTATION MACHINERY!

Complete Cotton Gin Outfits a Specialty. Passenger Cars, Box Cars, Flat Cars, Log Cars, Coal Cars, Ore Cars, Dump Cars, Lumber Cars, Hand Cars, Push Cars, Plantation Cars, Steam Engines, Boilers, Pumps, Pulleys, Shafting, Cotton Presses, Corn Mills.

Office and Foundry: MAGNOLIA AND ERATO STS., NEW ORLEANS.
Telephone—Office and Foundry, 688.

We build Steam Engines and Boilers here. | Are Agents for Other Manufacturers. Have a Large Stock to select from.

Coleman's Corn Mills "Maid of the South," Coleman's Cotton Presses, Coleman's Saw Mills, Coleman's Double Flue Boilers, Stream's Draining and Irrigating Pumps.

Prepared for and Expect Competition. Address

H. DUDLEY COLEMAN CO. Limited or Coleman's Foundry, N. O., La.

GRANT'S FURNITURE STORE

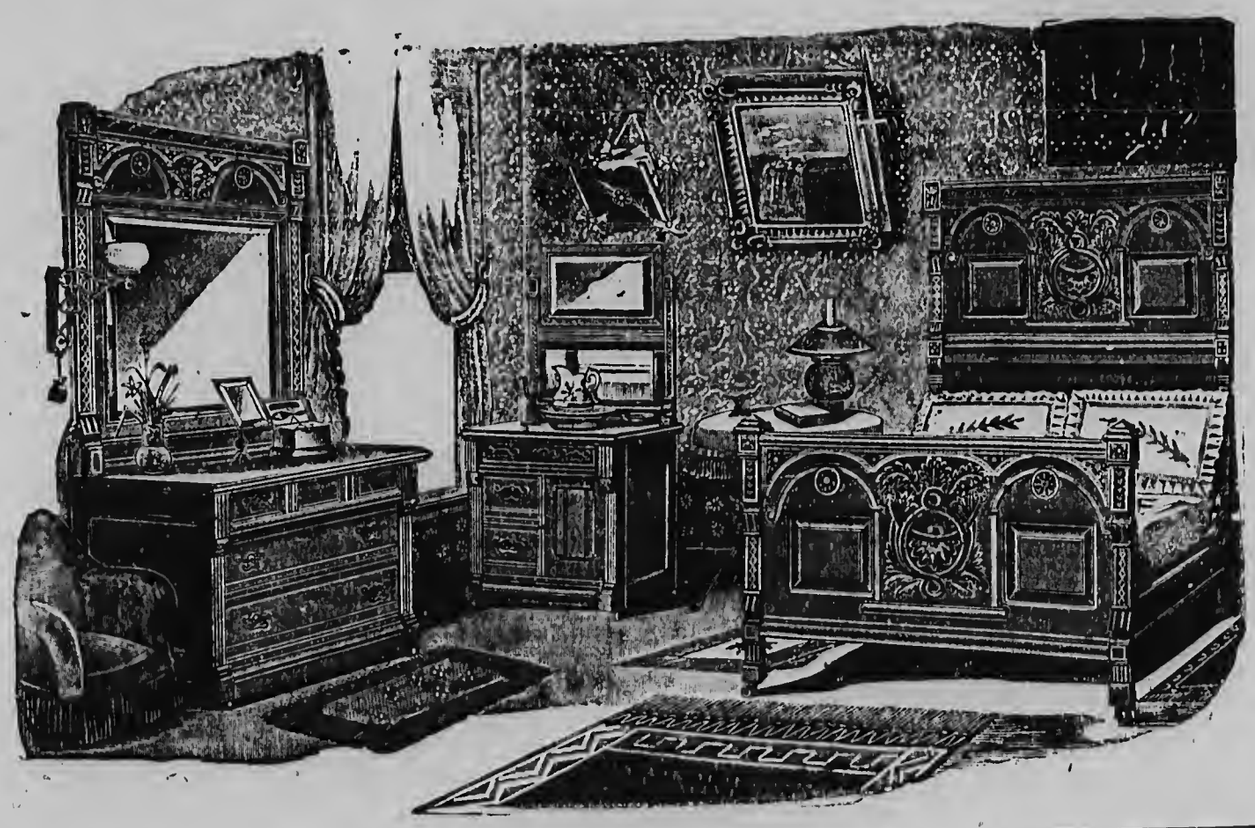
NEW STORE, AT **28 and 30 Camp Street, NEW ORLEANS**

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

☞ *Write for Illustrated Catalogue.*

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—SECOND ROUND.

Columbus circuit, at Murrah Chapel	Mar. 20
Columbus station	22, 23
Shuqualak circuit, at Ridgeway	28, 29
Macon	29, 30
Brooksville cir., at Soule Chapel	Apr. 3
Crawford circuit, at Trinity	4, 5
Hebron circuit, at Hebron	11, 12
Tan pico circuit at Cedar Bluff	17
Starkville circuit, at Lebanon	18, 19
Plattsburg circuit at Plattsburg	25, 26
Mashulaville circuit, at Mt. Hebron	May 1
Louisville circuit, at Mt Pleasant	2, 3
Chester circuit at Ackerman	9, 10
Walthall circuit, at North Union	15
Maben circuit, at Mathesville	16, 17
Sturges circuit, at Mt. Airy	23, 24

District Conference at Shuqualak, the last four days of May—28-31.

W. T. J. SULLIVAN, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Byhalia	Mar. 28, 29
Holly Springs station	Apr. 4, 5
Myrtle circuit	11, 12
Cornersville circuit	18, 19
Red Banks circuit	25, 26
Ashland circuit	May 2, 3
Early Grove circuit	9, 10
Holly Springs circuit	16, 17
Shelby Creek circuit	23, 24
Olive Branch circuit	30, 31
Shawnee circuit	June 6, 7
Pine Mountain circuit	13, 14
Mount Pleasant circuit	20, 21

JNO. W. ROSWELL, P. E.

WINONA DIST.—SECOND ROUND.

Kosciusko and Durant	Mar. 21, 22
Winona circuit	28, 29
Winona station	Apr. 4, 5
Vaiden	11, 12
Poplar Creek	18, 19
Ebenezer	25, 26
Richland	May 2, 3
Ethel	8
Gallis	9, 10
Ware	16, 17
Rural Hill	23, 24
Newport	30, 31
West	June 6, 7
Betoona	13, 14
Lexington	18
Black Hawk	20, 21

S. M. THAMES, P. E.

CORINTH DIST.—SECOND ROUND.

Harmony circuit	Mar. 20
Iuka station	21, 22
Iuka circuit	28, 29
Corinth circuit	Apr. 4, 5
Kossuth circuit	11, 12
Pleasant Ridge circuit	18, 19
Blackland circuit	25, 26
Rooneville and Rienzi	May 2, 3
Manlita circuit	9, 10
Guntown circuit	16, 17
Blue Springs circuit	21, —
Ripley and New Albany	23, 24
Jonesboro circuit	28
Ripley circuit	30, 31
New Albany circuit	June 6, 7

W. S. LAGRONE, P. E.

SARDIS DIST.—SECOND ROUND.

Senatobia (Sat. and Sun.)	Mar. 21, 22
Panola circuit (Sat. and Sun.)	28, 29
Batesville, at Wesley (Sat. and Sun.)	Apr. 4, 5
Como, at McGehee's (Sat. and Sun.)	11, 12
Lewisburg, at P. Hill (Sa. and Su.)	18, 19
Coldwater and H, at H (Sa. Su.)	25, 26
Arkabutla ct., at Hunter's Ch. (Sa. Su.)	May 2, 3
Pleasant Grove ct., a Harmon (Fri.)	8
Coldwater M., at Tru how (Sa., Su.)	9, 10
Cockrum ct., at Mt. Olivet (Sa., Su.)	16, 17
Courtland ct. at Eureka (Sa., Su.)	23, 24
Horn Lake circuit (Sa., Su.)	30, 31
Chulahoma circuit (Sa., Su.)	June 6, 7
Mt. Vernon (Sa., Su.)	20, 21

J. J. WHEAT, P. E.

GRENADA DIST.—FIRST ROUND.

Carrollton	Mar. 21 22
Chapel Hill	25
Grenada ctr.	28, 29
Atlanta	Apr. 4, 5
Cherry Hill (Wed.)	8
Pittsboro	11, 12

J. W. PRICE, P. E.

ABERDEEN DIST.—FIRST ROUND.

Okolona cir., at Tranquil	Mar. 21, 22
Athens, at New Hope	28, 29
Houston and Wesley, at Wesley	Apr. 4, 5
Ebenezer, at Ebenezer	11, 12
Sparta, at Friendship	13

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Enterprise and Stonewall	Apr. 4, 5
State Line circuit at Adamsville	11, 12
Waynesboro station (Monday)	13
Clarke circuit, at Scott's Chapel	18, 19
Shubuta circuit, at DeSoto	25, 26
Lauderdale circuit, at Bethel	May 2, 3
Manassas circuit, at Manassas	9, 10
Vossburgh circuit, at McGowan's	16, 17
Meridian cir., at Sugarena (Wed.)	20
DeKalb circuit, at Union Ridge	23, 24
Binnsville and Wahalak (Mon.)	25
Porterville circuit, at Union	30, 31
Daleville station (Thursday)	June 4
Linwood circuit	6, 7
Meridian, First Church (Wed.)	10
Meridian, West End	20, 21
Meridian, East End (night)	20, 21
Marion circuit (Thursday)	25
Winchester circuit	27, 28

T. L. MELLEN, P. E.

WOODVILLE DIST.—SECOND ROUND.

Bayou Sara, at Salem	Mar. 28, 29
Amite and Mission, at Woodland	Apr. 4, 5
Gloster and Centerville, at Centerville	6
Wilson, at Pine Grove	11, 12
Percy's Creek	18, 19
Woodville	20
North Wilkinson, at Perry Town	25, 26
St. Helena, at Day's	May 2, 3
East Feliciana, at Oak Grove	9, 10
Clinton and Bellevue, at Clinton	11
East Baton Rouge, at Beach Grove	14
Port Vincent, at Bayou Barbary	16, 17
Jackson	23, 24
Live Oak, at Pipkin Chapel	30, 31
Zachary	June 13, 14
Springfield	18
Tallabeek	20, 21
Covington	22
Franklinton	25
Amite City	27, 28

C. MCDONALD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Natchez, Jefferson Street	Mar. 28, 29
Natchez, Wesley Chapel	28, 29
Port Gibson	Apr. 4, 5
Fayette, at Ebenezer	11, 12
Washington, at Kingston	13, 19
Martin, at Martin (Tuesday)	21
Anguilla, at Bethel	25, 26
Warren, at Wesley Chapel	May 2, 3
Rocky Springs, at Hickory Ridge	9, 10
Bartonton, at Carlisle	16, 17
Utica, at Hieves	23, 24
Rolling Fork, at Rolling Fork	31, June 1
Vicksburg	6, 7
South Vicksburg	6, 7
Mayersville, at Mayersville	14, 15
Meadville	20, 21
Roxie, at Hamburg (Tuesday)	23
South Warren, at Redbone	27, 28

JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—SECOND ROUND.

Homer, at Homer	Apr. 1
Summerfield, at Alabama	2
Vienna, at Providence	4, 5
Minden, at Mt. Zion	9
Haynesville, at White Hall	11, 12
Ruston, at Ruston	16
Vernon, at Long Straw	18, 19
Saline, at Antioch	24
Gansville, at Gansville	26, 27
Arcadia, at Mt. Moriah	30
Sparta, at Castor	May 2, 3
Ringgold, at Ringgold	4, 5
Gibsland, at Athens	9, 10
Downsville	13
Farmersville	16, 17
Indian Village	20
Tulip and Shuttorough	23, 24

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Felicity street	Mar. 22
Plaquemine and Donaldsonville	20
Rayne Memorial	Apr. 5
Louisiana Avenue	5
Carrollton and Gretna	12
Parker Chapel	12
Algiers	19
Craps Street	19
Dryades Street	20
Lower Coast Mission	28
Baton Rouge	May. 3
Thibodaux Mission	6
Moreau Street	10
Gross Tete and Harmony	17
Carondelet Street	24

CHAS. F. EVANS P. E.

OPELOUSAS DIST.—SECOND ROUND.

Abbeville, at Prairie Gregg	Apr. 4, 5
New Iberia	11, 12
Lafayette	13, 19
Franklin	23, 24
Morgan City, at Morgan City	25, 26
Plaquemine Brulee and Rayne	May 2, 3
Opelousas and Washington, at Wash'n.	9, 10
Lake Charles	16, 17
Grand Chenier	23, 24
Sulphur Mine, at Calcasieu	20, 27
Sabine Mission, at Merryville	30, 31
Lake Arthur	June 6, 7
Indian Bayou	13, 14

JNO. A. MILLER, P. E.

For croup and whooping cough, mothers try Johnson's Anodyne Liniment, used internally.

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

IN THE SPRING

Avoid Sickness by Purifying the Blood and Toning up the System.

DR. KING'S

Royal Germetuer

Does this more pleasantly, more safely and more surely than any remedy known to medical science.

These Five Things

in which it differs from other medicines account largely for its wondrous popularity:

1. *It does not taste like medicine.* It is as pleasant as lemonade, and, sweetened, makes a most refreshing drink. Persons who object to all other medicines take this with real pleasure, because it is good.

2. *It never nauseates.* The most delicate stomach finds in this a perfect remedy without a single objection.

3. *It never stops off one disease for another.* It does not set up one form of disease in order to relieve another, as is the case with so many deadly drugs.

4. *It does not patch simply. It cures.* It reaches, as nothing else does, to the hidden sources of disease in the blood, and removes the cause. It does this with an ease and power that have never been equaled.

5. *It is harmless,* and may be safely given to a babe one day old. It is free from Alcohol and Opium.

All persons living in a malarial district should keep this great family remedy on hand. It will break any fever in half the time required by quinine and anti-pyrine, and leave none of their unpleasant and hurtful effects.

For Malaria, Dyspepsia, Rheumatism, Catarrh, Sick Headache, Kidney Trouble, and Blood and Skin diseases, there is nothing to be compared with it. For Ladies and Children it is far the best.

Circulars with testimonials, etc., mailed free. For sale by druggists, and by Kit Williams, agent, 202 Canal St., N. O. Price, prepaid, $1 per bottle. Six bottles for $5.

Mention the ADVOCATE when you write.

WANTED GOOD RELIABLE AGENTS everywhere for the National Capital Savings and Loan Society. Liberal commission; money loaned in every State. 921 to 925 Chestnut Street, Philadelphia, Pa.

NEWS OF THE WEEK.

DOMESTIC.

The subscription in New York City toward erecting a statue of General Shorman amounts to nearly $25,000.

The Alabama and Vicksburg railroad is again crippled by the floods coming down the Pearl and Big Black rivers, and the road is in bad shape.

A fresh boom has been started in New York for the Grant Monument Fund. The foundations are to be laid April 27, and on May 2 there is to be a grand concert in aid of the fund.

In the California Assembly, last week, the Anti-Chinese bill passed by a vote of 49 to 5. It provides for the issuance of certificates of residence to Chinese now in the State and the exclusion of all others. The bill has already passed the Senate.

On the 26th instant the Yellow Pine Lumber Association of Alabama, Florida and Mississippi will hold a meeting at the Exchange Hotel, in Montgomery, Ala. The attendance, doubtless, will be large, as matters of much importance will come up for discussion.

The wedding of Miss Nannie Bayard, youngest daughter of ex-Secretary of State Bayard, to Count Lewenhaupt, of Sweden, is announced to take place early in April. Count Lowenhaupt is the oldest son and heir to the extensive estate of the Lewenhaupt family of Sweden.

Since Senator Walthall has declined to be a candidate for re-election to the United States Senate from Mississippi, ex-Gov. Lowry has received numerous telegrams, letters and personal importunities from various portions of the State, urgently requesting him to be a candidate to succeed Gen. Walthall.

The four delegates sent to this country by Mr. Parnell arrived in New York City on March 15. They were met by a reception committee, and an address of welcome was presented. The Parnellites responded severally, hoping, they said, that their mission of getting cash for Parnell and his men might be successful.

The Davey Electric Suspension Company, recently incorporated in Illinois with a capital stock of $10,000,000, proposes to revolutionize the passenger and freight carrying business. They propose to construct roads of a single rail placed some distance above the ground, from which the cars are to be supended much after the style of the cash delivery devices in stores. The propelling power will be electricity.

The killing of the Italians accused of the murder of Hennessy, which occurred in this city last week, has called forth vigorous protests from Italian societies in many places, who do not seem to realize that the movement was against assassins, and not Italians as a race. The Italian government has taken prompt action, and, in consequence of a spirited correspondence, Secretary Blaine demands of the State authorities the protection of Italians and the prosecution of the leaders in the late uprising.

FOREIGN.

There has been a double overflow of the Danube. The town of Duna-Foldvar is inundated, together with the neighboring country. Over 800 houses are submerged. Numbers of people have been drowned and a large quantity of cattle have perished. Provisions and troops to assist in the work of rescue have been sent to the aid of the distressed people of Duna-Foldvar.

Mr. Parnell, who has all along displayed energy and activity which has not been equalled by his opponents, has issued a manifesto to Irishmen in this country, in which he reviews the causes which led up to the unfortunate split in the ranks of the Home Rulers, expresses his confidence in the adherence of Irish-Americans, and applies to them for moral and financial support in his task of stamping out "mutiny and disloyalty in Ireland."

While the rebels in Chili have apparently the smallest numerical force, the balance of success seems to have so far been strongly in their favor, they having been successful in nearly all the engagements which have taken place. All the vessels of the Chilian navy have joined them, which enables their forces to completely cut off the government from supplies from foreign countries. The blockade prevents the exportation of products, and consequently shuts off the revenue of the government.

A renewal of the friendly relations between the Emperor and Prince Bismarck approaches a certainty. The Emperor will visit Kell at the end of the month, and he will proceed thence to Altona, where he will review the Ninth Army Corps, which is commanded by General Count Von Waldersee. General Von Waldersee, on the occasion of his recent visit to Friedrichsruhe, conveyed a request from the Emperor to meet Prince Bismarck at Altona. Prince Bismarck has not yet given his assent to a resumption of direct communication with the Emperor. His delay in responding appears to be due to a determination to assure himself as to how the Emperor is likely soon to stand towards the leading statesmen who are the probable successors of the present ministry.

Men and women prematurely gray and whose hair was falling, are enthusiastic in praising Hall's Hair Renewer for restoring the color and preventing baldness.

Dr. Ludwig Windthorst, the parliamentary leader of the Catholic party in Prussia, died on March 14, aged seventy-eight.

To Property Holders.

The Passenger Department of the Q & C. Route will publish an edition of fifty thousand of a pamphlet describing all Timber Lands, Coal and Mineral Lands, Improved and Unimproved FARMS that are for sale on or near the line of the road. The entire expense of this publication will be borne by the R. R. Co., and we ask FARMERS and Land owners having property for sale to send accurate description of same, giving location, character of soil, nature of improvements if any, price and terms, to the undersigned at earliest possible moment in order not to delay publication of the work. Supplements will be issued from time to time, but we want the first number as complete as possible. Answer by mail to F. S. MONDAUNT, Commissioner of Immigration, care D. G. EDWARDS, G. P. and T. A.

Queen & Crescent Route, Cincinnati, O.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	6⅝	@ — —
Ordinary	7⅛	— —
Good ordinary	7½	— —
Low middling	8⅛	— —
Middling	8 11-16	— —
Good middling	9⅜	— —
Middling fair	11⅛	— —
Fair	11⅞	— —
Galveston middling	8⅞	— —
Mobile middling	8⅝	— —
Memphis middling	8 13-16	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	3⅞
Fully fair	— —	— —
Good fair	3⅛	3 3-16
Common	— —	— —
CENTRIFUGAL:		
Seconds	2¾	3½
Prime yellow	4⅛	4¼
Grey white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —

MOLASSES

OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	— —	— —

RICE.

No. 2	2 5-16	2⅜
Good	5⅛	5⅛
Fair	5⅛	5⅛
Prime	5⅝	5¾
Rough, ₱ bbl	3 00	5 25
POLISH, ₱ ton	22 00	24 00

FLOUR.

Extra Fancy	5 05	5 15
Fancy	4 75	4 87½
Choice	4 25	4 35
Minnesota Patents	5 75	— —
Winter wheat patents	5 37½	5 50
Minnesota bakers	— —	5 60

CORN PRODUCTS.

Corn meal	3 10	3 15
Cream meal	— —	3 30
Grits	3 35	3 40
Hominy	3 50	— —

GRAIN, ETC.

CORN:		
White, ₱ bushel	— —	71
Yellow	— —	71
Mixed No. 2	70	71
OATS:		
Western	60	61
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	1 17½	— —
HAY:		
Prime	14 00	15 00
Choice	16 00	16 50

PROVISIONS.

PORK:		
Mess (Standard)	11 50	11 75
Prime Mess	10 00	— —
Rumps	— —	— —
BACON:		
Fancy Breakfast	7¾	8¼
Shoulders	5½	5⅝
Sides, short rib	6¼	6⅜
Sides, long clear	6⅛	6¼
HAMS:		
Sugar-cured	0	9½
DRY SALT MEAT:		
Shoulders	4⅝	4¾
Sides, short rib	5⅝	5¾
Sides, long clear	5⅝	5¾

GROCERIES.

COFFEE:		
Prime	21	— —
Fair	20¼	— —
Common	17½	— —
TEAS:		
Choice	40	80
Re-No	— —	— —
BUTTER:		
Western Creamery	33	— —
Western Dairy	23	24
Common	— —	— —
LARD:		
Refined	5⅛	— —
OILS:		
Cont. bbls	9	— —
Cont. cases	13½	14
Cotton seed, crude	25	— —
Lard, Extra No. 1	55	— —

VEGETABLES.

CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	1 75	2 00
POTATOES:		
New Louisiana	— —	— —
Western	3 50	4 00
ONIONS:		
New Louisiana	— —	— —
Western	5 50	6 00

BALING STUFFS.

BAGGING:		
Jute, 2 lb, ₱ yard	7¾	— —
Jute, 1¾ lb, ₱ yard	— —	7
Lone Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	9½	12½
TIES:		
₱ bundle	— —	1 35

SUNDRIES.

POULTRY:		
Old Hens, Western	4 75	5 00
Young Chickens	2 50	3 50
Chickens, Southern	3 00	3 50
Young	1 50	2 50
Turkeys, Southern	9 00	10 00
EGGS:		
Western	13	14
Southern	14	15
WOOL:		
Lake, ₱ lb	23	— —
Louisiana	20	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3½	3¾
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	3 00	— —
Meal	20 50	— —
Pure ground bone	30 00	32 00
Muriatic acid ₱ lb	— —	2½
Sulphuric acid	— —	2

—*Times-Democrat*, March 17.

Notices.

PASTOR'S BOOK—NOW READY.

Messrs. Shaw & Blaylock:

The J. T. L. Annis Pastor's Book has just reached me. I can not commend it too highly to Pastors. In revising it has been brought to a high degree of perfection. No Methodist Pastor should be without it. I am thankful for such a book.

Respectfully, T. L. ADAMS.

The above book, revised and enlarged, can be bought only from the undersigned. Price, postage paid, 50 cents per copy.

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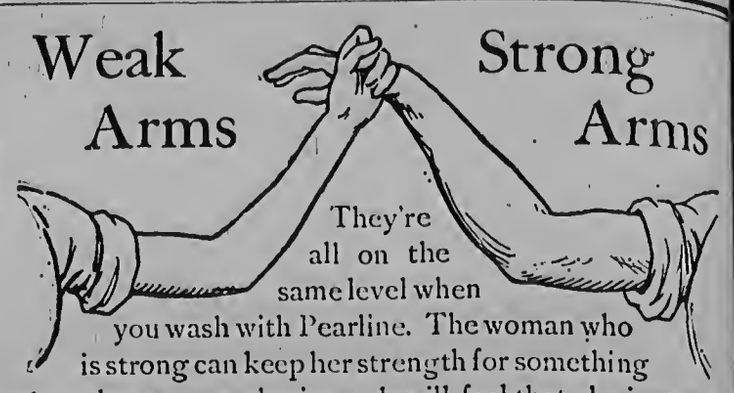

They're all on the same level when you wash with Pearline. The woman who is strong can keep her strength for something else; the woman who is weak will feel that she is strong. It isn't the *woman* that does the work—it's PEARLINE.

So it is with the clothes. They needn't be strong. The finest things fare as well as the coarsest. They all last longer, for they're saved the rubbing that wears them out. Work was never so easy—never so well done. And *safe*, too. Nothing that is washable was ever hurt by Pearline. *If it were otherwise—do you think we would continue to sell enough Pearline yearly to supply* every family in the land with several packages.

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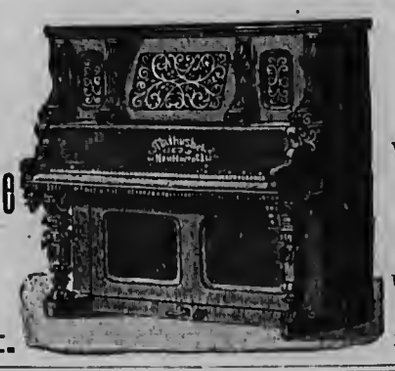

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HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labor for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.—*Isaiah lv, 1, 2.*

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Christian Advocate.

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The Young Preacher—No. 9.

BY AN OLD MINISTER.

BEARING AND DEPORTMENT.

Deportment is something to all, and rly all to some. Dickens makes old Turveytop say that his Most Excel- t Majesty, George IV., the first gen- man in Christendom, was an illus- ous exponent of deportment; but t, since his Majesty's lamented th, that great personal and social ellenee had suffered a sad deca- ce. However, he humbly hoped he done what he could to uphold and ain deportment. Mr. Turveytop nothing else. He did no work, paid no bills. Deportment was sole business. There are some ple always in a high state of behav- ; and when this element is elimi- ed, there is scarce any residuum. is is, doubtless, an overestimate of claims and sufficiency of deport- nt; but it has its place in the make- of a character, and its value in so- and public life. We have seen ne who, in revolt from extreme de- ion to deportment, or from a misap- hension of the nature of true dig- and legitimate independence, have gined that curtness, and a certain gh boorishness, was the true ideal anner. I have sometimes thought certain preachers have thought their office exempted them from claims of graceful and agreeable ortment. They could not have e a greater mistake. While a min- should never appear to be an ex- ite, or a dandy, he should not be a n in dress or manners. Always be t in person and dress; and, while ere, easy and affable in manner, eciful to the aged and superiors, t courteous and gracious to the ng and obscure. A little gracious bility and sympathy will go a long s toward ingratiating you in their ly regards; will give you an influ- with and over them, which you utilize for the glory of the Master. our social life you will meet a large ety of characters. Many of these have little power to interest you; see to it you interest them in you. en to their lowly talk; take inter- in their little affairs and details. sort of sympathy will win their d-will, and give you power with for good. In all you do, be king to save." Ask yourself, How I win these people, that I may lead Christward and heavenward? It be useful to read some good work, orks, on manners and social pro- ties. There are a number of such. ve read some five or six, and I be- tboy have been helpful to me.

ou are not only to be a social man, to exert a gracious social influence; from your office you are to be—to e extent, at least—a leader of men. our various appointments on cir- , in stations, or on districts, you to administer the government of church, to preside in ecclesiastical rts, to preside over societies, and the chair and the lead in various lic movements—educational, chari- e, and religious. In these various tions your success will not depend e upon superior knowledge and in tactics, but largely upon the good-will and kindly feelings you may inspire. Macaulay says that wise statesmen have not been ostentatious in the display of their power. They have let the people see and feel, as little as possible, the iron hand of power; they have smoothed and softened it with a silken glove. I knew a minister once, and he was one of the wisest of men. He never seemed, abruptly and squarely, to antagonize the views and wishes of others. He gave others credit for intelligence and candor, and was so considerate and conciliatory that he offended no one. He really *seemed* to oppose no one; but he generally had his own way, and successfully carried his points.

There are but few of us who fully appreciate the power of gentleness and love. Men, as a rule, can be persuaded easier than they can be commanded; can be led more successfully than driven. In your various leaderships have these points in view, and let them influence all your ruling. Stern, naked, inexorable power is to be the last resort, necessitated by conditions nothing less can control.

God is omnipotent, and all things with him are possible; but, in seeking to recover the strayed and alienated affections of men, he chose love as the most efficient weapon in all the armory of infinite resources. With truth and love he carries on the holy war, and will until he conquers a universal peace, and all the earth is filled with his glory.

The Easter Festival.

Easter is kept in memory of the resurrection of Christ. It is an annual and a movable festival, for the reason that it may occur at any time from March 21 to April 25. It is governed by the moon, and not by the days of our year. Among all Gentile Christians, Easter Sunday is always the Sunday following the first full moon after March 21—the time of the vernal equinox. This year Easter comes early. The moon fulls on Wednesday, March 25, early in the morning, and so Sunday, March 29, will be Easter Sunday.

We have no reason to believe that the disciples of Christ, nor Christian people generally, in the earliest years of the church, observed the Easter festival as we do now. Indeed, they were so intent on other things, and often so persecuted, that they had neither time nor heart for feasts, and times and days as we have now. It would be unreasonable to suppose that they forgot the resurrection of Christ, or that they did not think of it more, and, perhaps, spoke of it more frequently, when the anniversary of that grandest of events rolled around. In this way, possibly, the observance of Easter grew up in the church in the early centuries of the Christian era. It is a custom, and not an institution; a season, and not a time, set by divine appointment. We are under no obligation whatever to observe this festival, and yet it is a good time to meditate, specially and deeply, on the resurrection of Christ, and to worship and adore our risen Lord.

Man seems to have an instinct for days, seasons, set times and great occasions, such as birthdays, holidays, holy days, and anniversaries of all sorts of things. It is, perhaps, well enough to gratify this instinct within reasonable limits. In this, however, as well as in everything else connected with our poor, fallen natures, there is an innate tendency to run into excess, and to magnify the day, or the season, above the event it was intended to commemorate. In this way some ancient Christian festivals, that had a good beginning and a good design, have been prostituted to purposes of evil. In just this way the Sabbath of the Lord our God—a divinely appointed institution for all time and for all men—has been profaned. This need not be so, and ought not be so, and would not be if we kept our minds steadily fixed on the things, the great events, commemorated.

For many long years past the writer has made a habit of reading, every Easter, everything said in the Bible concerning the resurrection of Christ—the intimations of prophecy, the fuller utterance of Christ himself, the full and clear statement of the fact by all four of the evangelists, the testimony and preaching of the apostles, and the powerful arguments of Paul. I learn something new every year. The history of his forty days' stay on earth after his resurrection is full of inspiration, of suggestion, of devotion.

Last Easter, very early in the morning, "as it began to dawn toward the first day of the week," I was reading Matthew xxviii, 1-10. The season and the hour gave emphasis to the words, "began to dawn toward the first day of the week." I paused and fell to musing in that quiet hour and dim light. What a day-dawn and what a sunrise they had that morning! I thought I could see those devout women coming in the darkness to embalm the body of the Lord. They had had, at least, two days and two nights of sorrow—nights black as Egyptian darkness itself. It had "begun to dawn toward day." I was glad for them. It was light enough for them to see the sepulchre, the stone rolled away, the open door, and that their Lord was absent. It grew brighter as they saw the angel and heard his words of assurance: "He is not here: for he is risen, as he said." They looked at the place where the Lord lay. I thought the sun rose in full-orbed splendor that first day of the week as the angel said: "Go quickly, and tell his disciples he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him." I could see those women as they ran, full of fear, and yet clapping their hands for joy. I thought I could hear them saying, as they ran: "He is risen, he is risen! Galilee! We shall see him, we shall see him!" Ah! that sunrise, bless God, had healing in its wings. The Sun of Righteousness arose that morning to go down no more.

I do not wonder that Christians call it the "first day of the week." It is the first day of everything good in this world and in the world to come. It is the first day of light, of hope, of faith, of immortality, and of endless felicity. On *this* "first day of the week" we keep the anniversary of the ruin of death, the victory over the grave, the leading of captivity captive, and of the bringing of life and immortality to light.

The body of our Lord did not need embalming then, and his body does not now, but his work does; and on this Easter Sunday we might bring our gifts early in the morning, "as it begins to dawn toward the first day of the week," and put them into the treasury, that they may help in spreading the glorious news, "The Lord is risen, indeed." This will be a sanctified celebration of this festival.

***

Letter from China.

For many years the Felicity Street Methodist Sunday-school, in this city, has been assisting our Sunday-school work in China. The school sends its contribution annually. Below is a letter from Dr. Allen to N. B. Sligh, the superintendent of Felicity Sunday-school, acknowledging the receipt of this year's contribution.

Anglo-Chinese College,
Shanghai, China, Feb. 11, 1891.

N. B. Sligh, Esq., Sup't Felicity Sunday-school—

Dear Sir and Brother: By the mail of yesterday I am in receipt of a note from W. F. Booth, San Francisco, enclosing draft for $164.30, being amount realized from sale of $137.21 received from Rev. John T. Sawyer, pastor Felicity, with instructions to acknowledge same to you, which I do most cheerfully at once, with many thanks for this annual remembrance.

For a long period of years Felicity Street Sunday-school has been identified with our China Mission work, and, by their contributions, helped to sustain and promote a most promising feature of our great enterprise. At present their funds are directed to the education of the sons of native preachers and children of Christian families in our Anglo-Chinese College. And I hope soon that some of these boys will be able, of themselves, to report to you as to their progress and their future prospects, etc.

We are trying very hard to place our native Christians on a firm basis, and inspire in them the courage and spirit of Christian connection and aggressiveness. These boys will soon be in responsible positions, and have much to do with the impending developments here; and, above all, we are striving to prepare them to be strong Christian characters.

Your help has always been most grateful and useful; and, though it takes years to bring to light and fruitage the seed sown now, yet we labor in faith, waiting, as the husbandman, in long patience for the coming harvest. We have to labor and pray and wait; but we do it cheerfully, knowing that the time is coming when results will vindicate our labors and justify our patience of faith and hope.

Pardon only a line at this writing, as I can only make hasty acknowledgment by outgoing mail.

Accompanying, I send you specimen copies of two of our Chinese periodicals—one the review of the times, and the other a missionary review. The latter might be useful to those who work among the Chinese in New Orleans, and I shall be exceedingly obliged if you place them in the hands of some one who may be induced to subscribe and receive the papers regularly. Terms—United States currency—$1 per annum, including postage, or ten cents per copy. Perhaps some of your bright boys might like to undertake such an agency. If so, a liberal discount will be allowed on his sales—say, 25 per cent.

Yours in haste, but most sincerely,
YOUNG J. ALLEN.

P. S.—Please remember me most gratefully to the members of the Sunday-school.

Jackson, Miss., and the College.

The Millsaps Methodist College is located at last, and Jackson, Miss., is the fortunate and successful place? The interest has been great, and the tension and strain strong in all parts of Mississippi for more than a year past. The spirit of competition, if not of rivalry—at least, the spirit of emulation—has been high between the several places bidding for the location. Questions of this kind always stir feeling, and often bad blood; but when they are settled by the regularly constituted authority, the people generally acquiesce in the decision. It will soon be so this time. The North Mississippi Conference wanted the college located within her territory, and the Mississippi Conference wanted it in hers. It could be located in but one. Our people in all parts of Mississippi were fully agreed as to the necessity of an institution of this kind. They agreed on raising an endowment fund of one hundred thousand dollars the first thing. They did this cheerfully, and out of pure love to the Lord and his cause. They agreed to leave the matter of location to a future time, and to the Board of Trustees, composed of an equal number of picked men from the two Conferences; and this Board, after considering all the facts, have located the college at Jackson. What they have done, they have done as the representatives of the two Conferences, and their action is the act of the bodies they represent.

It now remains for our people in all parts of Mississippi to concentrate all their energy and their efforts to make this college what it was originally intended to be. This can be done by the united and hearty co-operation of all our people. We are able to do this thing if we will try to do it. In order to do this, it becomes us, as Christian men, to lay aside all our local prejudices and preferences, and lay our shoulders to the wheel and push manfully.

There are many very weighty reasons why this college should have been located at Jackson. It may be well to name some of them. It is the capital of the State, and will be for all time to come. This makes Jackson a center. It has the advantage of all other points in Mississippi in the matter of railroad connections, and these will increase as the years go by. It has an intelligent, refined citizenship—a people who will appreciate and support an institution of this kind. The Legislature, composed of picked men from all over the State, will convene here biennially to make laws for the people—no mean item in toning up boys for future usefulness. Maj. Millsaps, the largest contributor to the endowment fund, and the most distinguished patron of this school, lives here. It is the home of Bishop Galloway, the president of the Board of Trustees—the man to whom, more than to any other, we are indebted for the zeal and labor that has brought about this grand result. Here the Supreme Court sits. In a word, more able and distinguished men congregate at Jackson than in any other town in the State. It is a great thing for boys and young men to rub up against great men during the formative period of their lives. It helps to tone up the spirit of manhood in them.

There are but two objections to Jackson, so far as I know, or have heard. First, it is said to be too far south. Well, it is north of Centenary, of Brookhaven, Whitworth, of some colleges in Texas, and it is not far south of the Southern University and of Wofford College. We are building schools and colleges hundreds and hundreds of miles south of Jackson, Miss. Jackson is north of the South Pole, and a long ways north of the equator. The extreme south needs colleges as much as the north. Second, there is a prejudice against Jackson in the public mind, mainly on political grounds. It has been justly, or unjustly, considered the head-center of political rings and cliques, just as each county site is supposed to be the center and source of county and court-house cliques and rings. Much of this is, I suppose, pure "humbug," as it has been in the several shire towns where I have lived. If this statement be true, the more Jackson is lavened by the good people from all sections, the better it will be for the State.

There is nothing more unreasonable, or unreasoning, than the prejudices of people. Much of this is only a notion, a whim, alike unworthy of our patriotism and our State pride. I did not want the school located at Jackson, nor anywhere south of Durant; but now that it has been done, I think better of Jackson, as a location for a Mississippi Methodist college, than I have ever done.

Jackson is the place. It is now my choice, and I am heartily in favor of it, and I am in, heart and soul, for making this college the pride and glory of our Methodist people from the Gulf coast to the Tennessee State line. It was located at Jackson by my representatives, among the wisest and best men in my Conference; and I am in favor of standing firm by the original agreement. My honor and my religion both dictate this course.

***

The Location of Millsaps College.

The battle has been fought for the location of our college, and the victory won by the friends of Jackson, Miss.; and there is nothing left for those to do who preferred some other place but to accept the situation like true men and loyal Methodists. We accepted the contest, and it was won fairly, and we can not afford to go back on our pledges of good faith. As the cloud of battle clears away, we will all soon see many reasons why the majority of the Board of Trustees voted for the location at Jackson. I have felt, all the while, that, other things being equal, the college ought to be located at the home of Maj. Millsaps and Bishop Galloway, who have done more for this enterprise than all the other Methodists of the State. While the friends of Jackson did not press this claim, it was, nevertheless, entitled to a consideration. The question is now settled, and no friend of education and Methodism should say or do anything which would impede the progress of our Methodist college.

It is certainly the desire of every Methodist in the State of Mississippi to see this institution of learning loom up at the capital of our State until it eclipses all others, and becomes the pride of every Methodist in the State. We could not all have our choice in the location, and Jackson won by receiving a majority of the votes cast, just as any one of the other places would have won if it could.

J. W. HONNOLL.

Holly Springs, March 20.

Millsaps College.

MR. EDITOR: Millsaps College is located. Seventeen true men did it. Is it not a philosophy of beauty, of peace, of harmony, of brotherhood, and the essential step toward marked success to acquiesce? My opposition to the place selected was honest and earnest. Now my soul shall be in the work of aiding this God-given enterprise at the capital of our splendid commonwealth. Two or three of our good towns in the bounds of the North Mississippi Conference were able to seize the prize. That they (one of them) did not do it is strange to us. The institution is worth fifty thousand dollars to any town. All had a fair chance. Now is the time for every Methodist and friend to Methodism to freshly anoint his or her head, and industriously and liberally press the laudable cause—Christian education—in our prosperous State. Next to preaching, it is the nearest and cheapest way of molding childhood into noble, worthy, Christian citizenship. Let nobody feel that injustice has been done in locating the college; neither censure any party, nor act as a disheartened, paralyzed, conquered one. The contest of locating the college is over. Our homes are smiling with the same plenty; our productive lands are yet inviting us to do our duty, and, by the righteous law of expenditure and service, partake of their rich yield. The boys in our midst—in the bounds of the North Mississippi Conference—need to be educated in schools dedicated to God. They are ruining for the want of it. Who can refuse to give generously his or her money to make men of these, and faithfully assist in bringing them up to be gentlemen after the Bible pattern? Some of these boys are your sons, or associates of your sons, or will be husbands of your daughters. The Lord save us by word, act, or pennrious withholding, from discouraging or impeding his cause, hiding the golden wedge and Babylonish garments!

I suggest that we raise a Robert Paine-Mitchell fund, endowing a chair in Millsaps College. Bro. Mitchell was pure, efficient, consecrated and deeply interested in a religious college of this sort in the State of his nativity, love, and fruitful labor. He was worthy of this honor and imperishable memory.

J. M. WYATT.

Como, Miss., March 20.

Millsaps College Located.

The Board of Trustees of Millsaps College met in the city of Winona, on Wednesday, March 18, to decide the important question of the location of the institution. Bishop Galloway presided, and all of the members were present except Dr. J. J. Wheat, who was sick at his home in Sardis. After calling the Board to order, Bishop Galloway announced that the family of the late Rev. Dr. C. K. Marshall had presented to the college his large and valuable library. On motion, the following resolutions, prepared by Dr. C. G. Andrews and Rev. R. M. Standifer, were adopted, and the secretary ordered to forward a copy of the same to the family of Dr. Marshall:

Resolved by the Board of Trustees of Millsaps College:

That we accept, with very great pleasure, the tender, by his family, of the library of the late Rev. Dr. C. K. Marshall, of Vicksburg.

That we esteem the contribution of so many and so well-selected volumes as a most valuable possession; and that, in addition to this, we regard it as a most favorable omen that this nucleus of our library should have been formed by Dr. Marshall, who himself was so liberal a patron of learning, and so distinguished in Church and State as an eminent citizen and eloquent divine.

That we express to the family of Dr. Marshall our sincere thanks for their timely and valuable gift, and that we beg to tender to them our heartfelt sympathy in their deep bereavement.

A delegation of the leading citizens of Durant was introduced to the Board, and offered a liberal subscription of money and lands to secure the location of the college at that point. The Board then went into executive session, and proceeded to ballot for the location, Dr. Wheat's vote being cast by the secretary in accordance with his wishes, as indicated by a letter from him. The vote resulted in the selection of Jackson by a good majority, and, upon motion, the selection was made unanimous. Several committees, including an Executive and a Building Committee, were then appointed, steps were taken to vigorously push forward the work, and the Board adjourned to meet at the call of the president.

The necessity for active, willing labor upon the part of every Methodist in the State is evident to all. Energy and zeal are essential to success. The endowment notes, past due and yet unpaid, ought to be taken up. Old subscriptions ought to be converted into notes, and new contributions made. Many have never yet contributed to the fund.

The scholarships present opportunities and obligations to our people, and a plea for Christian education invites every preacher.

A tremendous responsibility has been thrust upon this generation of the Methodists of Mississippi, and the character of the future will depend upon the achievements of the present.

The "Clara Chrisman scholarship" grows apace. The writer preached in Brookhaven on Sunday last, and took up a collection amounting to $82.25.

What of the "C. K. Marshall scholarship"? What of the "T. A. S. Adams"? What of that host of unnamed scholarships that shall one day be placed upon the list as memorials of the dead and expressions of the loyalty of the living? Let the people answer.

A. F. WATKINS.

Christian Advocate.

THURSDAY, MARCH 26, 1891.

"ALIVE FOR EVERMORE."

BY C. WESLEY.

Christ the Lord is risen today!
Sons of men and angels say!
Raise your joys and triumphs high!
Sing ye heavens—thou earth, reply.

Love's redeeming work is done—
Fought the fight, the battle won:
Lo! the sun's eclipse is over,
Lo! he sets in blood no more.

Vain the stone, the watch, the seal—
Christ hath burst the gates of hell!
Death in vain forbids his rise:
Christ hath opened Paradise.

Lives again our glorious King!
"Where, O death! is now thy sting!"
Once he died our souls to save,
"Where's thy victory, boasting grave!"

Soar we now where Christ has led,
Foll'wing our exalted Head!
Made like him, like him we rise—
Ours the cross, the grave, the skies.

In Memoriam.

DR. JOHN W. BAKER.

I did not know until the issue of the ADVOCATE, of March 5, that my friend and brother, Dr. Baker, was dead; and, as I was his pastor for two years and knew him well, I beg a little space to say something of him. The custom is too prevalent to heap extravagant eulogies upon the name of almost anyone after death; but the name of John W. Baker will not receive its full deserts until the last trump rings out long and loud and clear, and the teeming millions of earth are arraigned at God's flaming bar, and the invitation is given, "Enter thou into the joys of thy Lord."

He was the embodiment of truth and honor; above suspicion by anyone. He would "swear to his own hurt and change not, and in his presence a vile person was contemned, neither did he backbite with his tongue." He was very affable, and his associates were readily drawn to him, feeling that they were with a friend and a companion. I think he was the most thoughtful, polite and attentive man to his guests that I ever knew. Not stiff and assumed, but easy and natural. One about him could not don an overcoat or a duster nor mount a horse without the offer of assistance. These are small things to note, but aid in the elucidation of a beautiful character.

But the crowning characteristic of this good man's life was his faith in God and devotion to his cause. Nothing preventing, he was always in his seat in church, and with him at home or along the public highway his conversation was, in the main, upon the subject of religion, always expressing the greatest solicitude for the good cause, and particularly that of his own congregation. How I did love him and his model family, and enjoy their hospitality!

In September, I believe, his darling Bessie died and was laid away in the orchard near the old home. My first call after her death, I remarked, on meeting the Doctor: "I was so much surprised to hear of little Bessie's death;" to which he replied, trembling and his eyes blinded by tears, "I do not see how I can live without her." Now he is not living without her. They have crossed over the river and are forever at rest.

H. ARMSTRONG.

Bastrop, La.

[Dr. Baker was converted in a little "wayside church," near Winnsboro, La., while the writer was preaching a "dedication sermon." There have never been many such men in our church as he was.—EDITOR.]

Mrs. Mary A. E. Hurst.

The light has gone out of another Methodist parsonage. Another itineraut is left desolate amid his motherless babes. The presence of his wife constitutes the only home element ever known to a Methodist itinerant; and when that wife is taken away, how dreadfully homeless he becomes! Such is the bitter experience of our beloved brother, the Rev. W. W. Hurst, of Percy's Creek station, Mississippi Conference.

Mary A. E. Carr was born in Simpson county, Miss., October 2, 1842; was reared in the same county, and, on August 13, 1863, became Mrs. W. W. Hurst. For twenty-seven years she shared the cares and joys, delights and toils, of a Methodist itinerant. Bishop Galloway has very truly said that it requires more heroism to be the itinerant's wife, "to tarry by the stuff," economize that the meagre salary may suffice, rear and train the almost fatherless children, and endure the loneliness of her husband's frequent absences, than to be the itinerant himself.

The woman who patiently and successfully does all of these things for twenty-seven consecutive years, especially the last twenty-seven, covering part of the dark war period, and all of that darker period immediately succeeding the war, deserves to be ranked among the noblest heroines of human history. It is there that the God of infinite wisdom and impartial justice places her. While conducting a revival for Bro. Hurst last summer, I was the guest of Sister Hurst for more than a week. I found her wide awake and keenly alive to all the multifarious duties of motherhood, wifehood, neighbor, hostess and pastor's helpmeet—a model wife of a Methodist itinerant. What more honorable may be said of any woman?

At 9:30 A. M., on Jan. 22, 1891, after a brief illness, not supposed to be alarming, she passed to the skies, and to the crown awaiting so faithful a follower of the blessed Master. The neighbors gathered in the church next day, where a memorial service was held, after which we laid her away in the beautiful "God's acre" under the trees, where the birds sing all the summer long, and the violets bloom. There beside her lies the sacred dust of the gifted "Invalid," who, like herself, went from the field of duty as an itinerant's wife to the fields of glory as a crowned heroine. The "little flock" at Percy's Creek have, as a sacred charge, two graves of monumental interest, and the heritage of beautiful memories which cluster about them.

The widowed itinerant and his motherless boys and the almost baby girl, though so lonely, have the consolations of a Christian's faith and hope which point away over the rainbows which span the river of death to a land and a life supernal in beauty, nightless, painless, graveless, where the glorified wife and mother is "watching and waiting for *them*."

H. WALTER FEATHERSTUN.

To Rev. W. M. Stevens.

Dear Brother: Your correction of the Minutes has been duly noted.

Your presiding elder wrote, under date of Nov. 25, 1890, "South Warren assessed for P. C., $525." I made the entry accordingly. Your report, which I hold in my hand, states, "Paid for P. C., $462.75." I am sorry that you gave your people credit for twenty-five cents more than they paid; but you did it, and not I.

Your report states, "Assessed Bishops, $6; paid, $6." Your presiding elder gave me the correct figures for the assessment; but you failed, and not I, to give the correct amount paid.

Your report states, "Assessed for Conference claimants, $25; paid, $25." If $23 paid is correct, you, and not I, made the wrong entry.

Your report states the amount paid for church extension. The figures were so undecided that I did not know whether to put it $10 or $11. I put it $11. Your report is in my hand. Would you like to read it yourself? If so, send to me for it.

I do not think that any other preacher in the Conference has made so many mistakes as you have; but if there be another, I trust that he will not publish his shortcomings.

May the Lord bless you in all your work and labor of love!

Your brother,

JOHN W. CHAMBERS.

Small Salaries—A New View.

MR. EDITOR: Among several papers which come to me, I suppose I more eagerly receive and thoroughly read our ADVOCATE than any other. This, because it is our home paper, and I am anxious to see the progress of the work and the news from our own field. I see many things from week to week in the ADVOCATE for which I am grateful, and now and then something provokes slightly to criticism.

In your issue, of March 12, you have favored us, in a paragraph, with a new view of small ministerial salaries—a side, as you say, "which very few people seem to have seen." That I may not do you injustice, I quote here your paragraph entire:

A good deal of complaint is being made about the meagerness of the salaries of preachers. There is a side to this question which very few people seem to have seen. A large salary is one of the many things which serve to alienate the common people from the minister and the church. Ministerial influence is largely based on identification with the common people, and whatever hinders or destroys this identity is fatal to the progress of church work. So, then, the small salaries of the preachers may be an expression of the wisdom of Providence in keeping the preacher in contact with the people. If so, then the preacher who is promised a small salary, *and receives a smaller*, may rejoice that the hand of Providence is in it all.

At first I thought you intended this for pleasantry; but a several times reading inclines me to the opinion that this is your sober judgment. What is the ground of your statement that "a large salary is one of the many things which serve to alienate the common people from the minister and the church"? The large-salaried ministers are generally the popular ministers, receiving large salaries because they are popular. And how could the giving by the people liberal salaries to their ministers be the means of their alienation from them? Usually—so I have been taught to believe—the very opposite is the effect. Those by whom we have done our duty we like better, and are more in sympathy with than those whom we slight. Then how you make it that small salaries are especially adapted to keep "the preacher in contact with the people," I can not understand. It is true that in the world great intelligence, or honors, or wealth usually place a man where he hasn't much company; but when preachers get all that is allowed them, and a little more besides, they haven't enough then to get out of sight of their neighbors. But your statement reaches its climax when you not only justify small *promised* salaries, but *smaller receipts*, on the ground that this may be the providential end. Take it home to yourself, Doctor. Was it ever a means of grace to you for the people to promise you a "small" salary, and then not pay all of it? I have heard of crosses and afflictions proving to be blessings in disguise; but how this particular affliction of having less than the small amount that was promised paid, as the hire of God's laborers, can be a blessing in any form, I can not understand. But, if it could be a means of grace to the minister, how about the church that pays less than it promised, and of a *small* salary at that? Business men who pay liberal salaries, and pay them promptly, are accustomed to stumble at this stone in our church procedure. It is not common business honesty to refuse to pay a minister's salary in full, and it is disgraceful to ask his services for a small salary, *and then not pay that.*

May I venture another word? It is not the small and unpaid salaries that are needed to place preachers in contact with the people. It is a liberal enough allowance to enable them to pay for what they get, like other people, and stop this posing before the public as a mendicant class ready to accept special favors, not made in recognition of their distinguished service, but of their advertised poverty. A prominent merchant said to a minister, not long ago, that he was the first minister who had settled up his bills with him in full for many years. This was not intended to reflect upon their honesty. It showed their poverty. And yet here was a felt disparagement of their usefulness. Cripple a man financially (and a minister is a man), and you have weakened his character. No minister of the gospel can receive favors as a concession to his poverty who does not thereby lose in self-respect and in manliness.

J. W. MEDLOCK.

[In regard to the above, we just leave our note to stand as we wrote it, and as Bro. Medlock quoted it. But this is strange: "Cripple a man financially, and you have weakened his character." We do not begin to believe that. According to that, people who are poor have no character. If character is graded according to money—but we won't say more.—EDITOR.]

Inquiries.

MR. EDITOR: If you can find space for the following questions in your paper, it will probably oblige some of your readers who desire more distinctly to understand the line of division between the church of God and the world.

First. What is meant by the word "world," from which we are commanded to separate ourselves, that we may be the children of God? What does the Savior mean when he says, "If you were of the world, the world would love its own?" (John xv, 19.) What does the inspired apostle mean when he says, "If any man love the world, the love of the Father is not in him?" (I. John ii, 15.)

Second. What is the exact definition of the words "croakers," or "croaking?" Is it croaking to say that worldliness and frivolity are endangering the spirituality of the church, and that the gospel trumpet should not give an uncertain sound? Is there not friendship in warning? Are those the only croakers who refer to what was valuable in a former generation as worth preserving, and can not approve *everything* because it is new in this rushing age? May there not as well be croaking on the part of those who reject all that is *not* modern as ignorance or prejudice? "Where is the wise and where the scribe" who can give light on these important questions?

ENQUIRER.

"Temperance Bible Studies."

Liquor men often attempt to quote Scripture in support of their cause. Temperance workers ought, therefore, to carefully study this phase of the question, and be prepared to expose their fallacies. For this purpose I recommend the perusal of a little book, entitled "Bible Temperance Studies," by M. Josephine Griffith, Fairport, N. Y. It contains a study on every reference to temperance and intemperance in the Bible. It is a most excellent thing for gospel temperance works, and, indeed, for all persons who wish to obtain a clear view of the teachings of the Bible in regard to this great question. It is original in its plan, clear in its analysis, and admirable in its arrangement.

B. W. WILLIAMS.

Weatherford, Texas.

I envy no man that knows more than myself, but pity them that know less.—*Sir T. Browne.*

Another Explanation.

MR. EDITOR: You asked some weeks ago, and a Bro. Booth this week attempts to explain in answer, "Why Sunday-schools have fallen away in every particular." Bro. Booth humbles his "opinion" in his first utterance; but in his argument I am inclined to think *exalts* it considerably. I thought at the time, and still think, that your question was to get at the cause of difference in this and last year's report, which I can only, as one, account for by the evidence before me. As one of the preachers in the Louisiana Conference, I did not report those Sunday-schools that did not have sufficient vitality to go through the winter, of which I had three, ranging in extent from three to six months and having some 140 officers and scholars. Now, suppose that six or eight have done the same thing; thinking, perhaps, as I did, that leaving them out would provoke them to a better and more determined effort to go on through the whole year with this good work! Yours,

S. H. WHATLEY.

Louisiana Notes.

Lake Charles expects to be lighted by electricity by April 1.

A movement is on foot to establish a national bank at Plaquemine, with a capital of $50,000.

The drills are going down into the Lafayette coal strata to ascertain the extent and value of the deposits.

Col. T. Sambola Jones will soon publish and edit a paper in Baton Rouge, to be known as the *Educator*.

In the list of amounts to be refunded the States on account of the direct tax bill, Louisiana is credited with $385,886.65.

The police jury of St. Martin parish has appropriated $4,500 to rebuild the bridge across Bayou Teche at Breaux Bridge.

The Alexandria Land and Improvement Company, Limited, with a capital stock of $44,000, has been organized for the purchase and sale of real estate.

The election in the Colfax precinct of Grant parish resulted in a victory for prohibition by twenty-six majority. The colored brethren voted strong against whisky.

The Robeline *News* is making strenuous efforts to induce the people of Robeline to support a formulated plan of raising $8,000 for the erection of a college so much needed in that place.

Messrs. Oxnard and Sprague, of New York, are breaking ground on the Fusilier Plantation, in St. Mary parish, for laying the foundation of a 500-ton-per-day central sugar refinery.

There is talk of a railroad from Pontchatoula, on the Illinois Central road, west through Baton Rouge to Lafayette, La. It is thought such a road will benefit Baton Rouge immensely.

The contract for the erection of the tabernacle of the Chautauqua Society of Ruston has been awarded to J. M. Goslin for $1,550. The grounds will be turned over to the State Educational Society the last of June.

A statement prepared at the Census Bureau shows that the total population of Louisiana is 1,118,597. Of this number 554,712 are white, 562,893 colored, 628 Indians, 315 Chinese, and 390 Japanese. In the parish of Orleans there are 176,285 whites and 65,663 colored. In thirty-five parishes the number of colored persons exceeds that of the whites; in some cases in the proportion of fifteen to one.

The farmers throughout the parish are actively engaged in plowing and planting rice. The largest rice crop by one-half ever planted in this parish will be planted this spring, and it will be planted in much better shape than ever before.—Lake Charles *American.*

The blue ribbon farmer of Acadia parish is Mr. Bud Colligan, who resides near Church Point. Last year he made eleven bales of cotton, weighing 480 pounds each; 400 bushels of corn and plenty of fodder; 210 bushels of sweet potatoes and a large supply of tobacco. He had no help except two children, aged eight and ten years. After he finished his own crop, he and his youngsters picked another bale of cotton for a neighbor.—*Advocate.*

Mississippi Items.

The Rev. George S. Ingo is carrying on revival services in Columbus, assisted by the local ministers.

The colored people of Vicksburg have a Young Men's Christian Association, which meets every Sunday.

Vicksburg's banking capital is estimated at $2,100,000, which includes $800,000 capital and surplus and $1,300,000 on deposit.

This dispatch is from Natchez, March 18:

An installment of some thirty teams and seventy-five men, women and children reached here by the *City of Monroe* last night and left to-day for Brookhaven, where it is said by them they were going to work on the Natchez, Brookhaven and Meridian railroad, which it is claimed is to be built to Pearl river without delay.

Vicksburg has had the offer of the location of a large jute factory. The company would expect the ground donated and a building to cost from $6,000 to $8,000.

The receipts of the Building and Loan Association of Jackson from dues and interest for the month of February amount to $2,940.44; interest alone for one month, $693.39.

The Montross Hotel, Biloxi, is now crowded with Northern boarders. If the hotel had a hundred more rooms they would be filled. It is thought that ere next winter a larger hotel will be erected by Mr. Montross.—*Democrat-Star.*

The *Dawn of Light* has this in regard to a preacher in Walnut Grove:

We have a preacher here that can do something else as well as preach. If you will notice the walk in front of the parsonage you will see whereof we speak. Besides setting an example for the ungodly, he is setting an example that our merchants might follow to advantage to themselves and our town.

Miss Pauline V. Orr, daughter of Hon. J. A. Orr, of Columbus, Miss., has accepted the chair of "English prose and English history and rhetoric" in the summer school at Monteagle, Tenn., for the coming season. Miss Orr is the accomplished mistress of English in the I. I. & C., and is one of the most scholarly women of the State or of the South. Her selection reflects great credit on the institution in which she is a shining light.—*Mississippian.*

By the forfeiture act of September 29, 1890, about 250,000 acres of land, situated north of Hattiesburg, in the counties of Perry, Jones, Marion, Covington, Smith, Simpson and Rankin, were thrown open to homestead entry. These lands are heavily timbered, and when properly managed, after being cleared, produce fine crops of cotton, corn, potatoes, sugar cane, rice, fruit, etc., and are situated in a belt of country that is peculiarly free from all malarial diseases.—*Clarion-Ledger.*

The *Clarion-Ledger* asks a question:

Is it a fact, as stated, that seven-tenths of the voters of Mississippi are farmers and that ninety per cent. of that number favor the sub-treasury bill? Where are the figures!

The same paper says:

There are 41 lodges of the Knights and Ladies of Honor in Mississippi, with a total membership of 1,545. There were 14 deaths for the semi-annual term ending December 31, and the value of the certificates paid was $20,000. The tenth annual session will be held at Brookhaven, August 11.

FROM THE WORK.

CHARLESTON, MISS.

This is my third year on the Charleston circuit. These are a clever, good people. We are moving up in the way of building churches. When I came to the work there were seven appointments, all union churches except two, and one of them an old hull. We have, within the last year, built three new churches; two completed; the third one so that we can use it; and bought the interest of another party in another splendid house—all out of debt except a small amount on one house (and they are all Methodist Churches; no union).

The Charleston circuit now has five appointments and five Methodist Churches; but on other lines I feel like we have done but little. I think the preacher and presiding elder have paid liberally towards the building of these churches, judging from the way their salary comes up. I tell you it is short grazing in this part of the moral vineyard.

We are praying for a gracious revival this year. I think that would help on all the different lines of work, though I don't see how we are to have a revival, as we are too poor to have an evangelist, and the people think that is altogether necessary, though I think of trying it anyhow. I used to have great revivals when I was the humble instrument in the lead.

Our first quarterly meeting was a little like Bro. Mellen's at Energy; only my stewards did not come, nor send much money, either. Pray for us. God bless you and the ADVOCATE.

T. G. FREEMAN.

LELAND AND LAKE LEE CIRCUIT, NORTH MISSISSIPPI.

Having been delighted in the songs of triumph from our fellow-laborers, we feel constrained to join in the chorus, and let our friends know how we are getting along on the great "Father of Waters." To say that we have been cordially received but feebly expresses the manner in which we have been welcomed to our new work. Our people are kind, generous and hospitable, ever thoughtful about the interests of their preacher, endeavoring to "see that he be among them without fear," because "he worketh the work of the Lord," as also others have done. The joy with which the itinerant's heart is thrilled by a knowledge of these facts is almost inexpressible, and can be known only to those who have experienced it. In such a state of ecstatic bliss we can truly say: "The lines have fallen unto us in pleasant places—yea, we have a goodly heritage."

Nor are we alone in the enjoyment of such blessings. We hear notes of gladness from others. Our young Bro. E. S. Lewis, of the Dublin and Brooklyn charge, is doing well; reports prayer meetings and Sunday-schools in good working order. Just as we expected! Bro. Lewis is made of the right kind of material.

Bro. Savage, that massive little preacher at Australia and Friendship, is in good spirits and reports his work very promising.

Bro. T. W. Lewis, our pastor at Greenville, is making a fine impression—so we hear. He has received several new members since Conference, has organized an Epworth League with twenty-two members; has three missionary societies, which have contributed $150 pledge money; reports his congregations good. Bro. Lewis is a faithful worker, and has done his work well, notwithstanding the difficulties under which he has been compelled to labor. Sickness and death have visited his home, and made the hearts of his family sad. The good people of Greenville kindly administered to his wants in this time of need and affliction. May God bless them all!

Our work at Leland and Lake Lee promises well. Have organized a new society and received four new members. Have two Sunday-schools working finely. My health was never better. Have gained some flesh; "tip the beam" to 165.

W. W. MOSS.

DELHI DISTRICT, LOUISIANA CONFERENCE.

I have just finished the first round on the Delhi district. The preachers are all at their posts, and the work is well under way. Assessments have been liberal, and there seems to be a disposition on the part of the people to meet them. The only objection is, that the Conference assessments are so much more than ever before. We have had rain and mud everywhere to contend with; therefore, the congregations have not been large. I find the spiritual condition of the church very low indeed; but the preachers and people seem to feel assured that the Lord will pour out his Spirit this year.

Our parsonage at Lake Providence is secured to us, and Bro. Isbell is going right ahead improving it.

Harrisonburg expects to build a parsonage this year, and Bro. Hamill is moving in that direction as fast as he can.

Bro. Reneau, of the Winnsboro circuit, has been kept from his work until last Friday by severe and protracted sickness, but is now at his place, and has already made considerable headway toward building a parsonage at Winnsboro.

Two new churches will be built in the district soon; so that, looking at the work from all these standpoints, we are very hopeful of a successful year.

We are in much fear of an overflow, as the great river is rising very fast, and if this should occur, it will very much retard the growth and prosperity of the church; but we hope for the better.

My health has been improving all the time, although I have been exposed so much to the rain and cold. I am surprised that I have stood it so well. Sometimes I am inclined to think that exposure to the inclemency of the weather is a better remedy for rheumatism than "doctors' stuff."

More hereafter.

H. O. WHITE.

Delhi, La.

ABBEVILLE CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

I have just recovered from a severe attack of measles and *la grippe* combined, which confined me to my room for several weeks. Notwithstanding this interruption of my work, the charge seems to be prosperous, and the outlook encouraging.

The Abbeville Normal School is doing a splendid work in our midst. Messrs. Hightower and Harmon, principals, have manifested an emulous fitness for the position they occupy. They are now using the large new school-building, admirably adapted to the work they have in hand. While the curriculum of this school is comprehensive, that that is of practical importance is emphasized. Teaching term opened March 16. During this term teachers will not only be taught the various courses they desire to pursue, but will also be taught the best methods of teaching.

In consequence of the above-mentioned school, Abbeville has been quite a "boom." Four new houses constructed recently. Others painted and repaired. Our church here, we hope, will advance in proportion.

On account of my illness, and much bad weather, I have done nothing for the ADVOCATE. But I am going to present its claims fully to the people of this charge in the future. Every wide-awake pastor knows how important it is for our people to read our church papers. May the circulation of our good ADVOCATE be greatly extended!

J. M. HUGGIN

The World's Greatest Event.

MARK XXVI, 1-13.

BY THE REV. ARTHUR BROOKS.

This passage, which in St. Mark's Gospel gives the account of the resurrection, is interesting as containing more or less close likeness to the three other Gospels. The first eight verses remind of St. Matthew's account of the resurrection, with, however, striking and original additions; the next three verses evidently are a condensed account of the appearance of Christ to Mary Magdalene, which St. John describes in full; the twelfth and thirteenth verses refer to the story of the walk to Emmaus, which is given to us at length by St. Luke. We have thus in this passage an account resembling those composite photographs of several faces upon one plate, in which similar and striking features will be emphasized, and characteristic traits be discovered better than in any other way.

The story of the resurrection, the greatest event which the world has ever seen, begins not with the story of wonders from heaven, but with the account of acts of faithfulness and love of men and women upon earth under the discouragement. St. Mark shows us the women going out to purchase the spices on the evening of the Sabbath day, after the sun had set, still believing in a dead Lord, still able to hold to him who had disappointed their hopes. Love faced down all discouragements. On the way to the tomb were told of their gloomy foreboding as to the possibility of being unable even to reach the body in order to perform their loving task. They ask, "Who shall roll us away the stone from the door of the sepulcher?" This shows us how unexpected the resurrection was, but it also shows us how deep was the love to which it came. The news of the resurrection was in each case carried to loving and grieving disciples. The explanation of Mary Magdalene's privilege at the open grave is given in the fact that out of her Jesus had cast seven devils, with the implied inference that, therefore, she would love him most. Personal love is prominent in the whole story.

Jesus himself once said that if a man believed not Moses and the prophets, neither would he be persuaded, though one rose from the dead. His own resurrection carried out his saying. He attempted to persuade nobody by it. He gave it to those who had known him and loved him. It was not *a* resurrection, but *his* resurrection; and to that character it had strength to help them, and through them to help the world. When, before the raising of Lazarus, his sister Mary said to Jesus, "I know that he shall rise again . . . at the last day," Jesus answered, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live." There, as in the story of the resurrection, relation to himself was the gift of life eternal. It has always been so. We must know him that rose in order to know the certainty of his resurrection. He must be, as he was to those disciples, one who has shewn the living power of God, one who has cast out the world's great enemy, and then we understand how and why he could do so great a thing as rise from the dead. Mary telling her story to anyone whom she chanced to meet in the streets of Jerusalem would probably have found few sisters; but "she went and told it to them that had been with him," and when it had its effect. Character is always behind action, knowledge behind belief. And we find it naturally and abundantly so in the resurrection. The character of Christ was back of his action; the knowledge of the disciples was back of their belief.

The assertion of divine power is very plain and very constant in the account. The disciples might love, but they could not raise, Christ. The stone was rolled back, Christ rose, the angel spoke to them, Christ himself appeared to them. The whole event is outside of human agency, although at every point it is connected with their past lives. The angel is evidently a heavenly visitant, but he is described as a "young man," and he speaks of the promise which Jesus had made to the disciples, and refers to Peter especially in terms which imply the knowledge of his sin, and seem to convey a message of forgiveness. The disciples are remembered and helped by God's great power. The old thoughts have a divine revelation given them.

Jesus had always dealt thus with his disciples, showing them how much he was above them, and yet making them understand that he felt with them and always remembered them. He told them to take up their cross, and his sacrifice on the cross showed what he meant; he did miracles, but always in answer to their needs or as a lesson to them. In his greatest acts he drew near to them. So in the resurrection he rose as no other one could, and at the same time showed how he loved them and remembered them. He thus taught us that our life is helped by God's own power. We desire to rise and to live forever. God knows it. He made us to live forever. But we can do it only by his power and by depending upon him—not by our own power, or by thinking of ourselves alone. Christ rose in order that through him we might rise. It is natural to us to rise and to live forever, because we are God's children. God lives before us; we follow after him, and wherever we go we find what is natural and true to all the promises which he has written in our nature. We are to live as depending upon our risen Savior. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. iii, 1).

On the occasion of all the appearances which are mentioned, we are told of the terror or doubt of those to whom they are given. That is not surprising. It was a wonderful event; there could be no greater. Those who loved Christ were prepared to have him resist death, but not to have him overcome death by rising from the dead. Those who knew and thought little of Christ would probably have dismissed the whole story without attention, except for some vague superstitions which might have come to their minds. But to the disciples of Christ the announcement told of something wonderful, perhaps too great and too good to be true, but something which, when they remembered their Master, they felt might be true. Doubt is always partial sight. We never doubt of that of which we know nothing nor of that of which we know everything. The uneducated have no doubts; the adepts in a study or a pursuit have no doubts as to that portion of their knowledge. The doubter is the man who has taken a forward step, and the question is whether he can take another. It was a great step then, it always will be a great step, either to believe in life beyond the grave, or to believe in the resurrection of Christ. Christ helped his disciples to take this last step. He sent the angel. He appeared to Mary Magdalene, and spoke her name. He walked with the two to Emmaus, and expounded the Scriptures to them. He told Thomas, as is narrated in John xx, 27, to put his finger in the prints of the nail. He knows better than we do how great a fact his resurrection is. He does everything to help us believe it and understand it. To those who love him, the growth of the flowers at the springtime, the season at which Easter always comes, the feeling of the heart of man that life, and not death, is his portion, the growth of the church in that belief of the resurrection, all the Scripture references and proofs of the resurrection, are helps to the belief in the great fact. And then, when we believe that Christ died and rose again, even so them also which sleep in Jesus will God bring with him (1. Thess. iv, 14); and, if Christ is risen from the dead, he is become the first-fruits of them that slept (I. Cor. xv, 20). We are able to see why so great a fact as the resurrection will always cause a tumult in the thoughts of men, and also how God gives us here, as everywhere, helps by which to overcome our difficulties, if we will only use them rightly.

We have been studying lately of the two miracles of the restoration to life by Elijah and Elisha. In this Easter story, in all its parts, we are able to feel the difference between the resurrection and these events in the lives of the Old Testament prophets. No one raises Christ; he rises by his power as the Son of God. There is no account of exceptional actions or of wonderful effort. We feel that it was natural to Christ to be loosed from the pains of death, "because it was not possible that he should be holden of it" (Acts ii, 24). The story is that of the restoration of a Master and a Friend, who never had failed his followers, and it was the beginning of new hope and courage for their life and that of the world. Of all this these great prophets were allowed to be the foretellers, as they came in contact with death at the houses in Sarepta and Shunem. But Jesus Christ by his resurrection conquered death for all men, and was declared to be the Son of God with power. And on this account Easter is the brightest day of the year.—*Sunday-School Times.*

When you decide to take Hood's Sarsaparilla do not be induced to buy some substitute preparation, which clerks may claim is "as good as Hood's." The peculiar merit of Hood's Sarsaparilla can not be equalled. Therefore, insist upon Hood's Sarsaparilla.

Letter from Brazil.

The regular annual meeting of the missionaries in Brazil, of the W. B. M. of the M. E. Church, South, convened in the city of Rio de Janeiro about five weeks ago. The meeting was a success, and the time passed away helpfully, pleasantly to all. This body of women consisted of the four stationed at the college in Rio de Janeiro and the five who control the school here in Piracicaba. (Here I will add that the Piracicaba school is a prosperous one.) The most weighty discussions were those in reference to taking up new work in two other cities where are great demands at present. How we can divide our present forces at Rio and Piracicaba, and have these same schools go on prosperously, is to us still a perplexing question. Brazilian girls that we train for teachers marry and leave us. Others that we engage come and go. Much of the time our principals are worried as to who next they can engage to assist us. On account of the Brazilian vernacular we must have Brazilian teachers for special studies. These we must employ at high prices, or not at all. Just the other day our principal received news from one whom she had relied upon to teach during the present year, saying he could not come. Another could not meet her engagement. The school opens Tuesday; our circulars are out. Thus it is with our schools in Brazil; we do not know at what time such difficulties may arise. Success depends all on our perseverance, strength and ability to do. The slow progress that we are bound to make in the language greatly hinders the assistance which otherwise new missionaries could render. Arduous burdens are necessarily cast upon the shoulders of the older missionaries as the work expands. I have been in Brazil over a year, and still know very little of the grammar or common correct idioms of speech; yet it is said that the Portuguese language is very easy. It is certainly a very soft and beautiful one.

Much we need new women now, so that they may begin this great impediment (study of Portuguese) in order that they may become in two or three years efficient workers in the cause of the Master.

The Brazilians are a kind people, and generally appreciative of all good, earnest people, even the missionaries whom, of course, they have cause to dislike, as our business among them is to uproot the religion that has been that of their ancestors for centuries.

The mission work, in general, moves on well in this country, not only among the Methodist, but also among other denominations. The Presbyterians, who first opened missionary work in Brazil, have a flourishing mission, which extends widely over this extensive land.

I hope that Louisiana and Mississippi will take more heartfelt interest in the mission work of the W. B. M. in Brazil. Let Mississippi send us workers this year, and Louisiana others. God grant that it may be so, and that all Christian friends will remember in daily prayers their missionary work in Brazil. Yours truly,

SALLIE M. PHILLIPS.

Piracicaba, Brazil.

The Enterprise of the Devil.

They are two things that can not be said about the arch-enemy of mankind: we can not say he is indolent; we can not say he is illiberal. Whatever the ultimate diabolical end may be, how desperate or how destructive, one thing must be admitted: the devil is most enterprising in accomplishing that end.

The professing Christian may be prudent in all expenditures looking to the conversion of the world; the church itself may be very conservative in using such appliances as may attract the curious wording to the field of Christ; but, depend upon it, the devil is very lavish in his expenditures, very bold in his enterprises, and generous to a fault. His emissaries are inoculated with the same enterprising spirit. They offer every inducement to lure men, women, and children into the broad road that leadeth to destruction. "The way of the transgressor is hard," usually at the last, but the entrance upon that way is made as attractive as the gilded saloon and the gifted syren can make it. The theater, the ball-room, the gambling parlor—the vilest dens of iniquity—have their baits, their runners, their precurers. The capital invested, the labor employed in the electric lighted resorts of worldly attraction and pleasure are far beyond what even thoughtful but unobservant men might suppose. Think of the unconsecrated genius employed in producing the lascivious romance, the demoralizing drama, the corrupting ballet, the damning pictorial press, and the all-attractive but irreligious and immoral Sunday newspaper, and you have only a fractional view, the merest glimpse of the enterprise of the devil. It may be a striking illustration of that enterprise—we give it on the authority of one who claims he does not guess but absolutely knows; the amount of fond given away in the gin-mills of this city with the drink is greater than all the restaurants in the city sell. We have never seen this statement in print. It seems astounding. We may discredit it. It is given by a well-informed and reliable business man, whose occupation brings him into intimate relations with the failing restaurants of this great city. It is something to think about, to inquire into, and to profit by.—*N. Y. Advocate.*

Our dear little daughter was terribly sick,
Her bowels were bloated as hard as a brick.
We feared she would die,
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Pierce's Pellets—they cured her, remarkably quick.

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Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant treasurer, 181 Hudson St., New York.

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by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that we can not cure by taking Hall's Catarrh Cure. Send for circulars, free.

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Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness or tired, all-gone feeling, as though I had not eaten anything. Hood's Sarsaparilla did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced. It relieved me of that faint, tired, all-gone feeling. I have felt so much better since I took Hood's Sarsaparilla, that I am happy to recommend it." G. A. Fogg, Watertown, Mass.

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"My system was all run down; my skin rough and of yellowish hue. I tried various remedies, and while some of them gave me temporary relief, none of them did any permanent good. At last I began to take Ayer's Sarsaparilla, continuing it exclusively for a considerable time, and am pleased to say that it completely

Cured Me.

I presume my liver was very much out of order, and the blood impure in consequence. I feel that I cannot too highly recommend Ayer's Sarsaparilla to any one afflicted as I was."—Mrs. N. A. Smith, Glover, Vt.

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Rev. C. W. Carter, D. D., Editor.

THURSDAY, MARCH 26, 1891.

Funeral of Rev. T. Y. Ramsey.

Rev. T. Y. Ramsey, superannuate member of the North Mississippi Conference, died in Durant, Miss., Sunday morning, March 15, at one o'clock. He had lived in Durant several years, and was loved and revered by the entire community as was no other man.

In respect to the deceased servant of God, every storehouse and other place of business was closed Monday morning at ten o'clock, and the largest congregation ever assembled here on a similar occasion repaired to the Methodist Church to attend the funeral services. The casket, covered with rare floral offerings contributed by sympathizing friends here and in Kosciusko, was placed on the altar. After a song, the Rev. S. M. Thames read the first lesson, Rev. R. A. Ellis read the second lesson. The choir sang the hymn, "Asleep in Jesus," Bro. Thames led the congregation in prayer, Rev. J. D. Cameron, D. D., who had been Bro. Ramsey's friend and co-laborer for more than thirty years, then delivered the address, which was one of the most appropriate funeral discourses that we have ever heard. His delineation of the character of the great and good man, who sacrificed temporal honors, position and wealth that he might devote his life to the ministry of the gospel, was pathetic, beautiful and true. After the address, and as the pall bearers moved slowly down the aisle, the choir sang another appropriate hymn. At the grave the services were concluded with prayer and the benediction by the writer.

We visited Bro. Ramsey often and always found him with unwavering faith and meek submission to the will of God and bright prospects of a home in heaven. He said to me, a few weeks before his death: "Tell my brethren of the Conference that I shall die in love with them all; that if I have ever wounded the feelings of anyone, I have done it unintentionally. Tell them that I will not forget them, and that all is well with me. God and heaven are mine." Our associations with our father in Israel has been a benediction to us.

J. T. Moody.

The *Missionary Reporter*, for March, is a most interesting number of this always interesting monthly published by our missionary secretaries. The value of this periodical and its exceeding cheapness ought to insure it a circulation of, at least, one hundred thousand. Our church will never engage in real mission work until she becomes fully acquainted with all the phases of such work. The way to become acquainted with it is to read missionary literature. Are our preachers helping to circulate the *Reporter*, so as to get the facts and figures before the people?

The Board of Trustees of the Seashore Camp Ground met on the grounds, last week, to take preliminary steps for the coming meeting in July. Besides members of the Board, Rev. C. F. Evans, D. D., presiding elder of the New Orleans district, and Rev. J. A. Peterson, presiding elder of the Mobile district, were present. The grounds are in good order and everything will be in good shape for a glorious meeting in July. The services will begin Wednesday, July 15. Let everybody make preparation to attend.

The brethren need not write to us to abridge long obituaries. That will be done without any special instructions.

The Resurrection and the Apocalypse.

"It is appointed unto men once to die," says St. Paul. This notable law of our race has received three notable checks: in the translation of Enoch, the ascension of Elijah, and in the resurrection of Christ. Of these three Christ alone passed through death; and, therefore, is the only one of the race "raised from the dead." The two marks of humanity met fully in him. He was born—"made of a woman"—and he died.

However marvelous his birth, there was no marvel in his death. He died at the hands of the government, by public execution. We are much interested in the certainty of the fact that he died. When Joseph asked Pilate for the body of Jesus, Pilate called the centurion and asked whether he had been any while dead, and when he knew it of the centurion, he gave the body to Joseph.

It would not be matter of surprise if the Son of God did return from the earth to heaven, but that would have been of no advantage to us, unless he went by the route common to humanity—that is, by the way of the grave. He must be truly man who arose from the dead to establish for us a law of life after death. Christ raised the dead, and directly before the act, and directly after it, while the man raised was in sight, and as yet unbound from his grave-clothes, announced that he was himself the resurrection and the life.

The one controlling proof of a man's being raised from the dead, is that He lives, who was certainly known to be dead; and continues to live; and that death has no more dominion over him. Such life would, of course, be a new nativity, and the first one displaying it would stand at the head of a new line of intelligent being. He would be the "first-born from the dead," and the first sheaf of a divine harvest. Such a life would require new surroundings, a habitat as imperishable as eternity. We should not be surprised if such an one, after saluting his friends, were to depart from this earth never to return to it again; indeed, that would rather be expected. And, then, only the departure of the body of the Son of man, in a clear atmosphere, could have satisfied us that a man had really entered upon a deathless career. We should then know that the wonder of incarnation, "God manifest in the flesh," had been transferred from earth to the seats of angels; that a human form, face, hands and feet burned in glory, and had found its way for the first time to the ineffable splendor of the divine presence.

Jesus had said, "I have power to lay down my life and to take it up again;" but not until they saw him dead, and after that alive, and heard him talk and saw him eat, and put their hands upon the print of the nails, and the spear-gash over his heart—in the words of St. John, "handled" him—and then saw the quiet, easy majesty of his slow ascent, only a man, without halo, until the distance and the cloud received him; not until all this had been added, could they receive the truth that he that was dead was now living for evermore.

They could now rejoice with songs day and night; for his victory over the grave had given to man a divine power over death. It was a man who now held the keys of that empire of which he had overthrown. Him they knew; and in him they could repose the fortunes of their being, in the stern exigency of a dying hour.

The Book of Revelation was written to set forth this one event with its sublime, unutterable consequences. The life, power and empire of the resurrection are here told by the Spirit, verbally and scenically, so that both eye and ear and imagination should, if possible, take in the wealth which God had poured upon the human family through the risen Son of his love. The sevenfold glory and light of the Lord, the Spirit, the Lamp of God; the sevenfold symphonies of angels and seraphim; a universe kindled into responsive anthems of gratitude, quivering under the one Amen! to him that redeemed his people, and with his own blood washed them from their sins. The New Covenant granted to humanity, through its one representative, with all its seals of power, judgment, and salvation, centering in his will, and executed by his hand, to the overthrow of all falsehood, unbelief, and enmity; until the whore of Babylon, the Beast and the Devil are thrown into the same bed, of eternal wrath and fire; and until a new heaven and a new earth shall come forth, as from the sepulchre of earth and time, for the joy and home of the redeemed. The investiture of the human form upon the Mount of Transfiguration with divine glory, until the whole man was incandescent with the rays of Godhead; which glory was never afterward repeated or approached upon earth, neither at the open sepulchre, nor at any visible point of the ascension; was reproduced in heaven directly upon Christ's entrance upon his majesty, as the King of glory.

St. John does not in the Gospel refer to the scene upon Hermon; but in the first chapter of the Book of Revelation he introduces us to the Son of man, with person, face, hands, hair and raiment, white and glistering in an abyss of divine light, and burning in the fierce glow of the throne—the very same investiture of his humanity there which transpired here.

The two scenes, auswering the one to the other, is the sufficient evidence of our immortality, and of the divine force which the Son of man has, by his resurrection, given to the human race over death and the grave. It is this glorified incarnate body which is the latest expression, and the highest, of the possibilities of our manhood. This the Holy Spirit uses as the model of the new man in Christ Jesus; and "changes us into the same image from glory to glory."

This mighty outburst of the resurrection kingdom of Christ, which we have in the Apocalypse, was reserved by the Spirit until the facts upon which it is based had been completed. Of these the Savior spoke when he said, "How am I straitened until it be accomplished." The baptism of blood, he told the sons of Zebedee, must needs precede his glory. The Spirit was not given until Christ was glorified; not in the full force of a dispensation of the Spirit. There are two texts which receive much illumination from the light of the glorified person of the Son of man; which show that his resurrection power is at work now upon the souls of men: "Verily, verily, I say unto you the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." "Verily, verily, I say unto you, He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." If we add to these passages the one in Romans, which sets forth the agony of the Spirit in the quickening of those "who are dead in trespasses and sins," we shall have the full statement of the consent of the Holy Trinity in regenerating man. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

By this unwasted, unrelenting vitality which has come out of the sepulchre of Jesus, never to return to it again, and which is now abroad among the churches, all who desire it may live. Those affections in our nature so averse to God, as well as those which are only indifferent to spiritual being, may be regenerated, may come out of their paralysis of death into the joy and peace of a new life. Unbelief may, by the Spirit, be raised into faith that is of God; the fear of the Judge into an impassioned love for God; the heaviness and despair with which the soul looks out upon the future into a hope that consciously feels heaven.

This is the power for raising a worldly church into a living epistle of the Spirit. And upon this let every minister of Christ venture his all in the full simplicity of faith. He has the whole statement of the resource of the body of Christ to draw upon.

Here let us all bring our shattered, sin-loving natures, realize our absolute death, and throw ourselves, sink or swim, upon this outside power of life, which once dwelt, in all its fullness, in a human body, and, therefore, can dwell in it again.

The grave, which was only the house of the dead, "deserted and drear, with the noise of the wild wind, and creaks of the bier," is now the bed of his saints. "Come, see the place where the Lord lay"—an angel says it; and now the "flowerets perfume it with ether." I can well afford to look down into it. Did he, in truth, lie there? Yes, and he has opened the doors of death once and forever. Its terrors, its corruption, its earth and its worms, I now place against its power, its honor, its glory; for I see his body, having passed this way, is now translucent with an eternal beauty of life.

J. C. K.

Revival at Rayne Memorial.

The series of meetings at Rayne Memorial Church has developed into a genuine revival. The oldest members say they have known nothing like it in the history of the church. The membership has been much revived, and there had been a number of bright conversions and six accessions at the end of the first week. The pastor exercises general control, but Rev. N. B. Norwood, of Gros Tete circuit, has done all the preaching, and it has been truly evangelical and in power.

Like a great many revivals, this one can be traced back to an origin, more or less remote, of quickened faith and prayer in a few persons and households. Like leaven, the good work spread from heart to heart, and from house to house, until in a more or less pungent form it had reached the whole mass, and when the special services were announced the success of the meeting was already assured. As an evidence of this, a score of persons have been received into the membership of the church on profession of faith during the past two months (most of whom had experienced the grace of conversion), and about five hundred dollars were raised toward the liquidation of the church's only small debt.

Of Bro. Norwood's preaching it may be said that it is not only strong, but, like the man himself, glad and sweet-spirited.

The services will be continued, day and night, through this week and until further notice.

Pastor.

A package of Sunday-school literature from the publishing house of W. A. Wilde & Co., Boston, has been received. It is edited by Rev. F. N. Peloubet. On this line we have our own literature, and that is decidedly the best for Southern Methodists.

The Resurrection.

A little more than 1,850 years ago there lived and died in Palestine a man called Jesus of Nazareth. About three days after his death it is alleged that he rose from the dead. That fact millions of people all over the world are celebrating at this season of the year. According to Paul, the superstructure of Christianity is built upon the fact of the resurrection of Jesus. "If Christ be not raised, then is your faith vain." According to our enemies, Christianity has exhausted all its energies and is a dead thing. But that same *dictum* has been put forth anew with every generation. Such was the estimate when Jesus hung on the cross. Alongside of this estimate we lay the fact that since the day the excited Mary rushed into the company of the disciples with the startling news, "The Lord is risen," until now, Christianity has not only held its own, but to-day is going forth in greater power and exerting a larger influence and commanding deeper respect from all classes of mankind. The peans of victory over death through the resurrection of Jesus are to-day ringing their notes of triumph in every land beneath the sky. This is far from an indication of decay or death.

The resurrection of Jesus has laid its divine grasp upon the deepest faith of every Christian sect in the world. To-day they all rejoice in the sublime import and renewing energy and hope-creating power of this, the crowning miracle of our holy religion. They do not to-day look down into the cold marble tomb of Joseph to gaze upon the bruised body of their Lord, but they look up to the highest heaven, "the throne of the Majesty on high," and see that body radiant with supernal glories and sceptered with universal dominion and unquestioned and absolute authority. And they *worship* him "who was dead and is alive forevermore."

A risen Jesus means a risen humanity afterwhile. Men can not endure the thought of eternal sleep. The heart of humanity throbs with desire for a future existence. This life is too short to satisfy the aspirations of a human soul. Hence the resurrection of Jesus, being the pledge of man's resurrection, is the only fact known that can give hope that those desires shall be fulfilled and those aspirations reached. Hence Christians in all parts of the world are to-day rejoicing in the resurrection of him "who brought life and immortality to light through the gospel."

Some Easter Thoughts.

The sufficiency of the atonement, in its relations to sin and pardon, is so ample that we sometimes lose sight of other truths that are grouped about the fact of the resurrection of Jesus; truths that relate to the further work of Christ and his connection with redeemed man. We do not now allude to the resurrection as the crowning proof of his divinity and the seal of his previous work, connecting with the vicarious sacrifice; nor as the prophecy and pledge of the resurrection of our bodies. Of the infinite value of the fact in these relations too much can not be said, but of that we do not now write.

The eternal identification of humanity with the Son of God, through his eternal manhood, is the thought uppermost in our mind at this Easter season. He is "very and eternal man;" none the less "very and eternal God," but man also; so that, as the great Head of the church, he has, by his resurrection and ascension, brought the church—the true church, the spiritual church, sanctified through him—into actual and eternal union with the blessed Godhead, representing it, in his humanity, in the very presence of the Father and the Eternal Spirit. It is of Christ's human nature that the church is the bride. They "twain are one flesh," not simply through spiritual congeniality, but through the eternal union of God and man in the eternal manhood of Jesus Christ.

From this truth flow many comforting and inspiring thoughts. It is a glorious thing to have the pity, the consideration, the love of the Divine Trinity; but to be represented through one of us, the God-man, who said, "I am in the Father and ye in me and I in you," this is surpassingly glorious. It is the constant and sufficient assurance that to us his brethren, comes all the sympathy, all the love, all the overflow of blessedness that came from the Great Father upon the man Jesus while he was yet upon the earth. Here is the ground of the promise to the church, "The gates of hell shall not prevail against it." Here the eternal channel through which all the sublime thought and all the sweetness of the divine nature come to the church. And upon the glorified humanity of our Lord was the thought John fixed when he said, "We shall be like him, for we shall see him as he is."

Another consideration is the appeal the eternal manhood of Jesus makes to us, his redeemed brethren; an appeal stronger in its demand than any mere command could possibly be. Such oneness of nature with us involves cravings for our love and for our sympathy with his wonderful plans for the world's salvation. His human soul demands human association. With reverence it may be said that the highest possible happiness of our Lord in his glorified humanity includes the knowledge of our love for him and our glad identification with his work. As in Gethsemane he came, again and again, to his three friends, yearning for their sympathy, so now, essentially the same in desire, he yearns for the love of his own. Shall we not love him all the more because, while he is our risen Lord he is also our brother forever!

Notes.

The Lord is risen, indeed.

The gospel of the resurrection was preached first by a woman. "Mary Magdalene came and told the disciples that she had seen the Lord."

The burden of the first gospel sermon was the resurrection of Jesus. "Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it."

The success of the first preachers was the result of courageous testimony to the fact of the resurrection of Jesus. "And with great power gave the apostles witness of the resurrection of the Lord Jesus."

The resurrection of Jesus was the Father's declaration of his Sonship. "And was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

The resurrection of Jesus is the Father's pledge of our resurrection. "And God hath both raised up the Lord and will raise up us by his own power."

The death and resurrection of Jesus were in strict accordance with previous Scripture teaching. "For I delivered unto you first of all that which also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures."

"Now is Christ risen from the dead and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead."

"Oh, death, where is thy sting? Oh, grave, where is thy victory? Thanks be unto God which giveth us the victory through our Lord Jesus Christ"!

This being "review week," in place of a "review" lesson for our Sunday-schools we give an able article from the *Sunday-School Times* on the Resurrection. Be sure to read it.

Personal and Otherwise.

We regret some postal cards are crowded out this week.

The postoffice address of Rev. J. Ivy Hoffpauir is now Pineville, La.

Rev. R. M. Blocker's postoffice is now Rayne, La., instead of Plaquemine Brulee.

Recently Bishop Potter, of New York, visited in his official capacity four churches in one day and confirmed 305 candidates.

Dr. J. B. Walker, our pastor at Moreau Street, has been quite sick for more than a week. Prayers are ascending continually for his recovery.

Rev. Dr. J. M. Buckley, editor of the *New York Christian Advocate*, will preach the annual sermon at the coming Vanderbilt commencement.

The Board of Trustees of Millsaps College have located the college at Jackson, Miss. Jackson offered $36,000 in cash and a building site and secured it.

The following laymen were elected delegates to the Louisiana Conference from the New Orleans district: W. B. Thomson, N. B. Sligh, W. W. Carre, B. O. L. Rayne.

Recently Bishop Potter, of New York, visited in his official capacity four churches in one day and confirmed 305 candidates.

Rev. F. W. Scarbrough, for many years a member of the Mississippi Conference, died at the parsonage in Oakland, Cal., Feb. 24, after several days severe illness.

Lorettus S. Metcalf has resigned the editorship of the *Forum*. He is succeeded in that office by Walter H. Page, who has been the business manager of the *Forum*.

Dr. Potter, our missionary secretary, spent several days of last week in this city. He gave an interesting talk on missions at the Wednesday night prayer meeting in Carondelet Street Church.

We are pleased to see that our people are taking hold of the Epworth League with so much interest, and to see that Bro. Van Valkenburgh keeps a full supply of the books, charms, badges, etc., on hand at 106 Camp St.

Dr. Hunnicutt passed through the city Tuesday, *en route* home from the Opelousas District Conference at Lake Charles. The Conference was quite a success as a revival. The Doctor secured $850 towards the endowment of Centenary. He was much pleased with that part of Louisiana.

A note from Dr. J. D. Cameron, of Winona, corrects a mistake which we published from the Winona *Times*, last week. The item said that Dr. Cameron's wife had fallen heir to $50,000 by a case gained in a Tennessee court. The corrected statement is that the estate is valued at $50,000, and that Mrs. Cameron is one of several heirs.

Rev. F. N. Parker, the secretary of the Louisiana Conference Board of Missions, requests the presiding elders to inform him at the earliest date possible of the time when their District Conferences will be held, and where. We hope the presiding elders will cooperate with the secretary in arranging for a missionary mass meeting at each Conference.

Salvation Oil, the great pain-eradicator, cures rheumatism and neuralgia. 25 cents.

Postal Card Reports.

—Rev. T. W. Lewis, of Greenville, Miss., writes: "I have had a great deal of sickness in my family this winter, but we are improving. My congregations are good and there are some signs of life."

—Rev. G. W. Gordon writes from Coffeeville, Miss.: "The Woman's Missionary Society of the Grenada district, North Mississippi Conference, will meet in Coffeeville, April 30. The societies intending to send delegates will please write me by the middle of April. The Grenada District Conference will convene in Coffeeville, May 1. Pastors are requested to send to me the names of delegates from their respective charges, and how they will come, etc. Please do this by April 15, or sooner. Let all come expecting a good time. May God bless our town!"

—Rev. F. M. Keon writes from South Vicksburg: "Our people rented a house for us, and furnished it very handsomely at a cost of about $225. They have evidently had good training, and I will say for them they are trainable. I have been able, by divine help, to fill all of my appointments except on the fourth Sunday in January, when I was called away to attend the funeral of my father. This was a sad affliction to me; but the gospel we preach sustains me. He was ready. I have organized an Epworth League; have a very enthusiastic membership. I have cleared over half of the deck; made 220 pastoral visits, received 23 members, baptized 3 children, married 2 couples, conducted 1 funeral. Our first Quarterly Conference was an occasion of delight to us all. Mrs. K.'s health is much better here than it was in Amite City. Will begin a series of meetings on the second Sabbath in April. Bro. J. T. Nicholson will assist me. Pray that we may have a gracious revival."

—Rev. J. A. Bowen, writing from Aberdeen, Miss., says: "The good Lord is blessing us here wonderfully. Our men's prayer meeting, on Monday night, is the greatest power for good I ever saw. We average over seventy men at these meetings. Sometimes we have conversions! The ladies' prayer meeting, on Tuesday afternoon, is a power for good also. These, with the regular Wednesday night prayer meetings and the young ladies' meetings, on Thursday, together with our growing Sunday-school, with over 200 pupils and teachers, and fine congregations, give us great encouragement for the year. Come to see us."

—Rev. J. W. Tinnin writes from Waynesboro, Miss.: "We are at our post on the Winchester circuit. Prospects are bright for a successful year. We have a very pleasant work among a kind and appreciative people. Have a new comfortable parsonage, the work of my predecessor. My first Quarterly Conference convened Saturday, fourteenth instant. Bro. T. L. Mellen, P. E., was on hand and preached with great power as usual. He comforted, encouraged and strengthened us in the work. We have received twelve new subscribers to the ADVOCATE and have organized two Woman's Missionary Societies. God bless the ADVOCATE!"

—"Pastor" writes from Hazlehurst, Miss.: "Our tent for the *Inge* meeting has arrived. It will seat about 2,000. The various committees have been appointed and will begin work soon. The I. C. railroad will be asked to give reduced rates. We expect immense crowds. Bro. Ingo and his singer, Bro. Evans, will arrive here May 9, and meeting will begin May 10. Our people will gladly entertain the ministers who may come. Any minister who wishes to enjoy a good meeting send us his name and we will find him a home. Our 'tilt' here with the theatre, our leading citizens say, has done much good, and the war clouds are all gone. A fine new church and a grand revival will have our time and heart. Thanks to our friend in Jackson county, Miss., for forty dollars to assist a young minister at college. God bless such men!"

To Those Lacking "Parchments."

By an unavoidable accident there were not enough certificates of ordination to deacons' and elders' orders to "go round" at the late Conference in Monroe. The list of those lacking was lost. Will the brethren kindly give me their names and offices and tell me the *order*, and I will send certificates at once. A. G. HAYGOOD.

Sheffield, Ala.

Notices.

The Winona District Conference will convene in Lexington, Miss., Friday morning, May 8, at nine o'clock. Bishop Galloway will preside. The pastors will please see that the recording stewards have the Quarterly Conference records on hand Friday morning. S. M. THAMES, P. E.

MR. EDITOR: Please announce in ADVOCATE that from me can be had—What Books Shall I Buy? (Tillett), Childhood and Conversion (Smith), Hurlburt's Commentary on Sunday-school Lesson, Life of Wesley (Telford), Darkest England (Booth), Odd Hours for Young People (Gilderoy), Epworth League Course.

W. D. DOMINICK.

346 West Capitol St., Jackson, Miss.

To the Preachers of the Mississippi Conference:

The Board of Church Extension of the Mississippi Conference at its last session appropriated about $400 out of funds of 1891 to help, in the "nick of time," several struggling churches. The demand is upon us. What can an empty treasury do? I suggest that every preacher send in half of his assessment. Bee Lake station—Jas. G. Galloway, P. C.—has set a good example; paid the *full* assessment several weeks ago. Dr. Morton writes me to send on his half as speedily as possible. The Parent Board needs money. Don't forget to remit by postoffice order or bank check on Vicksburg, and mail same to me at Phœnix, Yazoo county, Miss. THOS. A. HOLLOMAN,

Treasurer.

Will not every auxiliary to W. P. and H. M. Society that has been organized in the Mississippi Conference send some money, so that we can aid the Central Committee, which meets next month, in giving relief to those who are suffering. Applications for aid in the Mississippi Conference are before us. A small contribution from every church member would make a large amount, and, oh! how it would gladden the hearts of our brave heroes and heroines of the parsonage households. May the good Master stir the hearts of our people, and help them to appreciate the grand opportunity that presents itself in this great work! Those who will meet with us in Jackson, March 25, will please send names to Dr. W. C. Black.

MRS. E. D. JONES, Cor. Sec.

Carlisle, Miss.

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	$ 11,257 63
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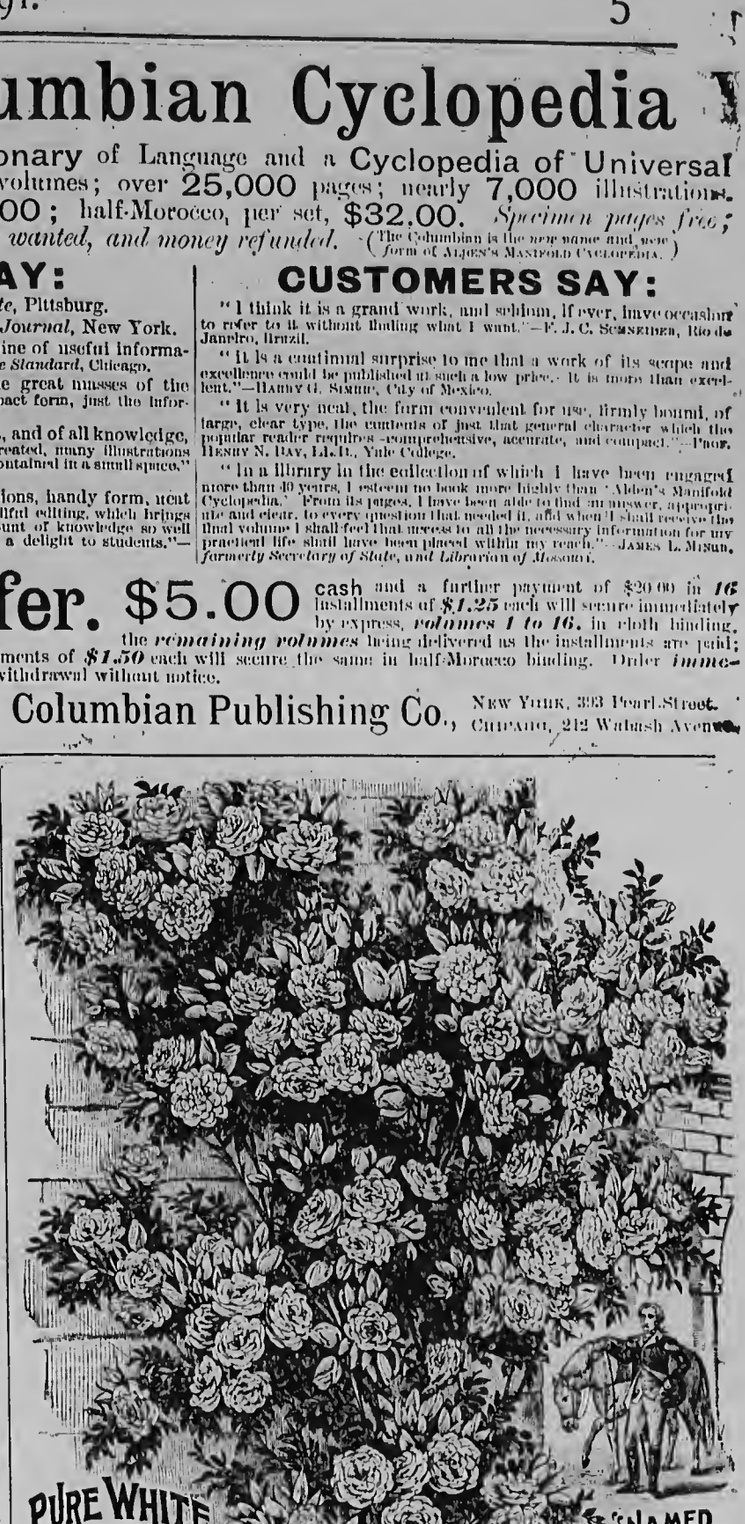

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A friend in need is Johnson's Anodyne Liniment. More families should know it, and use it.

A Little Girl with Two Faces.—I heard a strange thing the other day! It was of a little girl who had two faces! When she is dressed up in her best clothes, when some friends are expected to come to tea, or when she is going out with her mother to call on some neighbors, she looks so bright and sweet and good that you would like to kiss her. With a nice white dress on, and perhaps a blue sash, and pretty little shoes, she expects her mother's friends will say: "What a little darling!" or, "What a sweet face, let me kiss it!" And so she always has a nice smile on her face, and when she is spoken to she says: "Yes, ma'am," "No, ma'am," when she ought, and "Thank you," very sweetly, when anything is given her.

But do you know, when she is alone with her mother, and no company is expected, she does not look at all like the same little girl. If she can not have what she would like, or do just what she wishes, she will pout and scream, and cry, and no one would ever think of kissing her then.

So you see, this little girl has two faces; one she uses in company, and puts it on just like her best dress; and the other she wears when she is at home alone with her mother.

I also know a little girl who has only one face, which is always as sweet as a peach, and never sweeter than when she is at home, and her mother wants her to be as useful as she can and help her. I think I need scarcely ask you which of these little girls you like best, or which of them you would like most to resemble.—*Selected.*

Mr. Editor: I am a little girl eleven years old. My grandma takes the Advocate. I enjoy reading the children's letters so much that it has induced me to write. My mama died nearly four years ago. She left four little children. I am the oldest one of them. I was then only seven years old. We have since that time lived with our grandparents, where I like very much to live. I lost my oldest little sister last summer, which makes me feel very sad and lonely. Before she died she bid each of us good-by, asking us to meet her in heaven. I now have only one little sister, five years old, and one brother aged seven years. My papa lives in Harriston. He often comes to see us. My little brother and myself are going to school to Miss Annie McLaurin, who we love very much. I will answer Marvin McDonald's question. There are 3,566,480 letters in the Bible. I will close by asking, Where is the word "reverend" found in the Bible?

Your little friend,

Mary E. Costley.

Harriston, Miss.

Mr. Editor: I have written to the Advocate once before, and found my letter in print, and thought I would try it again. I love to read the little cousins' letters very much. I have three sisters and two brothers. I am the youngest child. I am ten years old and go to school at Fairview College, at this place. My papa is pastor of this church. I am a member of the M. E. Church, South. My oldest brother is married. I study second arithmetic, third geography, first grammar, fifth reader and spelling. My Sunday-school teacher's name is Mr. George Aust. There are about twelve in my class. I will close by asking a question: Where is "backbone" first found in the Bible? Wishing the dear Advocate much success, I remain,

Your little friend,

Mattie Langford.

Binnsville, Miss.

Mr. Editor: I am a little boy nine years old. I have been wanting to write to the Advocate for some time. I enjoy reading the letters so much. I have been going to school. My teacher's name is Miss M. Hopper, and I do love her so much. I also go to Sunday-school. My teacher's name is Mrs. Brassfield, and I love her, too, very much. Dr. West is my minister. He has been sent back to us for another year, and we are very glad, for we like him so much. Our Bishop was with us, and lectured on missions, Saturday night. We enjoyed it a great deal. Whereabouts in the Bible is the parable of the lost sheep? I will close, wishing the Advocate much success.

Your little friend,

Johnnie Bang.

Wesson, Miss.

People who value time always use Dr. Bull's Cough Syrup to get rid of a cold.

Mr. Editor: I am a little girl twelve years old. My father takes the Advocate, and I enjoy reading the cousins' letters. I go to Sunday-school every Sunday. There has been a prize offered to the children under twelve years old that will memorize the most verses of Scripture, and I am working for it. I know fifty-five verses. For fear my letter will be thrown in the waste-basket, I will close by asking the question: What was the first miracle performed, and where is it found? Wishing the Advocate success, I remain,

Your little friend,

Annie Bates.

Daleville, Miss.

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Household.

Fireside Ministry.

The ministry of the fireside is the most important of all ministries: Where that is for evil, the church and Sunday-school are all but powerless. Where it is for good, how great the sum of that good—how effective is that ministry! Too much dependence is often placed upon institutions outside the home—the Sunday-school, the academic school, upon books and reading. All these are valuable, and rightly used serve a noble purpose. But beyond and above these is the ministry of the fireside of a happy Christian home. There is no question of the divine right of such a ministry! Assuredly, no education is so effective nor so lasting as that in which the affections are enlisted, in which the wants and needs of the daily life are closely woven. The few hours in the daily school may be cultivated to good purpose; the hour and a half in church every week; the hour in Sunday-school—we know how good these are. But the plummet of the home reaches deeper depths. The hours passed day and night for many years under one roof with the father and mother, the brothers and sisters and friends; the hours begun in one room, and that the nursery, but how quickly extended to every room in the house!—the hours at the several meals at morning, noon and night; the hours filled with the attrition of home duties and discussions, and the issues constantly arising, in which the individuality of every member of the family is by turn involved; such an education as this—compared with it, what is the education of the Sunday-school, the day-school, or the college?

With such overshadowing importance attaching to the home, how necessary that its influence should be for good, that the home should be made the cheeriest and dearest spot on earth. All homes are not this; and who shall say what wasted lives might not have been saved for future usefulness had the home been made attractive? Indeed, the wail that to-day goes up from Darkest England and from the festering, vice-breeding portions of our own great cities, is the cry of "no home." Extremes meet: the schools and the slums declare the same lesson, the one from its hope and the other from its despair—that the fathers and mothers of the republic and their children are the product of the home; that it is here the hope or the fear of the country lies, and that the true ministry of life is the ministry of the fireside.—*Christian at Work.*

When the Day is Over.

Canon Kingsley, in the following lines, tells how to derive a blessing from a few moments at the close of day:

It is wise at night to read—but for a few minutes—some books which will compose and soothe the mind; which will bring us face to face with the facts of life, death and eternity; which will make us remember that man doth not live by bread alone; which will give us before we sleep a few thoughts worthy of a Christian man with an immortal soul in him. And, thank God, no one need go far to find such books. I do not mean merely religious books, excellent as they are in these days; I mean any books which help to make us better and wiser and soberer and more charitable persons; any books which will teach us to despise what is vulgar and mean, foul and cruel, and to love what is noble and high-minded, pure and just. In our own English language we may read by hundreds books which will tell of all virtue and of all praise; the stories of good men and women; of gallant and heroic actions; of deeds which we ourselves should be proud of doing; of persons whom we feel to be better, wiser, nobler, than we are ourselves.

I would say to all: Use your gentlest voice at home. Watch it day by day, as a pearl of great price; for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is joy, like a lark's song, to a hearth at home. It is a light that sings as well as shines. Train it to sweet tones now, and it will keep in tune through life. —*Elihu Burrit.*

Baldness ought not to come till the age of 55 or later. If the hair begins to fall earlier, use Hall's Hair Renewer and prevent baldness and grayness.

Scientific.

Intelligence in Plants.

Mr. T. D. Ingersoll, of Erie, Pa., describes, in *Garden and Forest*, a Madeira vine which seemed to exhibit intelligence in its growth. When it had become eighteen inches high it began, from top-heaviness, to fall away from the pot, which stood upon a table, towards the floor. "This was done gradually, and apparently with conscious care. It seemed to feel at times that it was letting itself down too fast, when it would stop with a jerk, like a nodding child half asleep." When near the floor it began describing ellipses about three inches in diameter with its upturned extremity. When twenty-seven inches long it would describe a crescent-shaped loop seventeen inches long by six inches broad in about two hours. As it grew longer, its revolutions were accomplished with less regularity, "and at times it drooped as if weary or discouraged in trying to find something upon which it might entwine itself." On one day the track of the tip of the vine was traced and measured, and found to be six feet nine inches in length. Finally, a support was provided for the plant, and it shortly afterward "began growing again as if it had recovered from what had been for six days a condition near the point of death." Another vine, during several days of cloudy weather, uncoiled itself from the stick and reached away toward the light at an angle with the horizon of some forty-five degrees. It was bought back to its support several times and coiled about the stick, but invariably left it during the continuance of the cloudy weather. Then bright weather came on, and it showed no disposition to escape from the stick or stop its twining growth. Attempts to make plants twine in a direction contrary to their natural one were firmly resisted. "All the experiments seemed to show how much like an animal was the plant in its sensitiveness, not only to change of light and temperature, but to harsh treatment. Whenever restrained or forced, no matter how tenderly, out of its natural method of growth, all progress was retarded and the health of the vine disturbed to a marked degree. Plants seem to be creatures of feeling, and the similarity of movement and of purpose apparent between them and the lower animals are used to strengthen their theory by those who hold to the doctrine of the identity of life in the two kingdoms."—*Popular Science.*

The Great Railway Bridge at Quebec.

Arrangements are being made to begin the erection shortly of a gigantic railway bridge at Quebec, which will very materially affect the traffic of the two great railways of Canada—the Grand Trunk and the Canadian Pacific—as well as an important part of the railway system of the New England States. The great depth of the St. Lawrence river opposite the ancient city of Quebec has hitherto been an effective augument against the building of a bridge, but engineering skill has overcome this obstacle with a scheme to build a cantilever bridge which will cost close upon $10,000,000. The width of the current from shore to shore is 24,000 feet. The two main piers will be constructed of solid granite in 40 feet of water, about 500 feet from each shore. These two piers will support a cantilever bridge of 1,442 feet. The total length of the bridge, with the approaches, will be 34,000 feet. The top of the bridge from high water mark will be 408 feet, and the masts of the largest ocean steamers will be able to pass under it. The principal object in building the bridge is to connect the Intercolonial railway from Halifax and St. John to Quebec, which is run by the Canadian government at a great annual loss to the country, with the Canadian Pacific railway. This is the only link uncompleted necessary to give the Canadian Pacific railway an uninterrupted line from the Atlantic to the Pacific Oceans through Canadian territory.—*American Manufacturer.*

We the undersigned, do testify that we have used Dr Davis' Compound Syrup of Wild Cherry and Tar for years, for all throat and lung troubles, with the greatest benefit. For coughs and colds it never fails. When taken according to directions, it cures our children of croup and whooping-cough, and for serious lung troubles it always gives relief.

New Orleans, March 1, 1889.

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Time to practice EASTER MUSIC, as it now

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MUSICAL SOCIETIES

should wind up the season by practicing one of the Cantatas as Don Munio [$1.50, $13.50 doz.], Wreck of Hesperus [25 cts., $2.40 doz.], 91st Psalm [40 cts., $3.40 doz.], Ballard. [Send for our List of 150 Cantatas.]

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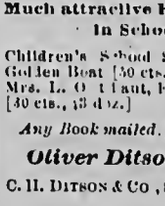

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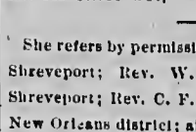

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MARRIAGES.

WOODS—PETWAY.—In the Methodist Church, Phœnix, Miss., Feb. 8, 1891, by Rev. G. W. Alexander, Mr. J. T. Woods to Miss Guinn Petway, both of Yazoo county, Miss.

MOORE—PETWAY.—In the Methodist Church, Phœnix, Miss., Feb. 8, 1891, by Rev. G. W. Alexander, Mr. C. J. Moore to Miss Roberta Petway, both of Yazoo county, Miss.

SMITH—SKINNER.—At the residence of G. W. Alexander, Feb. 15, 1891, by Rev. G. W. Alexander, Mr. E. C. Smith to Miss Clara D. Skinner, both of Yazoo county, Miss.

TROUSDALE—DUNCAN.—At the residence of the bride's father, Monroe, La., March 4, 1891, by Rev. R. F. White, Mr. B. A. Trousdale to Miss Eva A. Duncan.

MARTIN—PERKINS.—At the residence of J. Harrington, Esq., near Hebron, Yazoo county, Miss., Feb. 26, 1891, by Rev. G. W. Alexander, Mr. Wm. Martin to Miss Mary E. Perkins, all of Yazoo county, Miss.

REILY—DAWSON.—At the residence of the bride's parents, Jackson, La., March 5, 1891, by Rev. L. Carley, Mr. Thomas S. Reily, of Gayden, La., and Miss M. E. Dawson.

RAY—DORSEY.—At the residence of Mr. C. Ray Beauregard, Miss., March 12, 1891, by Rev. V. V. Boone, Mr. R. C. Ray to Mrs. A. O. Dorsey, of Beauregard.

McKAY—RAY.—At the residence of Mr. C. A. Ray, Beauregard, Miss., March 12, 1891, by Rev. V. V. Boone, Mr. T. G. McKay, of Wesson, to Miss A. R. Ray, of Beauregard.

TOWER—WALTERS.—At the residence of Mr. Wm. Lawther, Barlureck, La., March 5, 1891, by Rev. F. White, Mr. L. Aubrey Tower to Miss Zoula S. Walters, all of St. Landry parish.

BURKE—MALOY.—At the residence of the bride's mother, Vicksburg, Miss., March 11, 1891, by Rev. Frank M. Keen, Mr. F. C. Burke and Miss Julia F. Maloy.

OBITUARIES.

Obituaries of less than thirty-five lines of six words each, will be published free of charge. For all over thirty-five lines, five cents for each additional line will be charged, and the money must invariably accompany the manuscript. When parties desire extra copies of the ADVOCATE *containing the obituaries of their friends, they must send with the order the sum of five cents for each extra copy ordered.*

SHAW—The living never reflect more decent honors upon themselves than when they confer deserved tributes of praise and affection upon the worthy dead. The death of a faithful son makes a vacancy in the home and in the heart of the mother that can never be filled in this world.

JOHN ALEXANDER SHAW, youngest child of John and Flora Shaw, was born in West Feliciana parish, La., Nov. 5, 1860, and died Jan. 16, 1891. When yet a child of twelve years he was converted and became a member of the Methodist Church, the church of his mother. He was ever noted for his devotion to his mother, who was keeping house for him and her other two children at the time of his death. He came to his death after protracted and painful suffering from a gunshot wound which he received on Cat Island, Jan. 6.

As others, of course, he naturally loved life; but when informed by his physician that he could not recover, he said, "I am not afraid to die." He had tried to keep from the sins of men, and now committed himself to God in prayer, and left the world with the words of prayer on his lips. Let all take warning from his unexpected call into eternity not to delay preparation for death. A dying-bed is not the place to prepare for eternity. By our daily lives our eternal destinies are fixed. We trust that his state is one of blessedness, as his end was one of peace.

H.

TALIAFERRO—Our young brother, FRANK CLIFTON TALIAFERRO, was taken suddenly in his young manhood from his family and home on earth to his home above on Jan. 23, 1891. He was the son of A. P. and Lizzie Taliaferro, of Evergreen, Avoyelles parish, La. He was born on Oct. 27, 1868, making him twenty-three years three months old at the time of his death. Clifton was happily married to Miss Rowena Fisher, Oct. 30, 1889. They lived together only fifteen months. She mourns the loss of an affectionate, kind and loving husband; but while she is so lonely and sad, together with his parents, two brothers, and one sister to weep, they weep not as those who have no hope. He was beloved by all who knew him for his worthy traits of character, and was one of the most industrious, temperate, prudent young men of our community.

Cliff. was born and raised at Evergreen, and lived there until recently, when he moved to his new home on Bayon Boeuff, where he was hard at work and, perhaps, exposed himself too much during the inclement weather we had about that time. He was taken sick, and it soon terminated into congestion. Everything was done by physicians and friends that could be done, but all in vain—the Lord saw best to take him home. Death is no respecter of persons; the young, the beloved become his victim. He has entered the portals.

FRED WHITE.

HAGAN—Died on Feb. 6, 1891, at her home, in Warren county, Miss., Mrs. M. L. HAGAN, wife of C. B. Hagan.

She was for many years a consistent member of the militant church, and at the age of sixty years joined the church triumphant. She was a faithful wife, a kind, gentle, patient mother, an amiable sister, a true friend. She was loved and esteemed by all who knew her. A good woman has gone, leaving behind to mourn her loss a husband and five sons. Oh! that they may, as she, shoulder the crosses of life cheerfully, bear them patiently and lay them down victoriously.

The last act of her life was to call her boys to her bedside, remind them of her past precepts, exhort them to lead a useful Christian life, bid all good-by and asked them to meet her in heaven. What could be more beautiful? May the God of all comfort lavish his richest blessing upon and pour the balm of Gilead into the wounded hearts of those who remain to mourn her death! W. M. S.

TARVER—Rev. ELIJAH L. TARVER was born Dec. 8, 1811, and died at his residence, near Adams Church, in Lincoln county, Miss., 1890. In 1823 he joined the church at Adams under the ministry of Rev. J. G. Jones, and was married to Elizabeth Powell, June 7, 1832. Four sons and four daughters were born of them. The sons all died before the father; but the daughters are all living. The mother died March 11, 1883. He was married to Miss Lizzie Lamkin, April 15, 1884, who survives him.

The date of his first license to preach is not at hand, but supposed to be in 1841. He was ordained deacon by Bishop Paine, Dec. 8, 1867, and elder by Bishop Kavanaugh, December, 1871. He was a local preacher in the Methodist Church almost fifty years, and did faithful service. In the infirmity of age, when sight was too dim for him to read the lessons of Scripture, he continued to preach, inviting such help as seemed to be available in conducting the services. For some months during his last sickness he kept up the usual family devotions with the assistance of his wife, even while he was confined to his room. Approaching death was no terror to him. He spoke of it, and exherted friends to meet him in the better world. In the evening time of his life the fruit of early consecration to God was visible.

"Uncle Lija" was loved most by those who knew him best. His integrity was never doubted. He stood upon the solid rock of righteousness. In business and religion he almed to have clean hands and a pure heart. He impressed his religion upon his family. His children, as they came up, followed him in their church relations. The gospel lived and preached by him was treasure in an earthen vessel; the vessels perish, but "the memery of the just is blessed."

J. W. SANDELL.

HOWELL—Died on February 19, JOSEPH M. HOWELL, son of Bettie Howell. This noble young man, twenty years and some months old, was converted under the ministry of Rev. Joe Jones, about twelve months ago. He joined the M. E. Church, South, and lived a consistent member of the same till his death.

He was ever ready to bear testimony of the power of Christ to save, and on his death-bed he had the presence of his Savior with him to bear him over death's chilling flood. When the fatal hour came, he talked freely of the goodness of God, spoke of his present happiness, prayed God's blessings upon the loved ones that he was leaving behind, and just before his spirit took its everlasting flight back to the God that gave it, it poised for a moment to wave back "palms of victory, crowns of glory," and to give some evidence of the "power of Christ to save to the uttermost all who come unto him." May the God that saved him comfort the bereaved ones!

JAS. G. CAMMACK.

SCOTT—Sister MARTHA L. SCOTT, daughter of W. P. and Nancy Ingram, was born in Franklin county, N. C., May 24, 1820, and died near Coldwater, Miss., Jan. 26, 1891. She came to Hardeman county, Tenn., with her parents in 1835, and made a profession of religion in 1843 or '44, and joined the Methodist Church in the same year. In May, 1849, she was married to Samuel C. Scott.

She was a devoted wife, mother, and sister, and possessed the Christian spirit of the Master. Her illness was protracted. Realizing that the time of dissolution was near at hand, she said she was ready and willing to go. Although she was not able to speak clearly just before her death, yet she gave every indication that her mind was clear and that there were no fears and doubts in her way. Her death was like a calm, beautiful sunset. Her life was one of trust in the unfailing grace of a precious Savior, and as she lived she died. While we mourn her loss, we submit, realizing that our loss is her eternal gain.

Her brother, C. G. INGRAM.

GIBSON—Mrs. MARY GIBSON was born in Green county, Miss., Oct. 11, 1808; died Feb. 8, 1891. She lived a consistent member of the Baptist Church for sixty-five years.

Her old home, now the home of her son, Daniel Gibson, was always the home of the preacher and of all Christians. She leaves four children and a number of grandchildren to mourn her loss. L. S. WARD.

Democrat-Star please copy.

An Ancient Physician's Wisdom.

Galen writes: "It is vain to speak of cures or think of remedies, until such time as we have considered of the causes." The cause of many diseases is want of vitality. Compound Oxygen is a vitalizer, and strikes directly at the root and source of the disease, by imparting new strength and vigor to every organ of the body. We submit a few testimonials from those who have helped themselves by means of Compound Oxygen. Here is what they say:

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DRS. STARKEY & PALEN:—"I believe the Compound Oxygen Treatment as dispensed by you to be an invaluable remedy, because of the incalculable benefit I received from its use." REV. A. M. SMITH, Pastor Evangelical Lutheran Church, Myersville, Md., Aug. 6, 1888. DRS. STARKEY & PALEN:—"Your Compound Oxygen Treatment is the most rational means of relief in all throat and lung troubles, also in nervous complaints." H. W. BRADLEY, M. D., Griffiths, Ga.

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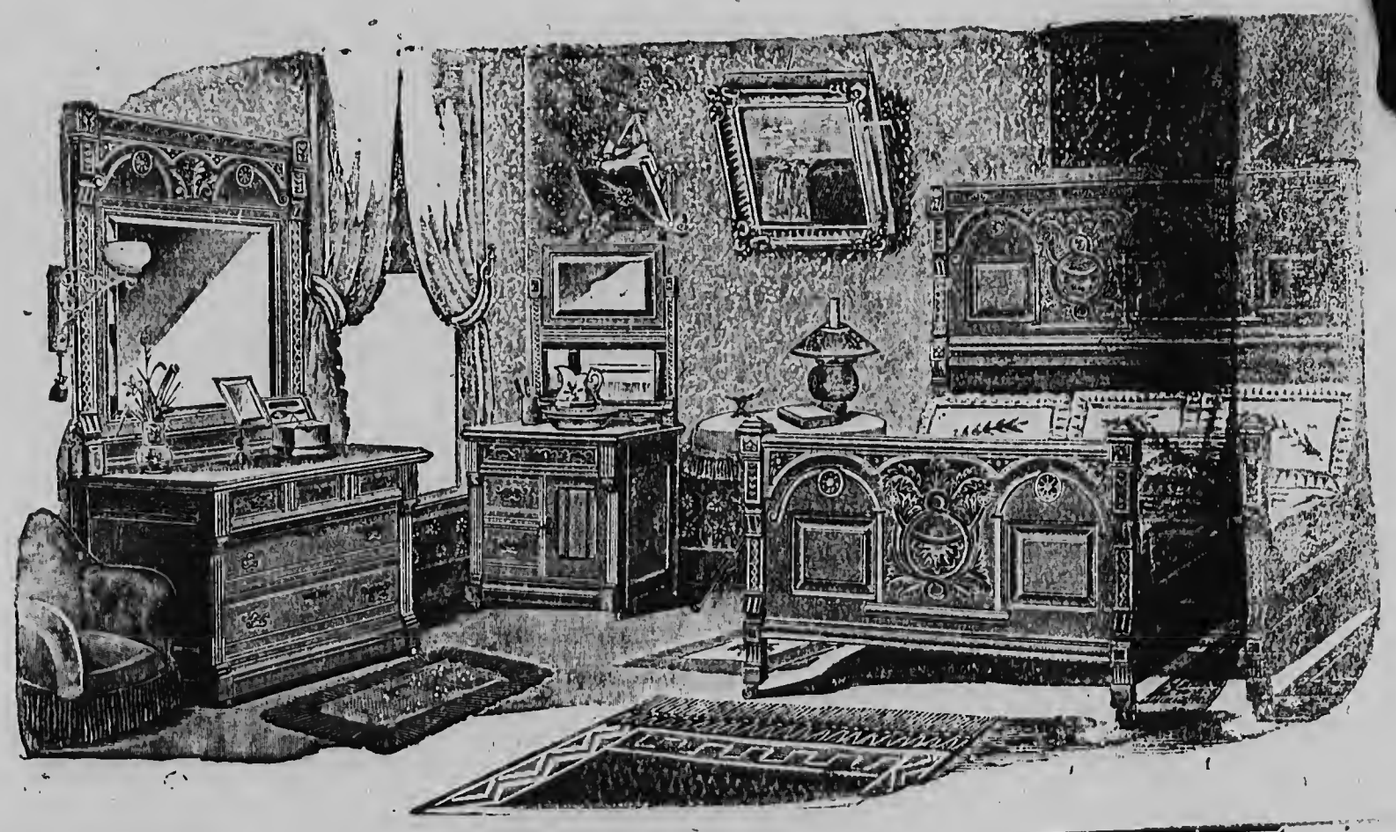
NEW STOCK

In all departments, and every grade of goods, from the cheapest to the finest, in the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and will guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly, and more rapidly during the past year, and the many trifles which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Flowers.

What man, woman, or child is there that does not admire flowers and beautiful plants? But few have any idea of the magnitude the business of growing them for seed or sale may become unless intimately connected with the business. The case of John Lewis Childs of Floral Park, Queens county, N. Y., fully illustrates this. He has some of the most beautifully located grounds in the country situated as they are upon the most fertile and picturesque Long Island and but a little over twelve miles from New York and Brooklyn. By strict integrity and attention to business Mr. Childs has gathered a list of customers which takes in not only this country, but China, Japan and Australia, besides all parts of Europe. After viewing his establishment it is easy to believe that it is one of the largest for the growing and sale of seeds and plants by retail in the country. Mr. Childs' annual catalogue is handsome and useful and is many times worth the cost of sending for it. It gives an extremely large list of ornamental flowering plants and shrubs to select from, and will suit the most fastidious. For further particulars read his advertisement in another column.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Brandon, at Brandon	Mar. 29, 30
Faunin, at Drake's	Apr. 11, 12
Clarksburg, at Clarksburg	18, 19
Forest, and Morton, at Forest	19, 20
Homewood, at Homewood	25, 26
Lake, at High Hill	26, 27
Westville, at Westville	30
Shiloh, at Clear Creek	May 2, 3
Carthage, at Sarah	9, 10
Walnut Grove, at Pine Grove	16, 17
Hillsboro, at Oak Grove	17, 18
Neshoba, at Philadelphia	23, 24
Decatur, at Union	24, 25
Rose Hill, at Hopewell	27
Newton and Hickory, at Hickory	30, 31
Mt. Rose, at Mt. Zion	June 6, 7
Raleigh	12
Trenton	13, 14
Marvin	20, 21

The District Conference at Hickory, May 28-31. Hickory's doors are wide open. Come one, come all.

P. A. JOHNSTON, P. E.

JACKSON DIST.—SECOND ROUND.

Madison, at Wesley Church	Apr. 4, 5
Raymond, at Clinton	11, 12
B. Lake, at B. Lake	18, 19
Jackson, First Church	25, 26
Jackson, Capital Street	25, 26
Camden, at Thomastown	May 2, 3

D. A. LITTLE, P. E.

MERIDIAN DIST.—SECOND ROUND.

Enterprise and Stonewall	Apr. 4, 5
State Line circuit, at Adamsville	11, 12
Waynesboro station	(Monday) 13
Clarke circuit, at Scott's Chapel	18, 19
Shubuta circuit, at DeSoto	25, 26
Lauderdale circuit, at Bethel	May 2, 3
Manassas circuit, at Manassas	9, 10
Vossburgh circuit, at McGowan's	16, 17
Meridian cir., at Suqualena	(Wed.) 20
DeKalb circuit, at Union Ridge	23, 24
Bluntville and Wahalak	(Mon.) 25
Porterville circuit, at Union	30, 31
Daleville station,	(Thursday) June 4
Linwood circuit	6, 7
Meridian, First Church	(Wed.) 10
Meridian, West End	20, 21
Meridian, East End	(night) 20, 21
Marion circuit	(Thursday) 25
Winchester circuit	27, 28

T. L. MELLEN, P. E.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—SECOND ROUND.

Verona station	Apr. 16
Okolona station	18, 13
Tupelo station	25, 26
Shannon	29
Prairie	May 2, 3
Pontotoc	3, 10
Aberdeen station	16, 17
Saltillo	20
Nettleton	23, 24
Tremont	30, 31
Okolona circuit	June 6, 7
Athens	10
Houston and Wesley	13, 14
Buena Vista	15
Ebenezer	20, 21
Sparta	27, 28
Smithville and Fulton	July 4, 5

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Panola circuit	(Sat. and Sun.) Mar. 28, 29
Batesville, at Wesley	(Sat. and Sun.) Apr. 4, 5
Como, at McGehee's	(Sat. and Sun.) 11, 12
Lewisburg, at P. Hill	(Sa. and Su.) 18, 19
Coldwater and H, at H	(Sa., Su.) 25, 26
Arkabutla cl., at Hunter's Ch.	(Sa., Su.) May 2, 3
Pleasant Grove ct., at Harmony	(Fri.) 8
Coldwater M., at Truslow	(Sa., Su.) 9, 10
Cockrum ct., at Mt. Olivet	(Sa., Su.) 16, 17
Courtland ct., at Eureka	(Sa., Su.) 23, 24
Horn Lake circuit	(Sa., Su.) 30, 31
Chulahoma circuit	(Sa., Su.) June 6, 7
Mt. Vernon	(Sa., Su.) 20, 21

J. J. WHEAT, P. E.

GRENADA DIST.—FIRST ROUND.

Grenada cir.	Mar. 28, 29
Athens	Apr. 4, 5
Cherry Hill	(Wed.) 8
Pittsboro	11, 12

J. W. PRICE, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Evergreen, at Bunkie	Mar. 28, 29
Spring Creek, at Science Hill	Apr. 4, 5
Bayou Beuff, at Chicot	11, 12
Sugar Town, at Dry Creek	18, 19
Alexandria	25, 26
Centerville, at Centerville	May 2, 3
Colfax and Boyce, at Boyce	9, 10
Montgomery, at Ebenezer	16, 17
Castor, at Sarilla	23, 24
Columbia, at Dirt Bridge	30, 31
Vidalia and Black R., at White's Bluff	June 6, 7
Melville and Big Cane, at Melville	13, 14
Simsport, at Riverside	20, 21
Pineville, at Oak Grove	27, 28
Ada, at Fishville	July 4, 5

J. IVY HOFFPAUIR, P. E.

DELHI DIST.—SECOND ROUND.

Monroe	Mar. 21, 22
West Monroe, at Colony	28, 29
Eastrop, at Eastrop	Apr. 4, 5
Lind Grove, at Bonita	11, 12
Delhi, at Talleiah	18, 19
Oak Ridge, at Oak Ridge	25, 26
Harrisonburg, at Island	May 2, 3
Rayville, at Rayville	9, 10
Waterproof, at Waterproof	16, 17
Lake Providence, at Pecan Grove	23, 24
Floyd, at Oak Grove	30, 31
Winsboro, at Oakley	June 6, 7

H. O. WHITE, P. E.

Diphtheria has often been cured with Johnson's Anodyne Liniment, when doctors gave it up.

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

PASTOR'S BOOK—NOW READY.

Messrs. Shaw & Blaylock:

The J. T. L. Annis Pastor's Book has just reached me. I can not commend it too highly to Pastors. In revising it has been brought to a high degree of perfection. No Methodist Pastor should be without it. I am thankful for such a book.

Respectfully, T. L. ADAMS.

The above book, revised and enlarged, can be bought only from the undersigned. Price, postage paid, 50 cents per copy.

SHAW & BLAYLOCK,
Publishers Texas Christian Advocate,
Dallas, Texas.

To Property Holders.

The Passenger Department of the Q & O. Route will publish an edition of fifty thousand of a pamphlet describing all Timber Lands, Coal and Mineral Lands, Improved and Unimproved FARMS that are for sale on or near the line of the road. The entire expense of this publication will be borne by the R. R. Co., and we ask FARMERS and Land owners having property for sale to send accurate description of same, giving location, character of soil, nature of improvements if any, price and terms, to the undersigned at earliest possible moment in order not to delay publication of the work. Supplements will be issued from time to time, but we want the first number as complete as possible. Answer by mail to F. S. MONDAUNT, Commissioner of Immigration, care D. G. EDWARDS, G. P. and T. A.
Queen & Crescent Route, Cincinnati, O.

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

IN THE SPRING

Avoid Sickness by Purifying the Blood and Toning up the System.

DR. KING'S

Royal Germetuer

Does this more pleasantly, more safely and more surely than any remedy known to medical science.

These Five Things

in which it differs from other medicines account largely for its wondrous popularity:

1. *It does not taste like medicine.* It is as pleasant as lemonade, and, sweetened, makes a most refreshing drink. Persons who object to all other medicines take this with real pleasure, because it is good.

2. *It never nauseates.* The most delicate stomach finds in this a perfect remedy without a single objection.

3. *It never swaps off one disease for another.* It does not set up one form of disease in order to relieve another, as is the case with so many deadly drugs.

4. *It does not patch simply. It cures.* It reaches, as nothing else does, to the hidden sources of disease in the blood, and removes the cause. It does this with an ease and power that have never been equaled.

5. *It is harmless,* and may be safely given to a babe one day old. It is free from Alcohol and Opium.

All persons living in a malarial district should keep this great family remedy on hand. It will break any fever in half the time required by quinine and anti-pyrine, and leave none of their unpleasant and hurtful effects.

For Malaria, Dyspepsia, Rheumatism, Catarrh, Sick Headache, Kidney Trouble, and Blood and Skin diseases, there is nothing to be compared with it. For Ladies and Children it is far the best.

Circulars with testimonials, etc., mailed free. For sale by druggists, and by Kit Williams, agent, 202 Canal St., N. O. Price, prepaid, $1 per bottle. Six bottles for $5.

Mention the ADVOCATE when you write.

GARMENTS GUARANTEED TO FIT PERFECT WITHOUT TRYING ON.

FREE

by return mail full descriptive circulars of MOODY'S NEW TAILOR SYSTEM OF DRESS CUTTING. Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment, in any style to any measure for lady or child. Address MOODY & CO. CINCINNATI, O.

NEWS OF THE WEEK.

DOMESTIC.

The St. Paul's Protestant Episcopal Church, in this city, was burned on March 23. Loss estimated at $50,000; insurance, $40,000.

Gen. Joseph E. Johnston, the last (excepting Gen. Beauregard) of the six full generals of the Confederacy, died in Washington, D. C., on March 21, aged eighty-four years.

John D. Rockefeller's bequest of $100,000 to the American Baptist Education Society, notice of which has just been received by the Executive Board, makes $300,000 in all that he has given to the same fund.

Another serious break in the levees occurred on March 21. It is at Concord Plantation, about six miles below Lake Providence, in East Carroll parish. The crevasse was 500 feet wide on the twenty-second.

The production of gold in the United States, according to the official estimate of the United States Mint, was $32,800,000 in 1889, and according to the estimate of Mr. Valentine, of Wells, Fargo & Co., the production in 1890 was $31,795,361, with total of the two years of $64,000,000.

A call signed by Samuel Gompers, president of the American Federation of Labor, has been published. It is addressed to the trade and labor unions of America, and urges the necessity of immediate action in the collection and contributing of funds for the 150,000 coal miners whose struggle for an 8-hour day is to begin May 1.

A distinguished party, consisting of Hon. Redfield Proctor, secretary of war; Brigadier-General R. N. Batcheider, quartermaster general, U. S. A.; Lieutenant T. M. Woodruff, U. S. A., and H. C. Hill and Geo. B. Williams, secretaries of the War Department, reached the city last Friday. They are on a tour of inspection of the military posts in the South. They visited Forts Jackson and St. Philip and also the jetties.

President F. L. Maxwell, of the fifth Louisiana Levee Board, has decided to communicate with the presidents of all the Levee Boards in the Mississippi Valley, with the object of securing a meeting to take action on a plan that, it is believed, will be of great benefit to the valley. The plan is to have an immense map prepared for exhibition at the Chicago World's Fair, showing all the levees in the Mississippi Valley with the lands protected by them. The map will be accompanied by elaborate statistics.

Commissioner Mason, of the Internal Revenue Bureau, has given some figures relative to the bounty on sugar. He estimates that not less than $9,000,000 will be required for the payment of sugar bounties the first year—$8,000,000 for cane sugar, $300,000 for beet and sorghum sugar, and $875,000 for maple sugar. This estimate is based on the production of sugar in 1890, and takes no account of the probable increase in consequence of the bounty of one and three-quarter to two cents per pound, according to saccharine strength.

FOREIGN.

The fund of $2,500,000 which Mr. Peabody left for the poor of London, now amounts to over $5,000,000.

London and Paris have at last been connected by telephone, and conversation has been carried on with perfect success between the two cities.

The remains of the late Prince Napoleon was entombed in Turin, Italy, on March 20. The will of the dead prince designates Prince Louis Napoleon, one of his sons, as the head of the imperial house of Bonaparte.

The municipal authorities of Berlin are urging the government to forbid the selling of Paris mutuals, on the ground that they will prove to be destructive of morals in Germany as they have been in France.

The Chilian government has bought through its agents in Hamburg several steamers which are able to travel at a high rate of speed. It is announced that these vessels will be fully equipped as cruisers and will be employed by the government to operate against the insurgents.

Notwithstanding the stringent measures recently taken by the government to suppress brigandage in Cuba, kidnapping is still carried on at intervals. The latest work of the bandits was the carrying off of a youth near Santagra, who was kept in captivity until his friends had paid the ransom of $510 demanded by his captors.

The people of Newfoundland are much incensed against the home government on account of the fisheries troubles, and will send delegates to London to protest against the position in which they are placed. If more satisfactory arrangements are refused, it is said Newfoundland will make formal application for admission to the Union.

Dispatches received by the Berlin foreign office from St. Petersburg convey unwelcome information, pointing to the conclusion of a formal treaty of alliance between France and Russia. Until recently the Czar had resisted all attempts of going beyond an entente with France. It is said that, as a consequence of the alliance, the Czar will confer upon the President of France the highest Russian decoration.

At the annual Home Rule Union meeting at the National Liberal Club, in London, Justin McCarthy expressed perfect confidence in Mr. Gladstone's intentions. At the same time, Mr. McCarthy said, he did not attach great importance to written assurances, but looked far beyond the promises of any statesman, whom death might remove to-morrow, to the intentions and principles of the great English people.

Health and Happiness are Inseparable.

This depends largely upon the state of the liver, which a dose of Maguire's Cundurango one hour before breakfast will keep in good condition. Prevents indigestion and costiveness. 75 cents per bottle.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6⅝ @	— —
Ordinary	7⅛	— —
Good ordinary	7½	— —
Low middling	8⅛	— —
Middling	8 11-16	— —
Good middling	9 13-16	— —
Middling fair	11⅛	— —
Fair	11⅞	— —
Galveston middling	9	— —
Mobile middling	8⅝	— —
Memphis middling	8¾	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	3⅛
Fully fair	— —	3⅛
Good fair	— —	3¼
Common	2½	2¾
CENTRIFUGAL:		
Seconds	2⅝	3⅛
Prime yellow	4⅛	4 7-16
Gray white	— —	— —
Choice white	— —	4½
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	— —	— —
RICE.		
No. 2	2 5-18	2⅛
Good	5⅛	5⅛
Fair	5⅛	5⅛
Prime	5⅝	5¾
Rough, ₰ bbl	3 25	5 25
Polish, ₰ ton	22 00	24 00
FLOUR.		
Extra Fancy	5 10	5 20
Fancy	4 85	4 90
Choice	4 30	— —
Minnesota Patents	5 75	— —
Winter wheat patents	5 37½	5 50
Minnesota bakers	— —	5 60
CORN PRODUCTS.		
Corn meal	3 20	3 25
Cream meal	3 40	3 50
Grits	3 50	3 60
Hominy	3 80	— —
GRAIN, ETC.		
CORN:		
White, ₰ bushel	— —	75
Yellow	— —	75
Mixed No. 2	— —	75
OATS:		
Western	63	64
Texas rust-proof	— —	— —
BRAN:		
₰ cwt	— —	1 20
HAY:		
Prime	14 00	15 00
Choice	16 00	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	12 75	13 00
Prime Mess	10 75	— —
Rumps	— —	— —
BACON:		
Fancy Breakfast	8	9
Shoulders	5¾	6
Sides, short rib	6⅞	7
Sides, long clear	8¾	— —
HAMS:		
Sugar-cured	0	9½
DRY SALT MEAT:		
Shoulders	5	5⅛
Sides, short rib	6⅜	6½
Sides, long clear	6¼	6⅜
GROCERIES.		
COFFEE:		
Prime	21	— —
Fair	20½	— —
Common	17½	— —
TEAS:		
Choice	40	80
Ho-No	— —	— —
BUTTER:		
Western Creamery	32	33
Western Dairy	20	— —
Common	— —	— —
LARD:		
Refined	5¾	— —
OILS:		
Coal, bbls	3	— —
Coal, cases	13½	14
Cotton seed, crude	25	— —
Lard, Extra No. 1	55	— —
VEGETABLES.		
CABBAGES:		
Western, ₰ head	— —	— —
Chicago, ₰ 100	— —	— —
Louisiana, ₰ crate	1 75	2 00
POTATOES:		
New Louisiana	— —	— —
Western	3 50	4 00
ONIONS:		
New Louisiana	— —	— —
Western	— —	5 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₰ yard	7¾	— —
Jute, 1¾ lb. ₰ yard	— —	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₰ lb	8½	12½
TIES:		
₰ bundle	— —	1 35
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	4 50
Young Chickens	2 50	3 50
Chickens, Southern	3 00	3 50
Young	1 50	2 50
Turkeys, Southern	3 00	16 00
EGGS:		
Western	17	18
Southern	19	— —
WOOL:		
Lake, ₰ lb	23	— —
Louisiana	20	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₰ lb	3½	3¾
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₰ ton	8 00	— —
Meal	20 50	23 25
Pure ground bone	30 00	32 00
Muriatic acid, ₰ lb	— —	2½
Sulphuric acid	— —	2

—*Times-Democrat.* March 24.

A Pure Baking Powder.

A BAKING powder that can be depended upon to be free from lime and alum is a desideratum in these days of adulterated food. So far as can be judged from the official reports, the "Royal" seems to be the only one yet found by chemical analyses to be entirely without one or the other of these substances, and absolutely pure. This, it is shown, results from the exclusive use by its manufacturers of cream of tartar specially refined and prepared by patent processes which totally remove the tartrate of lime and other impurities. The cost of this chemically pure cream of tartar is much greater than any other, and it is used in no baking powder except the "Royal," the manufacturers of which control the patents under which it is refined.

Dr. Edward G. Love, formerly analytical chemist for the U. S. Government, who made the analyses for the New York State Board of Health in their investigation of baking powders, and whose intimate knowledge of the ingredients of all those sold in this market enables him to speak authoritatively, says of the purity, wholesomeness, and superior quality of the "Royal:"

"I find the Royal Baking Powder composed of pure and wholesome ingredients. It is a cream of tartar powder, and does not contain either alum or phosphates, or other injurious substance."

Prof. Love's tests, and the recent official tests by both the United States and Canadian Governments, show the Royal Baking Powder to be superior to all others in strength and leavening power. It is not only the most economical in use, but makes the purest, finest-flavored and most wholesome food.

Advertising is a goar in the machine of a well-regulated store. It can not sell the goods itself; it only delivers the customer, as it were.—*Milford (Mass.) Journal.*

"I could not get my coat on, but Johnson's Anodyne Liniment cured my rheumatic pains."

HOW BABIES SUFFER

When their tender SKINS are literally ON FIRE with ITCHING AND BURNING ECZEMAS and other Itching, Scaly, and Blotchy Skin and Scalp Diseases, none but mothers realize.

To know that a single application of the Cuticura Remedies will, in the great majority of cases, afford instant and complete relief, permit rest and sleep, and point to a permanent and economical (because so speedy) cure, and not to use them without a moment's delay, is to be guilty of positive inhumanity. No greater legacy can be bestowed upon a child than a *skin without blemish and a body nourished with pure blood.*

CUTICURA

Remedies are the greatest skin cures, blood purifiers, and humor remedies, are absolutely pure, and may be used from infancy to age, from pimples to scrofula, with the most gratifying and unfailing success.

TREATMENT. — CUTICURA, the great skin cure, and CUTICURA SOAP, an exquisite skin purifier and beautifier, externally, instantly allay the most intense itching, burning, and inflammation, soothe and heal raw and irritated surfaces, clear the skin and scalp of crusts and scales, and restore the hair, while CUTICURA RESOLVENT, the new blood and skin purifier and greatest of humor remedies, cleanses the blood of all impurities and poisonous elements, and thus removes the cause.

"ALL ABOUT THE BLOOD, SKIN, SCALP, AND HAIR" mailed free to any address, 64 pages, 300 Diseases, 50 Illustrations, 100 Testimonials. A book of priceless value to mothers.

CUTICURA REMEDIES are sold everywhere. Price, CUTICURA, 50c.; CUTICURA SOAP, 25c.; CUTICURA RESOLVENT, $1. Prepared by POTTER DRUG AND CHEMICAL CORPORATION, Boston.

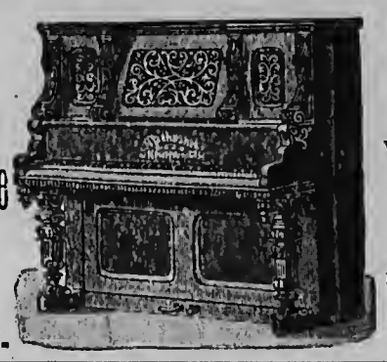
Facial Blemishes, pimples, blackheads, red, rough, and oily skin and hands, and simple humors and skin blemishes of infancy and childhood are prevented and cured by that most effective of all Skin Purifiers and Beautifiers, the celebrated Cuticura Soap. Incomparably superior to all other skin and complexion soaps, while rivalling in delicacy and purity the most expensive of toilet and nursery soaps. *The only preventive of inflammation and clogging of the pores, the cause of most facial blemishes.* Price, 25c.

PIANOS | P. WERLEIN, | ORGANS

135 Canal Street,

NEW ORLEANS, LA.,

THE CHEAPEST Music House IN THE SOUTH.



LOWEST PRICES! Easiest Terms!

Will be pleased to have you write for prices and catalogues.

PIANOS From $50 Upwards.
ORGANS From $20 Upwards.

LOUIS GRUNEWALD CO., L't'd,

18 Baronne and 127 Canal Streets, New Orleans, La.

SOLE AGENTS FOR ALL THE LEADING

PIANOS!

Steinway, Chickering, Knabe, Sohmer, Behr, Mehlin, Fischer, Pleyel, Pease, Shoninger, Sterling, etc.

Lowest Prices!! | Easiest Terms!

LOUIS GRUNEWALD CO. (Limited), New Orleans.

B. D. WOOD & SONS,

92 CANAL STREET. Morris Building.

COAL AND COKE

We are prepared to furnish Families, Planters, Foundries, Steamships, Steamboats and all consumers of Coal or Coke at Lowest Market Rates.

N. B. SLIGH, President. T. R. ROACH, Cashier.

SOUTHERN NATIONAL BANK,

137 GRAVIER STREET.

CAPITAL STOCK, ... $500,000.

DIRECTORS:

THOS. SMITH, of Smith Brothers & Co., Wholesale Grocers.
WM. CAMERON, Texas.
HENRY RICE, of Rice, Born & Co., Hardware.
J. B. WEST, of Chaffe, Powell & West, Cotton Factors.
ISIDORE HECHINGER, of S. Gumbel & Co., Cotton Factors.
J. W. CASTLES, of Cameron & Castles, Wholesale Grocers.
L. N. BRUNSWIG, of Finlay & Brunswig, Wholesale Drugs.
T. J. WOOD, JR., Cashier, Fourth National Bank, Dallas, Texas.
N. B. SLIGH.

Standard Guano and Chemical Man'f'g Co.,

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The Young Preacher—No. 10.

BY AN OLD MINISTER.

MONEY AND BUSINESS.

As an itinerant preacher, you are ot likely to accumulate much money; ut you have to have and handle some oney in various sorts of transactions; nd it is most desirable on this line ou should not only be pure, but unuspected. You must avoid debt. I ave known some excellent and gifted reachers whose usefulness was almost estroyed by small debts—borrowing nd neglecting, or forgetting, to pay. t an able minister was preaching, and wo men on the same pew, A and B, at he close of the sermon should talk as ollows, you can see at a glance the sad esult. "A" says: "That's a fine sermon. The preacher is, no doubt, a most capable and worthy man." "B" nswers: "Do you know he owes me a ill of a hundred and forty dollars for ighteen months past, and I can't get dollar out of him." Don't you see it would knock the bottom clean out of hat sermon, and utterly destroy its ower for good? You must live within your means, or you must retire from he pastoral work. To live on your mall salary will require some nice alculations and stringent economy. It's rather a difficult problem you will e called on to solve—how, with narow means, to pay your bills and keep up a decent and moderately genteel ppearance. If you and yours are eedy and shabby, it will prove an obtacle to your success. I know an old inister, who, for more than a half entury—sometimes on a very small alary, and sometimes larger salaries—as kept out of debt; but he never hewed, smoked, or snuffed tobacco; ever drank, wore jewelry, or went to laces of amusement; wore plain, decent clothes, and made them last as long as he could. You may say these are small economies; admitted, but hey are of large importance to men whose salaries are small, and whose reputations are as delicate as a woman's. If you have not acquired the art of making a little go the length of your real needs, you must learn it; it is most important to you as an itinerant minister.

My observation is, it is most prudent for the minister to say little about money, so far as he is personally concerned. I have known some preachers to seriously discount their usefulness by talking too much about money for their support. Of course, they were, and should have been, interested about the support of their families; but their method was injudicious, and hindered, more than it helped to secure, what they sought, besides subjecting them to the suspicion of being worldly and self-seeking. It's better to show, by your zeal for the spiritual welfare of your hearers, that their salvation is the supreme concern to you. Win their love, and, as a rule, they will provide for your temporal needs. It does not appear in the Gospels that Christ said anything about his temporal needs; but the respect and love he inspired caused those who had means, of "their substance," to minister to his needs, and often to share their hospitality. It does not appear that Paul took up a collection to meet his necessities, though he asked such collections for needy saints, who were suffering the "spoiling of their goods," and the loss of home and employment, for Christ's sake. But he mentions with gratitude the spontaneous gifts of their love in ministering to his necessities. Care for the church, win its love by kindly sympathy and zeal according to knowledge, and it will care for your temporal wants.

We must, as ministers, resign the "world." Its material wealth and political honors are not for you. You belong to a kingdom that is not of this world, and your reward is in heaven. Remember the Savior's blessing was pronounced on *character*, and not on *circumstances*. "Blessed are the pure in heart," "the peacemakers," "the merciful," and not the rich, learned, powerful and eloquent. You must learn, if you have not already done so, that it is not what we *have*, but what we are, that makes us blest.

Unless wealth is devoted to some form of usefulness to others, it affords its possessors but little enjoyment. Personally, we can consume but little food or clothing without discomfort, and we can occupy but little room—one chair, one bed, and one book—at a time. You will wish you had money to give in large sums, and, perhaps, sigh that you have so little to give; but if you have really *given yourself* to God and his work, you have given more than they who are giving even much "of their abundance."

Called Back from the Celestial Gates.

BY REV. W. H. ANDERSON, D. D.

The scene about to be narrated was in the days of our boyhood ministry, on a large four weeks' circuit, where you had "to go," whether you could "preach" or not. The people were poor, but pious and hospitable. Their wealth was mainly in their religious joy, and in the aggregative hope of heaven. "Preachers' homes" were then unaffected by more modern parade and pretence. The itinerant, by a sort of peculiar instinct, could, and did, readily find out the true, cordial Methodist preachers' homes; and some of the dearest of earth's memories are part of the unwritten scenes of the exhibition and power of genuine piety found there.

The home of Bro. B. was a dear spot to the itinerant. He was an old time exhorter of the ardent, tearful, industrious, useful type of other years. His children were all nearly grown, and all in the church. His wife was a devoted, godly woman, full of the true, gentle kindness of the mother in Israel, united with intense convictions of religious duty and privilege and enjoyment, and her life was even-spun, consistent devotion to her Savior. Her religion was largely emotional; she believed in "enjoying religion." Her cup was accustomed to run over. Experimental religion, of the "straitest" Wesleyan sort, was her treasure, duty, life at home and everywhere. She had large faith, and unusual gifts in singing, relation of Christian experience, and in prayer. She read mainly and mostly the entire old Methodist library—Bible, hymn book and Discipline, with an occasional biography of Hester Ann Rogers, etc.; some of Wesley's sermons, and the *Advocate*—good, healthy, good blood-producing food. To serve God, enjoy religion and make daily progress on her heavenly homeward route, was her all-absorbing, ever-present employment. She commanded the confidence and esteem of a large circle of acquaintances from her every-day piety, the pleasant sunshine her presence seemed always to bring with it. If she had lived in Paul's time, she would have been one of the noble women that helped "the apostles."

In that "mother in Israel" the boy-preacher found one of the best of kind, thoughtful, attentive friends to cheer him in his early ministerial toils and cares. To hear her recite in her artless, child-like manner her conversion, and tell of God's providence and love, was a benediction whose memory still lingers amid the mists and graves of many long, intervening years. Once during his "round" of four weeks on his circuit it was a dear privilege to spend a day or two at this pious home, and the thought of the approaching period was itself an inspiration amid care and labor.

The writer heard that she was ill and nigh unto death, and determined that, if possible, if God would take his servant home, her preacher would be there when she took her Elijah route for the heavenly country. He felt that to witness such a death would be to him of more value than "a full course of study" in a divinity school; so he took a long, hard ride through the mud and cold of a winter's day, after preaching, to study a glorious lesson in Christian dying, as he had many a one in Christian living, from Sister B. He arrived about the setting of the sun; was met at the door by Bro. B. With a brother's smile and cordial grasp of the hand, the tired itinerant was doubly welcome.

"How is Sister B?" said the preacher.

"Very sick," was the reply. "We are so glad you have come. Wife often expressed a desire to see you, and have you pray with her before she died. Warm yourself by the fire in the sitting-room, and then come into wife's room."

In a short time the preacher entered the sick-chamber, found all the family kneeling round the bedside, and silently joined them on his knees. The sick lady looked as if death had set his ghastly seal upon her face. She was speechless and pulseless. Just then the doctor, a young and prized friend, came in and asked the preacher to retire with him for a moment. When by themselves, the doctor said, partly in jest and partly in earnest: "Now, look here, my patient is very sick; don't disturb her with any Methodist fuss. I want her to get well. She must not be disturbed."

The preacher replied, "Doctor, have you done all you can to restore the sick?"

Reply: "I have done everything I can."

"Well, then," said the preacher, "we will try and see what God will do for her soul."

Doctor smiled and turned away. On return to the sick-chamber, it occurred to the preacher: "Why not ask God in prayer to restore to Sister B., for Christ's sake, her speech, ere she dies, that she may give us her blessing, and throw back to us her triumphant songs, as she crosses the river?" Prayer was offered, and faith claimed the victory. We felt that God was answering prayer, and we watched and waited. As we gazed on her pallid, shrunken face, we noticed the glow of returning life. Her pulse began to beat slowly, but perceptibly. Then, still on our knees, we began to sing one of her favorite hymns,

"On Jordan's stormy banks," etc.

After a verse or two, she opened her eyes, looked tenderly around her, and recognized her preacher. We sang,

"There I shall bathe my weary soul."

Her lips began to move; her eyes beamed forth brightly; she whispered, "Glory!"—she had the keynote of heaven. After a short time she began to praise God aloud, and talked most beautifully, humbly and gratefully about "her glimpses of glory," as she called them, and was almost disposed to regret that "she was called back from the celestial gates." The doctor stood in wonder. He had never seen it after that sort in all his practice. He never afterwards was heard to object to "a Methodist fuss," and afterwards, we believe, gave his heart to God.

It is no idle dream of excited imagination to say that that sick-room was full of beauty, and glory flashed from "the gates ajar." Unseen angels hovered in glad hearts over the place, and the mind of Jesus was full of joy.

In due time God restored her to her family, her friends, and her church, and she died several years after.

Before the time when wordy contests were in the press and elsewhere, her life was a plain, easily read and easily understood treatise on "Scripture holiness," edited and illuminated by the Holy Spirit. The writer often thought of Paul's visit to the third heavens, and of "things it was not lawful for him to utter," as she, in modest, humble, loving manner, hesitatingly referred to her precious experience of her near approach to her "Father's house." The glorious panorama is reserved for the employment and bliss of our heavenly home. There our souls will be able to receive the fullness of redemption, and have a complete vernacular in which to praise God and enjoy the communion of saints in uninterrupted measure forevermore.

That Christian triumph was a richer inheritance to the young preacher than if he had acquired the fortune of a Vanderbilt. It was a new, unanswerable "evidence of Christianity;" it was a new call and a gracious antedated ordination to the work of the itinerant ministry.

Sardis, Ky.

Elijah.

BY REV. JOHN PIPES.

The study of the character of a great and good man bestows a benediction which we too often fail to appreciate. Though Elijah's life was largely symbolic, yet it was an authenticated historic fact. He first makes his appearance before the public from the mountains of Gilead, where, doubtless, he was born and raised, spending his minority, subject to his parents' authority, cultivating leeks and onions in the valley, pruning vines on the hills, and housing his father's sheep at night. Here he developed a strong physique, a vigorous mind, and a forceful moral character worthy of imitation. At that time idolatry prevailed to an alarming extent. Ahab was the reigning King of Israel, and Elijah appeared before him and told him plainly there would be no more rain in Israel, only according to his word. For his present safety God hid him away in Cherith, a cave in the bank of the Jordan, where he drank of the brook, and ate his two meals a day, furnished by ravens for, perhaps, a year and a half. Emerging from this solitude, influenced by divine impulse, he goes to the relief of a suffering widow at Sarepta. Her death and that of her child from starvation seeming to her inevitable, she had arranged her plans accordingly. At this moment a quaint-looking man appeared at her door and asked for bread. To him she disclosed her own extreme need; but he insisted that she would lose nothing by dividing her small store with him. This she did, and found his words true. The meal and oil were mysteriously multiplied, and fed her own family and the prophet, too, till the end of the famine. It is said that families that habitually entertain preachers always are prospered. This widow, at least, found it so.

Elijah visited Ahab a second time, and boldly charged him and his idolatrous subjects with being the cause of the wasting famine that God had sent upon the nation. To decide which was the true God, Ahab's or Elijah's, Elijah said, "The God that answers by fire, let him be God." As Baal, the god of Ahab, represented the sun, the source of fire, Ahab could not consistently decline the proposed test. Ahab prepared his altar with the wood and sacrifice upon it. The multitude of his priests were assembled, and they called upon the name of their god from morning till noon, when Elijah reproached and taunted them with severest sarcasm, so exasperating them that they were moved to continue their supplications with greater earnestness till three o'clock in the afternoon. Still there was no sign of fire, and no intimation that their prayers were heard. The other altar, to Elijah's God, with its wood and sacrifice upon it, stood ready; and Ahab, his courtiers and priests assembled about to witness the crisis. Elijah had not appeared, and some were ready to conclude his faith had failed him, and they would see him no more; but, at the critical moment, he was seen wending his way through the multitude, never more self-possessed or dignified in his bearing. He took his stand by the altar, and said: "O Lord God of Abraham, Isaac and Jacob, hear me," etc. As he prayed fire fell from heaven and consumed the sacrifice, wood and altar, so that not a vestige of them remained. The multitude, overwhelmed, cried out, "The Lord, he is God, and we will worship him." Elijah then marched the priests of Baal aside, and slew them *en masse*. This done, he repaired to the summit of Carmel, and prayed for rain, and a flood-tide came and drenched the hill after a dronth of three years and six months. May we not pray for rain? Elijah was only a man!

Ahab, overwhelmed with the occurrences of the day, drove home, sixteen miles distant, at his best speed, to tell his wife, Elijah running all the way, just ahead of his chariot, to the very gates of the city. We do not know the object of this race; but may suppose that Elijah, believing that day's work to be the death-blow of idolatrous worship in Israel, concluded that Ahab and Jezebel would be glad to have him as their guest under the new aspect of things. Meeting with a bitter threat from Jezebel, he fled for his life, traveling so rapidly that when he came to Beersheba, his servants, overcome with fatigue, could go no further. The prophet went another day's journey, and then rested under a juniper tree. Here, from sheer exhaustion, in a fit of despondency, he prayed that he might be permitted to die. Poor man! But the angel of the Lord provided a meal for him, which contrasted well with the forty days' fast, so reviving his strength and spirits that he journeyed on to Horeb, two hundred miles distant. Here God showed him it was by the gentle, small voice, not by violence, that His work was done.

Elijah had acted his part well; but, as it is given to no man to finish the work, he must now anoint his successors, deliver to Ahab a final message sealing his fate, and his severe work is done. This career of fifteen or twenty years was short, but full of thrilling incidents. His was a dispensation of severity. His eventful life drawing to its close, his religion softens and mellows his whole nature, and radiates about his character her more beautiful hues. See him as he visits, for the last time, those prophetic schools which he had inaugurated. Would that we had a record of those last words to his pupils; doubtless, words of affection and cheer. How kind his last word to Elisha, "What wilt thou that I shall give thee?" A remembrancer, only surpassed by, "As oft as ye do this, ye show forth my death till I come!" A keepsake, indeed! While thus talking lovingly with his best earthly friend, he was met by a chariot of fire—the best outfit the livery of heaven could send for an honored servant. Soon he crossed the aerial heavens, passing through the ethereal blue, on up to the pearly gates of the city of God, and Elijah is at home forever, except that short excursion to the Mount of Transfiguration to let the world know he was glorified in Christ.

Sometimes we think officials of the church are too severe, unfeeling; but the reins of government must be held by a firm and steady hand. I once thought the late Bishop J. O. Andrew, in the Conferences, and especially in the cabinet, wanting in deference to the opinions of others. He was a man of convictions, and had the nerve to sustain them. But, like Elijah, how beautifully clear and softened and golden were the rays of life's setting sun! Among the last Conferences he held was one at Mansfield in 1866. One evening, being alone in his room, he invited me to spend the time with him. O, how mellow and full of pathetic sympathy! What kind words fell from his lips!

A sour, fault-finding temper in the closing days of life's pilgrimage is more to be dreaded than the pangs of death or the terrors of the grave. Rather let us covet to be filled with that charity that "beareth all things, believeth all things," and when it can do no more, "hopeth all things."

Letter from Japan.

MR. EDITOR: The idea is abroad in the church that the evangelization of Japan is well-nigh completed, and that this nation will soon be classed among the Christian nations of the world. Indeed, some have gone so far as to say that Japan does not need any more missionaries; but nothing could be farther from the truth. While Christianity has had a remarkable entrance among these people, and the Master's cause has had great success, yet still "there remains much land to be possessed." There are vast stretches of country that have not yet been entered by missionaries. There are millions yet who have never heard the name of Christ, nor seen a copy of God's Word. I can speak from observation only of that portion of Japan in which our mission is located—that portion which skirts the Inland Sea. Other parts, I hear, are even more destitute. Within the last ten days several have spoken to me of a part of the empire on the west coast as being "the neglected," "the destitute" portion of the country. If it is any more needy than some portions of our own work, the destitution must be fearful. In a former letter to your columns, I mentioned some things that were seen by several of us on a trip around our work, that showed the startling degradation and great superstition into which Buddhism has sunken the people in the interior; but space and time did not then permit any reference to the needs of the country through which we traveled; and even now I can only refer to two sections of it.

At a place called Kokura, on the island of Kiushin, we took jinrikishas, and rode for three days through a portion of country over which hovers the black pall of heathenism, broken by scarcely one ray of Christian light. Imagine, if you can, a strip of country one hundred miles long, by about fifty broad, with one million and a half of people, without a single missionary, and with but about one hundred and twenty-five native Christians, by actual count, and these visited only occasionally by native workers, and you have a brief outline of the scene which lay before us as we rode through this country wholly given to idolatry. In this section there are a number of towns and cities with populations ranging from five thousand to forty thousand, any one of which would make a good point at which to plant a station.

Rev. W. A. Wilson, who came out from North Carolina last summer, is at Oita, where we have had one of our most successful works, and is the only resident missionary on a coast line of nearly two hundred miles. He should certainly be reinforced, and that right soon.

When we reached Oita, Dr. W. R. Lambuth was called home by telegram, and I was forced to go alone to a point called Uajima, on the island of Shikoku, where we have an interesting work. This place was opened by Dr. J. W. Lambuth nearly two years ago, and is full of promise to the Master's cause. It is in the center of a stretch of country of about one hundred miles, which is without a foreign missionary. I have no doubt but that a strong church could be founded at this place if we only had a resident missionary to put there. At present the place is being held by a young man full of zeal for the Master's cause, who left school in order to stand in the breach until help can be had. Dr. J. W. Lambuth has visited this work several times, and has stood by it bravely and nobly, holding on with the hope that help would soon come. He has done this at the expense of his health and strength; but should not be compelled to do it any more.

The trip to Uajima is over the worst part of the Inland Sea—one that tries a man's soul, and his stomach, too. I confess to never having been seasick but once before, and then only for a few minutes, on a piece of sea which is said to be about the worst in the world; but, on this trip to Uajima, Neptune gained the victory, and I had to pay him tribute. I was glad when the trip was over, for I never had a more unpleasant one. It was hard on me, a young man; and yet that old veteran, Dr. J. W. Lambuth, has made it time after time, and has been forced to sleep in native hotels, for two weeks or more, on the floor, and to eat cold food brought from home, in order to hold the place while waiting for reinforcements, and this for a year or more.

Brethren, these things ought not to be. We ought to have the man at once; we ought to have had him months ago. Dr. J. W. Lambuth has no place in our work here that is nearer his heart than is the work at Uajima. Hasn't the Mississippi Conference a man that it will send out to take hold of this work? It would be a suitable and worthy recognition of the consecrated labors of their veteran representative in the mission work in these parts.

W. E. TOWSON.

On the Inland Sea.

A Humorous Incident with a Moral.

In the "Life of Bishop Simpson," by Dr. Crooks, there is an interesting account of Methodism at Meadville, Pa., and the early struggles of the college there located. Reference is also made to the establishment of a Unitarian Church in the town, and an amusing incident of the dedicatory services is given. It is in the Bishop's autobiographical notes, and is as follows:

One of the distinguished Unitarians of New England came to officiate on the occasion, preached an eloquent sermon to a full house, setting forth in forcible manner the views of his people. A well-read man of the Presbyterian Church had become insane, and yet was quiet and inoffensive. He wandered about among friends, and was fond of talking of religion. By some means he was present in the congregation that day, and listened attentively to the discourse. At its close, rising from his seat and stepping out into the aisle, he reached out his hand, and said, in a tone of sadness, "They have taken away my Lord, and I know not where they have laid him," and left the house. The utterance of those simple words, it is said, produced a profound impression on the congregation.

C.

Christian Advocate.

Thursday, April 2, 1891.

SOME DAY.

"Some day" the dreariest road will turn
And wind through landscapes fair and green,
By sparkling waters fringed with fern
And gardens bright with fragrant sheen—
Some day," you say "some day.

"Some day" you say, the weariest feet
Will pause and loose their sandal ties,
And rest where shadows cool and sweet
Shut out the burning noontide skies—
"Some day," you say, "some day."

"Some day" the busiest hands will let
Their stint of work slip from their hold
Unfinished, and the stain and fret
Of labor from their wax en mold
Fade out you say, "some day."

"Some day" ah well, I am glad 'tis so'
Else heart and hand would fail—"some day."
Life holds so much of pain and woe
Ere yet we find the fair, glad way
That blooms for all—"some day."

"Some day," ah yes, I hope the land
That lit its hollow holds life's sea,
And what I do not understand
Of life and life's long mystery
Shall be revealed "some day."

—*Selected.*

Bishop Mallalieu vs. John Wesley.

MR. EDITOR: A friend handed me a clipping from *The New Delta*, of date some time early in the present month, which contains statements worthy of note. It is hard to decide what motives prompted the Bishop to assert what is here asserted. If the thing stated were a fact, or if the statement had been given merely as a matter of opinion, backed up by ever so flimsy a web of circumstances, one could see how such a statement would appeal to the prejudices of the Bishop's *mixed* church in New Orleans, or, at least, to the negro part of it. However, as the declaration is made as a matter of fact, and not of opinion merely, the Bishop must have been reckless as to historical truth, or very presumptuous as to the want of intelligence among his hearers.

It is not my purpose to sit in judgment on the Bishop's motives in this case, but to show that, without regard to his motives, his statements are not historically true.

The declaration reported by *The New Delta*, and the language to which those exceptions are taken, is as follows, viz:

He said the last letter Wesley ever wrote was to Wilberforce, who was then trying to liberate the slaves in the British colonies; and in that letter he stated that, with the help of God, he might finally subdue that greatest of all slave institutions—the one that existed in the Southern States of America. Seventy-three years later that institution was abolished, and the speaker did not see how any man calling himself a Methodist could have fought to preserve it.

"The last letter Wesley ever wrote to Wilberforce," or anybody else, was probably the latter part of 1790, or certainly not later than the latter part of the winter of 1790-91. John Wesley, of whom the Bishop speaks, died on March 2, 1791. To suppose that Mr. Wesley would, at that time, speak of the institution of slavery "in the Southern States of America" as in any sense different from "all slave institutions" in any of the United States of America, is to suppose him to be a fool or a knave; neither of which the Bishop would admit.

Let it be borne in mind that in attributing this language to Mr. Wesley, Bishop Mallalieu speaks of a period prior to 1791. In what respect was the institution of slavery in the South "the greatest of all slave institutions" prior to this date?

Only three years before Mr. Wesley died—1787—the Congress of the United States, acting for *all the States*, and by each State separately in its representative capacity, accepted a cession of land from North Carolina, with the *expressed condition* that slavery should *continue* to exist.

In 1807, fifteen or sixteen years after the death of Mr. Wesley, the citizens of any State in the Union could run ships in the slave trade, with only this restriction: they could not carry slaves into any foreign country. These slave ships might bring negroes from Africa to the United States, but not to the West Indies, nor other countries. This authorization of the slave trade, by *every State in the Union*, remained on the statute books till 1808, some seventeen years after Wesley's death.

In the State of Massachusetts—in Boston, if you please—up to about five years before "the last letter Wesley ever wrote," the "kidnapping" of negroes in Africa was one of the recognized branches of commerce about "the Hub."

In 1788 a law was passed against the "slave trade;" but that law did not abolish slavery in Massachusetts. This law of 1788 did do this, however: it required a slave owner to give bond and security, that the slave should never become chargeable to the State as a pauper, but should be cared for at the expense of the said owner, before such slave could be emancipated under the laws of this Puritan State. Moreover, at the time Bishop Mallalieu says Wesley wrote this letter to Wilberforce, there was a law on the statute books of Massachusetts requiring the magistrate to arrest, whip, and banish from the State any negro remaining in that State for a greater length of time than ten days after notice to leave. The only condition upon which this brutal law could be varied was, that the negro belonged to the kingdom of Morocco, or had a certificate from the secretary of one of the States to the effect that the said negro was a citizen of that State. This law which banished all free negroes from Massachusetts lived and flourished for more than forty years after Wesley died. Indeed, the very home-spot of the United States—the District of Columbia—was the home of the slave owner many long years after Wesley's "last letter" was written.

That Bishop Mallalieu should attribute such language to Mr. Wesley, as is used in the above extract, is all the more surprising when we recall the fact that one of the members of the General Conference of 1844—Mr. Cass, I think, from Connecticut—tried to gull the General Conference with a similar statement. These statements have been strongly denounced as forgeries, and all the facts of history declare them to be such.

If Bishop Mallalieu wants to arrest the attention of his negro brethren, let him tell them that up in Massachusetts, the birthplace of all philanthropy and the home of freedom, *no negro has ever been set free by law*. The whipping and banishing act was repealed in 1834 (I think); but the act of emancipation has not yet appeared on the statute books.

Let the Bishop tell his colored brethren that the saints in Massachusetts owned 18,000 slaves in 1778, and in twelve years—1790—they had all been carried off and sold to Southern men for perpetual slaves, except about 6,000! Let him show his colored brethren this advertisement from a Massachusetts paper only ten years before John Wesley died:

"To be sold, a hearty, strong *negro wench*, about 29 years of age, fit for town or country. Jan. 4, 1781."

The same year—in March—"an extraordinary likely *negro wench*, 17 years old," was offered for sale. She "*has no notion of freedom.*" Her only "failing" was—she was about to become a mother!

Was Wesley too blind, or stupid, to see these things in New England while exercising his zeal for "human liberty"?

J. A. PARKER.

To the Friends of the Mexicans.

Dear Young Friends: Bro. J. P. Drake's letter in the last ADVOCATE, accompanied by mine, to the young friends in Shubuta, Miss., gives a full explanation of the object of our organization, as well as the comforting assurance that the authorities of the church approve of our methods. Then I need only to say, in this connection, that we would be glad to have our young friends of the North Mississippi and the Louisiana Conference join us and each undertake the support of a missionary in the field. Why not? It would only be the fulfilment of the words of the prophet: "And a little child shall lead them." If they wish to join us, I am sure the secretaries of their respective Conference Boards of Missions will gladly consent to act as their secretaries, as Bro. Drake does for us.

I am afraid you will be the least bit disappointed when I tell you that I am not going to talk much in this letter about Mexico; but about our duty to send the gospel to those who have it not. And as we learn all our duties in all things from the Bible, we must now go to it to see if it is really our duty to send the gospel into those countries where it is not.

And the first text I will ask you to read is John iii, 16: "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." Now there are these three points in this text: God loved the whole world; God gave his Son to the whole world; whoever in the whole world will believe in the Son shall have everlasting life. This is enough to prove to us that every person in the world has the same right to the blessings and the privileges of the life, death, and the resurrection of our Lord Jesus Christ.

Now we will read Mark xvi, 15: "Go ye into all the world, and preach the gospel to every creature." If we put these two texts together, we have the two great thoughts I wish to impress upon your minds and hearts: that everybody in the world has a right to the blessings and the privileges of the gospel, and that it is the duty of those who have the gospel to send it to those who have it not. I do not think anything could be clearer than this. I know there are those who deny that it is their duty to send the gospel to the heathen, and that is the reason why I felt it my duty to write this letter.

I sincerely hope our dear young friends will be very careful about forming opinions contrary to the plain teachings of God's Word and of the will and efforts of all the churches. Surely if foreign mission work was not in perfect accord with the will and Word of the Master, so many of the good men and women of all the ages would not have given their lives and their money to it. This fact should make people very careful about expressing opposition to this great cause, or in withholding their money from it. Every doubt as to our duty in any matter should be settled by a careful study of God's holy Word, and earnest prayer to him for direction. Our blessed Lord said that one of the offices of the Holy Spirit should be to help us in matters wherein we could not help ourselves (John xvi, 13): "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."

And, last of all, but by no means the least, we have the example of the great and good Apostle Paul in this great work. He declared his purpose to give his life to mission work in these words (Acts xiii, 46, 47): "Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you: but seeing ye put it away from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth." Of their success in their mission work you can learn from the Acts of the Apostles and of Paul's writings, which were addressed to the churches in mission fields. And of the permanency of their work you can learn from church history, or your pastor or Sunday-school superintendent will tell you. Since coming to Mexico I have been wonderfully impressed with the adaptability of Paul's writings to mission work. My attention was first called to this by the fact that our native preachers select their texts from his writings more frequently than from any other New Testament writer. But I will have more to say of this later on. Your friend.

J. M. WEEMS.

Mexico City.

Biblical Department of Vanderbilt University.

The catalogue of the biblical department of Vanderbilt University for 1890-91 has just been received. We note with pleasure the evidences of continued and increasing prosperity in this "school of the prophets." The names of seventy-one young ministers are enrolled. These represent twenty-seven of the Conferences of the church, and embrace graduates from twenty-four Southern colleges and universities. The eighteen free scholarships, of $100 each, in this department are held this year by A. B. graduates from Randolph-Macon, Emory and Henry, Trinity, Emory, Wofford, Southern University, Centenary, Southwestern University, Hendrix, Central, Kentucky Wesleyan, and the academic department of Vanderbilt University. Tuition and room rent in Wesley Hall are free to all young ministers, and board is only $10 per month. From the Sustentation Loan Fund students whose circumstances demand it may borrow enough to pay their board, no interest being charged upon the amount borrowed if it be refunded within four years after leaving the university. Over one-fourth of the theological students this year are the sons of preachers. The course of study is well adapted to the wants of those of our young ministers who wish to continue their education beyond the college course into biblical and theological studies.

Mississippi Conference Missionary.

The late session of the Mississippi Conference, which met in Canton, Miss., December, 1890, not only pledged to support two missionaries for one year in some foreign field, and for that purpose subscribed nearly sixteen hundred dollars, but prayed the Holy Spirit to call the man or men from our own Conference for this work. It was known by most of us, if not by all, that the Mississippi Conference already has representatives in Japan, China, Mexico and Mexican Border, doing faithful and efficient work. We have one missionary in heaven who died on her way to Brazil, and another in heaven who had offered herself for Mexico, but God, in his mysterious, but infinitely wise providence, took her to himself before she started. Thus, virtually, the Mississippi Conference is represented in every *foreign* field now occupied by the Southern Methodist Church by, at least, one missionary, and in some by two. Counting the two who have died, for they are as truly missionaries as those in the field, we have sent out from our midst *seven missionaries*. It is known to most of us, that for three or four years a young member of our Conference has been preparing himself for Japan. Yet we had the faith to "pray the Lord of the harvest that he would send forth" more "laborers into this harvest" from among us, on his part, while on our part we said, "Here is sixteen hundred dollars to support them one year."

It affords me great joy to announce to the brethren that our prayer has been answered. God has called the man; he has answered. The Bishop in charge of the field he wishes to serve has accepted him, and it is very likely that within six weeks, or two months, the Mississippi Conference will send out her *eighth missionary*. Surely God has honored Mississippi Methodism! It seems to me he has a right to expect more of us than we have done or are doing. Let us place ourselves right and have it said of us, "They have done what they could." How many brethren will join with me in a pledge to pay or raise five or ten dollars a year, for, say, five years, to assist in the support of this young brother for that length of time? How little it will cost us, and how much it will delight our blessed Savior! Think on these things, brethren, and let us hear from you.

B. F. LEWIS.

Jackson, Miss.

The Sunday-School at Summit, Miss.

Yesterday will be a memorable day with the Summit Sunday-schools. At the suggestion of Bro. J. J. Havers, superintendent of the Methodist Sunday-school, yesterday had been set apart as Parents' Day. The programme was ample, seasonable and sensible, and well carried out. The music was conducted by Miss Gussie Lamkin, and that implies that it was appropriate to the occasion, and well executed. The song by the infant class, and the appeal for the heathen by Sister Hines' class were splendidly performed, and food for the soul. A collection was taken to redeem Bro. Hudson's promise made at the last session of our Conference, that our Sunday-school would pay ten dollars for our special missionary; and the amount was raised, and will be forwarded to-day. Bro. Havers gave us a pleasant little talk, and then rendered a recitation that put on the cap-stone, and made all feel more anxious to do something in the way of winning souls for Jesus and immortal glory.

The Baptist and Presbyterian Sunday-schools had been invited, and were present. A large audience was present, and seemed to enjoy the service royally. It is believed by all that the day was well spent, and much good was done.

The spiritual condition of my people is reasonably good, and the prospects for a good year brighten as the year advances. Our District Conference is to be held on my charge at Bogue Chitto some time soon, and we now give you, Doctor, a cordial invitation, and shall be glad to give you a pleasant entertainment. My health holds up well; indeed, much better than I had expected. God bless you and the ADVOCATE!

J. G. SIBLEY.

"The Reason."

Under this caption, in the ADVOCATE of March 12, Bro. Edward Booth gives it as his "humble opinion" that "a main reason" of the decline of Methodist Sunday-schools in Louisiana is to be found in the change of the manner of electing superintendents.

I don't know how well his reasoning applies to that particular Conference; but so far as the whole body of the M. E. Church, South, is concerned, statistics prove the reverse.

It was in 1874 that, by "legislation," superintendents were made elective by the Quarterly Conference. Official reports show members in Sunday-schools as follows: In 1859, 280,353; in 1874, 377,459, a gain in fifteen years by the *old rule* of 97,106, or near 35 per cent. In 1889 there were 783,375, a gain in fifteen years (from 1874) under the *new law*, of 405,916, or about 108 per cent.

I admit that a large majority of our Sunday-school workers are women—probably four-fifths, according to Bro. B.'s estimate; but from that numerous host I have yet to hear the first word of murmuring and to see the first sign of mutiny in the ranks because of the present mode of electing superintendents.

G. W. BACHMAN.

Mississippi State Sunday-School Convention.

To All Sunday-School Workers in Mississippi:

The great Sunday-school work in which we are engaged is worthy of the best efforts of the best men, and its success, under God, depends upon such efforts upon the part of all who love our Teacher. The object of this convention is to get Christians to unite for aggressive work. We *can* not stand still. We *must* not if we *could*, for the command is *go*. Over one-half the children in Mississippi are to-day outside the Sunday-school, and, therefore, without proper religious training. We are determined to save them, if possible, and we want your help. Will you give it?

The State Sunday-school Convention is inter-denominational, but not undenominational. No one is asked, or expected, to surrender one single religious conviction, but, reserving all our denominational peculiarities, we meet and consult as to plans and methods of work, and each one applies these to his own particular work as far as he deems them wise or necessary. In our meetings we get the benefit of united counsel without being bound by any obligation to adopt what does not accord with the individual's conviction of right.

The next meeting of this convention will be held at Greenville on April 28 to 30, 1891, and we hope to make it the best meeting we ever had. Hon. Wm. Reynolds, superintendent of Organization for the International Convention, and Mrs. W. F. Crafts, the leading infant-class teacher in the world, will be present, besides the best workers of our own and adjoining States, and all who attend will be amply repaid. Sunday-schools would do a wise thing to send some of their best men and women to this convention. We earnestly request your fraternal co-operation, and ask that you send a delegation to Greenville.

Truly and fraternally,

JNO. T. BUCK,
C. H. ALEXANDER,
J. T. H. LAIRD,
J. B. STREATER,
J. G. MCGUIRE,
WM. KLEIN,
J. C. ROBERTS,
J. M. BOONE,
T. A. TEASDALE,
Ex. Com. of State Sunday-School Convention.

W. R. TRIGG, President.
L. W. CURTIS, Secretary.

Jackson, Miss.

Notice.

The North Mississippi Conference Parsonage and Home Mission Society has in its treasury $62 90, subject to appropriation. We do not want a dollar of our money to be idle, and invite applications for help. Presiding elders, preachers, or any responsible church officials knowing of parsonages which can be helped by this sum, will oblige us by sending applications to the district secretaries of their respective districts. When the applications are in, an Executive Committee meeting will be called to consider them, and make the appropriation subject to the approval of the Conference Board of Church Extension, who will disburse the money. If the money is not needed in our own Conference, it will be sent where it is needed.

We are here to stay and to help, and, God willing, will hasten the day when no charge in the North Mississippi Conference will be without a parsonage, and no preacher without a home.

MRS. ROBERT SOMERVILLE,
President.

The following are district secretaries P. and H. M. S., North Mississippi Conference:

Sardis district—Mrs. P. T. Callicott, Coldwater; Corinth district—Mrs. E. A. Nesbett, Iuka; Holly Springs district—Miss Maggie Tate, Potts Camp; Grenada district—Mrs. R. W. Jones, Oxford; Aberdeen district—Mrs. S. M. Shell, Houston; Winona district—Mrs. Mollie Atkins, Kosciusko; Columbus district—Mrs. H. W. Foote, Macon; Greenville district—Miss Mattie Robertson, Hood.

FROM THE WORK.

VINTON AND ITS REVIVAL.

This little town is located on the Louisiana Western railroad, in Calcasieu parish, La., about twenty-three miles west of Lake Charles. The town and its country neighborhood is composed, principally, of the former citizens of Edgerly and Sabine stations, and numbers about 250 or 300 inhabitants. There is one hotel and two good business houses and a large lumber mill. Of course, the usual haunt of so many of our Louisiana towns—the saloon—has found its way into this thriving little town. But, thank God, one whisky house is now closed and three whisky sellers have abandoned their course and gone into a better business. Bro. Miller, the presiding elder of the district, organized the Methodist Church in Vinton last year and supplied the appointment with the gospel through Rev. Dr. Gibson, of Lake Arthur, and this year Bro. F. N. Sweeney was appointed to this charge. The Baptists have done some work in this town, and the Congregational Church has been represented through the sweet-spirited and zealous Rev. A. E. Arrington. About the first move, however, in the community towards organizing for Christ was the establishing of a nice little Sunday-school. A good Sister Stockwell has the credit, under God, for this work. She was soon encouraged and assisted by the efficient help of Bro. R. M. Davis and his excellent wife, who came in from Edgerly. This congregation has been blessed with one or two revivals of short duration; but this time our pastor here and the presiding elder organized their plans for an attack upon the enemy with no thought of retiring from the field until Christ should hold the fort. And for sixteen days and nights the battle for Jesus waxed hotter and hotter. The Holy Ghost has fallen upon us with great power; and yet with blessed sweetness. About thirty souls have been converted and twenty-three joined the Methodist Church, and two the Congregational. Saloons are almost entirely deserted, and the three saloonists were converted and have been received into the church. Young converts are now leading in prayer and telling their experience. Many of the older converts, who had held themselves aloof from active service for Jesus, now take public position for our blessed Lord and his cause.

The NEW ORLEANS CHRISTIAN ADVOCATE was represented both in the private homes and from the pulpit, and its circulation increased, and yet the work is not done. This correspondent was detained and finally excused from attending the session of the Opelousas District Conference at Lake Charles, that he might help in this blessed revival. To him it was a great sacrifice to miss the district meeting; but it was more than made up, if possible, in the Vinton revival and a sweet fellowship with those people. May our blessed Lord help our precious Bro. Sweeney to carry on the work in his charge!

R. M. BLOCKER.

P. S.—I am now with Rev. Dr. Gibson at Lake Arthur, and his little church just finished is a beauty. May God bless our meeting here!

R. M. B.

VIDALIA, LA.

We closed a meeting at Vidalia last week with good results. It lasted about ten days; two services daily. Bro. Callaway and I were assisted by Revs. M. L. Burton and C. W. Crisler, both of Mississippi Conference. These brethren certainly know how to preach the pure gospel and show sinners their guilty distance from a pardoning God.

Vidalia has not been blessed with such an outpouring of the Spirit for years. Seven accessions to the church and some conversions in our own and sister churches. We now have persons there who will pray in public; whereas before our meeting there was not one that we knew of in all the town. The Lord honored us with his presence on every occasion. It is freely admitted, I believe, by nearly all that much spiritual good was done. We feel that it was the beginning of much good work to follow for the Lord on this charge this year.

Bro. Callaway and I are now cut off from some of our appointments by high water. Rivers here still rising, there being five in number (as you are aware—Mississippi, Black, Little, Ouachita and Tensas) within the bounds of this large work.

J. J. KELLY.

VOSSBURG CIRCUIT.

We get along well on Vossburg circuit. We have a comfortable home, and constant improvements are being made on our parsonage property. Our neighbors are excellent. The climate is most healthful and fine.

Ours here is a model church. Nearly all have family prayer. There are two weekly prayer meetings, and a better Sunday-school I never saw. Congregations throughout the work are large and improving with each successive Sabbath. It looks very much like "the good old days of our fathers" to see persons coming ten miles or more to church. The interest at some of the appointments has been very fine. Fifty have promised to have family prayer. We have had quite a number of valuable accessions. The Woman's Missionary Societies are working zealously. The juvenile society is an interesting one. Epworth Leagues will be organized in April.

To take the work throughout, I never knew a charge in better spiritual condition. To my faithful and efficient predecessors much is due. "The best of all is, God is with us."

B. S. RAYNER, P. C.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

PERIODICALS.

BOOK NEWS. Wanamaker, Philadelphia. $1.

WOMAN'S MISSIONARY ADVOCATE. Nashville. Fifty cents.

THE PULPIT. Lakeside Publishing Company, Buffalo. $2.

ENTERTAINMENT. Entertainment Bureau, Council Bluffs, Iowa. $1.

WIDE AWAKE. D. Lothrop Company, Boston. $2.40.

HOME MAKER. Home Maker Company, New York. $2.

SIDEREAL MESSENGER. W. W. Payne, Northfield, Minn. $3.

THE QUIVER. Cassell Publishing Company, New York. $1.50.

PREACHERS' MAGAZINE. W. B. Ketcham, New York. $1.50.

POPULAR SCIENCE. D. Appleton & Co., New York. $5.

OUR DAY. Our Day Publishing Company, Boston. $2.50.

MAGAZINE OF ART. Cassell Publishing Company, New York. $3 50.

THE CHAUTAUQUAN. T. L. Flood, Meadville, Pa. $2.

SOUTHERN FARM. Atlanta, Ga. $1.

CASSELL'S FAMILY MAGAZINE. Cassell & Co., New York. $1.50.

MISSIONARY REVIEW. Funk & Wagnalls, New York. $2.

LADIES' HOME JOURNAL. Curtis Publishing Company, Philadelphia. $1.

ST. NICHOLAS. Century Company, New York. $3.

Sunday-School Lesson—April 5.

SAVED FROM FAMINE.

II. Kings vii, 1-16.

GOLDEN TEXT.—"*O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.*"—Psalm cvii, 8.

TOPICAL OUTLINE.—I. The City in Distress (vs. 1-11). II. The City Saved (vs. 12-16).

MEMORY VERSES.—8, 9.

REFERENCE WORD.—"Famine."

TIME.—892 B. C.

PLACE.—The city of Samaria and the country adjacent.

INTRODUCTION.

For some time the city of Samaria had been enduring the horrors of a siege on the part of the hosts of Syria. To what an extremity the inhabitants were reduced is graphically represented by an incident that passed before Jehoram's eyes one day as he was making a round among his people. It seems that twe wemen, rendered desperate by the pressing want, had decided that they would seek to prolong their wretched existence by consuming their own children. The one had fulfilled her part, and now appealed to the king to compel the other so to do. Jehoram, though himself far from good, was utterly horrified at this atrocity; he rent his clothes, and denned sackcloth. Like his father Ahab, he was prone to refer Israel's calamity to wrong origin. Ahab blamed Elijah for all the ill that happened; so Jehoram looked upon Elisha as the cause of the whole evil. He made a vow that he would have the head of the prophet by the day should close. He sent a servant to despatch him; but before the man reached the prophet's house, the prayers of the man of God and the elders had reached Heaven. As an answer to that petition, he was enabled to make the assertion that on the merrow starving Samaria should be sated.

I.—THE CITY IN DISTRESS.

Verse 1. Here was a sure promise of abundance. Before so great had been the lack that we read the price of an ass's head was about two hundred and sixty dollars. Such a statement as that made by Elisha, when there was no probability of raising the siege, was too great a strain on the faith of a certain lord;" and he not only declared his unbelief, but asserted it in very sneering tones. He could not understand it, and, therefore, he would not believe that it would come to pass. He forgot that Elisha had prefaced his prophecy with this significant phrase, "Thus saith the *Lord.*" Here we see the gross sin of unbelief. We try to measure God's ability to perform by our inability to comprehend; we make our ignorance the standard of his wisdom, and grade his power by our own weakness. Such is superlative folly and meets its just recompense. Elisha said to the royal agnostic, "Thou shalt see with thine eyes, but shalt not eat thereof." What a terrible punishment! But more awful is the position of the unbeliever of the gospel message. Though it may hold out long and rob its possessor of all the comfortable assurances of religion, there will come a time when it must break down, and acknowledge its own defeat; but the solemn fact is that at this stage *belief* loses its virtue and can not grasp the coveted prizes which it beholds. Every knee *shall* bow; every tongue *shall* confess." How much better, then, is it that our faith should be voluntary than constrained!

Verse 3. The most surprising circumstances are brought about in the most unexpected manner. Four lepers, outcasts from society, for whom the city had not a thought, were the instruments of announcing its deliverance. They are represented as in debate; the question was, "Why sit we here until we die?" After arguing, *pro* and *con*, examining all the possibilities and even probabilities, they reached the conclusion that they would desert to the Syrian camp.

There is never any miscarriage in the working out of Jehovah's plans. His spirit had inspired these men to action, and when they did act, all other things were ready. The Syrians had heard a mighty noise, as of chariots and horsemen, and had fled hurriedly, leaving all their possessions behind. So when the lepers came they found, indeed, the camp and the spoils, but not an enemy. They realized their good fortune and made the best of it. Their action in reporting their discovery to Samaria was commendable; but the motive that prompted it was characterized more by fear than by any sympathy or love for the people.

II.—THE CITY SAVED.

Verse 12. The porter at the gate was informed of this strange occurrence, and he, in turn, made it known to the king's house. The news was too good to be true. Jehoram explained it on the ground that it was simply a ruse of the besiegers; they were in waiting to entrap the Israelites when they should attempt to take possession of the deserted camp. It is a fortunate thing that there are always some people who are willing to look into a thing before they condemn it. So here; the advice of a clear-headed servant was, "Send and see." In formulating this judicious exhortation, he announced the general principle that forms the basis of all experimental religion. Well, Jehoram went, and, naturally, he saw. Transfer the principle to the consideration of the gospel invitation. The cross, with its bleeding victim, is lifted up, and it issues to all the world the gracious invitation, "Come and see." How simple the condition, how logical the conclusion! If we *come*, we shall see; if we *never come*, we shall *never see.*

Compare the first verse and the sixteenth, and see if God does not keep his promises exactly as he makes them.

Compare the second verse and the seventeenth, and see if God does not punish sin exactly as he says he will do.

Every ingredient employed in producing Hood's Sarsaparilla is strictly pure, and is the best of its kind it is possible to buy. In the course of preparing Hood's Sarsaparilla everything is carefully watched with a view to attaining the best result.

Louisiana Notes.

Baton Rouge has organized a Board of Trade.

The V. S. and P. railroad shops in Monroe turned out the finest engine on the line last week.

The site for the public building in Alexandria has been chosen and purchased for $3,800.

The Bossier Hotel, at Abita Springs, was completely destroyed by fire last week. Loss $16,000.

A teachers' association has been organized in Shreveport, with Prof J. H. Thatcher as president.

The *Messenger* says that St. Martin is one of the few parishes in the State without a Farmers' Alliance.

The First National Bank has been organized at Franklin with $50,000 capital, and will begin business April 1.

The Alexandria Land and Improvement Company has bought 330 acres adjoining the town, for which $43,000 were paid.

The farmers of East Feliciana are becoming interested in improved stock, and are bringing some fine animals to the parish.

The Treasury Department has located the site of the public building in Baton Rouge at the corner of Church and Boulevard streets. The cost is $14,500.

The Texas-Hervey Plow Company, Limited, has been organized in Shreveport with a capital stock of $100,000. Some of Shreveport's most prominent men are at its head.

The White Compress Manufacturing Company has been organized in Monroe with a capital of $250,000. The invention is a system of compound levers, making an endless amount of strength in a very short time.

The Calcasieu fruit crop promises to be unusually abundant. The *American* says that thousands of trees and vines are being planted yearly, and the parish is rapidly coming to the front as a fruit-producing region.

Lafourche has received a school apportionment of $2,245.75 from the State. The school finances of the parish are now in such a solid condition that the Galen Academy will have a session of ten months, for the first time since the war.

An extensive stock farm, comprising 22,000 acres, has been established in Tangipahoa and Livingston by Denver and Chicago capitalists, for the purpose of raising mules. Mr. R. A. Corbin is the manager of the important enterprise.

Tangipahoa went "dry" in 1889, but so many social clubs with "wet" tendencies have cropped out since then, that the aldermen of Amite City want Attorney General Rogers to put in an appearance at the next term of court and assist the District Attorney in prosecuting liquor-law violators.

Last evening, about 5 o'clock, there left over the Mississippi Valley railroad the largest train of refined sugar that ever left the city of New Orleans. It was shipped by one firm. The train which carried this cargo was a special freight and consisted of twenty cars and, together with the engine, was appropriately decorated. The sugar was forwarded from the American Sugar Refinery Company, of this city, to D. M. Steele & Co, via the Louisville, New Orleans and Texas railroad, and thence over the Missouri Pacific.

Morgan City *Review*: Morgan City has shipped this season nearly twenty-five million oysters, which makes her the largest shipping point South. Her shipments were two million more than the number shipped at all points in Texas. Over fifty thousand pounds of catfish have also been shipped this season.

Lafayette, with its advantages and inducements, is attracting widespread attention, although the fact may not be generally known to our citizens. During the winter, and especially within the past two or three weeks, we have noticed quiet, solid-looking visitors, who were evidently men of means. They did not go out on the streets with a big brass horn and proclaim their object and intentions, but made their observations in a quite and unpretentious manner, and were evidently well impressed. They mean "business," and we will hear from them in good time.—*Advertiser.*

Mississippi Items.

Senator Walthall and Ex-Gov. Lowry are to deliver orations at the unveiling of the Confederate Monument in Jackson, on June 3.

The Methodist Church at Hickory is to be repaired and enlarged. The contract has been let and the work will cost about $500.

A disastrous fire at Moss Point, last week, consumed several buildings in the heart of the town. Supposed to be the work of incendiaries.

The protracted meeting in Columbus, under the Rev. Geo. S. Inge, has proved a great success, much interest having been manifested by the entire community.

The shipments of cotton from Aberdeen, for the season beginning Sept. 1, 1890, up to March 19, 1891, amounted to 14,078 bales. The receipts to the same date amount to 17,068 bales.

The *Clarion-Ledger* employs thirty persons regularly in its different departments, and its book printing and book binding business is continually increasing. It employs six steam presses.

The Manufacturers' Aid Association, of Meridian, is at work for the improvement of the city. The association plans to purchase 200 acres of ground to be used as sites for factories. A large cotton factory is to be first taken in hand.

Some time this month Sam Jones will hold a meeting in Aberdeen. We learn from the *Examiner* that a large tabernacle will be erected which will afford ample accommodations. Dr. Simon Peter Richardson, of Georgia, will assist Mr. Jones in the meeting.

Messrs. Walker have near Aberdeen a very fine fruit farm, consisting of fifteen acres in Le Count pears, ten acres in the finest varieties of peaches, and a considerable area devoted to strawberries and other fruits. Mississippi is becoming quite a fruit-growing State.

Last week the Water Valley *Progress* gave a long and interesting account of the enterprise and improvements in that little city. It contains 5,000 inhabitants and is surrounded by a rich agricultural country. Its schools are thoroughly organized and conducted on the latest approved methods. It has two newspapers and ten handsome churches.

The Water Valley *Progress* says:

A postal card containing 503 words, written by a Water Valley girl attending school at another place, was received a few days since by one of her former schoolmates. Who can beat it?

The *Democrat-Star* says:

The contract for building the Presbyterian Church at Scranton has been let to Mr. J. L. Ostrom, he being the lowest bidder. His bid was $596. He is to complete the building, except painting, for that sum.

The Vicksburg *Herald* says:

The machinery of the Consumers' Ice Company is being rapidly set up, and there is a vast quantity of it, apparently miles upon miles of coiled iron pipes and any quantity of immense iron tanks. The bed on which the freezing tank is to rest is filled in to the depth of five or six inches with cork shavings, an excellent non-conductor.

The late cold weather severely injured the peach, pear and plum crop, as well as tender plants of all kinds. The early peach trees, and some varieties of pears and plums, had not bloomed and were not hurt. Even where the trees were apparently in full bloom we find some fruit buds not quite open, and they may not be injured sufficiently to make them fall off.—Brookhaven *Leader.*

Of Whitworth's Conservatory of Music the Brookhaven *Leader* has this:

It affords the *Leader* pleasure to say, in conclusion, it does not believe any female college in the country offers such musical advantages as Whitworth. Every teacher in the conservatory department has enjoyed the finest advantages and training, and Prof. McKenan, the director, is not only a master and an enthusiastic lover of the art he teaches, but has the rare faculty of imparting his own enthusiasm to all under him, teachers and pupils alike, as is evident to even the casual observer.

A Beau of 1830.

When grandpa went a-wooing,
He wore a satin vest,
A trail of roaming roses
Embroidered on the breast.
The pattern of his trousers,
His linen, white and fine,
Were all the latest fashion
In eighteen twenty-nine.

Grandpa was a fine-looking young fellow then, so the old ladies say, and he is a fine-looking old gentleman now. For the past score of years he has been a firm believer in the merits of Dr. Pierce's Golden Medical Discovery. "It renewed my youth," he frequently says. It is the only blood purifier and liver invigorator guaranteed to benefit or cure, or money promptly refunded. It cures liver disease, dyspepsia, scrofulous sores, skin eruptions, and all diseases of the blood. For lingering coughs and consumption (which is lung-scrofula in its early stages) it is an unparalleled remedy.

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What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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Magical Effect

that I have suffered very little inconvenience. I have also used it in my family, with excellent results, in coughs, colds, &c."—Wm. H. Quartly, Minlaton, Australia.

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B. Rouge Ac...10:30 am	B. Rouge Ac... 3:50 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:00 am	No. 4 F'st Ex...8:20 am
No. 5 F'st Ex...7:20 pm	No. 8 Coast....8:45 pm
No. 7 Coast.....9:05 am	No. 6 Lim. Ex..8:10 pm
Lim. Express...4:10 pm	Fast mail.....8:00 pm

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No 45. Chic. and N. O. Lim....8:00pm	No. 40. Chic and N. O. Lim.12:01noon
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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, April 2, 1891.

Briefs.

The greatest gifts ever made to benevolence in this country have been made by Daniel B. Fayerweather, recently deceased. During his life he assisted 20 colleges and 11 hospitals to the amount of $2,042,000. By his will he assisted 20 colleges and 5 hospitals to the amount of $2,195,000. Thus by will and deed of gift he has distributed for benevolence and charity the great sum of $4,237,000. Thirty-five colleges and eleven hospitals have felt the effect of his beneficence.

A great deal has been published about transfers; some things good, some things bad, some things indifferent. The best article on the subject that we have seen appeared in the *Nashville Advocate*, of March 21, and was signed, "A Traveling Elder." We do not know who he is; but we think he takes the proper view, especially of what is called "special transfers." Many writers have ignored the fact that there are two grounds for transferring a preacher. Sometimes a preacher *desires* a transfer. Sometimes the Bishop *needs* a transfer. This latter is always a "special transfer;" that is, he is needed for a special work. It is all bosh to talk about "pot luck" in such a case. He does not go of his own motion. He is sent.

The Sunday-school Workers' Association, of this city, have opened a subscription to raise $1,000 to employ "one trained, magnetic, union missionary, whose field shall be the entire city of New Orleans, and whose duties shall be to make house-to-house visitations, inviting and persuading children who are not attending any Protestant school into the Sabbath-schools already established, strictly observing parents' wishes as to denomination; to distribute such religious literature as may be furnished him; to make reports to this association monthly, showing his work separately each day; to meet this association or its committees at their stated meetings; and to do such other work as may approve itself to the committee having this work in hand."

We verily believe that nothing else in this world is treated so unfairly as the religious newspaper. This paragraph from the *Mid-Continent* shows how it is done:

Usually our church papers are looked upon as outsiders and left to scramble for themselves as they may. Many good people seem to want to get all that they can out of them and begrudge them the slightest lift. They are expected to write up all the ministers and church workers; to keep the congregation posted in church movements, general and personal; to record all calls, revivals, dedications; to represent all the charities; to advocate the Boards; to supply the Sunday-school lessons; to keep temperance and each moral reform booming; to supply our families with every variety of pure religious literature; to print sermons and lectures and appeals and everything needed by religion. And then people want to secure them at less than cost of production, at half rates, as donations for slight contributions for news items about their own work sent in; or for the slightest help rendered in their circulation. Dues for subscription are thoughtlessly left to drift behind and then to be compromised on condition of continuance of subscription. And they are used as creatures to be milked and not fellow-workers to be fed.

The wonder to us is that any man can be found willing to publish or edit a religious paper after one year's experience. Nothing but the desire and hope of doing good can account for it.

Millsaps College.

The Board of Trustees of this institution have taken another and important step towards the inauguration of a Methodist College in Mississippi. This Board is composed of an equal number of members from each of the Mississippi Conferences. After long and mature deliberation the Board has decided to locate the college at Jackson. As a matter of course, this is a disappointment to some of the North Mississippi Methodists, especially to those who made bids for its location in their midst. It was, however, a foregone conclusion that somebody would be disappointed, for no college, no matter how wisely located, will be or can be located to please everybody. Doubtless, the Board was in possession of facts which no one place could have; and for this reason was better qualified to act wisely than any single community. And, being true men and loyal to the church, they saw that the location selected would best answer the ends in view.

We understand that Jackson offered $21,000 in cash and the choice of several eligible building sites, either one of which is worth $15,000 more. That is a pretty good start, and if the committee appointed to inspect the sites selects the Hamilton property, there will be a handsome building which, by some changes made, can readily be converted into class-rooms and a chapel. As the college is now located, the thing to do is for everybody to rally to the support of Bishop Galloway and the Board of Trustees. This is very important, because the real work of establishing a college has just begun. If anybody suffers his enthusiasm to die down now, just that far will the progress of the work be crippled. There is now more need for earnestness than ever. Now is the time for every man and woman to feel that the success of the institution depends upon special efforts to secure it. The success gained up to the present point is very gratifying and reflects great credit upon the promoters of the scheme, but they need now the earnest co-operation of every loyal Methodist.

We understand that beside the committee to select the site, there are two other committees appointed: one to draw up plans and specifications for the buildings, and the other a "Committee on Faculty." The appointment of these committees shows that the Board will not halt in its work until the institution is in running order and running.

There were several places that offered handsome sums as a bonus for the location of the college. It is not to be supposed that these places will now give that amount of money direct to the college. We have a suggestion to make which we think will do those places a great good and be of immense benefit to the college. It is this: Let the money which was offered to Millsaps College be invested in academies at home, which shall be tributary to the college; training-schools for preparing boys for college. This would be of invaluable benefit to the boy, keeping him at home until he is prepared for college studies, and it would save the college from the burden of carrying a preparatory department. All our college professors testify that a preparatory department ought not to be a college appendage. Suppose Holly Springs and Grenada and Winona and Wesson and the other places that offered money and land to secure Millsaps in their midst, would now erect on that land with that money first-class training schools, and put them under the management of the Board of Trustees of Millsaps College, it requires no prophet to see that in five years the whole plan would be working to the delight of the church and for the best education of the Methodist boys in Mississippi. We throw out this suggestion to our friends in Mississippi, and hope they will think it over. The same plan ought to be worked in Louisiana with respect to Centenary College. All our colleges need to be freed from the burden of *preparing boys* for college, and this plan, if worked, will give them that freedom.

A Doctor Wanted.

Dr. Koch has won a world-wide fame. A world-wide fame is awaiting some church doctor. The church is afflicted with a disease that has baffled all ecclesiastical skill. It is not sporadic. It is endemic. We hear that it afflicts every congregation. In our branch of the church the stewards were the first to diagnose it. Having done this, they called upon the pastors for a remedy. The pastors have ransacked all the denominational therapeutics and find no remedy. To-day they stand helpless and hopeless in the presence of a disease that is slowly, surely crippling the power of the church.

We do not know how to state the case except by giving a bit of personal experience. Several weeks ago we worshipped with a congregation with whom we have not been accustomed to worship. When the introductory services were ended the pastor announced that the Board of Stewards wished to make a statement to the congregation. One of the stewards read a very short paper, in which there was a statement of how much money was needed to carry on the church work and how much had been paid to date. Of course, there was a deficit, for there are nearly always deficits. We were not surprised at that statement. But the statement which disclosed the disease to which we have alluded, was this: "There are 787 members, and of this number only 175 have contributed to help the church work with their means." We hear that this thing is common in the churches, though the ratio may vary, being sometimes greater and sometimes less. Now, the ecclesiastical doctor who will discover a remedy for this evil will win everlasting renown and his name be sung by poets yet unborn, for he will solve the whole problem of the world's evangelization.

An Old Record.

On the fly-leaf of an old record-book, denominated "The M. E. Church Book for New Orleans City and Fauxburg and La Fayette Mission," I found written the following: "Joseph Travis and Seymour B. Sawyer having been appointed to this station from the Alabama Conference, they arrived here on Jan. 13, 1836; and after due inquiry for a church book containing the names of the members of the Methodist Episcopal Church, no such book was to be found—no, not even a class paper for the whites in the whole city. In the Fauxburg and La Fayette Mission, a class paper was found, but no church book. And the mission and the city station having this year been united by Bishop Soule, we have procured a book (as a church book), recording the names of such members as we can find, both white and colored in both places." Bros. Travis and Sawyer were married, as the record shows opposite the name of Elizabeth Travis, "Removed with her husband, December, 1836," and of Martha Jane Sawyer, "Removed with her husband, July 1, 1836." The stay in our city of these itinerants and their wives was a short one.

There are records made against the names of some of the members, showing that wholesome discipline was had in those days. Here are a few: "Expelled, June 3, 1836, for going to the theater and not attending her trial," and of her daughter, the same day, it is recorded, "Expelled on the same ground with her mother;" "Expelled, Feb. 14, 1836, for profane swearing;" "Dropped for neglect of duty and impiety;" "Removed unrecommended, 1837;" "Dropped for intemperance, June 7, 1836;" "Dropped for non-attendance and other reasons." There are records against some of the colored members as follows: "Expelled for disorderly conduct, and such has been his disposition to breed disturbance in the church, that the preacher in charge should be extremely cautious of him, and not receive him back to the church, but upon manifest and genuine repentance. Reference to the colored leaders would always be necessary in his case. He has been of doubtful character for some years past, and the church is evidently better *without* him than *with* him;" Expelled for breach of good order and immoral conduct;" "Expelled for improper conduct;" and others still were "dropped for profane swearing" and "for drunkenness." There are some leaves gone from the list of white members, but the names we counted number 270, and, adding 635 for the colored members, the Methodists of New Orleans, as recorded in the old book, amounted to 905 communicants. Against a sister's name (the leaf having the name being lost) is this record of her union to the founder of Louisiana Avenue Church: "Married, July, 1837, to Richard Keen." Among the names of white members we notice some of those who lived and wrought for God and who have fallen on sleep, yet whose memories as pioneers of Methodism must ever remain green and fragrant with us of to-day and our children after us. We might mention William and Ann Sherry, Thos. K. Price, William Dameron and Richard Keen, and then we find the record of the still living and venerable John C. Huey, as joining by letter May 1, 1836. We find in the old book a bill as follows:

Stewards of Methodist Church, Corner of Poydras and Carondelet Sts.

To E. McGehee, Wm. M. Curtiss, James Ross and Wm. Deacon, Jr., *Dr.*

1838.

January 16.	To bill of gas one month to date	$34 30
" 16.	To bill of sexton's wages one month to date	30 00
		$64 30

There is a vast amount of self-sacrifice and heroic devotion that is not recorded of our early New Orleans Methodists in this or any other book on earth. God has the record, and we of to-day enjoy the rich fruits of their faithful labors. Would we were as deeply pious as were many of the dear old fathers and mothers of our Methodism!

JNO. T. SAWYER.

Still Loyal.

Bishop Galloway, in a letter to the *Nashville Advocate* about his recent trip to Florida, has this pleasant bit of reminiscence in regard to his four years' term in this office:

En route I spent several hours in New Orleans, and in the old ADVOCATE office at 112 Camp street. The memories of four laborious, but delightful, years were vividly revived as I sat again in the editor's chair, greeted the brethren as of yore, looked over the exchanges, and thought of "copy" going up, and "proof" coming down. Years were they of blessed toil, though often turning night into day and life-blood into thought and type. For journalism I had fondness amounting to passion, and for its responsibilities respect even to profoundest reverence. However lacking in large results, each issue was prepared with prayer, and every editorial written as under the eye of the great Head of the Church. Though not exempt from the complaints of subscribers, the chidings of disappointed correspondents, the criticisms of would-be editors, and the generous advice of the multitudinous omniscient, the work was congenial, and words of appreciation were not wanting. I wish for my honored successor, in his bright, freshly-carpeted and beautifully-tinted sanctum, every needed gift and grace for great service. Though varying in editorial style with each administration, I think it can be said, that from the first "specimen copy" in February, 1851, under the conduct of young Holland N. McTyeire, then scarcely past thirty years of age, down to the last issue in this year of our Lord, the NEW ORLEANS ADVOCATE has been pronounced in loyalty to the connectional idea in American Methodism.

Is Gambling a Sin?

The following from the editorial columns of a large city daily, of wide circulation, indicates the necessity for earnest and repeated exhortation against the most subtle and fascinating of Satan's devices. That the question should ever be raised as to the moral turpitude of gambling is evidence of sad spiritual obtuseness. And that distinguished leaders in the church should by specious definitions condone or encourage it, must occasion sincere sorrow. By games of chance—by prizes, lotteries, etc.—we are raising up a nation of gamblers. Any scheme that proposes to secure something without paying its fair valuation is harmful and sinful, whether found in a pool-room or at a church festival. Read the following; see what is being read in our families, and circulate the *Christian Advocates*.

G.

In the great Episcopal Convocation of Canterbury, in which were recently assembled the Lord Bishops and all of the other magnates of the English Church, the question of "Betting and Gambling" was exhaustively discussed. The sentiment of that great body was expressed by the Lord Bishop of London, who declared that he did not consider there was anything sinful in a small wager or in the playing of any game for small sums of money.

Commenting on the foregoing expression of the Lord Bishop of London, the *Church Times*, the leader of Episcopal thought in England, says:

If his lordship is right, then betting and gambling are not sinful in themselves, but only in their abuse. The practice stands upon precisely the same moral level as drinking to excess, or inordinate indulgence of any other naturally harmless pleasure. There is no doubt that moralists have always found a difficulty in bringing them under the operation of any recognized principle; indeed, it is impossible to condemn betting and gambling *per se*, except on the far-reaching assumption that a man has no right to take and profit by money which he has not earned. There has been a good deal of confused talking about this matter, and the remarks of their lordships will help to clear the way and make plain the moral basis of the question in debate.

The *Catholic Champion*, published in New York, and one of the most prominent organs of the Episcopal Church in America, quotes the foregoing extracts from the speech of the Lord Bishop of London and from the editorial of the *Church Times*, and delivers its judgment in the following terse and explicit paragraph:

We are of opinion that the view of the Bishop of London is the true one. The sin in betting and gambling is exactly akin to that of drunkenness, excess in that which is lawful; in the one case in drinking wine, and in the other case in taking chances.

That the doctrine as stated by the Lord Bishop of London is the correct doctrine; that the sin of any form of betting lies, not in the betting itself, but in the excess to which it may be carried, is too obviously true to admit of serious debate.

And surely none will be prompter to concede this than those distinguished members of the anti circle, who nightly adorn the parlors of their social clubs, and who, in small games of draw and setback, hive the loose cash of their bosom friends.

The *Arkansas Methodist* had an interesting editorial, last week, on the Church Extension Anniversary, recently held in Little Rock. Among other things a paper was read from our Bro. Beard, of Rayne Memorial Church, in this city, on The Province and Work of the Annual Conference Board.

Notes.

If you want a man to quit evil work put him to doing good works.

Mr. Wesley's observation in regard to the influence of money upon Christians was this: "Nine in ten decrease in grace in the same proportion they increase in wealth."

It sounded strange to us to read in the last *Wesleyan* this notice: "The Board of Missions of the North Georgia Conference will hold its *spring session* April 28, in the First Methodist Church in Atlanta." What do our Mississippi and Louisiana Boards think of this?

In one of his speeches during the celebration of the Wesleyan Centennial in London, Hugh Price Hughes uttered this sentiment: "The day is coming when in every quarter of the globe the mechanical and oppressive unity of Rome will be confronted and mastered by the spontaneous and joyful unity of the people called Methodists."

Randolph-Macon College has got two male academies worth $100,000 apiece and a woman's college worth $200,000. These are to be "feeders" to the old college. Now, let Mississippians and Louisianians establish academies in various sections as "feeders" to Centenary and Millsaps. Here is an opportunity for a useful expenditure of cash.

The report of the thirty-second and thirty-third years of the New York Sabbath Committee is before us. Among other interesting things in it we find that the first week in April, 5–12, is set apart for special prayer for the cause of Sabbath observance. Pastors are respectfully exhorted to present to their congregations during that time the duty and privilege of Sabbath observance.

One of our best ecclesiastical lawyers says that when a man is appointed to a given charge, with a missionary appropriation, he is not entitled to the money unless he does all the work which the appointment involves. And yet there are numerous instances where preachers are receiving missionary money without attending to the work assigned them, and following other avocations for a living. What are our Mission Boards about?—*Central Methodist.*

We understand that a prominent gentleman recently announced in a public meeting that he intended to give $25,000 to Centenary College. That is one of the best intentions we have heard of in some time, and we sincerely trust that the Lord will so order his providence that the brother will be able in the near future to make the donation. And we pray that there may be found several others who will be "provoked" to a like good work. Why not?

Ministers of the gospel should diligently study "the signs of the times," and should faithfully proclaim the truths of the gospel as the only remedy for individual misery and social discontent.—*Nashville Advocate.*

Not only "ministers of the gospel," but "all God's people" are called to proclaim by earnest words and loving deeds the "truth as it is in Jesus," as the only remedy for the evils of the individual soul and of society. When the people who *know* Christ begin to preach him to all who knew him not things will begin to improve on all lines.

The most remarkable church we ever read about is Peach Creek Baptist Church, Cold Water Association, Mississippi. A writer in the *Southern Baptist Record* says:

Every member contributes to pastor's salary and foreign missions.

Our Saturday conferences are well attended.

You may expect nearly every male member to pray in public when called upon.

We pay our pastor $200 per annum quarterly in advance.

We have four members who give their tenth.

We gave last year $150 to missions, over $200 to endowment, about $50 to ministerial education; have a large W. M. S. and sixty Sunbeams at work for Jesus; an evergreen Sunday-school, a large Bible class of heads of families and they study and learn their lessons—in other words, we have a Bible church.

Can any Methodist Church come up to that or excel it?

This word is from General Booth:

Preaching about the rescuing the perishing is good, very good; praying that the perishing may be rescued is, I think, better still; singing "Rescue the perishing," with musical accompaniments, and wonderful trilling and bass voices, and all that, may produce some effect—I suppose it does—although I must confess I never observed much, perhaps through the want of opportunity. But the world—the unbelieving, rebellious, godless world—wants some desperate laborers, if anything is to be done on any large scale to rescue the souls of men, and change their course down to eternal woe.

On the subject of "The Man for 1891" the General says:

Then, again, the man we need for 1891 is a man of the people. He loves men as men, finds pleasure in them. Others may find their life's satisfaction in flowers, and in mountains, and in seas, in animals, in wealth or in art; his delight is in the sons of men. He sees of how much greater worth men are than cattle or gold, or fashion, or a lifetime amusement. He studies men, discerns their worth, is familiar with their miseries, sympathizes with them, and strives to carry to them deliverance.

Personal and Otherwise.

The third Annual Congress of the Scotch-Irish people of America will be held in Louisville, Ky., May 14 to 17, next.

Rev. F. R. Hill, of Saint Louis, has been transferred to the Baltimore Conference, and stationed at Trinity Church, Baltimore.

We acknowledge our indebtedness to Dr. F. L. Reid for a copy of the Minutes of the fifty-fourth session of the North Carolina Conference.

Dr. Howard Crosby, an eminent Presbyterian, and pastor of Fourth Avenue Presbyterian Church in New York City, died on March 29. He was sixty-five years old.

Revs. F. S. Parker, of New Iberia, and S. S. Keener, of Pisquemine, called last Tuesday. These brethren represent their respective works as progressing favorably, and the outlook encouraging.

President Nicholson, of the State University, gave us a call last week, which we enjoyed very much. He is a genial gentleman, a good Methodist and one of the foremost mathematicians of this age.

We had the pleasure of listening, last Monday night, to the world-renowned explorer, Henry M. Stanley. His lecture was interesting and instructive. Mr. Stanley is a pleasant speaker, both as to voice and manner.

A letter from Bro. Weems, our missionary to Mexico, states that Sister Weems will leave Mexico for Mississippi about April 14. She comes after the daughter. She will find a warm welcome among old friends.

The brightest and best, it seems to us, of all the special numbers recently published by *The Youth's Companion*, is the one for Easter. The illustrations by Taylor, Gibson, Vogt, Myrick, and Miss Johnson have unusual merit.

Bro. Bowen, of Aberdeen, Miss., writes that Sam Jones will begin a meeting at that place, April 19. Arrangements for the meeting are progressing with good success. The new tabernacle is going up rapidly and is much larger than the one used last year.

By comparing the Minutes of the Louisiana Conference of 1880 with those of 1890, we find that the average salary of the preachers in charge has risen from $475 to $538, while the average salary of the presiding elders has risen from $557 to $978 in the same period.

We have received the *Mississippi School Journal*, the official organ of the department of public education in Mississippi. It is edited by T. F. McBeath, and published at Meridian for $1 a year. It is an interesting monthly, and will, doubtless, prove a valuable adjunct in the cause of popular education.

The report of the Vicksburg preachers' meeting represents the work of Christ as progressing in that city. Last Monday the meeting considered the question: "How to prepare a sermon"! The association consists of the preachers of the various denominations, and holds its weekly meetings in the rooms of the Y. M. C. A.

Our readers will, perhaps, be surprised at the large number of obituaries we publish this week. We are compelled to it by the large number on hand. Ordinarily, we have only two columns for obituaries; but they accumulate so fast that occasionally we must leave out other matter in order to "catch up." We have on hand now twenty-six obituaries. Again we ask the brethren to make obituaries brief.

Go and do likewise. If your whiskers are grizzly and unbecoming use Buckingham's Dye and they will look as when you were younger.

Postal Card Reports.

—Rev. Joseph S. Oakley writes: "We are in the midst of a gracious revival of religion in Columbus. Rev. George S. Inge is preaching with great acceptability and power. The whole town is stirred. Rev. G. W. Brown, of our Conference, died a few days ago."

—Rev. J. T. Moody writes from Moscinsko, Miss.: "Rev. G. W. Brown, superannuate member of the North Mississippi Conference, died in Rosser, Ala., on March 16. His friends at Durant have just finished a new house for him to live in during his lifetime. He never saw it. They give it to his wife while she lives. Don't know particulars of his death."

—Rev. H. D. Howell writes of Purvis circuit, Mississippi Conference: "We are now comfortably settled in our new parsonage at Lumberton. In the Minutes of our last Conference a parsonage is reported from this work, valued at two hundred dollars. We have never seen or heard of it. There was none here. Have added over forty to our membership, and succeeding well with the collections. Last Saturday night, at Poplarville, there were eight penitents at the altar, and one professed saving faith in Christ. Our people here are very kind to us, which is duly appreciated by us. The prospect is encouraging."

—Rev. J. H. Callaway reports from Trinity, La.: "We were blessed in our meeting at Vidalia. The membership was doubled there. Praise God! I am now preaching in Trinity. Will continue here this week. Hope to do much good. Our Holiness Association will convene at Colfax, to-morrow. I regret very much that I could not go. High water and other circumstances forbid my going; but I am praying for the dear brethren there. May God be there in sanctifying power! is my prayer."

—Rev. R. D. Norsworthy writes: "I report a good meeting in progress in our church at Crystal Springs. Rev. John Boring, of the Holston Conference, is conducting the services. We have two services a day. He is preaching to large congregations, and much good is being done. I wish to say to my brethren of the ministry, that if they wish the services of a holy, useful, powerful preacher, Bro. Boring is the man. He goes from here to Wesson, and from there to Brookhaven. We will report farther on as to the success of our meeting."

—W. L. C. H. writes from Centenary College: "At the invitation of the two societies of Centenary College, Rev. W. H. LaPrade, of your city, came up yesterday and delivered a very delightful and edifying address on the occasion of their annual March Debate. The audience were decidedly charmed with his manner of saying things as well as with the things he said. He attended our preachers' meeting this morning, and then left for New Orleans; all regretting that he could not stay longer with us. Mrs. Edward J. Gay has donated one thousand dollars toward the endowment, and a brother has announced his intention to give $25,000 in a short time. Let the professorships be endowed and named, and the scholarships likewise."

—Rev. S. J. Davies reports from Campo Bello, La.: "The work of the church on this part of our spiritual heritage is progressing favorably. The people seem interested and appreciative. The ADVOCATE grows in interest and favor. Those expositions of the Sunday-school lessons bear evidence of a student's brain, a master's hand. I have not the remotest idea who is the expositor; only I wish to say, he understands his business. Those letters to young preachers! They are a rich treasury of garnered wisdom. That man has long been in the harvest field. He brings his sheaves with him, and sensible men join in the rejoicing. Let the young preachers read them, and the older ones meditate thereon. We need that sort of writing in our papers. May great peace be thy portion!"

Church in Mexico.

Previously reported	$85 00
A Friend in Princeton, W. Va.	5 00

District Secretaries of W. M. S., Louisiana Conference.

New Orleans district—Mrs. M. M. Auvray, 277 Josephine St., New Orleans.

Opelousas district—Mrs. B. F. Alexander, Morgan City, La.

Shreveport district—Mrs. R. J. Harp, Shreveport, La.

Alexandria district—Mrs. T. K. Faunt LeRoy, Alexandria, La.

Arcadia district—Mrs. J. D. Harper, Ruston, La.

Delhi district—Miss Minnie Thompson, Delhi, La.

MRS. T. P. FULLILOVE.

"Johnson's Anodyne Liniment takes the lead; there is none better," says a Boston druggist.

Notice.

To the Members of the Ministers' Relief Association of the North Mississippi Conference—

Rev. Geo. W. Brown, a member of our association, died at Rosser, Ala., on March 16. Your mortuary fee of $5 each is now due, and must be paid within sixty days from this date—March 31, 1891.

THOS. J. NEWELL, Sec'y and Treas.

Grenada, Miss., Mar. 31, 1891.

Meridian District.

Dear Brethren: Please take up your assessment for church extension as soon as possible. It is needed right now. Don't wait till Fall. Now is the time. T. L. MELLEN, P. E.

March 24, 1891.

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H Beals, Jr.*

Long-standing cases of asthma are relieved by Johnson's Anodyne Liniment taken internally.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

IN THE SPRING

Avoid Sickness by Purifying the Blood and Toning up the System.

DR. KING'S

Royal Germetuer

Does this more pleasantly, more safely and more surely than any remedy known to medical science.

These Five Things

in which it differs from other medicines account largely for its wondrous popularity:

1. *It does not taste like medicine.* It is as pleasant as lemonade and, sweetened, makes a most refreshing drink. Persons who object to all other medicines take this with real pleasure, because it is good.
2. *It never nauseates.* The most delicate stomach finds in this a perfect remedy without a single objection.
3. *It never swaps off one disease for another.* It does not set up one form of disease in order to relieve another, as is the case with so many deadly drugs.
4. *It does not patch simply. It cures.* It reaches, as nothing else does, to the hidden sources of disease in the blood, and removes the cause. It does this with an ease and power that have never been equaled.
5. *It is harmless,* and may be safely given to a babe one day old. It is free from Alcohol and Opium.

All persons living in a malarial district should keep this great family remedy on hand. It will break any fever in half the time required by quinine and anti-pyrine, and leave none of their unpleasant and hurtful effects.

For Malaria, Dyspepsia, Rheumatism, Catarrh, Sick Headache, Kidney Trouble, and Blood and Skin diseases, there is nothing to be compared with it. For Ladies and Children it is far the best.

Circulars with testimonials, etc., mailed free. For sale by druggists, and by Kit Williams, agent, 202 Canal St., N. O. Price, prepaid, $1 per bottle. Six bottles for $5.

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BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. Geo. Jackson, W. B. Lewis, G. S. Ellis, Isaac L. Peebles (2), W. H. Huntley, J. L. Jordan, P. Howard, D. L. Cogdell, R. A. Davis, W. W. Cammack, Geo. Bancroft (2), H. Dubose, T. L. Mellen, J. M. Morse, Hervie Mellard, R. Bradley, F. M. Keen, J. W. Horn, H. D. Howell, W. W. Hurst (2), H. Bradford, O. L. Savage, J. F. Patterson, D. M. Geddie, J. H. Holland, J. W. Tindin, Benj. S. Rayner, H. L. Norton, R. O. Brown (2), T. Leggett, W. B. Inabnet, S. S. Holliday, M. H. Ford, J. D. Crymes, H. G. Hawkins, A. D. McVoy, Jr.; J. R. Whittington, H. L. Vaughn, M. H. Moore, Thos. J. Newell, R. D. Norsworthy, L. P. Meador, R. S. Gale, S. J. Davies, T. W. Dye, T. C. Bradford, W. E. Towson, G. W. Alexander, W. H. Sanders, W. F. Sanders, R. O. Brown, Ben. P. Jaco, Geo. W. Huff, A. D. McVoy (2), J. W. Hearn (2), C. G. Andrews, Geo. Bancroft, J. B. Williams, H. M. Ellis, C. F. Staples, A. T. Buck, A. W. Langley, B. F. White, J. M. Massey, J. F. Robinson, H. W. May, R. S. Collier, J. W. Hearn, G. E. Greene, D. C. Foust, O. N. Koon, R. C. Grace, J. H. Smith, G. W. Bachman, D. L. Cogdell, R. A. Breeland, J. T. Henning, J. C. Campbell.

Messrs. R. H. Love, M. A. Russell, M. J. Hancock, F. B. Pratt, Eaton Collins & Co., C. Hudson, Ethelbert Galloway, A. J. Puxton (2), H. B. McGehee, John B. Vandegear, J. T. Hamell, H. W. Hubbard, R. G. Simmon, F. B. Snider, H. E. Spurgeon, F. M. Lamb, P. H. Hale, A. A. Curtis, C. B. Hardy, S. McHenry, Calvin Robbins, G. A. Gulce, Black & Dupree, C. C. Diamond, Prof. G. H. Wiley, Henry C. Griffin (2), I. M. Loyd, S. T. Bishop, Drury Bynum, T. C. May (2), Prof. M. Smith.

Mesdames J. M. Beard, Ely Bennett, W. C. Hendricks, A. M. Walles, S. A. Harrison, J. V. Butler, M. C. Hunt, S. J. Watt, H. M. Nichols, R. D. Bridges, Sarah J. Russell, M. A. Nelms, G. W. Vorhis, M. M. West, F. Anderson.

Misses O. D. Ireland, Lizzie Lewis, Cora C. Matthews.

March 31.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

DONALD KENNEDY Of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike! Why? Because **no two people have the same weak spot.** Beginning at the stomach, it goes searching through the body for any hidden humor. Nine times out of ten, **inward humor** makes the weak spot. Perhaps it's only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps it's a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Price $1.50. Sold by every Druggist in the United States and Canada.

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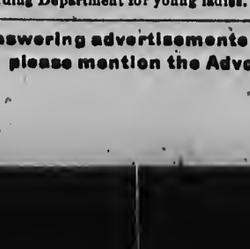

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32	In.	front wheel,	26	In.	leg...	$12 50
36	"	"	28	"	" ...	17 00
40	"	"	29	"	" ...	20 00
42	"	"	30	"	" ...	23 00
44	"	"	31	"	" ...	20 00
46	"	"	32	"	" ...	29 00
48	"	"	33	"	" ...	32 00
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The No. "400" is the largest and heaviest Tomato known. In fact it is so solid as to be almost seedless. Color, rich, dark, crimson.

AND WILL PAY

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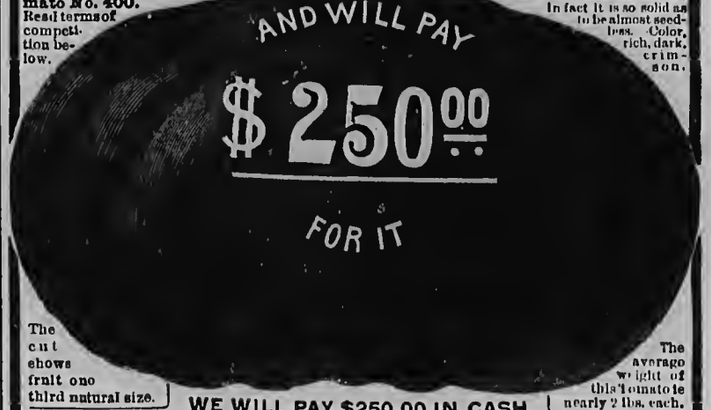
FOR IT



The cut shows fruit one third natural size.

The average weight of this Tomato is nearly 2 lbs. each.

WE WILL PAY $250.00 IN CASH

For the best name suggested for this New Tomato.

Purchasers are entitled to send in a name for each and every packet they buy. The names can be sent in any time before October 1st, 1891, and will be considered by a disinterested committee of three, who shall award the prize. Full directions for entering the names for competition given on every packet of seed.

Price of New Tomato No. "400," 25 cts. per packet, free by mail.

With every order for a packet or more, we will also send free our magnificent New Catalogue of "EVERYTHING FOR THE GARDEN" for 1891, (the value alone of which is 25 cts.), on condition that you will state where you saw this advertisement.

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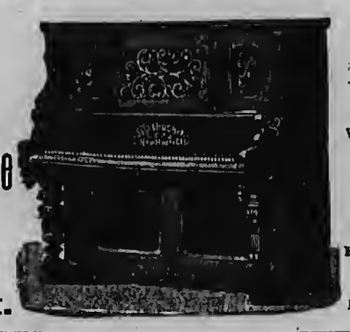

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Tutt's Pills

give tone to the weak stomach, bowels, kidneys and bladder. To these organs their strengthening qualities are wonderful, causing them to perform their functions as in youth.

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MARRIAGES.

GEORGE—MOORE.—At the residence of the bride's mother, March 18, 1891, by Rev. V. V. Bonne, Dr. Basil George, of Stovall, Coahoma county, Miss., to Mrs. May H. Moore, of Beauregard, Miss.

KING—LITTLE.—At the residence of the bride's mother, near Barlow, Copiah county, Miss., March 10, 1891, by Rev. A. D. Miller, Mr. D. V. King and Miss Lillie Little.

HEISIG—HATHORN.—At the residence of the bride's sister, New Orleans, La., March 25, 1891, by Rev. F. N. Parker, Mr. Paul Albert Heisig to Miss Amelia Todd Hathorn.

ELLIS—KELLEY.—At the residence of the bride's parents, Union, Miss., March 18, 1891, by Rev. P. A. Johnston, assisted by Rev. T. H. Rivers, Rev. J. C. Ellis, of the Mississippi Conference, to Miss Jennie Kelley, of Newton county, Miss.

DAVIS—YEASY.—At the residence of the bride's mother, Aberdeen, Miss., March 10, 1891, by Rev. J. A. Bowen, Mr. C. A. Davis, of Lula, Miss., and Miss Ella Veasy, of Aberdeen.

BRAYLS—LANN.—In the Methodist Church, Aberdeen, Miss., March 17, 1891, by Rev. J. A. Bowen, Dr. W. L. Brayls and Miss Nellie Lann, all of Aberdeen.

JONES—YOUNG.—At the residence of the bride's father, Wm. Young, Esq., Claiborne county, Miss., March 18, 1891, by Rev. B. F. Jones, Rev. Will P. Jones, of the Mississippi Conference, to Miss Ettie W. Young.

OBITUARIES.

GOODMAN—Miss CARRIE A. GOODMAN was born in Mobile, Ala., in the year 1835, and died in New Orleans, La., at the home of her nephew, Isaac B. Ellis, Sunday, March 1, 1891. The deceased was the daughter of Rev. Duke Goodman and Harriet Goodman, an elect couple, prominent for many years in the Methodist circles of Mobile.

It may be said of her religious life, that it no more had a beginning than it had an ending, being from infancy a trophy of divine grace, and able to say at almost any period of it that for her "to live was Christ." She came to New Orleans in the year 1855, and during the greater portion of the time subsequently was a member of the Carondelet Street Church, where for years she taught a Bible class in the Sunday-school. In the Autumn of 1888 she became a member of the Rayne Memorial Church, where she continued until her death. Though never married, she partially raised two sets of children, the offspring, respectively, of her sister and niece, and no mother could have been more faithful to such a trust or more affectionately reverenced by its subjects. Her illness of three or four weeks from internal cancer, though painful and protracted, was like a saintly unrobing for the better world, and it was a privilege indeed to frequent the chamber when this good woman met her fate. Brighter and brighter grew the manifestations of changing light until they merged into "the perfect day," and those who watched by the bedside of the sufferer, the long night through and into the Sabbath dawn, though they saw no vision and heard no voice, felt that they were "quite upon the verge of heaven." How beautiful such a life; such a death, how suggestive of the radiant beyond!

J. M. BEARD.

SHERRELL—Mrs. O. SHERRELL, daughter of Capt. J. R. Owen, of Hillsboro, Miss., died at the residence of her father, Feb. 24, 1891. She joined the M. E. Church, South, at Hillsboro, 1884; was married to Mr. Charles Sherrell, of Kerns, Tex., Sept. 8, 1886. She died of that dreadful disease, consumption. Her father, on hearing of her critical condition at her home, in Kerns, Tex., went for her and returned with her and her dutiful husband, where she lay for three weeks before her death.

She possessed a brilliant mind and was firm in what she conceived to be right. Before her death she became very much concerned about her soul's salvation. There were many earnest prayers offered up for her by relatives and friends. About thirty minutes before her death she said to her mother that she would soon be gone, but God had saved her soul. She called for her babe, kissed it, and said she would soon be at home. She requested her husband to join the church and meet her in heaven. She leaves many friends to mourn her loss. May God comfort the bereaved ones, and may her death be sanctified to their good!

R. H. BARR, P. C.

SHELL—ETHEL, infant daughter of William and Agatha Shell, born Jan. 29, 1891, and died March 3, 1891.

This little bud burst forth to gladden the hearts of its parents, entwining itself about them; then passed on and up to bloom in all its loveliness in the garden of God's Eden above. Look upward, father, mother; she is waiting for you.

W. F. HENDERSON, Pastor

BALL—JEFFERSON DAVIS BALL, the son of D. Newton Ball and Mary E. Tyler, was born July 12, 1861. He joined the church in 1873; he died Oct. 20, 1890. These dates mark the boundaries of a noble life which was calmly and hopefully closed at the rustic home of his parents among the pines near Tylertown, Pike county, Miss.

He is sadly missed in that home circle, for no one of them all was so intimately and indispensably intertwined into the plans and possibilities of each. No scheme for getting an education or entering life could dispense with the masterful head and hand of "Brother Jeffie." This means that he was self-sacrificing. Indeed, I never knew anyone more unselfish, more thoroughly devoted to the welfare of others. His fatal illness was induced in a self-sacrificing effort to make money with which to aid in the education of his sisters. Led thus, he had sought employment in the malarious districts of Louisiana, where, by the exposures incident to his work, he fell ill of "swamp fever."

Early in his boyhood he had felt called to preach; but, hoping to be better prepared by and by, he had deferred beginning, but was making arrangements to enter Centenary College, that he might fit himself for the ministry, when death put an end to all his plans and toils.

He talked about dying, he was ready to go; he has gone to that bright land of our faith and hope. Let us meet him there!

H. WALTER FEATHERSTUN.

FOOTE—Died, at his home in Port Gibson, Miss., Jan. 21, 1891, Mr. JULIAN L. FOOTE, in the seventy-ninth year of his age, after a long and painful illness, which he endured with Christian patience and fortitude. Bro. Foote was born in Clermont county, Ohio, Aug. 30, 1812. He came to Port Gibson in 1834, and has lived here ever since—nearly fifty-seven years—and during all these long years, through many sad vicissitudes and trying experiences, he bore himself as a Christian gentleman, and endeared himself to all our people; as was well attested by the very large concourse of people who attended his funeral at the Methodist Church, and followed his remains to the cemetery.

For nearly half a century Bro. Foote was a member of the Methodist Church, and most of the time an official member. He had been a Mason for about fifty-five years. The funeral service was conducted by the pastor of the Methodist Church here, assisted by Rev. J. A. B. Jones. At the cemetery, after the ritualistic service of his church, he was buried with masonic honors.

Thus one of our oldest and most highly esteemed citizens and one of our warmest and best friends has been called away from this world to that better world beyond the stars. He leaves one son, two daughters and several grandchildren to mourn his loss.

W. T. MORRIS.

BASS—J. J. BASS was born in North Carolina, Jan. 28, 1818; died near Corinth, Alcorn county, Miss., Feb. 14, 1891, aged seventy-three years. His father moved with him to middle Tennessee—Franklin county—where he grew to manhood; then came to Tippah county, Miss., 1841. He was first married to Miss Louisa Claxton in 1842, who lived only two years and died, and then to Miss Eliza C. Mathis in 1856, which union was blessed with fourteen children—ten of whom are still living. Bro. Bass first joined the Cumberland Presbyterian Church in Tennessee; but after coming to this country he attached himself to the M. E. Church, South, which he loved. He has two sons in the ministry—Bro. W. D. Bass, of Pontotoc circuit, and S. Q. Bass, local preacher, in Houston and Wesley.

May God bless his dear companion and children who are left behind to mourn his loss, and may we all meet him at last over the river! A. B. DEARING.

McCLURE—At her home, near Jonesville, La., Miss OLIVE McCLURE, in the nineteenth year of her age. A convert of the Methodist Church, she was a devout Christian. Amiable, kind and gentle to all, she was esteemed and beloved by all who knew her. She leaves behind a mother, several little brothers and sisters and a host of warm friends to mourn her loss. Sad as it is to part from her, we feel that our loss is her eternal gain.

MRS. B. KING.

DAVIS—Mrs. MARY B. DAVIS, of Hermanville, passed away on Feb. 12, at the residence of her son, A. R. Chunn. She was the daughter of Col. E. E. Hankinson, of Claiborne county, and spent most of her life in that county.

The summons found her waiting and ready, even wishing for the time to come which would release her pure spirit from its frail tenement so wasted by long suffering. As she grew physically weaker her faith grew stronger, and she rejoiced continually in hope, patient in tribulation, serving the Lord.

This dear, good woman was a great worker in the church, and let her light shine. She delighted in doing the will of her Lord and prized his heavenly ways above her highest joy, and for years had not known a pleasure unmingled with the church's good. She leaves three children—two sons and a lovely frail young daughter—who rise up and call her blessed, for she taught them with wisdom, and lived to see them all shining lights and workers in the church, and she has left them the sweet, the blissful hope of being reunited when this mortality shall have put on immortality.

M. D. M.

FORD—B. H. FORD, the subject of this sketch, was born in Noxubee county, Miss., April 22, 1861, and died Oct. 8, 1890. He made a profession of religion and joined the M. E. Church, South, in his twelfth year, at his home at Mashulaville, Miss. At the same time his father joined the church. It was a fulfilment of prophecy—"A child shall lead them."

Bro. Ford was married to Miss Lizzie Boon in the fall of 1881, and the Lord blessed their home with five children, three of whom still survive. The other two were waiting at the beautiful gate to receive a loving father as he entered in. Bro. Ford was always ready to do what he could to advance the cause of Christ. He was a faithful steward and Sunday-school superintendent. The church greatly misses him; but the loss to the church militant is the gain to the church above.

He leaves a wife, three children, his parents and one sister, besides a large circle of friends, to mourn his departure; but they mourn not as those who have no hope. We bow in meek submission to the will of God, and say, Farewell, dear brother, until we meet again. R. A. BURROUGHS.

ROBERTS—Mrs. SARAH ROBERTS was born in Ulster county, N. Y., March 30, 1827; was the youngest daughter of her parents. Her maiden name was Gingee. Deprived by death of the love and care of a mother while an infant, she deeply felt her irreparable loss through a long life. On Jan. 6, 1848, she married Benjamin Roberts; was the mother of eight children—six of whom survive; died Jan. 22, 1891. In early life she consecrated herself to Christ, and from the day that fixed her choice on the blessed Savior she rejoiced in the love of God shed abroad in her heart by the Holy Spirit, till in life's latest hour she bowed and blessed in death the bond so dear.

Since 1871 she has lived at Rolling Fork, Sharkey county, Miss., an earnest and consistent member of the M. E. Church, South, loved and honored by the community. The universal kindness of her nature made her forgetful of self. She gave her life for others. Her daily conduct demonstrated the religion she professed, and gave testimony clear and assuring. Her end was peace. J. A. B. J.

LENOIR—WALTER A. LENOIR, son of Jno. T. Lenoir, was born June 27, 1881, and died Feb. 19, 1891.

He was affectionate and obedient to his parents. He seemed also to have a special fondness for preachers. He obeyed the Savior's injunction to "seek first the kingdom of God." Though not ten years of age, he had given his young heart to God and joined the Methodist Church. His example in this respect is worthy of imitation.

Just why God cut so short a life that seemed full of promise for good, is beyond our comprehension. But we know that "God is too wise to err, and too good to do wrong."

His young spirit has gone to him who said, "Suffer little children to come unto me." To the parents and relatives I would say, you "weep not as those who have no hope." Though you can not call him, live so that you will go to him where parting will never come.

M. H. MOORE.

RHODES—On Jan. 1, 1891, the home of Bro. O. A. and Sister M. A. Rhodes was saddened by the death of their little son, WILLIE ANDERSON, who was born unto them April 6, 1881.

It was hard for papa and mama to give little Willie up, especially so when they consider the cause of his death: shot accidentally. He was up stairs at play. Finding a key hanging on the wall, he tried it in the lock of one of the trunks. It fitted, and he opened the trunk, in which he found a pistol. He began playing with it. Somehow he discharged it, the ball entering his stomach. He died the third day. His parents were away from home at the time, spending the day. When the news reached them it was a great shock, and on reaching home, to find there was little or no hope, it was almost enough to crush their hearts. They still sorrow for little Willie, but, as Christians, not without hope. Having faith in God, they also have faith in the promises of his Son, who said, "What I do thou knowest not now, but thou shalt know hereafter." R. S. GALE.

RAY—NETTIE FLORENCE, daughter of Rev. J. R. and Mrs. M. M Ray, was born in Ruston, La., Jan. 8, 1886, and died in Jackson, La., Feb. 3, 1891, aged five years and twenty-five days. She was taken sick with swamp fever about Jan. 15, in Ouachita parish. Her parents came to Jackson, Jan. 2, little suspecting that their precious and only living child was so soon to be taken from them. But God's ways are not as our ways. Jesus said to Peter, "What I do thou knowest not now; but thou shalt know hereafter." So many of God's dealings with us, that are now dark and mysterious, will after awhile be made plain. Here we must walk by faith, not by sight. It is ours to be submissive to God's holy will, knowing that "all things work together for good to them that love God." After awhile "we shall know even as we are known."

L. CARLEY.

WAFER—NANCY WAFER (*nee* Clements), wife of T. B. Wafer, was born in Jackson county, Ga., June 6, 1811; died Jan. 18, 1890, at her home in Bienville parish, La.

Sister Wafer was converted at the age of twelve, joined the M. E. Church, South, and continued a consistent member until the time of her death. The writer visited her a short while before her death, and his heart was made glad as she related her Christian experience and her love to God.

She leaves a husband and five children to mourn her loss. Weep not, loved ones, for while the body of wife and mother is at rest in the tomb, her spirit has gone to be with Jesus.

B. H. SHEPPARD.

BROWN—Little CLAIRENCE was born Jan. 2, 1891; died Jan. 13, 1891. The only child of C. M. and C. E. Brown, his stay in this world was short; but the young parents that were becoming so much attached to their little babe only have more to encourage them to live as God would have them live, and meet the little bud that God has called to heaven to bloom for ever. God bless the parents in this sad time!

W. M. SULLIVAN.

(*Continued on Seventh Page.*)

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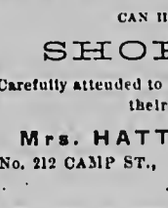

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OBITUARIES.

(Continued from Sixth Page.)

MOORE—Mrs. ROSA MOORE, beloved wife of the late Robt. Moore, was born in Tuscumbia, Ala., July 1, 1838, and died at her home, in Paola county, Texas, Feb. 19, 1891.

Mrs. Moore united with the M. E. Church, South, whon quito young, since which time the life which she lived she lived "by tho faith of the Son of God," evidencing to all with whom she came in contact that she had not only been with Christ, but had partaken of his nature, and was being confermed to his lmage every day. Her life was remarkable for self-denial and devotion to others and forgetfulness of self.

The end was very unexpected to all who knew her, and, although having little or no warning, she bravely, peacefully and happily met the last enemy which is death, and came off more than conqueror through Christ, who had loved her, and given himself for her.

Sister Moore leaves three daughters, upon all of whose character is the impress of her godly training and Christ-like example; one of whom is the wife of W. L. Van Horn, M. D., of Columbia, La. They "sorrow not as those without hope," and look forward in faith to the morning of the resurrection, where ties severed on earth shall be reunlied never more to be severed. C. MARCY LYONS.

HOLCOMBE—Sister MARY IDA HOLCOMBE was born June 30, 1870; joined the M. E. Church, South, at Marvin, Steens Creek, Rankin county, Miss., September, 1886; was married to K. S. Enochs, Nov. 21, 1889, and died Feb. 20, 1891, aged twenty years seven months and twenty days.

She was truly a consecrated Christian. She gave many evidences of her love and devotion to God in her last illness, as well as before. When the lamp of life burned low, she was told the doctors had but little hope of her recovery. She sang tho first verse and chorus of that soul-stirring song, "The Great Physician," and, again, a few hours before she passed away, she sang, alone, the chorus, "And I'll sing hallelujah and you'll sing hallelujah," etc. As she sang "she pointed away to where she saw the light." She afterwards said to her husband, "I want to get well for you and haby; but God knows best, and if he takes me home, take good care of my boy and bring him up for God." She called the family around her bed just a short time before she left, and said: "Oh! I do hope we will all meet in heaven, where there will be no more parting." Thus passed away one of the purest young Christians, I think, I ever knew. I knew her well, having been her pastor for more than two years. J. F. ROBINSON.

FELDER—Miss LULA S. FELDER, daughter of Mr. and Mrs. R H. Felder, of Topisaw, Pike county, Miss., was born Sept. 12, 1867, and sweetly "fell on sleep," Dec. 16, 1890.

She was converted and joined the M. E. Church, South, at the Topisaw Camp Meeting in 1881. The church knew no more devoted and consistent member. She graduated in Lee College in 1886. At the organization of the Topisaw Woman's Missionary Society, in 1888, she was elected corresponding secretary, and afterward elected president, in which office sho continued. She was also an efficient Sunday-school teacher. Hers was a gentle, symmetrical, model life, loving and lovely. All were her friends, and precious was she to the hearts of her loved ones. Hers was indeed a most beautiful character. How bright her crown in heaven and how glorious will be the day of reunion with such precious ones!

She was perfectly resigned to death. When the writer said to her: "The Lord has a better home for us. If he were to call you, you would not be afraid to go, would you?" with what emphasis she answered, "I surely would not," will never be forgotten. We will fondly chorish her memory till we see her again.

B. S. RAYNER.

McCRAINE—JOHN MCCRAINE was born in Wilkinson county, Miss., Dec. 4, 1847; was married to Miss Sarah Jane Swayze, Jan. 10, 1871; joined the M. E. Church, South, in 1886, and lived a member of the same until he died, Nov. 8, 1890.

Bro. McCraine was very quiet. He seldom ever expressed his feelings. He attended his church as long as he was able. It was a privilege to him to take care of his preacher. The writer visited him a short time before his death, and his words were these—"I am trusting it all in the Lord's hands." His aged father went to his home to see him just before he died, and told him there was a change to be made with us all. He said: "Papa, I have made that change already. I wish I could talk to you, but I am too weak." He suffered for a long time, but he was a patient sufferer. He died with consumption. He leaves a devoted wife, three sons and a large number of relatives to mourn on account of his death. May God bless and save his loved ones with him in heaven! is the prayer of

His pastor, W. M. SULLIVAN.

BENETT—Mrs. JANE ELIZABETH BENETT was born in Westville, Simpson county, Miss., Feb. 12, 1839; was married to Chas. M. Stevens, Feb. 18, 1862; again, to Robert H. Bonett, Oct. 5, 1866, and departed this life in Camden, Miss., Dec. 18, 1890.

Sister Benett was endowed with rare gifts of mind and heart. She was remarkably intelligent and devoutly pious. She was eminently qualified for great usefulness in the church of God. This was demonstrated by her prominence in every good work. She was peculiarly gifted in prayer, often leading the devotions of the public lecture, conducting prayer meetings, "Wesleyans," missionary societies, etc. This beautiful Christian character was, no doubt, the fruit of her early training and consecration to God. She joined the M. E. Church, at the age of twelve years, and from thence ever cultivated and exemplified the graces of the Holy Spirit, which so pre-eminently characterized her life, and which were so beautifully blended in her amiable spirit.

E. F. EDGAR.

TERRY—Maj. THOS. L. TERRY was born on Long Island, June 16, 1814, and died in Coushatta, La., Feb. 12, 1891, in the seventy-seventh year of his age. Bro. Terry came to Mansfield, La., some twenty years ago, where we first had the pleasure of his acquaintance. He came with a well-organized Christian family. They were members of the Methodist Church, and were devoted to its various interests. With open arms and hearts of love they welcomed its ministers and were devoted to every good work.

We are not apprised as to the date of Bro. Terry's espousal to Christ. Religion seemed to have been a life-work with him. For many years he had been a resident of Coushatta, La. Last fall, after an absence of many years, we had the pleasure of visiting the family again. And while we were received with the same cordial kindness by the father and children, there was wanting in that circle the good cheer and cheerful smile of the devoted wife and mother. Age, affliction and bereavement had sadly told on the appearance of Bro. Terry. For several weeks longer he still lingered and wasted; but grew more patient and resigned to the last. Buoyant of hope, he would say, "I shall soon meet your dear mother in the better land." On Feb. 12 Bro. Terry "fell on sleep, and was gathered to his fathers and his sons buried him." J. P.

McFERREN—Miss MARY ANN MCFERREN died at her home in Washington, Adams county, Miss., Feb. 22, at 3:40 P. M., 1891. She was born in Washington, June 27, 1834, and commenced life as an assistant teacher in 1849, and after the death of Rev. W. Wheildon she was regularly installed as teacher of the public school in Washington, which relation she sustained, with one or two short intervals, until the day of her death.

She joined the M. E. Church, South, some time during the year 1890. Although not uniting with the church until late in life, she always bid it God-speed and earnestly worked for its success. Few have lived to be more useful and so universally loved as she. A loving sister, a true, sympathizing friend, an exemplary Christian character. She has fallen asleep in Jesus, and her mortal remains quietly rest in the old hill-side cemetery, where no troubled waves will ever roll across her peaceful breast, where the tutelar angel will keep vigil over her sacred dust until the herald of eternal light ushers in the resurrection morn. "Blessed are the dead which die in the Lord: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "He giveth his beloved sleep."

CHAS. W. CRISLER.

WILDER—TALBERT G. WILDER was born Dec. 12, 1828, and died in Camden, Madison county, Miss., Jan. 11, 1891, aged sixty-three years. He was twice married: first to Miss Mary Ann Adams, Aug. 26, 1858; last to Mrs. Lou. E. Byors (*nee* Tucker) July 16, 1868.

Bro. Wilder became a member of the M. E. Church, South, in 1854, at Sulphur Springs, in this county. Subsequently moved his membership to this place (Camden), where he has ever lived a faithful, consecrated Christian life. He was for many years, and to the day of his death, a faithful, liberal steward. He was a warm friend and a strong help always to his pastor. He loved the church, and spared no means to advance the Master's cause. The family altar was never neglected, however busy or tired he might be. The last night previous to his fatal illness he remembered the *new* pastor and the church during family worship, praying earnestly for them. Oh, what a worthy example! Bro. Wilder was universally esteemed, and the unanimous verdict when he died was, "A good and useful man is gone; his place can not be filled."

E. F. EDGAR.

WALL—Mrs. JOSEPHINE WALL (whose maiden name was Pharis) died at her home in Wilkinson county, Miss., Feb. 24, 1891. She was forty-five years old. She died near the place of her birth. When she was young she joined the Christian church.

She had been a sufferer for years, but was confined to her bed for ten weeks to suffer the will of God, which she did without a murmur, but said she was ready when it was God's will to take her. Sister Wall said but little about dying. It was not necessary, for she had long since prepared to meet her God, and death was sweet to her. She would never fail to see to the sick in her community when she was able. She was loved by all who knew her. She was a loving mother, a faithful wife and, best of all, a consecrated Christian. It was a common saying: If she was not a Christian, there is none. This shows that her influence was for good. We feel the assurance that, though we no longer see the familiar face in the church militant, she is now numbered with the redeemed of the church triumphant. She leaves a husband, two daughters and a number of friends to mourn. W. M. SULLIVAN.

Observed duties maintain our credit, but secret duties maintain our life.

"Who shall Decide, when Doctors Disagree?"

We shall endeavor to answer this question farther on. As to the frequent disagreements of doctors, their conflicting opinions, their controversies, their different diagnoses in the same case, who can deny the fact? The existence of the various "schools" of medicine, we have no time to enumerate them, is alone sufficient to convince anyone. The faculty are generally in accord on one point, you are ill. To be sure, you might have determined this without their aid, but this being settled, why not decide for yourself? But, before you decide, investigate the claims of the Compound Oxygen Treatment of Drs. Starkey & Palen, weigh carefully the evidence, and we are certain you will find it just what you need. To aid you in your investigation, send for our brochure of 200 pages, a Treatise on Compound Oxygen, and read it carefully. Sent free. It contains abundant testimonials and records of cures in obstinate and chronic cases. No other genuine. Address DRS. STARKEY & PALEN, 1529 Arch Street, Philadelphia, Pa., or 120 Sutter Street, San Francisco, Cal.

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Dwelling and Sugar House Risks Especially Solicited.

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CASH ASSETS, December 31st, 1886, - - - - -	$400,479.08
CASH ASSETS, December 31st, 1887, - - - - -	$413,860.76
CASH ASSETS, December 31st, 1888, - - - - -	$459,369.50
CASH ASSETS, December 31st, 1889, - - - - -	$510,584.54
CASH. ASSETS, December 31st, 1890, - - - - -	$551,897.82

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Fire, Accident, Marine, River, Boiler, Plate Glass and Bonding Insurance

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Incorporated as a Mutual Company in 1849.
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Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

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Paid up Capital, $300,000. Assets, $559,348.11.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

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Losses Paid by Chicago Fire, 1871, $3,239,091.
Losses Paid by Boston Fire, 1872, $1,429,729.

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CLARENCE F. LOW, Ass't Resident Sec'y. H. V. OGDEN, Resident Secretary.

Mention this paper.

H. Dudley Coleman Machinery Company,

(LIMITED)

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(Successors to Willis P. Coleman and H. Dudley Coleman & Bro.)

CAR BUILDERS, FOUNDRY AND PLANTATION MACHINERY!

Complete Cotton Gin Outfits a Specialty. Passenger Cars, Box Cars, Flat Cars, Log Cars, Coal Cars Ore Cars, Dump Cars, Lumber Cars, Hand Cars, Push Cars, Plantation Cars, Steam Engines, Boilers, Pumps, Pulleys, Shafting, Cotton Presses, Corn Mills.

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Prepared for and Expect Competition. Address

H. DUDLEY COLEMAN CO. Limited or Coleman's Foundry, N. O., La.

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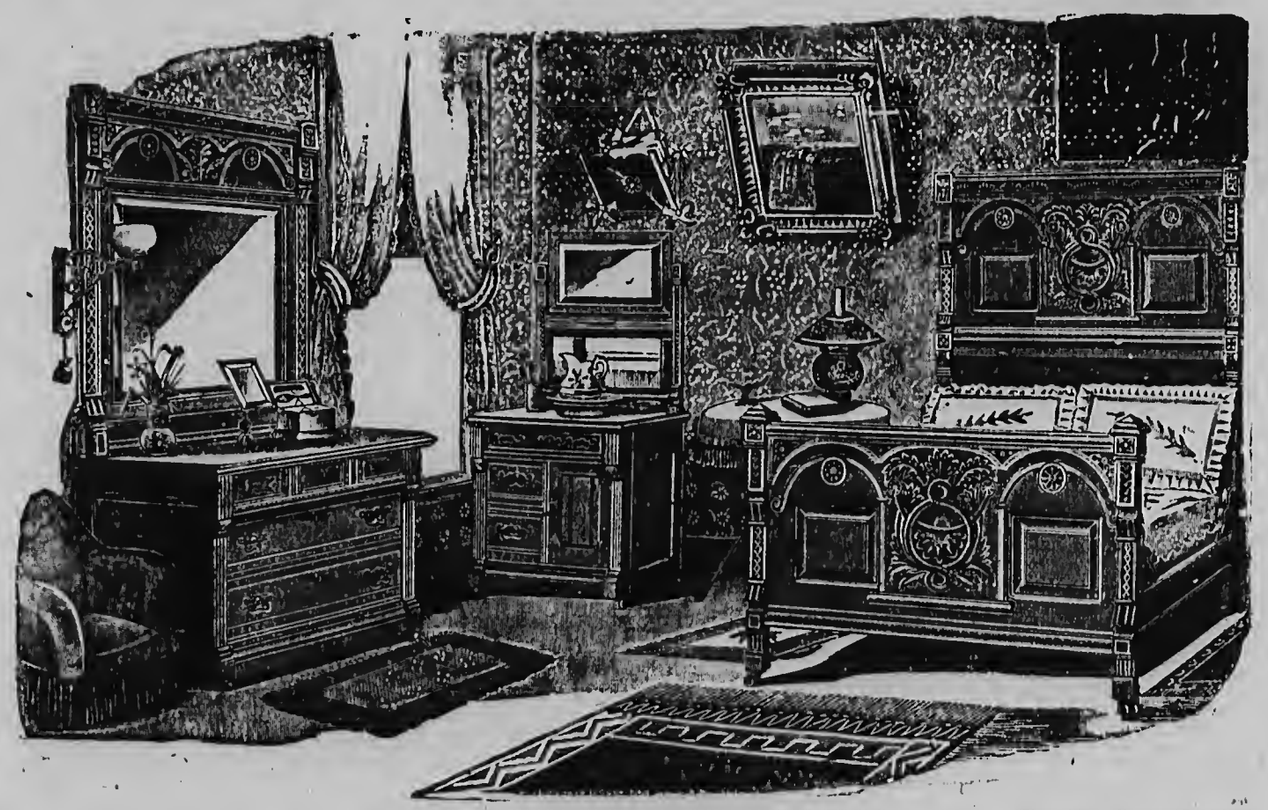
NEW STORE, AT **28 and 30 Camp Street, NEW ORLEANS**

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

In all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

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Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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ABSOLUTELY PURE

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—SECOND ROUND.

Adams circuit, at Ebenezer.....Apr.	4, 5
Brookhaven station.....	18, 19
Crystal Springs station.....	25, 26
Magnolia cir., at Muddy Springs.....	2, 3
Bro khaven cir., at Adams' Chapel....May	9, 10
Wesson station.....	16, 17
McComb City.....	23, 24
Beauregard.....	30, 31
Crystal Springs cir., at Pleasant Ridge,	June 1
Bowerton cir., at Rehoboth 31,	6, 7
Gaman cir., at Terry.....	13, 14
Hazlehurst station.....	20, 21
Summit, at Rogue Chitto.....	26
China Grove, at Sartaria.....(Fri.)..	27, 28
Pleasant Grove, at Monticello.....	
Cassville cir., at Gallatia .....July	4, 5
Blue Hill.....	6
Providence circuit.....	11, 12

The District Conference will be held at Bogue Chitto, June 18-21. Opening sermon by Rev. W. H. Huntley, on Thursday, eleven A M.

R. S WOODWARD, P. E.

SEASHORE DIST.—SECOND ROUND.

Purvis, at Purvis.....Apr.	4, 5
Eastabuchie, at Morriston.....	11, 12
Ellisville, at Sandersville....(Tues)..	14
Perry, at Garraway Church.....	18, 19
Heidelberg, at Paulding.....	25, 26
Hattiesburg, at Augusta.....May	2, 3
Ocean Springs, at Scranton.....	9, 10
America, at Big Point..(We., Th.)..	13, 14
Moss Point.....	16, 17

E. H. MOUNGER, P. E.

MERIDIAN DIST.—SECOND ROUND.

Enterprise and Stonewall.....Apr.	4, 5
State Line circuit at Adamsville.....	11, 12
Waynesboro station.....(Monday)..	13
Clarke circuit, at Scott's Chapel.....	18, 19
Shubuta circuit, at DeSoto.....	25, 26
Lauderdale circuit, at Bethel.....May	2, 3
Manassas circuit, at Manassas.....	9, 10
Vossburgh circuit, at McGowan's.....	16, 17
Meridian cir., at Sugna ena ..(Wed)..	20
DeKalb circuit, at Union Ridge.....	23, 24
Binnsville and Wahalak.....(Mon.)..	25
Porterville circuit, at Union.....	30, 31
Daleville station.....(Thursday)..June	4
Linwood circuit, at Linwood.....	6, 7
Meridian, First Church.....(Wed.)..	10
Meridian, West End.....	20, 21
Meridian, East End.....(night)..	20, 21
Marion cir., at Pleasant Hill..(Thu)..	25
Winchester circuit, at New Hope.....	27, 28

T. L. MELLEN, P. E.

WOODVILLE DIST.—SECOND ROUND.

Amite and Mission, at Woodland.....Apr.	4, 5
Gloster and Centerville, at Centerville..	8
Wilson, at Pine Grove.....	11, 12
Percy's Creek.....	18, 19
Woodville.....	20
North Wilkinson, at Perry Town.....	25, 26
St. Helena, at Day's.....May	2, 3
East Feliciana, at Oak Grove.....	9, 10
Clinton and Betonville, at Clinton.....	11
East Baton Rouge, at Beech Grove...	14
Port Vincent, at Bayou Barbary.....	16, 17
Jackson.....	23, 24
Live Oak, at Pipkin Chapel.....	30, 31
Zachary.....June	13, 14
Springfield.....	18
Tallsheck.....	20, 21
Covington.....	22
Franklinton.....	25
Amite City.....	27, 28

C. McDONALD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Port Gibson.....Apr.	4, 5
Fayette, at Ebenezer.....	11, 12
Washington, at Kingston.....	18, 19
Martin, at Martin.....(Tuesday)..	21
Anguilla, at Hethel.....	25, 26
Warren, at Wesley Chapel.....May	2, 3
Rocky Springs, at Hickory Ridge.....	9, 10
Bartonton at Carlisle.....	16, 17
Utica, at Rieves.....	23, 24
Rolling Fork, at Rolling Fork.....31,	June 1
Vicksburg.....	6, 7
South Vicksburg.....	8, 7
Mayersville, at Mayersville.....	14, 15
Meadville.....	20, 21
Roxie, at Hamburg.....(Tuesday)..	23
South Warren, at Redbone.....	27, 28

JOHN A. ELLIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—SECOND ROUND.

Verona station.....Apr.	16
Okolona station.....	18, 19
Tupelo station.....	25, 26
Shannon.....	29
Prairie.....May	2, 3
Pontotoc.....	9, 10
Aberdeen station.....	16, 17
Saltillo.....	20
Nettleton.....	23, 24
Tremont.....	30, 31
Okolona circuit.....June	6, 7
Athens.....	10
Houston and Wesley.....	13, 14
Buena Vista.....	15
Ebenezer.....	20, 21
Sparta.....	27, 28
Smithville and Fulton.....July	4, 5

J. H. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Batesville, at Wesley (Sat. and Sun.)..Apr.	4, 5
Como, at McGehee's.(Sat. and Sun.)..	11, 12
Lewisburg, at P. Hill..(Sa. and Su))..	18, 19
Coldwater and H , at H....(Sa.. Su.)..	25, 26
Arkabutla ct., at Hunter's Chapel (Su.).May	2, 3
Pleasant Grove ct., at Harmony..Fri.).	8
Coldwater M., at Tru low...(Sa., Su.).	9, 10
Cockrum ct., at Mt. Olivet..(Sa., Su.).	13, 17
Courtland ct., at Eureka....(Sa., Su.).	23, 24
Horn Lake circuit.....(Sa., Su.).	30, 31
Chulahoma circuit.....(Sa., Sn.).June	6, 7
Mt. Vernon.....(Sa., Sn.).	20, 21

J. J WHEAT, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs station.....Apr.	4, 5
Myrtle circuit.....	11, 12
Coffeeville circuit.....	18, 19
Red Banks circuit.....	25, 26
Ashland circuit.....May	2, 3
Early Grove circuit.....	9, 10
Holly Springs circuit.....	16, 17
Shelby Creek circuit.....	23, 24
Olive Branch circuit.....	30, 31
Shawnee circuit.....June	6, 7
Pine Mountain circuit.....	13, 14
Mount Pleasant circuit.....	20, 21

JNO. W. BOSWELL, P. E.

WINONA DIST.—SECOND ROUND.

Winona station.....Apr.	4, 5
Valden.....	11, 12
Poplar Creek.....	18, 19
Ebenezer.....	25, 26
Richland.....May	2, 3
Ethel.....	8
Ballis.....	9, 10
Ware.....	16, 17
Rural Hill.....	23, 24
Newport.....	30, 31
West.....June	6, 7
Belzona.....	13, 14
Lexington.....	18
Black Hawk.....	20, 21

S. M. THAMES, P. E.

CORINTH DIST.—SECOND ROUND.

Corinth circuit.....Apr.	4, 5
Kossuth circuit.....	11, 12
Pleasant Ridge circuit.....	18 19
Blackland circuit.....	25, 26
Booneville and Rienzi.....May	2, 3
Manitis circuit.....	9, 10
Guntown circuit.....	16, 17
Pine Springs circuit.....	21, —
Ripley and New Albany.....	23, 24
Jonesboro circuit.....	23
Ripley circuit.....	30, 31
New Albany circuit.....June	6, 7

W. S. LACRONE, P. E.

COLUMBUS DIST.—SECOND ROUND.

Brooksville cir., at Bonie Chapel.....Apr.	3
Crawford circuit, at Trinity.....	4, 5
Hebron circuit, at Hebron.....	11, 12
Tan pico circuit at Cedar Bluff.....	17
Starkville circuit, at Lebanon.....	18, 19
Plattsburg circuit at Plattsburg.....	25, 26
Mashulaville circuit, at Mt. Hebron..May	1
Louisville circuit, at Mt Pleasant...	2, 3
Chester circuit, at Ackerman.....	9, 10
Walthall circuit, at North Union.....	15
Maben circuit, at Matheston.....	13, 17
Sturges circuit, at Mt. Airy.....	23, 24

District Conference at Shnquiak, the last four days of May—28-31.

W. T. J. SULLIVAN, P. E.

GRENADA DIST.—FIRST ROUND.

Atlanta.....Apr.	4, 5
Cherry Hill.....(Wed.)..	8
Pittsboro.....	11, 12

J. W. PRICE, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—SECOND ROUND.

Summerfield, at Alabama.....Apr.	2
Vienna, at Providence.....	4, 5
Minden, at Mt. Zion.....	9
Hayesville, at White Hall.....	11, 12
Ruston, at Ruston.....	16
Vernon, at Long Straw.....	18, 19
Saline, at Antioch.....	24
Gansville, at Gansville.....	26, 27
Arcadia, at Mt. Moriah.....	30
Sparta, at Castor.....May	2, 3
Ringgold, at Ringgold.....	4, 5
Gibsland, at Atheua.....	9, 10
Downsville.....	13
Farmersville.....	16, 17
Indian Village.....	20
Tulip and Simsboro, gh.....	23, 24

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Rayne Memorial.....Apr.	3
Louisiana Avenue.....	5
Carrollton and Gretna.....	12
Parker Chapel.....	12
Algiers.....	19
Claps Street.....	19
Dryades Street.....	26
Lower Coast Mission.....	28
Baton Rouge.....May.	3
Thibodaux Mission.....	8
Moreau Street.....	10
Gross Tete and Harmony.....	17
Carondelet Street.....	24

CHAS. F. EVANS P. E.

OPELOUSAS DIST.—SECOND ROUND.

Abbeville, at Prairie Gregg.....Apr.	4, 5
New Iberia.....	11, 12
Lafayette.....	18, 19
Franklin.....	23, 24
Morgan City, at Morgan City.....	25, 26
Plaquemine Brulee and Rayne.....May	2, 3
Opelousas and Washington, at Wash'n.	9, 10
Lake Charles.....	16, 17
Grand Chenier.....	23, 24
Sulphur Mine, at Calcasieu.....	23, 27
Sabine Mission, at Merryville.....	5 , 31
Lake Arthur.....June	6, 7
Indian Bayou.....	13, 14

JNO. A. MILLER, P. E.

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

A Handsome Catalogue.

Heath, Schwartz and Co., Limited, are in receipt of their catalognes for 1891, which are unusually handsome. On the front corner is a representation of an urn from which a sprig of holly herries springs and twines itself gracefully over the page. On the back cover a wiseacre owl gazes at you over a skillfully drawn design representing a sign board. The last pages of the book are blank and very useful for memorandum, but most useful are the contents of the other pages, a list of the goods carried by this well-known house, with prices. The book is sent free of charge upon application.

Flower Seeds Free—A Liberal Offer.

All of our readers who are interested in Flowers and have a place in which to cultivate them, should accept the liberal offer of S. H. Moore & Co., 27 Park Place, New York, who agree to send their charming paper, "The Ladies' World," on trial three months for only 12 cents, and 200 varieties of Choice Flower Seeds free as a premium, with every Subscription. See their advertisement on another page of this issue.

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

We will mail free, on receipt of two cents in stamps, a sample box of Dr. Davis' Liver Pills. They will cure costiveness, biliousness, dyspepsia, indigestion, piles, and all disorders that arise from a diseased liver and impure blood.

JOHN H. COLLINS & CO., 208 Market St., Phila., Pa.

For sale by all druggists at 25c. per box.

NEWS OF THE WEEK.

DOMESTIC.

Dr. Howard Crosby died in New York City on March 29.

H. M. Stanley, the eminent explorer, lectured in this city this week.

Hon. John McEnery, ex-governor of Louisiana, died, on March 28, in this city.

There have been serious riots in the Pennsylvania coke regions. In some instances the strikers have attacked the furnaces and destroyed property.

A bill was passed in the lower house of the Maine Legislature, on March 27, providing that no person shall be allowed to vote who can not read and write his name.

The bill to prevent unjust discrimination by insurance companies has passed the Illinois Senate. Notice was given, however, of a motion to reconsider the vote by which the bill was passed.

The Wisconsin House has passed a bill prohibiting the manufacture of cheese and butter out of substances other than milk, but also providing for the proper making of oleomargarine.

Because of the grip, which prevails to an enormous extent in Chicago, the death rate is increasing, and it is said that the undertakers and coffin manufacturers have all they can do to keep up with the rush of business.

A farmer living nine miles from Peoria, Ill., has discovered a rock vein of silver ore on his farm about thirty feet below the surface. The vein is said to be a rich one. Arrangements are being made to develop the mine.

The Texas Lumbermen's Association meets in Houston on April 13 and 14. Every arrangement has been perfected for its entertainment. Delegates from Louisiana, Arkansas and other lumber-producing States are expected in large numbers.

Governor Eagle has approved the joint resolution urging the Arkansas representatives in Congress to use their influence to secure an amendment to the Constitution providing for the election of United States senators by direct vote of the people.

The national real estate congress met in Birmingham, Ala., on March 30, with representatives from nearly all the Southern and Western States present. There are some fifty delegates present. The convention will be in session for several days, and a national exchange will be formed.

The Reading Iron Company has notified 2,000 employes that owing to the continued depression in the iron trade, a slight reduction in wages will be made on April 1. The employes will accept the reduction, as a restoration of the old scale of wages is promised by the company with improved business.

Two Iowa saloon keepers have had constructed a saloon building in sections, so that it can be taken apart and stored away. Recently the district court granted an injunction against the saloon, and the other night the proprietors took down their building and stored it away in a warehouse, so that when the sheriff comes to serve the injunction he will find no saloon.

Dispatches from the northern border of Texas say that no small amount of excitement among cattle men has been caused by the announcement that Government Agent Miles has sent marshals to the Osage Nation in the Indian Territory to notify stock men that they will not allow cattle to go into that reservation. The cattle men have leased large tracts of grazing lands in the Osage country at a heavy expense, and for the last two weeks a small estimate places the number of cattle shipped there at 10,000 head.

FOREIGN.

It is said that the excitement in Italy caused by the lynching at New Orleans has completely subsided.

The Bulgarian Minister of Finance was assassinated, on March 27, by an individual who, after firing three shots, escaped.

The opposing factions in Ireland came together at Sligo, the other day, and many heads were bruised by stones and clubs.

The northeast departments of France have been visited by heavy snow storms. The mountain road in the Vosges is impassable.

Since the alliance of France and Russia has been consummated, reports coming from various sources indicate early aggressive action on the part of the two nations.

The Spanish minister of the colonies has designated the director of the finance department to represent Spain in the negotiations with General Foster for a treaty with the United States.

There will be a brilliant period of court festivities in June during the stay of the Emperor William at Buckingham Palace. The programme will include receptions, balls, concerts, and other entertainments.

Queen Victoria, who is visiting France, is gratified at the manner in which she has been received. President Carnot has telegraphed to the Queen, placing himself and the French officials at her service during her stay at Grasse.

Archbishop Walsh has been summoned to Rome by the Pope, who is anxious in the present crisis to arrest the decline in the Catholic ascendency in Ireland by forming a united Catholic party in that country, which shall proceed by reasonable methods, but which shall discountenance Mr. Parnell.

Walter Besant, Wm. Black, and others, are discussing the formation of a society of English authors and copyright owners, with the view of establishing or securing control of a printing house in the United States. The *Athenæum* refers to the scheme as an indispensable preliminary to any attempt to derive advantage from the American copyright act.

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This depends largely upon the state of the liver, which a dose of Maguire's Cundurango one hour before breakfast will keep in good condition. Prevents indigestion and costiveness. 75 cents per bottle.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	6⅝	@ — —
Ordinary	7⅛	— —
Good ordinary	7½	— —
Low middling	8⅛	— —
Middling	8 11-16	— —
Good middling	9⅝	— —
Middling fair	11⅛	— —
Fair	11⅞	— —
Galveston middling	9	— —
Mobile middling	8⅝	— —
Memphis middling	8¾	— —

SUGAR.

OPEN KETTLE:		
Prime	3⅝	— —
Fully fair	3⅝	— —
Good fair	— —	3½
Common	— —	— —
CENTRIFUGAL:		
Seconds	2⅝	3⅜
Prime yellow	4⅜	4½
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —

MOLASSES

OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —

RICE.

No. 2	2 5-16	2⅜
Good	5⅛	5½
Fair	3⅛	5⅛
Prime	5⅜	5⅝
Rough, ₱ bbl	3 25	5 25
POLISH, ₱ ton	22 00	24 00

FLOUR.

Extra Fancy	5 10	5 20
Fancy	4 85	4 90
Choice	4 80	— —
Minnesota Patents	5 75	— —
Winter wheat patents	5 37½	5 50
Minnesota bakers	— —	5 00

CORN PRODUCTS.

Corn meal	3 40	3 45
Cream meal	3 60	3 65
Grits	3 65	3 70
Hominy	3 60	— —

GRAIN, ETC.

CORN:		
White, ₱ bushel	— —	79
Yellow	— —	79
Mixed No. 2	— —	78
OATS:		
Western	62	63
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	— —	1 25
HAY:		
Prime	15 50	16 00
Choice	17 50	18 00

PROVISIONS.

PORK:		
Mess (Standard)	13 00	— —
Prime Mess	— —	12 00
Rumps	— —	— —
BACON:		
Fancy Breakfast	8½	9
Shoulders	8	— —
Sides, short rib	7	— —
Sides, long clear	7	— —
HAMS:		
Sugar-cured	9¾	10
DRY SALT MEAT:		
Shoulders	5⅛	5⅜
Sides, short rib	6⅝	6¾
Sides, long clear	6½	6⅝

GROCERIES.

COFFEE:		
Prime	21	— —
Fair	20¼	— —
Common	17½	— —
TEAS:		
Choice	40	50
Ile-No	— —	— —
BUTTER:		
Western Creamery	— —	23
Western Dairy	— —	— —
Common	— —	— —
LARD:		
Refined	6	— —
OILS:		
Coal, bbls	9	— —
Coal, cases	13½	14
Cotton seed, crude	25	— —
Lard, Extra No. 1	55	— —

VEGETABLES.

CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	1 75	2 00
POTATOES:		
New Louisiana	— —	— —
Western	3 50	4 00
ONIONS:		
New Louisiana	— —	— —
Western	5 50	6 50

BALING STUFFS.

BAGGING:		
Jute, 2 lb. ₱ yard	7⅝	— —
Jute, 1¾ lb. ₱ yard	— —	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	9½	12½
TIES:		
₱ bundle	— —	1 35

SUNDRIES.

POULTRY:		
Old Hens, Western	4 50	4 75
Young Chickens	2 50	3 50
Chickens, Southern	3 00	3 50
Young	1 50	2 50
Turkeys, Southern	9 00	18 00
EGGS:		
Western	20	21
Southern	21	22
WOOL:		
Lake, ₱ lb	28	— —
Louisiana	20	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3½	3¾
Dry salted	3	— —
FERTILIZERS:		
Cotton seed, ₱ ton	8 00	— —
Meal	20 50	23 25
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2½
Sulphuric acid	— —	2

—*Times-Democrat*, March 31.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE.

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The London *Chronicle's* Rome correspondent says that an influential body of political and newspaper men are agitating in favor of the Italian government's refusal to participate in the World's Fair in Chicago in reprisal for the recent lynching of Italians in New Orleans.

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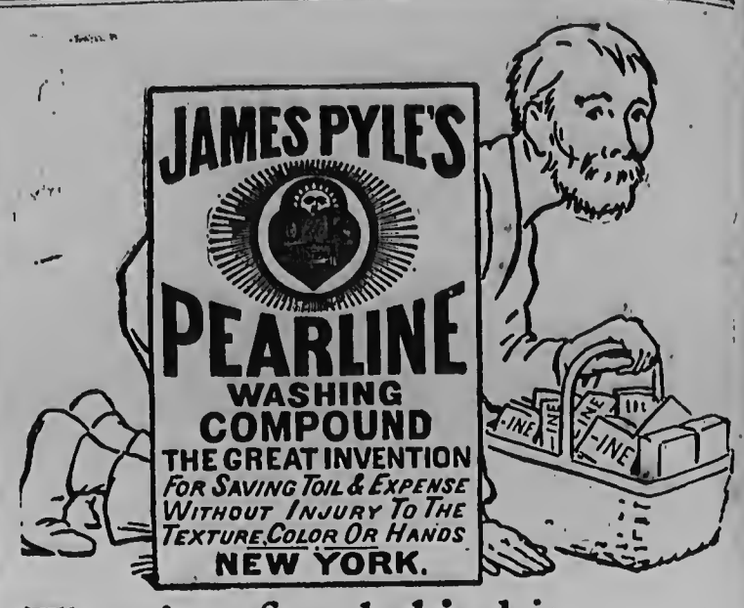

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Liabilities—	
Unearned premium reserve	$ 9,478 12
Other liabilities	2,779 51
	$ 11,257 63
Net surplus for policy holders, Jan. 1, 1891	$172 347 37

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A HYMN FOR THE DYING.

n the last words of Rev. Charles K. Marl, D. D., of Vicksburg, Miss.: "My God be h me in this hour.")

EV. S. W. SPEER, D. D., OF THE KENTUCKY CONFERENCE.

ly God be with me in this hour,"
In this last dark, trying scene;
d me by thy saving power,
Other refuge have I none."

though my flesh and spirit fail,
I trust in thy present grace
bear me safe through this dark vale,
To enjoy thy sweet embrace.

he last of fading earth has come,
Tares and toils are left behind,
le to reach my heavenly home,
ly unfailing rest to find.

eet rivers of redeeming love,
Entrance my enraptured eye.
rk! hark! the hymnal from above,
"Let me to thy bosom fly."

ved through thy cleansing blood, and pure,
"Rock of ages cleft for me,"
e conquest won, from sin secure,
"Let me hide myself in thee."

ever with the Lord to rest,
Nevermore from thee to roam,
th joy and life eternal blest,
de with thee, my God, at home.

illamstown, Ky.

Nutshell of the Church Question.

would be injustice to the church
lo the readers of the ADVOCATE
me to suffer the church question,
ed by the Rev. Alexis Bowman, to
in the awkward and covered-up
ner in which he proposes to leave
his rejoinder of March 19. If I
ember right, I said the main ques-
must not be evaded. When I
d him to name a few of the very
y authors he said in all time past
the doctrine of no new church at
ade in apostolic times, I very well
he could not produce them. He
correctly names Dr. Summers. If
thought of it, and had deemed it
eary, he would have been men-
ed; and there may be others that I
ot chance to know. Dr. Summers'
is new. He was my very inti-
friend for near forty years, and I,
ourse, knew him to be one of the
ors of *Ecce Ecclesia*, where this
le subject is elaborated, and the
church theory opposed.

o. Bowman quotes from Mr. Ral-
as follows, italics and all: "In
of detail pertaining to church pol-
the Scriptures give no specific in-
ctions; and, in relation to all such
ers, churches are left to be guided
e principles of reason and expe-
ey." (Divinity, p. 858.)

is brings out the point exactly.
estabished, or organized, the
ch—that is, the government of the
ch—in this way: The Scriptures,
ing church polity, establish only
e leading foundation principles,"
give no "specific instructions" as
alters of detail. That is very
, and is a correct statement of Mr.
on's teachings on this point. The
e fixes the "leading foundation
ciples" of church government, and
hurch arranges the minor details.
this there are two objections:
, it is High Churchism fully in all
ndamental principles. Dr. Hook,
s "Two-Sermons," and every Ox-
traciarian writer, take exactly
ground, and no other. All the
about Bishops, "historic episco-
," chain of ordinations, etc., grow,
rally and legitimately, out of this
ine. Secondly, it is a clear mak-
of Scripture, out-and-out, out of whole cloth, for there is not one word of teaching in the New Testament on the subject of church government. You might as well look there for prescriptive teaching on astronomy, agriculture, how to build a sheepfold, or how to prune or plant fig trees. I repeat: the Savior did not teach "certain foundation principles," nor any other principles, in "much," nor in little, on that subject. Let one word be shown.

Mr. Bowman is a High Churchman, and is not aware of it—that is, he teaches High Church doctrine, not in its details, as avowed prelatists do, but in all its great destructive, anti-biblical and "fundamental principles." Grant the new church theory, either as to its "fundamental principles," or "*the detail* pertaining to church polity," and you concede all that a consistent High Churchman could ask.

I am aware that that was the general teaching prior to some forty or fifty years ago; and it is further known that Dr. Ralston, like many others, right along there, followed the crowd, and that Dr. Summers was among the first—I might say that, so far as my limited knowledge goes, probably the first—writer of large note to deny that Christ taught any principles of church government, either fundamental or in detail.

Mr. Bowman's complaint, that I modified his meaning by a too short quotation, is not warranted by the facts. I quoted every word that was germane to the point under consideration. And he himself, with his additional quotation, does not change the matter an iota, as is shown above.

Here is the nutshell point: Dr. Ralston, Mr. Bowman, and many others hold that Christ taught "some leading foundation principles" of church government. I hold up the New Testament, and deny that he taught *anything* on that subject. Is that sufficiently explicit? R. ABBEY.

Yazoo City, Miss.

Brookhaven District.

I like to follow a good man; a clearent, sound preacher; one who is no hobbyist, and is neither an optimist nor pessimist; one who is firm in his convictions of duty, yet meek and gentle in his life and official administration. I like to hear the people speak well of my predecessor. Bro. Lewis captured the people of this district, and, in turn, the people have captured me. All who knew my feelings on the subject knew I was not an aspirant for the office of presiding elder. But my convictions of duty led me to heartily acquiesce in the appointment.

We reached Brookhaven, the proposed center of operations for the district, at early dawn on the first day of January. There being no district parsonage, the warm-hearted pastor and generous president of Whitworth College had made the next best possible arrangement for us. Our New Year's dinner was taken at the station parsonage, and an elegant one it was, where our urbane host and hostess did the honors in just such style as all who know Bro. Huntley and his excellent wife can anticipate. But, as a full quarter has elapsed, too much space devoted to our reception would seem out of date; hence the superb dining at the college on the second, and the unstinted hospitality of fifteen parsonages, and the hearty welcome and good cheer around the hearth-stones of many noble laymen, as I have passed around the district, can only receive this bare mention, though worthy of all praise. The fact is, the great kindness of the preachers and people has overwhelmed me.

I have completed one round, reaching every appointment in due time, and holding every Quarterly Conference, despite inhospitable weather, swollen creeks, and forbidding roads. God has been with us graciously at all times. The spirit of revival is kindling all through the district. New churches and parsonages are being built, and others repaired. We dedicated a neat and comfortable new church, called Bethesda, on the Caseyville circuit, on the fourth Sunday in March. God filled the house with his presence, and we had a most precious time. Such a love-feast I have not witnessed for years.

Lebanon Church approaches completion, and will be fully up to the demands of the community.

Bro. Galloway, at Magnolia, with his excellent wife and precious babe, rejoices in the occupancy of their new, cosy parsonage; and he deserves much credit for the energy, muscle and brain he gave to its construction.

Bro. Wood, of China Grove, has reconstructed and beautified the parsonage, so that its old friends would hardly recognize it. He has good prospects on the circuit.

Bro. Havers, on Pleasant Grove circuit, with his *elect lady*, occupies the new parsonage. Though not finished, it is quite habitable, and will be all that is required soon.

Other places are planning for new parsonages and churches. In the midst of all these improvements, the district parsonage grows apace, and will soon be ready for occupancy.

Bro. Norsworthy has just closed a meeting of great interest at Crystal Springs. Bro. Boring, of the Holston Conference, who was with him, is now with Dr. West, at Wesson, and at the close of that meeting will be expected at Brookhaven.

Bro. Inge is to be with Bro. Cooper, at Hazlehurst, about the middle of May.

Finances, considering the unfavorable winter, are well up. Bowerton circuit carries the banner thus far. It paid pastor and presiding elder, at first quarterly meeting, one full quarter, and thirty per cent. on the second. Caseyville circuit was only ten per cent. behind it on second quarter, paying first in full. I need not say Bros. Miller and Ellis are measuring up to the demands of their liberal people.

We have four ex-presiding elders in the district. They are valuable counsellors, and know how to appreciate the delicate points in the *experience* of the *inexperienced* in the office.

I have visited our superannuates, Bros. Strickland and Nicholson. Bro. Strickland's natural vision is growing dim, and his step feeble, but his spiritual vision is clear, and his hold on the promises firm. Bro. Nicholson has been disabled from the effects of a fall; but he was regaining his physical strength to some extent. He is growing old gracefully; ripening for the kingdom. It did my soul good to talk and pray with these veteran soldiers. The same spirit stirs their hearts that did when they were in the heat of battle. They still hear the clash of arms, and see the smoke of battle from afar, and are eager for the conflict; but God says, "Rest on the banks of the river."

Epworth Leagues are being organized at many points in the district, with good prospects.

Whitworth College is doing good and faithful work. President Fitzhugh is a good disciplinarian, and has an able faculty. The standard of scholarship is high, and the teaching thorough. The social home-life of the college is delightful. Dr. Murrah, with unaffected suavity and gentleness, coupled with intellectual dignity, exercises a commanding influence, and is a universal favorite with faculty and students. A better location, buildings, apparatus and faculty for a college would be difficult to find, North or South. R. S. WOODWARD, P. E.

Holy Week in Mexico.

To-day is being celebrated the feast of flowers, and Indians from far and near are here. The flower decorations are beyond description. I don't believe in all the world there can be found a people with more artistic taste than the Mexicans. The poorest naked Indian can arrange the loveliest bouquet it was ever my privilege to see. Mr. Weems and I were walking on the paseo a few evenings since, and saw another bull-ring being torn away. He said to me: "Little by little we are doing something for the Master." The missionaries have brought this about. This week is called "La Santa Semana" (holy week), and the hideous rattle of the "matracas" is heard, whose ceaseless din will deafen us the entire week. I think they originated from the rattle used in the churches, instead of bells, during the last days of Lent; but are said to be a representation, a ridicule of the cries of the Jews, "Crucify him! crucify him!" as Jesus was urged on to his death. It is said that the ceremonies during these days in many of the churches are strangely wedded to the Azteo. The whole week is pregnant with interest, beginning on "Viernes de Dolores"—Friday of Sorrows—which is the Mexican May festival. Indian canoes glide out from the villages by sunrise on this day, with their lovely freight of choicest flowers. Mexico has been noted for her beautiful flowers since the time of the Aztecs. In holy week tents and booths are erected on the Plaza Square and in some of the streets, and Mexican drinks of all descriptions are sold. Open-air concerts are given, and everyone who can afford it is in the streets dressed in new clothes. The grand Mexican ladies are dressed simply in black. On Holy Thursday it is the custom to visit the churches, and many of the leading churches in this capital are kept open until ten o'clock at night. On Holy Saturday the strangest of Mexican customs is followed, which is the burning of Judas. Effigies of the arch-traitor are made in every conceivable size and description, and are filled with the crackers. Sunday morning, at ten o'clock, the cathedral bells break from the silence held during the time of the Lord's passion; these firecrackers are lighted, and the modern Judases burst. The burning of Judas takes place in the zocalo, the streets, the squares, houses, and everywhere. But this holy week is not a season of delight to us Protestants. Many of our people are thrown out of employment, and others have much trouble. There came a poor woman in our society to-day, saying she had been maltreated, and then turned into the street without her pay.

Before I finished my letter my natal day arrived, and the children in our school had found out what day it would be, and celebrated it in a charming manner. Thinking I would be most pleased to see what interest they felt in mission work, they had a reunion of the boys' and girls' school in the Mission House; and I know you would have enjoyed seeing how eagerly they poured their centarers in my lap. The teacher of the male school then arose, and spoke of how they celebrated his birthday a few years ago, when he was in the Romish Church. He said they had brandy on the table, and *saints* hung all around; "but now," he said, "blessed be God! all is changed." Then followed an earnest talk to the Catholic children, with a voice choked with emotion. He then asked all to sing, "Jesus, lover of my soul." The Bible woman prayed a fervent prayer that Julio Roldan, whom I will carry with me to the States, may return as a missionary to her own people. I don't know that I ever felt more happy than on this day, surrounded by all these dark faces, so eager to do something. I had dinner at the Mission House for the whole school, and they seemed to enjoy it greatly. If the railroads are all right, we expect to leave next month for the United States. Pray for us more and more, and for Mexico.

S. G. WEEMS.

Betting and Gambling.

BY THAIN DAVIDSON, D. D.

There are just six ways that I can conceive of by which one may come into the possession of money. Either, first, he must earn it by his own industry, or, secondly, it may come to him by his father's will, or in the form of a legacy; or, thirdly, he may get it by begging—and there are many varieties of this art—a man may be a genuine beggar, though he does not come knocking at the door with a piteous story, or stand bare-headed at the street-corner with a tattered hat in his hand; or, fourthly, he may get it by borrowing; or, fifthly, he may get it by stealing; or, sixthly, he may get it by betting and gambling.

Of all these methods of acquiring money, I do not hesitate to say that the first is the best and the last is the very worst.

No money is so pleasant to have and to spend, no money has such blessing resting on it, as that which has been earned by honest labor, whether of brain or brawn, of mind or muscle. But to acquire it by betting is the meanest method of all; and the fact that it looks more respectable than deliberate stealing makes it all the more dangerous.

I confess to have less respect for the gambler than I have for the honest thief (if such an expression may be pardoned). His conduct is not so likely to be followed by repentance, and the habit once acquired almost invariably grows until it becomes a fierce and ungovernable passion.

It would be easy to show that this vice is of ancient and world-wide existence; that it is distinctly opposed to Scripture, to conscience, and to all morality; that it saps the foundations of virtue and commerce; that it is acquiring gigantic proportions, and is working untold evil in the land, and that the testimony of all good men has been emphatic against it.

The disposition to betting and gambling in some form or other is innate in fallen human nature. We see it in Samson's wager with the lords of the Philistines, when thirty shirts and thirty tunics were staked on either side on the solving of a somewhat poor riddle.

The Prophet Isaiah clearly refers to games of chance in the remarkable passage (lxv, 11) which is thus rendered in the Revised Version: "Ye that forsake the Lord, . . . that prepare a table for fortune, and fill up mingled wine unto destiny." The Hebrew words are *Gad* and *Meni*, the names of two heathen deities, who were supposed to preside over all matters in which chance was concerned, and were worshipped with games of hazard, in which this deep-rooted propensity for gambling would find scope. * * *

Games of this kind were practiced by the ancient Romans, both under the Republic and the Empire; and Cicero tells us that laws were enacted against them, because they tended to render the citizens effeminate and unmanly. According to Tacitus, they were not unknown amongst the early Britons. Amid the ruins of the disentombed city of Pompeii were found sets of dice, and on examination several were found to be *loaded*, thus showing the early association of gambling with dishonesty.

The truth is, that the practice has always been linked with the darkest side of humanity; and at its advance, honor and truth and benevolence have vanished! * * * * * *

The habit prevails in the highest and lowest ranks of society. It appears to lose none of its extraordinary fascinations amid the refinements of noble and aristocratic circles. From the courts of royalty to the slums of Whitechapel you find it the same. The land is filled with the blight from the one end of it to the other. All society is inoculated with the poison, from the wealthy to the unwashed urchins who toss coppers on the street. It prevails in many political and friendly clubs, turning them into nurseries of dishonesty. Such manly games as cricket and football are turned into occasions for staking money; public houses are made common centres for so-called pools and sweepstakes; whilst coursing and pigeon-flying are simply opportunities for the indulgence of the passion. But, indeed, there is hardly a thing into which the element of uncertainty enters that is not made the occasion of a betting transaction. In the mining districts, on a holiday, grimy colliers may be seen standing on the brink of a stream, intently watching several floating straws. * * * * *

Against the hideous vice I bring the sevenfold indictment: it engenders idleness; it encourages dishonesty; it is prejudicial to commerce; it is demoralizing to society; it emmaddens the brain; it indisposes a man for religious duty, and it effectually cuts at the root of happiness.

Young man, whatever you do, DON'T BET!—*Christian at Work.*

Millsaps College Notes.

The college endowment fund was increased by a collection at Bolton recently, amounting to $158; and on last Sunday the "Clara Chrisman scholarship" was presented to the good people of Hazlehurst, and a subscription of $52.40 was made. When we remember that within the last two years fully $1,200 have been given by this liberal people to Millsaps College, this additional contribution will be seen to be very creditable.

The following letter, from a noble Christian woman of this State, will be an inspiration to many of your readers. My friend will pardon its unauthorized publication, and will forgive me for saying that this is not the first time she has shown her interest in "our noble enterprise."

Dear Bro. Watkins: I have fully intended all the while sending a contribution to the "Clara Chrisman scholarship." I am now giving $5 per annum, for five years, in her precious memory, to the "Bible Training-school," to be located in Kansas City.

We did not have preaching on the day appointed for collections for that purpose, and yet I *must* render my mite, and enclose my note for $10—as an Easter offering—hoping that our risen Lord will accept it, and bless it in the preparation of those who feel it incumbent on them to obey his last loving injunction to "go into all the world and preach the gospel to every creature."

The books that I promised you are ready, and at your command. I have many other volumes which will never be of any use to me, and may be useful in the college library. If I knew how to select, I would cheerfully send them. I might send you a list with authors, and allow you to select.

Permit me to extend congratulations upon your judicious selection of a location for Millsaps College. It is the *very place* for many reasons already given in the CHRISTIAN ADVOCATE. I earnestly hoped all the time that it would be at our capital. Accept many kind wishes for the speedy establishment of our noble enterprise.

Sincerely, your friend, ——— ———.

Bro. Wyatt suggests a "Robert Payne Mitchell" scholarship. Good! Start the fund with a collection at Como, Bro. Wyatt, and the agent will gladly present this claim to our people.

A. F. WATKINS.

To Namesakes of Bishop Marvin.

During the past few weeks the trustees of Marvin Chapel have sent out about 1,500 letters to the namesakes of Bishop Marvin, asking for a contribution of $5—either given by themselves or collected from others—to assist in the building of a Marvin Memorial Church, in place of present dilapidated and unsightly frame building. In return, each of these, or any other person contributing $5, will receive a handsome memorial chart, containing the names of all the namesakes engraved on parchment, and surrounding a large picture of Bishop Marvin, the whole elegantly gotten up. Some of these charts will be framed and placed in appropriate and conspicuous places in the new church.

We take this means of notifying other namesakes whose addresses we have not received, and soliciting from them a contribution for this worthy enterprise. In order to publish a full list of namesakes with the proposed chart we would be thankful for any names and addresses which have not already been sent us. Address the pastor,

JOSEPHUS STEPHAN.

1223 Sidney St., St. Louis, Mo.

Notice.

To the Preachers of the Winona district, North Mississippi Conference—

Please write me the names of the local preachers and the names of the delegates-elect to the District Conference. I desire also that those who are coming by private conveyance notify me of this fact. If the Woman's District Missionary Society is to meet here the day before the Conference, as it did at Vaiden last year, I desire and request immediate notice, and the names of those who are coming. J. C. LOWE.

Lexington, Miss.

P. S.—If any of the preachers or delegates find that they can not come, they will please notify me. It would give us pleasure to have the editor with us. J. C. L.

A Card.

To All Pastors of Churches in Louisiana—

Dear Brethren: Please inform me at your earliest convenience, by postal card, or otherwise, as you may elect:

First. The *number of churches* under your pastorate that use *unfermented* wine in the holy sacrament.

Second. What number of churches under your pastorate that use *fermented* wine on sacramental occasions.

This information is asked for for statistical purposes, and not for personal reasons. By complying with the above request you will greatly oblige hundreds of Christian workers.

Please give your postoffice address.

Address, MRS. J. A. PARKER,
Sup't Dep't of Unfermented Wine, W. C. T. U. of Louisiana.

Lock Box 141, Baton Rouge, La.

"How Shall They Go?"

Two men in the Meridian district are not only under conviction that it is their duty to go to the foreign mission fields, but they are in every way qualified to do the work. They are well educated, wise, prudent, religious; not too old nor too young. But how shall they go? Where is the money to send them and to support them while in Japan? Two brethren—and only two—are committed and pledge to pay $100 annually to send out a missionary and support him while in the field; but others delay making the covenant, and so "the King's business" is delayed. Oh! that hearts might soften and purse-strings loosen! T. L. MELLEN.

Notice.

To the Members of the Ministers' Relief Association of the North Mississippi Conference—

Rev. Geo. W. Brown, a member of our association, died at Rosser, Ala., on March 16. Your mortuary fee of $5 each is now due, and must be paid within sixty days from this date—March 31, 1891.

THOS. J. NEWELL,
Sec'y and Treas.

Grenada, Miss., Mar. 31, 1891.

Mississippi Conference Minutes.

There are some two hundred copies still on hand. They had better be in the hands of preachers and people. Send ten cents per copy, or five cents, or even cost of postage, and let me distribute them. C. G. ANDREWS.

Meridian, Miss.

Christian Advocate.

Thursday, April 9, 1891.

THE STARS.

What are their years? The night's unfathomed sleep
Rings back no answer gives no glimmering key
And still unknown and beautiful, they keep
The silent courses of eternity.

What are their memories of creation's days,
When startled Chaos, from its kingdom hurled,
First knew its Master, and with glad amaze
They sang the birth-song of our trembling world?

What have they looked on since, with patient eyes,
While million years uncounted rolled away?
Who claims antiquity for man that dies,
Before such records of the past as they?

Can they to man his mystery explain,
The why, the whence, of his uncertain state?
Unlock the riddle that he seeks in vain,
And clear the tangled problem of his fate?

Can they a fashion to the future give,
And tell the whither of man's anxious quest?
Make life a less than weariness to live,
Or stay the hazard of his wild unrest?

O stars! what midnight message do ye bear
To minds grown weary with the year's increase?
The wistful eyes that watch you shining there,
Look out of troubled hearts that know not peace.

—*Chambers' Journal.*

Woman's Work.

These two words open up a broad field of thought. This has been called the "Woman's Century," and it would seem justly so called, since woman is coming to the front, or striving to do so, in nearly all the issues of the day. In Church and State she would claim equal rights with her co-laborer, man. Not content with Joan's "woman's work," which is "never done," she would broaden her field of action; would add to her already unceasing toil by taking upon her weak shoulders the heavy burdens of State-craft; would claim a right to a station at the helm of the "old ship of Zion," which is to anchor her into a haven of rest. O woman! great is thy ambition!

The subject has many phases, and by no means least important of these is woman's work and place in the church. Indeed, this question is creating quite a stir among some of the D. D.'s of the sterner sex. Perhaps they do not like the idea of sharing their dignity and honors with D. D.'s "in petticoats and bangs." Samantha Allen's pictures of the "wimmin workin' for the Methodist meetin' house" are not altogether overdrawn. The point to be made in this sketch, however, is not the advocacy of "equal suffrage" in Church or State. The writer holds that woman may find sufficient scope for the improvement of her talents—be they one, five or ten—without seeking to enter the pulpit or the forum; but we believe while the brethren preach Saint Paul's injunction, "Let the women keep silence," they ought also to *practice* his injunction, "Help those women who labor with us in the gospel." All we ask is a helping hand and a cheering word by the way.

The women of the church are awaking to a realization of the fact that Christian duty implies something more than a name upon the church register. There are many duties both in the home and foreign field adapted to their delicate natures and gentle hands which none others can fulfil. Organized and systematic work among the women of our church is becoming universal. Not such organized effort as is limited to fancy fairs, bazaars, suppers, etc., but dignified organizations whose women meet and take sweet counsel together after the fashion of men; and many are the grand enterprises schemed and engineered by these noble women; many are the nickels, dimes and dollars, even into the thousands, which find their way into the Lord's treasury by the way of these gentle hands. If these gifts could be made to tell their story, in many cases it would be an almost heart-rending one of self-denial, the gift prompted by overflowing gratitude from a heart knowing little of the joys of earth, but rich in the assurance of "an inheritance incorruptible and that fadeth not away." Sometimes it would be a story of devoted love for the Master from a heart filled with thankfulness for the many blessings bestowed upon the giver.

We do not claim that all the women of the church do everything they can for the advancement of the cause they profess to love. Alas! how far we fall short of our duty! If each and everyone measured up to the full limit of her responsibility and her privileges in this matter, what a gathering in there would be of lost ones into the fold! What a glorious birth of nations into the "household of faith" in the "only wise and true God!"

Let us now consider some of the efforts being made by the women of the church, and some of the enterprises in operation under their management. In the Sunday-schools, as a rule, most of the teachers are women, and in some cases, when a man can not be found to fill the place, the superintendent is a woman; the pupils, for the most part, are girls from among whom are to come the future teachers of the Sunday-school; *then* woman stands head in this branch of work, allowing that she does her work in this line even as well as the male teacher.

In the foreign missionary field it is woman's work that must sap the very foundation of heathen idolatry. In the home and in the school her influence is felt. As the mother in the home, in our Christian land, is shaping the character of the future men and women committed to her care, so the Christian missionary is shaping the character of the future men and women of heathen lands in the homes to which she may have access and in the school in which she labors. Twelve years ago the Woman's Foreign Missionary Society of the M. E. Church, South, was inaugurated with one missionary in the field. To-day forty-six names stand upon the roll of that noble band. Some have answered to the roll-call on high and are basking in the light of his presence who died to redeem the world. Those who remain are "toiling on" in the realization of the promise, "Lo! I am with you alway, even unto the end of the world," rejoicing in the hope of the "crown of life," which is offered to those who are "faithful unto the end."

Now, we of the M. E. Church, South, have within the past few years engaged in another branch of work in which the women are active agents—parsonage and home mission—considered by many the most important work of the church. This branch of work is yet in its incipiency among us; has recently changed its name, being formerly called the "Woman's Department of Church Extension." Whether this name was too broad or too narrow is difficult to decide. Perhaps it was too narrow for those who believe in home missions and too broad for those who do not believe in missions at all. At any rate, it did not move on very extensively. The new name embraces so much that is dear to the heart of the many *parsonages*, around which cluster the interests of pastor and people; *home mission*, which opens up an opportunity for so many church members who have hitherto had no church work to do, to put their hands to the plow and put into practice their pet theories on this subject. But, alas! alas! the progress of this work in our own Mississippi Conference since its inauguration, three or four years ago, indicates that it is the many who believe it to be the most important work of the church and the few who carry out that belief.

Too often—we pen it with exceeding hesitancy and in no spirit of fault-finding—the lack of zeal and interest in church work lies at the door of the pastor. No matter how it may be said that too much ought not to be exacted of the pastor, people are going to continue to exact, at least, that he shall take the lead in all matters pertaining to church work; and it is a hard people indeed who are not moved to some degree of activity by the example of an earnest, zealous, active and aggressive pastor. We believe that whenever every pastor, no matter whether he be domiciled in a well-carpeted, handsomely-furnished, finely-appointed parsonage or in the kind of which we most frequently hear—those which let in the rain from above and the chill air from around and beneath—we say, whenever every pastor shall arouse to an active, earnest interest in the parsonage and every other church enterprise, then the wheels of the enginery will be so lubricated that the whole machinery will move on at much greater speed than at present. We would not, however, lay all the blame on the pastor. Not by any means is he responsible for all, and, in many cases, for any of the clogging of the wheels of church machinery. Yet it is to him chiefly that the few workers in the church look for aid and encouragement, and if the fountain be dry, the machinery must cease to move.

When the scheme of the Woman's Foreign Missionary Society was first proposed, it was deemed inadvisable, lest it might be "robbing Peter to pay Paul." The result shows that Paul is paid, and Peter is as well, if not better off, than before. This same organization began its operations in the Mississippi Conference one year after the Woman's Board was organized amid difficulties and discouragements, with a little handful of women who did not see how they were going to do anything. Yet the thing has been done, and the Minutes of the annual meeting held at Meridian, last June, reports over one thousand members and over $2,000 gathered into the missionary treasury in one year by their efforts.

In the Sunday-school woman receives more encouragement than in any other branch of church work. This is probably owing to the reason that there she is more needed than elsewhere. There, too, she finds the greatest scope for the exercise of her influence; the young mind and heart being "like clay in the hands of the potter," there she may mold "vessels fit for the Master's use at his coming."

When we consider the magnitude of God's blessings upon our feeble efforts for the advancement of his cause and kingdom, not to speak of his infinite love and mercy toward us, our indifference and slothfulness in regard to church work is amazing beyond conception. May the Lord continue to bless our efforts, and arouse us to greater zeal and earnestness!

PARTICEPS.

"God Giveth the Increase."

Pursuant to call, a meeting was held at Winona, Thursday, March 19, to organize the North Mississippi Conference Parsonage and Home Mission Society. At eleven o'clock the meeting was called to order by the corresponding secretary, Mrs. T. B. Hargrove, who led the devotional exercises. Temporary organization was effected by the election of Mrs. Robert Somerville as president; Mrs. S. M. Thames, secretary. By invitation of the president, Rev. J. D. Cameron addressed the meeting. Members present were enrolled, and reports called for. Corresponding Secretary Mrs. Hargrove reported twelve auxiliaries, eleven of which were organized since last December. (Here I will add that two others, Aberdeen and Coffeeville, reported organizations the day after our meeting.) Conference Treasurer Mrs. J. R. Bingham reported $180 receipts during her term of office; $62.90 now in treasury subject to appropriations. District secretaries and delegates reported in order. Four district secretaries were present, and a good representation from auxiliaries. The president declared the election of officers in order. The election by acclamation resulted as follows: President, Mrs. Robert Somerville; first vice-president, Mrs. H. W. Foote; second vice-president, Mrs. A. B. Finlay; recording secretary, Mrs. S. M. Thames. The meeting adjourned with benediction by Rev. J. D. Cameron.

At two o'clock the meeting was called to order; opened with devotional exercises conducted by Mrs. J. F. Evans. The first item of business was the disposition of our funds. After discussion, it was resolved to dispose of money on hand as soon as practicable, and hereafter to make appropriations quarterly. The president was instructed to publish request for applications, and was authorized to call meetings of Executive Committee to make appropriations and transact any necessary business. Inquiry and discussion followed in regard to the following points: Plan of work, spiritual interests, attention to the sick and to prisoners. After prayer, hymn, and words of farewell, the meeting adjourned with doxology.

A number of the ladies of Winona and several visitors from a distance were in attendance upon this meeting, and added greatly to its interests. The occasion was enjoyed by all, and, no doubt, will result in great good, as each one seemed profoundly impressed with the importance of this department of our church work. We now feel a healthy glow of life in the whole body, and the spirit is ready for a greater effort. May God speed the day when the whole church, working together in love and harmony, shall take the world for Christ!

MRS. S. M. THAMES, Rec. Sec.
Winona, Miss.

Opelousas District Conference.

The Opelousas District Conference was in session at Lake Charles, La., March 19-21. The attendance of lay delegates was unusually good, and the intelligent interest in the concerns of the church manifested by this class of the members was an encouraging indication of strength. The Conference was disappointed at the absence of Bishop Haygood, who had been expected, but was detained by illness in his family. Under the genial presidency of Rev. John A. Miller, presiding elder, however, the business of the Conference was satisfactorily and pleasantly accomplished.

Dr. W. L. C. Hunnicutt, president of Centenary College, was present, representing educational interests. The endowments of Centenary was increased by $750 in notes. Dr. Potter, missionary secretary, was also in attendance, and greatly edified the church by his preaching.

The religious features of the session were strongly marked. Crowded houses manifested the public interest in the services. Dr. Potter remained after the session to assist the pastor, Rev. T. J. Upton, in a meeting already promising a revival. A committee was appointed to buy or build a district parsonage; and an assessment was made upon the several charges to raise money for this purpose.

The following were elected delegates to the Annual Conference: Dr. J. L. Gibson, W. T. Blackshear, H. Huffpauir, O. M. Marsh; A. M. Mayo and A. H. Trotter, alternates.

The place for the next session was fixed for Franklin. Special honrs were devoted to the discussion of the Sunday-school interests and the Epworth League. Important and interesting facts in both these departments of the work were brought out. The pastor of Abbeville said that at one service over forty children of the Sunday-school had united with the church; and that almost all the children in the Sunday-schools on that work were members of the church. Except at Abbeville and New Iberia, young people's societies have not been organized. It is hoped that the good results reported from these two works will induce pastors throughout the district to organize their young people into Epworth Leagues.

The reports of pastors were interesting, and, with few exceptions, showed advance. Some collections were reported, although it was early in the year. Several charges showed very marked progress, notably Franklin, which seems to be on a boom. The most interesting feature under this head was the missionary work. There are several missionary appointments within the district that have been barely maintained by the Conference Board for some years seeming not to move at all towards becoming self-supporting works. The presiding elder spoke most hopefully of these. Sabine Mission, Sulphur Mine, Grand Chenier and Indian Bayou were showing healthy growth, and, the presiding elder thought, with a little further assistance, would cease to be missionary works, and would become radiating centres of gospel light. Churches were being built, Sunday-schools organized, and new appointments being taken in.

The work of Dr. J. L. Gibson, a local preacher of rare gifts, who has recently come to Louisiana, would read like romance: it has the savor of the pioneer work of the early days. At Lake Arthur, out of nothing, he has gathered congregations, built a church and brought Protestantism before a people, many of whom hardly knew before his coming the meaning of the word. He and a few immigrants from Kansas are in the midst of a French Romish population, and their work has been, contrary to all predictions, and in the face of discouraging advice, successful.

The extent of the mission fields within the Opelousas district was never appreciated by the writer until he heard the reports of these consecrated men, who, in number altogether inadequate, and under the disadvantage of ignorance of the French language, are striving to bring these priest-ridden, ignorant people into the liberty and light of the gospel. Everywhere a spirit of inquiry into the Protestant religion is awakened by the Methodist preacher. Bro. Blocker has preached with success through an interpreter. Bro. Hocutt, Dr. Gibson and Bro. Pilley are anxious for the coming of more laborers into these whitening harvest fields. They believe that the grip of Rome upon the people may be shaken if we have means and workers.

This work must be largely educative. Here is an open door for the Woman's Board. A French missionary is needed. The readers of the ADVOCATE will remember an effort of this sort made under Mr. Picot, several years ago, which seemed to end disastrously. The work was not in vain. The writer knows French families who can not speak a word of English who, without any pastoral attention, have remained true to Methodism during the years that have elapsed since they were converted under Mr. Picot's ministrations. They call on the pastors of our church at New Iberia for the baptism of their children, the burial of their dead and the marriage of their young men and women.

FITZGERALD SALE PARKER,
Secretary.

In Memoriam.

Rev. Franklin Wilson Sharbrough was the son of Malachi and Martha Sharbrough. He was born in Alabama, April 24, 1827, and died in Orland, Cal., Feb. 24, 1891, aged nearly sixty-four years.

While Frank was yet a boy, the family moved to East Mississippi, and settled on a farm in Smith county. Here he grew to the estate of manhood. When about grown, becoming deeply conscious of his sinfulness, he went to a camp meeting to seek religion, and there found "the pearl of great price," with which he never parted. He joined the Methodist Church, of which his parents were life-long members. He felt called to preach, but felt ill prepared, and the means of a thorough preparation were not at command. He did the best that he could. He entered the home of Rev. Mr. Wiggins, presiding elder of the district, superintended his farm, and gave all his spare time to reading under his direction. After two years spent thus, he joined the Mississippi Conference in the year 1849 or 1850.

He was married on Nov. 3, 1852, to Mrs. Amanda Neil (*nee* Bridges). Two years after his marriage he settled on a farm in Jasper county, where he lived for several years, traveling neighboring circuits, as he was appointed by the Bishop. He then moved to Brookhaven, where he lived four years, still traveling as appointed by the constituted authorities. While living in this place his wife died, leaving ten children, the oldest scarcely grown, while the youngest was a babe.

Having been appointed to the Cayuga circuit, in Hinds county, he left Brookhaven, and located within the bounds of his charge. Finding it impracticable to move from place to place, or to be long absent from his family—consisting, besides his children, of an aged and infirm mother—in December, 1874, he located. One year from this time the name of his eldest son, Malachi B., first appeared upon the Conference roll as a "preacher on trial."

Bro. Sharbrough had once before located, but only for one year. After his final location he engaged in secular pursuits until his family grew up, so that only his youngest daughter was dependent upon him. With this daughter, May, he went on a visit to his son, then a pastor in the Pacific Conference, California. He fell in love with the country, and, instead of returning to Mississippi, made California his home. From the time of his coming to California he was almost constantly employed as a supply on some of the charges of the Pacific Conference, and was in charge of the Orland circuit, Colusa (now Glenn) county, at the time of his death, where he was greatly beloved and honored.

He felt called of God to preach the gospel, and was never contented unless engaged in this work. He was a good preacher, and well posted on the doctrines and polity of the church, and was familiar with God's Word. Had he devoted himself wholly to the ministry, he would, no doubt, have been a stronger preacher, and the fruits of his ministry would have been more abundant. As it was, he was a useful man, and many will call him blessed. He was a man of convictions, and had the courage to maintain them, while respecting the convictions of others. Genial and warm-hearted, he made friends wherever he went. Those who knew him best bear witness that he was a kind master, a devoted husband, and one of the best of fathers. He lived for his children best as was to have been expected; was particularly devoted to his baby.

He leaves ten children, all grown, all members of the church, and respected citizens. Seven are in Mississippi, one in Texas, and two in California. His eldest son, Malachi B., is a prominent member of the Pacific Conference, and is now serving his fourth year as presiding elder of the Colusa district. No matter upon what charge he (the father) was employed, nor how far away, this son's house was his home. All that a devoted son could do to add to the comfort and happiness of his father in his declining years, was done. The son believed in the father, and the father in the son.

He was not at the home of his son, but on his charge at Orland, when he was stricken by the disease that resulted in his death. Malachi was called to him six days before the end, and tenderly watched by his bedside for four days and nights, taking almost no rest, when he himself was taken sick, and compelled to leave his dying father in the hands of others, and was not able to attend the funeral.

Bro. Sharbrough's end was peace. His was the true Christian resignation. He said to Bro. Cooper, one of our pastors: "I may die; but have not given it any thought, or can. I am trusting in the Savior, and would not give my trust in him for all the world." He talked much of his work, even in his delirium, and seemed to think of nothing else. He was called from labor to reward, from earth to heaven. Blessed thought!

His body lies in the cemetery at Orland, Cal., to await the resurrection. Appropriate funeral services were conducted by the pastor of an adjacent charge, assisted by two others; also memorial services were held on the following Sunday at Chico, the home of his son.

W. P. ANDREWS.
Isleton, Cal.

Rev. G. W. Brown.

On yesterday, at Reid's Chapel, in Sumter county, we buried the remains of Rev. Georgo W. Brown, who was at the time of his death a supernumerary member of the North Mississippi Conference. For eighteen years he was a member of the Alabama Conference. When the Alabama and North Alabama Conferences were formed, he was laboring in the part of Mississippi which was included in the bounds of the Mobile Conference, and from that time held membership in the North Mississippi Conference.

Last year his health and that of his wife declined, and he came back to Alabama to rest and recuperate, making his home with his brother-in-law, in the bounds of the Cuba circuit. When well enough and opportunity offered, he preached with acceptability and profit to the congregations of the circuit within his reach. Rendered very efficient service at a protracted meeting held at Reid's Chapel in the fall of the year. He attended the session of his Conference very much inclined to take work, but, through the advice of the Bishop and his presiding elder, took a supernumerary relation. After his return he took something like the *grippe*, then prevailing considerably in the community, complicated with bowel trouble, and continued to decline until on the morning of the sixteenth, he quietly fell asleep, surrounded by his wife and a circle of sorrowing friends and relatives.

The friends of this faithful man of God at Durant, Miss., where he had labored for some years, were erecting and furnishing a home, at which, without expense to himself, he might spend the evening of his life. The house was well under way when he was taken down, and, in place of occupying a home furnished by earthly friends, he has gone to the mansion prepared by the Savior he had so long loved and served. He was licensed to preach in 1851, and was in the traveling connection thirty-six years, and died in his sixty-first year. We met him on only two occasions after he took his bed. In conversation, after having prayed with him, he said: "The Savior is with me all the time. Preparation for this hour does not have to be made; that has been done a long, long while ago." He gave his wife explicit direction in regard to the place of burial and the burial ceremonies. He will be remembered by the older members of the Mobile and Alabama Conferences as a true laborer and yoke-fellow in the gospel. "Let me die the death of the righteous, and let my last end be like his."

E. M. TURNER.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

THE MEMOIR OF JEFFERSON DAVIS. The Life of the President of the Confederate States as Told by His Wife.

Belford Company, of New York, have just issued "Jefferson Davis, Ex-President of the Confederate States, A Memoir, by His Wife," in two large octavo volumes of more than 1,000 pages, liberally illustrated. For a considerable time Mr. Davis had meditated an autobiographical work which should not only give to the world the salient facts of his personal history, but should also include his public acts both under the Federal Government and under the Confederacy, as well as his correspondence, documents, relations with the celebrated personages of the country, and the beliefs and principles which guided him as the President of the seceding States during the four years' struggle. After he had collected a vast quantity of memoranda and had written many important sections, but before he had arranged a portion of his work as he intended, he was suddenly cut off by death. His wife, however, had, during her many years of close union with him, become so thoroughly acquainted with his whole history, his ideas and aims, as had aided him so far in the project work, that she was enabled to take up the pen where her husband had dropped it, and continue the work to completion.

The book is written with candor, earnestness, and force; with a desire to avoid offense, and yet with a rigid insistance upon fact; unsparing, and yet without bias. It is, in reality, the first authentic voice with which the South has yet spoken—the voice of a leader, claiming to be heard and judged as he was, and for what he did to receive the verdict of to-day and posterity. Whatever opinion may be held upon the principles involved there can be no question of the perfect fairness, earnestness, and scrupulous justice of these remarkable volumes.

PROCEEDINGS OF THE NATIONAL TEMPERANCE CONGRESS, 1890. 12mo. 425 pp. cloth, $1.50. New York: Funk & Wagnalls.

At this great Congress, held in New York City, at the Broadway Tabernacle, June 11 and 12, 1890, representatives of every shade of anti-liquor views discussed the different phases of the temperance question. This volume furnishes 425 pages of highly interesting matter, and supplies "food for thought" from cover to cover. It is a thoroughly faithful and uncolored report. Nothing will do so much to show prohibitionists why good men oppose prohibition, what points need to be explained, and what most needs defended as to read the far-reaching discussions of this volume. It should find a place with all temperance workers and should be found in every public library in the country.

THE SHADY SIDE; OR, LIFE IN A COUNTRY PARSONAGE. By a Pastor's Wife. D. F. Randolph and Company, New York. G. F. Wharton & Bro., New Orleans. Price, $1.

This book was first published about twenty years ago and found favor and a wide circulation. It was reissued then, and this new edition will be read now with unflagging interest. It is a picture of rural society and parsonage life drawn with a graphic pen.

PAMPHLETS.

The "Early Conversion of Children," by L. Rosser, D. D. Barbee & Smith, Nashville, Tenn. Price, 25 cents. Dr. Rosser treats this subject under several aspects. Justification, regeneration, and the relation of children to the church, and the obligation of the church to the children are considered.

—The Primacy of Faith. By A. Gordon, D. D. The Message of Jesus to Men of Wealth. By Rev. Geo. D. Herron. These estimable tracts are published by Fleming H. Revell Company, New York and Chicago. Price twenty cents each. They are worth ten times as much.

—Childhood and Conversion. By G. Smith, D. D. Barbee & Smith, Nashville. It has an introduction by Bishop Haygood, and is an interesting little volume.

Sunday-School Lesson—April 12.

The Good and Evil in Jehu.

II. Kings x, 18-31.

GOLDEN TEXT.—"*Man looketh on the outward appearance, but the Lord looketh on the heart.*" I. Sam. xvi, 17.

TOPICAL OUTLINE.—I. What Jehu Did. II. What Jehu Failed to Do.

MEMORY VERSES.—26-29.

TIME.—841 B. C.

PLACE.—Samaria, the capital city of Israel.

INTRODUCTORY.

The lives of such men as the subject of our present study are fraught with interest and instruction, as well as suggestive of warning. Jehu represents a class of biblical characters that has a peculiar claim upon our sympathies. In a word, he is a pronounced type of those that have fulfilled God's purposes, and yet have failed to effect them in accordance with his own plans. True, they have performed the *Lord's* work; but they have done it *in their* way, thus robbing themselves of all that would otherwise have characterized them as his true servants. Our first acquaintance with Jehu is the command given to Elijah in Horeb to anoint him king instead of Ahab. He was then a young man of some twenty-odd years. Ahab's temporary repentance delayed this event for another score of years. At last, when Israel's sin could no longer find forbearance, Elisha delegated an attendant to repair to Ramoth-Gilead, and there anoint Jehu king in Joram's stead. The injunction was that the utmost secrecy was to obtain throughout the transaction. This the young prophet carried out fully. His sudden appearance, his secret interview with Jehu, and hasty departure from the camp naturally excited the curiosity of the other captains. They demanded of their chief an explanation. Finding concealment impossible, he told them the object of the prophet's coming, and that he was their king. They received the news with joy; with their garments improvised a throne and blew their trumpets, saying, 'Jehu is king.'" The newly made king was a man equal to emergencies. He was quick to take in a situation and quick to act on the strength of his observations. His master, Joram, was down at Jezreel. No intimation of the revolution must reach his ears prematurely. So Jehu commanded all the gates of the encampment to be closed and none allowed to pass out. Taking with him his former chariot companion, Bidkar, he rode with furious haste to Jezreel, some fifty miles distant. Long before he reached his destination, sentinels from the heights perceived his coming and made known to Joram that some one was approaching. Two messengers were dispatched to seek his object; but they only received the command to follow as prisoners. Then the king himself assayed to go, having previously learned that it was Jehu, the captain of his army, that was coming. He naturally thought that he was bearing some important news from the seat of war; perhaps Hazael's army had been defeated; or, better still, maybe the Syrians were suing for peace. Some such hope, no doubt, prompted the question, "Is it peace, Jehu?"

I.—WHAT JEHU DID.

The quick response that Joram received to his anxious question dispelled all his hopes and sent a thrill of terror through his soul. "How can there be peace, when the wickedness of thy mother is so great?" Israel's king saw then that the long pent-up wrath of an injured nation had burst forth in all its relentless fury, and it would be the height of folly to seek to stem the raging tide. With the despairing cry of "Treachery," he turned to flee; but Jehu's steady aim and strong arm were quicker than his chariot, and he fell pierced through the heart. Over twenty years before Jehu had heard a prophecy on the very plat where Joram's body lay; now he saw it fulfilled to the letter. Naboth had been nobly avenged.

Ahaziah, Judah's king, the cousin of Joram, was the next victim. He had accompanied Joram, and fled at his death; but Jehu overtook him and inflicted a wound which caused his death at Megiddo. Though two kings had been slain, the work of destruction had hardly begun. Jezebel's horrible end; the slaughter of Ahab's seventy sons; the butchery of all his kinsfolk and great men; the killing of forty-two of the relations of Ahaziah, followed in quick succession and serve to stamp Jehu as a human monster. These all were political measures. He had waded through blood to the throne and had slain all that might set up an opposing claim.

He now turned his attention to the extirpation of Baal worship. He makes bold to proclaim, "Come see my zeal for the Lord." At Samaria the same carnal scenes of bloodshed were enacted in regard to Ahab's seed, and then followed that great sacrifice to Baal—a sacrifice that only a Jehu could have performed. See the deceitfulness of the man! Under guise of a worshipper, he called together all the priests in one place, and at a given signal they are cut down to a man. Baal's statue was torn down, his altars destroyed, and his temple made a receptacle for refuse. Baalism was never rooted out from Israel. The treatment was fearfully drastic; but, it must be remembered, that the disease had well nigh proven fatal to the civil and religious life of God's people. That it was necessary to eradicate this monster is readily admitted; but that the means employed were perfect we have a right to deny. The comment of Scripture on the whole transaction is: "Thus *Jehu* destroyed Baal out of Israel." God's method, we believe, would have been different. What that method was we know not; but had Jehu's zeal for the Lord been as great and sincere as his boast to Jehonadab would lead us to infer, we should not have been kept in ignorance of God's way of conquering evil.

II.—WHAT JEHU FAILED TO DO.

The ability and willingness to fight well does not necessarily constitute moral worth. We need not only to *abhor that which is evil*, but also to *cleave to that which is good*. It is more essential that we should *love God* than that we should *hate Satan*. The former includes both, while the latter may not be so comprehensive. Jehu failed to depart from the one particular sin for which he had so violently persecuted others. Though, perhaps, the most ardent destroyer of idolatry the world has yet seen, he remained an idolater to the end. Here recurs that saddest of all Scripture biographies—that mournful refrain of the dirge chanted over the lost opportunities, misused advantages and finally blighted life of Jeroboam. The Scripture never notices him without giving the epitome of his life-work in the few, but awful, words: "He that made Israel to sin." Fearful is the position of the individual sinner! Who is he that shall bear the responsibility of a nation's iniquity? Into this "way" Jehu fell. "He took no heed to walk in the way of the Lord"; and how could he?—"for he *departed not* from the sins of Jeroboam." He would not repent; consequently he could not serve God with all his heart. This is the last statement of the record in his case. "The good and the evil in Jehu." Which was predominant?

Louisiana Notes.

Commissioner Adams reports the crops three weeks later than last year, and believes the acreage in cotton will be much less.

The police jury of Red River parish appropriated $150 to defray the expenses of a beneficiary cadet of the State University.

The People's National Bank, of New Iberia, opened for business last week, and its work up to the present indicates a successful venture.

Lake Charles will soon commence the erection of a large central sugar factory. It is to have a capacity of 500 tons, but so built as to admit of increase.

The citizens of the town of Plaquemine have subscribed a sufficient sum to insure the establishment of a bank at that point, with a capital of $50,000. She also has an ice factory, two brick factories and about the best shingle mills in the State.

And now the people of the city of Monroe are talking hopefully of a railroad from that city to Ouachita City. The enterprise is being furthered by our friend, O. B. Steele, State auditor, who thinks the project can be carried through this summer.

Dispatches from Baton Rouge say that Northern land speculators continue to purchase large tracts northeast of this point, thus strengthening the hopes our people have that a railroad will soon be in course of construction between this place and Meridian, Miss.

An epidemic of glanders on Mr. C. W. Caruth's plantation in Rapides parish necessitated the killing of twenty-one mules, valued at $1,200, to prevent the spread of the disease. Glanders also appeared in Madison parish, but the police jury adopted measures to check its progress.

The Secretary of War has approved the Mississippi River Commission's allotment of the $1,000,000 appropriated by Congress in its closing days for improvement of the Mississippi river, as follows: First district, Plum Point reach, $450,000; third district, Lake Providence reach, $330,000; third district, Greenville, $100,000; general, $70,000; plant, $30,000; dry dock, $20,000.

We are glad to note in the Shreveport *Times* that a Methodist Mission Church will soon be erected on Jordan street, near the Fair Grounds. "The management," says the *Times*, "is in the hands of the First Methodist Church, and it is the aim to erect a building which will be a credit to the community and an honor to God." We like the way that "First Church" is acting towards this new enterprise. It is what all our large churches should do.

There is no doubt now that we will have a large barrel factory located here (Franklin), with a capital stock of $75,000 or $100,000. This is an enterprise that is bound to pay, for the simple reason that St. Mary parish alone will use most of the output. We use a great quantity of barrels; why not manufacture them at home? —*Banner*.

The Lake Charles *American* gives the following:

Last Sunday was a great day at the M. E. Church, South. In the morning, Rev. W. H. Potter, D. D., of Nashville, Tenn., one of the missionary secretaries of the church, preached a very able sermon, to a crowded house, from the text, "For the Son of man is come to save that which was lost." The sermon was clear, deep and convincing, and was delivered in the best style of pulpit oratory. At the close of the sermon a collection for missions was taken, amounting to $150.

The following from the Crowley *Signal* is commended to the consideration of those who regard Southwest Louisiana as a hog-hole for the breeding of disease and death:

Mrs. Briscoe, who lives near Church Point, in this parish, will be ninety-seven years old next October. She walks about her house without any support and has never used spectacles. She raised twelve children; the older is 77 and the younger is 46 years of age. Mrs. Briscoe has 49 living grandchildren, 40 living great-grandchildren and 49 living great-great-grandchildren. How does this speak for the health and longevity of life in "fair Acadia?"

Mississippi Items.

The City Council of Greenwood has appropriated funds to build a fine school-house.

Dr. E. A. Guilbert, of Jackson, has been commissioned by the governor, assistant adjutant general, with the rank of lieutenant-colonel.

It is said that in Jackson real estate transfers are very active, and many buildings are expected to be erected during the Spring and Summer.

The Southern Building and Loan Association, of Huntsville, Ala., has organized a Mississippi department with an office in Jackson, where it will remain permanently.

The State Medical Association will convene in Meridian, April 15. Col. J. R. McIntosh will deliver the address of welcome, which will be responded to by Dr. Luther Sexton, of Wesson.

The *Democrat-Star*, of the last date, call the attention of the merchants of Scranton and Moss Point to the fact that it is high time they were planting their spring advertisements in its columns.

The famous pine forest southeast of Hazlehurst is falling before the woodman's ax. An Iowa syndicate, having bought thousands of acres of this pine timber, will run a railroad and thus bring it to market.

Mississippi's State treasury is in splendid condition. The legitimate receipts for 1890—that is, the receipts from ordinary sources, as no bonds were sold during the year—exceeded the disbursement by $177,922.28.

A commercial company comprised of business men of Greenwood and planters of the Yazoo and Tallahatchie country has been organized as the "Yazoo and Tallahatchie Commercial Company." The capital stock is $100,000.

The people of West Point are moving in the matter of manufacturing and other enterprises. Subscriptions amounting to $10,000, looking to the establishment of a foundry and machine shops, have been made, and in the course of three months a plant will be in operation.

The Lincoln County Sunday-school Association will hold a two-days' convention in Brookhaven, April 15 and 16. The object of the convention is to awaken interest in Sunday-school work throughout the county and appoint delegates to the State convention at Greenville, April 28-30.

Of the location of Millsaps College the *Mississippian* says:

The people of Jackson are under lasting obligations to the trustees, and will take an especial pride in contributing to the welfare of this college. They will not rest until the obligations are in the other side of the balance.

The crop-bulletin of the Mississippi weather service says the past week has been favorable to farming operations, the temperature, sunshine and rainfall having been about normal, except in the southwestern part of the State, where rain has been needed. In the southern and central portions of the State corn-planting is progressing well.—*Clarion-Ledger*.

A new enterprise for Jackson is the "Capital Cooperage Stock Manufacturing Company," with George Van Swearinger, Wm. Henry, A. Virden, Jr., and John Hart as incorporators. The purpose of the incorporation is to manufacture all kinds of cooperage stock. The capital stock is twenty thousand dollars, divided into shares of $100 each. The near proximity and accessibility of timber makes Jackson a very desirable point to carry on such an enterprise.—*Clarion-Ledger*.

Racing with Wolves.

Many a thrilling tale has been told by travelers of a race with wolves across the frozen steppes of Russia. Sometimes only the picked bones of the hapless traveler are found to tell the tale. In our own country thousands are engaged in a life-and-death race against the wolf Consumption. The best weapons with which to fight the foe, is Dr. Pierce's Golden Medical Discovery. This renowned remedy has cured myriads of cases when all other medicines and doctors had failed. It is the greatest blood-purifier and restorer of strength known to the world. For all forms of scrofulous affections (and consumption is one of them), it is unequaled as a remedy.

Hon. Polk Talbert has withdrawn from the editorial management of the Gloster *Record*, and is succeeded by Mr. Caulfield, who is also proprietor of the paper.

HOOD'S SARSAPARILLA
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—TRADE MARK—

Hood's Sarsaparilla has by its peculiar merit and its wonderful cures won the confidence of the people, and is to-day the most popular blood purifier and strengthening medicine. It cures scrofula, salt rheum, dyspepsia, headache, kidney and liver complaint, catarrh, rheumatism, etc. Be sure to get Hood's Sarsaparilla, which is peculiar to itself.

Hood's Sarsaparilla sold by druggists, $1; six for $5. Prepared by C. I. Hood & Co., Lowell, Mass.

100 Doses One Dollar

PUBLIC SAFETY DEMANDS

That only honest and reliable medicines should be placed upon the market. It cannot, therefore, be stated too emphatically, nor repeated too often, that all who are in need of a genuine Blood-purifier should be sure and ask for

Ayer's Sarsaparilla

has been the standard blood-purifier of the world—no other approaching it in popular confidence or universal demand. Its formula is approved by the leading physicians and druggists. Being pure and highly concentrated, it is the most economical of any possible blood medicine. Every purchaser of Sarsaparilla should insist upon having this preparation and see that each bottle bears the well-known name of

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In every quarter of the globe Ayer's Sarsaparilla is proved to be the best remedy for all diseases of the blood. Lowell druggists unite in testifying to the superior excellence of this medicine and to its great popularity in the city of its manufacture.

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Sold by Druggists. $1, six $5. Worth $5 a bottle.

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Offers her services
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She, having had considerable experience in this line, guarantees satisfaction.

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RAILROAD SCHEDULES.

LOUISVILLE, NEW ORLEANS & TEXAS (Mississippi Valley Railroad.)

Arrive.	Leave.
Cincin. Ex.....7:55 am	Cincin. Ex.....5:15 pm
Vicksb'g Ex....5:45 pm	Vicksb'g Ex....8:20 am
B. Rouge Ac...10:30 am	B. Rouge Ac... 3:50 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:00 am	No. 4 F'st Ex...5:20 am
No. 5 F'st Ex...7:20 pm	No. 8 Coast....3:45 pm
No. 7 Coast....9:05 am	No. 6 Lim. Ex..3:10 pm
Lim. Express,..4:10 pm	Fast mail.....8:00 am.

ILLINOIS CENTRAL.

No. 1. Local Mail and Express..7:40pm	No 2. Local Mail and Express..7:00am
No 41. Chic. and St. L. F. Mail.8:25am	No 42 Chic. and St. L. F. Mail.6:00pm
No 45. Chic. and N. O. Lim....8:00pm	No. 46. Chic and N. O. Lim..12:01noon
No 41. Memphis and K. C. Ex.8:25am	No 42 Memphis and K. C. Ex.6:00pm

TEXAS AND PACIFIC.

No. 52 California Express. 7:00 pm	No. 51 California Express. 8:00 am
B. Rouge, local.10:25am	B. Rouge, local. 5:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 7:30 am	No. 18 Local....7:45a m
No. 17 Local....7:35 pm	No. 20 Califor.. 4:15pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd .11:25 am	No. 2, Lim'd.....4:00pm
No.5, Fast Line.7:00am	No.5, Fast Line..8:45am

MOBILE AND OHIO.
(Via Meridian.)
No.5, Fast Line.7:00am | No. 2, Limited...4:.00pm
P. AND F. EAST LA.
(Abita Springs.)
Daily Except Sundays.
Arrive.....8:30 am | Leave.....4:10 pm

New Orleans & Northeastern RAILROAD.
FROM
New Orleans to Cincinnati.
94 MILES THE SHORTEST. Time, 27 Hours.

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Luxurious Manu Boudoir Buffet Sleeping Cars on all through trains.

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Tickets on sale at all principal offices South and West. In New Orleans at Queen and Crescent Depot, Press street and Levee, and No. 34 St. Charles street.

R. H. GARRATT, Div. Pass. Agt., New Orleans.
J. C. GAULT, General Manager.
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ILLINOIS CENTRAL R. R.
GREAT FAST MAIL ROUTE.
Six Daily Trains between NEW ORLEANS and CHICAGO.

The Only Line running Pullman Buffet Sleepers and Through Cars for All Classes to
CHICAGO,
Connecting with all Buffet and Dining Car Lines East, and the ONLY LINE Running Through Cars for All Classes

To St. Louis Without Change.
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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, April 9, 1891.

Briefs.

Our editorial on Millsaps College, last week, meets with the hearty approval of Bishop Galloway. He says in a private note: "Many thanks for your editorial on Millsaps College. It was just the thing; well and strongly put." We trust that our suggestions to the unsuccessful places bidding for the college will be earnestly thought over. We are sure great good will come if they are acted upon.

The Atlanta preachers' meeting has by resolution designated the second Sunday in May as *Wesleyan Christian Advocate* Day, and invited the preachers of the North and South Georgia Conferences to unite with them in presenting on that day the interests of the paper and urging the people to subscribe for it. We have often thought of suggesting that same thing in regard to our paper, and we would be glad to know if the brethren think favorably of it or not.

Bro. Stephan, of Saint Louis, writes, April 3: "Last Monday night we had a meeting of official members presided over by Bishop Hendrix—the most enthusiastic meeting of the kind I have ever attended. *Seventeen thousand three hundred and fifty dollars* were pledged for our proposed Marvin Church by the various churches. It was done cheerfully and quietly and on the basis of missionary work among the masses of this city." Our brethren in Saint Louis are continually giving evidence that they are in earnest in the Lord's work! What can be done to wake up New Orleans Methodism?

Mr. Stanley's second lecture, which we had the privilege to hear, was one of thrilling interest and thoroughly appreciated and greatly enjoyed by the large audience present. His story of the trials, hardships, endurance and indomitable pluck of the Emin Pasha Relief Expedition was told in a style that elicited breathless attention. His picture of the great forest, in whose dark and dreadful shades the expedition spent one hundred and sixty days, will not soon fade from memory. His account of the discovery of the Mountains of the Moon was exceedingly poetic. His description of the Pigmies made the little fellows stand right out before you. Altogether, Mr. Stanley's lectures gave us a pleasure we have not had before.

It seems that thus far the dynamics of the Mississippi river are past finding out. We have been trying the "levee system" for years and years. An immense amount of money has been consumed. Time and energy and pluck and perseverance have been put to the test to control the mighty waters. And yet every year the river comes up all along its length and threatens every place and breaks through somewhere, carrying destruction before it. We ought to have learned a great deal in this time; but if we have, our knowledge don't seem to avail to keep the "Father of Waters" between the levees. It seems to us that we ought to try something else. Why not work in accord with the plan nature seems to suggest? Let all the water, that will, flow out through the channels which nature digs for it. Open all the natural outlets while keeping up the levees. Combine the levee system with the outlet system, and see how it will work.

Tulane Medical College turned out last week 105 young doctors and 13 pharmacists.

Sacraments.

The word *sacrament* means an oath, an obligation. Under the gospel dispensation there are two sacraments, two oaths, two obligations: Baptism and the Lord's Supper. The obligation in each case is an obligation we owe to God, and not to man, nor to any set of men, such as a church or organization of any kind. The obligation in each case inheres, in the nature of things, in the relations of God to man and of man to God.

Baptism is a sacrament of dedication, consecration, a sacrament of cleanness. We owe it to God to dedicate, consecrate ourselves to him, to be clean before him. This obligation is primal. It existed before the formal or visible sign of it was instituted or called into being.

Under the first economy, that which anticipated the completion of a system, the sign of this sacrament, or obligation, was circumcision, a bloody rite, for the simple reason that personal cleanness, cleansing from sin, was to be by blood. The sign of this sacrament anticipated, pointed to, the blood of cleansing. A refusal to accept, or receive, the sign was equivalent to a denial of the obligation. So great was this sin that the uncircumcised were cut off from among the people of God, and they were turned over to the uncovenanted, the unsacramental, mercy of God.

Under the New Dispensation, in the New Testament, the sacrament, the obligation, has not been changed, repealed, altered or amended; but the sign of the sacrament has. The sign is baptism, a sacramental application of water. This is true of baptism without regard to the mode, or manner, of applying the water.

Now, that the blood of cleansing has been shed the cleansing element of water has been made the sign of the sacrament of cleansing, the oath of perpetual cleanness. Hence all who accept Christ, believe on him, are commanded to be baptized in his name, to use the sign of an obligation then recognized or admitted to exist. Baptism creates no obligations. The obligations of a baptized man are, really, no greater than the obligations of an unbaptized man. The man who receives baptism puts on Christ, and by receiving the sign publicly acknowledges an obligation that always existed.

The church creates no obligations. All the obligations implied in the organization existed before the church was organized, before the church existed. The church is an organization, or association, of men, women and children who publicly and openly avow a pre-existing obligation to serve God, and to live free from sin. Pause here and consider this matter, ye who are in the church and ye who are out of it.

The Jewish Passover was a visible and bloody sign of an important event in their history. The whole of it was bloody and bitter, and unseasoned with salt or leaven, because it anticipated, pointed to, a bloody and bitter death as a propitiation for sin—a passing over, or forgiveness of, sin.

The real sacrament, real obligation, the absolute need for a sacrifice of propitiation in order to forgiveness, existed before the anticipatory feast was instituted. The feast was only a visible sign of a real, though to man invisible, need. The keeping of it was a visible and public acknowledgment of the pre-existing obligation.

Now that Christ, the true passover, has died, has shed his blood for sin, we keep a feast of remembrance, not a bloody and bitter feast, but a supper of bread and wine in remembrance of him who died in our stead.

The supper of the Lord, or Lord's Supper, is a sign of the sacrament, or obligation, of Christ, or to Christ. Our obligation to him, to love and serve him, to believe on him, existed before we came into the world. The obligation, the real sacrament, is neither greater nor less, whether we do, or do not, partake of this feast. The eating of the bread and the drinking of the wine is only a public avowal of an obligation and a public profession of faith in the blood of Christ as the only remedy for sin.

Some silly people, ignorant of the nature of a sacrament, and of the significance of the Lord's Supper, habitually stay away from the Lord's table. They foolishly imagine that by so doing they are under less obligation than are those who eat the bread and drink the wine in remembrance of Christ's death.

Now, let me say again: All the obligation you and I are under to God exists whether we do, or do not, partake of this feast. The partaking of these emblems is the Christian way, the Christ-ordained way, of publicly saying, "I recognize my obligation of love and obedience to Christ, my Savior, who shed his blood for the salvation of my soul."

An illustration or two may be helpful to the reader. I owe you ten dollars, and I am under obligation to pay that amount. That obligation is just as strong, just as binding, before I give you my note as it is afterwards. My note, signed and sealed, is an open and public recognition of a previously existing obligation. My note is a sign of the obligation. It does not create or cause the obligation to exist.

Again: I am as much bound, am under as great obligation, to tell the truth, the whole truth and nothing but the truth, in any matter, before I am sworn, as I am after I kiss the Book. The oath does not create the obligation to tell the truth. It is a public, open and a legal sign that I will do it.

There are some silly and very wicked people who think they are under no obligation to tell the truth unless they are sworn to do so; and with some the obligation is small after they are sworn.

A sacrament is an oath in recognition of an obligation. It is giving God your note for what you are justly due him. The obligation is as great before the paper is signed as afterwards. To stay away from the table is to refuse to acknowledge your obligation.

Other persons, with a kind of humility, say, "I am not worthy." You ought to be. If you are not, it is your own fault. Worthy, or unworthy, the obligation is just the same. A refusal to recognize it, to give God your note, to swear to love and serve him, will not excuse you, will not in any way lessen your obligation, but it will the rather increase your sin.

Still others say, "I can not commune because I am not in love and charity with my neighbors." Well, suppose you are not? You ought to be. If you are not, you are living in sin. You have no right, and really no cause, to be out of tune with your neighbors. Perhaps you are allowing some silly, little, childish, personal pique, some impulsive, thoughtless remark, utterly unworthy of your manhood or womanhood—to say nothing of your Christianity—to keep you from publicly recognizing your obligation to the great God above. Be ashamed of yourself and quit your sin.

Pray tell me, if you hate your neighbor, how on earth can that particular sin release you from your duty and your obligation to God? You allow an ill feeling towards your neighbor to destroy your religious life and to sink you deeper into the mire of sin. Turn the devil out of your heart and come to the Lord's table and recognize your sacramental obligation to him. Don't sit, and pout, and swell all your days. Sin will damn you. It will never make you worthy, never!

Finally, it is not a matter of personal choice with you and me as to whether we will or will not go to the Lord's table. Christ commands us to go and to eat. The obligation is in the command of Christ. You and I can not stay away without sin. It is sin to refuse obedience to our Lord.

No excuse, no unworthiness of our own, no want of love to our neighbor, will release us from our covenant relations and sacramental obligations to God.

Genuine repentance for sin and faith to discern the Lord's body are the prime conditions, the only real worthiness, for the proper eating and drinking the body and blood of Christ.

***

A Mission Church Dedicated at Lake Arthur, La.

Lake Arthur is a new, growing town in Calcasieu parish, situated on the west side of Lake Arthur, a beautiful sheet of water, through which the Mermentou river (a navigable stream) flows into the Gulf of Mexico. West of this town is a vast prairie extending thirty miles to the Calcasieu river, and north and south from the Southern Pacific railroad to the Gulf a distance of fifteen to twenty miles. These are fine, nice lands now occupied by settlements of French Creoles, and being now rapidly settled up by Western immigrants. Then east of Lake Arthur to Abbeville, in Vermillion parish, situated on the Vermillion Bayou, a distance of forty miles, is a fine stretch of beautiful prairie, fertile and adapted to rice, cane, cotton and oranges. In all this territory there has never been erected a Protestant Church or a place of worship for a Protestant congregation. About one year ago Dr. J. L. Gibson, a local elder in the M. E. Church, South, moved from Kansas with two or three other families, some of whom were members of our church, and settled at Lake Arthur. There were no religious services anywhere around, nor any place for worship. Bro. Gibson found a small vacant house that was built for a whisky shop. This he rented for $3 per month and established an appointment for preaching. He soon began to agitate the question of building a church. By many it was thought impracticable; but he pressed the matter. He soon had a liberal subscription, received some help from the Conference Board, and visited several points in the bounds of the district, and the people responded liberally to his enterprise.

Now a beautiful new church stands on an eligible lot, with its spire pointing heavenward, silently telling the people of *a home* and a *rest* for the *good* and *weary*. It is of good dimensions, well proportioned, beautifully lighted, a Bible on the pulpit, our standard hymn book for the congregation, an organ, bought and furnished by the ladies. Last Sunday (Easter) was set apart for dedicating this house to the worship of Almighty God.

The writer preached, at eleven o'clock A. M., to a large, appreciative congregation. A debt of $140 still remained on the church. After the sermon this was presented to the audience, and they were asked to pay it. In a few minutes the amount was subscribed, and the house was formally dedicated to God. At the night service the sacrament of the Lord's Supper was administered, which was greatly enjoyed by the members of the church. The doors of the church were then opened and eight persons came forward and joined the church. It was a happy time; it was good to be there. Bro. Gibson's joy was overflowing; he is reaping the reward of his labors. The church cost $1,000, and it is all paid or provided for. The organization has grown from six to over twenty-five. These people are poor, just moved to the country and struggling against great difficulties to make a living and get a start in this new country; yet their *first offering* is to the Lord in the erection of this neat church for divine worship, while some of them can only boast a shelter for their families. This house was a *necessity for the Lord's mission* in this country; it is the establishment of the gospel in this destitute field. It is the planting of Christ's kingdom in this wilderness where sin has abounded. It is the dawn of a better day to this country. "The field is white, ready to the harvest." The reaping will give us grand results. One thing is needed to complete the outfit of this "mission station," and that is a bell for our church. A bell has a wonderful effect upon this Creole population. We must have the bell for this beautiful church; but the people here have done all they could.

This is emphatically a mission field. We appeal to the missionary spirit of our friends and brethren. Come to our help. Send us $5, $1, 10 cents—any amount your Christian generosity may dictate and your ability justify; but send us something. We need it. Send by postoffice money order to Rev. J. L. Gibson, Lake Arthur, La., or to the writer at this place.

JNO. A. MILLER, P. E.

Lafayette, La.

"An Organized Racket"—"Three Fits a Day."

The Nashville *Banner*, of March 27, contains a rather full report of an address delivered the evening before in that city by Mrs. Mary T. Lathrop. Her subject was, "The Woman's Christian Temperance Union and Its Mission," and is said to have been "able and eloquent." In the report this paragraph occurs:

The movement has been facetiously called "an organized racket." Well, it is a racket which has just begun. A Northern Methodist Bishop is having three fits a day caused by his holy fear that some woman may get into the General Conference.

Aside from the lack of delicacy and refined taste in that utterance, it indicates peril to the temperance movement under such leadership. There is a radical intenseness and intolerance in that manner of speech that impedes all great movements and prophesies no great good to the cause of temperance. However popular such feminine facetiousness on Northern platforms, it is at a discount in the South. "Devout women" have respectful hearing among us when burdened with a message and mission for our social and spiritual good; but the pleaders and pioneers of "rackets," organized or unorganized, may not expect a very large following. It is unfortunate that the undignified word should be so readily accepted as indicating the spirit of the woman's movement, and the challenge flung down that the racket "has just begun."

Friends of the temperance work being done by the W. C. T. U. will be pained to see it freighted with the suffrage and other issues. This is the logic of Mrs. Lathrop's reference to the question of admitting women into the General Conference of the M. E. Church. And she grows merry over the fact that a revered and learned minister of the gospel has grave apprehensions over what he honestly and prayerfully believes to be an innovation upon the teachings of the Word of God and the whole history of the church. Such caricaturing of God's ministers bodes no good. The good women of the W. C. T. U. surely can not condone, much less endorse it. "*Three fits a day*," says the lecturer, with a laugh—and that an argument for temperance and woman's work! It is sincerely to be hoped that the temperance women in these parallels will not allow their great cause to be complicated with and impeded by irrelevant issues. In their specific work they will have the hearty sympathy and support of all Christians. But when it becomes the propagandist of woman's suffrage and the disorganization of family life and church government, the church assemblies will cease to encourage it, and Christians who are not able to surrender the historic interpretation of the Bible will summarily drop it.

Notes.

What a wonderful government we have! It is said that only three States of the Union require that voters shall be able to read and write!

In 1885 the number of members in the Louisiana Conference was 14,468; last year they numbered 20,370, being an increase of 5,902 in five years, which is about forty per cent.! Is that much or little?

The average salary of the Louisiana Methodist pastors last year was $538, while the average salary of the presiding elders was $978. We are inclined to think that Louisiana will compare favorably with other Conferences on the line of preachers' salaries.

"To what do you attribute your success?"

"To devotion to duty. If a man selects a worthy object and labors faithfully in that direction, with honesty of purpose and determination to succeed, he will come very near to success. That sounds like preaching, but the last letter I wrote contained almost those very words. The letter was to a young friend who is about to undertake an important work, the success of which will bring him fame. Steadfastness of purpose is the best rule to follow in everything."—*Henry M. Stanley.*

Mr. Stead, editor of *Review of Reviews*, speaking of Mr. Wesley's influence upon English national life, says: "The politicians and statesmen little appreciate the extent to which the solidarity and homogeneity of the English people have been strengthened by the labors of Wesley. For forty years this man was little more than a highly vitalized human shuttle flying backwards and forwards in the national loom and weaving together into one organic whole the isolated and widely scattered communities which made the English people." In regard to the Methodists of to-day, the same writer, in the same article, has this encomium: "The Methodist bodies, with their itinerating ministers, are continually weaving closer and closer the many colored strands of our national life."

While in this city Mr. Stanley was asked by a *Picayune* reporter what he thought of the American newspapers of the present, and answered as follows: "Outside of the London *Times*, they are fully equal to the best English papers. I think, however, they devote too much space to crime and sensations. Much that is minutely and attractively detailed could best be put into paragraphs and not given so much prominence. Writing of crime in an attractive way has the effect of inducing some people to commit similar offenses." Our readers will recollect we said that same thing in nearly the same words, some weeks ago, in an article on "The Reporter and the Churches." Mr. Stanley evidently thinks the newspapers are responsible for a good deal of the crime committed, and he is right.

There is a regular gradation in unbelief. No man or woman becomes a full-fledged unbeliever at once. The downward course goes one step at a time. Christlieb, in his "Modern Doubt and Christian Belief," has brought this fact out clearly in one short paragraph. He says: "The first thing given up is the personal existence of the evil one; then (for the sake of Balaam's ass, or Joshua's address to the sun and moon, or the Mosaic history of creation) the authority of the Old Testament; then, one after another, the single miracles of the New Testament; and finally the doctrine of our Lord's divinity, his resurrection and ascension, and all the other revealed foundations on which Christian faith is built." It would surprise many people to know that there are quite a number of people in the church to-day who have taken the first step. They have rejected the belief in a personal devil. And they are on dangerous ground and facing the wrong direction.

Personal and Otherwise.

A man in Philadelphia has been sentenced to three months' imprisonment for stealing an umbrella! Look out!

Bro. Wimberly has held interesting revival services at Louisiana Avenue during the past week. Several of the brethren preached edifying sermons.

The oldest itinerant minister in American Methodism died in Fairhaven, Mass., March 20: Rev. Dr. Frederick Upham, aged ninety-two years.

During last week our pastor at Algiers, Bro. Johns, held quite a successful revival meeting. He was assisted by Rev. J. G. Sibley, of Summit, Miss.

Send us some new subscribers, if you want to feel good. The way to feel good is to do good. To put the ADVOCATE to going where it has not been is as good a thing as you can do.

We call attention to the article, on the second page, on "Woman's Work." It was written by one of the foremost of our Mississippi missionary women, and will richly repay a careful reading.

Read Bro. Miller's account of the struggle and success of our little band at Lake Arthur, La. That is our mission outpost in that inviting field and needs strengthening. Can't you help?

The papers announce the death of Dr. John E. Edwards, of the Virginia Conference. Dr. Edwards was one of our oldest men and has been in the front rank for many years. He goes full of years and honors, and the church mourns over her great loss.

Dr. J. B. Walker, who for several weeks has been confined to his bed, was so far recovered as to be able to see his friends and will soon take a trip to his country home, where he will remain until sufficiently recovered to resume his pastoral and pulpit duties.

Speaking of Mr. Stanley's second lecture here, the staid old *Picayune* innocently remarked: "Mr. Stanley, without any peroration, entered at once upon the details of the organization of the expedition." The idea of a lecturer *beginning* his lecture without *peroration* seems to have struck in.

The Mississippi State Sunday-school Convention will be held in Greenville, Miss., April 28-30. All Sunday-schools of any Protestant denomination are entitled to one delegate and county conventions to two delegates each. The published program gives promise of great things to be said by earnest workers in the sacred cause.

Hon. J. L. M. Curry, agent of the Peabody Fund, has procured from the Board of Trustees of that fund an apportionment of $8,500 in aid of the educational interests of Louisiana for the present year. The State Board of Education acknowledged the donation by a handsome resolution of thanks, and we are sure that our people will appreciate the gift.

That men love to be thought well of and spoken well of everybody knows. But not many have the simple-heartedness to speak right out and ask for such thoughts and speech. It has fallen to Mr. Ruskin's lot to reach the culmination of a refreshing *naivete*. He comes right out, and says: "I like to be flattered both by pen and pencil, if it is done prettily and in good taste." There are thousands like Ruskin who like to be flattered, and yet very few who are willing to acknowledge that liking. Is there anything the matter in either case? If so; what?

Pneumonia and consumption follow colds. Johnsen's Anodyne Liniment will prevent both.

Postal Card Reports.

—Rev. J. C. Carnline reports from Pecoco, La.: "Our Quarterly Conference was held at Holly Grove Church March 28. Our presiding elder was with us, and we had a delightful time in the Conference. Bro. Harp preached with power, is full of the Holy Ghost, and his visit to Holly Grove will not be forgotten for many years. His most delightful address to the children will be felt for many years."

—Rev. C. McDonald, presiding elder, writes of the Woodville district: "We have completed the first round and have just begun on the second round. The preachers are all at their places and hard at work. Collections have been much better since the good weather came. The delegates to the District Conference were elected on the first round. There are some interests deserving special mention. The church at Zachary is nearing completion, and will be beautiful to behold. The station parsonage here (Jackson, La.) will be ready for the occupants in two or three weeks. The Sam Jones Camp Ground is to have a new and commodious hotel and additions to the tenting departments. We hope to collect money sufficient on the second round to secure the district parsonage. Our association with the three new charges added to this district was very pleasant indeed."

—Rev. Geo. H. Thompson writes: "The Training-school program was observed by the Madison Sunday-school on Easter Sunday, which resulted in a very enjoyable occasion and a collection of more than twenty dollars. This school has only about twenty-five members."

—M. C. Shell, superintendent, writes from Houston, Miss.: "We observed Easter Sunday with suitable program, which resulted in a collection of $17 for the Scarritt Bible and Training-school. Our Sabbath-school here is very large, thoroughly organized and doing most excellent work."

—Rev. J. C. Ellis writes from Raymond, Miss.: "Yesterday and to-day (April 3) this community is sadly bereaved. Our beloved brother, H. D. Austin, fell asleep on the first of April. He seemed well as common; complained of feeling cold. He said to the family he would retire in order to get warm. He only coughed and died instantly. We will deposit the remains in the cemetery at Raymond to-day (April 3). Pray for us."

—Rev. S. J. Davies, secretary of the Church Extension Board, writes from Campo Belle, La.: "Your article of recent date about surplus machinery, though true in its general application, does not strike our Conference Church Extension Board. We are working steadily throughout the year. Shreveport, New Iberia and Greenwood are each projecting new churches. We are doing all we can for these enterprises, and see no good reason why all should not succeed. I have on hand blank applications to both General and Conference Boards, which may be secured by writing for them. Sanballats and Tobiahs are dying out amongst us. Nehemiah's progeny is increasing."

—Rev. F. M. Williams writes: "Our first Quarterly Conference for Providence charge, Brookhaven district, was held at Bahala Church, March 28 and 29. We had a good representation from all churches on the work, and a very interesting and profitable occasion. Our presiding elder, R. S. Woodward, was on time and in good condition for his work. Ours was the last Quarterly Conference of the first round. He has met every appointment, notwithstanding the excessive rains, swollen creeks and muddy roads. As a preacher, the district is perfectly charmed with him, and he is delighted with the district. As president of the Quarterly Conference, he seems not to realize he is in the chair, but dispatches business rapidly and commands due respect. The outlook on the district was never better for glorious results than at present."

—Rev. J. W. Price, presiding elder of Grenada district, North Mississippi Conference, writes as follows: "The district is in a much better financial condition than it was this time last year. Bro. R. M. Davis, P. C., of Tecopela, is in poor health. Bro. A. C. Johnsen has charge of the work for the present. With this exception, the preachers of the district are well and at work. Last year we built several new churches and repaired many old ones. The good work goes on this year. The new church at Oxford is going up and will be finished before the next Conference. Our people at Oxford have had a hard time. Within two years they lost by fire both church and parsonage. They now have a good parsonage well furnished, and in a few months will have one of the best churches in the North Mississippi Conference. Bro. A. D. Long, the pastor at Oxford, is a faithful worker."

—Rev. G. E. Greene reports from Brodnax, La.: "My work is one well known to you, Lind Grove circuit, in Morehouse parish. It has about 200 members; three appointments in the swamp, and three in the hills. Much sickness has existed on my work, and a good many deaths have occurred, mostly from pneumonia. Have done a little pastoral work in the way of visiting. Have preached at four places on Christian education and taken four collections for the Centenary College Endowment Fund, resulting in sixty cents cash and $1 promised. I have two appointments to preach and collect at yet. I have nine collections to work at this year, and I am wondering how to raise them. People generally on my work are not much interested in church extension, foreign missions and Christian education. They seem to realize the claims of presiding elder, preacher and Conference claimants. I lay it mainly to the fact that out of the 200 members only about ten subscribe for the ADVOCATE. I approached a brother lately to subscribe for the ADVOCATE; but he doubted that he would be able this year to pay for it—crops had been bad, etc. Yet, if I mistake not, he is a regular subscriber to the *National Economist* and the *Vidette*. Being a member of the Farmers' Union, he, of course, keeps up on the affairs of his order. As a consequence, a vast number of our brethren, such as he, are much better informed about interstate commerce and the sub-treasury than home missions and the church extension fund. Hence the annual collections are up-hill work. I, therefore, push the ADVOCATE all I can. It's a mighty lever on a circuit. We have ordered a new stove for the parsonage, and are otherwise adding little improvements to the house so well kept up by my worthy predecessors. Sunday-schools are only here and there. One, at Bonne Idee, has gone through the winter."

[All this on one postal card!—ED.]

—Rev. T. S. Raidle writes from Opelousas, La.: "Our work is encouraging. The indications are such as lead us to believe we are making an advance movement. We have good and attentive congregations at most of our appointments. Our prayer meetings are increasing in interest and numbers. The Sunday-school work is improving. Interest in missionary work is increasing. We have organized a juvenile missionary society here with thirty-three members. Last Sunday (Easter) we carried out the program furnished for the Scarritt Bible and Training-school. The service was delightful and profitable. We collected by card and public collection $33. A sermon on the resurrection was preached by the writer to a large and appreciative congregation. The Woman's Missionary Society have reorganized and started out with a determination to accomplish much good in this field. They have received twelve new members, and seven new subscribers for the *Woman's Missionary Advocate*. Thus they are preparing for the work, and we expect great results. Oh! if our men were as much interested and in earnest in all church work and religious movements as our women, we would soon see our church enlarging her borders and taking in all this land for Christ."

Children's Day.

The programme of exercises for the approaching celebration of Children's Day (third Sunday in May) has been prepared and printed, and is now on sale by Messrs. Barbee & Smith, Agents. It contains eight pages of the usual size, and is sold at ten cents per dozen copies, or sixty cents per hundred. We hope this appropriate and beautiful programme will be ordered and used by all our Sunday-schools.

Board of Missions.

The annual meeting of the Board of Missions, as provided for in the *Missionary Manual*, will begin "on Friday after the first Wednesday in the month of May."

This year it will meet in Wilmington, N. C., May 8.

It is desired that all the members of the Board should reach Wilmington by the evening of the seventh, to participate in the services for which our friends are preparing.

I. G. JOHN, Cor. Sec.

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Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. W. G. Forsyth (2), B. F. Phillips, A. W. Langley, J. T. Nicholson, W. E. Ballard, R. D. Norsworthy, P. S. Petty, W. D. McCullough, J. F. Robinson, B. F. Alexander, C. T. Munholland, J. W. Malone, W. D. Dominick, G. W. Bachman, James A. Parker, J. H. Arnold, J. R. Savage, S. S. Holladay (2), R. M. Blocker, A. J. Foster, J. F. Wynn, J. M. Pugh, Henry H. Ahrens, E. F. Mullins, B. W. Williams, J. W. Medlock, G. E. Greene, W. A. Dodge, F. W. Sweeny, T. L. Adams, W. W. Simmons, W. M. Stevens, J. A. Leech, D. P. Bradford, J. H. Mitchell, Isaac L. Peebles, G. T. Vickers, P. H. Hale, H. P. Lewis, W. T. Woodward, W. M. Stevens, A. D. Miller, James L. Bowling, J. H. Brown, M. H. Moore, H. M. Banks, W. F. Henderson, J. C. Carnline, W. C. Harris, R. C. Calloway, J. H. Smith, M. L. White, B. F. Jones, Lyman R. Roberts, R. M. Blocker, W. W. Cammack, S. J. Davies, J. T. Leggett, E. E. Harrell, James L. Bowling, J. W. Luter, R. M. Stansdifer, E. E.; D. C. Foust, G. A. Mandeville.

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Mesdames C. Davis, J. W. Baker, L. Crawford, S. L. A. Newton, S. M. Folkes, Bettie Luney.

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April 7.

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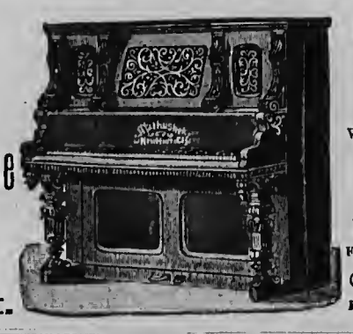

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OUR YOUNG PEOPLE.

They Were All Poor Boys.

John Adams, second President, was the son of a farmer of very moderate means. The only start he had was a good education.

Andrew Jackson was born in a log hut in North Carolina, and was reared in the pine woods for which the State is famous.

James K. Polk spent the earlier years of his life helping to dig a living out of a new farm in North Carolina. He was afterwards a clerk in a country store.

Millard Fillmore was the son of a New York farmer, and his home a very humble one. He learned the business of a clothier.

James Buchanan was born in a small town in the Alleghany Mountains. His father cut the logs and built the house in what was then a wilderness.

Abraham Lincoln was the son of a very poor farmer in Kentucky, and lived in a log cabin until he was twenty one years old.

Andrew Johnson was apprenticed to a tailor at the age of ten years by his widowed mother. He was never able to attend school, and picked up all the education he ever had.

U. S. Grant lived the life of a common boy, in a common house, on the banks of the Ohio river, until he was seventeen years of age.

James A. Garfield was born in a log cabin. He worked on the farm until the time he was strong enough to use carpenter tools, when he learned the trade. He afterwards worked on a canal.

Taking the Children.

A little boy had been deeply interested in reading Bunyan's "Pilgrim's Progress," the characters in that wonderful book being all living men and women to him. One day while his grandma was busy with her needle-work, he took his slate and pencil and seated himself by her side; and, thinking of what he had been reading, he said:

"Grandma, which of all the people in the 'Pilgrim's Progress' do you like the best?"

"I like Christian," was the reply, giving the little boy her reasons. "Which do you like best?"

Slowly but thoughtfully, the little fellow replied, "I like Christian."

"And why, my boy?" inquired the old lady.

"Because she took the children with her, grandma."—*The Freeman.*

THE MERCHANT'S PROPHECY.—As we were coming down to the office to-day we overheard a paragraph from a conversation between two gentlemen who occupied the seat in front. They were talking about a young man who had evidently entered the employ of one of them quite recently. "He'll reach the top if he keeps on this way," the gentleman remarked, "for he works as though my business were his own." We repeat the warm commendation of the business man for the benefit of the boys who may be putting in long hours in factory or store or office. Duty done in a mere perfunctory manner never wins the appreciation of an employer. He likes to see an employee take vital interest in what he is doing. One who thus identifies himself with the business of the firm, and zealously pushes the work of his department, lays the foundations for promotion which is never long delayed. That is a piece of history which has repeated itself again and again. The hint may be worth something, boys. Tack it up on memory's wall.—*Epworth Herald.*

MR. EDITOR: This is the first little letter. I have tried to send you a few lines. I am going to school now. I am only ten years old now. I am in the fourth reader, and in the geography, and in the arithmetic also. I had a little pet lamb, and I found it dead the other morning. Rev. G. W. Huff was our pastor last year, and Bro. W. P. Meador is our pastor this year. We have a little Sunday-school here. It was broken up for awhile; but now it is up again. We are living by the Catholic people, and the priest talks about us here in this country. You must excuse bad writing and spelling. With much success to the ADVOCATE, I hope this will not go to the waste-basket. I will close, hoping to see this in print, as it is my first attempt. So good-by.

Your young friend,
ALUSANTINE BRIGNAC.
French Settlement.

MR. EDITOR: Though not a subscriber to your valuable paper, my teacher, Mr. Hightower, is, and, through his kindness, I often read it. Having read some of the letters from the young people, I thought a letter from this part of the country would, perhaps, be acceptable, and if it isn't, I have no fear of the waste-basket, for I would far rather you would consign my letter to its lowest depths than expose my ignorance to the eye of the public. I am a little country girl of fourteen summers, and live about a mile and a half from Abbeville. Abbeville is a small town in Lafayette county, Miss., situated on the Illinois Central railroad, about ten miles north of Oxford and eighteen miles south of Holly Springs. Being one of the hill counties of Mississippi, it is the healthiest in the State. We have two churches here, the Methodist and the Baptist, and two regular Sabbath-schools. The society of Abbeville is plain, but of the highest moral type. I attend the Abbeville Normal School, and study Sanford's Higher Arithmetic, Scuyler's Higher Algebra, Lockwood's Lessons in English, Gildersleeve's Latin, Art and English History. We have six teachers, viz: Profs. G. R. Hightower and K. Harmon, principals; Miss Lou Bobo, primary teacher; Miss Susie Douglas, art teacher; Miss Mary F. Ivy, music teacher; and Miss Eccles Crosley, telegraphy teacher. The Abbeville Normal School has only been in existence two years, being organized in 1889 by the professors. During that time they have done splendid work, and I don't think that they have a pupil who would be willing to exchange them for any other teacher. In fact, there is a harmony between teacher and pupil that you seldom see in any school. This year we have over one hundred and fifty pupils. Our school closes the twelfth day of June. Hoping my letter will be acceptable, I will close.

Yours respectfully,
CLARA TROTTER.
Abbeville, Miss.

Grayness, baldness, dandruff, and all diseases of the scalp, and falling of the hair can be cured by using Hall's Vegetable Sicilian Hair Renewer.

MR. EDITOR: I am a little girl seven years old. I am going to school. I study primary arithmetic, McGuffey's Speller and third reader. I will soon be out of my reader, and then I will go in the fourth reader. My teacher's name is Miss Julia Trudeau, and we like her very much indeed. The water is rising very fast. My papa is a farmer. He has a very fine mare, and she has a colt. We can't find a name grand enough for it, so we would like for some of the little cousins to send us a name for it. Our minister is Bro. Norwood. This will be his second year with us. We love him very much; he is so good to the little folks. Previous to him we had Bro. Lallance. He boarded with us four months; we loved him very much indeed. I will answer Addie E. Ball's question: "Riddle" is found in Judges xiv, 12, 13, 14, 15, 16, 17, 18, 19. I will close by asking a question: How many times is "girl" found in the Bible, and where? I remain as ever,

Your unknown friend,
ETHEL PALMER.
Arbroth, La.

Relief and speedy cure are given for serious ailments by using Johnson's Anodyne Liniment.

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Ask in Drug, Paint and House-furnishing Stores.

HOUSEHOLD.

Mister and Mistress Jones.

Mr. and Mrs. Jones (or are their names Johnson?) are admirable people; both members in good standing of this grand old church. If they be not enthusiastic in the religious life, but take things quietly—why, they do but imitate their neighbors. It is hard to stand (as did Saul) head and shoulders above our co-religionists. Yet they are right good Christians, and have a number of children, whom they love with all their hearts and teach them (at least, Mrs. Jones does) their church catechism, and in so doing make proclamation to them "they are the children of God." But Master Tommy and Master Bob and Master Frank Jones do not always obey their parents; they have been known at times to say not only, "I don't want to," but, "I won't." Mr. Jones having transferred all discipline to Mrs. Jones, she shakes her head and does—nothing. Now, will these two admirable Christians be pleased to read some words spoken by Mr. Brush, a few days ago, at "the prison congress" held in Cincinnati? We may explain how Mr. Brush is the warden of that large prison in New York known as Sing Sing—mainly because the boys there and men do very little singing. Mr. Brush in this congress declares "that a large share of the men and boys in State prisons and penitentiaries are there because they had no proper discipline in the family and were allowed by over-indulgence to play truant instead of attending school, and therefore received no school discipline. The child, even in tender years, who is indulged in its natural waywardness and who is allowed to say to its father or its mother, 'I will,' or, 'I won't,' is in a fair way to become an inmate of our penal institutions."

Of course, the boys of Mr. Jones are not going to the penitentiary; but some parents' boys are in Sing Sing, no less than 1,383 of them, and their average age is less than twenty-eight, showing most of the crimes are committed by boys and young men. It is a mistaken idea that most criminals are old offenders. Of the whole 1,383 men in Sing Sing, 1,056 are there for the first crime. The number of the employed when the crime was committed and the unemployed are about equal. All of which is respectfully submitted to these excellent parents.—*Southern Churchman.*

DON'T BE TOO TENDER.—Don't be too swift to take offense. Many times the shot is not aimed at you. Don't cry before you are hit. But if your feelings are hurt, bear it in silence. Don't tell it. Don't parade it before others. Suffer in silence, and wait God's time to right the matter. Learn to suffer for Christ's sake. You can get the victory over the devil by not talking about your injured feelings. He likes for you to speak of it often. It adds fuel to the fire. "For Christ's sake" lightens many burdens, and makes it much easier to suffer. Paul's feelings were sorely hurt when beaten with many stripes, yet he suffered patiently. Peter and John were sorely hurt when they were unjustly imprisoned for preaching the gospel, yet they rejoiced that they were counted worthy to suffer for his name's sake. Stephen's feelings were hurt when he was stoned, yet he prayed: "Lord, lay not this sin to their charge." And One greater than all was humiliated in a mock trial and a crucifixion between two thieves, and he prayed: "Father, forgive them, for they know not what they do." Be Christ-like, and pray that the offenses against you may not be laid to their charge. Learn to suffer a little for Christ's sake. Under no circumstances allow your injured feelings to provoke you into saying hard things or hearing resentful feelings, or in neglecting a known duty to preacher, church, or Sunday-school.—*Selected.*

Dr. Davis' Compound Syrup of Wild Cherry and Tar has made a name and record in the past fifty years that is enviable. Thousands of people having tried it for coughs, colds, catarrh, asthma, bronchitis and consumption know its value, and would not be without it. Why? Because it cures where other remedies fail. We recommend it for children subject to croup and whooping-cough. It will give relief and cause speedy cure. The medical profession recognize it, and physicians frequently prescribe it for lung troubles. These facts have pushed Davis' Wild Cherry and Tar to the front rank. It is the best remedy for coughs, colds, all throat and lung affections, and no family should be without it. One dollar bottles hold two and a half times as much as a 50c. bottle.

SCIENTIFIC.

Indoor Exercise.

What are the best forms of indoor physical exercise? A careful observer in the gymnasia of the athletic clubs and in the private institutions will scarcely help reaching the conclusion that many young men get more harm than benefit, either because of an injudicious selection of their mode of work or by reason of carrying it beyond a reasonable limit. Lifting heavy bells is almost a mania with a large class of amateurs, though one might search the town in vain to discover a single case of a professional acrobat using a bell of more than one or two pounds weight. Another large class add to bell lifting various other labors of an exhausting nature; heavy work, as it is called, designed to abnormally develop the arm and chest muscles without the adjunct of running and jumping and bar work, which adds so greatly the wanted elasticity. The effect of this heavy work on the vital organs, especially in the case of those not used or bred to violent exercise, is noticeably injurious. Some lose their color and become sallow of visage, some grow pale and take on a tired, overworked expression, while not a few get sprains which force them to lie off for longer or shorter periods.

The case may be cited of a young man of slim figure, who, by long-continued work with heavy bells in a large and well-known gynasium, could curl and put up 180 pounds. Suddenly he was attacked with what appeared to be rheumatism, but which, later on, proved so serious an injury to the spine that for months he has not been able to do any physical work, and there is reason to believe is permanently disabled.

A curious fact in connection with the class of men who do heavy lifting is that their great muscles seem to be of no service to them except in lifting. Few of them are quick enough to excel in boxing—for of what use is a heavy blow if not quick enough to hit its mark?—and they seem to have little endurance; being unable to bear fatigue, as though the heart and lungs were enfeebled. A man who has had thirty years' experience observing lads and men training declares running in the open air to be the best of all exercises, making it a rule to recommend "all around" work, such as boxing, hand ball, jumping, and single and parallel bar exercises; these, to his mind, being adapted to most naturally develop the body as a whole, and normally develop the exterior muscles, while at the same time benefiting the vital organs.—*Scientific American.*

How to Cure a Headache.

In case of the ordinary nervous headache, from which women suffer so much, says an authority, remove the dress waist, knot the hair high up on the head, out of the way, and, while leaning over the basin, place a sponge soaked in hot water, as hot as can be borne, on the back of the neck. Repeat this many times, also applying the sponge behind the ears, and, if the assertion of the writer is not a mistaken one, in many cases the strained muscles and nerves that have caused so much misery will be felt to relax and smooth themselves out deliciously, and very frequently the pain promptly vanishes in consequence. Every woman knows the aching face and neck generally brought home from a hard day's shopping, or from a long round of calls and afternoon teas. She regards with intense dissatisfaction the heavy lines drawn around her eyes and mouth by the long strain on the facial muscles, and when she must carry that worn countenance to some dinner party or evening's amusement, it robs her of all the pleasure to be had in it. Cosmetics are not the cure, nor bromides, or the many nerve sedatives to be had at the drug shop. Here, again, the sponge and hot water are advised by the writer quoted, bathing the face in water as hot as can possibly be borne, apply the sponge over and over again to the temples, throat, and behind the ears, where most of the nerves and muscles of the head center, and then bathe the face in water running cold from the faucet. Color and smoothness of outline come back to the face, an astonishing freshness and comfort is the result, and if a nap of ten minutes can follow, every trace of fatigue will vanish.—*Analyst.*

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It Positively cures Diphtheria, Croup, Asthma, Bronchitis, Neuralgia, Rheumatism, Headache, Coughs, Whooping Cough, Catarrh, Cholera Morbus, Diarrhœa, Sciatica, Lame Back and Soreness of Body or Limbs. Stops inflammation in Cuts, Burns and Bruises. Relieves all Cramps and Chills like magic. Price, 35 cts. post-paid; 6 bottles, $2. Pamphlet prepaid. I. S. JOHNSON & CO., Boston, Mass.

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There are emulsions and emulsions, and there is still much skimmed milk which masquerades as cream. Try as they will many manufacturers cannot so disguise their cod liver oil as to make it palatable to sensitive stomachs. Scott's Emulsion of PURE NORWEGIAN COD LIVER OIL, combined with Hypophosphites is almost as palatable as milk. For this reason as well as for the fact of the stimulating qualities of the Hypophosphites, Physicians frequently prescribe it in cases of
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All Druggists sell it, but be sure you get the genuine, as there are poor imitations.

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Time to practice EASTER MUSIC, as it soon will be.
Send for our Fine List of Carols, Anthems, &c., for Easter Alleluias [5 cts., 50 cts. doz.], Rossbel, or Our Easter Offering [15 cts., $1.50 doz.], a Cantata by Lewis.
MUSICAL SOCIETIES
should wind up the season by practicing such Cantatas as Dan Munio [$1.50, $12.50 doz.], Wreck of Hesperus [35 cts., $2.40 doz.], 91st Psalm [60 cts., $5.40 doz.] Ballard. [Send for our List of 150 Cantatas.]
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are made successful by introducing easy Cantatas like Dairy Maid's Supper [20 cts., $1.80 doz.] Lewis, or Garden of Singing Flowers [40 cts., $3.60 doz.], or Rainbow Festival [20 cts., $1.80 doz.] Lewis.
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Much attractive Exhibition Music is found in School Collections.
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Drawers made to order, 50c, 75c, $1.
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MARRIAGES.

STRAHAN—FERGUSON.—At the residence of the bride's mother, Beauregard, Miss., March —, 1891, by Rev. V. V. Boone, Mr. Green M. Strahan, of Jackson, Miss., to Miss M. Leigh Ferguson, of Beauregard, Miss.

CURRIE—HARRIS.—At the residence of Mr. James Currie, March 18, 1891, by Rev. J. W. Ellison, Mr. J. S. Currie and Miss Minnie Harris.

LAMBERT—LAMBERT.—In the parsonage, McComb city, March 24, 1891, by Rev. J. W. Ellison, Mr. J. W. Lambert and Miss Samantha Lambert.

CARRITH—ROLES.—At the residence of the bride's father, Whitestown, March 25, 1891, by Rev. J. W. Ellison, Mr. Benton M. Carrith and Miss A. J. Roles.

OBITUARIES.

ALLEN.—Mrs. JULIA ALLEN (*nee* Cocke) was born in Maury county, Tenn., Dec. 9, 1817; married to Col. H. O. Allen in 1841; died at her daughter's, Mrs. R. A. Jones, Cold Water, Miss., Feb. 19, 1891, of pneumonia. She was converted when about fourteen years of age, and united with the Methodist Church, in which communion she lived a useful and ardent member till death ended her labors. Her last illness was brief; only four days of suffering were needed to break the bond that held spirit and body in one. Then was the spirit made free from the bondage of earth, and introduced to the glorious freedom of that country where pain and death are felt no more.

Mrs. Allen approached perfection in every good word and work. No ostentatious pride kept before it the sanctities of her creed; but the inner soul was so full of the sacrament of life that her radiant face was the objective expression of the inward grace. I write of her as I knew her. Her perfection was a grace possessed rather than professed. She was a model Christian woman. Her religion was not paroxysmal, but steady in its course and flow. At home her influence was felt and confessed. Hers was an unselfish life. To make others happy was a business with her. The poor found in her a helper, and never was there any abatement in the ministry of those sweet charities born of our holy religion.

She died well. As the death spray threw its misty shroud of icy chilliness over her, she asked the hour; the answer was given. "Well, I will be at home to-morrow," was the last that earth heard of the pean of victory which fitly closed so beautiful a life. T. W. DYE.

ALLISON.—Mrs. MATTIE PERIN ALLISON, daughter of the late Franklin Perin, attorney, of New Orleans, and Mrs. M. Y. Perin, of Water Valley, Miss., was born Jan. 28, 1862; was converted and joined the M. E. Church, South, at Pecan springs, under the ministry of Bishop Keener, in 1872; was married to Mr. A. J. Allison in 1882, died in Water Valley, Miss., of pneumonia, Dec. 21, 1890.

Our sister's life was not objectless, and, therefore though short, was not a failure. She lived long enough to impress her unselfish and gentle spirit on others. The world is better for her having had a place in it. Sister Allison lived more and to the highest, divinest purpose of life than many who pass on to the time limit of threescore and ten. She seems to have been one of those choice spirits that heaven lends to beautify and adorn the relationships of earth just for awhile, and then pass on to a higher sphere, from which they throw back to earth their attractions to draw us upward. Heaven will be more earnestly sought after by the members of the home circle now since the loved one has passed its portals.

Sister Allison's last hours were full of the baptism of suffering; but the grace of patience manifested by her was in proof of a prayer and its answer. She was not afraid to die, but would have lived if she could for the sake of her loved ones. Those little children, to be left without a mother's love and counsel in the battle of life, was a strong plea to rise up and live on; but God ordered otherwise, and she was content just it be so. T. W. DYE.

MCELROY.—Bro. W. B. MCELROY was born in Shelby county, Ala., in 1824, and died at Mr. E. E. Nabors', his son-in-law, in DeSoto parish, La., March 8, 1891. He was married to Miss Diggs, of Alabama, and with his family migrated to Claiborne parish, La., where they lived for many years. In 1851 Bro. McElroy professed conversion and joined the M. E. Church, South. From thence he was uniform in his Christian character, giving his affections to God and living for the interests of his church. Like most of those in this land, who lived in the last half of the nineteenth century, he passed through various scenes of prosperity and adversity. Having lost all their effects, and all their children but two, for the last three years they have lived with their daughter, Mrs. E. B. Nabors, in DeSoto parish, La. For several years Bro. McElroy's health and strength had been gradually giving way, and, though he suffered no special pain, his health was perceptibly declining for many weeks till on March 8 he breathed his last.

His mortal remains were laid to rest in the Mansfield Cemetery. He leaves a wife and two children in sadness for the time being; but the righteous hath hope in his death; yet how difficult to realize that loved ones will have a re-enough reunion in the sweet by-and-by! Lord, increase our faith! J. P.

WILSON.—Died on Dec. 26, 1890, near Slidell, La., Mrs. ELLEN WILSON (*nee* Saunders), wife of J. Wilson, aged forty-nine years.

The deceased was reared with her two younger sisters in Louisiana, and was a consistent and devout member of Felicity Street Methodist Church, in this city. Notwithstanding the vicissitudes which befell her in her latter days, she possessed all the fortitude which marks the Christian, and retained to the end that natural, cheerful, kind and unselfish disposition which constitutes nobility of soul.

Parting from those near to her, in an inclement season, she obeyed a call to administer to her husband's needs and comforts in a lonely district, and upon her arrival fell a victim to the prevailing epidemic, immolating herself upon the shrine of duty and devotion, and breathing her last on the day after the advent of that blessed Savior, to whom she confidently resigned herself in the hope of a glorious immortality. Nor can we who remain below doubt that her pure and lofty spirit has been received into those heavenly habitations where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity. B. B. E.

BUSH.—ALBERT DUDLEY BUSH, the only child of Mr. T. J. and Sister Maggie Bush, died March —, 1891.

Dudley died with a congestive chill. He was only seven months and twenty-two days old, but he was sprightly and beloved here. But now he lives in the bright beyond.

J. C. ELLIS.

POU.—Died, near Waynesboro, Miss., Feb. 22, 1891, FRANK SIDNEY, infant son of Dr. P. W. and M. E. Pou, aged ten months. Heaven is more like home to the parents since Frank has come there. J. W. T.

BOWMAN.—At a meeting of the Oak Ridge (La.) Woman's Missionary Society, Feb. 25, 1891, the following resolutions were adopted:

Whereas, Our heavenly Father, in his wisdom, has taken from our midst our aged and beloved sister, Mrs. MARY E. BOWMAN; therefore, be it

Resolved, That in her death our church, our Sabbath-school and our Auxiliary have lost an efficient and zealous member, and the community a faithful, earnest Christian friend.

Resolved, That while we deeply feel our loss, and sincerely grieve for her, we will endeavor to follow the example she ever set for us in her many virtues and activity in good works.

Resolved, That while our hearts are saddened by her death, we humbly bow to the will of him who doeth all things well, and rejoice in the blessed assurance that for her the promises are fulfilled; that she has entered the heavenly rest and wears her crown of life, for she endured to the end and was faithful unto death.

Resolved, That we extend to the family our heartfelt sympathy, and commend them to the care of him who is ever ready to heal the wounded hearts of his children.

The secretary was requested to send a copy to the ADVOCATE for publication, and one to the family. REV. J. V. PATTERSON, for Com.

WILLIAMS.—On Monday, March 8, 1891, the Ladies' Aid Society of the M. E. Church, South, of Baton Rouge, La., met in memory of Mrs. S. WILLIAMS, who died on Sunday, Feb. 22, 1891, and passed the following resolutions:

Whereas, The hand of Providence has removed our beloved sister from the scene of her temporal labors and from our society, and in view of the loss we have sustained by the death of our friend and sister, and of the still greater loss sustained by those who were nearest and dearest to her; therefore, be it

Resolved, That we deeply mourn her untimely departure and sincerely regret the loss of her services as a co-laborer in our society, taking refuge in the thought that she has joined the blessed society of the redeemed in heaven.

Resolved, That we tender our heartfelt sympathies to the afflicted family.

Resolved, That we do honor to her memory by having her name arrayed in black on the roll.

Resolved, That the above resolutions be published in the CHRISTIAN ADVOCATE, and a copy be sent to the family.

MRS. M. B. MAGRUDER, Pres't.
MRS. A. RUSH, Sec'y *pro tem.*

COOK.—EMMA ELIZABETH COOK, daughter of W. B. and M. P. Cook, was born November, 1854, at Covington, La., and died Feb. 27, 1891, at Covington. She was not a member of the church, but was a member of the Methodist Sunday-school; was baptized by Rev. G. T. Vickers in infancy.

Oh! how sadly we shall miss her in the Sunday-school, and in the home circle, where she was the pet of a large family. But grieve not, fond parents and brothers and sisters; the good Lord, in his wise providence and tender mercy, never makes a mistake. Whatever may have been her mission here on earth, she has served it and gone home. May the good Lord sanctify the death of our darling Emma to the saving of the rest of the family, so that they may all meet in heaven, where parting will be no more!

J. C. CAMPBELL.

COOPER.—Sister EMILY EMELINE COOPER (*nee* Denham), wife of Erbin Cooper, was born Jan. 1, 1851, and died in this parish, March 3, 1891, aged forty years. She was married to Mr. Erbin Cooper in November, 1872. In 1870 she was admitted into the membership of the Methodist Church, and became an active and faithful member, adorning the profession which she had made in many ways until the end of her life.

She was a devoted wife and mother, full of sympathy for and always ready to help suffering humanity. She bore her sufferings with Christian resignation, and gave to those around her the sweet assurance of peace with God and her willingness to leave this world for eternal bliss. She was conscious to the last. She leaves a husband and six children.

H. W. WALLACE, P. C.
Tallsheck, Miss.

ENOCHS.—Died, in Natchez, Miss., Jan. 10, 1891, OSCAR NORRELL, son of E. A. and Laura F. Enochs, aged three years five months and eighteen days.

It is hard to realize that we shall see him no more on earth, no more feel the loving clasp of his darling arms; but we know that the kind Father doeth all things well. He does not needlessly afflict, but in mercy gently leads his children. He has only transferred your precious one from this world of sin and strife to that land of joy and peace beyond the skies.

AUNT ELLA.

CHIEVES.—Mrs. AMANDA J. CHIEVES (*nee* Brown) was born in Maury Co., Tenn., Sept. 22, 1817, and died in Alcorn Co., Miss., February, 1891. Sister Chieves professed religion about twenty-five years ago, and joined the Methodist Church, in which she lived a consistent member till death extinguished the mortal flame. She was a sister of D. Brown, formerly of the North Mississippi Conference.

She left a husband, two children, an aged mother, four brothers and two sisters to mourn her death. May God bless the bereaved!

HER PASTOR.

WARD.—ADDIE MAY WARD was born July 23, 1881, and departed this life, March 9, 1891, at the residence of her parents, 308 Clay street, Vicksburg, Miss.

Our little darling was only sick about forty-eight hours with scarlet fever. She was a good, sweet, affectionate child and a source of great pleasure to her fond parents. We will miss her sweet voice. May we all live so that we may meet her in a brighter world above!

AUNTIE.

Chronic Cases.

In law, nearly all cases are chronic and a chronic case often adds to the celebrity of the practitioner. But it is not so in medicine. The aim of the conscientious physician is to effect a speedy and lasting cure. But he often fails. These are the chronic and obstinate cases. But there is a remedy which has cured many chronic cases, and there is abundance of evidence. It is the Compound Oxygen Treatment of DRS. STARKEY & PALEN. It is a vitalizer, which is inhaled into the lungs, and so is distributed over the whole body, imparting strength and vigor. But read what patients say of it. Here are a few of the hundreds of testimonials, which you will find in our brochure and quarterly.

DRS. STARKEY & PALEN:—"Your Compound Oxygen Treatment is a great vitalizing agent. I certainly feel that it has prolonged my life." MRS. E. H. HENDERSON, No 331 Decatur Street, Brooklyn, New York. DRS. STARKEY & PALEN:—"MRS. CRITY, my daughter, has suffered very greatly from nervous prostration for nine years, and has lately been using the Compound Oxygen recommended by Judge Harris, of Athens, and has been very much benefited; mostly by being strengthened." S. P. RICHARDSON, Presiding Elder of Athens District, N. G. Conference, Athens, Georgia, July 29, 1888.

Dont fail to send for our brochure. It is sent free, contains much interesting reading, a history of Compound Oxygen and its results, with a vast number of testimonials, which you can verify for yourself. Address the sole manufacturers and dispensers of the genuine Compound Oxygen, DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia, Pa., or 120 Sutter Street, San Francisco, Cal.

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Paid up Capital, $300,000. Assets, $559,348.11.

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This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT MCGEHEE, Secretary.

FINANCE COMMITTEE.

Frank Roder, J. H. Menge, Joseph Schwartz, F. G. Ernst, T. J. Woodward.

Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.
Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid in Cash, without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office the same as with local companies.

DIRECTORS IN NEW ORLEANS.

GUSTAF R. WESTFELDT, Chairman. L. C. FALLON, LUCAS E. MOORE, C. M. SORIA.

CLARENCE F. LOW, Ass't Resident Sec'y. H. V. OGDEN, Resident Secretary.

Mention this paper.

H. Dudley Coleman Machinery Company,

(LIMITED)

H. DUDLEY COLEMAN, President. EDGAR L. STREAM, Vice-President and Superintendent.

(Successors to Willis P. Coleman and H. Dudley Coleman & Bro.)

CAR BUILDERS, FOUNDRY AND PLANTATION MACHINERY!

Complete Cotton Gin Outfits a Specialty. Passenger Cars, Box Cars, Flat Cars, Log Cars, Coal Cars Ore Cars, Dump Cars, Lumber Cars, Hand Cars, Push Cars, Plantation Cars, Steam Engines, Boilers, Pumps, Pulleys, Shafting, Cotton Presses, Corn Mills.

Office and Foundry: MAGNOLIA AND ERATO STS., NEW ORLEANS.
Telephone—Office and Foundry, 588.

We build Steam Engines and Boilers here. | Are Agents for Other Manufacturers Have a Large Stock to select from.

Coleman's Corn Mills "Maid of the South," Coleman's Cotton Presses, Coleman's Saw Mills, Coleman's Double Flue Boilers, Stream's Draining and Irrigating Pumps.

Prepared for and Expect Competition. Address

H. DUDLEY COLEMAN CO. Limited or Coleman's Foundry, N. O., La.

GRANT'S FURNITURE STORE

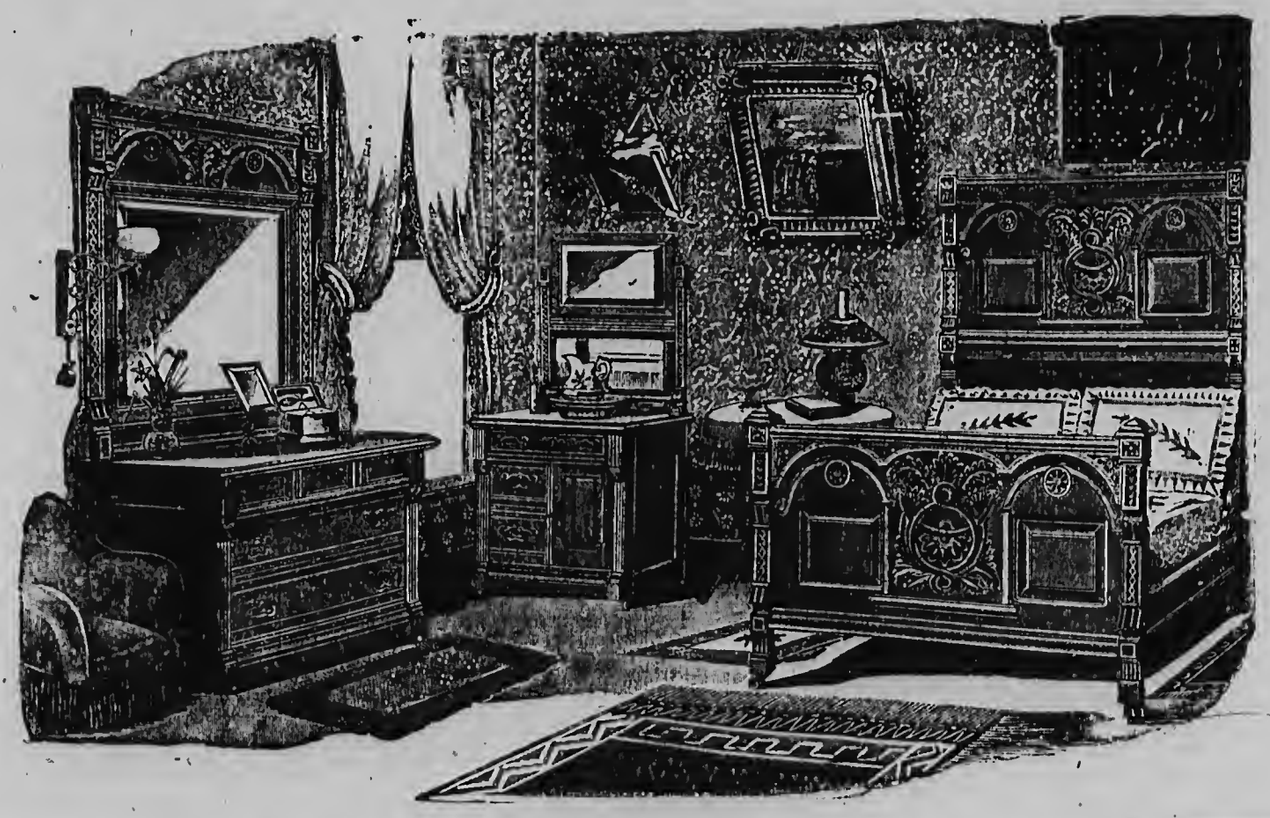
NEW STORE, AT **28 and 30 Camp Street, NEW ORLEANS**

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Velours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

In all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Faceln, at Drake's.....Apr.	11, 12
Clarksburg, at Clarksburg.....	18, 19
Forest, and Mortoe, at Forest.....	19, 20
Homewood, at Homewood.....	25, 26
Lake, at High Hill.....	26, 27
Westville, at Westville.....	30
Shiloh, at Clear Creek.....May	2, 3
Carthage, at Sardis.....	9, 10
Walnut Grove, at Pine Grove.....	16, 17
Hillsboro, at Oak Grove.....	17, 18
Neshoba, at Philadelphia.....	23, 24
Decatur, at Union.....	24, 25
Rose Hill, at Hopewell.....	27
Newton and Hickory, at Hickory.....	30, 31
Mt. Rose, at Mt. Zion.....June	6, 7
Raleigh.....	12
Trentoe.....	13, 14
Marvin.....	20, 21

The District Coeference at Hickory, May 28-31. Hickory's doors are wide open. Come one, come all.

P. A. JOHNSTON, P. E.

SEASHORE DIST.—SECOND ROUND.

Purvis, at Purvis.....Apr.	4, 5
Eastabuchie, at Morristoe.....	11, 12
Biltsville, at Sandersville....(Tues.)..	14
Perry, at Garraway Church.....	18, 19
Hleidelberg, at Paulding.....	25, 26
Hattiesburg, at Augusta.....May	2, 3
Ocean Springs, at Scranton.....	9, 10
Americus, at Big Point..(We., Th.)..	13, 14
Moss Point.....	16, 17
Pearlington, at Logtown.....	23, 24
Whittington, at Holland Ch. (W., T.)..	27, 28
Bay St. Louis, at Biloxi.....	30, 31
Vancleave, at Mount Pleasant.....June	6, 7
Mt Carmel, at Saetee.....	13, 14
Williamsburg, at Good Hope.....	20, 21
Columbia, at Wesley Chapel.....	27, 28

E. H. MOUNGER, P. E.

JACKSON DIST.—SECOND ROUND.

Madison, at Wesley Church.....Apr.	4, 5
Raymond, at Clinton.....	11, 12
B. Lake, at B. Lake.....	18, 19
Jackson, First Church.....	25, 26
Jackson, Capital Street.....	25, 26
Camden, at Thomastown.....May	2, 3
Mt. Olivet, at Satartia.....	9, 10
Yazoo circuit, at Zeiglerville.....	16, 17
Sharon, at Madisonville.....	23, 24
Bentonia and Dover, at Dover.....	27
Flora and B., at Brownsville.....	30, 31
Edwards.....(Wed.)..June	3
Yazoo City.....	5, 7
Lake City and Lodi, at Lake City.....	13, 14
Silver Creek, at Love's.....	20, 21
Canton.....(Wed.)..	24
Benton, at New Hope.....	27, 28
Spring Ridge, at Byram.....July	1

D. A. LITTLE, P. E.

WOODVILLE DIST.—SECOND ROUND.

Amite and Missloe, at Woodland.....Apr.	4, 5
Gloster and Centerville, at Centerville..	6
Wilson, at Pine Grove.....	11, 12
Percy's Creek.....	18, 19
Woodville.....	20
North Wilkinson, at Perry Town.....	25, 26
St. Helena, at Day's.....May	2, 3
East Feliciana, at Oak Grove.....	9, 19
Clinton and Betoville, at Clinton.....	11
East Baton Rouge, at Beach Grove...	14
Port Vincent, at Bayou Barbary.....	18, 17
Jackson.....	23, 24
Live Oak, at Pipkin Chapel.....	30, 31
Zachary.....June	13, 14
Springfield, at Springfield.....	18
Talisheek, at Madisonville.....	20, 21
Covington, at Slidell.....	22
Franklinton, at Magee's.....	25
Amite City, at Tangipahoa.....	27, 29

C. McDONALD, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.— SECOND ROUND.

Minter City and Strathmore.....Apr.	19
McNutt and Shell Mound.....	25, 26
Sunnyside station.....	26, 27
Charleston.....May	9, 10
Tillatoba.....	13
Coffeeville.....	16, 17
Carrollton.....(T. W. Dye)..	16, 17
Water Valley.....(G. W. Gordon)..	17, 18
Oxford.....	23, 24
Grenada.....(S. D. Long)..	24, 24
Abbeville.....	30, 31
Toccopola.....June	6, 7
Banner.....	13, 14
Chapel Hill.....	18
Grenada circuit.....	20, 21
Atlanta.....	27, 28
Cherry Hill.....	30
Pittsboro.....July	2
Water Valley circuit.....	4, 5
District Conference, at Coffeeville....May	1-3

J. W. PRICE, P. E.

GREENVILLE DIST.—SECOND ROUND.

Greenville.....Apr.	3
Fasonia.....	12
Shaw's.....	13
Duncan.....	19
Cleveland.....	20
Friar's Point.....	26
Tunica.....	27
Hollondale.....May	3
Gunnison.....	6
Rosedale.....	10
Clarksdale.....	14
Brooklin.....	20
Bella.....	24
Jonestown.....	25
Huntington.....June	3
Leherton.....	7

District Conference at Clarksdale, May 15-17. Bishop Galloway is expected. Will the preachers please bring the educational and Bishop's fund with them?

R. M. STANDIFER, P. E.

ABERDEEN DIST.—SECOND ROUND.

Verona station.....Apr.	13
Okolona station.....	18, 19
Tupelo station.....	25, 26
Shannon.....	20
Prairie.....May	2, 3
Pontotoc.....	9, 10
Aberdeen station.....	16, 17
Saltillo.....	20
Nettleton.....	23, 24
Tremont.....	30, 31
Okoloca circuit.....June	6, 7
Athens.....	10
Houston and Wesley.....	13, 14
Buena Vista.....	15
Ebenezer.....	20, 21
Sparta.....	27, 28
Smithville and Fulton.....July	4, 5

J. B. STONE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—SECOND ROUND.

Natchitoches, at Natchitoches.....Apr.	11, 12
Bellewood, at Pravencal.....(Tues.)..	14
Pleasant Hill, at Marthaville.(Wed.)..	15
Grand Cane, at Logansport.....	18, 19
South Bossier, at Benton.....(Sat.)..	25
Caddo, at Greenwood.....	26, 27
North Bossier, at Plain Dealing.(Wed.)	29
Shreveport.....May	2, 3
Red River, at Lindsey's Chapel.....	10, 11
Shreveport Mission.....	12
DeSoto, at Woodside.....	16, 17
Mansfield.....	17, 18
Mooringsport, at Pine Ridge.....	20
Valley, at Cotton Valley.....	23, 24
Coushatta, at East Point.....	30, 31
Wesley, at Wesley Chapel.....31, June	1
Macy, at Prospect.....	6, 7
Bayou Scie.....	8
Anacoco, at Petersburg.....	10

The District Coeference of Shreveport district will meet June 13, at Grand Cane, on the Texas and Pacific railroad.

Where the same day is put down for two places, the presiding elder will divide the time between them.

The Quarterly Conferences for Caddo and Wesley circuits will be held on Mondays (the second day of their meetings).

RUFT. J. HARP, P. E.

ARCADIA DIST.—SECOND ROUND.

Minden, at Mt. Zion.....Apr.	9
Bayou Beouff, at Chicot.....	11, 12
Sugar Town, at Dry Creek.....	18, 19
Alexandria.....	25, 26
Centerville, at Centerville.....May	2, 3
Colfax and Boyce, at Boyce.....	9, 10
Montgomery, at Ebenezer.....	10, 17
Castor, at Sardis.....	23, 24
Columbia, at Dirt Bridge.....	30, 31
Vidalia and Black R., at White's Ridge.June	6, 7
Melville and Big Cane, at Melville....	13, 14
Simsport, at Riverside.....	20, 21
Plueville, at Oak Grove.....	27, 28
Ada, at Fishville.....July	4, 5

J. IVY HOFFPAUIR, P. E.

DELHI DIST.—SECOND ROUND.

Lind Grove, at Bonita.....Apr.	11, 12
Delhi, at Tallulah.....	18, 19
Oak Ridge, at Oak Ridge.....	25, 26
Harrisonburg, at Island.....May	2, 3
Rayville, at Rayville.....	9, 10
Waterproof, at Waterproof.....	16, 17
Lake Providence, at Pecan Grove.....	23, 24
Floyd, at Oak Grove.....	30, 31
Winsboro, at Oakley.....June	6, 7

H. O. WHITE, P. E.

The Spring,

Of all seasons in the year, is the one for making radical changes in regard to health. During the winter, the system becomes to a certain extent clogged with waste, and the blood loaded with impurities, owing to lack of exercise, close confinement in poorly ventilated shops and homes, and other causes. This is the cause of the dull, sluggish, tired feeling so general at this season, and which must be overcome, or the health may be entirely broken down. Hood's Sarsaparilla has attained the greatest popularity all over the country as the favorite Spring Medicine. It expels the accumulation of impurities through the bowels, kidneys, liver, lungs, and skin, gives to the blood the purity and quality necessary to good health and overcomes that tired feeling.

To be of a touchy, a peevish and a persecuting humor; to be quick in discovering a fault, and ready to spring out into revenge; to kindle and rage like gunpowder at the least spark, are signs that we are perfectly wrapt in our own interests, and are overgrown with selfishness and conceit.—*Collier.*

Half Fare to Cincinnati.

Excursion tickets at *one fare* for the round trip to Cincinnati and return from New Orleans, Jackson, Meridian and Vicksburg will be sold by agents Queen and Crescent Route on April 19 and 20, good for return until April 27, on account of the National Convention Republican Clubs. For tickets, sleeping car berths, etc., call on agents Queen and Crescent Route as above.

NEWS OF THE WEEK.

DOMESTIC.

President Harrison, who contemplates a visit to the South and West, has been invited to visit this city by the Board of Trade and the mayor.

Henry Watterson will deliver the oration before the Washington and Jefferson Library Societies of the University of Virginia at the annual joint celebration on June 30.

Monday, April 6, was observed as Decoration Day in this city. The veteran and military organizations participated in the ceremonies of decorating the graves of the dead Confederate soldiers.

General Albert Pike, grand commander of the Scottish Rite Masonry of the southern jurisdiction and the chief of the British Royal Order of Scotland for this country, died on April 2, aged eighty-two years.

Attorney General Miller has received a telegram from the United States district attorney at New Orleans saying that he is now engaged in the investigation of the recent killing of Italians in the city jail in accordance with instructions from Washington, and will prepare and forward his report to the attorney general as promptly as possible.

A band of strikers, numbering fully 1 200 men, attacked the Morewood plant, in the coke regions of Pennsylvania, at two A. M., on April 2. The works were protected by 65 guards with Winobesters, who fired two volleys into the crowd. The rioters were driven back into the hills, with the loss of seven men killed and about forty wounded.

The difficulty between the United States and Italy has reached a position where the American people can regard it without anxiety. The Italian government, which previously showed much impatience, and threatened to proceed to extreme and violent measures to enforce its demands, has concluded to await the settlement of the matter after the accustomed methods.

The news received at the War Department as to the result of the efforts being made by western army officers to carry out the provisions of the army appropriation bill, authorizing the enlistment in the regular army of 2,000 Indian recruits, is very discouraging. The officers report that the Indians will not enlist in the infantry under any circumstances, as they abhor walking.

FOREIGN.

The Parnellite candidate for Parliament from Sligo was badly defeated by the anti-Parnellite.

Prince Bismarck is being severely censured by his friends for his determined opposition to the Emperor.

The police authorities of Buenos Ayres have closed the Salvation Army halls there, claiming that the army is not recognized by the church.

Rumors are rife in all the towns of Costa Rica that subsequent to the coffee crop having been gathered a general revolutionary movement will be made throughout the republic.

A disastrous explosion in a coal mine took place in Staffordshire, England, on April 3, supposed to have been caused by fire damp. Ten men were killed outright and several others seriously wounded.

In the negotiations for commercial treaty between Spain and the United States, the question of Havana tobacco is causing a deadlock. General Foster has assured the Spanish representatives that the American tariff prevents a concession.

A Frenchman in the province of Lorraine bequeathed France $800 with which to buy arms to fight Germany in the next war. As he was beyond the reach of the law, the Germans arrested his brother as accessory to the crime of sedition and conspiracy.

The King of Greece is about to become a guest of the Prince of Wales at Malborough Palace. He proposes to acquire an estate in England and to reside there permanently, abdicating the throne of Greece in favor of his son, the Duke of Sparta. He has an immense fortune due to bourse speculations.

It is learned that the Canadian government, at the conference to be held in Washington, will submit a proposition which, it is hoped, will be satisfactory to Mr. Blaine. This will not propose any radical departure from the present policy of protection, but will be based on mutual concessions which will not sacrifice vested interests.

Negotiations have been resumed between Mr. William Walter Phelps, the United States minister, and Chancellor Von Caprivi on the question of the withdrawal of the prohibition of Germany against American pork products, and there are more hopeful prospects of an early and successful issue than recent reports have led the public to believe.

Touching the talk of war between the United States and Italy, caused by the killing of the Italian offenders in New Orleans, the London *Spectator* ridicules the position of Italy declaring war against one of the greatest powers in the world, a power capable, within six months, of buying and building a fleet that would blockade every port in Italy. American ingenuity would be so stimulated to ontdo itself that it would turn every steamer that could float into an improvised iron-clad.

The first result of the miners' congress has been a declaration by Belgian miners in favor of a general strike if the government refuses to consent to the revision of the constitution. The temper of the speakers at the workmen's congress in Brussels point to wholesale Belgian strikes whether there be a revision of the constitution or not. The miners, relying upon the pledges of the English delegates to grant the strikers funds and to stop the exportation of coal to Belgium, have become eager for battle.

"Cured my husband of bronchitis at once," wrote a lady about Johnson's Anodyne Liniment.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	6⅞	— —
Ordinary	7⅛	— —
Good ordinary	7½	— —
Low middling	8⅛	— —
Middling	8 11-16	— —
Good middling	9¾	— —
Middling fair	11⅛	— —
Fair	11⅞	— —
Galveston middling	9	— —
Mobile middling	8⅝	— —
Memphis middling	8 11-16	— —

SUGAR.

OPEN KETTLE:		
Prime	4 8-16	— —
Fully fair	4 3-16	— —
Good fair	— —	3½
Common	— —	— —
CENTRIFUGAL:		
Seconds	3⅜	3 11-16
Prime yellow	4½	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —

MOLASSES

OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —

RICE.

No. 2	2 5-16	2⅜
Good	5⅜	5½
Fair	5½	5⅝
Prime	5⅝	5¾
Rough, ₩ bbl	3 25	3 25
POLISH, ₩ ton	22 00	24 00

FLOUR.

Extra Fancy	3 10	3 20
Fancy	4 85	4 90
Choice	4 80	— —
Minnesota Patents	5 75	— —
Winter wheat patents	5 37½	5 50
Minnesota bakers	— —	5 00

CORN PRODUCTS.

Corn meal	3 40	3 45
Cream meal	3 80	3 85
Grits	3 65	3 70
Hominy	4 00	— —

GRAIN, ETC.

CORN:		
White, ₩ bushel	86	86½
Yellow	86	— —
Mixed No. 2	86	— —
OATS:		
Western	35	36
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	1 20	1 25
HAY:		
Prime	17 00	18 00
Choice	18 50	19 00

PROVISIONS.

PORK:		
Mess (Standard)	13 50	— —
Prime Mess	— —	12 00
Rumps	— —	— —
BACON:		
Fancy Breakfast	8½	9
Shoulders	6	— —
Sides, short rib	7⅛	— —
Sides, long clear	7	— —
HAMS:		
Sugar-cured	9¾	10½
DRY SALT MEAT:		
Shoulders	— —	5¼
Sides, short rib	— —	6¾
Sides, long clear	— —	6⅝

GROCERIES.

COFFEE:		
Prime	21	— —
Fair	20¼	— —
Common	17½	— —
TEAS:		
Choice	40	80
Ile-No	— —	— —
BUTTER:		
Western Creamery	30	31
Western Dairy	20	22
Common	— —	— —
LARD:		
Refined	8	— —
OILS:		
Coal, bbls	9	— —
Coal, cases	13½	14
Cotton seed, crude	25	— —
Lard, Extra No. 1	95	— —

VEGETABLES.

CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	1 75	2 00
POTATOES:		
New Louisiana	— —	— —
Western	3 90	4 00
ONIONS:		
New Louisiana	— —	— —
Western	5 50	6 50

BALING STUFFS.

BAGGING:		
Jute, 2 lb. ₩ yard	7¾	— —
Jute, 1¾ lb. ₩ yard	— —	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9½	12½
TIES:		
₩ bundle	— —	1 35

SUNDRIES.

POULTRY:		
Old Hens, Western	4 50	4 75
Young Chickens	2 50	3 50
Chickens, Southern	3 00	3 50
Young	1 50	2 50
Turkeys, Southern	9 00	16 00
EGGS:		
Western	12	13
Southern	12	13
WOOL:		
Lake, ₩ lb	23	— —
Louisiana	20	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	8½	8¾
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	21 50	23 00
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2½
Sulphuric acid	— —	2

—*Times-Democrat*, April 7.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY. }

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL} A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & Co., Toledo, O.
☞ Sold by Druggists, 75 cents.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant treasurer, 181 Hudson St., New York.

PASTOR'S BOOK—NOW READY.

Messrs. Shaw & Blaylock:

The J. T. L. Annis Pastor's Book has just reached me. I can not commend it too highly to Pastors. In revising it has been brought to a high degree of perfection. No Methodist Pastor should be without it. I am thankful for such a book.

Respectfully, T. L. ADAMS.

The above book, revised and enlarged, can be bought only from the undersigned. Price, postage paid, 50 cents per copy.

SHAW & BLAYLOCK,
Publishers Texas Christian Advocate,
Dallas, Texas.

Spring Humors

Spring Humors, whether itching, burning, bleeding, scaly, crusted, pimply, or blotchy, whether of the skin, scalp, or blood, whether simple, scrofulous, or hereditary, are now speedily, permanently, and economically cured by the **Cuticura Remedies** when the best physicians and all other remedies fail. The almost miraculous cures daily effected by them prove this. No statement is made regarding them not warranted by the strongest evidence. They are, in truth, the greatest skin cures, blood purifiers, and humor remedies of modern times. They are absolutely pure, and agreeable to the most sensitive, and may be used on the youngest infant and most delicate invalid with gratifying and unfailing success. CUTICURA, the great skin cure, instantly allays the most intense itching, burning, and inflammation, permits rest and sleep, soothes and heals raw and irritated surfaces, clears the skin and scalp of crusts and scales, and restores the hair. CUTICURA SOAP, the only medicated toilet soap, is indispensable in cleansing diseased surfaces. CUTICURA RESOLVENT, the new blood and skin purifier, and greatest of humor remedies, cleanses the blood of all impurities, and thus removes the cause. Hence, the **Cuticura Remedies** cure every humor of the Spring, from the simplest facial blemishes to the worst case of scrofula. Sale greater than the combined sales of all others.

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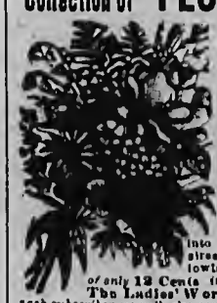

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Florida Furlough.

BY JOSEPH B. COTTRELL, D. D.

've had it in mind to communicate the ADVOCATE all along from nklin, Ky., to Tavares, Fla., where now seated. I came *via* Montgom-, Eufaula, and Jacksonville, to St. gustine, where I spent one week h the older of my two daughters, s. Sue Peet.

Passing through Alabama, many re the memories of the days I itiner-d; of the comrades I'm to see after hile, with others who preceded m in association with me in my boy-od. I've gotten into a habit of nam-to myself all who have died of the Alabama Conference—with whom net in Conference sessions—every ht after retiring. One hundred and y-two thus come up, and I fall ep as the procession of counte-ces file past. Time tests every-g; and I am impressed by what, in vidual character, operates cumula-ly in enhancement of esteem of, as the years and decades inter-e between the time they were in ciation with us and now. The e extemporaneous, natural, uncal-ting and unpresuming of them are who abide in affection; those who er had "an ax to grind," and whose ing was ever in deference to all s, but who could not be thought *belonging to the church*, or of pre-ing that any part of it belonged to . It might seem invidious to men-the names of those in the thought hom I have the luxury of tears, ose of this most admirable charac-tic; so I'll just let down the brakes, itch off from this line to another, name just a few incidents.

Augustine was a surprise. The nificence of the hotels, and of their ronment; of the churches and r structures making up the central hecy of an unlimited elaboration ity improvement, is as if the very t of New York, revised and more antly touched, were gathered up lifted off to this semi-tropical m. As I walked and stood and sat gazed at this expression of the er of money and thought in fur-anes of a city's rank, I was led to what if the church had such dar-not in self-aggrandizement and lay, but of evangelic determination ubjugating the kingdoms of the d into correlation with the king-of Him who is inspiration of wor-, how easily society could be taken he foretop and led progressively! I mused, the" water flowed; for in interior court-yards of the hotels lountains yielded copiously of the ; the golden-hued fishes circled d with almost imperceptible move-t of their gossamer-like fins; and vines and flowers, in almost bewil-g profusion, softened to the eye spect of as rare an assemblage of ecessary, useful and ornate as be-eth a resort for people who would surcease from the swirls of com-ce, the clatter and rattle of me-ical industries, or the stress of ical (and theologic?) engrossment. had a sail out to the peninsula on h the lighthouse stands, with a pany of twelve, six of whom were and girls. Across the peninsula quarter of a mile—we tramped to beach; lunched from our baskets, picking up shells, and then I my companions the slip, and went for the long-desired re-embrace in the arms of old Neptune. Clean white sand and salt water join in scrubbing one, under baptism of sunshine, where you feel that every breath is inspiration of vitalizing purity and power; and, oh! what an apocalypse, reminiscential! and what cumulative courage in respect of future utterance concerning the high and holy ministries whereof this solar, sheon and sand and salt-pervaded air and water are symbolic! It is the adumbrative, symbolic significance of phenomena that makes it powerful; and one, with the voice of the ocean in his ear, feels lifted out of the littlenesses of sect and sectional—yea, above even national limitations, realizing that through consciousness, and by varied media of cognizance whereby he is *en rapport* with all mystery, he is, in his own individual, personal being, the equivalent of the objective universe. The humbling of the soul is coincident with its discoveries of its own infinite worth. Its realization of the infinite value of what is counterpart of itself is revelation of its own royalty. Finiteness is merely a conceit. The paradox of this passage of the soul through experience of utter dependence into measures of government and service interminably cumulative, is accordant with all the seeming contradictions that make complete the circle of the infinitely varied unit with which each is incorporate. Whenever a human mind, smitten by the wand of the genius of life, vibrates from concussion incident to discovery of one organic, generalizing principle, in adaptation to a single exigency or venture, it has the key to the whole combination. It goes "from faith to faith," in evolution of the ever-the-same, never-the-same somewhat, wherein surprise from discoveries of an exhaustless benevolence intensifies delight.

But here I am writing about anything else than Florida. I can only mention what ought to have constituted themes of ampler disquisition. I came from St. Augustine to Tavares *via* Palatka, Ocala, and Leesburg. My son, Joseph, is engineer on the steamer plying from Leesburg to Tavares; and it was a surprise to him when I stepped aboard on the morning of the second of April. As I stood with him at his engine, and listened to his recital of anecdotes and incidents illustrative of the temper and talent of his four little children, and witnessed his aptness and skill in management of his engine, I managed to suppress, in a degree, the emotions that other fathers may imagine. And on arrival here, my older son, Jennings, with his step-brother, Henry Duncan, was at the wharf to meet me. As we walked up together to Henry's elegant house—recently built and furnished—thought was busy in reminiscence of the twenty-eighth of June, two years ago, when the form of the mother of these was borne to the boat, and carried over to Yalaha for burial!

Yesterday I preached here in the church where "mama" last heard me; a few days before Henry kneeled at her bedside, feeling her wrist in inquiry if she yet were alive; remarking to me, as I entered the room, "It is all over now, papa!" Sue got over from St. Augustine, Saturday night, and went yesterday, where she sat with "mama," to hear that last sermon to which I've alluded; but it was too much for her! The precious child drew out and came back to "brother Henry's," where she could weep unrestrained; and "papa" made out as well as he could from the text: "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead," etc. It was one time that heavy freightage of sentiment brought this craft down to the guards. Deliberation of utterance was imperative! But, oh! the promises! the historic event of the resurrection! the love that qualified Paul for all that through which he passed, and for such remembrances of men and women to whom, by name, he sent love in his epistles! For a little scrap of a Jewish bachelor, Paul had a marvelous capacity for loving. I imagine him, under pressure of that love, trembling down upon the knees of those fragile legs, on behalf of them of the church at Ephesus. Let the reader turn to the Epistle to the Ephesians, and read in the third chapter his statement how he prayed for them, beginning at the fourteenth verse. Amen.

Tavares, Fla.

Where Did John Baptize?

John the Baptist never baptized anybody in the main channel of Jordan, in any way whatever.

Notwithstanding the debate for centuries about what John did, how and where he baptized Christ and the people, I propose to show, beyond the doubt of anyone who is willing to take the inspired statements of the evangelists, that he never baptized Christ, nor anybody else, by immersion, or otherwise, in the main channel of Jordan.

As Christians, when we stand before infidels and skeptics, we must admit that inspired men make no mistakes nor contradictions. If they seem to, the difficulty is with our understanding, or our failure to consider carefully those statements.

In the Gospel according to St. John (i, 19–28, inclusive) we have the record which John gave of himself. In closing this record it is said that, "These things were done *in Bethabara*, beyond Jordan, where John was baptizing."

John was in Bethabara when this delegation "of priests and Levites from Jerusalem" came to him. Bethabara is a village beyond the main channel of Jordan from Jerusalem, within the valley of Jordan. How far, it is not necessary to know. The inspired statement puts it beyond the main channel clearly, and not in it. In the tenth chapter, fortieth verse, the same writer makes it very clear that he baptized *in a place*, and not in the main channel of Jordan. "Therefore, they sought again to take him; but he escaped out of their hand, and went away again beyond Jordan" (the main channel) "into *the place* where John at first baptized; and there he abode."

Here the evangelist, in giving an account of Christ's escape, says that he passed over Jordan (the main channel) and beyond this stream, "into the place where John at first baptized; and there he abode."

This is too clear to admit of a doubt. As John baptized at only two places—viz., Bethabara and Ænon—it is clear that his baptisms "in Jordan" were in Bethabara, and not in the main channel of Jordan. But was Christ with John at this place? Yes. The same writer says so. (St. John iii, 26.) "And they came unto John, and said unto him, Rabbi, he that was *with thee beyond Jordan*," etc. He will say *beyond Jordan*—that is, the main channel. This is very clear. This writer is very clear in what he says, and how he says it. This being so very clear, it becomes the nucleus around which all other facts may be harmoniously arranged.

Mark, seemingly, does not write so clearly; but, after a little examination of his statements, it will be seen that he is clear and consistent. It should be borne in mind that unless the mud settles down here, that the infidel will make out a bad case, either a falsehood or a contradiction, in the light of his own statement, and clearly so in the light of St. John's statement, to which reference has been made.

In the outset Mark says, "John did baptize in the wilderness." This is very indefinite as to any particular place. The word "wilderness" explains his meaning. It is the valley of Jordan. Nor does he mean more or less in what he says afterwards, "and were all baptized of him in the river of Jordan." This is an awkward statement. In speaking of a stream, we never speak this way. We never say "the river of Mississippi." We would say "the river Mississippi," or "Mississippi river." In no instance would we speak thus, if we meant the main channel. But if the valley was considered the river, as necessary to carry off the waters, we might say "the river (valley) of Mississippi," when valley is understood.

In II. Samuel xxiv, 5, we have a similar statement, which the translators have relieved by supplying in the margin the word "valley." "And they passed over Jordan, and pitched in Aroer, on the right side of the city that *lieth in the midst of the river of Gad*, and toward Jazer." Here they pass over Jordan, the main channel, and find "a city in the midst of the river of Gad." The translators saw the difficulty here. They also saw the absurdity of the case and its impossibility, unless there was an island there, which is not the case; hence they add, in the margin, the word "valley;" but, while they had as complete a contradiction of inspired statement in Mark's language, yet they failed to explain.

It is evident to all that if this explanation is not made, Mark speaks confusedly and contradicts himself, and makes mud muddy, and throws mud into John's very clear statement. Mark does not mean the main channel of Jordan when he says "the river of Jordan," else he would not have said, in his first statement, that he "did baptize in the wilderness." His second statement is in harmony with his first, meaning, thereby, the valley of Jordan.

Jordan has three banks, as is well known; and as Bethabara is within these outer banks, it is correct to say "in Jordan," and "in the river of Jordan," and, at the same time, say "in Bethabara, beyond Jordan, where John was baptizing." As Bethabara was not in the main channel of Jordan, but beyond Jordan, and as it has already been shown, beyond a doubt, that John baptized in Bethabara, therefore, it is impossible to speak truthfully, and say that he baptized "in Jordan," or "in the river of Jordan," if you mean, thereby, the main channel. Harmony of language and of statement puts John in Bethabara, which "is in Jordan" (valley), and in the river (valley) of Jordan.

"But," says one, "what will you do with Matthew's and Mark's account of Christ's 'coming straightway up out of the water?'"

Every Greek scholar knows that there is no difficulty here. Neither one says that he went into the water. This has been inferred. They both use the same words; so that what is true, in fact, in one statement, is true in the other. Both use the preposition "*apo*," which will be admitted by all who know the word, means simply "from." In Matthew's statement the New Version has, "And Jesus, when he was baptized, went up straightway from the water," etc., translating "*apo*" "from," as it should be; but, while Mark has precisely the same word, "*apo*," yet they fail to give it its proper meaning there.

Now, back of all these explanations there is a great and important fact, viz: that John introduced Christ to the Jews first through the law and the prophets, the testimony prepared of God for that purpose; and, as there was no demand or prophecy of the law or of the prophets that even hinted at, much less required, immersion; but, as both the law and the prophets did require a sprinkling as a baptism, it was only necessary that Christ should stand near to the water in some vessel, and receive his baptism, and come away from it; therefore, there is no testimony for a faith, nor any reason whatever, to believe that John ever baptized Christ, or anyone else, in the main channel of Jordan. Read "Baptism, The Question Settled," to be had of me, and you will not doubt my statement.

J. W. ELLISON.

General Conference.

The committee appointed by the General Conference of 1890, to select the place for holding the General Conference in May, 1894, will meet in Wilmington, N. C., on May 9, *proximo*.

The citizens of any place wishing it to be selected will please communicate with one of the undersigned before the date of the meeting of the committee, giving the following information:

I. If free entertainment is proposed, what assurance can be furnished the committee "of simple, comfortable, and gratuitous entertainment for the next session of this Conference?"

II. If the citizens of any place desire it to be selected, upon the plan of paying for the entertainment of the General Conference, the following information is asked for:

1. Description of audience-room in which the General Conference may hold its sessions, proximity, number, and convenience of rooms for committees.

2. Rate per day at which board can be guaranteed at good hotels, and number that can be so accommodated.

3. Rate per day at which board can be guaranteed at first-class boarding-houses, and number that can be so accommodated.

4. About how many will be entertained gratuitously, anyway, by invitation to members.

5. Will the officers of railways centering in such place co-operate with the committee in securing lowest railroad fare for delegates and visitors to the General Conference?

E. W. COLE, Chairman,
Nashville, Tenn.
T. N. FINNEY, Secretary,
St. Louis, Mo.

April 6, 1891.

If any hard affliction hath surprised thee, cast one eye upon the hand that sent it, and the other upon the sin that brought it: if thou thankfully receive the message, he that sent it will discharge the messenger.—*Enchiridion.*

The Corner-Stone of the Republic.

Bishop Coxe, of Western New York, had an able article in a recent number of the *Christian at Work* on, "Law and Public Morals," a paragraph from which we transfer to our columns and invite special attention to it. It is exceedingly timely.

A very grave matter, indeed, is the experiment which has recently become popular, of excluding the Book of books from our public schools; and one fears that the maxims of Washington are too thoroughly imbued with Scripture to be long exempted from a like indignity. But till Americans are so degenerate as to scorn the counsels and to cast out the wisdom of their great founder, it is worth inquiring whether this little volume might not wisely be introduced into all our public schools, and, in short, commended to all instructors of youth throughout the land. But far better let the Bible be everywhere restored. Apart from its incomparable teachings of human brotherhood and of the love of one's neighbor, it is a book of which nobody can be ignorant, if only because it is the first classic of the English language. It came with our first colonists to the shores of Virginia, and to the rock at Plymouth. It has been part of our history, and is associated with every memorial of the heroic lives and struggles of our ancestry. More than that, it is a living factor of our civilization, nor can our civilization long survive if it cease to hold its place. Kent and Webster, and the rulings of innumerable cases in our courts, have proved that the civilization which our laws have been erected to maintain is Christian civilization; not indeed the Christianity of creed and theology, but the Christianity of our social life, our marriages, our family relations, our homes, our community of ideas in education, magistracy, the claims of humanity and the nature of justice. All people are welcomed to share with us in these our institutions; and they are institutions which protect their rights and their equality with others before the laws of the land. But aliens are welcomed to enjoy them, not to overthrow them. Hence the alien is made a sharer in our privileges before he becomes a citizen; but he can only become a citizen by swearing to support the Constitution—a Christian Constitution in so far as morals and civilization are concerned.

In a celebrated trial on a charge of blasphemy, Chancellor Kent defined the relations of the Bible to our law as part of the law of the land. It is the recognized instrument of the law in giving its character to an oath. Men may be permitted to swear or affirm in other forms, but a Bible oath has peculiar dignity. Nobody, the great chancellor said, could regard an oath upon a book which it was no offense to the law to insult opprobriously—that is, to blaspheme; and his ruling has been generally accepted throughout the land. Washington not only laid his hand reverently upon the Book when he took his oath as first President of the United States, but he gently repressed the effort of Livingston to raise it to his lips, in order that he might bow his head in giving it the ceremonial kiss.

Now, the Constitution is law; but the "sessions laws" of Legislatures are only legislation, which often fails to become law. To become law, it must be sustained by the moral sense of the people. That moral sense can not preserve itself; it must rest on the knowledge of God, and of our moral duties as prescribed by him, and for which he will hold his intelligent creatures accountable. The great Athenian orator told his countrymen that to enact laws was nothing; to make the people will to obey and enforce them, was the essence of law giving. If such is the power of the masses, surely in a Democratic Republic the masses must be identified with the spirit of law and order, or all is lost. They must be penetrated by a sense of accountability to the Judge of all, and a fundamental reverence for him as the great Lawgiver, or the prime condition of permanent prosperity does not exist.

A Partnership with Crime.

By reference to the news columns of *The New Delta* it will be seen that the grand jury in Dallas, Texas, has found one hundred and twenty-five indictments against the agent in Dallas of the Louisiana State Lottery Company for the offense of selling lottery tickets in that town. We are gratified that the people of Texas do not propose to sit quietly down, and have their laws violated and their criminal statutes defied by a lot of gamblers and their tools; but that they propose to punish as many of these criminals as they can reach. It is to be deeply regretted that they can not reach them all; that the principals can not be made to suffer the penalties of the violated laws of Texas as well as the agent. And we suggest to the Texas authorities that they (if it be possible under their laws) have these principals indicted, and watch for them to come into the State, and then catch them up and try them. We also hope that all the other States will do the same thing. The men who induced this agent at Dallas, and who induce other agents elsewhere to break the laws of the States in which they live, are as guilty as these agents. In the eyes of the law, and in fact, a man who procures the commission of a crime is as guilty as the criminal who actually commits it.

And it is into partnership with such men as this one who now lays in the Dallas jail that the Lotteryites want Louisiana to enter. They are earnestly advocating that this State shall become a partner in the business of violating the laws of other States, and shall take a share in the profits of crime. They have lent all their energies and have used all means, even to the extent of invoking the power of the Supreme Court, to stand in business with a man who is now in jail for his share in carrying on the common avocation of the firm. They desire to force Louisiana into the position of receiving the swag after the other criminal has got away with it. It is about as honorable a business for a great State as that of the "fence"—the receiver of stolen goods. A grand position for a sovereign State to occupy; a grand future to achieve—to become the Fagin among States—the Mother Mandlebaum among sovereignties.

They even invade the halls of justice and invoke the forms of law to ask the courts of the State to weld the bands which would brand Louisiana as a criminal in every other State of the Union. So far as the laws of Texas are concerned, if they succeed, Louisiana would occupy the same position as if she had organized, armed and equipped a gang, and sent it into Texas to rob trains. To rob trains and to sell lottery tickets are both crimes in Texas and in other States, and Louisiana's participation in one would be as reprehensible as it would be in the other. Those living in Louisiana can have no idea of the intense and widespread interest with which is awaited the outcome of the Lottery's endeavor to force itself upon the people of Louisiana, and to establish this infamous partnership by judicial process. The world is not only aware of the methods employed at Baton Rouge to pass the bill, but it is also aware of the changes which were made in the journals after the adjournment of the Legislature, and what was the reason that they were made.—*New Delta.*

"Let Us Fast and Pray."

"The earth is the Lord's, and the fullness thereof; for he hath made it." "He hath made of one blood all the nations of the earth." "He is no respecter of persons." "And hath redeemed all by the blood of his Son." He says: "Go, and preach to every creature." "Teaching all nations his commands." Now, in the light of these scriptures and the responsibilities upon and the opportunities offered to us, are we as a church doing what we can or should to give a full gospel to the negro among us or in Africa? Many think not. As especially charged with this part of our connectional work, I invoke special fasting and prayer in this direction. Let us humble ourselves before God by fasting, and make earnest prayer that God would give us direction and help in doing his will only in this matter.

This is our national problem. It is, in a far higher sense, a church problem. God only can give solution to all the questions involved.

Now, as many as will voluntarily join me in special and constant prayer for our work among the negroes, please drop me a postal or letter indicating your interest and purpose in this matter. "He will hear and help." Let us pray about it; this will solve it, and we will all rejoice.

I wish all the church papers, and papers generally interested in this work, would copy the above.

W. M. HAYS,
Commissioner of Education for the Paine and Lane Institutes, Covington, Ga.

Stand from Under.

We find the following dispatch from San Antonio, Texas, in one of our secular papers:

The first annual meeting of the State Liberal Association was held to-day. One hundred delegates from thirty-two cities attended. The president said that humanity had been too long dominated by churches and ridden by priests. It was the association's object to unshackle the human mind, and allow it to face its problems unclouded by superstition and undaunted by churchly threats of a ridiculous hell-fire.

The secretary's report showed rapid growth. Five powerful series have been organized in cities of Texas, five lecturers had been kept constantly in the field, five preachers had been met in public debate and defeated, 17,350 free-thinking books and pamphlets had been distributed. The delegates were all very enthusiastic, and claim to be making much headway against established religion. They will be in session several days.

We feel very sorry for those poor dupes, not because they are "carrying on so," but because they are in blissful ignorance of the whereabouts of a certain Campbell, who runs a paper in Texas, and who, doubtless, is getting ready to sit down on them, and then what? Echo answers, "Spot."

This life is a state of probation and exercise like to that (which prefigured and represented it) of God's people in the wilderness, wherein God leadeth us through many difficulties and hazards, in many wants and hardships, to humble and prove us, in order to the fitting us for another more happy state.—*Barrow.*

Christian Advocate.

Thursday, April 16, 1891.

HIS WORTH.

BY FLORENCE FOSTER.

"The good God always builds the blind bird's nest"
So runs a Turkish proverb, sweet and wise.
How calmly may she fold her wings in rest,
Knowing his touch upon her shadowed eyes!
Thou, who hast known his love so strong and grand,
Rest, too, in his right hand.

"Behold!" he crieth, "I will bring the blind
By ways they have not known"—assurance sweet—
"Straighten the crooked path, make life more kind,
Turn darkness into light before their feet."
Is thy sight darkened friend? Thy God can see.
Let that suffice for thee.

Unsheltered birds his providence shall shield.
The helpless soul shall lean upon his strength.
Our need, grown great, to greater love shall yield,
And help, though long delayed, shall come at length.
Wait for him, doubting not. He knoweth best,
Who builds the blind bird's nest.

—*Christian Register.*

Small Salaries.

MR. EDITOR: Your note on this subject pleased me. Would not an *editorial* on this view of the question be timely? I am by no means alarmed at the lerge (?) salaries peid our preechers; hut, owing to the stress now put on one side of the question, it would be well to stress tho other side some, too. I heileve a large per cent. of Methodist ministers ere not peid enough to support them comfortably, and very few receive more than the needed emount. But neither the Methodist Church, the Bible, nor universel humen experience teaches us that anything greet end good is developed by comfort end ease. It is easy to theorize; hut how far does human reasoning stray from the teachings of experience?

Bro. Medlock ought to contrest the present seleries of ministers to the sixty-four-dollar selery of primitive Methodist preachers. Who will intimete that their cheracters was crippled because of small saleries?

Nor is church history lecking in such examples. This is what Mr. Green seys of the two religious sects which sprung up et the heginning of the thirteenth century: "The zeel of the Spaniard, Dominick, was roused et the sight of the lordly prelates who sought, by fire end sword, to win the Aihigensien heretics to the faith. 'Zeal,' he cried, 'must be met by zeel, lowliness by lowliness, false sanctity by real senotity; preaching lies by proaching truth.'"

Of Frencis of Assisi (who, in the verse of Dante, takes poverty for his bride) and his followers, Mr. Green says: "The 'Begging Friars' were to subsist on the alms of the poor; they might possess neither money nor lands; the very houses in which they lived were to be held in trust for them by others."

The same author says: "The tide of popular enthusiasm which welcomed their eppearence swept before it the reluctence of Rome, the jealousy of the older orders, the opposition of the perochial priesthood." It will be remembered that these were important factors in dispelling the gloom of the Middle Ages.

Whet force ever mertieled on the battlefield did more faithful service than the Salvation Army of Mr. Booth is doing to-dey? And what ermy ever endured greater herdships? Is not such in keeping with the Nazerene and his followers?

"The love of money is the root of all evil." Living in an avericious ege, and in the midst of en evericious netion, is there not denger of the ministry bowing down to the golden idol?

The purest ege of the church wes when it cost something to be a member of the church. The most corrupt period in the church is when it becomes temporelly profitable to be a church member. If the ministry is kept pure, temporel gain must he kept out of view. Brethren, our mest must not be of this world. We must not lose sight of Christ's exemple in this case.

GEO. H. THOMPSON.

"Triumphant Songs."

Some yeers ago, when it began to be said that e revision of the Methodist hymn book was being urged by many of the brethren, and when the news came thet the Generel Conference of 1886 had appointed a Committee of Revision, some trembled, lest the sweet psalmody of our church, so deer to us and our fathers, should be marred. But, believing that those in cherge of the matter were wiser than we, and better understood the needs of our Zion, we waited the coming of the book. Nor were we disappointed with the result; recognizing an old friend in a new dress; adding to, rather then detracting from, its merits. But before and since its coming a rival has sought to supplant it in our worship and affections—a rival which has well called itself by the title at the head of this article; since when it has obtained admittance it triumphs not only over the hymn book, but over the committee which spent so much earnest labor and faithful service in preparing it; over the General Conference which appointed that committee; over the Bishops who endorse the hymn book; over the Publishing House which issues it; over the colporteurs appointed to disseminate our literature; over the widows, orphens end superannuated preachers who receive the profits of the publication; over the Discipline of the church, which prescribes the use of our own hymn and tune book (p. 132, ¶ 223) in all our congregations; and, lastly, it triumphs over the vows of members, by which they heve solemnly promised to be subject to the Discipline, and support the institutions of the church. Truly, the book is well called "Triumphant Songs."

"But," some may say, "suppose we use it only in the Sunday-school." Only in the fountain, not in the stream! Is not the Sunday-school of to-day the church of to-morrow? Let us beware how we train a disloyal church for the future. "God is not mocked: whatsoever a man soweth, that shall he also reep."

FANNIE M. MONTGOMERY.

A Forgotten Preacher.

I recollect well all the preachers appointed to Warren circuit by the Mississippi Conference from the first session before 1820 to the last preceding the one after 1860. The first was Willism Winens; the last was Harvey T. Johnston. Between them were John Lane, John G. Jones, Charles K. Marshall, Henry J. Harris and Preston Cooper. These will be recollected when their names are mentioned. There were others greatly esteemed end useful, but less known. Among them Benjamin S. Houghton, who is forgotten for reesons which I will state.

My father's house was this preacher's home during two or three days of every week, whilst on Warren circuit. During that time he performed the usual funeral services at my father's burial. Our residence being central, the preachers often called, and at times made it their home, and we loved to have it so. Some account of my father and mother may be found in the History of Methodism in Mississippi by the Rev. John G. Jones (p. 346). B. S. Houghton was considered by the public as a good preacher and a good men, not social, because always absorbed in thought; was awkward as if not knowing how to act. His friends excused him because he was absent-minded. His character was negatively good—that is, he was not faulty in any known conduct. All citizens concurred with his presiding elder, who, at every Conference, for twenty years, said, "Nothing against Bro. Houghton."

It was his practice to take long walks after supper to meditate, I suppose; thinking to himself, it would be called. But I doubt if anyone ever thinks without another thinker being present, good or bad, as we may choose. Too often, alas! the intruder in the mind holds us in bondage to thoughts which we would prefer not to have known. The preacher often had the writer as company, hardly companion, as there were several years between their ages; he being as much over twenty as the young boy was under. When walking with B. S. H. and other preachers, questions would be suggested end asked about the moon and stars and the blue vault overhead, which seemed to come down to the earth all around, more to direct attention to these wonders than to expect an answer. The little boy could ask hard questions, too; why things were thus and not otherwise, why the moon in all its changes was never square or hollow. The preachers could not answer, nor could the boy. Very likely the child could only say, "It is so because it is so." This is a proverbial expression reflecting upon the supposed ignorance of the young, but it is really as good an answer as those can give who are called wise and think themselves "wise above what is written."

This preacher received appointments to the best circuits before they were important stations until 1845, when the Methodist Church was divided. He was the only preacher of the Mississippi Conference who refused to join all the other preachers in the Conference of the M. E. Church, South.

There was rather too much feeling about the separation; the few opposed to the new arrangement were held in light esteem. B. S. H. was self-ostracized, estranged from his brethren; they from him, no doubt. He spoke to me confidentially; his thoughts were such, I think, as a true Christian could indulge. His judgment and conscience did not approve the separation. He thought it would not continue long, when he would join again. Until then he decided to settle and remain on a small farm with a few slaves, his patrimony from his father's estate. Soon after he died. His home being in the swamp, with no friend around, no notice was given of his death; at least, I saw none. Being in no Conference, no obituary will be found in the Minutes of the year when he died.

I may say he is a forgotten preacher. The Bishop, with all the preachers, at Canton in 1890 can hardly be charged with having forgotten one whom they never knew. Recollecting him by association, I call up many persons and incidents of more than half a century past. I am glad to say, "*Hæc olim meminisse juvabit.*"

E. G. COOK.

Hazlehurst, Miss.

That National Convention.

Once upon a time I heard this incident narrated: A youth, seized suddenly by an attack of "*poeticus afflatus*," was inexorably compelled to express himself or succumb to the foll violence of the maledy. He wandered forth from his whilom mansion with unutterable things struggling within his breast. It was night; the silver-orbed moon hung like a burnished shield on the dark background of the sky. Our hero, with frenzy amazing, suddenly burst forth in accents wild, "O Luna! Luna! . . . thou art! thou art!—the moon."

So with curious marvelous events which are occurring in these wonderful times among our people. The woman question! It seems to be the burning question of the hour up North, for the M. E. Church is aflame. Like the youth aforesaid, I can look and gaze and wonder; then cry out, "O woman! woman! . . . thou art! thou art!—woman!" And thet means "a heap" nowadays. It always did mean much, but recent developments have widened, broadened and deepened its meaning. For centuries with this cultured Anglo-Saxon race it has meant wife, mother, daughter, sister. "Wimodausis" does not mean these. It is a sort of an abbreviated parody. Somebody please tell me what these things do mean, or else I shall cry again, "O woman!" . . . then collapse. Perhaps some strong-minded sister will say, "The best thing you can do."

At this National Conventions were women of all professions and vocations. Women preachers, doctors, lawyers, reporters, politicians end—and—many more besides. They read papers of various and diverse kinds; they made speeches, witty, wise, scathing, sarcastic, foolish. There were grand woman there, peers of any that ever graced the earth. Some things were said end done which seemed to me were ill-timed and more the result of passion and prejudice than good sound common sense. But a man told me once, when I ventured an opinion about some debateble subject, "I did'nt know much." When I begin to think and write about the women I believe he wee right. Miss Willard presided, and she reigned right regally. The reporters report that when some of the sisters became obstreperous and exceedingly earnest, she never lost her equipoise. Maybe the good, old-fashioned Methodistic religion of hers hed something to do with this. The most boisterous woman, I understand, who was there is a professed infidel. Says it is a mark of culture to be such in all the light of this age.

Here is a striking comparison. The calmest, quietest woman there is a Christian; the loudest, noisiest one is an infidel. Miss Willard in her autobiography devotes several chapters to her religious experience. A foghorn may he heard farther than a lute; but which is sweeter? Here is food for thought. However, thus fer I heve gone for the present. When women meet in conventions, I discover among them the same hopes, ambitions and passions thet I discern in like assemblies of men. The same follies and weeknesses are there, too, and each sex alike needs the wisdom that cometh from on high. With the Master's hend upon her heart, fashioning it after his image, woman is not only the peer of man in all the essentials that constitute our higher nature, but, in the light of the mysteries yet unrevealed, may be like unto the angels of God. In the grand possibilities of our spirituel life, in all that is best, purest and holiest, here and hereafter, she is equal sharer with man. I am glad to see the noble women of our church were not slow to discover this truth, for therein is much contentment and peace.

S. J. DAVIES.

Mistake Corrected.

I see in the Minutes of the Mississippi Conference for 1890 that Whittington circuit was assessed $330 and paid $318. The circuit was assessed that amount, but our pastor dropped off one appointment that was assessed $15, with the understanding that its assessment was to be dropped from the circuit's assessment, which should read, "Assessed for preacher in charge, $315; paid $318."

It is true our assessment is small, but it has been a long time since we failed to pay it. Don't expect to fail while God dwells in our hearts.

STEWARD.

Is There Not a Reason?

It is often stated that traveling salesmen or drummers, as a class, are very wicked. I met a gentleman, a few weeks ago, who has been traveling for a Chicago house ten years, and he said that during this time he had been asked to attend church by three business men. He gave me their names and address, and added that during all this time he had not gone to a single town or city where there were club-rooms that he had not been asked by from one to a dozen business men to attend the club or some place of wickedness on Sunday. This statement is, to my mind, a very strong exhortation to business men who profess to love the Lord Jesus Christ to be more watchful and careful for the souls of their fellow-man.

The gentleman of whom I speak is not a reckless, gambling, drunken rowdy, but an humble, pious Christian who attends church, reads his Bible and spends his Sunday evenings at the Y. M. C. A. meeting instead of at the corners of the streets, or in fashionable drinking-places. "If it was not for a Christian father and my Bible," said he, "I would be as wicked as the average drummer."

Could not the business men who profess to love the Lord Jesus improve along this line? I fear the children of this world are wiser in their generation than the children of light.

M. L. B.

Indian Mission.

I wish to say that in answer to my call I have received for the Indian Mission from Rev. B. S. Rayner, $5; Rev. H. R. Caldwell, $5; Mrs. Ellen Burton, $1, and M. E. Herington, $1; the last-named being a new subscriber to the mission.

And, now, will brethren and sisters who have subscribed, and have not paid the first installment, and those who have not subscribed, but are willing to help in this very important field, please send at once. *Brethren and sisters*, do not defer, as I went all I can get by May 1, as we want to commence the work right away. So please send on the amounts promised, and you that have promised and you that have not promised let me beg you to send something right away. Oh! we have waited so long, and so many of the poor heathen Indians have died without hope right in our midst or at our doors. May God help us to rise up and help now! He has given us the means, doubtless, for this work, and, oh! what will become of us if we fail to properly apply them. Send as before directed, by registered letter, to Barlow, Copiah county, Miss.

Your brother, in hope of the salvation of the Indians,

A. D. MILLER.

Barlow, Miss.

Increase of Gambling.

In the absence of constent reminders, insidious vices take root and increase. They creep in under the guise of pleasure and amusement and fix themselves on youth, before any are aware. The tendency to popular laxity as to card-playing is giving a vast impulse to gambling. The lottery spirit also has greatly stimulated the evil. Gambling is an unpardonable vice. It has every element of wrong end none of right. It is vicious whether practiced in moderation or excess. It is as morally destructive in the form of progressive euchre as in the ivory chips of the gambler's den. The one prepares the victim for the other by creating end stimulating the thirst for winning something. Hosts of bright and promising careers have been wrecked by gambling habits. The awful fascination and power of this vice is described by a late English lady of rank who declared that there was nothing she cared for so much as gambling, and over and over she promised to give it up, but broke the pledges just as the drunkard breaks his promise. She would now rather lose her right hand than play cards or gamble in any way. "Kingsley has said that of all habits it is the most intrinsically savage; morally, it is unchivalrous and unchristian; the devil is the only father of it." It is in fact only gilded robbery. It snatches a man's purse after having drawn him into a feast of pleasure. It is the meanest end most degrading vice tolerated by civilization. It ruins the gambler himself; it risks the welfare end subsistence of his family and friends; it alienates from business; leads to betrayal of trust end robbery of employers, end draws the victim into the vilest company. It is meanest of the mean, since the pleasure it brings is obtained, as Herbert Spencer has said, "at the cost of pain to another. The happiness of the winner involves the misery of the loser. It is, therefore, essentially anti-social, sears the sympathies, cultivates a herd egoism, and so produces a general deterioration of character and conduct." It is the wolf-spirit in human nature that loves to prey on our fellows. It fosters pride and avarice in winning, and develops bitterness and the thirst of revenge in losing. Its whole spirit is selfishness, cruelty, hard-heartedness, and carelessness of the rights, wants, pain of our brother-man. It tends to destroy every Christian grace and to cultivate every evil spirit in the disposition. That gambler loves his family not a whit who imperils their peace and comfort on the midnight cast of the die. He cares nothing for his place in society, or for the respect of his fellow-man. He is desperate who is ready to throw all away for nothing, as every risk involves in the end. Beware of the treacherous evil.—*Mid-Continent.*

FROM THE WORK.

TRENTON, MISS.

I will give a few dots from Trenton circuit, Mississippi Conference. Taking a close look into all the departments of church work, I think there is considerable improvement along several lines. Congregations are as good, or better, while the number of family altars has increased, as also the interest in Sunday-schools and prayer meetings, and the number of members who will lead in public prayer in the congregations. So, taking all things in consideration, I think Trenton circuit is moving up-grade.

Our first Quarterly Conference embraced the fourth Sunday night and Monday following, in March. Our presiding elder, Rev. P. A. Johnston, was at his post to attend to the various interests of the church. The stewards raised the assessments for pastor in charge, and the district stewards had previously done the same for presiding elder; so a rise of $7.50 was made in the assessments over last year, although the assessments of last year were not met by nearly $200.

We are hoping, praying and working for a better year, in every respect, on the circuit than we had last year, although farmers are later than usual starting their farm work. The continued rains have prevented, and much of the land is not, and will not, be prepared as it would have been if the rains had been less.

I have noticed, with a great interest, some articles in our *Advocates* on the subject of worldliness in the church; and, Mr. Editor, to my mind there are few questions of greater import to the church and ministry than this. We have many members, in every place where I have labored, who neither respect their solemn vows, nor the church of which they *profess* to be members; and the minister who has the moral courage to expose their sinful ways, and to show up the results of such a life, is denominated as a man who does not preach the gospel, but who abuses and "rakes" the church. What are we to do to save such members from being lost, and to rid the church of their pernicious influence? When we get the majority of our members to live right, and to work for the cause of Christ, then we may expect great ingetherings of souls to Christ.

Brethren, let us work more in the church, until we get the church better, and then we can take the world for Christ.

M. J. MILLER.

WEIR, MISS.

We are moving on smoothly on Weir circuit. The heavy rains have hindered the work some, there being several creeks to cross *en route* for some of my appointments. We haven't suffered so much from the cold, as nearly all of our churches are comfortable. I have but seven churches and go into but four counties. Of course, I have to preech twice every Sunday and ride from six to nine miles to get to the second place. Pray for us!

We are in the midst of a good, appreciative people. We are holding Church Conferences, and administering the Lord's Supper this round. We have some precious times of refreshing from the presence of the Lord. Our churches, so far, have all adopted the assessment plan, as the Discipline provides, to raise the preacher's "allowance." Yesterday was a high day for Weir. We had Easter services in the Sunday-school. Our ladies, full of zeal for the Master, had the church appropriately decorated. It was enough to bring a tear of gratitude (and the writer could not refrain) to see the bright, sunny faces, each eager to do their part just right, as children always are; and, of course, they went through without a hobble, songs and all; and after an Easter sermon we had a precious communion. We had a crowded house, and it seemed that half in the house communed. After the communion we received two into the church—one on profession, the other by baptism. This is seven in all added to this church since Conference. We think the field is white to the harvest. All around the circuit we are expecting the Lord to do great things for us this year, and we are trying to be "workers together with him." I am presenting the claims of our dear ADVOCATE; get some subscribers, but not as many as we should have.

J. H. SMITH.

ALGIERS, LA.

We have just had a most excellent revival of religion in the church here. The meeting commenced on the fourth Sunday in March, and continued ten days. Rev. J. G. Sibley, of the Mississippi Conference, was present, and did most of the preaching. His preaching was very pointed and plain, not hesitating to say what he thought ought to be said. He was also loving and pathetic. His preaching was very greatly blessed of God. Our people took greatly to him. The church has been very greatly benefited and built up. Twenty-one have been received into the church on profession of faith, and it has been estimated that there were more conversions than accessions. Nearly all that joined the church professed conversion. We can not possibly estimate the good that was done. Large crowds heard the gospel, and we may reasonably suppose that some went away to live better lives who did not make a public profession.

The church now is in good condition, and we hope for a revival in the Fall that will sweep in hundreds. A movement is on foot now to repair the church to the extent of $1,000, which will make the church quite beautiful and attractive. Bros. Bean and Parker also preached once each during the revival. We extend our thanks to the brethren, and praise God for the work done.

We are completely surrounded by the high water. The levee, nine miles above, broke, but a strong protective levee has been built in the rear of the town, thus saving us from overflow. We think we are safe. We are confident of having a good year.

H. S. JOHNS.

BINNSVILLE CIRCUIT, MISSISSIPPI CONFERENCE.

Bro. Mellen, our presiding elder, came and held our first Quarterly Conference on March 28 and 29. He came in the spirit of the Master and gave us five earnest sermons. His sermon on Saturday was very full of comfort to me. We had a good meeting; one that made lasting impressions. Binnsville circuit is located in northeast corner of Mississippi Conference, and this is a prairie country; therefore, we have had a large share of black mud lately.

Our people are greatly discouraged on account of failure in crops last year, followed by depression in monetary matters. We were quite gloomy over the prospect, but on Saturday our stewards came up with more money than we were expecting. Then our live presiding elder cheered all our hearts.

Binnsville is where Fairview College is located. It is presided over by Rev. W. W. Moore, A. M., and he has with him two most excellent teachers—Profs. Berton and Benson, also Rev. G. P. McKeown in primary department, and Mrs. Archibald, the music department, with nineteen pupils. They have had more than twice as many boarders this session as last. This is a good place to educate these faithful Christian teachers do good work. The place is healthy and the moral tone good.

D. C. LANGFORD.

THE REVIVAL IN COLUMBUS, MISS.

On last Thursday night we closed the most remarkable religious meeting in the history of Columbus. The Rev. George S. Inge, on the invitation of the pastor of the Methodist Church, conducted the meeting, preaching twice a day for fifteen days. His preaching was in demonstration of the Spirit and of power. As an evangelist, Bro. Inge is wholly unobjectionable. He is candid without being coarse. He does not abuse his brethren or ridicule his hearers. His one purpose is to save souls. During the revival there were about three hundred conversions. One hundred and three persons have applied for membership in the different churches. The Methodist Church gets seventy-five. Of this number sixty-four were admitted yesterday morning. Among the converts is a Chinamen. I baptized him yesterday. He answered the customery questions intelligently, and rejoiced in the God of his salvation. The musical part of the services was under the direction of Bro. D. Evans, a converted and consecrated Welshman.

J. S. OAKLEY.

April 6, 1891.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

PAMPHLETS.

—Helen, the Historian. By Pansy. D. Lothrop Company, Boston. Price, fifty cents. To call attention to the fact that this is one of Pansy's books is enough.

—The Gospels Are True Historically. By Rev. John H. Barrows, D. D. D. Lothrop Company, Boston. Price, seventy-five cents. The book is comprised of seven lectures on the credibility of the gospel historics, and is written in simple style and with lucid reasoning.

PERIODICALS.

THE TREASURY. E. B. Treat, New York. Price, $2.

THE FORUM. Forum Publishing Company, New York. Price, $5.

HOMILETIC MAGAZINE. E. B. Treat, New York. Price, $3.

THE CENTURY. Century Company, New York. Price, $4.

THE GOSPEL IN ALL LANDS. Hunt & Eaton, New York. Price, $1.50.

GOOD HOUSEKEEPING. C. W. Bryant & Company, Springfield, Mass. Price, $2.40.

OUR LITTLE ONES. Russell Publishing Company, Boston. Price, $1.

BOOK BUYER. Scribner's Sons, New York. Price, $1.

KINDERGARTEN. A. B. Stockham Company, Chicago. Price, $1.50.

WOMAN'S MISSIONARY ADVOCATE. Nashville. Price, fifty cents.

HOME MAKER. Home Maker Company, New York. Price, $2.

BOOK NEWS. J. Wanamaker, Philadelphia. Price, $1.

Sunday-School Lesson—April 19.

Jonah Sent to Nineveh.

Jonah i, 1-17.

GOLDEN TEXT.—"*Preach unto it the preaching that I bid thee.*"—Jonah iii, 2.

TOPICAL OUTLINE.—I. Jonah's Mission of Mercy. II. His Omission of Duty.

REFERENCE WORD.—"Repent."

MEMORY VERSES.—14-16.

TIME.—About 862 B. C.

PLACES.—1. Joppa (now Jaffa), the port of Palestine on the Mediterrancan. 2. Tarshish, a Phenician city in the south of Spain. 3. Nineveh, the capital of Assyria.

I.—JONAH'S MISSION OF MERCY.

Jonah was the first foreign missionary. However, not such an ancestor, perhaps, as his illustrious line of successors should like to boast. His mode of procedure angured ill-success for the enterprise. As gloomy as has been the outlook in after times, it was more than when this first missionary tour was inaugurated. In Jonah was begun the final struggle that has existed throughout the history of the church, even to the present day—the contest against selfishness, local prejudice, and racial distinctions. This is the great barrier that has ever been thrown across the path of missionary zeal. The facts in Jonah's case were substantially such as are sometimes too apparent even now. Jehovah, who is infinite in mercy, had beheld with long suffering the abominable iniquities of the heathen city, Nineveh. The sins of its inhabitants could no longer be borne. The divine anger was kindled hotly against a people that had trampled under foot all the principles of purity and truth. But God, in wrath, always remembers mercy. He determined to send his prophet to cry against the wickedness of that great centre of moral pollution. How beautiful does the nature of God appear in contrast with the spirit of man! The first principle of Jonah's creed, as he avowed it to the shipmaster, was, "I am a Hebrew." In this simple statement, made so fervently, we may find the principle that led to his being a recipient of his trust. The Hebrews were the chosen people. They alone enjoyed the revelation of Jehovah's will and the blessing of his presence. All other nations were far outside the pale of God's love. Jonah's people were the children of Abraham; all others were as dogs that dared not hope to take even crumbs from the heavenly Master's house. This was the prophet's strong conviction. He had been bred from it. Hebrew blood ran in his veins; Hebrew ideas dominated his mind; the narrowness prohibited the doctrine of the brotherhood of man from entering his heart. Thus we see that his defection can in no wise cast reflection on his courage; he was, in the accepted sense, a brave man. All his actions give guarantee to that effect. If there was any fear in his mind, it was assuredly not on account of harm that he imagined might befall himself; rather he feared lest Nineveh might repent, and hence the destruction. He wanted it blotted out; the sins of its inhabitants had become abominable; let the penalty fall! He had no wish to see Nineveh spared over Israel through God's mercy. Such is the folly of man's wisdom! God's reasoning is not so. When the Jews reject, the Gentiles are given an opportunity to receive. Israel had sinned away all the overtures of grace, and now the story of Infinite Love must find more obedient hearers. It is God's love, being his essential nature, that himself, can not be bounded. Even when sinful hearts obstruct its flow in one direction it finds other channels through which to send its stream of blessings.

II.—HIS OMISSION OF DUTY.

Some deny the authenticity of the conversation reported to have been held between Eve and Satan. One of the points of the tempter was, "Ye shall know as God." Now the question for such deniers is: Whence, then, does the presumption in man that he was as much as God? Evidently Jonah's action was based on the ground (how weak!) that his opinion did not accord with that of his Maker. He could not sympathize with God's message of grace. He evinced very much the same spirit of sectarianism as that which prompted Peter's action in refusal to the call to Cornelius. As Peter had not sought for mercy, Jonah was unwilling that any other nation should obtain it. Indeed, when the Ninevites repented, and the punishment was averted, he frankly confessed that he was willing to die. Can it not truly said that he who seeks to limit God's favor in regard to others must unfeignedly, by this very action, deprive his own heart of the full treasury of grace? But God's plans are not to be defeated by the whims and foilies of men. Of a truth, it is much better that we should be "willing instruments;" but if otherwise, he has ordained that the "wrath of man shall praise him." The prophet thought to defeat his office; but God overruled it to his glory. Jonah not only was instrumental in saving the city; but he was the means of converting a whole boat-load of Phenician sailors. Thus God brings good out of seeming evil.

In refusing to obey God, Jonah had embarked on the road of sin; like every traveler on that way, "he paid his fare." Were the few pieces of money paid for passage all that the trip cost Jonah? What about his loss of communion with God, which always characterizes a failure to discharge his commands? Did it not also oost him the peace of mind? Can a man be in rebellion against God and maintain a loyal spirit? So every sinner pays his fare and never fails of his destination. Jonah's sin received a just and ordinary punishment. A part of the penalty was the humiliation to which he was subjected. He, a prophet of the true God, had refused to exercise pity for the Ninevites; but the heathen sailors, upon his avowal of guilt, were permitting in their efforts to rescue him. It must have been galling to one of Jonah's proud spirit to be pitied by the poor heathens! The other punishment need not be dwelt upon.

Nineveh did repent; but it is significant that *Jonah* repented first. No one can preach repentance, unless he be truly repentant!

Oh! the lesson of Jonah's life, when will we learn it? For twenty-five centuries it has been in reach of the world; from beginning to end it preaches from the text, "Keep the commandments." Have we learned the lesson designed to be conveyed?

Mississippi Items.

The firemen of Ocean Springs have donated a lot of ground for a public school-building.

The recent cold spell did great damage to the fruit and early vegetable crops in all parts of Mississippi.

Carrollton has a new brick plant, which cost $15,000, and is capable of turning out 60,000 bricks every day.

The Water Valley Building and Loan Association now has loans outstanding to the amount of $17,600, all well secured.

Bay St. Louis will have an ice factory in operation by the twentieth of this month, and electric lights shining by May 4.

The Knights of Pythias recently laid the corner-stone of the new town hall in Magnolia with appropriate and impressive ceremonies.

The *Mississippian* has severed its official relation to the State Alliance by resigning its position as the official organ of that body.

A big fire recently destroyed the planing mill and dry-houses at Eastabuchie, and the loss is estimated at $60,000; insurance, $50,000.

The Magnolia people are discussing the prospects of an ice factory and a steam laundry and a tile factory; all of which are good things to have in a town.

The Agricultural College, at Starkville, has commenced buildings for the mechanical department, Young Men's Christian Association and societies' halls.

The Grand Lodge of Masons has entered upon the work of creating a fund for the establishment and endowment of a Masonic Widows' and Orphans' Home.

The Lincoln County Alliance has adopted strong resolutions indorsing prohibition, agreeing not to support any man for office who will not pledge himself to do all he can against the liquor traffic.

The Mississippi Press Association will meet at Yazoo City, Wednesday, May 12. Hon. Jas. A. Barksdale will deliver the citizens' address of welcome, which will be responded to by Edgar Wilson, editor of the *Mississippian*.

According to the *Clarion-Ledger*, Jackson is coming to be quite a manufacturing city. Agricultural implements of various kinds; steam engines, boilers, etc.; oils; fertilizers; sash, doors, and blinds; mattresses and brooms; meal and feed stuffs; wagons and harness are all manufactured in the city on the Pearl.

The *Democrat-Star*, referring to Scranton, says:

Large shipments of lumber and timber are being continually made, over 3,200,000 feet clearing from this port for the week ending March 27.

This dispatch is from Meridian:

The brick work of the new Southern Hotel is about completed and the New Orleans contractors will at once begin putting on the roof. The contract for plumbing was let to Birmingham parties, who are now working on the fifth floor.

The prosperity of the South Vicksburg Methodist Church, in view especially of the zeal and energy displayed by the congregation and its pastor, is pleasant to record. Already its little edifice is crowded at every service and it has been decided to build a larger one at the earliest possible date.—*Herald*.

The Vicksburg *Herald* has this:

In making excavations for the cast retaining wall of the new hotel, the workmen recently dug up, at a considerable depth below the surface, a brick of a very antique pattern and entirely different from those in use at the present day. It was taken from soil that had apparently not been disturbed at any previous time, at least for generations past. Experts say that no brick of its dimensions is now made and are disposed to believe that it is a relic of the old French or Spanish domination. It is four inches thick, four and a half inches wide, and ten and a half long, with a beveled corner, slightly rounded at the end.

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100 Doses One Dollar

Louisiana Notes.

Rapides parish has a Colored Farmers' Union.

It is said that the voting strength of the Farmers' Union of St. Landry parish is 2,500.

Plaquemine has now an ice factory in operation which turns out twenty tons of ice per day.

The Natchitoches Ice Company has made a beginning. The factory has a capacity of three tons daily.

A terrific cyclone passed through the southern portion of Claiborne parish recently, making havoc all along its path.

The late cold weather has seriously affected the fruit prospects and injured the early vegetable crop all through Louisiana.

Dallas, Texas, capitalists have subscribed $500,000 to the Dallas and Alexandria railroad. It is believed that the road will be built.

A large and enthusiastic meeting of citizens of Rapides parish was recently held in Alexandria to take into consideration the railroad project between that place and Dallas, Texas. The meeting passed resolutions favoring the scheme.

Farmerville citizens are endeavoring to procure means to secure a fire engine—a most needful piece of machinery for every town. We hope those good people will succeed. We know a preacher who had his residence burned in that same town.

The local papers say that Shreveport is on the march of improvement. Several mammoth business houses are in progress, and residences and other buildings are being constructed. The summer months promise to be active ones for contractors and builders.

Lake Charles is also to have a sugar refinery. The *American* says: "We may expect that within a few days work will begin on this important enterprise, which marks the beginning of an era of great prosperity for Lake Charles and Southwest Louisiana."

The New Iberia and Vermillion Railroad Company, with a capital stock of $300,000, has been organized for the purpose of building a road between New Iberia and Abbeville. The proposition to levy a five-mill tax in aid of the enterprise will be submitted to the people of that section, May 12.

Capt. J. N. Pharr, whose public spirit is well known and whose temperance principles and active work in that line have done much good in his section, recently built and donated a temperance hall in Morgan City. It was dedicated last week, and among the interested temperance workers present were the four ladies who came on to New Iberia—Mrs. Mary Goodale, Mrs. Caroline Merrick, Mrs. Dr. Lyons and Mrs. Capt. J. N. Pharr.

Webster parish has a population of about 12,500, one-fifth of which is the increase since 1880. Twenty-five per cent. increase in ten years is a splendid showing for our parish, for not a dozen parishes in the State can proudly boast of such a gain in population.—Webster *Signal*.

Never before has a more brilliant future been presented to Franklin. With little or no enterprise a bank has been projected and almost established. A large barrel factory almost a certainty. An ice factory has been built and will be doing business in a few days. The largest sugar mill in the world has been built and successfully operated here.—St. Mary *Banner*.

The Bossier *Banner* thus compliments our pastor at Bellevue:

Rev. R. S. Collier preached two able and interesting sermons at this place last Sunday morning and night. Subject of morning sermon: "Render, therefore, unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

The *Telegraph-Bulletin*, Monroe, has this paragraph in regard to our Epworth League at that place:

The Epworth League, a recent religious and charitable organization in our midst, is growing in interest and membership rapidly. Great interest is manifested in its weekly meetings, and much good may result from its workings among the needy, both in soul and body, among our people.

When things are at their worst, 'tis said,
Then luck will change, and what we dread
Will have its termination.
But this remark, though very true,
If you are ill, don't seem to you,
To have much application.

But it does, just the same; and here's some encouragement to help you out of this morbid state of mind:

Drs. Starkey & Palen:—"I was entirely cured of neuralgia by the use of your Compound Oxygen Treatment." Mrs. G. W. VALENTINE, New Douglas, Ill., July 30, 1889. *Drs. Starkey & Palen:*—"I have found relief in neuralgia and hay fever by the use of your Compound Oxygen Treatment." D. C. CHAPMAN, Jr., 92 Sixth Ave., Brooklyn, N. Y.

Drs. Starkey & Palen:—"I have used your Compound Oxygen Treatment and believe it to be the finest tonic for general debility I ever used." WITHERS ADICK, Yorkville, S. C., April 15, 1889.

Drs. Starkey & Palen:—"I used your Compound Oxygen Treatment four years ago for bronchial trouble and extreme debility. As a consequence, all that is remedied." MRS. M. G. ATCHESON, DuBois, Pa., May 3, 1889.

That's good evidence; but there's heaps more in a 200-page book that will be sent to you FREE OF CHARGE if you will send your name and address to DRS. STARKEY & PALEN, No 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

The Liver

When out of order, involves every organ of the body. Remedies for some other derangement are frequently taken without the least effect, because it is the liver which is the real source of the trouble, and until that is set right there can be no health, strength, or comfort in any part of the system. Mercury, in some form, is a common specific for a sluggish liver; but a far safer and more effective medicine is

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"For the cure of headache, Ayer's Cathartic Pills are the most effective medicine I ever used."—R. K. James, Dorchester, Mass.

"When I feel the need of a cathartic, I take Ayer's Pills, and find them to be more effective than any other pill I ever took."—Mrs. B. C. Grubb, Barnwellville, Va.

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on the liver, restoring its natural powers, and aiding it in throwing off malarial poisons."—C. F. Alston, Quitman, Texas.

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Rev. C. W. Carter, D. D., Editor.

Thursday, April 16, 1891.

Briefs.

The Vicksburg preachers' meeting, last week, had an interesting time talking on "Giving as an Act of Worship." The discussion was participated in by several, and proved of so much interest that it was agreed to continue the subject at the next meeting. Meantime an invitation will be given to the business men of the churches to be present and participate in the further discussion of this interesting theme. The meeting is preparing to inaugurate a mission movement in behalf of classes who never attend church services.

Between the concert saloons defying the law, and the petitions of bundreds of respectable men and women asking for their abatement, our mayor is kept in hot water. He has the legal authority to close those places every night at 12 o'clock. The citizens have petitioned him to use that authority, and he wants to shift his responsibility to the city council. Of all the pitiable spectacles in this world a vacillating and weak executive is the most pitiable. Don't the mayor know that it is a greater responsibility to shift responsibility than it is to use it? Let the mayor show his courage, and the people will stand up to him. The people always stand up to manly manhood.

We are indebted to our friend, Dr. Carradine, of Saint Louis, for a copy of his "Journey to Palestine." The book is gotten up in good style by C. B. Woodward Printing and Book Company, and is for sale by J. W. Lowrance, 1404 Lucas Place, Saint Louis, and the price is *one dollar and a half*. The book contains all the letters published in this paper and in the *St. Louis* and *Nashville Christian Advocates*, with about 140 pages of additional matter. From Dr. Carradine's first letter to our readers from abroad we have insisted that no traveler ever wrote more interesting letters. We say the same thing now. If you want something fresh and sparkling with wit and dripping with genuine piety—a book that will make you see just what the writer sees—you will procure this book. The first thing you will see is a good likeness of the author, and if you can pass that, you are safe.

There is one thing that Italian trouble has done which promises something good. Almost the entire press of the country has had something to say in regard to the immigration laws. It is found out, at last, that through the looseness of these laws and their slack administration our country has become the "dumping ground for all the discontented and undesirable elements" of all the rest of the world. The "asylum for all nations" is filling up too fast with the refuse of Europe. The criminals and fugitives from justice come faster than the honest and respectable. The papers in all sections are calling for a halt before we are completely overrun and destroyed. We agree with one of our secular exchanges when it says:

The time has come when vigorous measures for our protection should be enforced. For the sake of our own people we ought to limit immigration. If a man has money or brains there is room for him, but if he can't add to our national prosperity by intelligence and enterprise, we ought to tell him plainly that he had better stay where he is. Until we do take that stand and maintain it we shall be the asylum for the misfit humanity from every quarter of the globe.

Culture.

This is an age that delights to be called cultured. Men and women are ambitious to be thought of and spoken of as cultured. To be considered uncultured is too horrible to think of. This desire and ambition have led people to mistake the nature of true culture, and, mistaking its nature, they have no clear conception of the means for its attainment. It is plain to our thought that many persons who consider themselves cultured have not yet crossed the border line of culture. A "superficial refinement of manners" is not culture. An "acquaintance with the fashions of good society" is not culture. A "stock of polite phrases," having read the "best known products of literature," having the means to afford a "fashionable style of dress;" these things do not constitute culture, as many people suppose. Nor does learning constitute true culture. A man may be an adept in language and science and philosophy, and yet be uncultured. His mind may be crammed with all sorts of knowledge, and yet his life may be a good exponent of barbarism. All such culture is false. It is nothing but a covering to hide the true condition of the inner nature. Its acquirement is nothing more than putting on a coat of varnish, which looks well and serves to conceal the defects within.

We do not propose to define the word "culture." We have at last learned that very few definitions define. When we have secured the best definition of a word, then, lo! we must find out the meaning of the definition. So without defining the word "culture," we will say that a cultured man is he in whom all the faculties are so roundly developed that he fits perfectly in his niche in the temple of humanity, and fulfills the great purpose of his creation. In seeking to be cultured, then, two questions arise, viz.: Where is my place? What is the purpose of life? Only the other day we heard a great preacher declare in the pulpit that every man's place was assigned him by the gracious providence of God—that he was there by God's authority, and his highest life was reached only as he met the obligations resulting from the relations of that place to the general relations of life.

Here is a great truth which men frequently overlook. My place in the world is where the providence of God assigns me. If, as Paul declared to the Athenians, God has "determined the bounds of the habitation" of nations, so he has determined the "habitation" of individuals. Wherever a Christian is, he is there by special appointment of God, and specially charged to work out his destiny from that point. So, then, the first question is answered. Our place is found. We are in it today.

The other question is most important. Having found my place, what is the purpose or end of my life in that place? What is man's true destination? The answer will reveal to us true culture. The purpose, the end, the aim of all true life is God himself. "God is the eternal prototype." God, as manifested to the world in the man Jesus, is the only pattern given by imitation of which the great end of life may be reached. The man who reads the Gospels carefully sees that while Christ was in actual touch with all the forms of life about him, yet in refinement of mind, in purity of spirit, he was infinitely above them all. Every man feels that in Christ culture was perfected. Now, the whole trend of Scripture teaching is, that every man shall put himself under the influence of those agencies which will stamp his whole nature with the likeness of Christ. In the front of revelation stands the declaration that God made man in his own image, and no imagination can conceive of a more magnificent dignity. This revelation of the dignity in which man was created sets forth to man fallen from that high estate the purpose of life—the aim of culture. Likeness to God is that purpose and aim. So, then, true culture is, in scientific language, a "reversion to the original type," and Christ's religion is its source and exponent. Culture in its highest and best and only true sense is impossible apart from the religion of Christ.

A Spring Visit to the Country.

Following the illustrious example set by King Solomon, we have for several years been making annual spring visits to the country. These visits have always produced the keenest pleasure. We have learned that one whiff of pure, sweet country spring air is worth a thousand quaffs of thick city atmosphere, and, going through the lungs, it reddens the blood and diffuses new life through the whole physical man. One day in the country, breathing the pure atmosphere and drinking the crystal water and listening to the happy birds, is worth a score of days spent in the rumble of a great city. This year we were peculiarly fortunate in the selection of a place to visit. Last Saturday we slipped up to Brookhaven and spent the Sabbath in that delightful little city. We found Bro. Huntley in the midst of a kind and thoughtful people. He and family are happily located in the new parsonage, which is a beautiful little cottage and well-furnished. Bro. Woodward, the enterprising presiding elder, showed us through the district parsonage now in course of erection. It is well located and will be a delightful home for the head-man and head-woman of the district. Our friends at Whitworth College have had a successful session and are diligently preparing to have a most brilliant commencement in June. We found our friend, Prof. Ricketts, in the midst of his fruit trees and vines meditating on the important topic, "Catching Doodles." We had a most delightful communion service administered by the presiding elder, and a pleasant and profitable love-feast in the evening. Our visit ended at three o'clock, Monday morning, and we stole away under cover of darkness, and by half-past eight were in the ADVOCATE office. In the strength and vitality obtained by means of this visit we will go many days. Blessed be the country!—God made it.

The First Thing First.

A great many people act as if those things were of *first* importance which are really only of *secondary* importance. The first thought of the world is money. There is nothing so important as money. The absorbing topic of thought—the engrossing theme of conversation—the center around which all the labor of the world revolves is money. It has become in the mind of the world a matter of first importance to get and to hold and to heap up money. The idea is prevalent to-day as much as ever, and more, that "money answereth all things." From such a starting-point the back is turned upon everything else, and nothing is seen or desired or hoped for or labored for except money. Ingenuity is taxed to its utmost and labor expends all its energies to get money. Mental agony and physical weariness are bravely endured to make money. Money occupies the thoughts by day and fills up the dreams by night. Surely a visitor from another realm would say, "Men are mad." What is strange is, that all this labor of mind and body is for a thing that perishes with the using; something that can not last, and never does satisfy the yearnings of the soul.

This manner of life and labor is utterly contrary to the fundamental law of life and labor and, therefore, defeats itself. It engenders and cultivates to the highest degree the passion of "covetousness, which is idolatry." An idolater is the basest and most degraded of all human beings. This sort of worship, like all worship, grows and gets stronger and binds the worshipper with chains that can not be broken, and in the end shuts him out of heaven. The Scriptures catalogue this sin with murder and adultery, and yet the world will not see the debasing companionship.

The difficulty at the bottom of such life and labor is that men lose sight of *first* things. They try to put secondary things in the place of first things. This is a reversal of nature's order, and of God's order, and of Christ's teachings, and brings inevitable ruin. The first thing to every man's life and to every man's labor is Christ. The first thing to every man's love and to every man's devotion is Christ. The first duty is to seek the kingdom of God; to seek to find a place in it, and then seek to place it in reach of every other man. Jesus said: "Seek *first* the kingdom of God, and other things will be added." This is the only law of life and labor, and, for that reason, the only way to peace and contentment. To reverse God's order of things is to invite disquiet and open the way downward to perpetual discord. To accept his order of things and live and labor in it brings peace of soul and opens the way upward to eternal felicity. Let first things be first, and everything else will fall into its proper place, and God's approbation will be secured, and the pathway will grow brighter until it ends in the never-fading sunlight of an unending day in the mansions above.

Who Will Help?

Colportage work without a benevolent feature is imperfect. Provision should be made for the gratuitous distribution of the Holy Scriptures, religious tracts, etc., where they will do good, and especially among the poor.

The colporteur often meets with people who are unable to buy Bibles and other good reading matter, but who would appreciate and be benefitted by reading the same. Hundreds of instances are on record of souls being enlightened and saved by a Bible, Testament or tract prayerfully and timely given.

The colporteur often yearns to do more on this line of benevolence among the lost and destitute than he is financially able to do; and this, notwithstanding the fact that a Bible may be had for twenty cents and upward, and a New Testament for five cents and upward, and tracts at the rate of one hundred pages for ten cents.

There are thousands of tracts on the shelves of our Publishing House, carefully prepared and neatly printed; in various styles and sizes from the leaflet to the large pamphlet, and suited to all conditions of life. Some of the classifications are: "The Unawakened," "The Penitent," "The Convert," "For Parents," "For Young People," "For Methodists," "The Bible," "The Sabbath," "Temperance," "Sunday-schools," etc.

These tracts lying on the shelves are useless, but, put in circulation, they will be productive of incalculable good in "advancing the cause of Christianity and disseminating religious knowledge." Therefore, they should be sown broadcast over these lands. A few dollars expended judiciously each month would, during the year, put scores of Bibles and Testaments and thousands of religious tracts into innumerable hands and homes. The sowing thus made would result in an early harvest of converted souls and intelligent Christians. Who will help us do this work in North Mississippi? Who will give me a contribution of any amount for this cause? How many will send me their orders for tracts or books to be used in their church, Sunday-school or home? Whose will the first name on the list of the North Mississippi Tract Society? Address me at Kosciusko, Miss.

G. W. BACHMAN,
Colporteur and Sunday-School Agent.

The Epworth League Course.

ENDORSEMENT OF BISHOP GALLOWAY.

The following note from Bishop Galloway to Rev. W. D. Dominick, general colporteur for the Mississippi Conference, in regard to the course of reading adopted for our Epworth Leagues, shows that the Bishop heartily commends it. Bro. Dominick is located at Jackson, Miss., and will take pleasure in supplying the demands of the Methodist Leagues with the course, and will supply also all other calls for good and pure literature.

Dear Brother: I have examined the Epworth League books you kindly submitted for my review and heartily commend the selections made and the handsome style in which they have been printed. Our Publishing House has done itself credit in this series of volumes. It is to be hoped that these books will be extensively read, not only by Epworth Leaguers, but by our people generally, and thus become familiar with the scriptural teachings and inspiring history of our Methodism. Truly and fraternally,

CHAS. B. GALLOWAY.

A Waking Dream.

MR. EDITOR: Will you pardon a waking dream? A scene laid in the future: One is being shown through the buildings of Millsaps College. "This, sir, is Prayer Room. In this large apartment devotional literature is kept. The many smaller screened apartments you see are for secret prayer. The room and the fund by which it is maintained is called the George W. Shaeffer Memorial Room and Fund." May it be more than a dream! Fraternally,

D. S. HEARON.

Another act of intolerance shown by certain ministers of the Episcopal Church in New York has brought merited rebuke from many quarters. Two ministers, Dr. Newton and Dr. Rainsford, of that church, have become guilty of an unpardonable sin, because they invited non-Episcopal ministers to speak in their churches. For this offense a great cry is raised against them. Such intolerance is out of harmony with the spirit of the gospel and of this enlightened age, and does religion an immense harm. Read the paragraph below from the New York *Herald*, and see how secular eyes look upon such action:

Two clergymen, who have the respect and love of the world, wish to convert, help, cheer and bless the great body of this community; willing to use all means which the Master would approve were he here, they beg some good men and true to come into their churches and plead the great cause. Objection is at once raised that nobody is to be converted, except in the regulation way. By protest it is intimated that unless men and women are converted by purely Episcopalian methods it is better to let them die in their sins.

Dr. Hoss, editor of the *Nashville Christian Advocate*, is to preach the commencement sermon at Whitworth College. Dr. J. D. Cameron, of the North Mississippi Conference, is to preach the annual sermon for the Y. M. C. A., and Dr. Morrison, Missionary Secretary, is to deliver the annual address. If that program don't suit you, you better "take to the woods."

Notes.

A word to you, reador. Look at the label on your paper and see if you are in arrears for subscription. Why? Because we heard the publisher say the other day that he intended to cut off delinquents pretty soon if they did not pay up. Now, you can't afford to be without this paper; can you?

An exchange has the following which is good enough to be repeated:

A large amount of the present-day preaching . . . is too dainty. The devil does not care how much of it goes on; *it hurries up nobody*. . . it is so calm, and writes down its little wordies on a paper and roads them off, and never lifts its little voice nor breaks its little rules and proprieties so correct and so thoughtful, and so refined, while Lot is going to the devil.

It may tickle the ungodly to hear the pastors and leading church members publicly ridiculed, and may cause them for the time being to praise the evangelist as a wise and bravo preacher, but for the popularity and applause thus gained, the Church of God must suffer fearfully and for long years to come. In our humble opinion it is very unfortunate, that some, possibly most evangelists are noted for their depreciating criticisms upon preachers in the pastorate; for this unwise habit may in many cases produce incalculable damage to the cause of religion.—*Arkansas Methodist.*

The life of Christ is the exhaustless fountain whence the preacher is to draw his supplies for pulpit and pastoral work. Paul was wise in his determination to "know nothing among you but Christ." Peter was wise in his exhortation to "grow in the knowledge of Christ." The preacher who knows Christ, in the Scriptural meaning of that word, has an inexhaustible storehouse from which to draw. If the preaching is Christo-centric, there will never be a lack of fresh gospel themes.

The successful minister is not always the man who has the largest church, nor the man whose praises are on everybody's lips. The successful minister may not be very extensively known; he may not be very learned or eloquent; but he *wins* sinners to Christ and strengthens believers in their faith and encourages them in their work of love. And he is successful because he aims at success. The successful ministers do not achieve success by accident; they do it on purpose. They have faith in God and in themselves.

We are willing to work, but we are fastidious about it. We are ready for the high, but not for the lowly place. We are not ready to take hold anywhere. And yet it is only to such loyal spirits that the Master can entrust the interests of his kingdom. The worldly ambition that would have its own way and make its own choice utterly unfits us for true service. The plain truth should be spoken, and the humiliating lesson learned, that as we rise in our own estimation we decline in that of the Master. We think ourselves *above* such work, but he thinks us *beneath* it; while the reassuring truth comes to all humble, loyal hearts that true honor is in simple *obedience*.—*Southern Christian Advocate.*

A young brother in Mississippi writes as follows: "I make it a practice to write a few pages on some question almost every week, and occasionally I send it to some editor, never feeling very badly if I never hear from it. But you know we feel good when our contributions come before the public." That brother is pursuing a good plan. Bacon said, "Writing makes the exact man;" and writers should cultivate exactness. Dr. Adam Clarke's advice to young preachers was, "Always have something on the anvil." Such a plan persistently pursued will insure facility and accuracy in the use of words, and that is a good thing.

One can avoid a great deal of mental suffering by a resolute exercise of the will, aided by the reasoning faculties. If you find yourself irritated and unhappy—and with fairly good reasons for being so—take hold of yourself by the collar, and set yourself down hard, and say to yourself, "Well, what of it? Supposing that it is so, how long will it be so? What difference will it make at a short time from now? A good night's sleep will dissipate the most of it. If not, you will soon become accustomed to it. If nothing else will remedy it, death will, and that is not far away. Why should I allow the brief time that I have to be happy in this life to be turned to misery? I will not do it. I will not permit myself to be fretted and chafed and embittered." Then go and dash cold water over your head, and take hold of some sort of work.—*Interior.*

There is one kind of grace that is very much needed among church people. We do not recollect, however, that we ever heard anybody pray for it. It is that grace that will enable us to differ with people, and yet not get mad with them. The grace to differ and yet preserve a sweet disposition is the difference, is, we think, rare. People can't think alike, or don't, and then comes the intolerant spirit. Our Lord knew how hard it would be for his people to agree on many things, and he did not condition his blessing on such agreement. But if they did happen to agree on *one thing*, then would his presence be manifested. He don't expect us to agree on many things; but we think he will bestow grace to help us to differ in love and sweetness of disposition. How beautiful, yet how rare is such grace!

Personal and Otherwise.

Dr. J. B. Walker has improved the past week too slowly to allow him to take his contemplated trip to the country.

It is a very just rebuke to the American press that in England there are 182 daily papers, and not one issues a Sunday edition.

You may not believe it, but we make the assertion that a *faithful* minister of the gospel is the happiest man outside of heaven.

Two women have been elected police judges in Kansas. Criminals in the towns where those judges hold forth will lie low, no doubt.

W. H. Goodale, of Baton Rouge, has been elected professor of mental and moral philosophy and civics in the Louisiana State University.

The grand jury of Dallas, Texas, found 125 indictments against P. P. Martinez, agent of the Louisiana Lottery Company. That's right. Put him through.

Rev. Davis Sessums, rector of Christ Church, in this city, has been elected Assistant Bishop of the diocese of Louisiana. He is a native of Texas, and thirty-two years old.

All Sunday-school superintendents should supply their schools with Children's Day programmes at once. Bro. Van Valkenburgh has a large supply. Sixty cents per hundred by mail.

We acknowledge the receipt of the program of the commencement exercises at Whitworth College, June 7, 8 and 9; also an invitation to be present. The program contains some big names, from which we argue there will be a big time.

Rev. Dr. H. C. Morrison, Missionary Secretary, called at the ADVOCATE office Monday evening, *en route* homeward from Texas. He said he was much encouraged by the zealous response with which the Texas brethren met his appeals. At Waco, Austin, Houston, Paris and Greenville, he raised $3,145—enough money to support four missionaries. This amount exceeded the assessments $2,189. Dr. Morrison stated that he was satisfied the results could have been realized at every important city in Texas if time had permitted his remaining.

We have received the program for the fifth convention of Y. M. C. A. of Mississippi, which meets in Natchez, April 23. The citizens will entertain the members of the convention in their usual handsome style, and the railroads will give the usual reduction of one and one-third fare for the round trip. When the ticket is purchased, get a certificate that you paid full faro, and you will get a return ticket for one-third. The program is very attractive. The address will be by Dr. Gray, of Hazlehurst. Papers will be read by Dr. Jones, of the University of Mississippi; Major Millsaps, of Jackson; J. D. Laumaster, general secretary, Memphis, Tenn.; Hon. R. F. Reed, Natchez; H. Richardson, Vicksburg; and a daily Bible reading by Rev. W. F. Erdman, D. D., Asheville, N. C. Such a program ought to attract and, doubtless, will.

Mothers, if your boys come in lame from their games, bathe in Johnson's Anodyne Liniment.

Postal Card Reports.

—Rev. T. W. Lewis, Greenville, Miss., writes: "I have made 200 pastoral visits to date and filled all my appointments except two Sunday nights. Wife has been very sick, but is now some better. Sickness has greatly hindered me in my work here. The Lord has blessed us in many ways, especially with a host of good friends."

—Rev. T. B. White writes from Colfax, La.: "Our meeting for the promotion of holiness at this place continued with unabated interest for fifteen days. Quite a number of brethren were here in the spirit of the blessed Master. Many could not come for lack of money, etc. A fine religious tone and spirit is in the town and community. All the cardinal doctrines of salvation were stressed. By gentleness and in love the special doctrine and experience of sanctification was presented with effectiveness. What a quiet, sweet meeting! Bro. Lively, of Marshall, Texas, stayed several days, and by his gentle and persuasive speech and demeanor won so many Christ-ward. I praise the Lord."

—Rev. E. L. Rawls writes from Westville, Miss.: "Our work has been greatly retarded by excessive rains. It is raining at this time. The spiritual interests of the people are behind as a natural sequence of the fact that they are behind the times in the material work of the year. Farm work is, at least, a month later than usual. We have a good, hospitable people on this work, yet "one thing thou lackest." We need more religion here. Our prayer is, "O Lord, revive thy work!" We have a union meeting at this place (Westville) now in progress. As yet no visible results. The weather is against us. Oh! that the Spirit of God would be poured out upon this people as the clouds pour out water! There are seven appointments on the work. The pastor in charge has a monthly ride of 125 or 130 miles to reach his appointments. We are hoping and praying for a gracious year. Success to the ADVOCATE. Will send some names soon."

Rev. D. P. Bradford writes from Forest and Morton charge: "We feel that we are making some progress on this work. Last Fall the people of Morton bought a parsonage, paying for it without any help from the other two churches. This being the center of the work, it was thought best to buy here. Our Sunday-school of Morton has met the obligation of the pastor for $10 for special missionary from the Mississippi Conference. We buried one of our members from this church last Tuesday, Mrs. A. S. Page, after a long spell, in which she was a great sufferer until the Master called her. She was in the bloom of young womanhood, and leaves a sad husband and two sweet little girls. Our church at Pelahatchie is still going up-grade. Bro. Hatch, of the Baptist Church, spent a week there recently, and the community was made better by his visit. Last Sunday when I opened the door (*not doors*) of the church we had five accessions. In addition to other improvements, they have ordered a new organ. At Forest there has been a good deal of sickness. A few weeks ago we hurled our oldest member, Bro. J. P. Clarke, who for sixty-three years walked by the side of her who now mourns his death. Not a demonstrative man, but a true, good man, Bro. Wooten, long a steward of that church, has been confined to his room for two months. We are anxious about him. Some of our young people of Forest will forbid my saying that we have no dancing by church members. May God deliver us from this curse! Salary paid by the month."

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Announcement.

The annual Scottsville Camp Meeting, in connection with the Harrison circuit, East Texas Conference, will embrace August 11 to 21. Reduced rates over the T. and P. R. R. from all points in Louisiana and Texas will be secured. Other converging lines we hope will do the same. Though the attendance will be greatly increased, we hope to provide for the comfort of all. Our aim is to make the visit as inexpensive as possible to all our friends. Homes will be furnished all from a distance free. A commodious Visitors' Home is under way. Our pavilion is to be enlarged, and every convenience is to be arranged. One or more extra trains will be furnished us from Mars' Hill to Shreveport.

We expect the services of Dr. W. B. Godbey, of Kentucky; Dr. B. Carradine, of St. Louis; Thomas Leitch, of South Carolina, and many others. Our aim is the spreading of scriptural holiness.

T. W. WINSTON, Pres.
A. B. WASKOM, Sec.,
Jonesville, Texas.
T. W. LIVELY, P. C.,
Marshall, Texas.

Mr. P. D. D. Delacroix, Cypremort P. O., La., Nov. 30, 1888, says: "Three years ago an agent representing Dr. Davis' Compound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterward I caught a heavy cold. Remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction in all. It acts like magic on all my family, and I would not be without it. I take pleasure in recommending it at all times." One dollar bottles hold two and a half times as much as 50c. bottles.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant treasurer, 181 Hudson St., New York.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL} A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

F. J. CHENEY & Co., Toledo, O.

☞Sold by Druggists, 75 cents.

Half Fare to Cincinnati.

Excursion tickets at *one fare* for the round trip to Cincinnati and return from New Orleans, Jackson, Meridian and Vicksburg will be sold by agents Queen and Crescent Route on April 19 and 20, good for return until April 27, on account of the National Convention Republican Clubs. For tickets, sleeping car berths, etc., call on agents Queen and Crescent Route as above.

NOTICES.

To the Members of the Ministers' Relief Association of the North Mississippi Conference—

Rev. Geo. W. Brown, a member of our association, died at Rosser, Ala., on March 16. Your mortuary fee of $5 each is now due, and must be paid within sixty days from this date—March 31, 1891.

THOS. J. NEWELL,
Sec'y and Treas.
Grenada, Miss., Mar. 31, 1891.

To the Woman's Missionary Societies of Winona District, North Mississippi Conference:

Our annual meeting for the Winona district will be held at Lexington, on Thursday, May 7, beginning at ten o'clock A. M. The secretaries of the different societies will please send the names of delegates elected to Rev. J. C. Lowe, at once, in order that he may provide for their entertainment.

MOLLIE G. STREATER,
Dist. Sec'y.

I will (D. V.) attend meetings as follows: Sam Jones' meeting, Aberdeen, April 19, and week following. District Conference, at Coffeeville, May 1; Lexington, May 8; Clarksdale, May 15; Shuqualak, May 28; Amary, July 3; where I will have on hand a good stock of books. I hope the presiding elders will arrange a programme for a Sunday-school Conference in connection with each District Conference, as provided in the Discipline.

G. W. BACHMAN,
Colp. and S. S. Agent, North Miss. Conf.

To the Delegates of the Brandon District Conference, to Convene at Hickory, May 27-30:

When you buy ticket get certificate from agent that you paid full fare going, and this certificate, when signed by secretary of Conference, will entitle holders to tickets for return at one-third fare. I hope all delegates will come. We will take good care of you. Trains on which delegates come arrive 2:48 P. M. and 8:02 P. M. It will be better to come on Wednesday. If you wait until Thursday, you will miss the opening service. Come prepared to stay over until Monday.

Mr. Editor, we want you to come.

J. M. MORSE.
Newton, Miss.

To the Preachers of the Winona District, North Mississippi Conference—

Please write me the names of the local preachers and the names of the delegates-elect to the District Conference. I desire also that those who are coming by private conveyance notify me of this fact. If the Woman's District Missionary Society is to meet here the day before the Conference, as it did at Valden last year, I desire and request immediate notice, and the names of those who are coming.

J. C. LOWE.
Lexington, Miss.

P. S.—If any of the preachers or delegates find that they can not come, they will please notify me. It would give us pleasure to have the editor with us.

J. C. L.

To the Members of the District Conference, Winona District, North Mississippi Conference—

Dear Brethren: Bishop Galloway appointed our District Conference to convene on May 8. Let the pastors all be present with their reports in full. Let the recording stewards be present with their Quarterly Conference journals for examination. Let the Sabbath-school superintendents be present, ready for a thorough investigation of their work. We hope to give part of Saturday to this enterprise of the church. I do hope all the local preachers in the district will be present with reports of their work.

Brethren, let us come together in the spirit of the Master. Why not have a revival of religion on that occasion?

The second Quarterly Conference for West circuit will be held June 3; the Ethel circuit, June 5.

Brethren, remember the Quarterly Conference means the payment of one-fourth of the preacher's salary. Let the churches note this and govern themselves accordingly.

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Agents Queen and Crescent Route will, on May 5 to 8, inclusive, sell excursion tickets from all coupon stations to Birmingham, Ala., and return at one fare for the round trip. Tickets good for return until May 31, on account of the Southern Baptist Convention.

Notice—W. M. S.

The annual meeting will be held in Shreveport in June. Let all auxiliaries elect delegates at the May meeting. Further notice of exact date, railroad rates, etc., will be given in time.

MRS. T. P. FULLILOVE.

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Respectfully, T. L. ADAMS.

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BUSINESS NOTICES.

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NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. Robert Selby, H. R. Caldwell, J. H. Smith, C. T. Munholland, R. M. Blocker (2), J. R. Whittington, George Bancroft (2), N. J. Roberts, R. H. Barr, W. M. Cox, J. E. Hinck, R. W. Tucker, J. C. Campbell, J. F. Evans, R. Hayers, J. P. Drake, A. D. Miller, T. S. West (2), N. B. Ming, J. F. Patterson, P. Howard, W. L. Linfield, K. S. Enochs, G. E. Greene, B. S. Rayner, G. W. Bachman, R. A. Brelnd (2), R. S. Gale (2), R. M. Evans, R. Bradley, C. S. Nichols, H. J. Boltz, W. M. Cox, W. W. Dorman, J. H. Stone, J. Herbert Woodward, T. S. Randle, W. W. Simmons, S. J. Jones, J. N. Walker, P. Burkett, I. W. Cooper, B. P. Jaco, T. B. Holloman, P. Howard, J. D. Harper.

Messrs. B. F. Beard, T. J. Roberts, R. C. Cummings, L. Daniel, S. S. Spencer, Joseph Thomas, T. Boone, S. P. McRee, S. H. Mobberly, Barbee & Smith, F. J. Humble, J. W. Yankee, H. E. Hanson, W. J. Henrin, W. C. Boyd, D. W. Gibson, N. A. Gaston, P. M. Alexander, M. E. Fritz, Dr. J. D. Calhoun, Irvin Muller, Robert Ray, D. D. Carter, F. Cush, W. O. B. McKneely, G. L. Holley, John P. Lenbrook (2), D. Scarbrough, Carl Corbin, T. M. Babington, A. S. Wead.

Mesdames Martha A. Hayes, S. E. Smylie, Clara Birbenzer, Mattie Richardson, E. A. Enochs, Lucy Gillespie, C. C. Williams, Catharine Massie, Edward Welsh.

April 14.

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OUR YOUNG PEOPLE.

THE GRASSHOPPER'S CROQUET.

BY MALCOLM DOUGLAS.

Four little grasshoppers, one fine day,
Hopped on the lawn to play croquet.
"We can't use mallets and balls," one said,
"But we'll play a game of our own, instead;
We'll hop through the wickets ourselves and see
Whether I beat you or you beat me."
So hippity-hop they went around
Through all the wickets upon the ground.
Till the one who was leading made a jump
And hit the home stake—bumptity-bump!
Then out came Johnny and Bess to play;
And the four little grasshoppers hopped away.

—*St. Nicholas.*

MR. EDITOR: Both sides of the scales have got to stay down; so just throw my letter into the side with the poor ones if it is not good. I always enjoy reading the ADVOCATE. After reading what it had to say about the *Little Worker*, I wrote to Miss Steward, and subscribed, and am glad that I did, for it is a good paper. I hear so many people talking about planting corn, that I believe I will ask, How many of the young people who read the ADVOCATE have seen an ear of corn having an uneven number of rows of grains on the cob? A friend of mine placed a piece of cloth round an ear of corn, basted a bag just as close to the ear as the needle could go, then shelled the corn, put all the grains back in the bag and I was surprised to see that the bag was as full without the cob as it had been when I saw the corn on the cob in the bag. A well-formed ear of corn will do this every time. I hope I. Smith will write another funny letter. If any of the little readers will send me a piece beginning, "This is the king's garden; this is the gate to the king's garden; this is the key to the gate to the king's garden;" I will send, "This is the house that Jack built;" or if they will send it in a little letter to the ADVOCATE, I will send, "This is the house that Jack built," in a little letter; and, if the editor will publish them, all the little ADVOCATE readers who have forgotten them can learn them over again. I am anxious to get these pastimes to paste in my scrap-book.

Your true friend,

MAY MIXER.

Big Cane, La.

MR. EDITOR: I want to be a member of the little cousins' corner, so I will write to-day. I am a little boy ten years old. I am quite small for my age. I have two sisters older than myself. I have two brothers. I love my sisters and brothers very much. I go to school every day. I am learning very fast. I have to say speeches right often. We are going to organize our Sunday-school as soon as the weather moderates. The weather has been so very bad that we could not go to church or Sunday-school either. We have not seen our new preacher yet, as the weather has been so bad. His name is Bro. Skipper. If my letter does not find its way to the waste-basket, I may write again soon. I will close by asking a question: Who was Melchisedec? Wishing the ADVOCATE and little cousins much success, I am,

Your little friend,

HARRISON HAYS.

Hope, Miss.

[That is the hardest question any of the cousins have asked yet? We hope some of them will answer it.—EDITOR.]

MR. EDITOR: I am a little girl twelve years old. As I have never seen a letter from my neighborhood, I thought I would write a short one. Papa is a farmer, and he is not able to do scarcely anything but attend to his apiary. I have six brothers, and all have a sister each, making seven in all. I am a member of the M. E. Church, South. Conference sent back to us our same preacher; his name is Bro. B. H. Rawls. We like him very much. He is such a good man. I will close by asking a question: How old was Seth when he died?

LILLIE B. DAWKINS

Shady Grove, Miss.

MR. EDITOR: I live in Water Valley and attend the school, also the Wood Street Methodist Sunday-school. Our preacher for this year is Bro. T. W. Dye, and for the past two years Bro. J. M. Wyatt. We all loved him, especially the children. My papa is the depot agent of this place. My mama is dead. I have two sisters and one brother. My grandma lives with us and takes the ADVOCATE. We are all members of the church but one.

MAGGIE MAULDIN.

Water Valley, Miss.

MR. EDITOR: I have been saying for a long time that I would write to you. I attend the E. A. S. Male College, formerly the E. A. Seminary, named after my Grandma Smith. I am in the first preparatory department. I study arithmetic, grammar, history, First Steps in Science, and spelling. There are about twenty-five in our spelling class. We have a great deal of fun playing "pulling the rope," and baseball. We have a military company in our school. Mr. Paul Jones is the captain. They play pulling the rope, baseball, and football sometimes. The other day they tied a rope to two trees, and played walking the rope with their hands. I will answer Ella E. Griggs' question: "Death in the pot" is found in II. Kings iv, 40. Now, I will ask a question: Who brought the news of the flight of the Syrians to the city of Samaria?

Your little friend,

CARTER SMITH.

Arcadia, La.

MR. EDITOR: I am a subscriber to your ADVOCATE, and saw so many nice letters from the little cousins and friends, I thought I would try and write one, too. We are having some rainy weather now. I have no pets. I have three brothers and one sister living. Two darling sisters and one brother have gone to heaven to rest, where there will be no more pain and sickness. One of my brothers is a preacher. His appointments are near Jackson this year. If this letter is printed, I will write another. I will close for fear this will be thrown in the waste-basket.

Your new friend,

MARY C. ELLIS.

P. S.—I am a member of the M. E. Church, South.

M. C. E.

MR. EDITOR: I do not see any letters from the young folks in this part of the country; so I thought I would write to you. I live about two miles from the little village of Polkville. Bro. Miller is our pastor this year, and was also last year. We all think he is a good pastor. I think we have a good Sabbath-school here. My grandpa is our superintendent. I attend regular, and like to go. Santa Claus brought me a doll and several other little things. I do not go to school; but I wish I did, for I do love to go. I will close by asking a question: How many letters in the Bible? I remain,

Your little friend,

JESSIE VINSON.

Polkville, Miss.

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Twinkle, Twinkle.

"Miss Emersonia Osgoodson will now favor the company with a recitation," announced the teacher to friends who had assembled in the school-room to enjoy the regular Friday afternoon exercises.

Little Miss Emersonia stood forth and recited as follows:

Coruscate, coruscate, diminutive stellar orb!
How inexplicable to me seems the stupendous problem of thy existence!
Elevated to such an immeasurable distance in the illimitable depths of space apparently in a perpendicular direction from the terraqueous planet we occupy!
Resembling in thy dazzling and unapproachable effulgence a crystallized carbon gem of unsurpassing brilliancy and impenetrability glittering in the ethereal vaults whose boundless immensity we endeavor to bring within the compass of the human intellectual grasp by the use of the concrete term firmament!

When the dear little Boston girl had finished reciting these touching lines, in her rapt, soulful, Bostonian way, and sat down there wasn't a dry spectacle in the school-room.—*Chicago Tribune.*

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HOUSEHOLD.

The True Home Spirit.

The hardest questions that come to us are those that strive to settle a balance, fair and just, between our several duties. How far are we justified in excluding all outside questions from our active interest? And, still harder, how shall we decide the division of interest in the home, keeping a loving, firm touch on each? We all see homes and husbands suffer from too much housekeeping. We all know women who perceive no difference between housekeeping and homekeeping. That man whose wife knows the difference between the two professions, and chooses to belong to the first, is a fortunate man. Perhaps no question that faces a wife is harder to decide than how she shall be a perfect mother and yet a perfect wife. It is so hard for a mother to educate herself to a little wholesome neglect of her children, that she may be the companion of their father. Yet how can a man find companionship in his home if the mother of his children becomes their nurse at the expense of every other duty or pleasure?

The saddest experience that can come to any husband or wife is an acquiescent separation, and this experience is lived in too many homes. One, and sometimes both, are looking forward to the time when the first days of their married life will be lived over again; when there will be more money to hire servants, or when the children will be grown. If we could count on the future, there would be a degree of safety in trusting this future time for happiness. But death, mental growth for one and not for the other, and loss of mental power are the terrible possibilities that stand in the path of that future. Each month, yes, each day, is a link in a chain, or a bar between two souls who are interdependent for their happiness, responsible for the happiness of all who share the home or house they create.

A mother who sacrifices her husband's companionship to the children that are alike the bond and the burden of each is not a wise mother; the short-sightedness that is at the root of her misconception prevents the clear spiritual perception necessary to the true mother. The first essential in every true home is love, and it is not the quantity in the home, but the quality and disposition of it, that makes its happiness. No outer and visible bond can hold the souls of a husband and wife in unison. Companionship, close and intimate, that has in it the spiritual power to shut out every object in life at times except each other, and find heaven and God in those moments, is the only true relation between husband and wife. The children are better loved, more wisely governed, more spiritually trained, when the two souls made one by love are their guardians. That is a home rather than a house where such love is, and the children are nearer perfection when it is united force, not a divided power, that makes the law and light under which they live.—*Christian Union.*

GOOD MANNERS AT HOME.—The presence of good manners is nowhere more needed or more effective than in the household, and perhaps nowhere more rare. Whenever familiarity exists, there is a tendency to loosen the check upon selfish conduct which the presence of strangers involuntarily produces. Many persons who are kind and courteous in company are rude and careless with those whom they love best. Emerson says, "Good manners are made up of petty sacrifices," and certainly nothing can more thoroughly secure the harmony and peace of the family circle than the habit of making small sacrifices, one for another. Children thus learn good manners in the best and most natural way, and habits thus acquired will never leave them. Courtesy and kindliness will never lose their power or their charm, while all spurious imitations of them are to be despised.—*The Republic.*

"How delicious is the winning
Of a kiss, at love's beginning"—

sings the poet, and his sentiment is true with one possible exception. If either party has the catarrh, even love's kiss loses its sweetness. Dr. Sage's Catarrh Remedy is a sure cure for this repulsive and distressing affliction. By its mild, soothing, antiseptic, cleansing and healing properties, it cures the worst cases. $500 reward offered for an incurable case.

The Depths of the Sea.

Some very singular and interesting facts about the sea are told by a recent writer in *Ocean*. At the depth of about 3,500 feet, he says, waves are not felt. The temperature is the same, varying only a trifle whether lying under the ice of the pole or the burning sun of the equator, but the water is colder at the bottom than at the surface. In many bays on the coast of Norway the water often freezes at the bottom before it does above. There is a vast amount of salt in the ocean. If a box six feet wide were filled with sea water and allowed to evaporate under the sun, there would be two inches of salt left on the bottom. Taking the average depth of the ocean to be three miles, there would be a layer of pure salt 230 feet thick on the bed of the Atlantic. A most singular fact is the deceitfulness of waves. To look at them in a storm one would think the water traveled. The water stays in the same place, but the motion goes on. Sometimes in storms these waves are forty feet high and travel fifty miles an hour—more than twice as fast as the swiftest steamship. The distance from valley to valley is generally fifteen times the height; hence a wave five feet high will extend over seventy-five feet of water. The force of the sea dashing on Bell Rock is said to be seventeen tons for each square yard. Evaporation is a wonderful power in drawing the water from the sea. Every year a layer of the entire sea, fourteen feet thick, is taken up into the clouds. The winds bear their burden into the land and the water comes down in rain upon the fields, to flow back at last through rivers. The depth of the sea presents an interesting problem. If the Atlantic were lowered 6,564 feet the distance from shore to shore would be half as great, or 1,500 miles. If lowered a little more than three miles, say 19,680 feet, there would be a road of dry land from Newfoundland to Ireland. This is the plan on which the great Atlantic cables were laid. The Mediterranean is comparatively shallow. A drying up of 660 feet would leave three different seas, and Africa would be joined with Italy. The British Channel is more like a pond, which accounts for its choppy waves. It has been found difficult to get the correct soundings of the Atlantic. A midshipman of the navy overcame the difficulty, and shot weighing thirty pounds carries down the line. A hole is bored through the sinker, through which a rod of iron is passed, moving easily back and forth. In the end of the bar a cup is dug out, and the inside coated with lard. The bar is made fast to the line, and a sling holds the shot on. When the bar, which extends below the ball, touches the earth, the sling unhooks and the shot slides off. The lard in the end of the bar holds some of the sand, or whatever may be on the bottom, and a drop shuts over the cup to keep the sand in. When the ground is reached a shock is felt as if an electric current had passed through the line.—*Ex.*

An Early Form of Telegraphy.

Among the early devices for conveying information to a distance by means of signals the following is very ingenious. It was used by a Grecian general, Æneas, who flourished in the time of Aristotle. It consisted of two exactly similar earthen vessels filled with water, each provided with a cock that would discharge an equal quantity of water in a given time, so that the whole or any part of the contents would escape in precisely the same period from both vessels. On the surface of each floated a piece of cork supporting an upright, marked off into divisions, each division having a certain sentence inscribed upon it. One of the vessels was placed at each station, and when either party desired to communicate with the other he lighted a torch which he held aloft until the other did the same, as a sign that he was all attention. On the sender of the message lowering or extinguishing the torch, each party immediately opened the cock of his vessel, and so left it until the sender relighted his torch, when it was at once closed. The receiver then read the sentence on the division of the upright that was level with the mouth of the vessel, and which if everything had been executed with exactness, corresponded with that of the sender, and so conveyed the desired message.—*Popular Science Monthly.*

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should wind up the season by practicing such Cantatas as Don Munio [$1.50, $13.50 doz.], Wreck of Hesperus [45 cts., $2.40 doz.], 91st Psalm [30 cts., $3.40 doz.] Ballard. [Send for our List of 150 Cantatas.]

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are made successful by introducing easy Cantatas, like Dairy Maid's Supper [20 cts., $1.80 doz.] Lewis, or Garden of Singing Flowers [40 cts., $3.60 doz.], or Rainbow Festival [20 cts., $1.80 doz.] Lewis.

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who sing will be delighted to take part in the brilliant flower cantata, New Flora's Festival [40 cts., $3.60 doz.], New Flower Queen [60 cts., $5.40 doz.], Kingdom of Mother Goose [25 cts., $2.18 doz.], Gipsy Queen [60 cts., $5.40 doz.] Send for Lists.

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MARRIAGES.

STEIN—WETMORE.—April 2, 1891, by Rev. John T. Sawyer, Mr. Frederick A. Stein and Miss Jane E. Wetmore.

MOORE—WEST.—March 28, 1891, by Rev. John T. Sawyer, Mr. Samuel Moore and Miss Zula West.

SULLIVAN—HOLCOMB.—At the bride's father's, Mr. Holcomb, Feb. 19, 1891, by Rev. J. H. Evans, Mr. Walt Sullivan, of Bunker's Hill, Smith county, Miss., to Miss Sue Holcomb, of Williamsburg, Covington county, Miss.

LASSITER—POWE.—In the Methodist Church, Winchester, Miss., March 29, 1891, by Rev. J. W. Tlumin, Mr. John A. Lassiter to Miss Clara Powe, both of Winchester, Miss.

SLEDGE—TAITE.—In the Methodist Church, Como, Miss., April 2, 1891, by Rev. J. M. Wyatt, Mr. R. F. Sledge to Miss Janie W. Taite.

LEWIS—WILSON.—At the residence of the bride, Brandon, Miss., March 18, 1891, by Rev. Isaac L. Peebles, Mr. Hildo Lewis to Mrs. Ellen E. Wilson.

RICHARDS—WEST.—At the residence of the bride's parents, Wool Market, Miss., March 26, 1891, by Rev. J. L. Jordan, Mr. Willie Richards to Miss Margaret E. West.

NELSON—DANIEL.—At the residence of the bride's parents, Wool Market, Miss., March 10, 1891, by Rev. J. L. Jordan, Mr. George Nelson to Miss Eunice Daniel.

TUCKER—FARRER.—At the Deerford Church, March 19, 1891, by Rev. R. W. Tucker, Mr. A. W. Tucker to Miss Louisa Farrer, both of East Baton Rouge parish.

WARNACK—HOLT.—At the residence of the bride's father, Mr. Holt, Yazoo county, Miss., March 31, 1891, by Rev. W. G. Forsyth, Mr. G. A. Warnack to Miss Theo. Holt.

WOOD—SINGLEY.—At the residence of the bride's mother, Mrs. Nancy Singley, March 4, 1891, by Rev. A. C. Flowers, Mr. Thos. E. Wood to Miss Lou Singley, all of Choctaw, Ala.

OBITUARIES.

POWELL.—Died in New Orleans, March 10, 1891, Bro. FELDER C. POWELL, after a very brief illness. He was born in St. Helena parish, La., Oct. 22, 1868, and was at the time of his death twenty-one years four months and eighteen days old. Just entering manhood, and being strong and healthy, he had fine prospects for a long life. But, alas!

"Life is a span—a fleeting hour,
How soon the vapor flies:
Man is a tender, transient flower,
That e'en in blooming dies."

He was an obedient and dutiful son, being of special help to his mother in his boyhood days. In touching upon life's stormy sea, he had just taken a commercial course of study in New Orleans, and was engaged as a book-keeper when stricken down by death. In June, 1890, he won a gold medal in oratory at the Gillsburg Collegiate Institute, Gillsburg, Miss.

In a letter to Bro. Powell's father, Rev. M. C. Cole, whose church he attended while in the city, stated that in a missionary life of twenty-five years in New Orleans he had never known a more pious and promising young man. He also mentioned two incidents of special interest having come to his knowledge. At a certain entertainment, where quite a number of young people were assembled, Bro. Felder Powell was the only one who would give thanks at the table. At another time he was solicited by a friend to go fishing on Sunday. He kindly, but firmly declined, and spoke of the evil of Sabbath desecration.

Bro. Powell was a member of the Baptist Church at Gillsburg, Miss., having been baptized in May, 1890, while a student in the institute. The day he left he called on his pastor to know what he should do about his church membership, showing that while he was going away to grapple with the world, he was mindful of his religious duty. It was his intention then to return to school, and he was advised to let his membership remain. His father, Rev. W. A. Powell, is a Methodist minister, living on the Amite river, in Amite county, Miss.

May a gracious Providence bless and comfort the father and mother, brothers and sisters, and may they often think of the sweet by-and-by!

T. C. SCHILLING.

BOYKIN—SARAH OLIVIA BOYKIN was born March 4, 1877, and died Feb. 21, 1891, aged just a little less than fourteen years. She joined the church at Energy, four miles from her home, some months before she died, lived a Christian life, and death found her with a smiling face. She had never before in her life been sick, and from the first of this sickness, which terminated so fatally, seemed to realized that she would die, telling her parents, Bro. and Sister W. J. Boykin, that she was going home, perfectly conscious all the while. On Sunday she took the measles, and seemed, notwithstanding her forebodings of death, to be doing well and getting better on Friday. That evening she sang, "The day is past and gone; the evening shades appear," with a strong voice, and with a meaning understood, perhaps, only by herself. During the night a cold north wind blew, and the changing weather moved the disease within. An hour after the parents noticed that she was worse, the spirit departed. Rev. H. S. Ginn preached her funeral. H. G. HAWKINS.

MEARIMAN—Mrs. JULIA ANN MEARIMAN, daughter of Thos. Singleton, of Virginia, and wife of B. H. Meariman, was born in Virginia, Dec. 22, 1825, and died June 30, 1890, at the residence of her daughter, Mrs. Desonier, in Galveston, Texas. For many years Sister Meariman lived in Louisiana, and, in fact, this State was her home; but she had gone to Galveston to visit her daughter, and hoping to regain her failing health to some extent, when she submitted to the cold hand of death. But, thank God, it is not such a death as the wicked are destined to meet. Hers was a beautiful, calm and sweet falling into the hands of Jesus, who leads us into the city of life.

This dear sister joined the church and embraced religion when a mere child, and was not only a great Methodist, but an humble servant of God. When I met her last she gave me the hymns and text for her funeral; but, as she left this world from home, her funeral was conducted by another pastor.

R. M. BLOCKER.

GOLDEN—W. F. GOLDEN was born Oct. 1, 1825, in Pickens county, Ala.; immigrated to Mississippi when a boy; was married to Curron Watts, Oct. 5, 1841; professed religion and joined the Methodist Church in 1855; lived a consistent Christian life; died in the Christian faith, March 11, 1891, aged sixty-five years five months and thirteen days. He leaves a widow and several children to mourn his loss.

Thus one by one we pass away. We buried Bro. Golden at Fletcher's Chapel, March 15, where and when the writer preached his funeral to a large and attentive congregation. Thus ended the life and labors of a good man. God bless and take care of the sorrowing ones!

H. P. LEWIS.

AKIN—GREEN AKIN, son of John Akin and Elender Bands, of Mississippi, was born in Pike county, Miss., Dec. 11, 1822. He had the misfortune when only twelve years old to lose both his father and mother, but was kindly cared for by his eldest brother until grown, when he came to Claiborne parish, La., where he was married to Miss Lydia Ann Garlington, daughter of Dr. James and Sarah Garlington, on July 20, 1843. In 1859 he moved to Calcasieu parish (near Sugar Town). In 1878 he moved to Rapides parish, and located on Spring Creek, near the camp ground, where he spent the remainder of his days. He passed quietly away on Jan. 9, 1891, having been tenderly nursed by his family, his neighbors and his physician. Bro. Akin was converted and connected with the Methodist Church at the age of fourteen, and remained a faithful and consistent member until God called him home to heaven.

In every respect he was a leader in his church. He was a man of fine information in all the doctrines and discipline of the church, and being deeply pious, and exercising broad, charitable views of men and life, the younger members always felt safe under his counsel. No man loved the Methodist Church and her ministry more devotedly than Bro. Akin. A great many excellent things might be said of this noble servant of God; but justice can not be done him in this short tribute to his memory.

He leaves a large family and many friends to mourn after him. May our dear Lord comfort them!

R. M. BLOCKER.

Texas Advocate please copy.

WHITSON.—About half-past eleven o'clock, on Thursday morning, Feb. 5, 1891, at the Methodist parsonage in the city of Greenville, Miss., there passed into the world of spirits the soul of SARAH ANN WHITSON. She was born near Tuscaloosa, Ala., Jan. 23, 1823. Her parents were William and Martha Freeman. She was converted in early childhood, and at once attached herself to the Methodist Church, of which she lived a consistent and consecrated member to the end. At the age of eighteen she was married to John Wesley Whitson; and twelve children bless this marriage. One of her sons is a member of the North Mississippi Conference. About twenty-two years ago Bro. and Sister Whitson came to Mississippi.

I can safely say, from an intimate acquaintance with Sister Whitson for several years, that she was one of the purest and best Christians I ever saw. She lived her religion at home, and was always ready to speak a word for Jesus. Her last sickness was of short duration; but she was ready to go, and told us that there was not a cloud between her and the blessed Jesus. She talked so beautifully of heaven and seemed perfectly ready to go. She is no stranger there. To her many friends she has left the rich legacy of a long life spent in the service of the blessed Master.

T. W. LEWIS.

The *Alabama Advocate* will please copy.

SMITH—WILLIAM SMITH was born in Montgomery county, Tenn., May 20, 1816. With his father's family he removed to Kentucky in 1821. In the year 1836 he removed to Port Gibson, Miss., where he lived until 1882; then to Evansville, Ind. His religious life began in 1841, when he made a profession of Christ and united with the church. He entered into rest Oct. 25, 1890.

Bro. Smith was a good man, and faithful. He loved the church of God and good men. He read the Scriptures much and delighted in their teachings. God's promises were a treasure and a joy to him daily. He constantly illustrated the power of divine grace to strengthen and to bless, for many and great troubles came upon him in life. He was submissive, hopeful, and full of Christian courage, adorning the doctrine of the Savior.

It is instructive and encouraging to know how God's servants meet the last enemy. When Bro. Smith heard the summons he was ready and waiting, and said that all was well. His faithful wife and several children had gone before him, and in the joyful hope of meeting them again, and in the deepest peace, he passed away. Three daughters and one son survive him—Mrs. N. C. Duncan and Laura Smith, of Evansville, Ind.; Mrs. Mattie Stagner, of Kentucky, and Wm. Smith, of Wesson, Miss.

E. H. MORNGER.

WOOD—Mrs. LIZZIE GARDNER WOOD was born Jan. 23, 1870. She professed religion and joined the Methodist Church at Bethlehem, on the Winona circuit, in 1887, under the ministry of Rev. B. C. Foust. She was an affectionate, devoted daughter and an exemplary Christian. She was a thorough Methodist, a good singer, and possessed a sweet disposition, and won her way to the hearts of all who knew her. Feb. 12, 1888, she was married by Rev. W. H. Holmes to Mr. W. L. Wood. On Feb. 6, 1891, she sweetly fell asleep in Jesus, and went over the river to live with him and the angels forever.

This peculiar dispensation of Providence has almost broken the hearts of her dear mother and sister especially. One so young, so promising, so gentle and kind, to be called away at the beginning of what promised to be a long and useful Christian life, it seems so strange; but God knows and directs all things for the best. She was conscious of the approach of death, and seemed to be so willing and ready to go. What a consolation to her husband, her mother and all her friends to know that she was ready to go! Dear, weeping friends, you will see Lizzie again. She is not gone forever from you; only passed in before. Remember her virtues to imitate them. May the sustaining grace of our Lord comfort you all!

T. W. LEWIS.

ETHRIDGE—JAMES SOLOMON, son of M. D. and V. E. R. Ethridge, was born July 20, 1872, and departed this life in Kemper county, Miss., March 17, 1891, aged eighteen years seven months and twenty-seven days.

It was the writer's privilege to visit Jimmie (as he was familiarly called) and to talk and pray with him. To the question, "Are you willing to die?" he answered, "Yes." The evening before he died the writer asked him if he was trusting in Christ. He replied that he was. He died of that most subtle of all diseases, consumption. His sufferings were intense at times; but he bore it all with Christian fortitude. We never heard a murmur escape his lips. He said he would rather die than endure such pain.

Grieve not for him, dear loved ones. He can not come to thee, but thou mayest go to him. What God doeth now thou dost not know, but thou shalt know hereafter.

W. J. DAWSON.

POPE—JORDAN POPE died at his home in Webster parish, near Cotton Valley, Jan. 31, 1891. He was born in Green county, Ga., in 1828. He joined the M. E. Church in his fifteenth year. He was married to Minerva C. Morton in 1851. They moved from Georgia to Claiborne parish in 1857.

Bro. Pope was in bad health for some time, but bore his afflictions as Christians should, and, as a matter of course, grew strong in the Lord as he grew weak in the flesh, and when the summons came he went cheerfully, but not before calling his family to his bedside and assuring them that he was going to heaven and exhorting them to meet him. Bro. Pope died happy; he died hearing the music on the other shore. We say "died;" but he is not dead, but sleeping, and he went to sleep saying, "Glory! glory!"

H. W. MAY.

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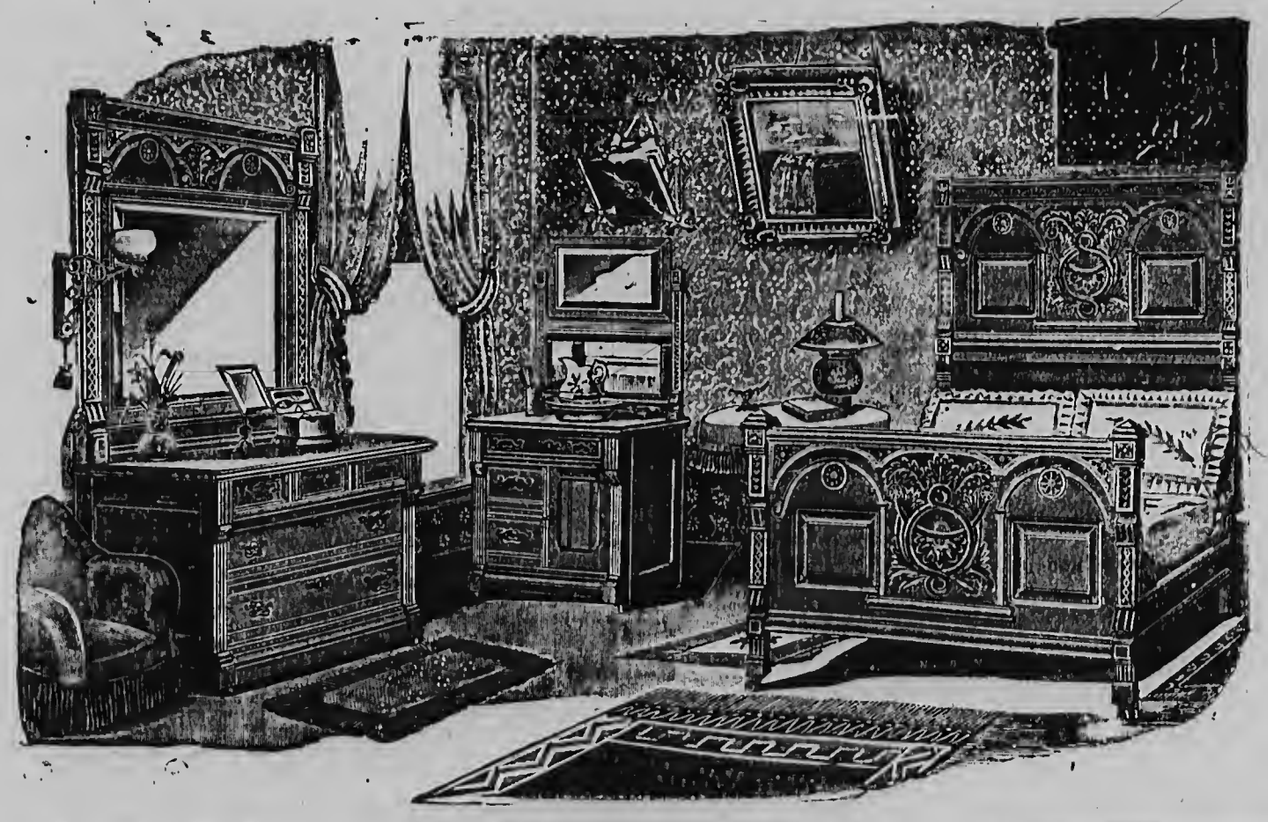

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1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Clarksburg, at Clarksburg	Apr. 18, 19
Forest, and Morton, at Forest	19, 20
Homewood, at Homewood	25, 26
Lake, at High Hill	26, 27
Westville, at Westville	30
Shiloh, at Clear Creek	May 2, 3
Carthage, at Bardi	9, 10
Walnut Grove, at Pine Grove	16, 17
Hillsboro, at Oak Grove	17, 18
Nesbuba, at Philadelphia	23, 24
Decatur at Union	24, 25
Rose Hill, at Hopewell	27
Newton and Hickory, at Hickory	30, 31
Mt. Rose, at Mt. Zion	June 6, 7
Raleigh	12
Trenton	13, 14
Marvin	20, 21

The District Conference at Hickory, May 28-31. Hickory's doors are wide open. Come one, come all.

P. A. JOHNSTON, P. E.

SEASHORE DIST.—SECOND ROUND.

Perry, at Garraway Church	Apr. 18, 19
Heidelberg, at Paulding	25, 26
Hattiesburg, at Augusta	May 2, 3
Ocean Springs, at Scranton	9, 10
American, at Big Point..(We., Th.)	13, 14
Moss Point	16, 17
Pearlington at Logtown	23, 24
Whittington, at Holland Ch. (W., T.)	27, 28
Bay St. Louis, at Biloxi	30, 31
Vancleave, at Mount Pleasant	June 6, 7
Mt. Carmel, at Santee	13, 14
Williamsburg, at Good Hope	20, 21
Columbia, at Wesley Chapel	27 28

E. H. MOUNGER, P. E.

JACKSON DIST.—SECOND ROUND.

B. Lake, at B. Lake	Apr. 18, 19
Jackson, First Church	25, 26
Jackson, Capital Street	25, 26
Camden, at Thoma-town	May 2, 3
Mt. Olivet, at Satartia	9, 10
Yazoo circuit, at Zeigler ville	16, 17
Sharon, at Madisonville	23, 24
Beulnala and Dover, at Dover	27
Flora and B., at Brownsville	30, 31
Edwards	(Wed.)..June 3
Yazoo City	6, 7
Lake City and Lodi, at Lake City	13, 14
Silver Creek, at Love's	20, 21
Canton	(Wed.).. 24
Benton, at New Hope	27, 28
Spring Ridge, at Byram	July 1

D. A. LITTLE, P. E.

WOODVILLE DIST.—SECOND ROUND.

Percy's Creek	Apr. 18, 19
Woodville	20
North Wilkinson, at Perry Town	25, 26
St. Helena, at Day's	May 2, 3
East Feliciana, at Oak Grove	3, 10
Clinton and Betoville, at Clinton	11
East Baton Rouge, at Beach Grove	14
Port Vincent, at Bayou Barbary	16, 17
Jackson	23, 24
Live Oak, at Pipkin Chapel	30, 31
Zachary	June 13, 14
Springfield, at Springfield	18
Talisheek, at Madisonville	20, 21
Covington, at Slidell	22
Franklinton, at Magee's	25
Amite City, at Tangipahoa	27, 28

C. McDONALD, P. E.

MERIDIAN DIST.—SECOND ROUND.

Clarke circuit, at Scott's Chapel	Apr. 18, 19
Shubuta circuit, at DeSoto	25, 26
Lauderdale circuit, at Bethel	May 2, 3
Manassas circuit, at Manassas	9, 10
Vossburgh circuit, at McGowan's	16, 17
Meridian cir., at Suqualena..(Wed.)	20
DeKalb circuit, at Union Ridge	23, 24
Binnsville and Wahalak	(Mon.).. 25
Porterville circuit, at Union	30, 31
Daleville station	(Thursday)..June 4
Linwood circuit, at Linwood	6, 7
Meridian, First Church	(Wed.).. 10
Meridian, West End	20, 21
Meridian, East End	(night).. 20, 21
Marion cir., at Pleasant Hill	(Thu.).. 25
Winchester circuit, at New Hope	27, 28

T. L. MELLEN, P. E.

VICKSBURG DIST.—SECOND ROUND.

Washington, at Kingston	Apr. 18, 19
Martin, at Martin	(Tuesday).. 21
Anguilla, at Bethel	25, 26
Warren, at Wesley Chapel	May 2, 3
Rocky Springs, at Hickory Ridge	9, 10
Bartonton at Carlisle	16, 17
Utica, at Rieves	23, 24
Rolling Fork, at Rolling Fork	31, June 1
Vicksburg	6, 7
South Vicksburg	6, 7
Mayersville, at Mayersville	14, 15
Meadville	20, 21
Roxie, at Hamburg	(Tuesday).. 23
South Warren, at Redbone	27, 28

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Crystal Springs station	Apr. 18, 19
Magnolia cir., at Muddy Springs	25, 26
Brookhaven cir., at Adams' Chapel	May 2, 3
Wesson station	9, 10
McComb City	16, 17
Beauregard	21, 24
Crystal Springs cir., at Pleasant Ridge,	30, 31
Bowerton cir., at Rahoboth	31, June 1
Gaman cir., at Terry	6, 7
Hazlehurst station	13, 14
Summit, at Bogue Chitto	20, 21
China Grove, at Fartains	(Fri.).. 22
Pleasant Grove, at Monticello	27, 28
Caseyville cir., at Gallatin	July 4, 5
Pine Hill	6
Providence circuit	11, 12

The District Conference will be held at Bogue Chitto, June 18-21. Opening sermon by Rev. W. H. Huntley, on Thursday, eleven A. M.

R. S. WOODWARD, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.— SECOND ROUND.

Minter City and Strathmore	Apr. 19
McNutt and Shell Mound	25, 26
Sunnyside station	26, 27
Charleston	May 9, 10
Tillatoba	13
Coffeeville	16, 17
Carrollton	(T. W. Dye).. 16, 17
Water Valley	(G. W. Gordon).. 17, 18
Oxford	23, 24
Grenada	(S. D. Long).. 23, 24
Abbeville	30, 31
Toccopola	June 6, 7
Banner	13, 14
Chapel Hill	16
Grenada circuit	20, 21
Atlanta	27, 28
Cherry Hill	30
Pittsboro	July 2
Water Valley circuit	4, 5
District Conference, at Coffeeville	May 1-3

J. W. PRICE, P. E.

GREENVILLE DIST.—SECOND ROUND.

Duncan	Apr. 19
Cleveland	20
Friar's Point	26
Tunica	27
Hollandale	May 3
Gunnison	3
Rosedale	10
Clarksdale	14
Brooklin	20
Bella	24
Jonestown	25
Huntington	June 3
Leberton	7

District Conference at Clarksdale, May 15-17. Bishop Galloway is expected. Will the preachers please bring the educational and Bishop's fund with them?

R. M. STANDIFER, P. E.

CORINTH DIST.—SECOND ROUND.

Pleasant Ridge circuit	Apr. 18, 19
Blackland circuit	25, 26
Booneville and Rienzi	May 2, 3
Manilla circuit	9, 10
Guntown circuit	16, 17
Blue Springs circuit	21, —
Ripley and New Albany	23, 24
Jonesboro circuit	28
Ripley circuit	30, 31
New Albany circuit	June 6, 7

W. S. LAGRONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Verona station	Apr. 18
Okolona station	18, 19
Tupelo station	25, 26
Shannon	20
Prairie	May 2, 3
Pontotoc	9, 10
Aberdeen station	16, 17
Saltillo	20
Nettleton	23, 24
Tremont	30, 31
Okolona circuit	June 6, 7
Athens	10
Houston and Wesley	13, 14
Bucha Vista	15
Ebenezer	20, 21
Sparta	27, 28
Smithville and Fulton	July 4, 5

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Lewisburg, at P. Hill..(Sa. and Su.)	Apr. 18, 19
Goldwater and H., at H..	(Sa., Su.).. 25, 26
Arkabutla ct., at Hunter's Ch.	(Sa., Su.). May 2, 3
Pleasant Grove ct., at Harmony.	(Fri.). 8
Coldwater M., at Trumbow	(Sa., Su.). 9, 10
Cockrum ct., at Mt. Olivet	(Sa., Su.). 16, 17
Courtland ct., at Eureka	(Sa., Su.). 23, 24
Horn Lake circuit	(Sa., Su.). 30, 31
Chulahoma circuit	(Sa., Su.). June 8, 7
Mt. Vernon	(Sa., Su.). 20, 21

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Cornerville circuit	Apr. 18, 19
Red Banks circuit	25, 26
Ashland circuit	May 2, 3
Early Grove circuit	3, 10
Holly Springs circuit	16, 17
Shalby Creek circuit	23, 24
Olive Branch circuit	30, 31
Shawnee circuit	June 6, 7
Pine Mountain circuit	13, 14
Mount Pleasant circuit	20, 21

JNO. W. BOSWELL, P. E.

WINONA DIST.—SECOND ROUND.

Poplar Creek	Apr. 18, 19
Ebenezer	25, 26
Richland	May 2, 3
Ethel	8
Sallis	9, 10
Ware	16, 17
Rural Hill	23, 24
Newport	30, 31
West	June 6, 7
Belzona	13, 14
Lexington	18
Black Hawk	20, 21

S. M. THAMES, P. E.

COLUMBUS DIST.—SECOND ROUND.

Tamplco circuit, at Cedar Bluff	Apr. 17
Starkville circuit, at Lebanon	18, 19
Plattsburg circuit, at Plattsburg	25, 26
Mashulaville circuit, at Mt. Habron	May 1
Louisville circuit, at Mt. Pleasant	2, 3
Chester circuit, at Ackerman	9, 10
Walthall circuit, at North Union	15
Maben circuit, at Matheston	16, 17
Sturges circuit, at Mt. Airy	23, 24

District Conference at Shuqualak, the last four days of May—28-31.

W. T. J. SULLIVAN, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—SECOND ROUND.

Grand Cane, at Logansport	Apr. 18, 19
South Bossier, at Benton	(Sat.).. 25
Caddo, at Greenwood	26, 27
North Bossier, at Plain Dealing	(Wed.) 23
Shreveport	May 2, 3
Red River, at Lindsey's Chapel	10, 11
Shreveport Mission	12
DeSoto, at Woodside	16, 17
Mansfield	17, 18
Mooringsport, at Pine Ridge	20
Valley, at Clinton Valley	23, 24
Coushatta, at East Point	30, 31
Wesley, at Wesley Chapel	31, June 1
Many, at Prospect	6, 7
Bayou Scie	8
Anacoco, at Petersburg	10

The District Conference of Shreveport district will meet June 18, at Grand Cane, on the Texas and Pacific railroad.

Where the same day is put down for two places, the presiding elder will divide the time between them.

The Quarterly Conferences for Caddo and Wesley circuits will be held on Mondays (the second day of their meetings).

ROBT. J. HARP, P. E.

DELHI DIST.—SECOND ROUND.

Delhi, at Tallulah	Apr. 18, 19
Oak Ridge, at Oak Ridge	25, 26
Harrisonburg, at Island	May 2, 3
Rayville, at Rayville	9, 10
Waterproof, at Waterproof	16, 17
Lake Providence, at Pecan Grove	23, 24
Floyd, at Oak Grove	30, 31
Winsboro, at Oakley	June 6, 7

H. O. WHITE, P. E.

NEWS OF THE WEEK.

DOMESTIC.

A fire which occured in Chicago, on April 12, destroyed a million dollars' worth of property.

In the lower house of Minnesota Legislature, a bill has been passed requiring an eight-hour working day on all public works.

Funerals resulting from deaths by grip were so many in Brooklyn, April 11, that though all the hearses in that city were busy, some making two trips, there was not enough, and a supply from New York was called for.

The President and Mrs. Harrison, with the party who accompany them on their trip to the South and West, left Washington, at midnight, April 13, on a special train provided for their use. The party will not visit New Orleans.

The first of the surveying parties for the Inter-Continental railway between North and South America sailed from New York City for Equador, by way of Colon, on April 10. They will examine and report to the government upon the proposed line of the railway.

April 10 being the one-hundredth anniversary of the establishment of the American patent system, the Patent Centennial Committee recognized the day as the birth of the present system by inviting the members attending the centennial in Washington (D. C.) to visit Mount Vernon.

The preparations to put the sugar bounty clause of the new tariff law into operation are said to be rapidly nearing completion, so that there is now no reason to doubt that by July 1, the date fixed for the commencement of the bounty system, everything will be arranged for the successful carrying out of the provisions of the law.

It appears that many of the States that expected to realize the entire amount of their contributions to the direct tax are to be disappointed. Scrutiny of the act by the first comptroller has satisfied him that the United States government may claim offsets against all States wherein the tax was not collected from individuals directly by the government.

The interstate convention of miners and mine operators, held in Pittsburg, closed on April 9, after a fiery battle of words and opinions. This action means practically that the interstate agreement has been abolished, and that the amicable and harmonious relations that have existed between the two classes for the past five years are broken off, and may not be resumed. It also means that the 75,000 mine workers will stop work on May 1.

As a result of Tuesday's election the Republican party in St. Louis is now debarred of representation at the polls, and will be ignored in their selection of judges and clerks at the next election. Under the new Australian ballot law a party failing to secure a third of the total vote cast is debarred from all privileges and representation. In Tuesday's election the Democrats and municipal independents polled the main vote, the Republicans casting only 10,000, a quarter of the whole number.

Louisianians called, on April 13, upon the Secretary of the Interior with the view of obtaining a decision upon the question of the division to be made of the funds appropriated by the act of August, 1890, in aid of agricultural colleges. After a lengthy discussion between the Secretary and the visitors it was concluded to divide the funds equally between the white and colored agricultural colleges. There is on hand subject to this division, as soon as Governor Nicholls shall indicate his acceptance of the proposition, the sum of $31,000, being $15,000 for the first year and $16,000 for the second year, the amount increasing $1,000 each year.

FOREIGN.

The Pope has urged on Archbishop Walsh the advisability of founding a Catholic university in Ireland.

It is said that the agitation in Italy over the late killing of Italians in New Orleans is for local political effect.

The first consignment of samples of Chinese tobacco have been received by London brokers. China is desirous of competing in the European market.

The political meeting held at Macroom (Ireland), on April 12, resulted in a fight between the opposing factions. Many persons were seriously hurt.

The Manipurians, in India, after a stubborn resistance, were badly defeated in battle by the English, and are now ready to recognize the authority of the English officials.

The *North German Gazette*, referring to the United States commercial treaty with Brazil, says that the German exporters will probably lose a great portion of the South American market, and this is a reason, it adds, for the conclusion of the Austro-German treaty paving a way for new trade outlets.

The Czar has ordered the expulsion from the Russian camps on the frontier of all foreign traders. The war office fears that these traders might serve as guides to the Austro-German forces in the event of war. Hungarian peddlers especially are suspected of acquiring knowledge of the various strategic roads leading into Russia.

It is said that an enormous reservoir or water, 120 feet below the surface, has been discovered at El Golea, a small caravan station in the midst of the Sahara desert. The reservoir was discovered while a number of workmen were engaged in sinking a well at El Golea. The shaft sunk already gives forty gallons of good, clear water per minute, and it is expected that this amount can readily be increased should it be found that a larger quantity is necessary.

A Safe Medicine

is one that can be taken at all times without danger. The liver must be kept in regular action, the bowels open and cleansed of feculent matter and the blood purified in order to insure health. Maguire's Cuudurango can be taken at any time. 75 cts. per bottle.

It is well known among successful merchants that liberal advertising is indispensable to the economical and successful working of their establishments.—*Price Current.*

Bathe freely with Johnson's Anodyne Liniment; then rub hard, night and morning, for pleurisy.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6 9-16	— —
Ordinary	7 1-16	— —
Good ordinary	7 7-16	— —
Low middling	8 1-16	— —
Middling	8⅝	— —
Good middling	9⅝	— —
Middling fair	11⅛	— —
Fair	11⅞	— —
Galveston middling	8 13-16	— —
Mobile middling	8 0-16	— —
Memphis middling	8⅝	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	3	4
Prime yellow	4⅝	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	— —	— —
RICE.		
No. 2	2 5-16	2⅜
Good	5	5⅛
Fair	4⅞	5
Prime	5⅛	5⅛
Rough, ₱ bbl	2 50	5 00
Polish, ₱ ton	20 00	22 00
FLOUR.		
Extra Fancy	5 15	5 25
Fancy	4 80	4 95
Choice	— —	— —
Minnesota Patents	5 75	5 87½
Winter wheat patents	5 40	5 55
Minnesota bakers	— —	5 60
CORN PRODUCTS.		
Corn meal	3 45	3 50
Cream meal	3 60	3 65
Grits	3 65	3 70
Hominy	4 00	— —
GRAIN, ETC.		
CORN:		
White, ₱ bushel	86	— —
Yellow	84	85
Mixed No. 2	83	84
OATS:		
Western	63	65
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	1 20	— —
HAY:		
Prime	21 50	22 00
Choice	22 50	23 00
PROVISIONS.		
PORK:		
Mess (Standard)	18 50	— —
Prime Mess	— —	12 00
Rumps	— —	— —
BACON:		
Fancy Breakfast	8½	9
Shoulders	6½	6¾
Sides, short rib	7⅛	— —
Sides, long clear	7	— —
HAMS:		
Sugar-cured	9¾	10½
DRY SALT MEAT:		
Shoulders	5⅝	5½
Sides, short rib	— —	6¾
Sides, long clear	6⅝	6¾
GROCERIES.		
COFFEE:		
Prime	20½	— —
Fair	19¾	— —
Common	17	— —
TEAS:		
Choice	40	80
Ho-Ns	— —	— —
BUTTER:		
Western Creamery	28	— —
Western Dairy	23	24
Cumnnn	— —	— —
LARD:		
Refined	6½	— —
OILS:		
Coal, bbls	9	— —
Coal, cases	13½	14
Cotton seed, crude	25	— —
Lard, Extra No. 1	55	— —
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	1 75	2 00
POTATOES:		
New Louisiana	5 00	6 00
Western	3 25	3 75
ONIONS:		
New Louisiana	3 00	5 00
Western	— —	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	7¾	— —
Jute, 1¾ lb. ₱ yard	— —	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	9½	12½
TIES:		
₱ bundle	— —	1 35
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 50	— —
Young Chickens	3 00	4 00
Chickens, Southern	3 00	3 50
Young	1 50	2 50
Turkeys, Southern	9 00	16 00
EGGS:		
Western	12	13
Southern	— —	13
WOOL:		
Lake, ₱ lb	23	— —
Louisiana	20	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3½	3¾
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₱ ton	10 00	— —
Meal	22 00	23 50
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2¼
Sulphuric acid	— —	2½

—*Times-Democrat*, April 14.

EVERY SKIN AND SCALP DISEASE, whether torturing, disfiguring, humiliating, itching, burning, bleeding, scaly, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczemas, and every humor of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. This is strong language, but true. Thousands of grateful testimonials from infancy to age attest their wonderful, unfailing and incomparable efficacy.

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Send for "How to Cure Skin and Blood Diseases."

Pimples, Blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Rheumatism, Kidney Pains, and Muscular Weakness relieved in one minute by the CUTICURA ANTI-PAIN PLASTER. 25

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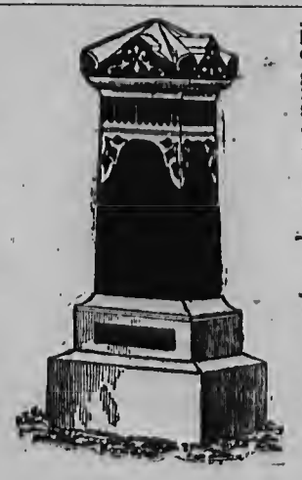

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supports the imitations and there's a crowd of them hanging to Pearline. It saves work for them, as it does for everybody. It saves them talk, too. It's the one cry of the peddler that his imitation is "the same as Pearline," or "as good as Pearline." It isn't true, but it shows what he thinks of Pearline. He knows that Pearline is the standard—the very best for its purpose. So does everybody who has used it.

Beware of the basket gang—be sure you get Pearline. Get it from your grocer—and send back any imitation he may send you. Pearline is never peddled, and is manufactured only by

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Avoid Sickness by Purifying the Blood and Toning up the System.

DR. KING'S

Royal Germetuer

Does this more pleasantly, more safely and more surely than any remedy known to medical science.

These Five Things

in which it differs from other medicines account largely for its wondrous popularity:

1. *It does not taste like medicine.* It is as pleasant as lemonade and, sweetened, makes a most refreshing drink. Persons who object to all other medicines take this with real pleasure, because it is good.

2. *It never nauseates.* The most delicate stomach finds in this a perfect remedy without a single objection.

3. *It never wraps off one disease for another.* It does not set up one form of disease in order to relieve another, as is the case with so many deadly drugs.

4. *It does not patch simply. It cures.* It reaches, as nothing else does, to the hidden sources of disease in the blood, and removes the cause. It does this with an ease and power that have never been equaled.

5. *It is harmless,* and may be safely given to a babe one day old. It is free from Alcohol and Opium.

All persons living in a malarial district should keep this great family remedy on hand. It will break any fever in half the time required by quinine and anti-pyrine, and leave none of their unpleasant and hurtful effects.

For Malaria, Dyspepsia, Rheumatism, Catarrh, Sick Headache, Kidney Trouble, and Blood and Skin diseases, there is nothing to be compared with it. For Ladies and Children it is far the best.

Circulars with testimonials, etc., mailed free. For sale by druggists, and by Kit Williams, agent, 202 Canal St., N. O. Price, prepaid, $1 per bottle. Six bottles for $5.

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R. L. EMERY, Secretary.

Assets—Jan. 1, 1891.—	
Guarantee fund	$173,[illegible]
Other assets	10,[illegible]
Total	$183,[illegible]
Liabilities—	
Unearned premium reserve	$ [illegible]
Other liabilities	2,[illegible]
	$ 11,[illegible]
Net surplus for policy holders, Jan. 1, 1891	$172,[illegible]

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Christian Advocate.

VOL. 38.—NO. 17. NEW ORLEANS, THURSDAY, APRIL 23, 1891. WHOLE NO. 1809.

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ual Meeting of the Board of Church Extension.

he annual meeting of this Board just been held, and the exhibit of work is in every respect encourag- Every momber of the Board was ent, except Bishops Wilson and good, Rev. R. H. Parker and two men—one of whom was absent from State, and the other was sick.

he reports of the secretary and the surer show a gratifying state of our irs in every part of our work, and trial-balance made from the books our book-keeper, Miss Dora Scott, counted worthy of special com- dation by the committee to whom as referred.

e figures giving a *resume* of the 's work are given in the published ract, from which we learn that ng the year the church has paid eneral account for church exten- , $63,797.29; and on Loan Fund ac- t, $7,094.97. The General and ference Boards have helped this 387 churches, paying them $82,- 42, showing an increase of 23 rches helped over last year.

on. C. S. Grubbs, after having been ember of this Board from its or- zation, and having served its inter- with marked efficiency, felt com- d to tender his resignation, which accepted with a fitting resolution spect; and Hon. J. H. Bowden, of sville, Ky., was elected to fill the ncy.

e secretaries submitted to the d a paper touching various inter- of the work, which was thorough- iscussed. In this connection a reso- n was adopted to the effect that ch extension work should be more nctly recognized as spiritual and lonary in its character. The fol- g resolution was adopted:

olved, That our people be request- o co-operate with the secretaries earnest effort to raise the cash al of the Loan Funds to the sum 00,000 during the present year.

e Conference Boards were request- o hold anniversaries and other ic meetings in the interest of this ; and it was suggested that they ore systematic and discriminating recommending applications for . It was also

olved, That the aggregate dona- appropriated by this Board at any al meeting should not exceed the al receipts for that purpose during ear preceding.

Sunday our pulpits were filled by Bishops and visiting preachers of Board, and Louisville enjoyed a of gospel truth.

ecial attention was called to the rous spirit of the Northwest Texas erence in this work, which paid *er cent.* upon its assessment, and e a subscription of $1,300 for ape- work in its bounds.

resolution was adopted favoring lots for our church buildings. will weigh much in granting ap- riations.

e Board adjourned on Saturday noon. The results of the meeting n a large degree hopeful, and we a new year with a sense of genu- ratification at what has been done.

DAVID MORTON, Cor. Sec.
. C. MORRIS, Ass't Sec.
sville, Ky., April 14, 1891.

Notes from Japan.

Seated on the floor of a small Inland Sea steamer, using a goban—a Japanese checker-board—for a writing-desk, I am on my way to Kobe, after a trip of about five hundred miles. Guided thus far by an unseen hand, amid the narrow straits and difficult channels of this beautiful island-studded sea, I hope to reach home and loved ones at Kobe by daybreak to-morrow. A few notes about the journey may be of interest to your readers.

REV. B. F. BUXTON.

Our party consisted of three persons: the brother whose name heads this paragraph; Miss Harlan, of our mission, and the writer. The first named deserves particular mention. He is a clergyman of the Church of England, and has recently brought out, at his own charges, a party of seven missionaries. He accompanied us on our trip, with the desire of obtaining a knowledge of interior traveling, preparatory to planting his own mission at a place called Matsuya, on the west coast of Japan. Mr. Buxton is of the broad church party, and is the most liberal member of his denomination that I have ever met. There is nothing of the sacramentarian about him, and he scouts the idea of an "apostolic succession." He is a man full of faith and of the Holy Ghost, and claims to have received the enduement of power. I have seen no reason to doubt the claim, and many reasons to believe it. His mission enterprise will cost him, personally, not less than eight or ten thousand dollars a year. This, with his own life, is his annual offering to the Lord's cause. He told me that it was a comparatively easy thing for him to give his money; but that he felt that he had not met his Lord's claims upon him until he had laid himself and his wife on the altar; and, in doing this, he did not feel that he had done any more than he or any other disciple of the Master should do. What a rebuke an example like this should be to wealthy Christians!—to those who, acknowledging their Lord's claim upon them to everything that they possess; who, professing to believe that

"Love so amazing, so divine,
Demands our life, our time, our all,"

give but a pittance of their income to the Lord's cause, when the Master has just as great a claim upon them as he has upon Mr. Buxton, or any other devoted servant.

I once knew a man, a member of the Southern Methodist Church, who was worth a million dollars, or more, who, when his pastor asked him for a contribution for foreign missions, refused to give anything to the cause, on the plea that he intended to double his contribution to home missions; but when that collection was taken up, he gave but the paltry sum of ten dollars. He is dead now, and his money has gone to others; and, while it is not for me to pass in judgment on his or any other man's life, one thing I am sure of: if ever he got to heaven, he found himself a poor man up yonder, for he had laid up no treasures there. If these lines should be read by any who have more than enough of this world's goods, let me give you a word of exhortation. It is this: As you value your own soul's welfare, give away your wealth; begin now to administer on your own estate. Don't leave it to others to fight over; to have your purposes thwarted by some technicality of the law and money that you intended should be given to the Lord's cause to go into other channels. Invest it now, while you can superintend its distribution; begin now to lay up treasures in heaven; transmute your base metal into the pure gold of saved souls; and then, "when you fail" on earth—as soon you must—those who have been saved through the agencies that have been started by your gifts, will "welcome you into everlasting habitations," and thus you will be ever with your Lord.

YAMAGUCHI.

The objective point in our trip was a place called Yamaguchi, the Ken city of a province by the same name. The object of our going was to open the work at this place, and to put Miss Harlan in charge of it. For some time our mission has considered Yamaguchi a point of much importance to our work, and one that should be occupied at the earliest possible moment. Its importance to our mission is due, in part, to the fact that from Yamaguchi and Hiroshima provinces (adjoining) there have gone about ten thousand persons to the Hawaiian Islands, to work the sugar plantations there, and many of these have become Methodists—the M. E. Church having missions there—and are now returning to their native country. Our mission feels that it is our duty, a part of our work, to meet these people on their return with a church of their own denomination. After waiting for some time for a male missionary to come from home for this work, Miss Harlan volunteered to take charge of it till help should arrive. The conduct of this noble, consecrated young lady should be an example to the women, especially to the young women of our church. Coming out to Japan at her own charges, and supporting herself for the first year, in order to enable the mission to hold a strategic point in our work, she volunteers to stand in the breach till help arrives; and, by doing so, she places herself in a native house, with no other companions than a young Japanese Christian girl and a heathen woman, who acts as cook. The courage she has is certainly begotten of the Holy Ghost, and of a deep love for the Master. I was mistaken when I said that her only companions were two Japanese. She has the Master with her, and he is more than all beside. Those who go forth in his name realize the truth of his promise, "Lo, I am with you alway."

While traveling in the interior, a few months ago, I stopped with a young missionary brother, who lives about fifty miles from any other foreigner. On opening his Bible, to read a lesson at prayers, I was touched at finding in it the following couplet:

"Peace, perfect peace, with loved ones far away.
In Jesus' keeping I am safe, and they."

This was the secret of his contentment and the inspiration of his every moment.

Our work has opened up nicely at Yamaguchi, and has promise of success. I spent two days there, doing what I could toward starting Miss Harlan in her work, and making her house comfortable. After commending her to the Master's care, I started for Hiroshima, leaving her in a contented and even happy state of mind, counting it a privilege to labor for her Master in a place far away from friends and loved ones. May she win many stars for the Master's crown, and finally win a crown for herself!

But these "notes" are already too lengthy, and an account of my visit to Hiroshima must be reserved for another letter. W. E. TOWSON.

On the Inland Sea, Feb. 23, 1891.

P. S.—In a letter received a day or two ago, Miss Harlan writes that there were over fifty present at her opening service on Sunday morning, and a large attendance at Sunday-school in the afternoon. We rejoice greatly at this good news, and pray that it may continue. W. E. T.

February 28, 1891.

Men in the Pulpit.

We need wise, prudent, brave men in the pulpit just now, perhaps, more than ever before. The tides of life are so strong around us, and the encroachments of the world upon the church so constant; that we need to stand to our colors and obey our orders, or we will lose our standard. It is not rash men that we need, nor men who seek to make up in spasmodic zeal for failure in other ways. A minister must study to show himself approved, and must be thoroughly furnished for every good work. The world has been looking to the pulpit for its standards; but, we fear, is losing confidence. A thoughtful, church-loving woman, the wife of a pastor, said not long ago that the pulpit was responsible for the degenerate, worldly spirit that was in the church. Whether this is all truth or not, there is evidently strong ground for the assertion. Two business men within the last twenty-four hours, at different times and without provocation from us, said that ministers were confusing the faith of the people, and doing harm by their eulogies over the dead; preaching all sorts of people, especially the rich or famous, to heaven. A busy, but vigorous, thinker said to us about ten days ago: "I want to tell your readers, before long, how we regard those things you have been writing about, from a layman's standpoint. I want to tell them that when Christ said, 'Go into all the world and preach the gospel,' he didn't mean go and run business enterprises, land speculations, and all that. There is no use of preaching to us about our money-loving spirit when preachers are as eager after it as we are." Our brother was playing close around the truth, and we hope to hear from him soon. But more than this, the worldliness and lack of manhood in the pulpit is manifest in many other ways. We fear that many of us are more earnest after the applause of men, and work more directly to that end than for the salvation of sinners and the building up of Christ's kingdom. The great truth of our ministry is not sought after; and so long as this is the case, we may expect to have dwarfs in the pulpit and everywhere else.

And so long as the pulpit panders to the whims and peccadilloes of the world, or lifeless church members, and runs off after side-issues to attract a crowd and make the world gape and talk, we may know that the pigmy tribe is not extinct, and there is little hope that it soon will be. An Episcopal lady said to us, about three weeks ago, "The glory of your church has been the simplicity of its service and the directness of its work, and you ought to cherish that spirit." This was not the first time the remark had been made. But no; just as other denominations are being impressed with our wisdom, and adopting our methods, we lose our spirituality and life, and must go back to our resurrection and gather up the old grave clothes of formality and wrap them about the remains of our dead churches. There is nothing so sad as to see a church parading its beautiful form and beautiful robes, and yet having no life to produce manly and womanly church members.

No, brethren; our business is to seek the truth until we have found it—the truth of manly Christian dealing with each other and the world; the truth of kindness, self-denial and love; the truth as it is in Christ—and when we have found it, to preach and live it until the world feels it, embraces it, and finds its rest in Christ. It is painfully evident that we are not reaching the manliness of truth. That the end will be triumph for the gospel and Christ we have no doubt, and yet the way we are going we are in danger not only of losing our part in the triumph, but of letting many churches and interests, as well as thousands of individuals, go down under our hand. There are now indications for good, which, if we will take hold upon with true manhood and womanhood, will bring us such a season of revival power, and such a move against the enemy's ranks as will rejoice the angels above and make glad the hearts of God's children below. —*Wesleyan Christian Advocate.*

Rev. Thomas Yancy Ramsey.

Rev. Thomas Yancy Ramsey was born in Chatham county, N. C., Sept. 2, 1818, and died in Durant, Miss., March 15, 1891. This minister of Christ, like Enoch, "walked with God, and is not, for God hath taken him."

When about 12 years old he moved with his parents to Marengo county, Ala. He spent one year at LaGrange College, then under the presidency of Bishop Paine, after which he was a student at the State University, Tuskaloosa, Ala., graduating in 1840, and then became a student of law in the office of Hon. Frank Lyon, Demopolis, Ala., with bright prospects of success. During the great revial at Demopolis, in 1843, conducted by the now sainted Dr. Jesse Boring, he was powerfully converted to God, and on joining the church was appointed class-leader by Rev. J. C. Keener, now senior Bishop of the M. E. Church, South, who was then preacher in charge of Demopolis, Ala.

In the autumn of 1843 he was received on trial into the Alabama Conference, held in the city of Columbus, Miss, and sent to the Marengo circuit. The fields he afterward cultivated were West Ward, Mobile, where he married Miss Elizabeth Bancroft, only daughter of Charles Bancroft, of that city; Hayneville, and Loundsboro, Tuskegee, Selma, Marion; professor in Centenary College, Summerfield, Macon district; Greensboro and Franklin Street Stations, Columbus district, and station in the Alabama Conference.

While pastor of the church in Columbus, Miss., the boundary lines of his Conference were changed, and he became a member of the North Mississippi Conference, and was appointed presiding elder of the Columbus district, which he served four years.

After this he was appointed to serve the Aberdeen district, remaining in charge of it four years; then to Grenada district, of which he was presiding elder three years; then to Winona district, remaining four years; then to Kosciusko and Durant, one year; after which he was assigned to Lexington and Durant, which he served two years, winding up his term of effective service, reaching the period of forty-five years

After all those years of devoted and successful toil he accepted a superannuated relation, with a cheerful resignation to the divine will.

Ever a vigilant "watchman" on the walls of our Zion, he was prepared to sound the clarion notes of alarm at the approach of danger. A tender, wakeful "shepherd," he led the flock of Christ into pastures green and luxuriant and beside waters still and pure. Amid the ever-shifting scenes of forty-five years of itinerating life, this man of God wrought for the glory of his Divine Master and the uplifting of humanity. "The secret of the Lord was with him;" hence even "the deep things of God" were not unknown to him either as an expounder of the sacred Word or as a personal Christian. His "life being hid with Christ in God," he possessed those gifts of regenerate manhood that made him "a workman that needed not to be ashamed," while his every-day life was a beautiful illustration of the doctrines and duties he preached to others.

Such a "living epistle," indeed, was he that a gentleman was heard to remark that it was a benediction to any community for him to walk its streets. He was a Methodist after the type of Wesley himself. He knew the Word of God and the doctrinal standards of his church, and these he preached with power in the pulpit and out of it in his life and conduct.

"Patient toward all men," he was afraid of none. Having "the courage of his convictions," he dared to "speak out," even in the hearing of others who might have been of a "contrary mind;" meanwhile his brotherly tenderness and love kept step with the candor of his spirit.

Our brother was ever a stranger to all the wire-working schemes of cunning and duplicity, and was, in word, look and act, one of the most perfectly transparent characters with which the writer has ever met. His judgment was so nicely poised as to "men and measures," and his common sense so strong, that he was among the safest of counsellors. Serving for fifteen consecutive years as presiding elder in the North Mississippi Conference, it was said by some of his brethren, when he retired, that "the balance-wheel in the Bishop's cabinet in his Conference was gone." But the writer doubts not that the "great Head of the church" has supplied the place of the missing wheel.

He was one of the charter members of the Board of Trustees of the Southern University, and acted as secretary of the Board for many years.

He was also a member of the Board of Trust of Vanderbilt University from its inception to his death.

Full of years, labor and successes, our brother has been gathered to the home of his fathers.

While the sheaf, fully ripened, has been gathered into God's garner, may the honored son, bearing his full name, and a member of the North Mississippi Conference, long live to reproduce the consecration and efficiency of the deceased father. "And they said, the spirit of Elijah doth rest on Elisha."

Dying like an infant going to sleep in its mother's arms, the precious dust of our glorified brother was laid away with appropriate services by his brethren, and the priceless inheritance of a name pure and spotless is left to his sons and daughters and their posterity.

"Thanks be unto God, who giveth the victory through our Lord Jesus Christ." J. BANCROFT.

Union Springs, Ala.

—*Alabama Christian Advocate.*

Present-Day Preaching.

Dr. Storrs, of Brooklyn, made an address recently on "The Decline of Zeal for Foreign Missions," which has awakened wide attention. He attributed the decline to several causes, among which he notes a decline of fervor in preaching. He says:

Preaching itself has lost all the fervor of appeal for what the dear old Hopkinsonians used to call instant submission to God, and what the more modern evangelical word for has been, immediate consecration to Christ. The preaching is very apt to become educational, rather sometimes ornamental merely, sometimes entertaining, as if the final cause of it were to fill pews. So there comes a relative want of consecration on the part of the most active-minded and vigorous young men to the work of the ministry, which seems to them to be so largely an ornamental work; and while consecration to missionary work is wide—blessed be God for that!—even that wants something of the intensity which it had in the earlier time, when men were accustomed to say, "Send me to the hardest place on the face of the earth." Men are willing to go to Japan, or to India, perhaps, inviting fields; but they do not care to go to the Cannibal Islands—that is, in large numbers, or under the desolate shades of the African forests. There is a want of intensity in consecration, though the width of it, the extensiveness of it, is still very large.

The church, in other words, my dear friends, has come to an easy and luxurious style of experience. It walks in embroidered slippers, rather than iron shod, as the fathers were. It luxuriates in Sunday dressing-gowns, rather than robes itself in the raiment for the march and for the battle. It does not like to contemplate great enterprises and hard labors and mighty achievements. It wants to rest at home and be baptized with discourses, and take a palace car toward heaven.

Now, out of this comes as well a variety of what old-fashioned believers, like myself, hold to be novel, loose and dangerous doctrines, or theories, whatever they may be called. They don't concern the future state alone, and any opportunity which may be conceived to be there for repentance and regeneration and entering into fellowship with God. They concern the Bible itself, and men pick away with the instruments of their higher criticisms at the very constitution and authority of the Bible. They don't believe there ever was any paradise, even at the North Pole, where one of your Boston savants has located it. They don't believe there were any Adam and Eve. They think that Abraham was only a myth or a legend, and that Moses was the most gigantic, though unconscious and unintentional, impostor of history.

There are doubts about the atonement—the nature of it and the reach of it; doubts about the character of God and the place which distributive justice holds in that character and in the divine government. All these speculations or theories, whatever you may call them, imply the secularized state of the general Christian mind. Revival doctrine implies revival temper. He that will do the will shall know of the doctrine; and where the revival temper is, and the missionary temper, in its full vigor, there the Bible opens itself as a luminous discoverer of God's mind to the world; and men want to preach it as it is, to preach it at once, to preach it without addition, and to preach it without diminution. Then there comes a general skepticism and a still more general indifferentism in the public mind, until the result is that the level of enthusiasm for missionary work is lowered and the current of contribution becomes lessened. It is not the mighty rushing of the river, because the thousand rills among the hills, which fed that river, have been ebecked and chilled.

Epworth League.

A very interesting meeting of the Epworth League of Carondelet Street M. E. Church, South, was held on Monday evening, April 20; and, although the organization has just been perfected, much progress has been made, particularly in the Children's Auxiliary League, presided over by Rev. Mrs. W. H. LaPrade. Mrs. Harmon, in charge of the temperance department of the children's league, reported 100 members and 50 pledged; and Mrs. Knickerbocker, in her department of Christian effort, reported much progress among the Ready Workers and Dorcas Societies. Bro. J. G. Grant stated that a number of classes in the Sunday-school had each agreed to clothe from one to two poor children, in order to induce them to attend the school regularly. Great care has been taken in the selection of the various working committees, and a grand and glorious work is promised from this on. There are 136 members on the roll, and the officers are: E. P. Mackie, president; J. G. Grant, first vice-president; Mrs. H. W. Spear, second vice-president; Rev. W. H. LaPrade, third vice-president, *pro tem.*; John W. Blackman, Jr., secretary; and Miss Priscilla Michel, treasurer.

W. M. S., Brookhaven District.

A district meeting of the Woman's Missionary Society, Brookhaven district, will be held at Wesson, Miss., on Friday, May 8, 1891. There will be a morning and an afternoon session for business, and an evening missionary service, beginning at 7:45.

Every auxiliary in the district is urged to send a representative to this meeting—the corresponding secretary, if convenient; if not, some other member of the society—with a report of the work. I have a list of twenty-nine auxiliaries in the district. Will not each place where one of these auxiliaries has existed or still exists endeavor to be represented at this meeting?

All the pastors in the district are invited to be present at the meeting. Wesson has extended her hospitality, and provision will be made for the entertainment of delegates and visitors. Those who will attend should send their names to Mrs. S. J. Lindrose.

We hope for a full attendance and large results to the missionary cause in the district from this meeting.

ADDIE V. MARSHALL,
Dist. Sec. W. M. S., Brookhaven district, Mississippi Conference.

Notice.

To the Members of the District Conference, Winona District, North Mississippi Conference—

Dear Brethren: Bishop Galloway appointed our District Conference to convene on May 8. Let the pastors all be present with their reports in full. Let the recording stewards be present with their Quarterly Conference journals for examination. Let the Sabbath-school superintendents be present, ready for a thorough investigation of their work. We hope to give part of Saturday to this enterprise of the church. I do hope all the local preachers in the district will be present with reports of their work.

Brethren, let us come together in the spirit of the Master. Why not have a revival of religion on that occasion?

The second Quarterly Conference for West circuit will be held June 3; the Ethel circuit, June 5.

Brethren, remember the Quarterly Conference means the payment of one-fourth of the preacher's salary. Let the churches note this and govern themselves accordingly.

S. M. THAMES, P. E.
Winona, Miss.

Christian Advocate.

Thursday, April 23, 1891.

EVENING BRINGS US HOME.

Upon the hills the wind is sharp and cold,
The sweet young grasses wither on the wold,
And we O Lord, have wandered from thy fold;
But evening brings us home.

Among the mists we stumble, and our feet
Are cut and bleeding, and the lambs repent
Their pitiful complaints. Oh, rest is sweet
When evening brings us home.

The darkness gathers. Through the gloom no star
Rises to guide us. We have wandered far.
Without thy lamp, we know not where we are;
But evening brings us home.

The clouds are around us, and the snow drifts thicken:
O thou, dear Shepherd, leave us not to sicken
In the waste night; our tardy footsteps quicken,
As evening brings us home.

A Doctor Prescribes.

MR. EDITOR: I read with much pleasure your article, entitled "A Doctor Wanted," and am satisfied that much good will result from the agitation of the question you have sprung. I do not pretend to pose as a doctor, but humbly offer my little prescription. Ministers do not stress Conference and other collections too much, but do slight their duty in not bringing before the congregation the needs of their own church. It is hoped that the Board of Stewards will somehow manage to pull through at the end of the year; they have done it before, and will do it again. Our membership should be educated to give systematically, and even the poorest be made to realize that each should do something, however little, for the support of their church. Our beloved Savior not only commended the poor widow, but set us an example of self-denial.

Our Romish friends understand this branch of church work much better than we; yet we claim to be *Methodists*. I fully appreciate the shortcomings of most Boards of Stewards, but think that many pastors are as much to blame as the stewards that their salaries are not paid *promptly* and in *full*.

Some years ago our stewards, seeing how difficult it was to get the present membership to assess themselves, or to pay any amount the Finance Committee might ask for, proposed that our pastor give us the name and address of each accession, and, after two or three weeks, if the new member did not come forward, the Board should appoint a committee to call and explain how our finances were conducted; that certain expenses must be paid, and that there is no source to look to but the voluntary contributions of our members. The idea is, that while we could not get around to all our old, scattered and, in some cases, *ecclesiastical dead-beat* members, we could, by training the *new ones*, afterwhile have our entire membership in a paying condition. But—would you believe it?—our pastor on *two* occasions would not listen to such a thing. The idea! After *he*, not the Spirit, had brought them in, *we* wanted to throw cold water on them. Now, any convert that could be so easily chilled must be very thin-skinned, and has no business in a Methodist Church.

Strange to say, the pastors that object to the method suggested are usually the ones who worry the treasurer most. STEWARD.

Request for Prayer for the P. and H. M. Society of the Mississippi Conference.

In our Constitution and By-law leaflet (By-law IX., page 14), "All the members are requested to remember the work of this society in prayer at the hour of retiring, and when they shall lie awake at night, and to make a point of visiting and securing the prayers of any Christian invalid in the community who can not get out to church."

We earnestly and prayerfully request everyone who reads this article not only to co-operate in this way with us themselves, but to remind others of this blessed privilege. At this time we solicit special prayers for the work in the Mississippi Conference. In this way the tender nursling that repeats and gives pathos to mother's prayer, rendering it more effectual, and the aged saint too feeble to kneel, can aid us.

How strengthening to my faith in prayer is the loving remembrance of my sainted father's habit in *ante-bellum* times, of having the servants of the house present at family prayer! A late breakfast at our home does not prohibit this delightful service.

Oh! if we could appreciate the value of concert in prayer. If it was generally practiced, we would more nearly realize our oneness in spirit, and the blessedness of sharing the omnipresence of the great I Am. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered."

MRS. E. D. JONES.

The Fixed Stars.

While some who are not informed on the subject may have the mistaken idea that the planets are themselves the sources of the light we receive from them, there are others who entertain an equally erroneous view regarding the so-called *fixed* stars, supposing the latter to derive their light from our sun, and hence to give out reflected light. The fact is, the light of all the planets and their satellites is reflected sunlight, while the fixed stars are self-luminous. In the case of Jupiter, the physical condition of this planet has suggested the idea that it may be in a state of actual incandescence; but this is not generally accepted, one reason being that the satellites show no reflected light when passing through Jupiter's shadow, as would be the case if the planet were even in a small degree self-luminous.

That the fixed stars have a physical constitution similar to our sun—that each of them is itself a vast sun—containing vapors of many of the elements well known to the chemist, has been conclusively revealed by the spectroscope, which instrument has wrought a most wonderful revolution in certain departments of physical and chemical science since it came into use about thirty years ago. The ancient astronomers of Egypt and Chaldea ascertained the relative positions of the brightest of the fixed stars, and in the last century Halley compared their records and those of succeeding centuries with the results of observation in his own time, which showed the stars to have a relative motion whether real or apparent. After accounting for certain displacements by a "*secular motion of the sun*," it was finally concluded that the so-called fixed stars have a real, but slow motion of their own, which is imperceptible except by comparing the observations of many years and even centuries. Since the invention and improvement of the spectroscope, it has not only been shown (according to *Doffer's principle*) that some of the stars are moving towards us while others are moving from us, but their rate of approach and recession has been somewhat approximately determined. If the body under examination is approaching the spectroscope the lines of the spectrum will be bent toward the violet; and if the object is receding, the lines will be bent toward the red, provided in each case the velocity is sufficient to materially decrease or increase the wave-length of the light. For instance, it has been determined that if a star has a "*proper motion*" of even two miles per second, this motion could be detected by means of the spectroscope. The receding motion of Sirius (the brightest star in the southern sky in Spring) has been computed to be about *twenty* miles a second, while the bright star Arcturus has been calculated to approach us at the rate of more than *fifty* miles a second. The term *fixed*, as applied to the stars outside the solar system in distinction from the planets or *wanderers*, is still used merely as regards their appearance to the naked eye. The apparent *slow* motion of the stars is fully accounted for when we consider their immense distance from the earth, and even from the solar system. The nearest fixed star is about two hundred thousand times the distance of the sun from us, or about *nineteen trillions* of miles.

The velocity of light being 186,000 miles a second, it would require more than three years for the light of that star to reach us—in other words, if the nearest fixed star were to be suddenly extinguished, we could see its light (hence it would appear the same in the heavens), for three years and more afterwards. None of the light that left any of the fixed stars in 1890 will probably reach the earth until 1893; and if the nearest one of them were to move toward the earth with a velocity of twenty miles a second, its distance would be diminished only about one-three-hundredth in a century. That some of the fixed stars are larger and hotter than our sun, while others are smaller and cooler, is reasonably certain. Whence these bodies come and whither they are going is beyond the conception of a human mind, and remain with those great mysteries that point to the first cause in the mind of a great omniscient Creator. J. M. SULLIVAN.

Centenary College.

A High School on the Gulf Coast.

Methodism on the coast of Mississippi has been attracting more or less attention for many years; but not half as much as ought to have been by our church; and, talking with preachers and laymen acquainted with that country for many years, they believe, with the hold our church has there, that a school of high grade can be established with great success, and the only way by which Methodism can be made an aggressive religious power. Their plan is about this: to raise about five thousand dollars; buy about two hundred acres of land at some point about middle ground—say, for instance, at Gulf Port. Go out, say two miles, on some high, elevated ground, where you can see for miles around, even vessels on the Gulf; the timber all being taken away. The Ship Island railroad terminates at this point. Lay off lots for school-buildings, male and female; also for boarding-houses for each; then lay off lots from one to four acres, and give them to anyone who will build on the same. They can keep boarders; then they have a vast range of country for miles away, where they can raise cattle, sheep, horses, hogs, without feed, winter or summer. The finest country for poultry, vegetables, fruit, and the healthiest country on the globe. The students can go on Saturdays to the beach, boat-riding, fishing, oystering; and in warm weather, when the tide goes out, gather bushels of flounders, and bathe in sea water. This is on the line between New Orleans and Mobile, right in the center of the world. Then the Ship Island railroad goes north away up into the interior. There are about six thousand members of the Methodist Church in the bounds of the Seashore district, some of which are wealthy and liberal, especially along on the coast range. Then out back in the pine woods there are married men, with large families to educate; others that are called poor people, but independent livers, with children to educate; and young men that would educate themselves. Then on the line of that railroad there is Pearlington—a Christly, money-making town, and almost everybody a member of the Methodist Church; then Bay St. Louis—we have a station there; then Pass Christian, a town four miles long; Mississippi City, Handsborough, Biloxi, Ocean Springs, Moss Point, Scranton; then all along between those places a dense population. Now, the children can go home on Friday evenings, and come back Monday mornings. Then people of New Orleans and Louisiana have summer residences. They come and stay during warm weather. Then there is no competition for hundreds of miles. So, as regards patronage, I don't think there would be any trouble. One man told me he would put fifteen hundred dollars—all he was worth; another said he would spend all he had then. It has been suggested that such a school would be a good place, for a Mississippi Chautauqua can be organized after school session closes. There will be an effort made in that direction. I think so; and will say I would be glad that every person in that country, who may feel interested in such an enterprise, would write to me. I have a purpose for making the request, and that it be done at an early day.

A. B. NICHOLSON.

Rev. George W. Brown.

When we heard of the death of Bro. Brown, we said, "A good man gone to heaven;" and so it is. We have every reason for our belief. While we are commanded not to judge, yet we are taught that, "By their fruits ye shall know them." We have been intimately associated with him for the last twenty years, having been his presiding elder longer than any other man during his whole ministry. We thus speak. Bro. Brown was one of the most devoted and consecrated men we ever knew. As a pastor, he was faithful and successful. The number of years in which I was associated with him in the ministry, I never knew him to fail having a revival, or fall behind in his collections, even on some of the poorest circuits. He was as reserved and modest as a woman, and was, therefore, often misunderstood by many until they became thoroughly acquainted with him. He was one of the most companionable men in his associations with his friends. I say "with his friends," and who was not a friend to George W. Brown after they had fully known him? Because of his retiring disposition, he never was valued at his true worth, either as a man or preacher. But, with this reserved disposition, he was as bold and fearless in declaring the truths of the gospel as any man who ever spoke in his Master's cause; therefore, he was an enigma to many who did not know him. We have said he was faithful. He never shirked any responsibility placed upon him by the church he so much loved, when it was at all possible for him to perform said duty.

Bro. Brown was most popular where he was best known; therefore, we were not surprised to learn that the good people of Durant had built him a home for life. During his ministry in the North Mississippi Conference he had served the people of Durant more than any other, and this marked demonstration of their affection for, and appreciation of, Bro. Brown proves what we have said: to know him was to love him.

Bro. Brown was a strong, pathetic gospel preacher. Textual in his analysis of the subject in hand, he preached the Bible often with powerful effect. In prayer he was as simple as a child. We always felt, when he said "Amen! that we had been in the presence of the Lord, and that he communed with us while Bro. Brown prayed. We always felt lifted to a higher and holier atmosphere when Bro. Brown was the pastor of our family. We are now traveling a circuit where more than twenty years ago he was pastor; and his name is still precious to these good people. I really think any circuit, station or mission has missed a great deal that has never had George W. Brown for their pastor. But my brother and friend has transferred to a better land. He worked well while living; he rests well while sleeping; and when the morning comes he will awake well, and ever be with the Lord. When such men as George W. Brown dies, the church loses a faithful, good minister of Jesus; but heaven gets a good man. To his devoted wife, who has stood by him all these years of faithful work, I would say: "Look up; heaven is nearer you now than ever before; and, while tears of loneliness dims the eye, the stars of heaven will shine more brightly. Up the ladder travel, and, ere long, the doors will open above your head, and you will step in."

Good-by, Bro. Brown, "till we meet at Jesus' feet." K. A. JONES.

Sunday-Schools — Mississippi Conference.

Please permit me to call the attention of preachers in charge and Sunday-school superintendents of the Mississippi Conference to a few facts concerning Children's Day:

1. We sincerely hope every pastor will see to it that each Sabbath-school in his charge observes Children's Day this year. Five years' experience—to go no further back—has proven that the most successful schools are those that are loyal to connectional Methodism. Some schools did not observe this day last year, though we were much gratified at the large increase over the year before.

2. The Sabbath-school Board was much grieved at our last Annual Conference to learn from some of the pastors that their schools observed "the day," took up a collection, but used the money themselves, making no report to the Board. We have as much right to use our education or mission money that way as our Children's Day money. Let all the preachers who did this last year turn to paragraph 245, Discipline of 1890, and compare it with the laws on other collections. We trust all money will be turned over to the Sunday-school Board this year.

3. Do not tithe the collection. Send the full amount to the treasurer at Jackson, Miss. This is by request of the General Board at Nashville. Besides it creates confusion. The Board does not know what school has or has not tithed, and it happens that one-fifth instead of one-tenth is sent to Nashville.

4. Bro. W. D. Dominick, 346 West Capitol street, Jackson, Miss., will have a sufficient supply of programmes to supply the four hundred schools within our bounds, and will fill all orders at Publishing House prices, viz.: sixty cents per hundred. We trust all orders for programmes will be sent to him. Send all money to

REV. B. F. LEWIS, Treas.,
West Capitol St., Jackson, Miss.

A Question—The Answer.

MR. EDITOR: A local, a preacher of the M. E. Church, South, who is duly licensed to preach the gospel, but not ordained according to the ritual of said church, is asked by several parties to perform the rites of marriage. The parish authorities issue licenses authorizing "*any minister of the gospel*" to celebrate marriages. Will you very kindly inform the interested parties through the medium of your paper if a preacher of the M. E. Church, South, who is duly licensed by the Quarterly Conference to preach the gospel, is a "*minister of the gospel*"? If he is, then, according to the marriage licenses, he can perform marriage ceremonies; but if he is not a "minister of the gospel," what is he? and what constitutes a "minister of the gospel?"

JOHN EVANS.

ANSWER.

Like a good many people who ask questions, this brother not only asks a question, but argues his case. We do not propose to answer his argument, only so far as to state that the civil law only recognizes as "ministers" those whom the church law recognizes as such. Our church law does not recognize unordained preachers as *ministers*. They are simply *licensed to preach*—if they can. No authority is given them by the church to solemnize the rite of matrimony. This being the case, the license of the court is not issued to them. If we recollect right, the license reads, "To any minister of the gospel *authorized to celebrate matrimony*." "Authorized" by whom? By his own church, of course. The license is issued to an *authorized* person, not an unauthorized one.

As death is the total change of life, every change is the death of some part; sickness is the death of health; sleeping, of waking; sorrow, of joy; impatience, of quiet; youth, of infancy; age, of youth. All things which follow time, and even time itself, at last, must die.—*Taylor*.

The Quarterly Review.

The April number of this able periodical is at hand, with a full table of excellent reading matter. There is a large variety in the subjects discussed. W. H. Milburn leads off with a sketch of Peter Akers; then we have a humorous, serious paper on Pulpit Pleasantries, by W. A. Back. In this article our keen-eyed readers will recognize a frequent and always welcome contributor to the columns of the ADVOCATE. Dr. Wright discusses Delitzch's Hebrew New Testament, and G. G. Smith contributes a paper on the Confessions of Augustine. Our Bro. Featherstun, of Woodville, writes on Satan in the School-house; and Dr. West, of Tennessee, on the Equity of Providence. R. M. Smith writes on Woman's Worth, and C. R. Lamar on the Unknown God. There are several other papers, and the number closes with several masterly articles from the editor, Dr. W. P. Harrison. Altogether, this is a very fine number of our *Review*. It will easily take rank with the best.

A Correction.

I see in the Minutes of the last annual session of the Mississippi Conference, Mt. Olivet is not credited with paying anything for Children's Day; and it is done the people, and myself as well, to state that Mt. Olivet paid $17 80 for Children's Day, and I sent it up to Conference by Bro. R. S. Woodward, who turned it over, no doubt, to the proper person. J. J. LOVETT.

Tahlequah, I. T.

FROM THE WORK.

BUNKIE, LA.

The generosity of the people of Bunkie and vicinity was demonstrated to strikingly good effect in the estimation, at least, of one family in the way they managed in a storm. The wind had been blowing for a day or two, and it culminated on Friday night, April 3, in a regular tornado. While we were at supper and everything quiet—as it generally is at a preacher's home (?)—all in a moment the hurricane burst upon us in all its fury, and in less time than I write it things were scattered promiscuously and in great profusion and variety. The things referred to were soda, soap, sugar, baking powders, rice, coffee, tea, lard, bacon, ham and flour, with some bundles of dry goods. For days the debris continued to fall in. Even yesterday, one in the form of a cake was found—not a pound, but a five-pounder. The Lord abundantly bless the good people for this expression of kindness! J. H. BROWN.

CADDO CIRCUIT.

I would say something of this old, but, to me, new field. I arrived in midwinter. Everything had a rigid look and frigid feeling; but, in the midst of my gloomiest ruminations, I met our dear old veteran, Bro. Pipes, who wafted me upward into balmy plains of hope.

At Greenwood the faithful flock had no fold, and for eighteen years have sheltered where they could; but now we have almost completed a nice little church on the consecrated spot that the fathers named as "God's heritage." The music of the "Harp" brought harmony at this point. Four have been added to the church at Greenwood.

At Keatchie we have just closed a two weeks' meeting, assisted by Bro. G. B. Hinds, of the East Texas Conference, and Bro. J. E. Denson, Coushatta, La., resulting in ten accessions to the church, and the establishing of a young woman's prayer meeting, at which all our young ladies, who are members, lead in the public prayer. The brethren did great good; the preaching and the singing was full of the Holy Spirit, and it found a response in the hearts of the people. Baptist, Presbyterian and Methodist, all seemed to catch the glow of divine love. The Baptists follow up with a meeting commencing to-night.

We have a stone wall on this work, which came down upon the parsonage a few days ago, striking the store-room with such force that it almost groaned with the deposits, while the inmates gratefully smiled at the task of clearing up the debris.

S. H. WHATLEY.

PLEASANT GROVE, MISS.

We celebrated Easter Sunday by holding a missionary mass meeting at Longtown, which place is near the center of our circuit. This meeting was in the interest of the Woman's Department, and delegates were present from most of our societies. (we have eleven). The programme consisted of reports of the year's work which has just closed, and brought to light the following very gratifying facts: Two hundred women and children are working in the interest of this cause. From March 1890 to 1891 they raised $175, an increase over previous years of 600 per cent., and several of the societies were not organized until Summer. One hundred and seventy dollars of this amount was raised by hard work and self-denial, and $5 the proceeds of a candy-pulling. (We prefer the former method.) After hearing reports, the different delegates read papers on the following subjects: "God's Command to Us," "General Statistics," "The Condition of Heathen Women," "Duties of Every Member," "The Lord Hath Need of Thee." The key-note of these papers was, "No missions, no Christianity," and the earnestness with which their papers were delivered was an evidence that this work has taken deep root in the hearts of the women, which will tell for God and humanity. A good layman closed the services with a very earnest exhortation to the brethren, whom, he said, ought to be ashamed of themselves for letting these women and children double them in raising funds for the missionary cause. His words were from a heart burning with the love of God and a desire to help his fellowman, and were full of encouragement to us all. I thank God for this woman's work. I find that those who are engaged in it are becoming more spiritual; they do more at home, more for God, more for the church, more for the preacher; and one good brother says his wife has become a better wife and mother since she began missionary work. Now she prays with her children, which before she did not. I always take a back seat when good women have anything on hand. It will be a dead church I ever serve without a missionary society.

H. P. GIBBS.

Trouble in the W. C. T. U. in Mississippi.

The *Picayune* published the following dispatch, which indicates that some of the women of the W. C. T. U. in Mississippi are somewhat uneasy at the turn affairs are taking on the "woman suffrage question" in that order. We give the dispatch as published.

Mrs. Emily Kerr, president of the Brandon Union; Mrs. W. P. Slive, secretary; Mrs. Hulbut, president of the Meridian Union; Miss McLaurin and Miss Purnell, all ladies of prominence in the W. C. T. U., have addressed an open letter to the order in this State, in reference to its dealing with political questions.

The following extract is the chief feature: "Four years ago the convention at Columbus found it necessary to pass a resolution declaring the Union to be non-partisan, pledged to temperance and moral reform. The next convention, at Natchez, reaffirmed this declaration. In 1889, at Crystal Springs, the convention, against much opposition, finally passed strong political resolutions. At Oxford, in 1890, the passing of the resolution of unqualified endorsement of the National Union implied unequivocal support of woman's suffrage. During the past two years speakers have been present and have spoken in many places for woman suffrage. Our own State organ, the *White Ribbon*, has lately come out, as a supplement, a strong document by Mrs. Wallace on the same subject. These actions, we believe, have been hurtful to our organization and have hindered the growth and activity of our Unions. With this conviction, and with a desire to arrest further unwise action, we deem it important to call attention to these points. As a Christian organization, we believe it a duty to be honest in conviction, fearless and explicit in action. We do not wish to restrict or censure private opinion; but we hold that the discussion of this subject belongs to the Woman's Suffrage Association, and not to the Woman's Christian Temperance Union. We believe it necessary to make a declaration of our position. If the Union has a majority of members who are women suffragists, and wish to adopt the policy of the National Union, they have that right; but if the majority is opposed to that action, they have equally a right to define their position. This letter is addressed to the Unions solely to induce them to instruct their delegates, so they may be prepared, in voting on these points, to voice the sentiments of their Unions. We hope they will respond to these suggestions by prompt and decisive action."

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend on the interests of our readers.

BOOKS.

REVIVAL KINDLINGS. By Rev. Martin W. Knapp. The Revivalist Publishing Company, Albion, Mich. Price, $1.10; sisters, 85 cents.

This is a book of incidents and anecdotes illustrative of the power of prayer in the salvation of souls, culled from many phases of human life and experience.

MEMOIRS OF PRINCE TALLEYRAND. Vol. I. By Duc De Broglie. G. P. Putnam's Sons, New York. Eyrich, New Orleans. Price, $2.50.

Here are the memoirs of one of the most remarkable men of modern times. His career began with Louis XVI., and ended under Louis Phillippe. He served, in all, eight masters. In diplomatic skill and success he was considered the first man of his period. It is said that only Bismarck and Cavour since his day, have exorted as wide influence. The memoirs of such a man can but be exceedingly interesting. Mr. Whitelaw Reid, in the introduction to these memoirs, says: "Those who seeks details of the author's life will be disappointed. They are obviously meant to be the elaborate vindication of a great career. The one controlling aim of Prince Talleyrand was to elucidate and vindicate his own large part in the events of his time." The opening carries us back to the most stirring period of European history, and the events as they were seen and manipulated by the wiliest of diplomats.

Sunday-School Lesson—April 26.

Nineveh Brought to Repentance.

Jonah III, 1-10.

GOLDEN TEXT.—"*The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas is here.*"—Luke xi, 32.

TOPICAL OUTLINE.—I. The Preacher. II. The Congregation. III. The Sermon. IV. The Result.

I.—THE PREACHER.

Since we last met Jonah there has been a remarkable change in the man. Affliction is a wonderful restorative to humility and a sense of our own need. The student in God's university meets with tribulation throughout the entire curriculum of divine grace. They are a necessary part of the course. The necessity lies, however, not on God's part, but on ours. Pride is our greatest obstacle to a godly life; its only cure is its total destruction. The best way to destroy anything is to show its utter inability to effect desired ends. No stronger light does the vile enormity of a haughty spirit show itself than when troubles assail the soul; hence the use of this method of treatment. Jonah going into the fish's belly and his coming out of the same mark forcibly the transition. The deliverance was made in one, the exit in another spirit. The interval was a period of contrition and profound heart-searching. His sense of need looked a crying-out unto God. His cry was of faith and received an answer. He reappears from the gloom of repentance, conscious of the fact that "salvation is of the Lord."

II.—THE CONGREGATION.

Perhaps no preacher ever went to his charge with more sincere reluctance than did Jonah. Surely this was an unsolicited appointment. To augment matters the embarrassment was mutual. Not only had he failed to visit, but, moreover, he had not been the recipient of a call from this people. Then, aside from all this, although to the forward appearance a so unaulted to each other, we shall see that, in a spiritual light, there could not have been a wiser choice. That great city, Nineveh, of three days' journey in circuit, exceeding populous and abundant in crime and wickedness as a people, was to be the scene of the labors of a single man. He was to be thrown single-handed into that seething vortex of idolatry and sensualism, and battle as best he might. In no other case has been given such a lasting memorial to the truth of God's messages. That this one prophet—and it is to be hoped he was the weakest of all God's servants—that this one should be the means of accomplishing such a great work, proves conclusively that it was but an *instrument*, and serves to illustrate the apostle's assertion—"We have this treasure in earthen vessels, that the excellency of the power may be of God and not of men."

Nineveh, the seat of Oriental despotism, the veritable hothod of a nation's iniquities, the fountain-source of moral pollution—this, to all appearances, impregnable stronghold of sin was to be stormed by words from the mouth of fearful Jonah. No wonder he shuddered; no wonder he might to lay aside a task so herculean. Be cautious about dubbing Jonah a coward until you have received a like message directed to a like destination!

III.—THE SERMON.

The preaching of Jonah is a monumental argument against the all-too-common "long discourse." But brevity does not necessarily postulate wisdom. The virtue of terseness lies in its effectiveness. This Jonah possessed. He had a message direct from the mouth of God. The preacher had somewhat modified, but the message had not. "Go, preach the message that I bade thee," was the second time and that reached his ears. In its delivery he did not seek to please itching ears, nor did he manifest any desire to captivate his audience by any of the graces of oratory. His words were directed to the consciences of his hearers. It was designed to arouse the slumbering watchers of the soul and to produce a mighty conviction of sin in an uncouth garb, and with monotonous wail, he traversed the beautiful streets of that city brought to judgment, and rolled upon its terrified inhabitants the fearful weight of ongoing punishment: "Yet forty days, and Nineveh shall be destroyed." No wonder there was a stir! The arrow struck hit the mark. Conscience had found the objective point; and now, aroused and thoroughly aroused, it is raging like a wild beast. The success of preaching is largely determined by the object of the preacher. Directed to the heart, it will not fail of its legitimate fruit. As Jonah, the model Hebrow, the man of strict reference to the principles that dominate his race; as he, in all his exclusiveness, looked upon that heathen city meriting naught but the harsh rod of justice, his indignation rose to its highest pitch. As he saw the city flourishing, his zeal for the glory of Jehovah fanned into an all-consuming flame; his righteous soul was vexed by the vile practices of that wicked people. He went in for "conviction."

IV.—THE RESULT.

Jonah's expectation was not long kept waiting; his message so urgent had been faithfully and fervently delivered. The messenger had nothing more to do with the matter. Men are not to be by the results in the matter of the preaching of the gospel; they are with God. The Spirit working in the hearts and consciences of the hearers is the all-powerful working power. And who can measure that power? A mighty city bows low in the dust of humility; is brought to repentance of sin and a turning after God. These are the two points: We do not want righteousness unless we do not want sin.

The moral of all this wonderful story is summed up by our Lord in the Golden Text: "The men of Nineveh shall rise up in the judgment with this generation, and condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas is here." See to it lest wicked Nineveh be your judge!

Beaten.

Goldsmith said that the greatest thing Frederick the Great ever did was to promptly and candidly acknowledge that he lost a great battle by his own fault. It is a hard matter to acknowledge defeat, but we must make the confession. We make the confession not only for ourselves, but for every Methodist preacher in Mississippi and Louisiana. We have been beaten fairly and squarely, and beaten by a North Carolinian. After what follows we know our preachers will have no more to say about poundings, etc. Here is the North Carolinian's description:

O, ye *Advocate!* Make haste—speed thee on thy mission—mount the iron horse, bid him bear thee through the land.

Spread abroad thy pure white leaves, compass the old North State. May every homo throw wide its doors to receive you; may every heart listen to your wonderful messages of love, tenderness and life! As ye go tell this story until every Methodist preacher, from Carpenter the Great to Reid the Daniel, shall have felt the thrilling, stirring, elevating, filling, joyful, ham-y, coff-ee, rice-y, homin-y, preserv-ey, sugar-y, experience through which McCullen was forced by the church in Warrenton on the night of April 1, 1891.

Storms, cyclones, poundings, *exeunt* all.

"The Constitution as It Is."

It is an acknowledged fact that a medicine may have a beneficial effect in one case, but not in another. When any "specific" or well-known medicine fails, the case is either pronounced "Chronic" or the patient is made the subject of experiments. All this, of course, is "in the interest of science." And the patient! We had almost lost sight of him. He is "as well as could be expected." But why is it that medical skill is so often set at nought, and why does medicine so often fail? May it not be owing to the difference in the constitutions of the patients? Now in law, there is generally not more than one, or at least, two constitutions for several millions of persons, but in medicine, each patient has one of his own. Medicines have not always the same effects upon different persons. "One man's meat is another man's poison." But, has no remedy been discovered which never injures and is alike beneficial to all, and is not Oxygen such a one? It is the vital element of the air we breathe. Everybody has tried it, and it agrees with all constitutions. But nature has combined it with nitrogen, and, administered in a pure state, it has not proved altogether satisfactory. But a happy combination of Oxygen with nitrogen, in such proportions as to render it much richer in the vital or life-giving element, has been discovered, and this is Compound Oxygen. We have hundreds of testimonials from patients who have tried it. You will find them in our brochure of 200 pages, a Treatise on Compound Oxygen, its nature and results. Brochure and Quarterly sent free. No other genuine than that manufactured by DRS. STARKEY & PALEN, 1529 Arch Street, Philadelphia, Pa., or 120 Sutter Street, San Francisco, Cal.

Louisiana Notes.

The Methodist Church at Minden will be remodelled and repaired.

A fire in Monroe, last week, destroyed about $13,000 worth of property.

The old Methodist Church at Floyd has been torn down preparatory to the building of a new one. That is good news.

It is said that work will begin in a short time on a railroad from Delhi, running northwards.

The police jury of the parish of Iberia has appropriated $500 for the use of the Interstate Mississippi River Improvement Levee Association.

The city council of Lafayette has appropriated $500 toward the establishment of the Lafayette High School, which, with other funds on hand, insures the building of the institution.

The Iberia and Vermillion Railroad Company has been organized at New Iberia. The object of the organization is to secure railroad connection between New Iberia and Abbeville. Evidently the railroad spirit is abroad in the land.

The Executive Committee of the Louisiana State Fair and Shreveport Exposition held a meeting yesterday and fixed the date for the holding of the next fair, which is to open on Tuesday, Nov. 3, and continue until Saturday, Nov. 8.—*Caucasian.*

St. Mary *Banner* has this encouraging note:

The crops throughout the parish are very good. The frosts the early part of the week hurt the vegetables and fruits some, but not seriously. The prospect for good gardens and crops are very encouraging. Flowers are plentiful and beautiful.

Work on the Chautauqua tabernacle, near Ruston, is progressing well. "Busy Bee," of the Shreveport *Caucasian*, says of it:

The tabernacle is to be 100 feet square, with a roof ten feet above the floor at the eaves, with the center of the building thirty-two feet high. The entire building is to be open, except the stage, which is to be enclosed with a movable wall in front, to be withdrawn when the whole stage is needed. The building will probably be finished by the last of May, when the State Press Association will meet in Ruston; at any rate we are authorized to say that the tabernacle will be ready, with its flags floating, by June 24, when the State Educational Association will meet there.

The Alexandria *Town Talk* says:

Immigrants looking for homes in Louisiana should not forget that Rapides parish, of which Alexandria is the capital, gives $10,000 per annum toward supporting its public schools. The result is that it has better schools and longer terms than any parish in Louisiana.

Mississippi Items.

West Point has subscribed $60,000 toward erecting a foundry.

A movement is on foot to secure the location of a jute factory at Meridian.

The New Orleans Building and Loan Association has established a branch of its business in Vicksburg.

The subject of establishing a cotton compress at Port Gibson is being discussed, and its early establishment is quite probable.

The governor, secretary of State and attorney general, constituting a board to fix the prices on certain public State lands, have determined to place on sale 30,000 acres of pine lands, which have recently been granted to the State by the United States, the same to be advertised for applicants. The price is fixed at $2 per acre.

According to a census recently taken Magnolia has a population of 798 persons: 437 whites and 361 colored. There are 132 adult white males and 134 adult white females; 94 white male children and 77 white female children. The count shows that Magnolia has 42 unmarried young ladies; 30 widows; 51 unmarried gentlemen and 10 widowers, and suggests that there is room for weddings.

There are seventy-five counties in Mississippi, and Washington is the largest, having a population of 40,414. Pearl River county is the smallest, with only a population of 2,957, and the next is Quitman, with 3,286.—Pascagoula *Democrat-Star.*

The *Scott County Register* says:

Most everybody that is able is between the plow handles. The farmers have had so much bad weather that they are several weeks behind in their work and are too busy to come to town, which accounts for the dullness in trade.

The Capital Commercial College is soon to be enlarged, in order to make room for its constantly increasing patronage. This school has grown wonderfully since its establishment here several years ago and is now the equal of any in the South. It is not only a credit to Jackson, but a monument to the State.—*Mississippian.*

The following dispatch has been published:

Captain W. H. Hardy, president of the Gulf and Ship Island railroad, who has been in Chicago and New York for a month, returned this morning and states that work is to be begun at once all along the line south of Hattiesburg and the road finished by Sept. 1, next, to that point. The contract has been signed with the Tobey Construction Company, of Chicago, to complete the road to Hattiesburg by the time named. The only delay now will be to have the contract ratified by the Board of Directors, which will be done next week.

Charming people, these exceptional people! Here's a medicine—Dr. Pierce's Golden Medical Discovery for instance, and it's cured hundreds thousands that're known, thousands that're unknown, and yet yours is an exceptional case! Do you think that that bit of human nature which you call "I" is different from the other parcels of human nature? "But you don't know my case." Good friend, in ninety-nine out of a hundred cases, the causes are the same—impure blood—and that's why "Golden Medical Discovery" cures ninety-nine out of every hundred. You may be the exception. And you may not. But would you rather be the exception, or would you rather be well? If you're the exception it costs you nothing, you got your money back—but suppose it cures you?

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Total	$183,605 00
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	$ 11,257 63
Net surplus for policy holders, Jan. 1, 1891	$172,347 37

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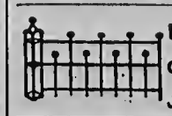

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Rev. C. W. Carter, D. D., Editor.

Thursday, April 23, 1891.

Briefs.

Our preachers' meeting, of this city, have *resolved* to hold a union communion service of all their members on the first Sunday night in May. The presiding elder has been requested to administer the service at that time.

In regard to preaching, it seems to us that the general trend of Bible teaching and the history of the pulpit is to this effect: No man can preach the doctrines of our religion successfully who has not experienced in his soul the facts upon which those doctrines rest. We believe that only such persons can preach at all. Anybody can read and get up an essay on justification, but only the justified man can preach it. And so of other doctrines. The preacher is a man whose heart is hot with the facts of experience, and, being a man in possession of the facts, when he speaks his word tells.

The census office has issued a bulletin giving the population of cities containing 8,000 inhabitants or more. The total urban population in 1890 was 18,235,670, or 29.12 per cent. of the total population. In 1880 the urban population was 11,318,537, or 22.57 per cent. of the world. The proportion of urban population has increased gradually during the past century from 3.35 to 26.12 per cent., or from one-thirtieth up to nearly one-third of the total population.

The increase has been quite regular from the beginning up to 1880, while from 1880 to 1890 it has made a leap from 23.87 to 29.12 per cent., thus illustrating in a forcible manner the accelerated tendency of our population toward urban life. The number of cities having a population of more than 8,000 increased from six in 1790 to 286 in 1880, whence it has leaped to 443 in 1890. In 1880 there was but one city—New York—which had a population in excess of a million. In 1890 there were three—New York, Chicago and Philadelphia. In 1870 there were but fourteen cities, each containing more than 100,000 inhabitants. In 1880 this number had increased to twenty and in 1890 to twenty-eight.

The Christian Woman's Exchange, in this city, has been a magnificent success. Starting ten years ago with a capital of $245, they have worked through fear and perplexity until now they have a net capital of over $34,000. In the past ten years the Exchange has paid out a total of $173,223 to deserving women through its various branches. During the past year 388 women have been benefited. There were 14 employees on monthly salaries and 19 on weekly salaries. The total receipts last year were $23,763, and the disbursements $23,172, leaving a balance of $590. The building is on South street, facing Lafayette Square, and contains 25 rooms from which income is derived, and last year the rentals averaged $265 per month. The lunch department brought in over $13,000; the sales department over $6,000; the library, $670. Besides these departments, there is a creche, or day nursery, in which, last year, 1,896 children were cared for, the average expense of each child being only 33 cents. Lately a "children's dressmaking department" has been added. Mrs. R. M. Walmsley is president of the Exchange, and she has the co-operation of many of the first women of the city—and they are doing a noble work.

Hearing the Word.

Good hearing is as essential to the success of the gospel as good preaching. And the want of success that is apparent in many places is as much attributable to faulty hearing as to weak preaching. Perhaps, if we would examine closely into the causes that obstruct the rapid progress of the gospel, we would find that one of the most inveterate obstructions is indifferent hearing. We know that it is usual to attribute the slow movement of the kingdom of God over the earth to the indifferent preaching that prevails to some extent almost everywhere; but we are inclined to believe that such an opinion is not altogether correct. It is true that a good deal that passes for preaching is no preaching at all. It is true that there is not a great deal of real, enthusiastic proclamation of the good news. It is true that real good preachers "are few and far between." But it is also true that there is a good deal that passes for hearing that is no hearing at all, and that there is not a great deal of real, enthusiastic listening to the good news, and that real good hearers are very scarce. It is a very strange thing that there should ever be poor preaching, but it is a stranger thing that there should ever be poor hearing. People seem to forget that individual salvation and growth in religious life depend as much upon hearing as upon preaching. Indeed, these two can not be separated without destroying the effect of both. "Faith cometh by *hearing*, and hearing by *the Word of God*." The preaching may be never so good, and yet indifferent, careless hearing will destroy all its power. Even poor preaching will be saved from utter defeat by careful and anxious hearing. But when enthusiastic preaching comes from the warm heart of an earnest preacher and falls upon the attentive ear of an enthusiastic hearer, then the "power of the gospel unto salvation" is manifested.

A good preacher has been defined as a man "who has something to say to his hearers that is worth their hearing, and says it." So a good hearer may be defined as one "who is on the watch for something worth hearing, and if it is said, he hears it." We once heard a preacher say that he never heard a sermon, no matter how poor, in which he did not hear something that he wished he could say in his own preaching. He was a good hearer. He was on the lookout for something worth hearing, and, according to his own testimony, he always got it. But we fear such hearers are not as numerous now-a-days as they should be. Too much of present-day hearing is critical. The hearers are on the lookout for something to criticise, rather than for something to do them good. It is true here, as elsewhere, that a man generally finds what he looks for. Anybody can criticise adversely any preacher in the land, but the justest criticism may not do the soul any good. If, however, a man is on the watch for some word that shall deepen conviction or strengthen faith or broaden love, however weak that word may be, when he finds it, he will realize that, by some mysterious process, it does the very thing he wants it to do. Good hearing, then, is not evidenced by opinions given in regard to the manners and methods of the preacher, but by the *interest manifested in his message*.

Then, again, many people attend preaching who seem never to have given even a passing thought to their responsibility for the manner in which they listen to the gospel message. This responsibility is as grave as any that men ever bear, and it results from the fact already stated, that preaching and hearing can not be separated. Men are saved by faith, and "faith cometh by hearing." In the light of the teachings of our Lord, we doubt if the preacher's responsibility is any greater than the hearer's. Indeed, we are inclined to think that the teaching of Christ puts the burden of a heavier responsibility upon the hearer. The gospel is "the power of God unto salvation to everyone that believeth," but believing comes by hearing. Even "the power of God unto salvation" depends upon a proper attitude of the hearer. Poor hearing renders a rich gospel poor. Weak hearing weakens a powerful gospel. It is not so much what the preacher says, or how he says it, as it is how it is heard. Hence our Lord's injunction: "*Take heed how ye hear.*"

There is another thought which we may state. Somehow there is a proneness in men to get at spiritual things in a backward way. The Scripture proverb is almost invariably quoted, "Like priest, like people," when the fact is it is precisely the other way—"Like people, like priest" (Isaiah xxiv, 2; Hosea iv, 9). So in this matter of preaching and hearing. There are many people who think that good preaching produces good hearing; but the fact is just the reverse—good hearing produces good preaching. We have not space in this article to elaborate this point, but simply throw out this challenge. Brother, no matter who your preacher is; if you will give him the right sort of hearing, you will never again complain of his preaching, and his preaching will make you "strong in the Lord and in the power of his might." This being the case, we reiterate our Lord's injunction: "*Take heed how ye hear.*"

A Want—A Suggestion.

It seems to us that, as a church, we ought to be seeking some new enterprises in which to display Christian benevolence. Many of our people are well-to-do in worldly affairs; indeed, some of them are growing rich. Are they to go on gathering money until they surround themselves with the danger of riches, and thus lessen their hopes of heaven? Such persons ought to have the opportunity and privilege of employing their money on lines of practical, every-day benevolence; places to invest their means, where under their own eyes they could see them working beautifully and successfully for the good and substantial benefit of the worthy and needy poor.

In every community there are people, worthy people, who need help, not charity. There is many a man whose manhood has not been broken, whose honor is untarnished, yet who is down through unforeseen and uncontrollable circumstances. Such a man does not need, nor does he ask for, charity. What he needs is help. A little judicious help afforded in a genuine Christian spirit would soon set such a man on his feet again and give him a start that would end in prosperity. There is many a woman, good and true, who by means of misfortune, brought on through the fault or rascality of some one else, is drinking the dregs of bitterness and living a hopeless life, to whom a little help would be a veritable God-send, and make her heart sing for joy. There are boys and girls, homeless and parentless, to whom wise help at the proper time would insure a life of honor and extended usefulness. The average Christian rarely thinks of the *fact* that these very people constitute the only legacy Christ left to his church. He said: "The poor ye have always with you, and whensoever ye will ye may do them good."

In our city there are many of this class, and in the face of the fact that they have been committed to the care of the church by her Lord, yet, as a church, we are doing very little for their help. It is true that individual churches have their "poor lists," and they dole out a few dollars every month to those who are so unfortunate as to have their names on those lists. But we fear this process has done almost as much harm as good. Next to help from God, self-help is the best. Such a plan as is now pursued does not develop self-help, and the beneficiaries remain on the poor lists for all time to come. Manhood and womanhood are not appealed to and are rarely evolved by such a process. What is needed among our churches is some kind of system by which the needs of our poor may be supplied in such a way that they will see the opportunity and seize it of supplying their own necessities. A "Methodist Home," with a few acres of ground attached, where work of various kinds could be pursued, it seems to us, would be a good thing for the Methodists of New Orleans to establish. What do our laymen and brethren in the ministry think of it? Send us a brief expression of your views.

The Location of Millsaps College.

Feeling that something should be said, through our Conference organ, by a member of the Board of Trustees of Millsaps College from North Mississippi, and seeing that no member has written, I ask the privilege of thus speaking to those whom I, in part, represent.

For years I have been one of that small minority which believed it necessary to have a Methodist male college in Mississippi. Feeling that the church, in her general interests, can not be divided by State nor Conference lines, I hailed with exquisite pleasure the offer of the Mississippi Conference, and that also of Major Millsaps, which made the erection and *support* of a Methodist male college in Mississippi a possibility. Since my appointment on the Joint Committee, and later on the Board of Trustees, I have tried to rid myself of all Conference or local prejudice, and look alone to the good of the college, and through the college to the good of our people. After attending every meeting of the Joint Committee and Board of Trustees, I grant to every man on the Board just what I claim for myself. In reaching our conclusions I presume each man pursued his own course of argument, and adopted the best methods to secure that which he believed the wisest thing. I believed that it ought to be located in "North Mississippi;" but men, my brethren, as good, as wise, as true as I, believed, under all the circumstances, that Jackson was the place for the college. Bishop Galloway, who lives at Jackson, knows all its environments, and who is, doubtless, further removed from local influences and Conference relations than any member of the Board, thought it ought to go to Jackson. He supported his belief with his influence and action, knowing that for a while, at least, he would sacrifice the kindly appreciation of some of his North Mississippi friends; but there come times in the course of every true man's life when he must follow the path of honest, matured judgment, though friendships falter and enemies rage. Believing every member of the Board has been true to his matured judgment, and true to the church and Conference which put upon him the responsibility of this work, I subscribe to the location of the college at Jackson, where it will have the constant oversight and patronage of its most generous Christian benefactor; where it will have the watchcare of Bishop Galloway, and the support of his large influence; where its very presence will command the attention of every observing citizen of the State, and even of every such visitor; where the Mississippi Conference desired it, as far as that desire can be known from the vote of its members on the Board; where students from all sections of the State can go without much inconvenience or large cost; where the advantages are greater, in some respects, than at any other place in the State; where the moral influences of Mississippi can be focalized, and the organized evils of to-day throttled *about* as easily as anywhere else; where a great victory for Christian education and pure religion would affect the whole State for incalculable good.

I subscribe to the location at Jackson, and ask what is our duty? Certainly not to strangle this child of Christian effort with the poisonous breath of unwise opposition. This college and this location are the outcome of too much self-denial, too much prayer, too much faith, too much honest effort not to demand the careful thought and wise reflection of all who believe in a God of providence. Our Baptist brethren, with their small college at Clinton, near Jackson, have affected their people for good even to the farthest limit of our State. Are we less able, are we less wise than they? What is our duty? To come, as one man, to the support of the institution, and, by divine help, make it an inestimable blessing to this and all the ages of Mississippi.

THOS. J. NEWELL.

Grenada, Miss.

A Pleasant Trip.

The writer enjoyed a trip to Ocean Springs, on Saturday last, where he was elegantly entertained at the typical Methodist Southern home of Col. and Mrs. Wm. R. Stuart, both well known for their warm-heartedness and Christian hospitality. Sister Stuart, who for over twenty-seven years was bedridden, has for the past six years been slowly recovering, so that she is able, accompanied by her faithful nurse, to walk about the house and grounds. Her patient, gentle submission to God's will through all these years of trial have preached sermons to many. God be praised for his loving kindness to our church for giving us such Methodists as Bro. and Sister Stuart!

The congregation at the M. E. Church, South, Sunday morning, while not large, was very attentive, which was also true of the Sunday-school, superintended by Bro. Shannon, a faithful local preacher. The song service, conducted by Bro. Wm. R. Stuart, was charming. Mrs. Webb presided at the organ; a lady friend adding much to the music by playing the violin.

Ocean Springs is improving very fast. Over ten new houses, mostly residences, are now being erected. It is a delightful place to live in. So thinks Bishop Keener, who selected this place for his summer home years ago.

M.

We understand that a fine Christian work is being developed and enterprised in Carondelet Sunday-school. It is known that there are many poor families who have a hard struggle to live. It is very difficult for them to secure work that will give them wages sufficient to procure the necessaries of life. The matter being brought to the attention of the Sunday-school by the superintendent, we understand that *seven* classes have agreed to help give relief by each contributing enough to procure books and clothing for one boy or girl, and in this way lessen the heavy burden. We are glad to note this evidence of Christian benevolence growing among our young people. Such acts are worthy of commendation and imitation.

Notes.

A man's "theological opinions" and his "religious faith" are not necessarily at one. Sincerity of faith may be entirely consistent with error of opinion. Many good men have a bad theology.

To suppose that difficulties are solved when they are only evaded is a delusion which has led many people into a quietude that is more harmful than a continuous struggle for victory. The quiet that comes from victory is very different from that which comes from supineness.

The Legislature of Louisiana passed an act in 1886, making the retailing of liquor without a license a criminal offense, and last week was the first time anybody was ever convicted under the act. Judge Baker gave the criminal the option of $100 or one month in the parish prison. Signs are brightening.

Dr. Stephenson, in the *Sunday Magazine*, speaking of the religious life Wesley advocated, says: "It recognizes that if a man would win and enjoy heaven, he must bring the very spirit of Christ into the life of earth, devoting himself to Christ's service by serving, everywhere and always, the poor, the downcast, and the downtrodden for Christ's sake; and is not this exactly the religion that is wanted to-day?"

Talleyrand was considered the foremost and first man of public affairs of his time. He was also considered by nearly everybody the worst man of his time. His licentiousness, treachery, deceit and monstrous venality can never be erased from history, or disproved; yet even *he* could not stomach the lotteries. His biographer says, "He urged the suppression of the lotteries." And we are coolly urged in favor that evil that even a Talleyrand could not stand.

Don't be disturbed, brother, by the proclamations of the infidels that Christianity is dying. Doubtless, it has died out of their hearts, and they speak truly as far as their experience goes, but no Christian will ever doubt the truth of religion as long as the historic facts of religion are *verified in his own experience*. Every man who can say with Paul, "I live, yet not I, but Christ liveth in me," has an evidence for the truth of religion that can never be successfully assailed.

This, from the *Interior*, shows the consistency and morality of our highest legislative body:

The Senate of the United States, in the closing days of its late session, voted, under the pressure of neglected business, to continue at work all day Sunday. But in the meanwhile a member of the body having died, adjourned "out of respect to his memory." The question arises, whether the living God is not as deserving of respect as a dead senator.

At the funeral of a prominent Methodist preacher of the Northern Church one of the speakers said:

He knew how to fill his church by filling his pulpit. He went there with a message burning in his soul; uttered it as a man sent of God. The people flocked to hear and heed him, and they had need to go early to find place.

We commend this to our young brethren in the ministry. Our observation is that the man who has a "message burning in his soul" will have many eager hearers.

We call the attention of those brethren who are continually harping about a cheaper paper to two little items published in the *Wesleyan Christian Advocate*, of April 8:

J. W. Burke did furnish the papers to clubs at $1.50. At this price J. W. Burke & Co. turned over to us 6,000 subscribers. We sell the paper at $2, as the trustees directed, and, at this price, have now 8,000 subscribers.

J. W. Burke & Co. lost by the *Advocate* at $1.50, $3,200; that is, their expenses were $3,200 more than their receipts at $1.50 per year.

If we lose $3,200, who will pay it?

A layman of wide acquaintance and a prominent man in one of the patronizing Conferences, made a remark to us, not long since, which we were pained to hear, and we sincerely hope that he is mistaken. He said: "Our young ministers are not growing. They are not studying. I don't know of but one who is improving as he ought." We regard this as the most serious statement we have heard in a long time. We know that this layman does not talk at random. We know also that he knows many of our young ministers, and his remark pained us exceedingly. There never was a time when the church needed able and capable men as leaders of her hosts more than at present. If our young ministers do not "study to show themselves approved of God;" if they do not study in order to be able to give the people the deep things of the gospel, then in a few years our church will be in a sad plight. Infidelity and sin were never so outspoken as now, nor were the arguments against the truth ever urged more strongly than to-day, and if our young men are not training in every possible way for the battle, our defeat will not delay long. We do sincerely hope that our lay brother has made a mistake in this matter.

Personal and Otherwise.

Bro. Dominick, our colporteur at Jackson, Miss., desires us to say that he has a large supply of programs for Children's Day on hand, and will be glad to furnish all the bretbren with as many as they wish. We bope the brethren will celebrate the day at every appointment. We must look to the children, or fail in the future.

The Methodist Ecumenical Conference will be held in Washington City, beginning Oct. 7 and ending Oct. 20.

Hugh Price Hughes, the superintendent of West London Mission, and editor of the *Methodist Times*, accompanied by his wife, will sail for this country on the *City of New York*, Sept. 16. He is a delegate to the Ecumenical Conference.

Commodore W. W. Hunter, an honored citizen of this place, celebrated his eighty-ninth birthday last week.

We would be greatly obliged to the brethren, if when they collect money for the ADVOCATE, they would send it forward as soon as possible. We need it all, and we need it all the time.

After our paper was printed last week, in which we had a note concerning our mayor's action in regard to the concert saloons, the mayor took fresh conrage and closed up the saloons promptly at midnight. If he had done it at first, he would have saved himself some adverse criticism. Nothing is so popular as prompt discharge of duty.

One of our exchanges says: "Some persons attend church on the European plan—they sleep there and get the food elsewhere!"

The *St. Louis Christian Advocate* announces that Rev. J. W. Lowrance has resigned his position as assistant-editor and business manager of that paper, that he may enter again the pastorate. Dr. M. B. Chapman, of Little Rock, has been elected associate-editor with Rev. W. B. Palmore, while Dr. McAnally remains editor-in-chief.

The *Arkansas Methodist* announces that Dr. Chapman will remove to St. Louis as soon as his successor has been appointed. The Doctor is serving First Church in Little Rock. We congratulate the *St. Louis Advocate* in securing the services of Dr. Chapman on its editorial staff. He is a native of Louisiana, and "knows what's what."

Don't send obituaries to the publisher. He has nothing to do with them. Several very awkward mistakes have occurred because obituaries have been addressed to the publisher.

Rev. H. Walter Featherstun, president of Edward McGebee College, Woodville, Miss., and Dr. T. C. Wier, of Starkville, Miss., gave us pleasant calls last Tuesday.

Bro. Sawyer will begin a meeting in Felicity Street Church next Monday night.

Rev. George S. Inge will begin a meeting in Hazlehurst, Miss., on the second Sunday in May. Ample preparations have been made, and everybody is invited, and accommodations will be provided for all.

Dr. D. C. Kelley will spend the last week in April and the first week in May making prohibition speeches in Mississippi. Oxford, Winona, Clinton, Jackson, Brookhaven, Meridian, Columbus and Corinth will all be visited.

The Supreme Court of the United States has rendered a final decision in the celebrated Gaines case. In some form or other this case has been in the courts for over fifty years. Mrs. Gaines spent an immense amount of money to secure what she considered her rights, and the case has at last been decided in favor of her grandchildren. The decree fixes the total claim against the city of New Orleans at about $800,000. Now the question comes, How can the city to raise such a sum of money?

The infamous Schoenhausen, the keeper of the concert saloon, now threatens to sue for damages the ladies who petitioned Mayor Shakespeare to put him up, and the *Picayune* for exposing his conduct in its columns. This fellow has been a law-breaker so long without molestation that he thinks he can still do as he pleases. We are satisfied this community will not much longer silently endure his infamous ways.

The voting on the woman question is going on among our brethren of the Northern Church. At last accounts those in favor numbered 1,735; against, 146.

Millsaps College will be located on the Hemingway property, north of Jackson. There are fifty-eight acres of land, and a residence said to be worth $10,000.

The annual convention of the Woman's Christian Temperance Union of Louisiana meets to-day in Grunewald Hall.

The most distinguished French Protestant pastor and author, Edmond De Pressense, died recently, aged sixty-seven.

A bald-headed woman is unusual before she is 40, but gray hair is common with them earlier. Baldness and gray-ness may be prevented by using Hall's Hair Renewer.

Postal Card Reports.

—Rev. Ben. P. Jaco, preacher in charge of Panola circuit, writes: "Panola circuit is moving up well. The good people are rallying to the assistance of the young preacher, and we are looking forward to a prosperous year in the church, both materially and spiritually."

—Rev. G. E. Greene, Brodnax, La., writes: "Since my last report, our second quarterly meeting has been held at Bonita, in a house formerly used as a saloon. The occasion was a profitable one. Our new church at Jones' Station, near Arkansas, is in process of erection. Nearly all the framework is up. It will probably be sufficiently built to preach in by the second Sunday in May. Jones is one of the few railroad towns to build a church along with the stores and dwellings. This example should emulate other new towns to do likewise."

—Rev. J. L. Pierce writes from Shreveport, La.: "Easter Sunday, Shreveport Methodists contributed $278 for Scarritt Bible and Training-school. Who beats this? Dr. Potter was with us morning and night, and did good preaching. With better weather, congregations are increasing at all the services. Some accessions by ritual and certificate."

—Rev. B. F. Jones writes from Port Gibson, Miss.: "I am requested to say, through the ADVOCATE, that Dr. W. C. Black will preach the commencement sermon for our Port Gibson Female College on June 14, and Dr. W. L. C. Hunnicutt will deliver the literary address on June 16. The closing session has been prosperous and profitable. There will be eight graduates—all from abroad except one."

—Rev. W. E. Towson writes from Kobe, Japan: "Enclosed please find some 'notes.' All well at this writing. The work grows. The interest is increasing at nearly every point. Several have been baptized recently; our congregations are growing, and a number are inquiring the way of salvation. Our hearts have just been gladdened by a telegram from Yokohama announcing the safe arrival there of Rev. Simeon Shaw and wife, of Georgia, who have recently been appointed to the work here. God bless them!"

—Rev. J. W. Malone, pastor of Coldwater and Hernando station, North Mississippi Conference, writes: "We have just closed a most excellent meeting at Coldwater. Results: A true and genuine *revival* in the church, and a class of nine new members received, with a hope of more to follow. This makes a total of nineteen since Conference. Last Sabbath was devoted to missions. The collection was the largest I ever raised from a single congregation at one time. Two-thirds of all the Conference collections now in sight. I will organize an Epworth League next Wednesday night. Rev. H. P. Gibbs, of Pleasant Grove circuit, rendered me most efficient help."

—Rev. T. K. Faunt LeRoy writes from Alexandria, La.: "I have just closed a very gracious protracted service at this place. The meeting was conducted in the old Methodist way. The preaching was in the 'demonstration and power of the Spirit.' The singing of the old hymns of our Zion proved to be a most effective means of imparting gospel truth. The meeting continued three weeks: One week of prayer, and two weeks of preaching at night by the Rev. P. A. Johnston, of the Brandon district, Mississippi Conference, with an informal service each morning. These morning meetings were the most spiritual that I have ever attended. There have been twenty accessions to the church since Conference, and the membership much revived. The general work of the church is well in hand and progressing. A parsonage society has been organized and is doing good work. A Woman's Missionary Society and a Juvenile Society are developing the cause of missions. There is growth, steady and healthy, for which the pastor returns grateful thanks to the great Head of the church."

—Rev. J. W. Raper reports from Fulton, Miss.: "I notice with a great deal of pleasure the interesing letters written by the various pastors in the North Mississippi Conference, and, seeing how well they are progressing with their work, can not restrain expressing my gratification of the outlook of progress of the work that is entrusted to my care, to wit: the Tremont circuit. I came on the work comparatively, a stranger, but I am proud to say that I have been thrown in the midst of an appreciative, God-serving and God-loving people. I can say that the circuit is in a state of improvement throughout, both spiritually and financially. I have ten churches—one of which is now in process of construction (Mt. Olive), which when completed will be one of the finest churches in Itawamba county. We anticipate having it dedicated by our presiding elder, J. B. Stone, as soon as it shall have been completed. I can not help but note with a great deal of appreciation the 'pounding' of the kind and benevolent people of the Pleasant Grove vicinity. They came in with wagons and some on horseback, bringing to us meat, corn and potatoes and some money, for which we were highly grateful."

NOTICES.

To the Pastors of Greenville District:

Dear Brethren: Will you please forward me the names of the delegates and members of the District Conference *immediately*, so that I can have the roll made out by the Conference.

C. H. OWEN.

If the brethren who have to spend the night in Durant, *en route* to District Conference at Lexington, will write me their names, homes will be provided for them. There will be preaching in Durant, Thursday night.

J. T. MOODY.

GREENVILLE DISTRICT.

There will be a meeting in the interests of the Woman's Missionary Society and of the Parsonage and Home Mission Society, at Clarksdale, May 14, the day before District Conference. The L., N. O. and T. R. R. gives reduced rates on the certificate plan.

MISS M. R. ROBERTSON,
Dist. Sec. for P. and H. M. S.
MRS. ROBERT SOMERVILLE,
Dist. Sec. for W. M. S.

P. S.—Auxiliaries are reminded that there will be no meeting unless delegates are sent.

When I asked the preachers of the Winona district to send me the names of local preachers and delegates-elect to our District Conference, I neglected to include the Sunday-school superintendents and recording stewards; but I thought afterward that the brethren would include these names anyway. One brother says, "If you want the names of superintendents and recording stewards, write me." It would have taken less space and less time to write the names of these officers. Please write me every name I ought to have at once. J. C. LOWE.

Lexington, Miss.

To the Delegates of the Brandon District Conference, to Convene at Hickory, May 27-30:

When you buy ticket get certificate from agent that you paid full fare going, and this certificate, when signed by secretary of Conference, will entitle holders to tickets for return at one-third fare. I hope all delegates will come. We will take good care of you. Trains on which delegates come arrive 2:48 P. M. and 8:02 P. M. It will be better to come on Wednesday. If you wait until Thursday, you will miss the opening service. Come prepared to stay over until Monday.

Mr. Editor, we want you to come.

J. M. MORSE.

Newton, Miss.

To All Concerned in the District Conference of Columbus District, North Mississippi Conference:

The Columbus District Conference will be held at *Sturges*, instead of Shuqualak, May 28-31. This change is due to no fault of the good people of Shuqualak. Sturges is on the Aberdeen branch of the Illinois Central railway. The mail train going east reaches there before eight A. M., and the local freight going west before eleven A. M. The local freight will wait at Starkville for members coming on the morning M. and O. train, *via* Artesia. Will all the members please come as promptly as possible, and will the preachers please see that the Quarterly Conference records are brought for examination?

Let me urge that reports of charges be in writing, both for accuracy and as a favor to the secretary. The session will begin at ten o'clock A. M., Thursday, May 28. Bishop C. B. Galloway is expected to preside.

W. T. J. SULLIVAN, P. E.

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. W. W. Simmons, H. Bradford, W. W. Cammack, B. F. Alexander (2), R. M. Blocker, C. D. Cecil, C. R. Godfrey, B. F. Phillips, W. M. Stevens, J. F. Robinson, C. C. Griffin, R. P. Goar, W. M. Young, J. H. Smith, J. F. Wynn, J. M. Cowan, R. J. Downer, W. E. Ballard (2), M. L. Burton, W. F. Sanders, E. F. Edgar, J. R. Whittington, A. D. Miller, C. T. Munholland, Geo. H. Thompson, S. Q. Bass, R. M. Evans, Geo. Bancroft, G. D. W. Ellis, C. W. Perkins, H. M. Ellis, T. S. West (2), J. L. Pierce, J. S. Sanders, J. H. Hays, W. W. Hurst, W. B. Hines, A. P. Sage, J. L. Gibson, R. B. Downer, J. W. Rapier, S. H. Whatley, W. F. Henderson, J. A. Parker, G. E. Greene, Jno. F. Foster, F. P. Spencer, J. W. Medlock (2) J. S. Holladay, H. Bradford (2), W. L. Hamil, H. L. Norton, J. G. Cammack, T. Cameron, S. C. Stone, D. M. Miller, M. W. Knapp, D. L. Cogdell, J. C. Woodruff, H. Walter Featherstun, H. C. Murphy, T. Cameron, W. G. Evans, J. A. Parker, J. L. Wright.

Messrs. J. R. Bingham, C. W. Henderson, A. J. Gibson, Sr.; J. A. Walker, S. K. Mitchell, Bart Robinson, L. Daniel, W. E. Collins, F. Townsend, Charles Ehlers, R. A. Mitchell, Irvin Miller, J. W. Lowrance, Geo. J. Reiloy, R. C. Eubanks, T. Richardson, J. T. Henning, J. M. Stultz, S. P. Gaynet, W. W. Nye, J. S. Handy, W. F. Elgin, D. D. Fable, W. L. Lott, T. A. Hollomau & Co., G. J. Young, Ernest Slater, Jr.; P. A. Pennington, John B. Harlon, John E. Morris, Dr. F. H. Lindor, J. B. Vaudegner, J. H. Newton, R. J. Wright.

Mesdames L. A. Ball, C. M. Mooring, W. W. Wright, A. K. Miller.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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UNITED STATES POSTAL

April 15th, 1891.

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To introduce it, we will give away to those who are sick or ailing or suffering from weakness or disease, and who would be likely to make good agents, if cured, one of our German Electro-Galvanic Belts, regular price $5 (U. S. Patent 357,647) invented by Prof. P. H. VanDerweyde Pres. of N. Y. Electrical Society and late Professor of Chemistry of N. Y. Medical College. ($500 Reward for any Belt we manufacture that does not generate a genuine Electric current.) They are daily making most marvelous cures in cases of Rheumatism, Lost Vitality, Liver, Stomach and Kidney Diseases, Lung Troubles, Nervous Debility, and many other ailments in which medicine fails. Would you like to try one? If so, address at once

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TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

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IN THE SPRING

Avoid Sickness by Purifying the Blood and Toning up the System.

DR. KING'S

Royal Germetuer

Does this more pleasantly, more safely and more surely than any remedy known to medical science.

These Five Things

In which it differs from other medicines account largely for its wondrous popularity:

1. *It does not taste like medicine.* It is as pleasant as lemonade, and, sweetened, makes a most refreshing drink. Persons who object to all other medicines take this with real pleasure, because it is good.
2. *It never nauseates.* The most delicate stomach finds in this a perfect remedy without a single objection.
3. *It never swaps off one disease for another.* It does not set up one form of disease in order to relieve another, as is the case with so many deadly drugs.
4. *It does not patch simply It cures.* It reaches, as nothing else does, to the hidden sources of disease in the blood, and removes the cause. It does this with an ease and power that have never been equaled.
5. *It is harmless,* and may be safely given to a babe one day old. It is free from Alcohol and Opium.

All persons living in a malarial district should keep this great family remedy on hand. It will break any fever in half the time required by quinine and anti-pyrine, and leave none of their unpleasant and hurtful effects.

For Malaria, Dyspepsia, Rheumatism, Catarrh, Sick Headache, Kidney Trouble, and Blood and Skin diseases, there is nothing to be compared with it. For Ladies and Children it is far the best.

Circulars with testimonials, etc., mailed free. For sale by druggists, and by Kit Williams, agent, 202 Canal St., N. O. Price, prepaid, $1 per bottle. Six bottles for $5.

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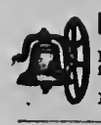
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OUR YOUNG PEOPLE.

HOE OUT YOUR ROW.

One day a lazy farmer's boy
Was hoeing out his corn,
And moodily had listened long
To hear the dinner horn;
The welcome blast was heard at last,
And down he dropped his hoe.
But the good man shouted in his ear,
"My boy, hoe out your row."

Although a "hard one" was the row—
To use a ploughman's phrase—
And the lad, as sailors have it,
Beginning well to "haze"—
"I can," said he; and manfully
He seized again his hoe;
And then the good man smiled to see
The boy "hoe out his row."

The lad the text remembered long,
And proved the moral well,
That perseverance to the end
At last will nobly tell.
Take courage, man, resolve you can,
And strike a vigorous blow;
In life's great field of varied toil,
Always hoe out your row.

MR. EDITOR: You kindly published my former letters, so I am encouraged to write again. I started to school about two months ago, but took the measles and had to stop. My! how sick I was. Did you ever have measles, Doctor? (Yes, when at school, too.—EDITOR.) I am getting well now. I love to go to school better than anything I ever did. I tried to make a bargain with my teacher, Bro. R. B. Smith, to teach me on Saturdays. I hope after a while to go to Millsaps College. I have a canary; and it would do you good to hear him sing. Sister had a little black kitten, but gave him to Mr. Jarvis, up at our store. I believe Mr. Jarvis will be an old maid—he loves canaries and kittens better than any man you ever saw. But then he loves girls, too. Besides my little sister, of whom I wrote you, I have a little brother. He is nearly three months old, and can say "mama" real plain, I think. He is the funniest little fellow you ever saw. Bro. R. A. Meek is our preacher this year. We love him. This is his first year, but you wouldn't think so were you to hear him. I tell you, Doctor, we have good preachers. Last year our Sunday-school gave $88 to Millsaps College, and on Easter Sunday, this year, gave $16.35 to our training-school. And now Children's Day is coming on. By the way, Mr. Editor, our Conference will have to get up some needy schools, or else start a "sub-treasury" scheme to get rid of our collections. If the money is not needed, as the report of our Sunday-school Board seems to indicate, maybe we had better quit collecting it; or, better still, pay it to a cause that does need it, and can use it. "Them's my sentiments."

Your friend,
DAVID L. BINGHAM.
Carrollton, Miss.

P. S.—The Presbyterian Conference will meet here this month. Come up to see us, Doctor. D. L. B.

When once used, you will, like others, call for Johnson's Anodyne Liniment, and nothing else.

MR. EDITOR: I see in your last a communication from I. Smith. I agree with him in some things. I am a Methodist, and belong to the Wesson Lillies. I am not much to blow folks. Let them be like Mr. Lindrose; blow their own horn. Yes, Capt. Oliver and Dr. Sexton are the two largest men in town—especially just after dinner. Bro. West is a little more than a fair preacher; also loves chicken. We all like him very much. As it is getting about dinner time, I will close by asking a question: How many times is the word "coat" found in the Bible?

Yours truly,
A. LINFIELD SMITH.
Wesson, Miss.

MR. EDITOR: I have just read a letter from Janie Blackwell, asking someone to tell her the number of verses and letters in the New Testament. It has 27 books, 269 chapters, 7,959 verses, 181,153 words, and 838,380 letters. This is my first letter to your paper. My papa is a Methodist preacher, and we live in Lexington, Miss. I am ten years old. I am learning music, and my teacher says I am getting on nicely. I want to learn to play well, so I can play the organ for my papa.

Your little friend,
MARY E. LOWE.
Lexington, Miss.

Little Ethel went to church with her grandmother, and for the first time put ten cents on the contribution plate. Leaning over she whispered very audibly, "That's all right, grandma; I paid for two."

MR. EDITOR: I am a girl ten years old. I have got three pets: two little squirrels and one baby sister. You ought to see my sister play with the cat. We have no Sunday-school. I wish I could get to go to school all the time. Our preacher is Bro. Sanders. He has been on this work two years. I like him very much. I will close by asking the little cousins a question: Who was Christ's father? Hoping my first letter will not reach the waste-basket, I remain, as ever,
M. E. MATTOCK.
Redland, La.

Obeying Pleasantly.

Little Harry had seen some older boys fly their kites from the tops of the houses, and he thought it would be nice fun if he could do so, too. So he came to his aunt, and said.

"Aunt Mary, can I go up to the top of the house and fly my kite?"

His aunt wished to do everything that was proper to please him; but she thought this was very unsafe, so she said:

"No, Harry, my boy: I think that is a very dangerous sort of play. I'd rather you wouldn't go."

"All right. Then I'll go out on the bridge," said Harry.

His aunt smiled, and said she hoped he would always be as obedient as that.

"Harry, what are you doing?" said his mother on one occasion.

"Spinning my new top, mother."

"Can't you take the baby out to ride? Get out the carriage, and I'll bring him down."

"All right!" shouted the boy, as he put his top away in his pocket, and hastened to obey his mother.

"Uncle William, may I go over to the store this morning?" said Harry, one day at breakfast. "I want to see those baskets again that I was looking at yesterday."

"Oh, yes, Harry," said his uncle; "I shall be very glad to have you."

"But I can not spare you today, Harry," said his mother. "I want you to go out with me; you shall go to the store another time."

"All right," said Harry, and went on eating.

No matter what Harry was asked to do, or what refusal he met with when asking for anything, his constant answer was, "All right." He never asked, "Why can't I?" or "Mustn't I?" Harry not only learned to obey, but he had learned to obey in good humor.—*Little Christian.*

PASTOR'S BOOK—NOW READY.
Messrs. Shaw & Blaylock:
The J. T. L. Annis Pastor's Book has just reached me. I can not commend it too highly to Pastors. In revising it has been brought to a high degree of perfection. No Methodist Pastor should be without it. I am thankful for such a book.
Respectfully, T. L. ADAMS.
The above book, revised and enlarged, can be bought only from the undersigned. Price, postage paid, 50 cents per copy.
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"Say, bub," said a stranger to a seven-year-old Boston boy, "Where's Boylston street?" and the youthful Athenian replied:

"While your mode of address, sir, seems to me to savor of undue, not to say unwarrantable, familiarity, you shall have the information you seek. You will perchance descry, some distance up the street, an imposing structure of commingled Renaissance and early Venetian architecture. The street for which you inquire is immediately contiguous."

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HOUSEHOLD.

Overneighborly.

Mother has often told me of a funny time she had when she was quite a young housekeeper, afflicted with a borrowing neighbor. This lady seldom had anything of her own at hand when it was wanted, so she depended upon the obliging disposition of her friends. One day my mother put on her large house-keeping apron, and stepped across the yard to her out-door kitchen. The kitchens in Kentucky were never a part of the house, but always a little distance from it, in a separate building.

"Aunt Phyllis," said my mother to the cook who was browning coffee grains in a skillet over the fire, "I thought I told you that I was coming here to make pound-cake and cream pies this morning. Why is nothing ready?"

"La me, Miss Emmeline!" replied Aunt Phyllis, "Miss Tilda Jenkins done carried off every pie pan and rolling-pin and pastry-board, and borrowed all de eggs and cream fo' herself. Her bakin' isn't mo'n begun." This was a high-handed proceeding, but nothing could be done in the case. It was Mrs. Jenkins' habit, and mother had always been so amiable about it that the servants, who were easy-going, never troubled themselves to ask the mistress, but lent the inconvenient borrower whatever she desired. Sometimes, just as we were going to church (I was too little at the time to remember) mother said that a small black boy, with very white teeth and a very woolly head, would pop up at her chamber door, exclaiming: "Howdy, Miss Emmeline. Miss Tilda done sent me to borrow yo' prayer-book. She's goin' to church to-day herself."

Or, of a summer evening, her maid would appear with a modest request for Miss Emmeline's lace shawl and red satin fan; Miss Tilda wanted to make a call, and had nothing to wear. All this, I think, made mother perfectly set against our ever borrowing so much as a slate pencil or pin. We were always to use our own things, or go without. I never had a sister, but cousins often spent months at the house, and went in and out of my room in the freest way, forever bringing me their gloves to mend or their ties to clean, as cousins will.

"Never borrow," said my mother. "Buy, or give away, or do without; but be beholden to nobody for a loan."—*Harper's Young People.*

Misunderstandings.

How many griefs and troubles which come to us in this world are purely the result of misunderstandings! We think people say what they never did say, or mean what they never did mean. We count men unreasonable and harsh: we fume and fret about matters which do not go to our liking; we complain about what men have said or done; and all this while the persons whom we are blaming meant nothing of the kind that we surmise, and know nothing whatever of our tribulations.

This is one reason why persons who have grievances should go at once to those concerned. They are often the only ones who know the truth, who can explain the misunderstanding, correct the error, or right the wrong. They can tell what they intended to say, or intended to do; and in a great many instances we shall find, on going to the proper parties, that we had utterly misapprehended the facts in the case, have judged others unkindly, and have made ourselves miserable for nothing. In many a case we shall find that we have taken offense where no offense was intended; that we have counted words harsh which were kindly meant; that light and tripping phrases which were carelessly thrown off, have been taken to heart as they never should have been; and that we have made ourselves and others miserable when there was no need of it whatever.

How many little misunderstandings stick, like a splinter in one's finger, until they make mischief and trouble that can not easily be remedied; and in how many cases five minutes' frank, honest talk would have settled the whole matter. The policy of silence at such times is a very dangerous policy, and many hearts have bled and suffered when a word would have healed them.—*Selected.*

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SCIENTIFIC.

How Cablegrams Are Transmitted.

Keys which, when depressed, transmit positive and negative currents, are employed at the sending station in connection with the regulation battery. The current of the battery does not pass directly into the cable, but into a condenser, which passes it into the submarine line. This greatly increases the force of the current used, and serves to cut off interfering ground currents. The instrument first employed in receiving cablegrams was a reflecting galvanometer. Upon the magnet of this instrument is carried a small curved mirror. The lamp is placed before the mirror and behind a screen in which there is a vertical slit. Flashes of light moving across this slit, as the needles moved from left to right, indicated to the trained eye of the operator the letters in the message being transmitted. But this method of recording messages was found to tax the eye-sight of the operator severely, a few years' work often rendering them almost, if not totally, blind. Recognizing the fact that there must be something wrong with such a system, inventors set about repairing the defect, which resulted in perfecting the siphon galvanometer, which has all but superseded all other receiving devices. In the siphon receiver the movements of the needle are recorded by means of ink spurted from a fine tube. This tube is attached to a coil suspended between two fixed magnets, which swings to the right or left as the pulsations pass through it. The siphon galvanometer is a great improvement; is not hard on the eyes, and enables the operator to receive much more rapidly than with the old flash receiver.—*Selected.*

SLEEP FOR SCHOOL-CHILDREN.—With respect to sleep for school-children, Professor Axel Key says, in the *Popular Science Monthly:* "The growing brain of the pupil needs rest. In Sweden we consider a sleep of eleven or twelve hours necessary for the younger school-children, and of at least eight or nine for the older ones. Yet the investigations have shown that this requirement lacks much of being met in all classes through the whole school. Boys in the higher classes get but little more than seven hours in bed, and, as that is the average, it is easy to perceive that many of them must content themselves with much less sleep. It is also evident from the investigations that the sleeping time is diminished with the increase of the working hours from class to class, so that pupils of the same age enjoy less according as they are higher in their classes. It thus appears constantly, that in schools of relatively longer hours of work, the sleeping time of the pupils is correspondingly shorter. In short, the prolongation of the working hour takes place for the most part at the cost of the time for sleep. This, of course, is wrong. Above all, let the school-children sleep."

AN INTERESTING DISCOVERY.—A most interesting discovery has just been made at the old Cinque Port of Sandwich. The Stour, a river which has perhaps more frequently changed its course than any other English river, has lately entered an old channel near its confluence with Pegwell Bay, laying bare a wreck which has probably occupied its present position for several centuries. The vessel is one of foreign build, and the wood is in a fair state of preservation owing to the fact that it has for many years been entirely embedded in the sand. It is a matter of local history that over three hundred years ago, in the reign of Henry VIII. an Italian vessel belonging to one of the Popes sank at the entrance to the then flourishing port of Sandwich. The sand sifted around it, forming a great bank, and blocking up the entrance to the haven, and it is recorded that from this date the prosperity of Sandwich as a seaport greatly declined. It is believed, with some show of reason, that the ancient wreck now discovered is identical with the Papal Caryke, or Carrick, which sank at this spot in the reign of Henry VIII.

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MARRIAGES.

BENTON—JONES.—At the residence of the bride's father, L. H. Jones, M. D., Phœnix, Miss., March 31, 1891, by Rev. T. B. Holloman, Mr. J. H. Benton, of Carlisle, Miss., and Miss M. Eunice Jones, of Phœnix, Miss.

HIGHTOWER—EUBANKS.—At the Methodist parsonage, Bastrop, La., April 8, 1891, by Rev. H. Armstrong, Mr. Thomas Hightower and Miss Mary Eubanks, both of Morehouse parish.

HOBSON—BUCHANAN.—At the residence of the bride's parents, near Hebron Church, Rankin county, Miss., April 2, 1891, by Rev. R. S. Dale, Mr. Milner L. Hobson and Miss Mary C. Buchanan, all of Rankin county, Miss.

JOHNSON—WOOD.—At the residence of the bride's brother, Mr. Jas. Wood, March 25, 1891, by Rev. A. C. Flowers, Mr. P. P. Johnson and Miss Joe E. Wood, all of Choctaw, Ala.

ROGERS—CORBITT.—Near Brodnax, La., Jan. 21, 1891, by Rev. G. E. Greene, Mr. C. K. Rogers to Mrs. Emma A. Corbitt.

McDOWELL—LYLES.—Near Jones, La., March 26, 1891, by Rev. G. E. Greene, Mr. R. O. McDowell to Miss Emma Lyles.

BRODNAX—EVANS.—Near Bastrop, La., April 5, 1891, by Rev. G. E. Greene, Mr. Frank Brodnax to Miss Lula Evans.

WORCESTER—DAVENPORT.—At the residence of Mr. E. M. Sylvester, April 8, 1891, by Rev. Ira B. Robertson, Mr. L. H. Worcester to Miss Laura Davenport.

ROYKIN—CARR.—At the residence of Mr. E. M. Sylvester, April 8, 1891, by Rev. Ira B. Robertson, Mr. D. P. Roykin to Miss America Carr, all of Sharkey county, Miss.

OBITUARIES.

ENOCHS—Died, in Natchez, Miss., Jan. 10, 1891, DUDLEY NORRELL, son of E. A. and Laura V. Enochs, aged three years five months and eighteen days.

It is hard to realize that we shall see him no more on earth, no more feel the loving clasp of his darling arms; but we know that the kind Father doeth all things well. He does not needlessly afflict, but in mercy gently leads his children. He has only transferred your precious one from this world of sin and strife to that land of joy and peace beyond the skies, and we can truly say,

"Sweet is our hope in this moment of anguish;
We'll meet him again in the city of God."

Then, look up, dear stricken parents, from the dark clouds of sorrow that encompass you, and you will see the glorious light of God's mercy shining through the darkness. Take comfort in the thought that your darling little one is safe in the haven of eternal rest. His barque will never be tossed to and fro by life's impetuous waves. How consoling the reflection that his sweet, sensitive disposition will never come in contact with the cold, calculating world; his gentle, loving nature never be exposed to the chilling blasts of adversity!

His precious soul, free from earth-stains, has gone to the paradise of God. May the strong cords of parental love draw you heavenward, and may you realize how blest it is to be able to say, in this, your great affliction, "Thy will be done."

Farewell dear little Norrell; but only for a season. Though thy dear form molders in the grave thy gentle spirit is beckoning us from earth away to the realms of unalloyed bliss, in that deathless world beyond the tomb: and when we are called upon to cross over the Jordan of death, may it be to us, as to thee, only a little brook!" AUNT ELLA.

DANIEL.—MARY ELIZABETH HAMBLIN was born Aug. 1, 1831; was married to J. W. Daniel, Aug. 1, 1850, and departed this life, Feb. 8, 1891, at her home near Washington, La.

Sister Daniel joined the M. E. Church, South, in early womanhood, long before she was married. She was a devoted Christian, a Bible Christian—one who proved her profession by her life. She was a constant reader of the Bible. Her last reading was in Matthew's Gospel. One of her daughters writes: "Her bookmark rests at the twenty-fifth chapter of Matthew. How sweet that verse!—'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.' We know she has entered in and is now enjoying all the blessings of Heaven." The universal language is, "She was one of the best women I ever saw." How the community and church will miss her, and, oh! how she will be missed in her home. She always took and read the ADVOCATE from the first number. Her good influence is seen in the family of children she has raised and molded into Christian men and women. They live as monuments to her godly life. She was a great friend to all the minister of the gospel, and entertained them with hearty hospitality. She was a devoted wife, loving mother and true friend. We shall miss her. She leaves a husband, eight children and grandchildren, with a host of friends, to mourn her death; but they mourn not as those who have no hope. They look for a reunion in the home above. T. S. R.

McREE—Bro. DAVID WILLIAM MCREE, son of J. and M. J. McRee, of Caseyville, Miss., was born Feb. 13, 1866, and died Dec. 21, 1890. He joined the church in the year 1878, under the ministry of Rev. P. A. Johnston, in the tender years of his youth, and remained a member until sad and unfortunate death, which occurred in his effort to defend himself against the strange and unlooked-for attack by Rob Applewhite and Will Bine. The above dates show that he was early professed faith in Christ, and his happy, cheerful and genial disposition showed that he actually absorbed in his life the early lessons of his Christian home.

The general tenor of his young life was Christian; but for years from his school-boy days he suffered under a sore temptation, which made the variations in his life, and by which he was led away from the piety of his youth; but, O! be praised! that in an hour of great need he cried for mercy and obtained pardon and peace—so that in his death he could say: "All well!" "I am going to my heavenly home." He tried to sing, "I will meet you in the city of the New Jerusalem," and passed over there.

In his youth he was a good boy at home, and fully loved. He was appreciated as a clever neighbor and warm friend. May God bless the bereaved loved ones, and bring them together again where partings will be no more, and where all tears will be wiped away!

On March 29, 1891, the writer preached a funeral sermon, as a tribute of respect to him, to a large audience of sympathizing friends.

J. W. ELLISON.

POINDEXTER—Died on March 30, 1891, MRS. C. POINDEXTER, wife of Dr. T. B. Poindexter, and daughter of Dr. Philemon Chew, formerly of Tensas parish, La. Deceased was born in Mississippi in 1843; moved when a child to Tensas parish, La., where she continued to reside until 1883, when she came with her husband and two little girls to Franklin parish. She was taken with pneumonia on the twenty-first, and on the thirtieth passed out of all suffering and pain.

T. B. P.

PIERCE—NANNIE BERTHA PIERCE, daughter of W. and A. J. Pierce, was born June 30, 1869, and died, of pneumonia, March 30, 1891, which made her twenty-one years and nine months of age. She joined the M. E. Church, South, at the age of sixteen, and ever after until her death she lived a consistent member of the church and led a consecrated Christian life, "looking to Jesus, the author and finisher" of her faith. Her Christian mother raised her, as her father died when she was quite small. A lover of home, she delighted to make it attractive for her only brother, and happy for her mother and sister. She took much pleasure in the work of the Sabbath-school, in which she was found at her post of duty. Her smiling, cheerful countenance bore witness that she delighted in the work.

She has entered the gate of life. Fortunate girl! Secure in the love of Jesus throughout the unwasting ages of eternity! She was known among her friends as a pure, sweet Christian girl. The name, "Nannie," was a household word for all who knew her. To know her was to love her. She leaves a host of friends to mourn her death and sympathize with her loved ones. Yes, Nannie has gone to that bright world above, where we all hope to meet her when life's labors are over, there to clasp hands and revel in the smiles of Jesus throughout the ages of eternity.

Her devoted friend, C. H.

WANER—On Jan. 21, 1891, the death angel invaded the home of Bro. William F. and Sister Lulu Waner, and claimed for its victim their little daughter, MARY ETTA. She was a dear lover of the Sabbath-school, and was an excellent singer for one of her age. She was loved and appreciated most by those who knew her best. This treasure was given them, Dec. 29, 1883, and, though her stay on earth was short, her presence in the home sweetened the cares and toils of life. He who said, "Suffer little children to come unto me, and forbid them not," said it was long enough.

Grieve not, dear parents; little Etta is not dead, but is only transplanted in a purer and better land, and now her little spirit is with him who said, "Come unto me." It is hard, we know, to give her up, but God by this would draw you nearer him. He would make you lose your love, for earth and draw your affections heavenward. Many a beautiful blossom has been transplanted from the earthly to the heavenly garden; still the dear Lord had need of this one. Parents and loved ones, you know where she is. Live for God, and you will overtake her in the sweet by-and-by.

L. FENN.

JOHNSON—JAMES CAVE JOHNSON was born near Loaxahoma, Miss., July 12, 1851. In this community, where he was born, he has spent nearly all his days. His character was well known to his community, and it was good. He was married in February, 1881, to Miss Carrie Thomas. In this happy union there has been six children born to them (one dead). Five, with their widowed mother, now struggle with life's conflicts.

Cave Johnson was a man of foresight. He could see wisely both sides of life—present and future; hence he made provisions for both worlds. He left a competency for his family. He was converted in 1885, and joined the M. E. Church, South, and had been an active worker in the church in the office of steward to the time of his last illness. His home altar was always kept erect with its sacred lights to cheer them on through the day. His last illness was painful, and it was borne with Christian resignation to the end, saying: "God has been so good to me all the time. I can trust him forever." He fell on sleep with his fathers, March 6, 1891. He is buried in his churchyard, with all of his community attending. The funeral service was conducted by his pastor,

J. W. POSTON.

LENOIR—Bro. WALTER A. LENOIR was born in Marion county, Miss., Aug. 31, 1822, and died in the same county, Jan. 21, 1891. He was married to Miss Harriet Foxworth, Aug. 3, 1847. To them were born twelve children—seven of whom are still living, and all are members of the church. He joined the Methodist Church at Topisaw Camp Meeting before the war. He was converted under a prayer made by Miss Fannie Equin (now Mrs. Lyons).

Bro. Lenoir lived a Christian at home. From the time he joined the church till his death he habitually had family prayer. He gave liberally of his means to charitable purposes. For a long while he was a steward in the church. He was highly esteemed as a Christian in the county where he was born, reared, lived and died. He was the preacher's friend, and his house was the preacher's home. He loved to talk about religion, and delighted in attending protracted and camp meetings. His last words were, "Glory! hallelujah!" He leaves the heritage of a Christian character to his loved ones and the church. M. H. MOORE.

SMITH—SARAH A. SMITH (*nee* McGlaughlin) was born, Feb. 28, 1819, in Newton county, Ga., and died, Jan. 1, 1891, near Liberty, Amite county, Miss., aged seventy-one years ten months and three days. She was married to Wiley Smith, Jan. 9, 1841. She joined the M. E. Church, South, in early womanhood, and lived a consistent life and died a triumphant death.

Her dying testimony to those who were present was bright, clear, satisfactory and full of comfort. She expressed herself as ready and willing to die, and join the host of saints and departed loved ones, whom she said she could see gathering around her room and bed; and soon her spirit was with theirs beholding the beauties of the Lord, and singing his everlasting praises. She leaves two sons to mourn her death. May the grace of God comfort and sustain them! W. W. CAMMACK.

Southern Christian Advocate please copy.

MILLER—Dr. Z. T. MILLER was born in Copiah county, Miss, Oct. 25, 1848; died in Tensas parish, La., Jan. 26, 1891. The widow's weeds and orphans' tears attest the coming of the angel of death, and his coming has robbed us of one of nature's noblemen. Dr. Miller was a consistent member of the Baptist Church. His love for the good and beautiful was apparent in his life. He trusted in Christ as his Savior, and from an exalted plane of Christian manhood he extended the right hand of Christian fellowship to all good people, and was always ready to help a fallen brother rise. The sorrow of his friends and patrons attest his skill as a physician and his worth as a man.

Farewell, friend, brother; we loved you on earth. May God help us to meet you beyond the sunset gates of gold! J. M. S.

PRITCHETT—WILLIAM J. PRITCHETT was born Jan. 21, 1881; departed this life, Feb. 24, 1891. William J. Pritchett was the only son of J. W. and Mellie Pritchett, and was born in Conecuh county, Ala. He was like the flower that blooms in the morning and withers in the evening. He came to make glad the hearts of the parents and other loved ones, and to lend sweetness to the home but for a little while, and he went unto him who said, "Suffer little children to come unto me, and forbid them not." He went away, leaving the hearts of the parents and little sister sad and the home desolate.

May the family never forget the dying word of a child! THOS. H. MOODY.

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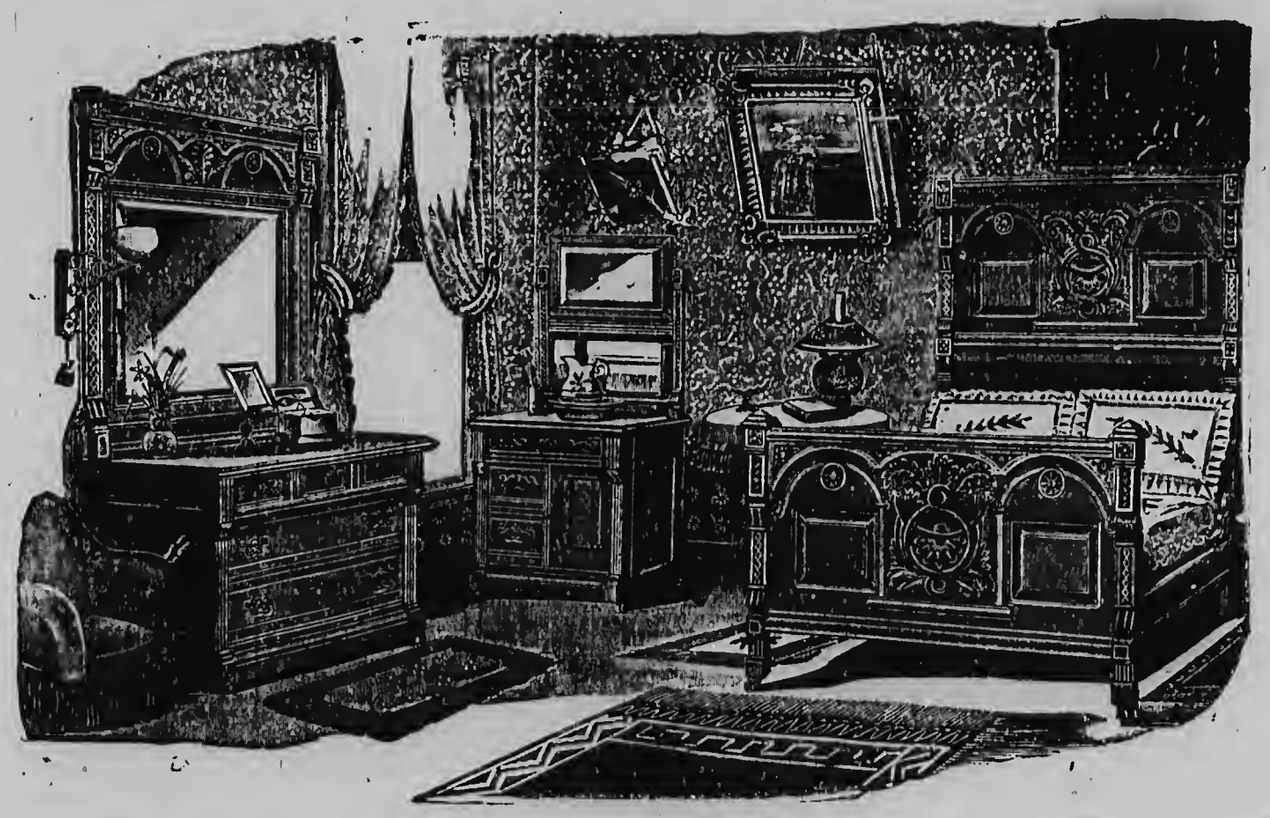

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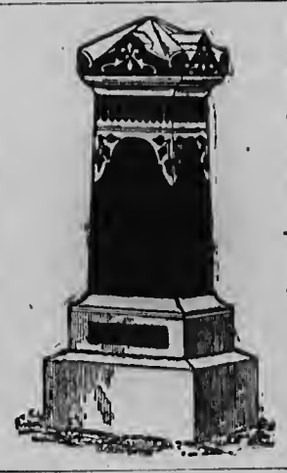

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Castor, at Sardis	23, 24
Columbia, at Dirt Bridge	30, 31
Vidalia and Black R., at White's Ridge	June 6, 7
Melville and Big Cane, at Melville	13, 14
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Pineville, at Oak Grove	27, 28
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FRANK J. CHENEY.

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H. L. CHAPMAN,
Pastor of Methodist Episcopal Church.

P. S.—Give my regards to Mr. Wood, whose gentlemanly and genial manners, while engaged in erecting the organ, gave us all great pleasure.

Yours, etc.,
H. L. CHAPMAN.

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NEWS OF THE WEEK.

DOMESTIC.

A fire in Little Rock, Ark., on April 18, destroyed property to the amount of $500,000.

The complete official canvass of the mayoralty election in Chicago gives the Republican candidate a plurality of 298 over the Democratic candidate.

Cardinal James Gibbons, Roman Catholic primate of America, arrived in this city, April 17, from Baltimore, on a visit to relatives. He will spend a week or ten days here.

At a meeting of nearly six hundred World's Fair laborers, in Chicago, on April 19, it was resolved that if their demands were not acceded to, a strike would ensue. The men ask eight hours and $1.75 per day, instead of ten hours and $1.50.

The President has been received with much courtesy and enthusiasm in all the cities visited by him in his Southern tour. Postmaster-General Wanamaker accompanies him. The party spent last Sunday in Galveston, and attended services at the First Presbyterian Church.

Among the various measures passed by the Texas Legislature (just adjourned) is a law organizing a board of three commissioners for the regulation and control of railways. The commissioners are appointed by the governor for a term of one year each, at a salary of $4,000.

The Sixth Massachusetts Light Infantry Veterans, the first armed and equipped regiment that marched to the relief of the national capital in the Civil War, and which was fired on by a mob while marching through Baltimore, celebrated the anniversary by visiting that city on April 19. They were welcomed by the mayor of Baltimore and given a cordial reception.

The New York Senate has passed without opposition the bill drafted by the commission which has been considering the feasibility and advisability of consolidating the communities about the harbor of New York. It authorizes the commissioners to draw up a charter for the greater city, and, as it has been reported favorably to the Assembly, it will undoubtedly become a law.

Dr. Henry B. Baker, ex-president of the American Health Association and widely known among scientists, has informed his colleagues of the Michigan Health Board that he has discovered the cause of the grip. He states that the germs of influenza are generally at all times present, but there must be certain coincident meteorological conditions to irritate the throat and air passages sufficiently to let the germ gain an entrance to the body.

FOREIGN.

Since Signor Crispi's fall no effort has been made to induce Italy to join with Germany and Austria in a commercial alliance.

The executors of the will of the late Prince Napoleon have formally asked the French government's permission to inter his remains at Ajaccio, the capital of Corsica, where Napoleon I. was born.

The revolutionists in Chili have conquered the northern provinces, and are preparing to make a southern raid. Many of the government leaders and troops have deserted, and the entire naval fleet is in the hands of the insurgents.

The process of making soap from corn has just been discovered by a Chinese chemist. This discovery promises to produce an entire change in the art of soap-making. His production is said to be absolutely pure, and better than the finest soap now made.

The English having demolished a temple in Benares (India) in order to provide a site for new water works, as a consequence, serious riots have occurred between the natives and local authorities of Benares, who are supported by British troops.

The committee of bankers appointed by the government with instructions to examine thoroughly into the various aspects of the financial situation in Brazil has rendered its report. This report says there is no danger so far as Brazil is concerned of a commercial or financial crisis.

The draft of the new commercial treaty between Spain and the United States, looking toward reciprocity of trade with Cuba, was concluded on April 17. It is understood that the treaty fixes very low duties on flour and other articles imported from the United States into the Antilles.

A recent cablegram from Rome stated that the postmaster of New York had refused to permit a number of Italian newspapers to be circulated on account of lottery advertisments in their columns, and had returned them to the Italian publishers, with a statement that entry into the United States was forbidden.

Lieutenant Clark, of the Tenth United States Cavalry, has been detailed to serve with the Westphalian Hussar Regiment No. 11. This is the first instance of a United States army officer being detailed to serve in a German regiment, and the fact that he is permitted to join the Westphalian Hussars show the kindly feeling of the German government.

Marquis Di Rudini, premier, in the Italian Chamber of Deputies, said, on April 16, if it were proved to be impossible to obtain a favorable solution of the New Orleans difficulty, grave complication would not arise, but he would deem it a matter of profound regret that the people of the United States, so advanced in civilization, should show themselves far removed from the principles of right and justice, universally proclaimed and scrupulously observed in Europe.

Mr. Parnell has addressed a manifesto to the members of the National League of Great Britain. In conclusion he says: "I call upon my fellow-countrymen in Great Britain to ignore the convention summoned by Irish whigs under the shadow of English influence, and call upon them to maintain the attitude of self-respecting people, to assert the principle of national independence, to show the spirit of a fearless race, and to declare that Irishmen shall alone regulate the conduct of Irish business."

"Johnson's Anodyne Liniment prevented my death from bronchitis," writes an ardent friend.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6 5-16	@— —
Ordinary	6 13-16	— —
Good ordinary	7 3-16	— —
Low middling	7 13-16	— —
Middling	8 7-16	— —
Good middling	9 7-16	— —
Middling fair	10⅝	— —
Fair	11¾	— —
Galveston middling	8 11-16	— —
Mobile middling	8⅛	— —
Memphis middling	8 9-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	3¾	— —
Good fair	— —	— —
Common	3	— —
CENTRIFUGAL:		
Seconds	3	4
Prime yellow	4⅝	4 11-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 5-16	2⅜
Good	5	5⅛
Fair	4⅞	5
Prime	5⅛	5⅜
Rough, ₩ bbl	2 50	5 00
Polish, ₩ ton	20 00	22 00
FLOUR.		
Extra Fancy	5 45	5 55
Fancy	5 00	— —
Choice	4 50	— —
Minnesota Patents	3 25	— —
Winter wheat patents	5 75	5 87½
Minnesota bakers	— —	5 50
CORN PRODUCTS.		
Corn meal	3 50	3 60
Cream meal	— —	4 00
Grits	4 10	— —
Hominy	4 25	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	85	86
Yellow	85	86
Mixed No. 2	— —	85
OATS:		
Western	66	66½
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	1 12½	1 20
HAY:		
Prime	22 50	21 00
Choice	24 50	— —
PROVISIONS.		
PORK:		
Mess (Standard)	13 75	13 87½
Prime Mess	— —	12 00
Rumps	— —	— —
BACON:		
Fancy Breakfast	9	10
Shoulders	— —	6¼
Sides, short rib	— —	7⅜
Sides, long clear	— —	7½
HAMS:		
Sugar-cured	10½	11
DRY SALT MEAT:		
Shoulders	— —	5⅝
Sides, short rib	6⅛	7
Sides, long clear	6⅞	7
GROCERIES.		
COFFEE:		
Prime	20½	— —
Fair	19¾	— —
Common	17	— —
TEAS:		
Choice	40	80
He-No	— —	— —
BUTTER:		
Western Creamery	28	— —
Western Dairy	23	24
Common	— —	— —
LARD:		
Refined	6¼	6⅝
OILS:		
Coal, bbls	9	— —
Coal, cases	13½	14
Cotton seed, crude	25	— —
Lard, Extra No. 1	55	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	1 50	1 75
POTATOES:		
New Louisiana	5 00	6 00
Western	3 25	3 75
ONIONS:		
New Louisiana	4 00	6 00
Western	— —	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7¼	— —
Jute, 1¾ lb. ₩ yard	— —	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9½	12½
TIES:		
₩ bundle	— —	1 35
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 50	6 00
Young Chickens	3 00	4 00
Chickens, Southern	3 00	3 50
Young	1 50	2 50
Turkeys, Southern	9 00	13 00
EGGS:		
Western	11	— —
Southern	11	— —
WOOL:		
Lake, ₩ lb	23	— —
Louisiana	22	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	4
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	23 00	25 50
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2¼
Sulphuric acid	— —	2½

—*Times-Democrat*, April 21.

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(Editorial.)

e Woman's Temperance Convention.

The ninth Annual Convention of the isiana Woman's Christian Temper- e Union was held in Grunewald ll, in this city, last week. The hall most tastefully and beautifully orsted with flowers and ferns and greens and national flags. A large trait of Miss Willard, the president the National Union, graced the e. The convention was called to er by the president, Mrs. C. E. Mer- , and opened with religious serv- . There was a very good attend- e of delegates. The first session spent in introducing visitors to the vention. A number of ladies and e clerical brethren were intro- ed, who gave brief words of wel- o and encouragement. The even- session was taken up with the for- addresses of welcome by Mrs. uch and Mrs. Graham, of this city, an impromptu response by Mrs. ley, of Baton Rouge. The presi- then read her annual address. address touched on these points: advantage of a knowledge of par- entary law to the Union, securing ugh Sisto aid training-schools for , an industrial school for girls in Orleans, the necessity of raising age of protection for girls, the progress of the temperance work ng the children, scientific Bible through the correspondence ol of Boston, the apathy of many essed Christians regarding the of the Union, and, lastly, an ex- tion of a correspondent of the AD- ATE for having the temerity to ise the tendency there is apparent me quarters to attach other things temperance to the work of the . The address was listened to great interest.

e morning session of the second s proceedings was occupied in re- ing reports from the various com- ees. These reported on Sunday- ol work, temperance literature, so- purity, railroad rates, prison work, rmented wine, the press, juvenile , and work among the colored ie. Most of these reports showed ress in the work done. Mrs. H. B. , the editor of the *White Ribbon*, introduced to the convention. Kells is one of the ablest workers e temperance cause, and we are that our temperance women of siana have been favored with her nce, and express the hope that icient paper, the *White Ribbon*, be the recipient of a handsome list ew subscribers as the result of her to our convention.

e evening session was given up to Young Woman's Christian Tem- nce Union. Miss Susie Lyons, superintendent of the Y. W. C. . and Flower Mission, presided easy grace, and under her guid- there was a most enjoyable even- Miss Hartman delivered her an- address, which was followed by dress by Miss Belle Kearney, one Mississippi's rising young women, state superintendent of the Y. W. . U. of that State. She was lis- d to with deep interest as she gave alled, but eloquent, recital of the erance work being enterprised and carried forward by the young women of our land. Our convention has been signally fortunate in the visit of these two earnest and devoted temperance workers of our sister State. The session closed with an address by Mrs. Lathrop on the work being done by the Y. W. C. T. U.'s.

The Saturday morning session was devoted principally to hearing reports from the work of the local Unions throughout the State. These reports showed that while in some parts of the State there had been hard work to make progress, the general cause is going forward; and, as given by the different representatives of the Unions, these reports were very interesting, and were listened to with profound attention. The resolutions brought in by the committee on that subject were unanimously adopted, and are epitomized as follows:

The resolutions reaffirm allegiance to the National Union, and to Miss Willard as its leader; express surprise at the action of the government in taking steps to extend the trade in American beer in Mexico and South America; express gratitude for the sympathetic efforts of God's ministers in this State, and request their continuance; approve the stand taken by the Farmers' Alliance on the prohibition question, and solicit the co-operation of the Alliance in the work of temperance reform, and in the Union's efforts to secure the establishment of an industrial school for girls in Louisiana; urge delegates to study up the law relating to the sale of liquors to minors, and recommend that the law be so amended as to forbid minors to enter saloons; urge that steps be taken to secure French literature for the Union's work among the French; urge the circulation of the petition for the closing of the World's Columbian Exposition on Sunday; and, finally, urge local Unions to co-operate with the Prohibition Association.

A resolution, reaffirming the resolution of last year on the Lottery, was passed with only *one negative* vote.

The afternoon session was held in the interest of the children, and quite a large and enthusiastic company of little temperance folks assembled in the hall at three P. M. There were sensible little speeches and bright little songs by the young girls and boys, and some words of cheer and encouragement by some of the older ones, and various and sundry cooings of three temperance babies who were introduced. The prizes, such as banners and medals, were awarded; the banner being presented to the Louisiana Avenue Band of Mercy for securing the largest number of pledges among the little people, and the medals for the best essays on temperance written by pupils in the public schools. These medals were offered by Dr. McDonald, of San Francisco, and were won by Nathaniel D. Cook, Bessie Armstrong, Virginia Leclerc, Emma Handy, Carrie Carpenter, Joseph Venter, and George Vincent. Mr. Easton, superintendent of city public schools, and Mrs. Goodale, of Baton Rouge, made brief addresses to the children.

The closing session of the convention was well attended. Resolutions of thanks were passed, and Monroe, La., selected as the place for the next annual meeting. The officers of the Union elected for the year are as follows: Mrs. C. E. Merrick, president; Mrs. B. D. Wood, vice-president; Mrs. M. L. Graham, corresponding secretary; Mrs. Lydia Bodley, recording secretary; Mrs. J. B. Cole, treasurer. We understand that four other vice-presidents will be chosen, and that all unfinished business will be attended to by the Executive Committee. The evening closed with an address by Mrs. M. T. Lathrop on woman's work in the cause of temperance. She spoke with telling effect for more than an hour, and her thrilling words will abide in the memory of many, and do good in after days. Thus was brought to a close a profitable and interesting session of the Louisiana Woman's Christian Temperance Union.

The Blood of Christ Not a Fountain.

No inspired writer ever refers to the blood of Christ as a fountain; and when his blood is referred to as washing, the thought is confined to the figurative idea of washing, set forth in sprinkling, rather than the idea of a real washing, such as might be necessary to remove filth from anything. To remove sin required the blood of Christ; but it was sprinkled—and from this idea there is no departure by inspired men. From this fact no uninspired man should have ever been so thoughtless as to intrude upon the delicacy and sacredness of the blood of Christ by the word "plunge," or "dip." He must be wild with fanaticism on the subject of immersion who could speak of plunging a sinner into the blood of Christ, when there could only have been something less than a gallon. Why should anyone take to the word "immerse," either as to the blood or water, when the word is not found in this connection anywhere in the Bible? I can never sing that old hymn, so familiar to all, without a recoil in my feelings for the reckless departure from God's reference to the blood, and the almost sacrilegious idea of plunging the sinner into the blood of Christ.

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

What is a fountain? It is an ever-flowing stream, or spring, flowing always, before and after, as to a given point of time. What is a flood? It is a great quantity of water, or anything that could flow.

Why any man would use these words with reference to the blood of Christ is certainly very strange to me, when no inspired man ever did so.

We know that poetic license allows the poet to enlarge or magnify an idea, as usage among men; but surely such license should not invade the divine thought and use of language, nor should it stretch beyond what is true. Turn to Moses' hieroglyphic language, where Christ and his blood and his redeeming work are presented in pictures, and the blood is always in small quantity, and handled delicately by sprinkling. Paul refers to the law, with its divine service, as "a shadow of good things to come," and as the "pattern of heavenly or spiritual things"—all foreshadowing and outlining the redeeming work of Christ. The idea certainly is not found with Moses. Is it found among the prophets? It may be presumed that the poet took Zecharish xiii, 1, as the Scripture that justified him in his judgment, in his wild and exaggerative imagination.

But let us look at the passage. "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness." Now, where is the blood in this statement? It is not there. Unless blood was plainly mentioned in the text, we can make no application; unless a plain precedent be found somewhere else, we must be silent.

The prophets, we see, were inspired to use imagery—such as mountains, deserts, valleys, springs, and rivers—for John's use in introducing Christ; and hence Christ is presented to the Jews, and to all mankind, as "the fountain of living waters."

Jeremiah says: "For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water." (ii, 13.)

Again he says (xvii, 13): "O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters."

Isaiah calls a thirsty man to Christ as to the water of life. "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money," etc. (iv, 1.)

Again referring to Christ, he says: "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." (xli, 17, 18.)

Here the fountain is opened; but it is water, and not blood.

Again: "Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. . . . I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen." (xliii, 19, 20.)

Again Christ is referred to as springs of water: "They shall not hunger nor thirst, neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." (xlix, 10.)

Zechariah, in the fourteenth chapter and eighth verse, explains his fountain. Speaking of Christ, he says: "And it shall be in that day, that living waters shall go out from Jerusalem." This leaves us without doubt that the fountain is one of water, and not of blood. This is clear.

Ezekiel puts these waters, or rivers, as coming forth "from under the right side of the house" (xlvii, 1), evidently pointing out the Jordan, with its two great springs bursting forth from the mountains, which are symbols of thrones; and John, in Revelation, saw this river as "the river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." (xxii, 1.)

In all these figures Christ is referred to as the remedy for sin and uncleanness, and as fountains of water, without the slightest reference to his blood. The spiritual meaning of water is love. Love, therefore, is the ever-flowing fountain and "river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High."

This love stands back of all other things as giving us Christ, "the fount of every blessing," in whom is centered every consideration in man's redemption. "God so loved the world that he gave his only begotten Son," etc. This love gives man pardon through Christ; "hides a multitude of sins."

The fountain referred to being one of water, the symbol of love, let us cease the idea of plunging the sinner into the blood of Christ, or into the water either; for as in the blood, in every case where sin is to be removed by the ordinance of the law, the water is sprinkled; and only where filth is to be removed, is there ever a literal washing or wetting required.

The word "sprinkle" has a great thought in it. It came from God. It is the Bible word for a cleansing, a washing, a purification, a baptism. Let every reader of this article study this matter well before they criticise it, or reject it. If you can show me a plain case of Christ's blood being referred to as a fountain, then I will listen to you, and we will see whether Christ's blood is a fountain or not.

J. W. ELLISON.

Seashore District, Mississippi Conference.

It was our good fortune, on coming to Hattiesburg, to find ready to our hand a comfortable district parsonage, and thus we were spared the trouble and inconvenience to which many preachers and their families are subjected. This building was erected during the administration of Bro. Rayner, several years ago. The oaks planted by him have grown to fine proportions, and elicit the admiration of all passers-by. Dr. West and Bro. Cooper, during their occupancy of the parsonage, made improvements; so that now it has become a desirable home.

All the works in the district are well manned; I suppose never better. There are sixteen pastoral charges, with eighteen preachers supplying them; but, while there are so many, all the territory is not occupied. This is a district of magnificent dimensions; and a considerable part of it, especially toward the northeast, is unsupplied with the ministry of the Word. Domestic missionary and church extension money can be wisely expended in the bounds of the district. I am able to report that the several charges, almost without exception, are in good condition. The new preachers in the district—Bros. Powell, Parker, Howell, Ellis, Abney, Savage and Backus—were all warmly welcomed, and are doing efficient work. Those returned to their former fields of labor have taken hold again with fresh hope and zeal. The prospect, as I regard it, is good, indeed. Sickness, especially *la grippe*, has interfered with some, and in one section I was informed that "there had been a great many measles scattered around."

I regret to mention that Dr. Harmon has been greatly hindered by very serious illness, beginning Feb. 1, and continuing until the present time. Too much hard work at the outset, perhaps, intensified and prolonged his illness. A man should be quite strong, physically, who should attempt to preach three sermons a day.

Bro. Howell, on Purvis circuit, occupies a new parsonage. Bro. Ellis, at Estabutchie, is domiciled in another neat and comfortable preacher's home, built within two months after the enterprise was first spoken of. Thanks to the liberality of the mill owners at Estabutchie, and to Bro. Ellis' own labor, the cost was not very great. It is proper to say that Ellisville Church made a fine contribution to this parsonage, while the aid given by Bro. Rayner was most generous. Bro. Backus, at Heidelberg, is in a bright new parsonage.

Biloxi is going to have a new church, at which all who know anything of the place, and our cause there, will greatly rejoice.

I can not now tell of all the good things done, and all the favorable indications. I do not see why there shall not be a revival in every charge soon. The attendance on preaching, and the spirituality manifested, give expectation of it. The assessments for ministerial support have, in most instances, been increased. In some they are too small yet. In one case there has been a reduction from last year's estimate.

I note a serious evil on some of the circuits, in that we have goodly churches erected on land to which we have no title. I learn of two cases in which it is thought we will suffer the loss of the property. "Somebody has blundered."

This is a beautiful land now, in the pomp and fragrance of the spring-time—a land of flowers, running through all the notes of color, from the glorious japonicas, which I saw in February at Col. Stuart's, in Ocean Springs, to the honeysuckles which line all the streams. What a delight it would be to the president of Centenary College to see them! He has before him a pleasure almost unimagined when he shall be presiding elder of Seashore district.

This section has also great agricultural possibilities, while of the large timber interests it is needless to write.

The Gulf and Ship Island railroad will be finished at an early day.

Notwithstanding much bad weather and many swollen streams, I have not, up to this time, failed to fill an appointment.

I desire to make grateful mention of the exceeding kindness with which I have been received in every place. Two causes have produced this: there are multitudes of good people here, and, then, the office has been well and ably filled by my predecessors, and I have had only to enter in.

E. H. MOUNGER.

In Memoriam.

W. M. KLEIN.

The committee appointed by the Crawford Street M. E. Sunday-school to draft resolutions commemorative of the late William M. Klein, respectfully submit the following:

On March 29, 1891, the Crawford Street M. E. Sunday-school sustained an irreparable loss in the death of its noble and beloved superintendent, for on that beautiful Easter morning the pure spirit of William Mount Klein winged its flight to the summer-land of God.

Whereas, We are called upon to mourn the loss of him who, from his earliest childhood, has been identified with us as an efficient co-laborer, and for the past year our loved and honored superintendent; therefore, be it

Resolved, That in the death of William M. Klein our Sunday-school has lost a true and consecrated superintendent, for to the teachers he was a wise and faithful counsellor, and to the scholars a noble example of earnest Christian manhood.

Resolved, That we, as a Sunday-school, deeply sympathize with the bereaved family of our beloved leader, and feel assured that He who wept over the humble grave at Bethany looks in tender, loving compassion on the sorrowing hearts who mourn this dear one's vacant chair.

Resolved, That these resolutions be placed on the minutes of the Sunday-school; the city papers and NEW ORLEANS CHRISTIAN ADVOCATE be requested to publish them, and a copy sent to the grief-stricken family as a testimonial of our love and gratitude for their honored dead, whose short young life will ever remain a sweet and tender memory.

"He sleeps! the strife of life is done,
And all its warrings cease.
He sleeps! that noble, manly one
Has entered into peace;
And tender recollection keeps
Its watch o'er one who softly sleeps.

"He wakes! for lo, the shadows fall
From his young soul away;
He answers to the morning call
Of God's eternal day;
And endless daytime brightly breaks
For one who in his Savior wakes."

MRS. W. B. LEWIS,
MISS JULIET HOWE,
R. W. CONWAY,
Committee.

Notes from Japan.

MR. EDITOR: In my last letter to your columns, I had just started from Yamaguchi for Hiroshima. After an unpleasant night's travel on a small steamer, Hiroshima was reached in time for breakfast. At this place we have a church building, with a good membership, Rev. B. W. Waters pastor; and a girls' school, presided over by Miss N. B. Gaines, assisted by Miss L. C. Strider. These three, with Sister Waters—formerly Miss Lula Lipscomb, of China—and B. W. Waters, Jr., just one month old, make up the Methodist mission at Hiroshima. Surely a goodly company, zealous and successful in the Lord's cause. My last visit to Hiroshima was in November last, and the improvement in the work all around since then was very noticeable. The attendance at church, where I had the pleasure of preaching, has largely increased; several new Sunday-schools, with a goodly number of attendants, have been organized; while the girls' school has increased from four, present at the day of opening, to forty on the register now. The explanation of all this is that the Lord is with them, and they are all hard at work. One of the human means used of the Lord to the blessing of the work at Hiroshima, has been the erection of a substantial and commodious building for the girls' school. Up to last fall the school had held its sessions in Miss Gaines' dwelling-house, and, as a consequence, had had a small attendance, never exceeding more than ten or twelve, notwithstanding the faithful work of the principal and of Miss Bice, who was her assistant last year. Now that the new building has been opened, everything has been changed; new life has been infused into all the work at Hiroshima, and the promise for the future is very large. The leading newspaper of the city made the statement, a few days ago, that our school, on account of its superior morality, as observed in the lives of its students, was sure to become the largest school in the city. The force of this remark may be seen when it is known that Hiroshima is a city of over eighty thousand inhabitants, and has one very large girls' school (Buddhist). One gracious fact about the school is, that its pupils are being won for Christ, and are doing what they can to bring others to the feet of the Master. I came away from Hiroshima impressed with the fact that our church has made no mistake in establishing this school, and doubting if it ever made a better investment than it did in erecting this property.

In this connection, it may be mentioned that last Sunday week six students of the Kwansei Gakuin, our boys' school at Kobe, professed faith in Christ, and were baptized. Bro. Utley, the principal, has six or eight other students in his probationer's class, and has hope that everyone of the hoarding students of the school will give themselves to Christ during the year. Amen! W. E. TOWSON.

On the Inland Sea.

Union Gospel Mission.

The first anniversary of this mission was held at their hall near Keller Market, on the night of Monday, April 20, 1891. Having been asked to talk, I was on hand and found the place packed with people. The little folks acquitted themselves with great credit, and the report of the work and finances of the mission indicated that gratifying results had been reached. There is evidently much good being done by the faithful labors of the three young men who have the affairs of the mission in hand. I would bespeak for Bros. Vail, Harrison and Bien the sympathy, prayers and material aid of the Christians of our city. They will soon begin their open-air services in Keller Square. JNO. T. SAWYER.

W. M. S., Sardis District.

A district meeting of the Woman's Missionary Society, for the Sardis district, will be held at Como, Miss., on Wednesday, May 20, 1891, beginning at ten o'clock A. M. Every auxiliary in the district is urged to send a representative to this meeting with a report of the work. Those who will attend will please send their names to Rev. J. M. Wyatt. MRS. S. M. THAMES,
Dist. Sec. W. M. S., Sardis District.

Curiosity is a kernel of the forbidden fruit, which still sticketh in the throat of a natural man, sometimes to the danger of his choking.—*Fuller.*

Christian Advocate.

Thursday, April 30, 1891.

FLOWER SECRETS.

(Whispered from a basket of Winter blossoms sent by a friend.)

BY MAY M. ANDERSON.

They whisper in language by few understood
Sweet secrets to brighten each day,
Of green sunny places deep down in the wood
Where cousins, the wild blossoms, stay.
Of gay fairy revels they witness at night
When moonlight and starlight grow dim,
When the heart of each rose and each hyacinth white,
With nectar is filled to the brim.

And often they paint, when I listen with care,
Their home as the Autumn grows cold;
Their warm, sheltered chamber, their quiet life there;
Their joy as the Winter grows old.
And out in the air and the sunshine once more
They smile at the mocking bird's strain,
And bask in the sunshine, while April's sweet love
Is written on hillside and plain.

And, oh, how they breathe in their fragrance and bloom
Of climes that are fairer than this;
Of skies that are cloudless, of days without gloom
Where life holds the secret of bliss!
Of dear ones now roaming o'er hills of the blest,
And gathering, perchance, as they go,
A blossom of beauty by soft airs caress,
And thinking of us still below.

If God fashions blossoms so fair for us here,
Oh, what must they be up above?
More wondrous than tenting! More grand must appear
Those heights formed by infinite love!
You see that the flowers your kindness supplies,
Bring fancies to lighten my gloom;
Their brightness will perish, but faith lifts her eyes
Where blossoms eternally bloom.

Our Church Extension Work.

PLAIN FACTS, AND PLAIN DEDUCTIONS.

The Facts. At the recent meeting of the Board of Church Extension of the M. E. Church, South, held at Louisville, Ky., April 8-11, some facts were developed that claim the attention of all who love the church.

The receipts by the Board for the fiscal year ending March 31, 1891, were $72,917.85. Total last year, $71,122.05. Increase during the year, $1,795.80. These receipts would be further increased by adding the amount received by the Woman's Parsonage and Home Mission Society, which was detached from the General Board, Oct. 9, 1890; also $872.50 of unredeemed pledges.

The General Board and the Conference Boards helped this year 387 churches, paying them $82,729.42; last year, 364 churches were helped, and they were paid $84,549.32, showing an increase of 23 churches helped, apparent decrease in payments of $1,819.90. This decrease in payments is only apparent. Owing to the fact that several churches for special reasons have declined to receive loans authorized by the Board, or have not been ready to comply with the requisite legal formalities, these loans have not been paid, though the Board has been prepared for several months to do so. Had this money been paid over, it would have shown a net increase of eight churches helped, and a net increase in payments to churches helped of $4,280.10.

In the report which will be made of the proceedings of the Board at its annual meeting just held, it will be seen that 172 churches asked for help; that money in donations and loans was asked for to the amount of about $120,000; and that the Board had only $15,000 in donations and $25,000 in loans to disburse. Note here the fact that the reason why only $15,000 could now be donated to needy churches was this: In its anxiety to meet the pressing wants of churches, the Board at previous sessions had promised aid to said churches, relying upon the liberality of our people for the means to make good these promises; but as the money did not come in, these outstanding promises, to the amount of about $11,000, had to be met—making, in fact, $26,000 in donations for the present year. The Board, in its anxiety to meet the urgent necessities of so many struggling church enterprises, incurred these liabilities, banking on the liberality of a great church organization; but, with a prudence that all will commend, it was deemed best this year to restrict appropriations within the limits of the receipts of last year, so as to avoid debt and its endless evils. The aggregate amount loaned to needy churches for the present year is $25,000.

These figures were gone over and over by the members of the Board; all the applications for aid were considered faithfully, and the inadequate amount on hand was distributed according to its best judgment. As far as possible the classification of the several Conference Boards was followed in grading the applications for aid in the order of their importance and urgency. No field was without its representative, and no needy case lacked an advocate. But it is beyond human wisdom to make one dollar do the work of six dollars. When there is not enough money to go round, some needy cases must be left unhelped. The only question was, which were the most needy. If any mistakes were made, it was certainly not from any lack of sympathy or earnest effort to get at all the facts, and to do the best that could be done with insufficient means.

Deductions. The deductions from these facts and figures are obvious to the intelligent reader who has enough interest in the work of the church to give them proper consideration. They are:

1. That our church extension work is well managed. No one who knows its history and has watched its progress from year to year doubts it. Secretary Morton has earned the confidence of the church as an able, energetic and faithful administrator. His associate, Dr. Morris, is like-minded. The church believes in them both with good reasons therefor. The members of the Board have served the church well from the start.

2. The prudent policy adopted by the Board is to be commended. Debt must be avoided. The money contributed can be appropriated, and no more.

3. Disappointed applicants for help should not blame the Board nor its executive officers. Every dollar in the treasury was disbursed by them.

4. *Every dollar of the assessment of $100,000 for the current year should be raised.* Think of it, brethren and sisters. That would be only 8⅓ cents per member. Our preachers and people should look into this matter. With such a field before us, with such pressing needs, and with such ample resources, to fall below 8⅓ cents *per capita* for this cause reveals an amazing delinquency. Every pastoral charge should meet its assessment, and many might go beyond.

5. Let the whole church rally to this work now; this the watch-word: *Early collections, no deficits, advance at all points.*

A MEMBER OF THE BOARD.

Small Salaries.

MR. EDITOR: Bro. Geo. H. Thompson, in the ADVOCATE, of April 16, says: "Your note on this subject pleased me. Would not an *editorial* on this view of the question be timely? . . . Owing to the stress now put on one side of the question, it would be well to stress the other side some, too."

The brother's first sentence is a concession sufficient to have suggested the *untimeliness* of "stressing the other side of the question." He says: "I am by no means alarmed at the large salaries paid our preachers." The next concession is stranger still, in the light of "stressing the other side of the question:" Hear him: "I believe a large per cent. of Methodist ministers are not paid enough to support them comfortably." In the light of these facts, is it not strange that anyone feels called upon to "stress" that side of the question which had been "stressed" in its practical operations to the hurt and shame of the church, and to the deep mortification and distress of the faithful servants of God and their families?

Reference to the starvation rates of the allowances and receipts of other days is no argument justifying its continuance; nor does it minister to the probable improvement of those works where the people send their preacher away, leaving debts unsettled. And it is a fact, well known, that "stressing the other side of the question," "editorially" or otherwise, will have but the one tendency, and that is, to choke and hinder the spirit of liberality and benevolence, the lack of which has always been the ugly obstruction in the way of the church's aggressive work. As long as we read, "The laborer is worthy of his hire," and "Thou shalt not muzzle the ox that treadeth out the corn," we hold that, until the laborer gets his hire, and the ox that treadeth out the corn has been fed, there is but one side of the question that deserves to be "stressed," and that is the side which reveals the duty and obligation of the church to minister of their temporal goods to those who minister to them in holy things to that extent necessary to keep their spiritual advisers decently clothed and fed. Until this is done, there is *no need*, or *just occasion*, to "stress the other side of the question." We know of no spirit more artful and difficult to manage than the spirit of covetousness; therefore, it needs not to be strengthened in its intrenchments by editors, or anyone else, as we see it.

Your note, which pleased Bro. Thompson so well, was so pleasing to a member of the church where they were behind with their preacher for the previous year's work, that he called my attention to it with approving comments, right in the face of the fact that the circuit of which he was a member had been sending their preacher away in debt for several years past; not paying the assessment even, by a good many dollars.

This, too, where a full settlement of everything assessed the circuit did not require two dollars per member. This was not a poor circuit as to ability; for I suppose that the taxable property of the membership of the circuit would reach a hundred and fifty or two hundred thousand dollars; and its cotton-growing strength would equal from twelve hundred to two thousand bales. With these facts before us, which properly represent a large portion of our field, we think it "untimely to be stressing the other side of the question" by editors or others.

R. A. ELLIS.

Woman's Missionary Society, North Mississippi Conference.

QUARTERLY REPORT OF TREASURER FOR QUARTER ENDING MARCH 30, 1891.

WINONA DISTRICT.

Winona	$ 29 50	
Kosciusko	9 50	
Juveniles of Kosciusko	2 45	
Black Hawk	14 89	
Juveniles of Black Hawk	5 90	
Pickens	22 55	
Acona	21 55	
Juveniles of Acona	2 05	
Carrollton	48 25	
Greenwood	37 00	
Juveniles of Greenwood	7 75	
Ebenezer	5 60	
Lexington	10 10	
Juveniles of Lexington	6 80	
Bethany	18 10	
		$ 231 40

ABERDEEN DISTRICT.

Aberdeen	$ 14 00	
Juveniles of Aberdeen	10 75	
Houston	5 45	
Juveniles of Houston	5 80	
Verona	6 80	
Juveniles of Verona	2 75	
Okolona circuit	5 25	
McCondy	1 85	
Pontotoc	7 60	
Okolona	8 75	
Mooreaville	2 65	
Kilmichael	1 10	
Prairie	25 00	
		$ 91 75

SARDIS DISTRICT.

Sardis	$ 28 80	
Coldwater	80 55	
Batesville	11 00	
Juveniles of Batesville	10 15	
Senatobia	44 10	
Juveniles of Senatobia	14 97	
Pleasant Grove	18 80	
Juveniles of Pleasant Grove	4 70	
Pleasant Grove circuit	40 00	
McGehee's Chapel	10 00	
Juveniles of McGehee's Chapel	5 00	
Juveniles of Coldwater	1 00	
Harmony	50 95	
Juveniles of Harmony	5 15	
Kirksey	2 40	
		$ 275 67

COLUMBUS DISTRICT.

Columbus	$ 42 00	
Juveniles of Columbus	21 50	
Crawford circuit	9 30	
Crawford	12 80	
Juveniles of Crawford	1 05	
Addie Gordon, of 1. 1. and C.	23 50	
Macon	23 00	
Macon Jewels	22 20	
Starkville	55 35	
West Point	5 70	
Juveniles of Starkville	4 40	
Artesia	6 00	
		$ 206 00

CORINTH DISTRICT.

Corinth	$ 22 85	
Juveniles of Corinth	12 00	
Iuka	19 25	
Juveniles of Iuka	16 80	
Booneville	2 05	
Guntown	2 50	
Ripley	13 70	
		$ 88 15

GRENADA DISTRICT.

Grenada	$ 44 80	
Juveniles of Grenada	14 20	
Oxford	7 15	
Water Valley	88 70	
Juveniles of Water Valley	1 80	
Spring Hill	4 00	
McNutt	3 90	
Eden	9 75	
Minter City	15 85	
Coffeeville	8 75	
		$ 188 90

GREENVILLE DISTRICT.

Greenville	$111 85	
Lilies of the Valley	83 30	
Lilies of the Delta	89 50	
New Salem	26 75	
Brooklyn	13 05	
Lula	5 00	
Jonestown	18 00	
Juveniles of Jonestown	12 00	
Indianola	7 75	
Rosedale	1 50	
		$ 254 70

HOLLY SPRINGS DISTRICT.

Holly Springs	$131 85	
Juveniles of Holly Springs	41 15	
Victoria	15 00	
Potts Camp	1 35	
Juveniles of Potts Camp	2 80	
Early Grove	5 00	
		$ 197 15

Total amount of different districts	$1,483 72
Add amount received with no name	10 00
Sum total for quarter	$1,493 72

MOLLIE A. CLARK, Conf. Treas.

The Contents of the Sunday Paper.

Dr. Holland, of St. Louis, at one time rector of Trinity Church in this city, has written an article to the *Living Church* on "The Reasons Why Men Do Not Go to Church." Among the reasons adduced is the Sunday paper, an inventory of the contents of which he gives as follows:

Leaving out the literary soup, and the political olives, and the plain commercial loaf, and the few religious items that take the place of salted almonds: "Baseball," two and a half columns; "Cycling," one column and a third; "General Sporting," including "Football, Handball, Gun Club, Pool Tournament, and Pistol Practice," one column; "Race Track Notes," one column; five columns of "A Romance of Two Brothers;" three columns of "The Witch of Sprague, a Fantastic Tale;" three columns of Rudyard Kipling's insolence about America; two columns of Bill Nye; two columns of Fun at a Glance; a column and a half of Correct Loads in Whist; a column on Beef a la Mede; three columns on the Shrine of Thespis; three on Theatre Entertainments Provided for the Lenten Weeks; two on "What Fashion's Devotees Will Buy for Easter Sunday;" two on Lenten Amusements, or "Forms of Feasting for the Days of Fasting" (I give the names according to the bill of fare), besides such entremets as these: The Ring, "Sullivan Not Looking for Future Honors," "A Boy Steals from the Matron of a Mission," "A Sixteen-Year-Old Girl Missing," "Fell from the Elevator," "Robbed by a Colored Woman," "Convicts Armed," "Has Gibson Fled?" "Peculiar Arrest of Richard Johnson, a Drunken Negro," "Negro Boy's Find;" "A Very Peculiar Stabbing," "Sly Elopers," "The Cowles Divorce Case," "A Young Lady Burned to a Crisp," "Torn on the Track," "Mammoth Mine (Explosion) Verdict," "Two Freight Trains Collide," "A Brother's Fatal Prank," "Spontaneous Combustion," "Found Dead in a Shute," "Dying of a Dog Bite," "Smallpox in Illinois," "A Farmer's Hand Lost," "A Pair of Bad Bell Boys," "A Counterfeiter Captured," "A Society Leader in Trouble," "Suspected of Arson," "A Wounded Burglar Bagged," "Killed in a Trivial Quarrel," "Betrayed by His Mistress," "Obscene Publications," "He Terms It Larceny," etc. All of which is to take the place of the epistle and gospel for the day. There is not a human being in the country who could intelligently peruse a moderate fraction of the contents of such a journal, and then be an interested hearer of the gospel. The devil must regard the Sunday morning newspaper as an unrivalled antidote to spirituality, for there is no doubt that it finds its way into thousands of Christian homes.

FROM THE WORK.

HOLLY SPRINGS DISTRICT PREACHERS' MEETING.

We have just held our preachers' meeting for the Holly Springs district. The district seems to be in good condition. We discussed quite a number of subjects which relate to the nature of our work. Among them the use of tobacco came in for its share, and the facts brought out made it clear that, as pastors, it is not right for us to use tobacco in the presence of children whose parents are opposed to its use, thereby multiplying the efforts of parents to save their children from what they consider a great evil. I would much prefer a pastor for my children who is not addicted to this filthy habit, and there are thousands of fathers and mothers who share my convictions on this subject. We were all agreed that intoxicating liquors should not be used as a beverage, and that we should work, pray and vote for the destruction of the whisky traffic. The morphine habit, which is such a curse in many places, is not so common here. We have in Holly Springs an infirmary for those addicted to the morphine habit, presided over by Dr. Gray, one of our regular physicians, who never fails to cure the worst of cases which are brought to him. Our church in Holly Springs is in good working order; the Sunday-school, woman's prayer meeting, W. M. S., L. R. B., Y. M. C. A., Epworth League and our weekly prayer meetings are all at work. With very few exceptions, our church members are consistent; they do not dance, play cards or drink whisky. We are looking after our collections ordered by the Conference, and they will all be brought up. We expect to spend about twelve hundred dollars on our parsonage and Sunday-school room now soon, and then we will have everything in "apple-pie order."

I shall make the assertion, subject to amendment, that the Holly Springs station pays more money to the cause of missions than any other church in the State to the size of the town. Let no brother move an amendment to this whose town, with less than twenty-five hundred inhabitants, does not pay more than five hundred dollars to the cause of missions.

J. W. HONNOLL.

HAYNESVILLE CIRCUIT, LOUISIANA CONFERENCE.

The second Quarterly Conference for Haynesville circuit convened at White Hall, April 11. The presiding elder was in time to preach at eleven A. M. The Conference was called together at three P. M., and a thorough examination of the numerous interests of the church was made. At the close of the Conference a pointed talk was made, the main point of which was the importance of officials attending Quarterly Conference. (That was the right line.)

Sunday morning we met and enjoyed a feast of love in the quarterly love-feast. The good Spirit came upon us while Bro. Garland prayed. At eleven Bro. Sheppard entered the pulpit with a shining face that indicated association with and words from God, and for fifty minutes we listened to his earnest, burning gospel words, and many tears were seen in the eyes of his auditors. A delightful communion service followed, and many partook to their comfort. A sweet little girl of ten or twelve years came at our bidding, and joined the church. Her tears and little words spoke to us of rejoicing in another world, and in other hearts than ours. We are praying for, working for, and expecting a sweeping revival all over the circuit. Bro. Knickerbocker, my assistant, possesses adaptability, and is doing good work.

HARRY W. MAY.

PICKENS, MISS.

We have had a most glorious meeting in Pickens. It began with the prayer meeting service Thursday night, April 2. On the morning of April 7 we were reinforced by Rev. Geo. S. Inge. For six days he remained, preaching twice, and once three times a day. His preaching was in power and demonstration of the Holy Ghost. Bro. Inge does not indulge, in cant, manipulation, or sensation; but tenderly, earnestly, and powerfully shows the destructive influences of sin, and the ability, readiness and graciousness of Christ as a Savior. He is a man mighty in word and deed; expects results, and is not disappointed. Prof. D. J. Evans was with us part of the time, leading in the service of song and aiding the work otherwise. Our congregations were large and attentive, frequently testing the capacity of the spacious house. The entire community was brought under the sanctifying influence of the meeting. Our town surrenders to Jesus. As nearly as we can estimate, there are fifty conversions, already twenty received into our church, and ten applications for membership in other churches. We have organized a prayer meeting for young men, which promises well. The ladies will meet and organize to-morrow evening. The general meeting is full of interest, and well attended. To date thirty-six have been received in the church.

Our Easter services at this place, in behalf of the woman's training-school, located at Kansas City, Mo., were a great success. In the morning a collection was taken for the women, and amounted to nearly ten dollars. In the evening the program for the children was carried out, and more than twenty dollars were realized.

We have a flourishing juvenile society. We are moving under a cloudless sky; the sails are unfurled to the breezes, and we are heading for glory. "Praise God, from whom all blessings flow." H. C. MOREHEAD, Pastor.

NORTH WILKINSON CIRCUIT, MISSISSIPPI CONFERENCE.

It has been nearly two years since I sent the ADVOCATE a report from my work. Two years ago I was sent to North Wilkinson circuit. I lived in the Mt. Carmel parsonage, near Gloster, Miss. It was my happy privilege to live among the good people of that community for two years. Last December, in Canton, I was assigned to the same work, with an assistant, who now occupies the parsonage at Mt. Carmel, and I was sent to the one at the Old Bethel Camp Ground, ten miles east of Woodville. The preachers for several years have refused to live in this parsonage—they would live on the railroad; but as I never owned anything like a railroad, and was told by the appointing powers of our Conference to come to this place, I thought it best to obey. Wife and I, with the little folks, landed here Jan. 3, found the good people of this place here with a good dinner. We were expected on the first; but as we failed to come, they did not weary of well-doing, but continued to come until they saw the preacher and his family comfortably situated in their new home. This is a pleasant place to live in. We have prayer and class meeting every Wednesday evening; well attended. Some of the brethren walk four miles to prayer meeting and Sunday-school. There is a part of this work building up very fast, while other parts are not doing so well. We have four good Sunday-schools on the work. We are doing some work on the church at Bethel. There is quite a number of the members on this work that are wide awake to the interest of the church. Bethel Church is said by some to be in the best condition, spiritually, of any church in the county. As an evidence of this fact, the brethren, who are farmers, leave their work every Wednesday evening to come to prayer meeting. We have from twenty to thirty-five in attendance. Our second Quarterly Conference is to be held soon, and we are expecting our beloved presiding elder to be, as usual, at his post. I have sold 10 family Bibles, 20 hymn books, 12 Disciplines, have 9 new subscribers for the ADVOCATE; 7 accessions to the church, a number of marriages, with more to follow; finances well up to date. Pray for us, that we may have a good year.

W. M. SULLIVAN, P. C.

STATE LINE CIRCUIT, MISSISSIPPI CONFERENCE.

Our second Quarterly Conference convened April 11 and 12. Bro. Mellen came down on the local, Friday, April 10, and I met him at the train. It was raining hard, and the water was shoe-deep on either side the track; but I made it aboard of the train and took his grip, and as soon as the train pulled down to where we could alight without taking the water, we jumped off. I put him in the hands of a brother, with whom he spent the night. We intended to have gone to Adamsville, Friday afternoon; but the weather was too threatening. We took an early start next morning, and we churned the mud and ground sand for about eight or nine miles when we came to a swollen creek. The presiding elder got out and figured for some time and decided that the waters were falling. I suggested that we cross; so we got in the buggy, and Bro. Mellen took his valise in his lap and put his feet up on the dash-board, and I drove in. The water came into the buggy, but not sufficient to wet us. We reached the shore safely. We then had to drive to make up time. Sometimes we were in the road and sometimes in the woods. We reached Adamsville about twelve o'clock. We found a little crowd there to whom Bro. Mellen preached. After services dinner was served, after which we had our quarterly meeting, with only one steward present. We spent the night with Bro. Platt. Sunday morning we had services, but were disappointed in not being able to hold communion services. I hope this will answer as a hint to the stewards. Our work is progressing slowly. God speed the time when church officials will feel their responsibilities! Pray for us. P. H. HOWSE, P. C.

ESTABUCHIE CIRCUIT, MISSISSIPPI CONFERENCE.

I arrived here on Jan. 4, after a journey of four days through a rough, dreary-looking country. When I got here I found no parsonage, nor one even thought of. I felt gloomy. Three months from the day that I landed here I moved my family into as comfortable a parsonage as there is on the Seashore district. I began the money with which to buy the material for building, and did the most of the work myself; so I still find a for the plane, hatchet, saw and square. I wish to extend my heartfelt thanks to Bros. John A. Ellis and B. S. Ragner for their liberal contributions to the parsonage. I requested others of our prominent ministers to contribute, but so far, they have failed to respond. Happy to say that the parsonage has been built and paid for without the aid of church suppers, ice-cream festivals, entertainments, or anything of that sort, and is partially furnished.

This is a laborious work, having eight appointments reaching over a territory of about sixty miles in length. Denominationally, we have quite a mixture—Episcopal Methodists, Congregational Methodists, Presbyterian Methodists, hard-shell Baptists, Missionary Baptists, Mormans and Holiness people abound. My congregations are increasing with every service throughout the entire work. Our second Quarterly Conference was held at Morriston on April 11 and 12, with fine results. Now that I have the parsonage off my hands and mind, I am making an effort to establish a camp ground on the work, and I feel confident of success. Pray for us.

G. R. ELLIS, P. C.

A Request for Prayer.

I have just finished reading our Sunday-school Lesson in our ADVOCATE about Jonah. How I do enjoy the lessons!—and want to thank the writer for them, and pray God to bless him abundantly.

And now we are in trouble, as a Sunday-school. We need a superintendent. Our Sunday-school is carried on by a few faithful teachers (all ladies), assisted twice a month by our pastor. We need a Christian *man*, a man of God (and they are here in hearing almost—of our Sunday-school bell. God has taught us to pray and believe, and we *shall* receive. Now we want you, and every Christian whose eye falls on this, to help us to pray for the much-needed *help*.

Indian Mission.

Received since last report the following amounts: Judge A. G. Myers, Brandon, Miss., $5; Thomas A. Holloman, Phœnix, Miss., $5; Rev. T. J. Holloman, Canton, Miss., $5; W. H. Townsend, Zachary, Miss., $5; W. H. Thornton, Lake, Miss., $5; Rev. D. J. Mitchel (NEW ORLEANS ADVOCATE), $5. Many thanks to the brethren, and may God abundantly bless them and theirs with the Indian Mission. Brethren and sisters, please send in.

A. D. MILLER.

Barlow, Miss.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

DRINKING WATER AND ICE SUPPLIES. By T. M. Prudden, M. D. G. P. Putnam's Sons, New York. Eyrich, New Orleans. Price, 75 cents.

This little volume contains some very important things that every housekeeper in town and country should know. Pure water is a *desideratum* everywhere, and the author shows how it may be obtained. Being a scientist, he gives some valuable knowledge of water-bacteria and explodes some false notions in vogue concerning those wonderful little creatures.

THE SPECULATOR. By Clinton Ross. G. P. Putnam's Sons, New York. Eyrich, New Orleans. Price, 75 cents.

This is a clever story, exceedingly well told, of the rise and reign and downfall and sudden death of a man who made the acquisition of money the one purpose of life.

PERIODICALS.

CHRISTIAN THOUGHT. W. B. Ketcham, New York. Price, $2.

WIDE AWAKE. D. Lothrop Co., New York. Price, $2.40.

MUSICAL HERALD. New England Conservatory, Boston. Price, $1.

THE QUIVER. Cassell Publishing Company, New York. Price, $1.50.

POPULAR SCIENCE. D. Appleton & Co., New York. Price, $5.

MISSIONARY REVIEW. Funk & Wagnalls, New York. Price, $2.

ENTERTAINMENT. Council Bluffs, Iowa. Price, $1.

CHAUTAUQUAN. T. L. Flood, Meadville, Pa. Price, $2.

MAGAZINE OF ART. Cassell & Co., New York. Price, $3.50.

Sunday-School Lesson—May 3.

ISRAEL OFTEN REPROVED.

Amos iv, 4-13.

GOLDEN TEXT.—"*He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.*"—Prov. xxix, 1.

CRITICAL OUTLINE.—I. The Iniquity of Israel. II. Its Reproofs.

MEMORY VERSES.—6-8.

TIME.—About 787 B. C.

When God plans to revolutionize a nation, he generally confides the execution of his designs to those instruments that appear to be the least competent to perform them. This is the divine method of conducting a reform either civil or religious. Luther was the son of a miner; Amos was neither a prophet nor the son of a prophet. Perhaps the wisdom of this manner of procedure depends on the principle that, in order to elevate anything, he that would do the work must first descend to the level of the thing to be raised. Then the resulting effect will be determined only by the different power of the impelling force. Israel's piety had well nigh become a tradition at the time of our present lesson. The nation had forgotten the service of the true God, and become entangled in the revolting rites of heathen idolatry. The time for reproof had come. The cup of iniquity was run over, and Israel must taste the bitter dregs of punishment. For this purpose God sent not a chosen prophet, nor yet one that had had any training in this line. He chose as his messenger a plain herdsman of the little town of Tekoa.

ISRAEL'S INIQUITY.

A scene appears upon the scene and, in tones of irony most galling, begins to rebuke the sins of the people. Idolatry, instituted by him who made Israel to sin, Jerohoam, was then in full sway. Bethel was the seat of the calf worship. But a fall from its whilom position of honor! Jacob's place of prayer was now become a place of abomination; Jacob's ladder crowded with angels had been displaced by the altar consecrated to the golden idol. As a consequence, all communication with the true God had ceased. Unrestrained, they had given rein, their consciences utterly dead to all influences to good, and even multiplied transgression at Gilgal. Gilgal was a town near to Bethel and quite convenient as a seat of idolatrous worship.

But more than this: Israel had refused to return unto the Lord. He had hearkened not at all to the voice of mercy. Sin is a fearful thing in itself; but how great the augmentation of its sinfulness when the sinner persistently refuses the offers of pardon! Israel had departed from God, and was persistent in his course of evil. See the long-suffering mercy of the Lord! Though his people would not return, yet he would not to lament their folly and entreat them with the calls to mercy.

ISRAEL'S REPROOFS.

Calamity has a great power over human hearts. God makes use of these means. A call to repentance frequently comes in the shape of some dire misfortune. We should remember that these trials are not penal, but corrective. They are designed to educate into lives of greater faith and love. Sometimes what makes us mourn and, if rightly interpreted, prove an angel's finger beckoning us heavenward. Notwithstanding, however, the magnificent design, these plans of God may be frustrated. Man, in the exercise of his free will, has the power to resist all these warnings. He pays, indeed, the penalty, but fails of the reward designed. Such was Israel's case.

He had been reproved by famine, by pestilence, and by the fatality of destruction, and yet was unrepentant. God had even sent an earthquake to shake up their slumbering consciences. But all to no purpose. It takes something more than a physical paln or commotion to change a man's heart. Religion does not consist itself in mere externals. Its nature is not physical, but spiritual. Israel had been as a brand plucked from the burning, and yet had not returned. After such appalling pleading, was not even the mercy strained? Could justice longer forbear? The sword-stroke must and yet Mercy extends her hand. Prepare; God must be met; you are in a state of preparation; time, however, is granted. Prepare to meet thy God." Oh, the tender mercy of the Lord! His judgments are consistent. Though Israel has consigned himself by his flagrant violation of a just and holy law, yet mercy holds the time of doom in order to give room of penitence.

This call is made to every sinner. Man has two places of meeting with his transgressor. One is at the mercy-seat, where Jesus answers prayer; the other—and eternal woe to him that is unprepared!—is at the judgment of the great white throne, where Christ wields the scepter of inflexible justice. Man had his choice between meeting him in mercy and in judgment; so with you. Which shall it be?

I've heard of a woman who said she would walk five miles to get a bottle of Dr. Pierce's Favorite Prescription if she couldn't get it without. That is how much had tried it. And it's a medicine which makes itself felt in toning up the system and correcting irregularities as soon as its use is begun. Go to your drug store, pay a dollar, get a bottle and try it—try a second, a third if necessary. Before the third one's all taken you'll know that there's a remedy to help you. Then you'll keep on and a cure'll come. But if you don't feel the help, should be disappointed in the results—you'll find a guarantee printed on the bottle-wrapper that'll get your money back for it.

How many women are there who'd rather have the money than health? Dr. Pierce's Favorite Prescription" produces babies. Wonder is that there's a woman willing to suffer when thore's a guaranteed remedy in the nearest drug store.

Dr. Pierce's Pellets regulate the Stomach, Liver and Bowels. Mild and effective.

Mississippi Items.

Bishop Thompson confirmed a class of thirty persons in Natchez recently.

Natchez, by city council resolution, has legislated all kinds of stock off her streets.

During the last decade the percentage of increase in population has been, for Vicksburg, 13.20; Natchez, 43.11; Meridian, 165.07.

There is talk that Ruhln & Howard, of Nashville, Tenn., will remove their cotton factory to Summit. The Board of Directors of the Summit Cotton Mills regard the project favorably.

Crop prospects about Greenville are said to be better than for a decade. A movement is on foot to establish a large cotton yarn fsotory in Greenville, with an experienced manager at its head.

The Alahama coal-men have opened competition with Pittsburg coal-men. Their coal will be shipped by train to Greenville, Miss., and thence to New Orleans by river. The *Henry Marx* recently carried the first tow of nine barges down.

A new and splendid hotel is to be built at the famous Artesian Springs in Madison county, and everything will be in readiness for the guests by June 1. The waters are said to cure liver, kidney and bowel diseases.

At a meeting of the Board of Swamp Land Commissioners, last week, the 30,800 acres of school indemnity lands confirmed to the State by the United States government were put on sale. These lands are some of the finest pine lands situated in Hancock county.

President Clark, of the Mobile and Ohio railroad, is making arrangements for a branch road from Birmingham to Corinth. He has arranged all the finances, and will shortly file articles of incorporation for the new company in the office of the secretary of State at Montgomery, Ala.

Everybody seems to be getting ready for the unveiling of the Confederate monument in Jackson, June 3. The *Mississippian* says:

The unveiling of the Confederate monument promises to be the biggest day in the history of Mississippi.

The sub-treasury project has not only stirred up the Mississippians, but keeps them on a jump. One of our exchanges says:

Five or six Mississippi papers favor the sub-treasury; six or eight are on the fence; the rest avow their opposition to the measure, from week to week, giving reasons for the faith in them.

The enterprising editor of the *Dawn of Light* has succeeded in getting a company organized at Walnut Grove for the construction of a railroad from that place to Forest, or some other convenient point on the Vicksburg and Meridian road. The road proposed is not of the regular kind, but something on a cheap plan, the cost of which is being estimated to be about $2,000 per mile.—Walnut Grove *Record*.

In the past year there have been thirty handsome residences erected in north Jackson alone; an equal, if not greater number in west Jackson; while of late the south ward has been attracting considerable attention from investors, and is rapidly coming to the front. The building of dwelling-houses is the best evidence of prosperity in a city. Where a man builds his house, there he stakes his all. Jackson can, doubtless, show a longer list of new dwellings than any other city of the State.—*Mississippian*.

The History of Mississippi, by ex-Governor Robert Lowry and Col. Wm. H. McCardle, is now in the hands of the printer, and will be soon on the market. This publication has been compiled with the utmost diligence and research and will be invaluable to the citizens of Mississippi. It is designed to cover every important political movement and every event bearing upon the development of the commenwealth from the earliest French settlement on to the death of Jefferson Davis, also sketches of the notable men whose lives bear upon the State's history.—*Mississippian*.

The following from the *Clarion-Ledger* heats the story told in these columns about an old lady in Southwest Louisiana:

From a private letter we learn that Mrs. Elizabeth Breeland died at Leaksville, Greene county, Miss., on March 27, last, at the advanced age of one hundred and seventeen years, having been born in the year 1774. Her maiden name was Smith, and she was a native of South Carolina. She leaves an offspring of more than three hundred, consisting of children, grandchildren and great-grandchildren.

Louisiana Notes.

W. S. Parkerson will address the Memorial Association of Jackson, La., May 1.

The Alexandria city council is taking steps to build water works at a cost of $17,000.

The parish of Lafourche has paid all liabilities and finds itself with a bank account of $5,703.

Franklin will soon have another shingle factory with a capacity of 100,000 shingles per day.

Shreveport is agitating the subject of establishing a cotton factory. A man in Mississippi has offered to furnish the necessary machinery at a reasonable price, and the proposition is meeting with favor among the prominent cotton men and merchants of the city.

The Iberville police jury will exempt from taxation for ten years all central sugar factories erected by chartered companies.

The water from the Ames' crevasse, opposite this city, is very seriously affecting the country about Lafourche, and fears are entertained that the whole of the interior of that parish will be inundated.

Verily, Alexandria will soon be discovered to be the hub of Louisiana. There is talk now of extending the Natchez and Trinity railroad to Alexandria. If so, it will open an important timber country to the world.

The Monroe *Times* says that the grading between Columbia and Alexandria is nearly completed, when tracklaying will begin and Monroe and Alexandria will be linked in the near future. Alexandria is becoming like the "Eternal City."

The Kansas City, Watkins and Gulf Railway Company proposes to erect the car manufacturing and repair shops at Lake Charles, provided the tax payers give the company a bonus for ten years of a tax of two and one-half mills on the dollar.

Mr. W. W. Duson is sinking an experimental well near Crowley to find out if a good supply of water can be obtained for irrigating purposes away from streams. If this experiment turns out well, as expected, this whole country can be successfully planted in rice, irrespective of water courses.

The land in Acadia parish, until within a few years back, has been considered practically worthless except for stock grazing. The successful raising of rice, however, has opened the eyes of many people here and elsewhere to the immense profits to be reaped in such ventures, and the whole parish is now determined to put in as much as possible of this valuable crop.

More new buildings have been erected in Baton Rouge during the first three months of 1891 than in any town of ten thousand inhabitants in the South, and new contracts are being let daily. We are not beeming, but just steadily growing.—*Weekly Truth*.

Delhi is "looking up," as the following dispatch shows:

In the past two weeks there has been $20,000 worth of land sold in and around Delhi, purchased by a Michigan emigration agent. It is supposed that the prospect in the near future of a North and South railroad has given the town a boom

It is understood that arrangements have about been consummated for extending the New Orleans and Northwestern road beyond Rayville, La., its present terminus, to a connection with the Houston Central, Arkansas and Northern railroad, and into Arkansas, and also to connect the track in this city with that of the Louisville, New Orleans and Texas railway.

The following from Baton Rouge shows the state of things in agricultural matters:

News from all parts of the parish indicates that farmers are well up with their work and are not behind last season in that respect. Some have had to plow up and replant on account of injury by the late frosts, but this is not general. Many farmers have determined to put in more cane this year.

A writer in the *New Delta*, describing Claiborne parish, says:

Its area in square miles is 778; in acres, 447,920; amount of land vacant, 50,000 acres; population in 1880, 18,857; rate of taxation, 11 mills on the dollar.

And this in regard to Homer we can substantiate ourselves:

There is probably no town in the State that can boast of more beautiful and inviting looking homes than Homer. Paint is liberally and tastefully used, and largely assists in accomplishing this desirable attraction to the town. The native shade trees and neatly kept, flower yards add greatly to the picturesque appearance of the residence portion of Homer.

Very Remarkable.

Some three months ago I caused a card to be published in a "city daily," offering a home *and heirship* to an orphan girl and boy from four to seven years of age, in a good family, in well-to-do circumstances. *No one has been secured.* A girl alone *will* be received. The place is still open. Children must be of respectable parentage. Home will be in Southern Arkansas.

J. A. PARKER.

Baton Rouge, La.

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness or tired, all-gone feeling, as though I had not eaten anything. Hood's Sarsaparilla did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced. It relieved me of that faint, tired, all-gone feeling. I have felt so much better since I took Hood's Sarsaparilla, that I am happy to recommend it." G. A. PAGE, Watertown, Mass.

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Other liabilities	2,779 51
	$ 11,257 63
Net surplus for policy holders, Jan. 1, 1891	$172,347 37

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Cincin. Ex.....7:55 am	Cincin. Ex.....6:15 pm
Vicksb'g Ex....5:45 pm	Vicksb'g Ex....8:30 am
B. Rouge Ac...10:30 am	B. Rouge Ac... 3:50 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:00 am	No. 4 F'st Ex...8:20 am
No. 5 F'st Ex...7:20 pm	No. 3 Coast....8:45 pm
No. 7 Coast.....9:05 am	No. 6 Lim. Ex..3:10 pm
Lim. Express,..4:10 pm	Fast mail.....8:00 pm

ILLINOIS CENTRAL.

No. 1. Local Mail and Express..7:40pm	No. 2. Local Mail and Express..7:00am
No. 41. Chic. and St. L. F. Mail. 8:25am	No. 42. Chic. and St. L. F. Mail. 6:00pm
No 45. Chic. and N. O. Lim....8:00pm	No. 46. Chic and N. O. Lim. 12:20noon
No 41. Memphis and K. C. Ex. 8:25am	No 42. Memphis and K. C. Ex. 6:00pm

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No. 52 California Express. 7:00 pm	No. 51 California Express. 8:00 am
B. Rouge, local. 10:25am	B. Rouge, local. 3:50 pm

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, April 30, 1891.

Briefs.

The Treasury Department has decided that Lottery tickets from abroad should pay a duty of twenty-five per cent. *ad valorem* under that section of the McKinley Bill which provides that all printed matter, not especially provided for, shall pay such a tax. According to this, a ticket worth $10 will have to pay $2.50 duty.

The Supreme Court has decided the Lottery case in favor of the Lottery. The court was divided; Chief-Justice Bermudez, Justices Watkins and McEnery in favor of the Lottery, and Justices Breaux and Fenner against. Of course, the people will now have to vote as to whether we shall have the Lottery for another twenty-five years. If the Antis don't wake up and work like beavers, the Lottery will win again.

A good little book is Dr. Cunnyngham's Hand-book of the Sunday-school. It treats of the Ancient Bible School, the Modern Sunday-school, Methods of Teaching, the International Lesson System, Sunday-school Literature, Children's Day, Our Church Law Regarding Sunday-schools and the Epworth League. This is followed by a valuable appendix of Sunday-school statistics, and the International Lessons for 1891 and 1892. This is just the book for every pastor and Sunday-school superintendent and teacher, and it can be had of Bro. Van Valkenburgh, 106 Camp St., for fifteen cents a copy.

Our church in East End, Meridian, Miss., under the pastorate of our young brother, H. C. Brown, is making good, steady progress. It was organized a little more than three months ago, and now has a membership of about one hundred, and every Sabbath there are additions. The Sunday-school is superintended by J. B. Chatfield, and already has an enrollment of one hundred and forty-two scholars. The congregation has already moved to larger quarters, and are preparing to build a handsome church—one that will be an ornament to the growing city of Meridian. Such growth deserves to flower out in a "beautiful and holy" house of worship. We congratulate our friends and wish them still greater success.

The concert saloons went to law to compel the tax-collector to let them alone in their infamous business, and Judge Ellis rendered the decision in the case last week. It was enough to make the hair stand on end. The decree of the court was that they should close up until they paid $10,000, the amount due for license for 1891, and *two* per cent. per month interest from March 1 till the license is paid, and five per cent. attorneys' fees on said amount and interest and costs of suit. Why such a business should be licensed at all is a deep disgrace to our law-makers, but when licensed they should be made to conform strictly to the licensing law. Judge Ellis has rendered a judgment which every decent man and woman in the town approves.

The Sunday-school Association of Louisiana will hold its fifth Annual Convention in this city, May 5-7, in Carondelet Street Methodist Church. A full program has been prepared. Besides addresses from our home folks, there will be addresses by Wm. Reynolds, of Illinois, and Mrs. W. F. Crafts, of New York, and our superintendent of public schools, W. H. Jack, of Natchitoches.

An Explanation.

MR. EDITOR: The article in your issue of April 9 does me, the cause and organization I represent so great an injustice that I ask you to give space for as public an explanation.

The report from the Nashville *Banner* was never intended to open the way for such misrepresentation; for the editor making it gave a friendly and discriminating synopsis of the address upon "The W. C. T. U. and its Mission." Like most reporters, he remembered the amusing, and threw together two humorous phrases which, in the lecture, were wide apart, and had no relation to each other, thus leaving them without their proper setting.

These were held up by that article as bearing upon woman's suffrage, being irreverent to the church, and are made the basis of a warning against a noble organization, its leaders, and its much-needed work.

If the CHRISTIAN ADVOCATE were a paper doing service for the liquor traffic, I might not seek room for protest; but, as a Methodist woman who has given years of loyal service to the church, as a temperance worker known for seriousness rather than jesting, I ask you to give the setting of the expressions so severely criticised.

The word "racket" is a quotation from a story told by Gail Hamilton to illustrate how a woman tried to secure the accomplishment of what she could not do herself, viz.: to "build a barn." When questioned why she was out tossing the lumber about and attempting the impossible, she replied: "I know I can't build a barn, but I intend to stay here and keep up such a racket that Halicarnassus will be glad to come and build it." Then came my application in these words: "If the W. C. T. U. is anything, it is an organized 'racket' on this temperance and prohibition questions, and the 'racket' is just begun and will go on until the fathers of the country answer to its mothers why they are willing to make the 'door-yard fence the dead-line of their own boys' safety.'"

The second phrase was reported in the *Banner* as aimed at a Northern Bishop. This was an error. I said, "editor," not "Bishop." I was discussing, not the church questions, but the industrial life of women and its relation to the home. I briefly give the relation of the criticised phrase:

"Many people are troubled about the effect of the platform work of a few exceptional women on the home life of the country. If any such are listening to me, I wish to ask you seriously to consider a graver problem found in the industrial life of women. If you can imagine an ideal state of society where all men are sober and bread-winners, and all women supported, there might be room for some theories insisted upon; but we face no such ideal conditions. It is said that in New York City alone 27,000 women *support their husbands*, and the children and a large percentage of these husbands spend their time and part of the wife's hard earnings in the saloons.

"We have a Northern editor who has 'three fits a day' about the possibility of a few women in a generation getting into the General Conference, and when he goes down town to his office he is in the throng with thousands of toiling women who go out from home in the cold gray of the morning and return in the colder gray of twilight. These women have no home life; they are bread-winners, and are forced into the highways, not by ambition or choice, but *dire necessity;* and such necessity comes largely because *men* are false to what is said to be the 'divine order of things.'

"I have never heard women criticised for doing hard work to feed their children, or even their idle husbands; but let honest students of women's sphere study her industrial life."

This is the "head and front of my offending." Could your correspondent find no good thing in all that reported address? Was it best to forget the law of kindness, and strike a blow to hinder a great and noble cause, and so prejudice good people, that we must undo his work before we can begin our own? Well may we ask, "Is he for us or our enemies"?

MRS. MARY T. LATHROP.

We cheerfully give the above explanation a place in our columns as an act of justice and courtesy to Mrs. Lathrop. Our correspondent, who wrote the article complained of, was evidently misled by an incorrect report of Mrs. Lathrop's address delivered in Nashville, Tenn. But the tenor of her explanation places our correspondent (*) in a false position. It puts him in the attitude of antagonism to the woman's *temperance* movement. After repeated readings of the article of "*," we can not see anything in it that will justify the thought that it antagonizes that movement in the least. On the contrary, "*" says: "'Devout women' have respectful hearing among us when burdened with a message and mission for our *social* and *spiritual* good. . . . In their *specific* work they will have the hearty sympathy and support of all Christians." In these words there is nothing that antagonizes *temperance* work. What our correspondent objects to is that "irrelevant issues" should be brought in and made part of *temperance* work. It is well known that this has been done, and temperance workers in the South regret it and contend against it. The "blow" of our correspondent was directed against that particular thing. It is in these words: "But when it" (temperance work) "becomes the propagandist of woman's suffrage and the disorganization of family life and church government, the church assemblies will cease to encourage it, and Christians who are not able to surrender the historic interpretation of the Bible will drop it." Surely there is no opposition to *temperance* work in that sentence. If anyone sees in those words a "blow" at the woman's *temperance* work, it is because such an one recognizes that the things named are *constituents of that work*. This is our correspondent's contention.

As far as the ADVOCATE is concerned, it has no mean record in its support of the *woman's temperance work*, and its appeal is to its patrons and readers as against *all outsiders*. As far as the editor is concerned, he has just this to say: When Miss Willard made her first visit to New Orleans, and had not where to place the sole of her little foot, contrary to the popular mind on the subject, he opened his church and invited her to speak, which she did. He has upheld her in her *temperance* work ever since; but when pressed to follow her on some other lines, he respectfully declines.

This is the "head and front" of the ADVOCATE's offending, and we leave the whole matter to the calm judgment of our readers, with this final word: The ADVOCATE will not be "read out" of the *Christian temperance* work by any traveling lecturer from abroad, nor by any president of a State Union at home.

EDITOR.

Bishop Galloway, in company with President Crowell, of Trinity College, is on a campaign in North Carolina for the endowment of said college.

Ministerial Education Again.

Appreciating the logic of facts, I wrote to the secretary of our Ministerial Association for all the data of the association from its organization. Nothing so interests people as to know what is being done with money contributed for any cause, and especially to know whether the cause has succeeded. We are now able to give a full report, and we believe one that will satisfy all concerned. A detailed report would be too tedious.

This association was organized in 1870, which makes it just twenty years old. In this time, up to date, $4,220 have been collected and expended on the education of young men, making an annual average of $211—a sum very small, indeed, in proportion to the demands. That this money has been judiciously expended is evident from the fact that it has assisted twenty-five young men in securing, in part or in whole, classical educations, and covers an aggregate of fifty-five sessions of school. Or, again, twenty-five young men have been aided at an expense of about $75 per year. We do not claim to have borne all the expenses in every case; for, indeed, we have had, in some instances, only to supplement the means of those who lacked only a part necessary to run them through the session.

Yet, so far as our association is concerned, we can safely compare figures with the catalogues of our best and cheapest colleges. These figures show about one-half the ordinary expense for board and incidentals for the average young man at school. We doubt if it can be shown that any organization has ever done so much good on so little capital. Those who have contributed to this most worthy cause can thus see that their money has not been squandered, and we guarantee that the future shall show as good a record as the past.

Some are ready to ask, Where are those who have received these benefits, and what are they doing for the church? We would be glad to give the names of all, but consideration for others forbid. Suffice it to say of the twenty-five persons assisted by this society: all, perhaps, save one, are leading honorable lives so far as we can ascertain. One is a prominent member of the Pacific Conference; one is in the Texas Conference; another is connected with a school in that State; seven are members of the Mississippi Conference, and are all appreciated for their intelligence and worth (how I would like to give names just here!); five are now at Centenary College and doing well, and two are pursuing a theological course at Vanderbilt; one has left us, and is a minister in the Baptist Church. One very notable feature connected with this association is that its first president, Hon. Thos. Reed, was a layman, and its first secretary was our enterprising, progressive brother of the local ministry, Rev. I. Miller. This is suggestive, at least, of the necessity of such an organization, and the high appreciation of an educated ministry by our thoughtful brethren of the laity. Why should their interest in this department of the church be less to-day than then? Yea, does not the advanced ideas and the general disposition to educate in other branches demand an equal increase in zeal for an educated ministry? By this I do not mean a ministry who have passed through a regular theological course, but one educated in the power of thought and a right use of our mother tongue.

This must be if we stand abreast of the times and compete successfully with our sister denominations in the great work of building up the church of God. To do this we need all the sympathy and aid that the laymen of the church can give us. The association, composed, as it is, almost entirely of traveling preachers, can do little more than plan and stress the cause before their congregations. Their usually small allowance will permit them to contribute but little compared with the needs of the work in hand.

Another fact worthy of note is that of the beneficiaries upon this association up to date a considerable majority have been sons of laymen—men good and true, but unable to educate their sons for such responsible positions.

Another fact is, as given by our worthy secretary, that we are likely to have an increase of applicants at the opening of the fall terms of our colleges, and that we are totally unprepared to meet the demands unless means be devised. Men of Israel, help! We can not afford, with our 37,000 members in the Mississippi Conference, to refuse aid to a single worthy applicant.

T. B. HOLLOMAN.

A Returned Missionary.

Mrs. S. G. Weems, wife of Dr. J. M. Weems, our missionary in Mexico, arrived in our city last Friday, accompanied by a young Mexican girl, Julie Roldan. News of her coming had preceded her, and several of our elect ladies—Mrs. Carre, Mrs. Lyons, Mrs. Bartels, Mrs. Auvray, Mrs. Carter and Mrs. Alexander—with Pastor LaPrade met her at the Southern Pacific depot. Mrs. Weems was quite anxious to get on to Brookhaven to meet her daughter, whom she has not seen for two years; but the solicitations of the ladies prevailed, and she consented to stop over for a few days. On Saturday, at one o'clock, a public reception was tendered her in Carondelet Street Church. Many of the ladies of the missionary societies of our church in this city were present, and a few gentlemen. Mrs. Weems gave a very interesting account of our work in Mexico, stressing particularly her own work among the children. She has a day-school numbering from forty to sixty, and the progress she is making with them is quite gratifying. She represents our cause as going forward, and that already during this year about one hundred have joined our church in her husband's district. She gave some thrilling instances of the power of the gospel in the hearts and upon the lives of the Mexicans, which showed us that the old truth is still "the power of God unto salvation." As the Mexican Mission started in Carondelet Street Church, and has always been a special field where our missionary ladies have delighted to spend their efforts, these recitals of Mrs. Weems were especially encouraging. At the close of the informal talk, Pastor LaPrade proposed that money enough be raised, by each contributor paying one dollar per month, to employ an additional Bible woman for work in the City of Mexico, and ten or twelve names were given.

Sunday morning Mrs. Weems visited the Carondelet Street Sunday-school with her protege, Julie Roldan, and gave a pleasant talk to the school. On Monday she left here for Brookhaven. Mrs. Weems expects to spend about two months among her friends in Mississippi.

The first number of the *Tennessee Methodist* is on our table. It is a six-column eight-page paper, and this first number gives promise of much for the future. We wish our friends in their new venture all possible success. Rev. B. F. Haynes is editor, and Rev. J. M. Wright, D. D., and Prof. J. M. Webb, assistants. Price, $2.

The *West Virginia Methodist* has been consolidated with the *Central Methodist*, and its editor, Rev. S. G. Preston, is assistant editor of the *Central*.

Notes.

The president of the Louisiana Woman's Christian Temperance Union, in her annual address, delivered in this city, last week, asserted that all the Christian ministers in this city who really favor that organization can be counted on the fingers of one hand. If that is so, then the members of that organization ought to re-examine the principles which govern it and its methods of work to see if the cause does not lie in those principles and methods.

A layman in our office spoke of the note we had last week in regard to our young preachers growing. He said that he knew one preacher, "every one of whose sermons evinced that he was a good student and a thorough searcher after truth. This preacher is growing constantly upon his congregation, and growing constantly in the enrichment of his own mind, and when he speaks he has something to say. He not only possesses the truth, but he is possessed by it. *He feeds the people.* The reason is, he not only prays, but he studies and makes the best preparation for his pulpit services." We know the preacher, and what the layman said is true.

The Wesley Centennial has brought to light many new things in regard to the marvelous man, Wesley. We reproduce a short story given to the *Methodist Times*, of London, by a Quaker:

Wesley and Whitefield were once together at the same country inn, where they occupied the same double-bedded room. They were both exceedingly weary, and Whitefield was soon asleep, without any outward manifestation of prayer or devotion. Wesley came to his bedside with the words, "Faith, without works; faith without works; it will never do." Whitefield, on rising in the morning, found Wesley on his knees, by his bedside, *fast asleep*. We may imagine his pleasure as he exclaimed, "Work without faith; works, without faith; it will never do!"

The president of the Louisiana Woman's Christian Temperance Union, in her annual address, lamented the apathy shown by members of the Union in the good cause, and seemed to be surprised at it. The reason for that apathy is not hard to find. There are many different lines of work enterprised by that organization, and these strike different people with varying degrees of force. Some are more in favor of one line than another, and thus differences are engendered in the organization itself, and that cripples its efficiency. There is nothing truer than this: "When the supporters of any cause, no matter how good it or they may be, got to differing, the cause is certain to suffer."

We call the special attention of our members in the Mississippi Conference to Bro. Holloman's article, in another column, on Ministerial Education. The facts which his paper brings out in regard to the work of the Ministerial Aid Association of the Mississippi Conference are very gratifying indeed. That this association has assisted, in whole or in part, in educating twenty-five young ministers is a fact worth thinking over. Such statements as are made by Bro. Holloman show how much good may be done, and how widely that good may be distributed, with a little money judiciously handled. And now, as they have done so well, they have earned the right to expect a little more help than they have heretofore had. Read the last sentences of the article, and you see they *need* more help. Your duty, brother?

Bishop Keener knows what a "luxury" is. Hear him:

Oh, what a luxury it is to hear a good sermon from a man who has worked hard over it and then gone into the closet with it, and it shows as much of the closet as it does of the lamp. That is the sort of preaching that will take the world, and why should we not take it?

He knows also, not only how to preach, but he knows what sort of preaching the world needs. Hear him on that point:

As you get older you will find that you have wasted a great deal time on side issues; brethren, get wise; waste no time in side issues; preach Christ and righteousness, so the Holy Spirit can use the text and the sermon; do not preach on nothing and everything and something; try to preach upon Christ; life is what we want, and power, and this is what Methodism holds forth to the world, a system of life and religion. Religion is simple existence; it is only knowing Jesus. Now preach that.

He has also a very clear conception of the *esprit de corps* of the itinerancy, and he has formulated that conception in words as poetic as they are true. Hear him on that point:

There is a rythmic grandeur in the itinerancy; as grand as the aotheosis above, is this movement below. The same harmony that is found in the tones of the lute in the upper realm is the harmony that moves us, the Spirit of Love, the harmony of the Spirit of all grace and of all truth, the Holy Spirit. He it is that binds us together and makes us flow into each other. We are in the highest sense free, and we come together in this very beautiful bond and co-action under the great impulse of the Savior himself, marshalling his forces, for he is a God of order.

Personal and Otherwise.

Dr. George W. Carter will fill out the unexpired term of Dr. Edwards' pastorate in Lynchburg.

The great German warrior and tactician, Count Von Moltke, died April 24, aged ninety-one years.

Rev. W. R. Lambuth, our missionary to Japan, who has been some time in this country, lectured last week in Waynesboro, Miss.

Up to date more than 88,000 have been reported as collected on Easter Sunday for the Scarritt Training-school at Kansas City.

Our presiding elder, Dr. C. F. Evans, has had quite a spell of sickness; but we are glad to be able to say that he is improving and will soon be himself again.

The annual meeting of the college of Bishops will be held, May 6, in Wilmington, N. C., and the annual meeting of the Board of Missions will be held in the same city, May 8.

Rev. R. S. Woodward was in town last Monday making purchases of furniture for his new district parsonage at Brookhaven. We congratulate all concerned on the success of that enterprise.

Last week the *Independent* published the opinions of one hundred Bishops in regard to the opening of the Columbian Exposition on Sunday. It is an "extraordinary array of advocates for the Sabbath."

Dr. J. B. Walker has recovered sufficiently to be able to remove to his country home, where it is hoped that his convalescence will be so accelerated that he may soon regain his accustomed vigor.

Dr. T. C. Wier passed through the city last week on his way to Bunkie, La., to perform a marriage ceremony. He gave us a call going and coming. He was much pleased with his trip to that part of Louisiana.

Several preachers' wives have been in attendance upon the Woman's Temperance Convention: Mrs. B. F. Alexander, of Morgan City; Mrs. B. F. White, of Monroe, and Mrs. J. A. Parker, of Baton Rouge.

We had the honor of a pleasant visit last week from Mrs. H. B. Kells, the able editor of the *White Ribbon*, the organ of the W. C. T. U. of Mississippi. The pleasure of the interview will abide with us for many days.

We regret to learn that Rev. A. E. Clay, our pastor at Dryades Street Church, was so unwell on last Sunday as to be unable to fill his appointments. We trust that he will be spared a protracted spell.

To overcome the marks of age, all who have gray beards should use Buckingham's Dye for the Whiskers. The best and cleanest dye made for coloring *brown* or *black*.

Postal Card Reports.

—Rev. J. A. Bowen reports from Aberdeen, Miss.: "The Rev. Sam P. Jones and Rev. George S. Inge are conducting the most powerful meeting here we have seen. Thousands attend every day. This meeting surpasses the one last year. Services will continue till Sunday night. Rejoice with us over scores of conversions and a deep work in the church."

—Rev. T. S. West writes from Wesson: "We have just closed a very interesting protracted meeting; thirty-three accessions. Dr. John Boring, of the Holston Conference, assisted. He greatly delighted our people with his plain, pointed, searching gospel sermons. I enjoyed his preaching very much. He did not tell us much about astronomy, geology, astrology, ichthyology, or any other ology—except biology. He ignored almost all of the classics except the Bible. From this book he quoted largely. He impressed me as being a holy man, one having attained to the third blessing, for he has the grace of humility."

—Rev. J. M. Cowan reports from Martin charge, Mississippi Conference: "We are in the midst of loyal and appreciative people. Since my arrival at the parsonage in Hays, on Tuesday after the first Lord's day in January, the 'good things' have been coming in every week. It has been a gradual pounding all the while until yesterday, when to our very great surprise the good ladies of Cane Ridge neighborhood stormed us, bringing with them the necessaries and substantials, such as sugar, coffee, flour, rice, grits, canned goods, pickles, and other nice articles, nearly or quite enough to last the prophet's little family six months. Pleasant people, indeed, to work with! The outlook in every way on this charge is good."

—Rev. J. G. Sibley writes from Summit, Miss.: "The good ladies of Summit know just how to make a preacher and his family to understand how they feel toward them. A few days since a fine company of the finest ladies of this place came down upon us with such tremendous bundles of life's choicest necessaries that we will not need the groceryman's wagon any more in a great while. It is needless to undertake an inventory of them; therefore, suffice it to say, there was enough in variety and quantity. God graciously and abundantly bless each donor and help the thankful recipients to be worthy of such kindness! This charge is constantly improving along all lines; and our love for this people increases with our acquaintance with them. They have shown us kindness only. We were pleased with them at first, and they grow upon us as the year advances."

Memorial Tablet.

The North Mississippi Conference, at its last session, appointed a committee of three—T. J. Newell, J. M. Wyatt and J. W. Honnoll—to have a memorial tablet to the memory of the Rev. John Barcroft placed in the Methodist Church at Holly Springs. Messrs. Carson and Bradberry have just placed in the church a beautiful tablet, 3x2, containing in good-sized bronzed letters the following inscription:

Presented by the North Mississippi Conference.
To the Memory of the Rev. John Barcroft.
Born Aug. 7, 1833; Died July 6, 1880.

He was thirty-one years a traveling Methodist preacher; four years presiding elder of the Holly Springs district, and twenty years the faithful secretary of the North Mississippi Conference. His last words were; "If my Master has called for me, I am ready."

The church at Holly Springs is preparing a nice tombstone for his grave. J. W. HONNOLL.

Holly Springs, Miss.

PASTOR'S BOOK—NOW READY.

Messrs. Shaw & Blaylock:

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Respectfully, T. L. ADAMS.

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Publishers Texas Christian Advocate,
Dallas, Texas.

An Appeal.

To the Brethren:

Not a dollar has been raised or appropriated by you to carry on the book business here since this great interest has been committed to my charge. I have never before appealed to you through the press for money, either as a gift, an investment or as a payment on account. I now ask (in a financial strait) that every reader of the ADVOCATE who is indebted to me for any amount will remit either all, or as much as they can of amount due me on account, at once.

I further request all friends of the enterprise to send in a cash order for Bibles, books, tracts, or Sunday-school literature. If all readers of the ADVOCATE will comply with this request, present need will be met, and I will be very grateful.

F. D. VAN VALKENBURGH,
General Colporteur for Louisiana Annual Conference, M. E. Church, South, 106 Camp St., New Orleans.

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Church Organs.

The following letter was received without any solicitation whatever, and explains itself:

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JOHNSTOWN, PA., Jan. 5, 1891.

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GENTLEMEN.—After nearly a year of trial of the magnificent organ you erected in our Church, I feel constrained to write to express my unqualified satisfaction with it in every respect. It is not only the finest-looking organ I have ever seen, being a grand ornament to the Church edifice, but the sweetest-toned instrument of the kind I have ever listened to. While it is fully as large as it ought to be, and fills the large audience-room with tones full of majesty, there is not a harsh or rough-sounding pipe in it. On the contrary, it is so soft and truly musical, that to listen to it is an unfailing joy. All our people concur in the above. Yours truly,

H. L. CHAPMAN,
Pastor of Methodist Episcopal Church.

P. S. Give my regards to Mr. Wood, whose gentlemanly and genial manners, while engaged in erecting the organ, gave us all great pleasure.

Yours, etc.,
H. L. CHAPMAN.

Half-Fare Excursion to Birmingham and Return.

Agents Queen and Crescent Route will, on May 5 to 8, inclusive, sell excursion tickets from all coupon stations to Birmingham, Ala., and return at one fare for the round trip. Tickets good for return until May 31, on account of the Southern Baptist Convention.

NOTICES.

To the Pastors of Greenville District:

Dear Brethren: Will you please forward me the names of the delegates and members of the District Conference *immediately*, so that I can have the roll made out by the Conference.

C. H. OWEN.

To the Preachers of the Brookhaven District, Mississippi Conference:

Dear Brethren: It is positively necessary for me to have the names of the delegates to the Brookhaven District Conference as soon as possible; therefore, will you all please send me the names of all of them who will be at all likely to attend, soon as reasonably possible for you to do so, and oblige,

Your obedient servant,

J. G. SIBLEY,
Summit, Miss.

To the Preachers and Sunday-school Superintendents of the North Mississippi Conference—

Brethren: See to it that timely arrangements are made for the observance of Children's Day by every church and Sunday-school in your charges. Let no time be lost nor means spared in making ample provision for the occasion, that all the children of the church in our bounds may partake in the delight and profits which it affords. Send to me at once for programmes.

G. W. BACHMAN.
Kosciusko, Miss.

All persons attending the woman's missionary meeting on May 7, and the Winona District Conference on the eighth, at Lexington, Miss., can return on one-third fare by getting certificates from agent, properly receipted at time of purchasing tickets. We are making arrangements to take cars of all who come. Trains arrive here at seven A. M. from the east and six P. M. from the west daily. We hope to have a full attendance.

J. C. LOWE.
Lexington, Miss.

To the Delegates of the Brandon District Conference, to Convene at Hickory, May 27-30:

When you buy ticket get certificate from agent that you paid full fare going, and this certificate, when signed by secretary of Conference, will entitle holders to tickets for return at one-third fare. I hope all delegates will come. We will take good care of you. Trains on which delegates come arrive 2:48 P. M. and 8:02 P. M. It will be better to come on Wednesday. If you wait until Thursday, you will miss the opening service. Come prepared to stay over until Monday.

Mr. Editor, we want you to come.

J. M. MORSE.
Newton, Miss.

We hope every missionary society and every pastoral charge in the Brookhaven district will be represented at the district missionary meeting, to be held at Wesson on Friday, May 8. We are planning for an interesting and profitable occasion. The meeting will open at half-past nine A. M. at the Methodist Church. The day sessions will be devoted to the reading of reports from auxiliaries, discussion of plans and other matters of interest connected with the missionary work in the district. At the evening service, beginning at half-past seven, there will be a missionary address by Rev. R. S. Woodward. Mrs. Weems is expected to be in the State at that time, and we hope to secure her presence at the meeting. Pastors are especially invited to come and aid us with their counsel.

ADDIE V. MARSHALL,
Dist. Sec.
Brookhaven, Miss.

To All Concerned in the District Conference of Columbus District, North Mississippi Conference:

The Columbus District Conference will be held at *Sturges*, instead of Shuqualak, May 28-31. This change is due to no fault of the good people of Shuqualak. Sturges is on the Aberdeen branch of the Illinois Central railway. The mail train going east reaches there before eight A. M., and the local freight going west before eleven A. M. The local freight will wait at Starkville for members coming on the morning M. and O. train, *via* Artesia. Will all the members please come as promptly as possible, and will the preachers please see that the Quarterly Conference records are brought for examination?

Let me urge that reports of charges be in writing, both for accuracy and as a favor to the secretary. The session will begin at ten o'clock A. M., Thursday, May 28. Bishop C. B. Galloway is expected to preside.

W. T. J. SULLIVAN, P. E.

The National Flower.

The Lily is the choice of the *Mayflower* subscribers. Of the vote cast (December, '90,) the proportions are as follows: Lily, 16 421; Red Clover, 8 813; Violet, 6.583; Water Lily, 3.845; Golden Rod, 3,335; Trailing Arbutus, 2,278; Columbine, 2 015.

The *Mayflower* is a 16-page illustrated monthly paper published at Floral Park, N. Y., and is devoted entirely to flowers and gardening. It has the largest circulation of any paper of its class. Subscription price, 50 cents per year.

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. R. W. Tucker, H. W. Wallace, V. V. Boone (2), R. H. Barr, W. M. Sullivan, R. M. Blocker, G. A. Mandeville, N. J. Roberts, J. A. Leech, J. M. Massey, A. T. Buck, J. T. Howell, W. C. Black, H. R. Caldwell, L. J. Jones, J. L. P. Sheppard, J. W. Ellison, J. I. Huffman, H. W. May, I. W. Cooper, R. S. Woodward, J. W. Tinnin, P. A. Swann, M. H. Moore, B. S. Rayner, J. W. Sandell, J. N. Ware, W. W. Hopper, R. S. Gale, W. M. Stevens, W. A. Dodge, W. H. Hill, S. P. Lewis, S. H. Whitley, W. F. Henderson, Lewis A. Reed, Philip Burkett, James L. Wright, M. H. Moore, L. W. Wood, E. L. Rawls, J. W. Cowan, C. T. Munhalland, N. G. Augustus.

Messrs. J. M. Clark, A. L. Taggart, James M. Evans, T. B. S. de Graffenried, G. W. Braswell, J. P. Short, McC. Stuart, G. F. Peck, Eph. Myers, L. M. Davis, Sr.; J. L. Lightsey, R. S. Ricketts, T. A. Holloman & Co., Thos. F. Webb, H. M. Kutchen, W. M. Graham, C. A. Davis, A. G. Bowman, E. W. Curle, W. O. Aldridge, E. W. Burke, L. Z. T. Gowen, Jesse Murphy, J. C. Hooper, J. W. Welborne.

Mesdames F. Anderson, Annie De Moss, F. C. Powell, J. O. Thomas, C. C. Williams, Mary E. Nicholas, M. E. Walker, Mattie De Loach, M. A. Jones, M. E. A. Bishop, A. V. DeMoss.

Misses Alice C. Hinckley, V. A. Thomas, Jennie Whitaker.

April 28.

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4. Baton Rouge Accomm'n.	8:50 p. m	10:30 a. m

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OUR YOUNG PEOPLE.

ONCE UPON A TIME.

BY FRANK DEMINSTER SHERMAN.

When I was young, and long before
The Muse came tapping at my door,
I used to often sit and think
Of things which now I've put in ink.
What curious things I used to dream!
How very true they all did seem!
And when I came to bed at night
I begged my mother to recite
The *Tales of Once upon a Time*,
All written down in simple rhyme.
How eagerly I listened, and
How far I went in Fairy-land!
And these same songs she sang to me
Still murmur in my memory.

For me she made the world anew—
A jewel of each drop of dew;
The autumn leaves of golden tint
Were coins come freshly from the mint;
The birds were poets all who sang;
The flowers were bells the fairies rang;
And everything I saw became
Another, with another name.

So, little folks, my verses are
Like beads from childhood's calendar
For you to string on Fancy's line,
To be your joy as they were mine.
Perchance for you they shall repeat
The same old stories, strangely sweet,
Which filled my days and nights with joy
When I was but a little boy;
And you shall start where I began,
To learn to be a happy man.
I wish you all the joy I had
To make my childhood bright and glad!
—*Harper's Young People.*

MR. EDITOR: My papa takes the ADVOCATE, and we all enjoy reading it. I also enjoy reading the little peoples' letters. I have just been reading some of them, and beg Addie E. Ball not to be offended when I say she is mistaken about the word "reverend" being in Psalm iii, 9. She will find it in Psalm cxi, 9. We are all sitting around a pleasant fire; papa is reading Wesley's notes; mama and my teacher are looking for something in the Bible, and I have been reading the ADVOCATE until I started this letter. I have three little brothers and one sister. Little sister is sick. I am going to school, and the teacher, Miss Kimball, boards at our house. We do not have Sunday-school regularly. Our pastor is Rev. C. D. Cecil. He preaches on the first Sunday in each month. We all like him very much. I will close by asking a question: How many verses in the Old Testament? Hoping this will not reach the waste-basket, I remain,
Your friend,
MARY F. McLEAN.
Gayden, La.

MR. EDITOR: I have been reading the children's department in your paper and like it very much. I am a little girl ten years old. My oldest sister and brother are off at school, and I have one brother at home. I am the baby. I go to school. The teacher boards with us. Her name is Miss Cora McCalip. I like her very much. I study grammar, geography, spelling, arithmetic and reading. We have a nice Sunday-school. Papa superintends. Mama is my teacher. Our pastor is Mr. A. D. Miller. We like him very much. Hoping this will escape the waste-basket, I will close by answering the cousin's question: There are 254 chapters and 8,081 verses in the New Testament. Where do you find the word "prospereth," first, in the Bible?
Your little friend,
EMMA GIZA.
Brandywine, Miss.

Many years have gone since a good family doctor originated Johnson's Anodyne Liniment.

MR. EDITOR: I am a little girl seven years old. I have a dog named Capt. Jinks. He is a very smart dog. I have a cat named Dinah. She is a good mouse-cat. Mama has just read I. Smith's letter, written from Wesson, Miss. She says it is the best letter she has ever read in this column, and she thinks he will turn out either a Bishop or a President. I would like to know his name. I have to do like he did, and ask my mama how to spell all the words, though I can read in the fourth reader. I never have gone to school any. I lived in New Orleans until I was nearly three years old.
PRITCHETT E. HARRISON.
McKenzie, Tenn.

MR. EDITOR: I go to school at McTyeire Institute. Rev. J. H. Harrison is the principal. I have been going to school here seven months. I go to Sunday-school every Sunday. Miss Nannie Witt is my teacher; but she is on a visit now. We will observe Easter Sunday, and hope to make a good collection for the Scarritt Bible and Training-school. The children have made several dollars already. We will have an entertainment to-night in behalf of the Ladies' Parsonage Society.
ETHEL E. ROGERS.
McKenzie, Tenn.

A Dog's Funeral.

Even a homely dog may win affection by being kind and loving. The New York *Times* thus describes a dog's funeral which recently took place in Bucyrus, Ohio: "Frank, the pet dog of the men employed on the Toledo and Ohio Central railroad, died last week. His body was placed in a handsome casket, and on the day of the funeral an engine and car were draped in black, the casket was placed in the car, and the train bore Frank's remains to the grave, while all the engine bells in the yard were tolled.

"Frank was an ugly dog in appearance, but happy in disposition, and he had barked in a neighborly way and wagged his tail sociably among the trainmen for years. He won their hearts. Some men came fifty miles to attend the funeral, and there were tears shed over Frank's grave."

How to Look at a Gift.

Patty had received a doll's trunk at Christmas; and as Prue seemed to wish for one, the grandmama, who acted as "fairy godmother" to the children, gave her one for her birthday.

It happened to be a little smaller than Patty's, and Patty liked nothing better than to call Prue's attention to the fact.

Prue bore it very well; but finally, when Patty said, with a pitying air, "Prue, I'm so used to my big trunk, that when I look at yours it looks so small to me!" Prue turned, in fierce and virtuous indignation:

"Well, I don't care, Patty, you're not a bit nice! It isn't the smallness you ought to look at when anybody gives you anything—it's the kindness."—*Ex.*

Everybody knows that at this season the blood is filled with impurities, the accumulation of months. All these impurities and every trace of scrofula, salt rheum, or other diseases may be expelled by taking Hood's Sarsaparilla. Be sure to get Hood's.

Willie's little sister Bessie was allowed an "outing" with her mother, one evening, but Willie could not go, and was only reconciled at last by the permission to "sit up late" with Aunt Hattie. As the evening wore on, however, the little man grew drowsy—gaping every few minutes. Auntie said, by and by, "I expect Willie's sleepy," whereupon he straightened himself up very briskly, and said, with much emphasis, "Oh no, I isn't, auntie—only *my mouth needs stwetching!*"—*Exchange.*

Ralph and his brother Teddie are as unlike as can be. Ralph is a quiet, grave little soul, given to much thinking, and Ted is a real little chatterbox. One night mama put her boys to bed, and for a season a perfect little stream of chatter issued forth from Ted's bed, with but an occasional short remark from Ralph's. At last a plaintive little voice called out: "O mama, won't you *please to stop Ted, so's I can think!*"—*Youth's Companion.*

Moisten a handkerchief with Johnson's Anodyne Liniment and inhale for wakefulness.

Little Leo, aged three, was watching the sunset. It was very brilliant, and the clouds, all crimson and gold, had a mottled appearance. "O grandma, grandma," he cried, "do come quick and see—the moon is melting the sky!"

One day, while Gertie was watching a pet lamb which was quietly chewing its cud, she exclaimed, "O grandma, see! the little lamb is chewing gum!"

Wolff's ACME Blacking
IS WATERPROOF.
A HANDSOME POLISH.
A LEATHER PRESERVER.
NO BRUSHING REQUIRED.
Shoes can be washed daily.
Used by men, women and children.

"Wait darling, your coach isn't dry yet. I have just painted it with
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PAINT THAT ONE CAN SEE THROUGH. TRY IT.
Looks like a new coach, don't it baby?
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WOLFF & RANDOLPH, Philadelphia.
PIK-RON makes a plain white wood any imitation you wish to obtain.

SCIENTIFIC.

A MARVELOUS CLOCK.—The tower of the public building now in course of erection in Philadelphia is to be provided with a clock, which, for size alone, will be one of the marvels of the world. The centre of the dial (twenty-five feet in diameter) will be 351 feet above the street. It is calculated that it will take a year to place the clock machinery in the tower after the building has been completed. The bell is to weigh between 20,000 and 25,000 pounds, and will be second in weight to the great Montreal cathedral bell (which weighs 28,000 pounds), and it is calculated that its peal will be heard even to the most distant part of the city. Chimes similar to those of the Westminster clock will be used, ringing at the quarter, half, three-quarter, and an hour. To distinguish the time at night, the dial will be illuminated by electricity, so that the position of the hands can be seen from any point of the city. The minute-hand is to be twelve feet and the hour-hand nine feet in length, while the Roman figures on the dial will measure two feet and eight inches in length. A steam engine will be placed in the tower for the purpose of winding up this most wonderful timepiece each day.—*Age of Steel.*

THE NEW YORK PASTEUR INSTITUTE.—Dr. Paul Gibier, director of the New York Pasteur Institute, in his first annual report gives as follows the results of the preventive inoculations against hydrophobia performed at the above institute during the first year of its existence (February 18, 1890, to February 18, 1891): 828 persons having been bitten by dogs or cats came to be treated. For 643 of these persons it was demonstrated that the animals which attacked them were not mad. Consequently the patients were sent back, after having had their wounds attended, during the proper length of time, when it was necessary.

In 185 cases the anti-hydrophobic treatment was applied, hydrophobia of the animals which inflicted bites having been evidenced clinically, or by the inoculation in the laboratory, and in many cases by the death of some other persons or animals bitten by the same dogs. No death caused by hydrophobia has been reported among the persons inoculated. Indigents were treated free of charge. The persons treated were from all parts of the country.—*Scientific American.*

SUSTAINING CAPACITY OF THE GREAT REPUBLIC.—According to a recent census bulletin, the ratio of land and water surface is 98.16 and 1.84 per cent. respectively. This bulletin also gives the area of the States and Territories by counties, and the classification of the latter by sizes. The average number of persons to each square mile of the land surface of the Union is 21.08.

As illustrative of the sustaining capacity of the United States, the bulletin says that if Texas, the largest State in the Union, was as thickly populated as the State of Rhode Island, it would have 83,523,628 inhabitants, while if the United States had a density of population equal to that of Rhode Island, the population of the Union, instead of being 62,622,250, would reach the enormous sum of 945,766,300, or nearly two-thirds of the present population of the world.—*Scientific American.*

Whilst just government protects all in their religious rites, true religion affords government its surest support.—*Washington.*

American Characteristics.

"See thou twist not the rope so hard till it length it break." How often we hear it said, that Americans break down so much earlier in life than Europeans. Bismarck, Moltke, Gladstone, De Lesseps are all very old men, but still vigorous. How many have we of their age, still active and robust. Whatever may be the cause, we can not deny the fact. All that is left to do is to restore the lost vitality. Read what Compound Oxygen has accomplished in this direction. We have scores of testimonials from overworked patients. We simply give you a specimen, and refer you to our brochure for more.

DRS. STARKEY & PALEN:—"When I am worn out with work I use an inhalation of your Compound Oxygen Treatment, and find renewed strength and elasticity of spirits at once. It ought to be part of the capital of every editor and literary worker." ELLA R. TENNENT, Editor "Tennent's Home Magazine," Marietta, Ga.

Our brochure of 200 pages, a thoughtful, carefully written book, the result of years of study and experience, gives a history of Compound Oxygen, its discovery, nature and results, with numerous testimonials. Sent free. Address DRS. STARKEY & PALEN, 1529 Arch Street, Philadelphia, Pa., or 120 Sutter Street, San Francisco, Cal.

HOUSEHOLD.

Boys' Rights.

BY REV. GILBERT FREDERICK, D. D.

The demand of the hour is for personal rights. All classes of people through labor, social and other organizations are demanding "rights." Knights of Labor, Farmers' Alliances, woman's societies, etc., *ad infinitum*, are clamorous for individual "rights." These "rights" are not always right, yet they are none the less demanded. There are rights, however, for which few men plead. Has ever an ear heard, amid the din of this strife, that boys have rights? If never, then let it listen now.

BOYS HAVE RIGHTS IN THE HOME.

Some man, who I fear is already "dead at the top," has published his plan for rearing boys. He recommends that as soon as the boy nature begins to show itself the boy be placed in a good-sized barrel, headed in and fed through the bung-hole until the disease has had its run and the boy can be released with safety to the family and community. There are many men who have not had the courage to publish their theory for bringing up boys, who agree in general with the above, some of whom put their theory into practice as far as circumstances and good society will permit. It would not be a bad thing for the boys to organize an Arctic expedition to discover that north pole of humanity who invented this direction and to protect themselves from all who would practice its like. In some families the father monopolizes all the privileges of noise-making, and the boy must move noiselessly about like a little gentleman. The older ones may track in mud and may barter and play, but the boy must keep clean shoes, never swap knives or tease his sisters.

Any boy that is worth raising has spirit in him; it is a part of his nature and necessary to his coming manhood that he should be active. He has a right to make his share of noise in the home. Let us make a parable of what our eyes have seen and our ears have heard.

Charlie was making a noise in the sitting-room and his mother sent him to the kitchen, the girl sent him to the barn, the coachman sent him to the street. He came to a playground where was a sign: "No boys allowed on these grounds." He deciphered a poster on a door, "This house for rent, to a family without boys." He sat on a curb-stone and a policeman said, "Move on." At last he met a pleasant-faced man standing before an open store, who spoke kindly, enticed him in, showed him his birds and played games with him.

After this the boy was much away from home; indeed, home had lost its charm to him. Week by week the games of cards were played, with bad companions and diluted drinks. Money and little articles were raised from the home. At last the mother awoke, was horrified to find that her son, yet hardly grown, was a drinker, a gambler and a thief.

Overdrawn, you say, this parable is, yet we have *counted* in the saloon of one small city, on one evening, forty-two boys between the ages of ten and seventeen. In one place were ten such, in another fourteen, in another sixteen, sitting at tables and gaming under the direction of the proprietors.

Boys have rights at home, and no parent has a right, from motives of personal comfort or by inconsiderate treatment, to turn them out of doors. If a saloon-keeper can keep the average boy occupied for hours and weeks, perhaps, parents ought to find a better way to do the same at home, and with infinitely greater profit to the boy.

BOYS HAVE RIGHTS IN FATHERS.

The boy who spoke of his father as the man "that stays at our house on Sunday," may have been given to exaggeration, as boys are apt to be, yet he did no worse than magnify a truth. Multitudes of boys get no training from the head of the family. All too often the father believes he has no time and no responsibility for the training of his children. The fever of business with him is never broken, and a needed element of strength in the education of the boy is lacking. We know fathers who have spent months breaking a colt who never spent a day breaking a boy, but that same boy has spent years breaking the heart of his mother.

Eli grossly neglected the training of his sons, and thus brought his own gray hairs in sorrow to the grave. So also did King David suffer from his mistrained, over-petted son, Absalom. It is not only the duty and privilege of a father to train his boy, but the boy has a right to demand that his father give time, study, patience and example to his proper upbringing. This sin of neglect entails destruction upon the children in the third and fourth generation, besides weakening the home as an educational force and badly affecting society in general.—*Standard.*

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Caution!—There have recently been issued several cheap reprints of the 1847 edition of Webster's Unabridged Dictionary, an edition long since superannuated. These books are given various names,—"Webster's Unabridged," "The Great Webster's Dictionary," "Webster's Big Dictionary," "Webster's Encyclopedic Dictionary," etc., etc.
Many announcements concerning them are very misleading, as the body of each, from A to Z, is 44 years old, and printed from cheap plates made by photographing the old pages.

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MARRIAGES.

PARKER—MOBLEY.—At the residence of the bride's father, April 1, 1891, by Rev. J. H. Brooks, Mr. Robert M. Parker to Miss Knto Mobley, both of Marshall county, Miss.

WILLIAMS—TURNAGE.—In Kosciusko, Miss., March 25, 1891, by Rev. J. T. Moody, Mr. C. C. Williams and Miss Mary Turnage, all of Kosciusko, Miss.

SMITH—DAVIS.—In Kosciusko, Miss., April 1, 1891, by Rev. J. T. Moody, Mr. J. O. Smith, of Winnsboro, S. C., and Miss Willie Davis, of Kosciusko, Miss.

SMITH—GRIMES.—At the residence of Mrs. Yato, in Warren county, Miss., April 12, 1891, by Rev. J. Wilson Brown, Mrs. Corinne Grimes and Mr. W. J. Smith, both of Warren county, Miss.

STAIN—SELBY.—At the residence of the bride's father, Mr. Daniel Selby, April 19, 1891, by Rev. J. Wilson Brown, Miss Nettie Selby and Mr. J. R. Stain, both of Yazoo county, Miss.

FLETCHER—FLETCHER.—At the Methodist church, Phœnix, Miss., April 19, 1891, by Rev. J. Wilson Brown, Mrs. S. E. Fletcher and Mr. R. E. Fletcher, both of Yazoo county, Miss.

HARRIS—ANDERSON.—At the residence of W. E. Anderson, Esq., Tibbee, Miss., April 14, 1891, Rev. W. C. Harris, of the North Mississippi Conference, and Miss Mary A. Anderson, Rev. A. P. Sage officiating.

HATCH—OZENNE.—At Glenwild, St. Mary's parish, La., April 9, 1891, by Rev. B. F. Alexander, Mr. H. W. Hatch to Miss Julia Ozenne.

OBITUARIES.

LOVELACE—JOHN H. LOVELACE was born on Belly Island, Catahoula parish, La., July 17, 1821, and died March 30, 1891, having resided on the Island his whole life. Bro. Lovelace was twice married: first, when twenty-one years old to Miss Patience Kirkland; his second marriage was, April 28, 1859, to Miss Lucy O. Allen of New Castle, Ky., who still survives her husband. Only four children of the two families are now living.

Bro. Lovelace joined the M. E. Church, South, at Pine Hill, in 1876, under the pastorate of Rev. C. R. Godfrey, and has filled nearly all the offices of the church to the satisfaction of his brethren and with honor to himself. He believed that "dependence was the bond of society" and, therefore, encouraged social intercourse among his neighbors. He was charitable to a fault, and his heart went out in sympathy to the sorrowing.

When asked by the writer, only a short while before his death, about the future, he gave the very brightest evidence of the power of the religion of Christ, both to live and to die by. We laid his mortal remains away in Pine Hill Cemetery, on the evening of April 1, with Masonic honors and a Christian burial, surrounded by a large concourse of sorrowing relatives and friends. The soldier of Christ has laid down his armor and taken up his crown.

May the God of love fill the vacancy in the heart of his loving wife and daughters, and help them to realize that "earth has no sorrow that Heaven can not heal."

W. L. HAMIL, P. C.

WELCH—Sister NARCISSUS WELCH (nee Saulsbury) was born in Desha county, Ark., Dec. 1, 1842; married John A. Welch, Nov. 7, 1875, and died near Leesburg, La., Feb. 26, 1891.

Sister Welch professed faith in Christ about fifteen years ago, and joined the M. E. Church, and led an exemplary Christian life until the messenger came and called her from labor to rest. She had a loving nature, and was loved by all who knew her. As a mother, she was loving and tender, and endeavored by precept and example to point her children to her Savior as a companion, true and faithful, and all those who knew and associated with her felt the influence and force of her godly life.

Sister Welch had consumption, and was confined to her bed for several weeks before her death; but in all of her suffering she leaned on the strong arm of God, and was resigned to his will. She loved the songs of Zion, and often asked us when visiting her to sing, in which she would take part, and then testify that the Lord was present and precious to her soul. In her parting messages to her family and friends she was calm and serene, asking those she loved to shed no tears for her; and her last words were, "Lord Jesus, bear me over."

May God comfort her husband and five little children, with her aged mother and many friends, and may they follow her as she followed Christ, and meet her on the other side of the river, where parting comes no more!

C. F. STAPLES, P. C.

ALFORD—SIRLEY WEEMS, infant son of Bro. and Sister W. J. Alford, was born near Mt. Hermon, La., May 10, 1890, and died March 27, 1891. In September, 1890, he was dedicated to God in baptism by the writer according to the beautiful ritual of our church.

He was a beautiful and sweet-spirited child, and manifested unusual intelligence for one so young. He could understand much of what was said to him, and had already begun to talk. He was the idol in the pleasant home of a large family, forming the bright and happy center of the love of parents, brothers and sisters; but now he is gone. The cradle is empty, his voice is hushed, and our hearts are sad. But we ought not to grieve, for he has gone to be with Jesus. He is now more sweet and beautiful than ever in his home beyond the sky, and we all may go to him, to part no more forever. Oh! may the precious Savior, who has taken the darling babe, draw after Him the love and lives of those left behind until He shall form the center of their souls and be their everlasting song!

J. G. STALEY.

WOOD—JAMES S. WOOD, son of S. H. Wood, was born March 21, 1871, and died while on his return home from Pontotoc, April 6, 1891.

He, in company with three other young men, intimate friends and associates of his, left town in a wagon about twelve o'clock, and when they had gotten two miles from town, opposite a spring, he and Wiley Hubbard left the wagon to go by the spring, and before they had quite reached it Jim took palpitation of the heart and died immediately.

The writer conducted his funeral services before a large congregation of relatives and friends on Tuesday at two P. M., and laid his remains to rest in the Camp Ground Cemetery. We extend heartfelt sympathy to the bereaved family.

W. D. BASS.

Pontotoc, Miss.

RANEY—LUTHER RANEY was the son of Rev. E. W. Raney and M. J. Raney. He was born June 20, 1856. He joined the M. E. Church, in the summer of 1879, under the ministry of Bro. Andrews. He was married to Miss Lula Huggins in 1886, and the Lord blessed his home with two children. Bro. Raney died March 28, 1891, at his home in the neighborhood of Four Mile Lake, in Sunflower county, Miss. He leaves a mother, wife and two children to wait their call to meet him in the better land.

May God help them to live so as to be ready for the Master's call! We have many reasons to believe that Bro. Raney was ready when the Master called him. He was an honest man, and a true member of his church.

W. H. SANDERS.

JAMESON—SUSIE MILNER JAMESON (nee Sims), wife of D. M. Jameson, was born near Vernon, Jackson parish, La., Dec. 14, 1862, and died in Vernon, Feb. 5, 1891.

Sister Jameson was religiously trained by her parents. She never gave herself to the so-called pleasures of the world, as children and young people generally do. She was piously inclined, and sought and obtained religion at a very early age; joined the M. E. Church, South, and lived a pious life; was faithful in the discharge of the duties devolving upon a Christian in the various relations she sustained in life. She was a quiet, earnest Christian; was one of Israel's sweet singers, and loved to praise the Lord with her voice. Her disease was consumption, with which she suffered much for the two last years of her life; but from it and out of all her troubles the Lord has delivered her.

The writer saw her frequently during her sickness; he found her resigned, trusting in the Lord; professed to realize his gracious presence at all times. She was perfectly rational to the last. A few minutes before she died one said to her: "Susie, you are almost in heaven; are you not?" She replied, with a smile, "Almost in heaven." She leaves a husband, a little daughter, two brothers, a sister, with a large number of relatives and friends, to mourn her absence. "But they sweep not as those who have no hope," etc. JAMES L. WRIGHT.

PHELPS—Bro. A. H. PHELPS was born in 1812; died March 11, 1891, aged seventy-nine years.

Sister MARY PHELPS, wife of A. H. Phelps, was born ——; died Aug. 31, 1889, aged about sixty-seven years.

Bro. and Sister Phelps came to this country (Jackson, Miss.) about eight years ago from Clark county, Miss.; made their home on Fort Bayou, Miss. Sister Phelps ended her pilgrimage at this place. Bro. Phelps moved last year, 1890, to Purvis, Miss., and ended his life at the home of Bro. Martin Quave.

Both were members of the Congregational Methodist Church. All who knew them loved them, and believed firmly that they have gone to the home of the redeemed spirits. They lived godly Christian lives. Wherever they lived, their influence was felt. They leave to mourn their death a host of friends and seven children. But they do not mourn as those who have no hope. But all are satisfied that when they see them again they will be among the redeemed. Both were laid nicely away in a new graveyard at Shiloh Church, on Fort Bayou, Miss., to await the general resurrection.

NATHAN N. KING.

KRIESSER—Mrs. S. M. KRIESSER, who was born near Orangeburg, S. C., Dec. 9, 1831, died near Crystal Springs, Miss., March 15, 1891. She was married to A. C. Kriesser when she was about twenty years of age. She has belonged to the Methodist Church for over thirty years. Her sickness was long and painful, but she suffered uncomplainingly. In the year 1889 one of her sons while employed on the railroad was killed. She never recovered from the effect of this terrible affliction. Another son left home, and has long been lost sight of, and she died not knowing whether he still lived or was dead. If he lives, she leaves six children; if dead, she has gone to meet him.

Our dear sister died in the faith. Her husband and children are lonely and desolate, but do not mourn without hope. The text from which we spoke at her open grave is, "Precious in the sight of the Lord is the death of his saints." We laid her away in sorrow, but in hope. May God comfort the sorrowing ones!

R. D. NORSWORTHY.

STOVALL—GEORGE PONDER STOVALL was born Nov. 14, 1888; departed this life Jan. 19, 1891, aged two years two months and five days. Little George was a child of unusual grace of mind, manners, form and feature, and those of qualities, combined with a most lovely disposition and a readiness to talk sweetly, made him a great favorite with all who knew him, and caused his fond parents to almost idolize his presence, and the deep impression made by his child-like simplicity to be kept in the basket of memory of a loving grandmother. To them his presence was a joy and hope of a bright life; though while kneeling at the family altar, the prattling of little George is not.

May God comfort them in their great sorrow, and may the memory of their precious little boy be to lead them as a guardian angel to that beautiful home above, to which he has gone!

D. T. PONDER.

Gainsville, La.

HORTON—EUGENE F. HORTON, son of E. F. and Ellen Horton, was born Jan. 21, 1890; died at Greenwood, La., March 19, 1891.

Like the dewdrop reflecting the sun; so is the semblance of heaven in the little ones. Let us catch their purity and abide in their glory.

S. H. WHATLEY.

LAZINESS A FOE TO ORIGINALITY.—We do not know who said it, but it is a fact well stated, and we regret not being able to give the writer proper credit. The great enemy to individualism is laziness, and those who know anything of human frailties will, I am sure, bear me out when I say that "mental" laziness is far more common and far more difficult to overcome than that of the body. It is so much easier to accept dogmatic teaching, and to shift the responsibility of our views on to others rather than to concentrate our thoughts and work out the lessons of our own observations. It is much more pleasant to butterfly from theory to theory than to seek truth with patient tenacity; why trouble ourselves to learn self-reliance, when natural indolence protests against the sacrifice!

It is easier to imitate than to originate; plagiarism and mimicry are such prominent features in our lives, that their presence might almost be quoted as an argument in favor of our evolution in past ages from simian ancestry. How plausible are the excuses we make for our want of this individualism! We are so dreadfully afraid of being thought bumptious, we are so delightfully humble, we really do not wish to intrude our opinion, and yet all the brightest lights of our profession have been men of strong individualism.—*Scientific American.*

Catarrhal deafness is relieved by using Johnson's Anodyne Liniment as directed. Try it.

Advertising is a gear in the machine of a well-regulated store. It can not sell the goods itself; it only delivers the customer, as it were.—*Milford (Mass.) Journal.*

Timothy Davis, postmaster at Pattersonville La., says: "Some years ago, while living in Algiers, I contracted a cough that everyone thought would cause my death. I was unable to sleep, had night-sweats, and soon became too weak to work. I had several doctors and tried many remedies, but with no improvement. An old friend hearing of my condition recommended Dr. Davis' Compound Syrup of Wild Cherry and Tar. It had cured him of a serious lung trouble, and he had great confidence in Davis' Wild Cherry and Tar. Before three bottles had been taken I was up and about, a well man. It saved my life. I always recommend it for consumption, asthma, bronchitis, any lung or throat trouble." One dollar bottles hold two and a half times as much as a 50c. bottle.

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Paid up Capital, $300,000. Assets, $559,348.11.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT MOORHEE, Secretary.

FINANCE COMMITTEE.

Frank Roder, J. H. Menge, Joseph Schwartz, F. G. Ernst, T. J. Woodward.

Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.
Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid in Cash, without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office the same as with local companies.

DIRECTORS IN NEW ORLEANS.

GUSTAF R. WESTFELDT, Chairman. L. C. FALLON, LUCAS E. MOORE, C. M. SORIA.

CLARENCE F. LOW, Ass't Resident Sec'y. H. V. OGDEN, Resident Secretary.

Mention this paper.

H. Dudley Coleman Machinery Company,

(LIMITED)

H. DUDLEY COLEMAN, President. EDGAR L. STREAM, Vice-President and Superintendent.

(Successors to Willis P. Coleman and H. Dudley Coleman & Bro.)

CAR BUILDERS, FOUNDRY AND PLANTATION MACHINERY!

Complete Cotton Gin Outfits a Specialty. Passenger Cars, Box Cars, Flat Cars, Log Cars, Coal Cars Ore Cars, Dump Cars, Lumber Cars, Hand Cars, Push Cars, Plantation Cars, Steam Engines, Boilers, Pumps, Palleys, Shafting, Cotton Presses, Corn Mills.

Office and Foundry: MAGNOLIA AND ERATO STS., NEW ORLEANS.
Telephone—Office and Foundry, 655.

We build Steam Engines and Boilers here. | Are Agents for Other Manufacturers Have a Large Stock to select from.

Coleman's Corn Mills "Maid of the South," Coleman's Cotton Presses, Coleman's Saw Mills, Coleman's Double Flue Boilers, Stream's Draining and Irrigating Pumps.

Prepared for and Expect Competition. Address

H. DUDLEY COLEMAN CO. Limited or Coleman's Foundry, N. O., La.

GRANT'S FURNITURE STORE

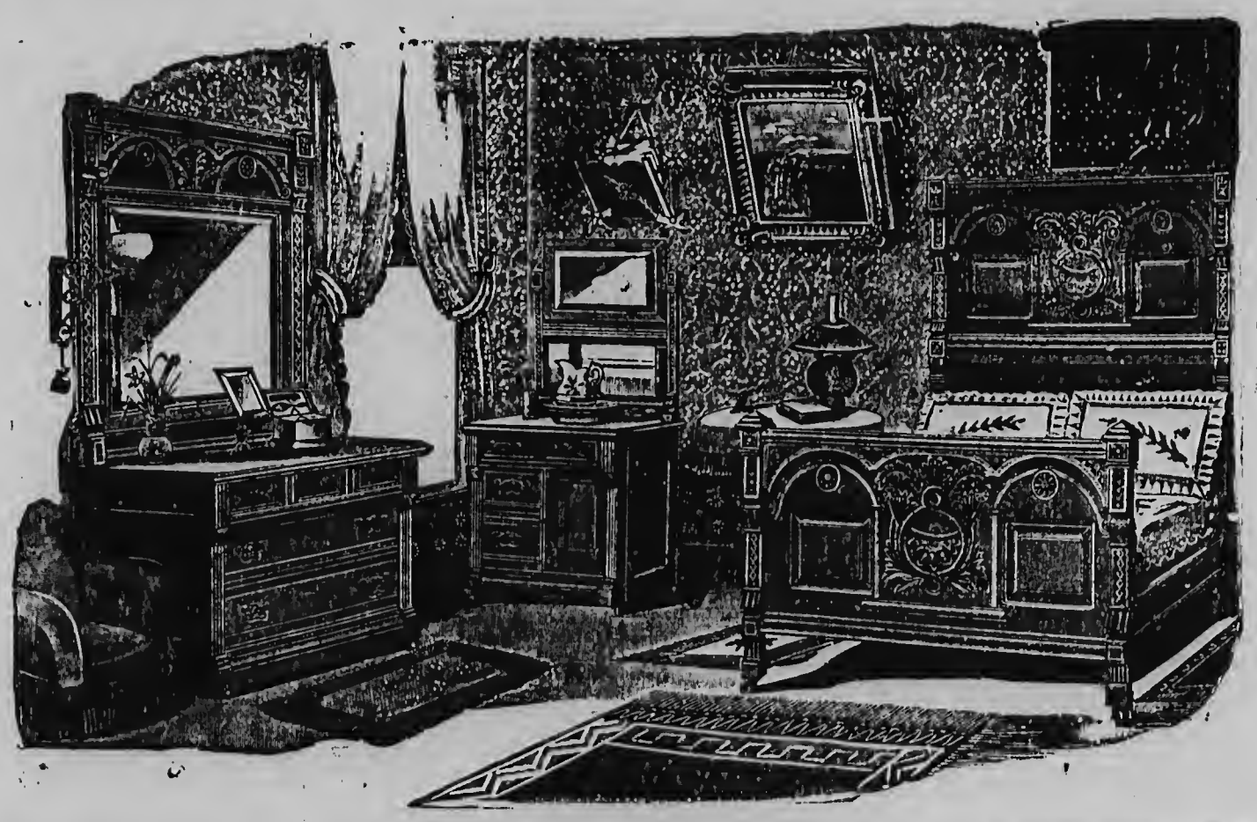
NEW STORE, AT **28 and 30 Camp Street, NEW ORLEANS**

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual*: all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Westville, at Westville	Apr.	30
Shiloh, at Clear Creek	May	2, 3
Carthage, at Sardis		9, 10
Walnut Grove, at Pine Grove		16, 17
Hillsboro, at Oak Grove		17, 18
Neshoba, at Philadelphia		23, 24
Decatur at Union		24, 25
Rose Hill, at Hopewell		27
Newton and Hickory, at Hickory		30, 31
Mt. Rose, at Mt. Zion	June	6, 7
Raleigh		12
Trenton		13, 14
Marvin		20, 21

The District Conference at Hickory, May 28-31 Hickory's doors are wide open. Come one, come, all.

P. A. JOHNSTON, P. E.

SEASHORE DIST.—SECOND ROUND.

Hattiesburg, at Augusta	May	2, 3
Ocean Springs, at Scranton		9, 10
Amerion-, at Big Point..(We., Th.).		13, 14
Moss Point		16, 17
Pearlington, at Logtown		23, 24
Whittington, at Holland Ch. (W., T.).		27, 28
Bay St. Louis, at Bilo.i		30, 31
Vancleave, at Mount Pleasant	June	6, 7
Mt. Carmel, at Sautee		13, 14
Williamsburg, at Good Hope		20, 21
Columbia, at Wesley Chapel		27, 28

E. H. MOUNGER, P. E.

JACKSON DIST.—SECOND ROUND.

Camden, at Thoma-town	May	2, 3
Mt. Olivet, at Saturn		9, 10
Yazoo circuit, at Zeigleville		16, 17
Sharon, at Madisonville		23, 24
Bentonia and Dover, at Dover		27
Flora and B., at Brownsville		30, 31
Edwards	(Wed.).	June 3
Yazoo City		6, 7
Lake City and Loch, at Lake City		13, 14
Silver Creek, at Love's		20, 21
Canton	(Wed.).	24
Benton, at New Hope		27, 28
Spring Ridge, at Byram	July	1

D. A. LITTLE, P. E.

WOODVILLE DIST.—SECOND ROUND.

St. Helena, at Day's	May	2, 3
East Feliciana, at Oak Grove		9, 10
Clinton and Betoville, at Clinton		11
East Baton Rouge, at Beach Grove		14
Port Vincent, at Bayou Barbary		16, 17
Jackson		23, 24
Live Oak, at Pipkin Chapel		30, 31
Zachary	June	13, 14
Springfield, at Springfield		18
Tallsheck, at Madisonville		20, 21
Covington at Slidell		22
Franklinton, at Magee's		25
Amite City, at Tangipahoa		27, 28

C. MCDONALD, P. E.

MERIDIAN DIST.—SECOND ROUND.

Lauderdale circuit, at Bethel	May	2, 3
Manassas circuit, at Manassas		9, 10
Vossburgh circuit, a. McGowan's		16, 17
Meridian str., at Sequasena	(Wed.).	20
DeKalb circuit, at Union Ridge		23, 24
Binnsville and Wahalak	(Mon.).	25
Porterville circuit, at Union		30, 31
Daleville station	(Thursday).	June 4
Linwood circuit, at Linwood		6, 7
Meridian, First Church	(Wed.).	10
Meridian, West End		20, 21
Meridian, East End	(night).	20, 21
Marion cir. at Pleasant Hill	(Thu.).	25
Winchester circuit, at New Hope		27, 28

T. L. MELLEN, P. E.

VICKSBURG DIST.—SECOND ROUND.

Warren, at Wesley Chapel	May	2, 3
Rocky Springs, at Hickory Ridge		9, 10
Burtonton, at Carlisle		16, 17
Utica, at Rieves		23, 24
Rolling Fork, at Rolling Fork		31, June 1
Vicksburg		6, 7
South Vicksburg		6, 7
Mayersville, at Mayersville		14, 15
Meadville		20, 21
Roxie, at Hamburg	(Tuesday).	23
South Warren, at Redbone		27, 28

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Brookhaven cir., at Adams' Chapel	May	2, 3
Wesson station		9, 10
McComb City		16, 17
Beauregard		23, 24
Crystal springs cir., at Pleasant Ridge		30, 31
Bowerton cir., at Rehoboth		31, June 1
Gallman cir., a. Terry		6, 7
Hazlehurst station		13, 14
Summit, at Bogue Chitto		20, 21
China Grove, at Sandalo	(Fri.).	25
Pleasant Grove, at Monticello		27, 28
Caseyville cir., at Lallalia	July	4, 5
Blue Hill		11
Providence circuit		11, 12

The District Conference will be held at Bogue Chitto, June 18-21. Opening sermon by Rev. W. H. Huntley, on Thursday, eleven A. M.

R. S. WOODWARD, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—SECOND ROUND.

Richland	May	2, 3
Ethel		8
Sallie		9, 10
Ware		16, 17
Rural Hill		23, 24
Newport		30, 31
West	June	6, 7
Belzona		13, 14
Lexington		15
Black Hawk		20, 21

S. M. THAMES, P. E.

GRENADA DIST.— SECOND ROUND.

Charleston	May	9, 10
Tillatoba		13
Coffeeville		16, 17
Carrollton	(T. W. Dye).	16 17
Water Valley	(G. W. Gordon).	17, 18
Oxford		23, 24
Grenada	(S. D. Long).	23, 24
Abbeville		30, 31
Toccopola	June	6, 7
Palmer		13, 14
Chapel Hill		18
Grenada circuit		20, 21
Atlanta		27, 28
Cherry Hill		30
Pittsboro	July	2
Water Valley circuit		4, 5
District Conference, at Coffeeville	May	1-3

J. W. PDICK, P. E.

GREENVILLE DIST.—SECOND ROUND.

Hollondale	May	3
Gunnison		6
Rosedale		10
Clarksdale		14
Brooklin		20
Bella		24
Jonestown		25
Huntington	June	3
Leberton		7

District Conference at Clarksdale, May 15-17. Bishop Galloway is expected. Will the preachers please bring the educational and Bishop's fund with them?

R. M. STANDIFER, P. E.

CORINTH DIST.—SECOND ROUND.

Booneville and Rienzi	May	2, 3
Manitia circuit		9, 10
Guntown circuit		16, 17
Blue Springs circuit		21, —
Ripley and New Albany		23, 24
Jonesboro circuit		28
Ripley circuit		30, 31
New Albany circuit	June	6, 7

W. S. LAGRONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Prairie	May	2, 3
Pontotoc		9, 10
Aberdeen station		16, 17
Saltillo		20
Nettleton		23, 24
Tremont		30, 31
Okolona circuit	June	6, 7
Athens		10
Houston and Wesley		13, 14
Buena Vista		15
Ebenezer		20, 21
Sparta		27, 28
Smithville and Fulton	July	4, 5

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Arkabutla ct., at Hunter's Ch.	(Sa., Su.).	May 2, 3
Pleasant Grove ct., at Harmony	(Fri.).	8
Coldwater Mi., at Tri low	(Sa., Su.).	9, 10
Cockrum ct., at Mt. Olivet	(Sa., Su.).	16, 17
Courtland ct., at Eureka	(Sa., Su.).	23, 24
Horn Lake circuit	(Sa., Su.).	30, 31
Chulahoma circuit	(Sa., Su.).	June 6, 7
Mt. Vernon	(Sa., Su.).	20, 21

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Ashland circuit	May	2, 3
Early Grove circuit		9, 10
Holly Springs circuit		16, 17
Shelby Creek circuit		23, 24
Olive Branch circuit		30, 31
Shawnee circuit	June	6, 7
Pine Mountain circuit		13, 14
Mount Pleasant circuit		20, 21

JNO. W. HOSWELL, P. E.

COLUMBUS DIST.—SECOND ROUND.

Mashulaville circuit, at Mt. Hebron	May	1
Louisville circuit, at Mt Pleasant		2, 3
Chester circuit, at Ackerman		9, 10
Walthall circuit, at North Union		15
Mabeu circuit, at Matheston		16, 17
Sturges circuit, at Mt. Airy		23, 24

District Conference at Shuqualak, the last four days of May—28-31.

W. T. J. SULLIVAN, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—SECOND ROUND.

Shreveport	May	2, 3
Red River, at Lindsey's Chapel		10, 11
Shreveport Mission		12
DeSoto, at Woodside		16, 17
Mansfield		17, 18
Mooringsport, at Pine Ridge		20
Valley, at Cotton Valley		23, 24
Coushatta, at East Point		30, 31
Wesley at Wesley Chapel	31,	June 1
Many, at Prospect		6, 7
Bayou Scie		8
Anacoco, at Petersburg		10

The District Conference of Shreveport district will meet June 13, at Grand Cane, on the Texas and Pacific railroad.

Where the same day is put down for two places, the presiding elder will divide the time between them.

The Quarterly Conferences for Caddo and Wesley circuits will be held on Mondays (the second day of their meeting.).

ROBT. J. HARP, P. E.

DELHI DIST.—SECOND ROUND.

Harrisonburg, at Island	May	2, 3
Rayville, at Rayville		9, 10
Waterproof, at Waterproof		16, 17
Lake Providence, at Pecan Grove		23, 24
Floyd, at Oak Grove		30, 31
Winsboro, at Oakley	June	8, 7

H. O. WHITE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Centerville, at Centerville	May	2, 3
Colfax and Boyce, at Boyce		9, 10
Montgomery, at Ebenezer		16, 17
Castor, at Sardis		23, 24
Columbia, at Dirt Bridge		30, 31
Vidalia and Black R., at White's Ridge	June	6, 7
Melville and Big Cane, at Melville		13, 14
Simsport, at Riverside		20, 21
Plainville, at Oak Grove		27, 28
Ada, at Fishville	July	4, 5

J. IVY HOFFPAUIR, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Plaquemine Brulee and Rayne	May	2, 3
Opelousas and Washington, at Wash'n.		9, 10
Lake Charles		16, 17
Grand Chenier		23, 24
Sulphur Mine, at Calcasieu		20, 27
Sacine Mission, at Merryville		30, 31
Lake Arthur	June	6, 7
Indian Bayou		13, 14

JNO. A. MILLER, P. E.

ARCADIA DIST.—SECOND ROUND.

Arcadia, at Mt. Moriah	Apr.	30
Sparta, at Castor	May	2, 3
Ringgold, at Ringgold		4, 5
Gibbsland, at Atheus		9, 10
Downsville		13
Farmersville		16, 17
Indian Village		20
Tulip and Stumborough		23, 24

J. L. P SHEPPARD, P. E.

Keep It Before the People.

To insure good health it is necessary to keep the liver in regular action, the blood in free circulation, the bowels free by gentle purgation, and the stomach cleansed of fecal matter, all of which Maguire's Cundurango will accomplish. 75 cents per bottle.

NEWS OF THE WEEK.

DOMESTIC.

Ex-Gov. Evans, of Colorado, has presented the University of Denver with $100,000 for its further endowment.

Cardinal Gibbons, who has been in this city for some time, on a vacation, left here for Baltimore, his home, on April 27.

The Treasury Department has ordered a duty of 25 per cent. on Mexican Lottery tickets sent in through El Paso by express.

At the session of the National Republican League, in Cincinnati, on April 22, J. S. Clarkson was made president of the organization.

The thirty-ninth annual session of the American Pharmaceutical Association convened in this city on April 27. A large number of delegates from other States were in attendance.

Warrants for the repayment of the direct tax fund were issued from the Treasury Department, on April 23, to the following States: California, $200,000; Arkansas, $156,000; Illinois, $600,000.

Senator Reagan, having been appointed by the governor of Texas chairman of the railroad commission of that State, has resigned his seat in the U. S. Senate. Hon. Horace Chilton has been appointed to fill the vacancy.

Memorial services in honor of Gen. Jos. E. Johnston were held at the First Presbyterian Church, in this city, on April 26, under the auspices of the veteran associations. Dr. B. M. Palmer delivered the memorial sermon.

The enlistment of Indians in the United States Army is said to be proceeding satisfactorily, and the adjutant general is confident a full quota will be gotten. It only needed a few influential Indians to take the matter up.

The International Young Woman's Christian Association, which was in session at Scranton, Pa., adjourned on April 26. One of the last acts of the convention was to record its protest against the opening of the World's Fair on Sunday.

The presidential party spent last Sunday in San Francisco. The President and Mrs. Harrison attended services at the First Presbyterian Church. Postmaster-General Wanamaker addressed a Sunday-school at noon and the Y. M. C. A. in the afternoon.

U. S. District Attorney William Grant, to whom had been assigned the arduous work of compiling a report for the government touching the recent uprising in New Orleans, has completed his labors and forwarded the result thereof to the department at Washington.

The organized Italian stone-masons of New York City, who are on a strike, in demanding that the non-union stone-masons quit work, brought about a riot on April 23, which was peacefully quelled by the police, who arrested the prominent offenders and dispersed their followers.

The negroes who were deluded into going to Oklahoma, last Fall, in large numbers, have found none of the good things promised them—no work, no government rations. It is said many of them are starving. They are now trying to make their way back to their former homes in the South.

The receipts of the New Orleans Postoffice for the year ending March 31, 1891, are larger than had been anticipated, the falling off in the Lottery business being expected to produce a much greater decrease. The total of receipts for the year was $366,995, which is $27,585 less than the receipts for 1890. The salary of the postmaster will remain at $3,860.

FOREIGN.

A lady who has died in Glasgow bequeathed £70,000 to Gen. Booth for the Salvation Army.

A commission composed of three cardinals has been formed by the Pope's orders with the object of affecting economical reforms in the administration of the interior affairs of the Vatican.

At a crowded free trade meeting in Paris resolutions were adopted urging the government to revert the old commercial treaties and to reject the new tariff proposals of the customs commission.

The Italian Chamber of Deputies has passed a bill extending the age of military liability three years to forty-two. Hitherto the limit has been thirty-nine. The measure is an unpopular one.

Letters from the state of Chiapas, the frontier of Guatemala, say that a sad state of affairs prevails in Guatemala. The dissatisfaction is supreme against President Barrilias, and only the want of a proper leader keeps back a revolution, which can not long be delayed.

Emperor William has summoned all the princes and the crowned heads of the different German states to attend the funeral of Count Von Moltke, which will take place on April 30, and which will be attended by imposing military ceremonies. The body will be escorted in state from the Von Moltke residence to the railroad station, whence it will be taken to Creisau for interment. The ceremonies at Creisau will be quiet and without display, in accordance with the late count's will.

A powder magazine in the vicinity of Rome (containing 250 tons of powder) exploded on April 23. Forty houses have been reduced to a heap of ruins. Many of the famous historical windows in the Vatican were shattered. It is said that forty persons were injured at the scene of the explosion and about 200 persons in the city were slightly hurt. King Humbert, who visited the scene of the explosion with his military staff and other officials, used his own carriage to convey wounded people to the hospital.

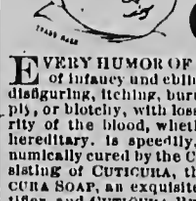
An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6 3-16	@ — —
Ordinary	6 11-16	— —
Good ordinary	7⅛	— —
Low middling	7 13-16	— —
Middling	8 7-16	— —
Good middling	9⅛	— —
Middling fair	10⅝	— —
Fair	11⅞	— —
Galveston middling	8 9-16	— —
Mobile middling	8⅜	— —
Memphis middling	8½	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	3¼	4⅜
Prime yellow	4⅝	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 5-16	2⅜
Good	5⅛	5⅜
Fair	4⅞	5
Prime	5⅜	5⅝
Rough, ₰ bbl	2 50	5 00
Patnsh, ₰ ton	20 00	22 00
FLOUR.		
Extra Fancy	5 55	5 65
Fancy	5 20	5 30
Choice	4 50	— —
Minnesota Patents	6 30	6 40
Winter wheat patents	5 87½	6 00
Minnesota bakers	5 50	— —
CORN PRODUCTS.		
Corn meal	3 60	3 65
Cream meal	— —	4 00
Grits	4 10	— —
Hominy	— —	4 25
GRAIN, ETC:		
CORN:		
White, ₰ bushel	81	85
Yellow	84	— —
Mixed No. 2	84	— —
OATS:		
Western	64	65
Texas rust-proof	— —	— —
BRAN:		
₰ cwt	1 15	1 17½
HAY:		
Prime	20 00	21 00
Choice	21 00	22 00
PROVISIONS.		
PORK:		
Mess (Standard)	13 75	13 87½
Prime Mess	— —	12 00
Rumps	— —	— —
BACON:		
Fancy Breakfast	9½	10
Shoulders	— —	6¼
Sides, short rib	— —	7⅝
Sides, long clear	— —	7½
HAMS:		
Sugar-cured	10½	11
DRY SALT MEAT:		
Shoulders	— —	5⅝
Sides, short rib	6⅞	7
Sides, long clear	6⅞	7
GROCERIES.		
COFFEE:		
Prime	20½	— —
Fair	19¾	— —
Common	17	— —
TEAS:		
Choice	40	80
No. —	— —	— —
BUTTER:		
Western Creamery	28	— —
Western Dairy	20	21
Common	— —	— —
LARD:		
Refined	6⅛	6⅜
OILS:		
Coal, bbls	9	— —
Coal, cases	13½	14
Cotton seed, crude	25	— —
Lard, Extra No. 1	55	— —
VEGETABLES.		
CABBAGES:		
Western, ₰ head	— —	— —
Chicago, ₰ 100	— —	— —
Louisiana, ₰ crate	1 50	1 75
POTATOES:		
New Louisiana	5 10	6 00
Western	3 25	3 75
ONIONS:		
New Louisiana	4 00	6 00
Western	— —	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₰ yard	7¾	— —
Jute, 1¾ lb. ₰ yard	— —	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₰ lb	9½	12½
TIES:		
₰ bundle	— —	1 35
SUNDRIES.		
POULTRY:		
Old Hens, Western	6 00	6 25
Young Chickens	3 50	4 00
Chickens, Southern	3 00	3 50
Young	1 50	2 50
Turkeys, Southern	9 00	16 00
EGGS:		
Western	11	12
Southern	11	12
WOOL:		
Luke, ₰ lb	23	— —
Louisiana	22	— —
Hurry	10	15
COUNTRY HIDES:		
Green Salted, ₰ lb	3¾	4
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₰ ton	10 00	— —
Meal	23 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₰ lb	— —	2¼
Sulphuric acid	— —	2½

—*Times-Democrat*, April 28.



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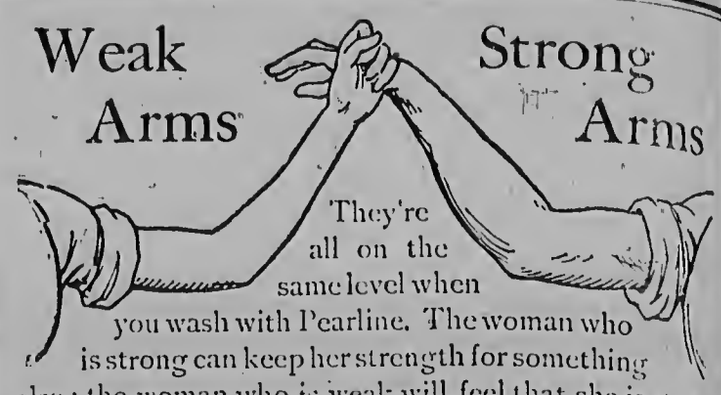

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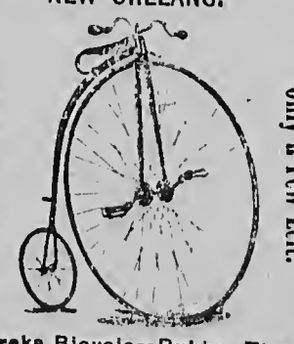

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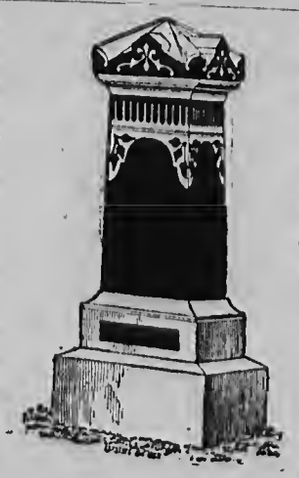

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A Plea for Christian Enthusiasm.

BY J. B. A. AHRENS, D. D.

otto—"The world upside down."—Acts 6.

The Christian religion aims at the ersal of existing affairs. "The rld lieth in wickedness." Its rescue uires upheaval, commotion, revo- tion, evolution.

Neither peace nor compromise with e powers of evil are admissible. It recreancy to cry: "Peace, peace," en there is no peace. Nothing s than subjugation of Satan and his les will be satisfactory. The Master ures that he had not come to bring ace, but the sword. Woe unto us, we are silent in the face of clamor- s wrong, when we are submissive to e dictates of evil. We must war a od warfare. Having put on the ole armor of God, we must coura- usly face the foe. Flowery beds of e are not for us. Peace-loving is tamount to ease-loving. We shrink m the inevitable contention. Hence spend our years in palliating, con- ning, apologizing, assuaging, brid- g, harmonizing—*i. e.*, time-serving. wastage of effort.

The disciples of the Master were ac- ed of being persons who turned the rld upside down. The charge con- ned compliment. They toiled for e dethronement of sin, and the coro- tion of Jesus.

ut in the endeavor to bring about e necessary evolution, turning the rld upside down, many employ the of flesh as the fulcrum on which rest their leverage. God assures at it shall not be accomplished by ght or power, but by his Spirit; nce pertinent legislation will prove roken cisterns." Spasmodic and rtial reformation is productive of ly "whited sepulchres." Only the ly zeal and wondrous abandon which aracterized Gideon's band can ac- plish the feat. It requires enthu- m which borders on aberration. St. ul was supposed to be beside him- f.

It is lamentably true that the chil- n of this world are wiser in their neration than the children of light. hold their enterprise; the display of ergy, industry, courage, zeal, perso- ance, self-sacrifice! Hard at work rly and late. They calculate closely, wisely, carry out their programme th marvelous ardor. Deprive them- ves of necessary rest and sleep. ink not of comfort. Success in busi- s is their goal. All energies are in- santly bent on reaching it. Riches d honor and pleasure are their life's er; all their endeavors are tributaries reto. Would that, in saving souls, emulated their maddening frenzy! The following reasons will kindle d nourish zeal:

. Sinners, unsaved, will be lost. ill go to the place where Dives lifted his eyes, being in torment. Eternal ile. "Away from me!" means sepa- tion from the good forever. Away m pious parents, from loved ones o loved God. Grovel eternally in ter darkness, where the smoke of ir torment ascended forever and er.

. The salvation wrought by Christ so amazingly great that its neglect ses agonizing grief in God's chil- n. God incarnate! Had not where lay his head. Became poor for our ee. Endured unspeakable hard- ships. Persecution, arrest, ignominy, torture, crucifixion. What, bought with a price, and remain slaves? Liberation offered, and remain prisoners? A royal feast prepared, and deliberately starve? We will do our utmost to prevent it.

3. The Master declares that the kingdom of God suffereth violence, and the violent take it by force. *Sans ceremonie* that captain manipulated renegade Jonas, and remarked: "What meanest thou, O sleeper? arise, and call upon thy God!" It is our duty to "compel" sinners to come to the Savior. Among tombs respectful silence may be proper; but, surrounded by "dry bones," it behooves us to cry aloud and spare not.

4. Christ furnishes an example of holy enthusiasm. He was consumed by the zeal of God's house. Like a taper, consuming itself while it gives light. While the Lord was in agony unspeakable, he found his disciples sleeping. Justly he interrogates, "Why sleep ye?" Work while it is called to-day.

5. Heaven will be doubly precious to us if blissfully conscious of the fact that we have enthusiastically and faithfully worked for the salvation of our fellow-men. Those who through our instrumentality were brought to Christ will constitute stars in our crown.

6. We are responsible for the talents at our disposal. Evasion impossible. The slothful servant, whose one talent had not been productive, was denominated "wicked." His unprofitableness was considered a crime. His doom was fearful. May you not guiltily crave annihilation when the Lord enjoins, "Give an account of thy stewardship!"

Mississippi State Sunday-School Convention.

This body met in Greenville, Miss., the "Queen City of the Delta," April 28-30. Forty-five counties were represented by one hundred and thirty-five delegates. Over one hundred Sunday-schools and six denominations were represented in the convention. Judge W. R. Trigg, of Greenville, president of the convention, delivered the opening address, which was replete with sound doctrine and solid argument, showing the necessity of earnest Sunday-school work. Hon. W. L. Reynolds, of Illinois; Mrs. W. F. Crafts, of New York; and Judge L. H. Estes, of Memphis, were present, and helped to make the convention a glorious success. John T. Buck was elected president of the convention for the ensuing year, and assumed his duties the second day of the meeting. Judge Estes conducted a short conference on "our needs, and how to meet them." The fact developed was, we need more consecrated men and women in the church. The president asked for reports from the various counties, and many interesting facts were brought out. First Methodist Church, of Meridian, has 525 enrolled as pupils, and on last Sunday 355 were present. The superintendent said they had 31 teachers, and not one of those teachers played progressive euchre, or danced, or attended theatres; that when one did either of these things, he was excused from teaching. Would to God that that standard was maintained everywhere!

In the afternoon Mrs. W. F. Crafts delivered an address on "How to Teach," which was very instructive and entertaining. She taught us how to use the blackboard, and how to teach the little folks. The next afternoon she taught a class of thirty-five, and so exemplified the lecture delivered the afternoon before. She took the lesson for next Sunday, recorded in Amos, and, by beginning with something familiar—a pair of scissors and a little story—she at once secured the attention of the little folks, and held it throughout the entire lesson. Mrs. Crafts is highly gifted with the talent of teaching the little folks, and I think every teacher went away with higher ideas of his work, and better plans for its prosecution.

Rev. Dr. B. C. Gray delivered an interesting lecture on the "Three Facts." Fact the first, seven-tenths of our old people do not attend Sunday-school; fact the second, about seven-tenths of our young people under sixteen do not attend church; fact the third, our young men and young ladies, especially the former, over the age of sixteen, do not attend either church or Sunday-school. The fact was brought out that about 33⅓ per cent. of our children are in the Sunday-school. Another fact was brought out in the convention, to wit: only 37½ per cent. of our church members are in the Sunday-school. Another fact is, 81 per cent. of the additions to the church come from the Sunday-school.

L. P. Brown, of Meridian, conducted a conference on "the Sunday-school—its officers and hindrances." "Whom shall we select as teachers, and how shall we prepare our teachers?" Mrs. Crafts said she taught a class of 200 teachers in the afternoon, and thereby prepares them to teach intelligently. Mr. Reynolds said: "Appoint only those who are consistent Christians and have a heart for the work. The blessed Master spent a whole night in prayer before he appointed his disciples, and the apostles prayed before they selected a man to take Judas' place; hence we should pray earnestly before selecting teachers. The Bible should be in the hands of every pupil old enough to read. These lesson helps ought to be left out of the Sunday-school." One brother said his hostess had not brought in the frying-pan, or the skillet, or the kettle, and placed them on the dinner table, during his stay. "Now," said he, "these lesson helps have no more place in the Sunday-school room than these cooking utensils have on the table." Judge Estes urged the importance of shaking hands with the people and making them feel at home. One brother said the greatest hindrance to Sunday-school work was the indifference of the old folks. The great need was more consecration, more love to God, and more love for precious souls.

Judge Estes delivered a splendid lecture to a packed house on Thursday night. His subject was, "The Work, and How to Do It." He emphasized the necessity of rolling up our sleeves and going right into the work.

The convention pledged $800 to carry on its work in the State.

The next convention will be held at Oxford.

Officers for 1891–1892: John T. Buck, president; J. H. Neims, vice-president; Rev. L. W. Curtis, secretary; Mr. Mills, of Columbus, assistant secretary; R. H. Smith, treasurer; Mr. J. G. McGuire, chairman Executive Committee. Vice-presidents: L. C. Hall, Huckle, Miss.; J. M. Woodall, Houston, Miss.; J. W. Kavanaugh, Crawford, Miss.; J. C. Cavett, Meridian, Miss.; W. H. Patton, Shubuta, Miss.; Dr. R. J. Turner, Bay St. Louis, Miss.; Evans Hall, Williamsburg, Miss.; Rev. J. A. Whitfield, Brandon, Miss.; B. A. Clark, Kosciusko, Miss.; H. H. Estes, Hemingway, Miss.; W. T. Caldwell, Grenada, Miss.; W. D. Porter, Oxford, Miss.; Rev. W. H. Mellen, Cotton Plant, Miss.; J. T. Fant, Holly Springs, Miss.; Rev. G. H. Lipscomb, Jonestown, Miss.; Thomas Mount, Greenville, Miss.; J. W. Alexander, Hogs' Landing, Miss.; F. R. Carloss, Jackson, Miss.; J. C. Roberts, Centerville, Miss.; Rev. J. H. Gambrell, Brookhaven, Miss.

Strong resolutions on temperance, Sabbath observance, and the work of the American Bible Society, were passed.

The citizens of Greenville entertained the convention in a handsome and royal style. Thus closed a very pleasant and profitable session of the Mississippi State Sunday-school Convention.

T. W. LEWIS.

The Net Result.

MR. EDITOR: As our friend, the professor, seems disposed to stand on his dignity in reference to a certain allusion in the ADVOCATE, of the sixteenth, I will take the liberty of giving your readers the result of those "meditations," as I have had them privately from him.

Among the occupations of children there is none more exciting, or less profitable in the main, than catching doodies. In the abstract, therefore, it might seem a very trivial subject; but, considered as a type, it will suggest meditations that are as useful as they are curious.

A doodle is defined by Webster to be "an idle, silly fellow;" but those grown persons who once were young will remember that this name was given to a horny-headed worm with a many-jointed body, unusually lively in the upper air, and by no means lacking in intelligence, as worms go, which lives, or makes a show of living, a retired life at the bottom of a smooth round hole in the ground. Easily discernible in spring and early summer, this rather gloomy residence disappears as the year advances, and so completely as to raise the suspicion that when one is popularly said to "go into a hole and pull the hole in after him," reference is had directly to the habit of life, and more especially to the sudden disappearance of this furtive inhabitant of our yards and gardens. However this may be, it seems that the days of the doodle, as a visible, tangible being, are few and short. After life's fitful fever, he dies like Dido, and "the place he knew forgetteth him."

It might be interesting to speculate upon the doodleian temper after his withdrawal from the public gaze. Does he accept obscurity gracefully, and with patience?—or does he wear out his little remnant of life in vain regrets and frantic efforts to be once more seen and known and caught of children? Does he die outright, or merely hibernate until the voice of spring calls him to the light again? If the latter, how does he return? If the former, whence come his successors? Above all, from which end of the hole does he begin to dig, and what becomes of the dirt?

These and many other questions crowd upon one who gives serious attention to this subject. Surely no one will question the wisdom of patronizing German universities when he reflects that to some American boy or girl educated there may be reserved the honor of solving so difficult a problem.

But the editorial allusion was not so much to the natural history as to the capture of the worm in question.

The essential features of this pursuit, as I recall them, are:

1. The difficulty of catching the doodle.

2. The greater difficulty of disposing of him when caught.

3. The utter impossibility of accounting to oneself, or others, for the enthusiasm with which he has been pursued.

Now, there is a way to catch doodles. Pursued in any other, the occupation becomes dull and commonplace. Of course, a practical person, or a philosopher, would argue that, as the object sought is to be found at the bottom of a hole never more than a foot in depth, the most direct mode of capture would be to dig for it as we do for other earthworms. But this only shows how little wise people sometimes know about very simple subjects, for the whole interest of catching doodles consists in the difficulties attending it. The use of a spade, or other digging implement, therefore, puts our philosopher out of court altogether. The method most approved in our younger days was, substantially, this: Take a straw, and, moistening the other end as Sambo does the bait before casting in his hook, insert it softly in the doodle's hole; then gently agitate the straw, calling "Doodle" in your most seductive tone, and making, at the same time, urgent signals to the crowd to be quiet (for be it remembered, that since the time of Cain there is no recorded instance of a child's going doodle-catching alone). If the time has been well chosen, it will not be long before the straw begins to move as under the power of unseen hands. A hush falls upon the half-dozen children looking on, or similarly engaged not far away. A cautious pull is given to make sure it is a genuine bite, and then, with a quick, but not violent, jerk, the doodle is landed, amid cries of "I've got him!" from the angler, and shrieks of delight from the lookers-on.

Now comes one of the most remarkable features of this singular business. The doodle is caught; what shall be done with him? The fish won't bite him, the chickens won't eat him—indeed, he is altogether undesirable, a manifest delusion and sham. I recall a single instance of an attempt to appropriate one, and then the rooster that made it, to show his retinue of hens what good eating a doodle is, admitted plainly, in a little while, that he wished he hadn't.

But here again children show themselves to be different from philosophers and practical people, for, as soon as the excitement of success is over—and it subsides wonderfully soon—they turn the doodle over to see him wriggle; then put him back in his hole, and run away with unabated interest to catch another of the same kind, and to dispose of him in the same way. But in nothing does the adaptation of doodles to childhood, real or virtual, appear more clearly than in the facility with which captor and captured do not seem to trouble themselves with the consideration, *Cui bono?* The doodle returns to his hole with a sedate, not to say crestfallen, air, and yet with apparent satisfaction that he is not needed any longer, while his human counterpart—see Webster—goes off equally pleased that he does not have to give a reason for the enthusiasm that is in him. Indeed, keeping the Websterian definition in view, the grand question is, "At which end of the straw is the doodle, after all?"

Now, the moral of this writing is found in the application of it; for there are doodles that do not live in holes in the ground, and there are doodle-catchers who are no longer children in years. "*Mutato nomine*"—but we must not be personal.

Brother, reader, have you quit?

"Words, Idle Words."

I do not know of any department of human knowledge more interesting and fascinating than philology. Men have devoted an entire lifetime to this science, and at its end found the vast roaches and wide vistas of the field unexplored. Some of these word-hunters acquire extraordinary acumen and skill, scenting the root or following the trail of a derivation like a sleuth-hound on its victim's track. I have heard of a Greek professor whose whole life was occupied in the study of the dative case, and when about to leave this sphere of "believing, persuading, commanding and obeying," for another *post* and *super*, bequeathed, as a heritage to his son, the result of his labors, and bade him go onward. No doubt, such zeal is commendable, if wisely directed. Even this life, which seems but a travesty on the ideal existence portrayed by our Savior, was better than living without any definite object in view. One of the most absurd and amusing standards by which to measure the real value of words, is their length or brevity. Of course, we have all been taught to despise this sesquipedalian verbosity, which, from altitudinous regions of conceit and egotism, looks down upon ordinary mortals. To my mind the worth of a word does not lie in its length, breadth, or thickness; but in its power for expression of ideas. The many-syllabled are just the kind often needed to give the proper form, shade and tone to the thought in expression. What little I know of the ancient classics teaches me to believe that the writers thereof never established any law against words on account of length. Once I heard a local preacher describe the unfortunate condition of the patriarch, Job, as one of "copious decomposition," and I was amused by the repulsiveness and exactness of the picture so awkwardly drawn. This illustration, though homely, will serve to bring to the surface the thought for which I am angling.

Our conclusions and settled opinions in philology, not unlike our theological deductions, have to be sometimes revised. Not infrequently, too, with the former as with the latter, we find the old way the best, because it is the true way. Quite recently I heard stated by a Bishop of our church, and noted an endorsement of the same by our editor, that "definitions do not always define." I think this only measurably true. Some ideas are illimitable; but have not words their meanings, crystallized by long use? And are not these infinite conceptions brought before the mental vision as clearly as possible by words of well-fixed meaning?

As another cogent argument, I marked that the Bishop immediately followed his declaration by giving an etymological analysis of the word "define;" and our editor was bringing light out of darkness, as regards the meaning of some term, when he made the statement. Does not the declaration lead to the conclusion that language is not a medium, or, at best, a very poor vehicle for thought? But I will pause, and say no more on this immediate phase of the subject, feeling assured that if beset by Bishop and editor in the controversial field, it would necessitate an inglorious retreat on my part. But, then, you know they are liable to make mistakes sometimes.

Archbishop Trench, in that admirable little book of his devoted to this study, has a chapter on the morality in words. He tells us our language "bears at once the stamp of man's greatness, and of his degradation, of his glory, and of his shame;" and very clearly shows how some words have degenerated, while others have, by usage, acquired higher and purer significations than when first adopted into our language. What wondrous influence and far-reaching power in words to add to, or subtract from, the sum of life's joys! They may ameliorate its misery, guilt, and shame; they may wreck its fairest argosies of loftiest purpose and noblest endeavor. They are healers of woe, or messengers of peace; sometimes winning souls for heaven, or driving them, lost and despairing, to hell. Be careful, be studious, be thoughtful in your choice of these fleet-winged couriers of thought, for much depends on wise selection, and more on right expression. Since the word is the embodied concept, and the union between the two is so close, I hold that is as much a mark of genius to use the exact word to express the foreshadowed idea as it is to evolve this in the conscious soul; for words enhalm the thoughts of master-minds, hold them in unconscious keeping, and, like an amber cerement encysting some rainbow-hued butterfly, preserve them from decay. Let us all remember words have weight, meaning, influence for weal or woe; are "children of darkness or children of light," as they go forth on various missions among men. A smile beams, a tear falls at their bidding. They can bruise and break, bind and heal, and, more than these, they may, in Christ, be instruments to save a soul from death. He called himself "the Word," and there is such a vast wealth of meaning in this appellation that but few, if any, can compass it. I am sure it means this much: that he was and is the living manifestation of all purity, holiness and truth.

I close with a quotation from Trench: "Is there not something very solemn and very awful in wielding such an instrument as this of language is, with such power to wound or to heal, to kill or to make alive? And may not a deeper meaning than hitherto we have attached to it, lie in that saying, 'By thy words thou shalt be justified, and by thy words thou shalt be condemned?'"

S. J. DAVIES.

Camp Bello, La.

In Memoriam.

WILLIAM M. KLEIN.

Our church in Vicksburg sustained a great loss in the death of William M. Klein, on Sunday morning, March 29, 1891. His short, but exemplary life; his well-rounded character, his many shining virtues, and his eminent usefulness, deserve more than a passing notice.

Bro. Klein was born in Vicksburg, Miss., April 9, 1866. His mother, who was one of the excellent of the earth, and who entered into rest less than two years ago, trained him up in the way he should go, and he did not depart from it. He was recognized as a member of the church under the pastorate of Rev. R. S. Woodward, in 1884. Previous to this he had given his heart to God, and had been born into the kingdom of Grace. Having made this public profession of his faith, he rapidly developed in all the graces of the Spirit, and soon attained unto the stature of a man in Christ. In the year 1887 he was placed on the Board of Stewards, which office he filled efficiently until his death. In early childhood he became a member of the Sabbath-school as a pupil. In due time he was appointed a teacher, and in the year 1889, though then only twenty-three years of age, he was made superintendent. It was remarkable that one so young should have been intrusted with so grave a responsibility, for the Sunday-school here numbers more than two hundred pupils, besides officers and teachers; but it was no mistake to place him in charge of it. He showed himself a man. He magnified his office, and became one of the best Sunday-school superintendents I have ever known. At the time of his death he was on the Executive Committee of the State Sunday-school Convention, and on the Board of Managers of the Young Men's Christian Association of this city. In every department of Christian work to which he was called, he was faithful and efficient. He took a lively interest in the establishment of the South Vicksburg Methodist Church, and was the friend and patron of that enterprise to the day of his death. His life was one of singular purity and usefulness. He had made a more profound impression on the community in which he lived than many of our best men do in a long lifetime. This was more remarkable from the fact that he was a modest, quiet, unassuming and unobtrusive man. It was the silent force of his character.

On July 3, 1889, he was happily married to Miss Janie Paxton. They were walking together in happiness and usefulness when he was suddenly taken from her side, and she found herself alone—and yet not alone, for the God of all comfort comes very near his children in their sorrow. May his gracious presence be a daily blessing to her, and also to the sisters and brother of the deceased, till they all meet again in heaven!

W. B. LEWIS.

Christian Advocate.

Thursday, May 7, 1891.

"OUT OF THE DEPTHS."

BY EMMA SOUTHGATE.

"Out of the depths" where faint, we cling
In faith that questions not, nor strives,
"Out of the depths" like pearls we bring
The peerless lesson of our lives

So slow are we to meet his will,
So stubborn to resist his word,
We match our puny reason still
Against the mandate of our Lord.

Till, in some silence long and vast,
Some deep-set sounding of the soul,
With spirit hushed at last, at last,
We yield our will to his control.

Like Nineveh's unwilling seer,
We hear the word "Arise and go!"
And when like him, o'ercome by fear,
Our faltering spirits answer, "No;"

God's winds pursue us as we flee,
Where his accusing waves are driven,
The storm-tossed bark upon the sea
Becomes the judgment bar of heaven.

And we, with fainting soul must go
Alone into those depths profound,
Where all his billows overflow,
Where his great stillness wraps us round.

With trembling trust to him we cling,
His love uplifts, he guides our way,
"Out of the depths" at last we bring
Life's peerless lesson—to obey.

Why Should We Send the Gospel to Mexico?

Dear Young Friends: I write on this subject, because there are those who claim that Mexico has the gospel, and that we should go elsewhere to do missionary work. If this was true, I would not stay here one day longer than was neeessary for me to arrange the few business matters I have here and get away. But, alas! for poor Mexico, it is not true. As a matter of fact, the Roman Catholic Church has been in this country for more than 300 years; but it is also a fact that it has not, and never will, do the work of a Christian Church among this people. As a proof of this, thousands and thousands of the people have deserted her temples and her altars, and are now either infidels or that which is worse, if possible—they are spiritualists.

One evening, not a great while ago, there came to our house a beautiful, bright young woman, and said to me: "I have heard you preach and teach a religion that one can feel in the heart, and that makes people happy in their sorrows and good in disposition, and I want to know about it." I explained to her what religion was, and then I tried to tell her how she could receive this great blessing in her soul. I asked her if she did not attend any church? She said, "I used to attend the Roman Catholic Church, but it did me no good, and I quit going. I tried hard to be good and always failed, so I concluded there was nothing in religion until I met the Bible woman, and then I agreed to come to you." I asked her if she ever prayed. She said only to Mary, and she confessed her sins to the priests; but it did her no good, and she should not do so again. I then asked why she did not pray to Christ and confess her sins to God. She answered, "I do not know how."

Poor woman, I had to teach her the Christian doctrine of salvation just as a father would teach a little child. Then she came to our church, and it would have filled your hearts with deepest sorrow for her if you could only have seen her eagerness to catch every word that fell from the preacher's lips. After awhile her intelligence grasped the idea of "life for a look," and her bright young face was as radiant as a sunbeam when she told the church of her conversion.

Very soon after this her husband met our Bible woman, and said to her: "What do you people teach in your church? My wife has been going there of late and she is so changed, and makes our home so much happier. I wish to know more of your religion." And a few years ago one of our missionaries was preaching, and he quoted Christ's words to the dying thief, "To-day shalt thou be with me in paradise." An old man rose, and said, "Repeat those words again." And when the preacher repeated them, he cried in a loud voice, "Repeat them again." And when they had been repeated a second time, he said: "And these are Christ's words and my soul will not have to suffer in purgatory. My days are almost ended, and I have dreaded the future more than death and the grave; but, with these words of the blessed Savior, I can now go into the presence of my God in peace. Glory to God for them and for sending you to tell me of them."

How dark, cruel and unfeeling the doctrine that sends everybody, even the little children, to that awful place to suffer after death! And then the poor, sorrowing mothers go to these Romish priests and pay them money to pray the little ones out of this place of suffering. But, according to their doctrine, everybody must go to purgatory and suffer after death. When the Archbishop of Mexico died, a few weeks ago, they put notices on all their churches calling on the people to "pray for the repose of his soul for thirty days." Not only do they say their prayers to saints, and never to Christ, as you do, and worship painted representations of these saints; but, horrible to tell, once a year, in many places, they go through a mock crucifixion of our blessed Lord in their churches. Think of a man claiming to be a minister of the gospel consenting to act the part of Pilate in such a sacrilegious drama, and tell me if you do not think Mexico needs the pure gospel? Is it any wonder the people are turning from such teachers, and prefer no religion to this disgraceful mockery? Will you send it to them, or will you let them perish? J. M. WEEMS.

Mexico City.

A Call.

After the meeting of our Central Committee last year a circular letter, addressed to Conference secretaries, was issued with the following instructions: "If you have but one auxiliary with the district and Conference officers, call these together and organize a Conference society; for the Conference society must now elect their own officers and appropriate funds." A beginning was made Feb. 12, and we now call the meeting of March 25, which was postponed on account of sickness.

Will not every charge where an auxiliary has been organized, even if no meeting was held and there is no probability of one at present, be represented at our meeting, May 13, Jackson, Miss., either by person or letter. If you do no more, simply write, "We can not attend, but will pray for those who do." We are preparing an interesting programme. Miss Marshall will be with us. We will suppose that those who do not attend are willing to abide by our decisions.

We were pleased to place on our roll the Parsonage Society of Jackson, Miss., as it has become an auxiliary under the new law, "by contributing annually to the regular fund of the society." A hearty welcome is extended to the Jackson (La.) Auxiliary, honored by having among its officers so many representatives of parsonage households.

Will not our ministers aid us by sending representatives from their charges to our meeting? Rest assured, God will bless you for it! Bro. B. F. Lewis will be pleased to provide for the overflow. Send names to Dr. W. C. Black.

MRS. E. D. JONES, Sec.

Chat with the Advocate.

DEAR ADVOCATE: The preachers say that when they go into a home and see your cheery face lying on a table, or hanging on the wall, that they are sure of a welcome, because you, by your good counsel, have *prepared a place* for them. But in some of the homes they see plenty of secular papers lying around loose, but no ADVOCATE; and when they inquire if they have the ADVOCATE, the answer is, that they "can not afford to pay so much for a paper that has so little news, and yet costs so much more than the secular weekly paper." It is not profitable to argue with Ephraim when he is joined to his idols, so they let them alone; but they feel as if they were out of their element, and are glad to go as early as possible; or if they do enter into the *pro* and *con* of the price of the Christian paper, and its educational value to the members of the family, then they are confronted with some other objection; but sometimes the logic of the preacher and the gospel of perseverance breaks the objector's stronghold, and the ADVOCATE enters another open door with its mission of good-will for all inside the door. And when you once get a foothold, you are very apt to impress upon the minds of all the fact that you have come to stay.

Not long ago your editor wanted to know if any of your readers had been studying the Sunday-school Lessons; and if so, how they liked them. This writer had read and re-read some of them, and been much edified with the same; taking the pains to compare them with others sometimes, always favorably. The lesson for April 12 was compared with the exposition of the same in the *California Christian Advocate*, not knowing the author of either. Both were good, and of equal length. The subject was, "The Good and Evil in Jehu." The line of thought was somewhat similar; yet, in summing up the character of Jehu, the verdict was different in some respects. The writer in the *California Advocate* says that "the cruelties of Baal worship, such as human sacrifices, added to its falseness, perfidy and treachery, abundantly justified Jehu in destroying the priesthood at a single stroke." But he only destroyed the Canaanitish god to set up the Egyptian god, that being seemingly nearer the worship of Jehovah. Jehu did well to destroy Baal and the house of Ahab; but he failed to appreciate the high aims of the prophet. Our expositor says: "The killing of forty-two of Ahaziah's relations, the seventy sons of Ahab and the priests of Baal, in succession, stamp Jehu as a human monster." That it was necessary to eradicate Baalism was readily admitted; yet the means employed was doubtful. "God's method would have been different," and Jehu would have been instructed if he had shown as much zeal for the true worship of God as he was in eradicating idolatry. "Though he was the most ardent destroyer of idolatry, yet he lived and died an idolater;" and then we are asked, Which predominated, the good or the evil in Jehu? Without answering that question positively, one would rather say with the Psalmist, "The mercy of the Lord endureth forever." Yet among us all, like Jehu, some may cast away one idol and have another hidden away among the stuff.

But, dear ADVOCATE, though one would like to linger along on this *line* and laud your many good qualities, there is but one line left, and that is one of the "pleasant places" to stop.

MRS. L. CRARY SADLER.

Woman's Missionary Society, Mississippi Conference.

TREASURER'S REPORT, MARCH 1, 1890, TO MARCH 1, 1891.

Adaio	$ 14 70
Adam Juvenile	1 15
Bolton	45 50
Bahala Chapel	11 00
Hinnsville	21 80
Hurtouton	9 75
Bethesda Church	32 40
Bethesda Church Juvenile	1 50
Brookhaven	14 20
Bay St. Louis	6 83
Bogue Chitto	90
Crystal Springs	52 80
Crystal Springs Willing Workers	15 80
Canton	57 00
Carr	2 35
Carr Rosebuds	2 20
Camden Juvenile	4 75
Daleville	28 90
DeSoto	10 00
Edwards	3 50
Edwards Coral Builders	17 95
Enterprise	66 00
Ebenezer	0 00
Fisher's	11 75
Forest	14 70
Forest Sunbeams, Juvenile	5 70
Fayette	49 02
Fayette Bright Jewels	7 88
Georgetown	5 15
Galatia Union Church	7 00
Hazlehurst	19 00
Hazlehurst Juvenile	25 50
High Hill	70
Jackson, Miss	16 50
Jackson, Miss., Capitol Street	2 85
Jackson, La	26 70
Jackson, La., Earnest Workers	24 80
Liberty Chapel	42 40
Meridian, $93 45; Young Ladies, $20 45	118 90
Meridian, West End	27 00
Meridian, West End Juvenile	4 00
Moss Point	29 20
Madison Station, $26 20; Self-Deniers, $1	27 20
Mt. Hermon	4 25
Marion	18 00
Natchez, Jefferson Street (*Banner*)	121 65
Natchez, Wesley Chapel	32 85
Newton	38 25
Paulding	29 05
Ponchatoula Wesley Gleaners, Juvenile	4 00
Porter's Chapel	7 60
Porter's Chapel Happy Workers	9 55
Port Gibson	9 00
Quitman	10 80
Raymond	24 15
Rehoboth	12 00
Rodney	43 43
Redbone	25 10
Richland	18 85
St. Mary's Chapel	2 00
Sbubuta	20 00
Sageville	5 00
Topisaw	10 00
Vicksburg	14 95
Vossburg	45 02
Vossburg Shining Stars	9 45
Waynesboro	26 30
Woodville	89 00
Wesson	99 81
Wesson Lilies	8 90
Winchester	6 45
Walnut Grove	2 70
Total	$1,639 04

Respectfully submitted.

MRS. ANNIE DE MOSS, Treas.

FROM THE WORK.

BLACK HAWK, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: I see you notice in the ADVOCATE that a Water Valley girl wrote over five hundred words on one postal card, so I concluded I would give you a postal card report of my work. Please count the words, and let the Water Valley *Progress* know how many there are.

I am getting along well on my work. My congregations are good. Prayer meetings are well attended. Finances well up. Raised at Acona, the fourth Sunday in last month, on collections ordered by Conference, one hundred and fifty dollars. I will have the whole of assessment in good subscription by the time our District Conference meets. Don't you think that that is just splendid? But this is no more than every preacher ought to do. Begin with the year to do a year's work, and then work all the year, and success is sure. This is the true solution of the question, How can we succeed in bringing up the collections? Up to this time I have had no accessions to the church since Conference, either by certificate or on profession of faith. By the way, I see in your paper a report from a brother, and he says on one occasion, "I received two members—one by baptism, and one on profession of faith." I don't understand the expression; it sounds rather Baptistic to me. I would like the brother to explain, as this is not the first time I have seen the same thing. I noticed last year in the Minutes of Church Conference at one of my appointments the same thing: "Bro. A. B. or Sister C. D. received by baptism." I am asking for information; if I am in the dark, I want to get into the light. What does it mean? I have lost some of my most valuable members by death, and have dismissed several by certificate since our Annual Conference; but am sowing now in the fond hope of an abundant harvest before the year has wound to a close. Please pray for my success. I can hardly expect to get the nice premium offered by Bro. Grant for the largest number of new subscribers to the ADVOCATE; but I am determined on one thing: no work in Louisiana or Mississippi shall take the palm from Black Hawk circuit on the church literature taken. You know my field was well worked last year, and I am only gleaning now. But if by perseverance I should come out ahead and get the prize, I shall always feel glad that I did my duty to the paper. And the brethren who have larger fields uncultivated should always feel ashamed of their negligence. We meet in Annual Conference, we report on church literature, we resolve to do all we can along these lines to aid in the circulation of our literature; we then go to the field assigned us and we do almost nothing. In this we have a fulfillment of the poet's words, "Men resolve and reresolve, then die the same." Brethren, let us do our duty by our Conference organ. Dr. Hoss is making the old *Nashville Advocate* the best church paper in the United States or Europe; but the *Nashville* is not our Conference organ. It is brimful of good things, but it does not overflow with matter from near home like our own dear paper should. I prophesy that if we do our duty by our paper, that Dr. Carter will give us the best paper south of Nashville. I am glad to say that the people of Black Hawk circuit are the most conservative Methodists I have ever known. This was proven to me when I first came here, seventeen months ago. Everybody expected Bro. Burroughs to be returned to them; they wanted him; but in the turn of of our Methodist wheel, Burroughs dropped out and I dropped in, and they, the people, received me kindly, and treated me nicely. So, in the location of our college, while we desired it near us, we feel that it is at the right place, and we are determined to do our whole duty by it. Oh, that all the brethren "would go and do likewise!" B. F. PHILLIPS.

[You may think it a "whopper," but this was all written on one postal card. It need not be repeated. It can't go in the postal card column.—EDITOR.]

PERCY'S CREEK, MISSISSIPPI CONFERENCE.

Our second quarterly meeting for Percy's Creek station, Woodville district, Mississippi Conference, has come and gone, and our charge will cherish the precious memories of that occasion—April 18 and 19—for many a long day. The season was one of religious profit to my people. Dr. W. L. C. Hunnicutt, president of Centenary, with our beloved and esteemed presiding elder, made the occasion of our Quarterly Conference of double interest. Dr. Hunnicutt preached us two of his characteristic sermons, which, in point of logical acumen and spiritual force, is not often equalled. His exegesis of what might be lawful, but not expedient to the Christian, was so thoroughly defined and clear-cut as to carry pungent conviction to the hearts and consciences of all who heard him. He cut to the line, and the chips were thrown in all directions. During the Doctor's visit, he secured seven notes for the endowment of Centenary College, with more to follow. His earnest labors and untiring zeal to put Centenary on a solid financial basis scarcely has a parallel; and if anyone can succeed in such an enterprise, Dr. Hunnicutt is that man. May success crown his noble efforts for Christian education! As Centenary is the college for this section of the State, my people are very solicitous as to the upbuilding and success of that institution of learning.

Rev. C. McDonald, our presiding elder, looks after all the interests of our beloved Methodism, and, with an experience of little over two years in that office, displays in the performance of his duties an administrative ability, combined with respect, courtesy and kindness to his preachers and official Boards, that could be emulated to great profit by other presiding elders.

During our quarterly meeting we had one valuable accession to our ranks, and our people are growing in piety and grace. In a financial point of view we are solid; having fully met the demands of the second quarter in ministerial support, and the charge will pay every dollar of the assessments ordered by the Annual Conference. We have in this station a delightful people, who have studied and practiced the proprieties of Christian life, ignoring the doubtful immoralities that are concealed in the giddy amusements of the world. There has been no dancing in our community since our revival of last summer, which would indicate the genuineness of the work done at that time. Our congregations are good, morning and evening, and a more thoroughly Christian-demeaned audience would be difficult to find in any section of the State.

Our District Conference will be held at Woodville on June 5 and 6, and you are cordially invited to be present. Come, for our people and preachers will be glad to give you a hearty handshake. W. W. HURST.

SABINE MISSION.

After three several solicitations by Rev. C. A. Coombs, of Sabine mission, Louisiana Conference, I decided to go out and help him with a meeting on his work. He was to meet me in Lake Charles; but, failing to do so, I procured a buggy, and went out into the bounds of his work to take a look at the enemy. I found he, Coombs, had left his work, and had not even notified me. However, nothing daunted, I began an attack upon the enemy, who was well entrenched in the hearts of men in and around a little church called "Keener Chapel," twenty-five miles northwest of Lake Charles; spending a week in the neighborhood and about "Loxley and Martin's" Log Camp. I found the people eager for the gospel, having from one to two hundred attentive listeners at every service. Preached eight sermons, two lectures, baptized eight children and one man, two accessions to the church, one man converted and will go to preaching, two Sunday-schools started, and Christianity built up in the faith of the gospel. This is only a bird's eye view of the work done; seed sown, which will ripen into the harvest, when the sower is dead and, perhaps, long since forgotten; but God's angel keeps the record. *Glory be to God* for all! Amen and amen!

The visible results of this meeting would have been much greater but for the fact that there was such a prejudice against all preachers, generated by the leaving of his work by the young man, Coombs, around whom, on account of his address and the young wife he carried with him, the people had rallied as they had never done before. His leaving caused the people to conclude that all preachers were preaching for money, and hence not so much was accomplished as would have been under other circumstances. One result of the trip is, that my not too large exchequer has been relieved of about $14.

N. B. NORWOOD.

COLUMBIA CIRCUIT, MISSISSIPPI CONFERENCE.

Columbia circuit has developed within the last fifteen months from a $325 to a $600 appointment. This result is due mainly to the efforts of the presiding elders, Bros. Cooper and Mounger and a few of the leading men on the work. We have some of the "salt of the earth" on this work; men whose money and intellects are consecrated to God's service. The net increase of the membership last year was about fifteen per cent. The church has had a healthy spiritual growth. We are planning, praying and working for greater results this year.

We have just closed a very interesting and profitable meeting at Columbia. We began the meeting the second Sunday in April by taking up the Conference collections, which resulted in $145. Rev. I. W. Cooper was with us several days, and did some splendid preaching; the immediate results of which are a general upbuilding of the church members, quite a number of conversions, and four additions to the church. By the way, Bro. Cooper is a success anywhere you put him. He succeeds as a pastor, as a presiding elder and as a revivalist. We have a neat parsonage, very comfortably furnished, and now Columbia circuit stands alongside of the very best appointments on the Seashore district.

We have a kind and generous people who are constantly looking after the welfare of the preacher and his family. The continuous breeze of kindness that has been blowing ever since we reached this place culminated not long since in a storm at the parsonage. The good ladies came from every direction and lavished their kindness on the preacher and his family in a very substantial way. Pray for us, that our labors may be abundantly successful amongst this kind people.

M. H. MOORE, P. C.

EBENEZER, MISS.

Our second Quarterly Conference convened here Saturday and Sunday. Our presiding elder, Bro. Thames, came out from Goodman in a sulky, driving a Texas pony that a good brother loaned him there, which operated finely, except, when turning around, he had to alight and lead, to keep him from turning inside of shafts.

Ebenezer is a nice little town, situated some twelve miles west of Goodman. We have a good moral, social and charitable people. We have a good school here, taught by Prof. J. R. Johnson. We have three churches, two white (one Baptist, one Methodist) and one colored. We had quite an interesting, instructive and spiritual meeting. Bro. Thames handles himself well when presiding, and handles those well over whom he presides. I believe he actually enjoys taking up a collection, and I know he made the people enjoy it. The amount of subscription was raised for all the collections at this charge for the year, and $25 on parsonage. We have still about $130 yet due on parsonage, outside of what subscriptions we have, which will be raised during the year. We had a spiritual time in love-feast, Sunday morning, at ten o'clock; and after the sermon, Bro. Thames administered the Lord's Supper, which was one of the most edifying and impressive ceremonies that I have witnessed for some time. The sacrament was administered in a neat silver communion set, presented to our church by Bro. S. N. Sample. He has also given liberally to our parsonage, which should be the more appreciated, because of the fact that he is not a member of our church, but of the Presbyterian. We are thankful, and highly appreciate all that we have received on the parsonage, even down to the smallest amount, for it is not the amount that God looks at, but the sacrifice in giving.

C. W. PERKINS.

PINEVILLE, LA.

Our church belongs to a new field, connected with five country churches east of here. Rev. John F. Wynn is the preacher in charge. Our preacher is gliding along. He had a rough time after his arrival here. His wife was taken down with a most dangerous spell of sickness. Many prayers went up in her behalf, and the great Physician was the healer of her disease. She is a grand worker in the cause of Christ—a noble Sunday-school worker. She has organized a child's prayer-meeting, held immediately after Sunday-school service; quite a success. Our Sunday-school is a consoling spiritual work. We have a prayer meeting that is worthy of note and consideration. It is not confined. I have no other idea but what it will be a means of grace to convert souls to Christ.

Our efficient and Holy Ghost preacher was to-day directed to deliver a message from the Book of God. "Faithful is he that calleth you, who also will do it," was his text. (I. Thess. v, 24.) Those words sent forth a sermon to be remembered for days to come. The Holy Ghost unfolded the truth in a manner that made me feel that God would come himself to witness the message. We dined at the Lord's table after the sermon. It seemed to me that it was not necessary to make any explanation in regard to the purpose of the supper, for the bread and the cup seemed to answer and explain it. I have enjoyed many hours in our house of God, but never heard such solid truths as fell to-day from our dear brother. Bro. G. W. Bruce was called on to take up a collection for missionary cause; amount wanted was $15. The hat was passed around, and collection came up in full. I tell you it was two hours of solid comfort. Praise God, from whom all blessings flow.

JAMES H. WALKER.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

THE GREAT DISCOURSE. By a Layman. Anson D. F. Randolph & Co., New York. Price, $1.50.

This is a topical arrangement and analysis of all the words of our Lord recorded in the New Testament. The author says of his work that it is an "attempt to attain a more direct and personal contact with the Christ through his words than is afforded by a general reading of the Gospels, and to present the divine philosophy in its integrity." At middle life the author found himself a "Christian neither in faith nor work, out of sympathy with Christian ethics as adapted to the uses of modern society, and deeply antagonistic to organic Christianity as manifested in the church." He went to the words of Christ to study the philosophy of salvation, and from these he learned the lesson of the philosophy of life as taught by the Author of life, and from this point he went on easily to personal salvation. The author's Apologia is one of the finest papers we have seen in many a day. The outcome of the author's search for spirit and life is this book in which all the words of Christ are arranged according to topics.

The Pew.

A few suggestions as to the *pew*. A great need of Christian people is to feel their responsibility for souls. The church is not the *field* for the minister as much as the *force* with which he is to work the field. A passion for souls! A resolute endeavor to reach men without regard to class! A sympathy with man as man! A true spirit of democracy which admits no such thing as caste, which accepts even the negro as God's image carved in ebony, and has a supreme care for the majority, gives an atmosphere to a church organization, which nothing else supplies. Such a church will care for temporalities as well as spiritualities; will look after both the body and soul of the people, and not be chargeable with what George Eliot calls "other-worldliness." There is a story of a Dacian slave in the Arena at Rome, who was spared by a lion whose injury he had dressed and whose wounds he had healed years before. There is a tender point in every human heart which love can reach, and love alone. Law and force may have no effect where love proves omnipotent. As Victor Hugo says: "Your powder will project your ball six hundred feet in a second; but the flash of that powder will go a hundred thousand miles in the same time." The ball represents force; but the flash the subtle power of love.—*Dr. Pierson.*

Sunday-School Lesson—May 10.

Israel's Overthrow Foretold.

Amos viii, 1-14.

GOLDEN TEXT.—"*Whosoever hath not, from him shall be taken even that which he seemeth to have.*"—Luke viii, 18.

TOPICAL OUTLINE.—I. Israel's Iniquities Recited. II. Her Judgment Foretold.

MEMORY VERSES.—12, 13.

TIME AND SURROUNDINGS.—The same as those of our last lesson.

The chapters intervening between this and our last study are filled with lamentations for Israel's folly and predictions of her coming destruction. In the seventh chapter the prophet gives a very striking picture of the condition of the erring people. It is in effect this: God had applied the plumb-line of truth to the nation, and it had been found far out of line with him and his commandments. Notwithstanding long-continued mercy, yet they not returned unto him. For his veracious disclosure of sin and wickedness, Amos was rewarded with banishment. The rejected prophet returned to Judah, his birthplace, but not, however, before he had uttered the denunciation of Jehovah against Israel. Now, God lets men and nations see the justice of their punishments. There is a profound philosophy in this. His appeal is made to our own consciousness of having done evil. There will be no need, individually, for a formal judgment; each sinner will stand self-condemned before the throne. God arraigned this people before his bar, and, having found them guilty in a fearful degree, rendered a commensurate sentence.

ISRAEL'S INIQUITIES RECITED.

There is first shown the true moral state of the people. "A basket of summer fruit." Fit emblem of decay; prone to corruption. So the inhabitants of their spiritual condition. The summer had past, the harvest had come, and they were not saved. The Lord sent by his messenger the word; this summer fruit is a fit illustration. Dew and rain but injure ripened products; so heavenly influences, unheeded as they are, but harden more, if possible, the sinner bent on his way. The cause of his low state is next assigned. It was Israel's own fault. See the blighting effect of sin! A man can sin away all the gracious influences that Infinite Love can throw around him. The transgressions enumerated by Amos include, in the first place, the tiring of the restraints of the Sabbath. Like some modern-day violaters, these folks sighed for the later abolishment of the sacred day. One day out of seven taken from their unceasing labor of mammon-getting, means a reduction of near fifteen per cent, from the profits of business. To such sordid minds the day set apart for rest becomes one of most unmitigated weariness. These Israelites longed for its passage in order that they might return to their places of merchandise. Following close upon the heels of this, there was another sin. Take away reverence for the Sabbath, and what will not follow! If a man will not respect an ordinance of Jehovah, is he likely to hesitate to trample down the commandments of men? These sinners oppressed the poor—God's adopted children. How many are the woes denounced against them that persecute these claimants of heaven's bounty! The Sabbath is over, and we see these contemners of it seated in the mart. Their counters are laden with the necessities of life; the poor come to buy. What an opportunity to these venders to exercise themselves in deeds of charity. Do they avail of it? To answer—look to their own times. God had appointed just weights, and had said, "Divers weights are an abomination;" but, in the face of it all, the poor were cheated out of their miserable pittance to fill the coffers of the iniquitious extortioner. But crime went even further. When no money was forthcoming, the poor were enslaved to their hard creditors. The rich were growing constantly richer, and the poor poorer. When such a case exists in any nation, momentous times are at hand. Israel had her "money devil." America and all modern civil organizations would do well to profit by her example!

ISRAEL'S JUDGMENT FORETOLD.

The stench of this pool of moral pollution had reached Heaven. God could not passed many things by. Would he also escape his notice? No! Sin never gets away from itself! Wherever it is, it carries its own course. Did not God declared his pity for the poor and his help for the oppressed? Hear the word of the Lord as given to the prophet: "Surely I will never forget any of thy works." Oh, here is a fearful fact; the sinner may do so blinded as to become unconscious to his deeds, but the record stands inerasable, and must stand throughout eternity unless it is obliterated by the cleansing fountain.

The calamities prophesied were of two kinds: First, there was the dread of the impending danger. The land was to tremble on account of the common terror. No time or chance for escape; him that flees the lion, a bear shall devour. After the horror of apprehension, then comes the reality; God's judgments come as the mighty flood. What one of Pharaob's host returned to tell the story of that disastrous pursuit? The suddenness of the destruction is touched upon. At midday, when all is bright, when there is stir and commotion, the sun shall go down in black night forever. How it is but *one step* from the height of prosperity precipice to the yawning abyss below, so oftentimes the pinnacle of glory is but the threshold of eternal infamy.

But the greatest calamity was yet to come—a dearth of the words of the Lord. What a famine is this! Lamentable in the extreme is the oft-seen neglecture of God's calling, and man's failure to comply; but what awfulness shrouds the scene of man's seeking and God's not answering! When men shall wander from "sea to sea," what a figure of the final estate of the impenitent! The only word of the Lord that gets to that dark world is, "Because I have called and ye have refused, behold your house is left to you desolate!" What desolation is that, when God's Spirit and Word and love are forever withdrawn? The prophecy was fulfilled in Israel's case; in the case of the sinner, it is still a prophecy. In your case its fulfillment is contingent. You need not run to and fro to seek the word of the Lord. Seek him in Christ. "Call upon him while he is near; seek him while he *may be* found."

Church Extension Assessments.

The assessments, as published in our report, was, by some inadvertence which we do not understand, copied from an old list. The following are correct assessments for the Conference year, 1891-1892, and we hope they will be divided by the Conference Boards to the various charges at the next ensuing sessions of the Conferences:

Alabama Conference	$4 700
Arkansas Conference	1 730
Baltimore Conference	3 600
Central Mexico Conference	200
Columbia Conference	150
Denver Conference	311
East Columbia Conference	150
East Texas Conference	1.813
Florida Conference	1.150
German Mission Conference	590
Holston Conference	3,750
Illinois Conference	295
Indian Mission Conference	440
Kentucky Conference	2 880
Little Rock Conference	2,295
Los Angeles Conference	470
Louisiana Conference	2 200
Louisville Conference	4 290
Memphis Conference	4,113
Mexico Border Mission Conf.	150
Mississippi Conference	2.820
Missouri Conference	3,670
Montana Conference	110
New Mexico Conference	110
North Alabama Conference	4,110
North Carolina Conference	3,000
North Georgia Conference	6 800
North Mississippi Conference	3 110
North Texas Conference	2,810
Northwest Mexican Conference	145
Northwest Texas Conference	2 800
Pacific Conference	1.200
South Carolina Conference	4 100
South Georgia Conference	4 400
Southwest Missouri Conference	2,280
St. Louis Conference	1 840
Tennessee Conference	6 410
Texas Conference	1 848
Virginia Conference	5.870
Western Conference	440
Western North Carolina Conf.	3,000
Western Virginia Conference	1 050
West Texas Conference	1.000
White River Conference	1,400

DAVID MORTON, Cor. Sec.

Louisville, Ky., April 28, 1891.

We are often deceived in the age of people having beautiful and luxuriant hair, not knowing that they use Hall's Hair Renewer to keep gray hairs away.

Mississippi Items.

Kosciusko is soon to have a new Baptist Church.

West Point has subscribed $60,000 toward erecting a foundry.

The Mississippi Press Association will meet in Yazoo City, May 13.

Pearl River county—created by the last Legislature—is to have a courthouse, to cost $4,100.

Contracts have been let for the completion of the Gulf and Ship Island railroad as far north as Hattiesburg by Sept. 1.

The Baptists at Gloster have let the contract for the erection of a new church, to cost $3 500. The church is to be completed by Aug 1.

The Poitevent and Favre Lumber Company, of Pearlington, has bought the entire business of the Goddard Lumber Company of Logtown.

Jim Hill, Vicksburg's recently appointed negro Republican postmaster, has appointed Capt. W. C. Raum, U. S. deputy marshal, as deputy postmaster.

A third national bank, with a capital of $250 000, is about to begin operations in Meridian. The city Board have taken steps for a $10,000 sewerage system to be owned by the city.

The *Church News*, the diocesan paper for many years of Mississippi, and published at Natchez, has been moved to Jackson. The name has been changed to the *Church Guardian*, and in the future it will be published here, as a semi-monthly, with the Rev. Frank Hallam, rector of St. Andrew, as editor. Bishops Thompson, of Mississippi, and Galleher, of Louisiana, will be among the regular contributors. It will be the diocesan paper for both Mississippi and Louisiana.

A fine hotel is being build at the Artesian Springs, near Canton.—*Louisiana Review.*

The first gun made for the Confederacy is now in possession of Mrs. H. I. Miller, of Chattanooga, whose father made it at Holly Springs in 1861.—*Mississippian.*

The proposition that the present Crawford Street M. E. Church shall be replaced by a new edifice is likely to be carried out at no distant date. At the late Conference of the congregation the pastor, Rev. Mr. Lewis, was authorized to appoint committees on finance and on building, which he will announce later. The site is a magnificent one, and should the congregation decide to build it will be adorned with a splendid edifice.—*Vicksburg Herald.*

The committee appointed by the union meeting, held Sunday night at the Presbyterian Church, to raise funds for carrying on the work of the Y. M. C. A. in the city, was on the street yesterday for several hours. Fair progress is reported to have been made towards raising the amount desired, $2,000; this sum being necessary for the expenses of the current year. The association has been doing a good work and deserves to be liberally sustained.—*Vicksburg Herald.*

Louisiana Notes.

The Natchitoches Telephone Company was recently organized.

The docket of St. Mary parish is now clear for the first time since 1866.

The First National Bank of Franklin opened its doors for business, April 27.

Shreveport has a candy factory, with a capacity of 3,000 pounds a day, in operation.

The rebuilding of the oil mill recently destroyed by fire at Natchitoches is well under way.

Delhi is rejoicing in hope of seeing the establishment of a bank, two wood factories and other enterprises in the near future.

Burglars at Plaquemine Brulee made a rich haul from the store of Edgar Barousse last week, securing $1,100 in cash and about $1,900 worth of goods.

The ferry privileges between West Baton Rouge and the city of Baton Rouge, for the term of five years, were auctioned at $6 750 per annum. This is an increase of $1,650 over previous lease.

The truck farmers and strawberry raisers in the region roundabout Ponchatoula are making money this year. Some shippers will net $400 per acre. They can not supply the demand made upon them for berries and vegetables.

The School Board of Caddo parish is active in pushing the school interests. Besides establishing several new schools, the Board is making preparations to erect a high school building, to cost not less than $15 000. Superintendent Hargrove is doing effective work.

The Board of Commissioners for the assessment of railroad, telegraph and telephone lines has assessed the Texas and Pacific $7,000 per mile, and its taps and branches, $3,500; the Louisville, New Orleans and Texas, $7,000 per mile; the Louisiana Central, $1,000 per mile; the Great Southern Telephone Lines, $30 per mile; Western Union Telegraph, $100 per mile, and an additional $100 per mile upon wires over three.

The parish of St. Landry has about 53 public schools. The school fund is over $14 000. The session lasts eight months.

Avoyelles with half the sum has had for years a school session of five months, with for 1890, fifty-three schools. The salaries in Avoyelles are $50, $35 and $20, respectively, for first, second and third grades. In St. Landry there are no grades; each teacher, irrespective of qualification, receives $30 per month. The highest and lowest salary being $30 per month.

In East Baton Rouge the highest salary paid teachers is $35 per month, and the lowest $15 per month.—*Marksville Review.*

The State teachers' Institutes, under the direction of the State Normal School, will be held at Monroe and Plaquemine, June 1 to 5; Amite City and Homer, June 8 to 12; Minden and Thibodeaux June 15 to 19; Lafayette, June 22 to 26; and Plain Dealing, June 22 and 23. These places have been chosen for their accessibility to the end that school officers and teachers from as many parishes as possible may be given an opportunity to attend these important meetings. The Institutes will be conducted by Profs. Boyd, Brumbaugh, Caldwell, Hill, and Smith, assisted by Hon. Wm. H. Jack, State superintendent of education, and Colonel Wm. Preston Johnston, president of Tulane University.

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with LOCAL APPLICATIONS, as they can not reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cured it you have to take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

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A Michigan timber syndicate, represented by a Mr. Weismann, has bought, within the past few days, half a dozen large tracts of timber land in the immediate neighborhood of Delhi, La., with the object of locating an immense timber manufacturing plant at that place, to turn out furniture and all manner of wooden articles.—*Vicksburg Herald.*

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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Other assets	10,555 00
Total	$183,605 00
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Unearned premium reserve	$ 8,478 12
Other liabilities	2,779 51
	$ 11,257 68
Net surplus for policy holders, Jan. 1, 1891	$172,847 37

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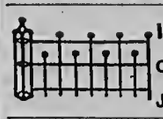

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, May 7, 1891.

Briefs.

What is the matter with Methodism in New Orleans?

The progress of temperance in Boston is shown by these facts: Seven years ago there were 2,756 saloons in that city: two years ago there were 1,789; but now there are 893. In Massachusetts, two years ago, there were 4,832 saloons, and now there are 2,277.

We have received the proceedings of the tenth Annual Session of the Louisiana Press Association, held in Baton Rouge, last Fall. Besides giving the proceedings of the convention, this pamphlet gives several of the papers read before that body, and they are well worth perusal. We have been much interested by them.

It is believed by some astronomers that the spots on the sun are the results of bodies falling into the sun. And now comes the daring Edison and proposes to construct a huge phonograph on a magnetic hill in New Jersey and connect it with the atmospheric electric currents, so as to register the sound which is made on the sun by those falling bodies! Verily, verily!

We have received the Missionary Hand Book No. 1. It is published by our Board of Missions for the use of Sunday-schools, Epworth Leagues, and persons desiring missionary information. This No 1. is a condensed account of the growth and work of the English Methodist missions, and contains a good deal of interesting and valuable information. The series will be published monthly. Single copies, 5 cents; per dozen, 50 cents; for one year, 50 cents.

At the last meeting of the Publishing Committee of the ADVOCATE, the editor and the publisher were empowered to select an assistant-editor when, in their judgment, they could give him a suitable compensation. The assistant-editor is in sight; but, alas! where is the money to pay him? It is in the pockets of our subscribers, and we can't control it. We are loth to give up the assistant-editor, but our subscribers who owe us will compel us to do so, unless they pay up. If we had the $7,000 now due, we would have no trouble; but, as it is, we frequently have to borrow money to run on. Won't our friends help us? All we ask is *pay what you owe*. We have worked for you, and we have worked hard. Now come to our help; won't you?

The citizens of Jasper, Tenn., have tendered the Prior Institute, of that place, to Emory and Henry College as a training-school, to be run under the superintendence of its faculty. The building is well equipped for school purposes, and is worth $30,000. Is not this exactly what we advised some of the Mississippi towns to do in behalf of Millsaps College? To have colleges that are really colleges we must have training-schools, and these schools ought to be under the superintendence of the colleges for whom they are training young men. Emory and Henry will accept the gift on condition of a fee-simple deed, and that the course of study shall be determined by the college faculty, and the school shall not transcend the legitimate sphere of an academy.

The twenty-ninth International Convention of the Young Men's Christian Associations of North America will be held in Kansas City, Mo., May 6-10.

The Value of Church Services.

A brother remarked to us, the other day, that he knew quite a number of Christians who had been regular attendants upon the services of the church for years, and yet they were no better nor broader Christians than they were years ago. These people have no more faith, no deeper love, no clearer knowledge of spiritual things, no wider charity for their fellow-men than they had when they began their Christian life. They are like the stunted trees of the forest. The stunted tree has its roots in the same soil and receives the same showers and sunshine and is enveloped in the same atmosphere as the growing and vigorous tree, and yet it remains in the same condition year after year. It is a case of, what the naturalist calls, arrested development. The things that cause other trees to grow and flourish have no effect upon it. There is something in it which hinders the appropriation and assimilation of the elements of growth contained in the atmosphere and soil and shower and sunlight. Those means of growth and development do the tree no good, for it remains stunted and dwarfed, having such a poverty of life that it produces nothing. Such a tree is neither good for fruit, nor timber, nor ornament.

In the church, the people who are regular attendants upon its services, and who are not growing Christians, are manifest examples of arrested development in the spiritual realm. They have the same ordinances of religion and use the same means of grace, attending continually the same services as others, and yet they do not grow and flourish and bear fruit as others do! There is something in them which hinders the appropriation and assimilation of the elements of growth contained in those things, and they remain stunted and dwarfed, with a life so poor that it produces nothing of value to the religious world.

Without pursuing further this analogy, we may say that such people do not understand the meaning of the church services. They have no just appreciation of the value of those services to themselves, and seem to have not the slightest conception of the profound relation between those services and their own Christian lives and work. We suppose they have never asked the questions, Why were these services originated? and, Why have they been kept up from the very beginning? Having never asked such questions, they are ignorant of the reason for the existence of these services, and do not know that they are founded in the deepest philosophy that governs the movements of the human soul. A man can not understand any fact until he understands the relations which connect that fact with other facts. The church services bear a very close relation to Christian life and work, and the relation seems closer and stronger because Christian life and work can not be separated from each other.

Religion means life—new, fresh, vigorous life—and life means activity, and activity means expenditure of life-force. The best example we have ever had of the real religious life reveals that life to us as a continuous stream of beneficent works. That being the truest religious life, it is the type of all true religion. Religious life, then, is essentially active. Continual activity necessarily exhausts the forces behind it, and unless opportunity is afforded to recuperate and reinforce those exhausted forces they must fail and the life becomes unproductive. If the supply of force does not equal the expenditure of force, the activity will gradually lessen and finally spend itself entirely. A good illustration is a steam engine where the fire under the boiler is permitted to die out.

The law of the spiritual life is "grace for grace," and its best illustration is in the manna given in the wilderness. The supply was just equal to the demand. There was no lack, neither was there a surplus. The condition of bestowment was, its proper use. The church service is the medium through which, ordinarily, the supplies of grace come, and the *working* Christian realizes this very quickly, and he is a regular and enthusiastic attendant. In his religious work there is an expenditure of force which he soon feels, and he is glad of the opportunity to repair to the place where he may receive a new supply. He never has on hand a surplus of force. Now, this working off and taking on force develops and strengthens the whole spiritual man, and is the cause of Christian growth. In other words, religious development, "growth in grace," is the result of the output of grace in daily duties, and a man must not only receive grace in order to use it, but he must use it in order that he may have room for its reception. Now, just here is the point where the people spoken of above fail. They do no real religious work. They are not active in serving the Lord by active service of men. They attend the church services; but, not having put forth any grace, they attend full of the old grace, and there is no room for a supply of fresh grace. It is of no use to carry a full pitcher to the spring. Their growth stops right at this point, and it will never start again until they begin to expend the grace they already have in active work for others. There is such a thing as "*receiving the grace of God in vain.*"

Two Pleasant Visits.

Our first visit was made to the beautiful town of Amite City, La., to assist Rev. Geo. D. Anders in a meeting. Did you ever visit Amite City? It is a town full of beautiful, large water-oaks, kind men and noble, consecrated Christian women. We are satisfied with the status of the woman question in the South. Should you wish to see what woman can do, go to Amite City and look at the excellent village church, the work of consecrated women. The church needs the help of woman, but we want it on the old lines—in the home, society and church, and less talk about woman in legislative halls.

We visited the home of the late Judge Ellis, of precious memory. To a weary itinerant this home always suggested the home at Bethany. What a change in ten years! The beloved father and mother have left for the heavenly home, of which their earthly home was a type—made so by their own beautiful example. It was a benediction to visit the old home, and feel the influence of sacred memories.

Amite City is also the home of Bro. A. Evans, who is the preacher's friend. How delightful would a preacher's life be if this world was full of such men! We had fine audiences, and much good was, we trust, accomplished. Bro. Anders and family are in great favor. We expect soon to hear he has moved into a bran-new parsonage. Bro. Dan Kelley, a young minister of sweet spirit, is preaching in the waste places near the city. Up to date he has received on his work a bottle of pepper sauce, and this scribe can testify it was warm. It is a good thing for Methodists to keep their preachers warm—a gentle reminder that the preachers should keep the people warm. Ye Methodists, pass the pepper sauce around, and let the preachers take the hint. Bro. Kelley was promised a setting of eggs; but, alas! he had no hen to hatch them.

Our next trip was to Columbia, Miss. They say Columbia is between thirty and forty miles from every other place. We left the Illinois Central at Summit, where Bro. Sibley had secured us a fine span of horses and a sable driver for the long trip of forty-two miles. Pike county is improving a great deal. It is a county of small farms. The small farm nowadays is the paying one. We spent the night at China Grove, where we were delighted to meet our good friends, Bro. and Sister Wood. Bro. Wood is doing well on his circuit. Our stay in Columbia lasted five days, and we attended nineteen services. God graciously blessed his people; sinners were converted and several added to the church.

Columbia is the home of ex-Attorney-General T. S. Ford. He is a prominent Methodist; prays in his family, in public, and pays as he prays! This is religion with the true ring. The Lampton brothers live here, and are noble men. Here, as in Amite City, the Christian women are active and consecrated. With such workers as the Ferrils, Rawls, Fords, Foxworths, Balls, Wadworths, and many others, the pastor is greatly encouraged. Father Winburne, who is about eighty years old, gave us great joy by his regular attendance. There is an excellent parsonage for the pastor, gracefully presided over by Sister Moon. Bro. Moon is a graduate of the Southern University. He grows on his people. He is fearless in his denunciation of sin. He takes direct aim and nearly every time hits the mark. He and a Baptist minister received a letter containing two cartridges. A very nice note was enclosed, stating they thought, perhaps, the preachers needed some ammunition for their sermons. Bro. Moon had been shooting, but not with blank cartridges. Bro. Moon was with me last year when a leading college president in Mississippi put his mouth on a call-bell in a hotel and told the porter to bring him a chair.

Beautiful Columbia on the Pearl, we shall remember a long time your noble inhabitants—our friends.

I. W. COOPER.

Grenada District Conference.

Southern Methodism in the Grenada district, of the North Mississippi Conference, under the efficient leadership of the presiding elder, Rev. J. W. Price, and twenty other faithful ministers, is the most enterprising and influential religious force in that part of Mississippi. Its membership of about 6,500 worship in eighty churches, while most of its ministers are provided with comfortable parsonages. Total amount invested in church property is $92,337. The amount expended last year for church and parsonage property was over $12,000, and a like sum will be similarly invested this year for the same purpose. The amount raised for church expenses and Conference assessments during 1890 was nearly $14,000. The amount raised for this purpose this year will exceed that sum.

Bro. Price says that in most of the city, town and country appointments the M. E. Church, South, is in the lead of sister Protestant churches, and is in Christian fellowship with the latter; that the spiritual condition of the charges is good and improving, and a higher type of Christian life is evident in our membership.

The Methodist Sunday-schools of this district have about 3,000 in regular attendance. It is estimated that there are about 5,000 children attending the Sunday-schools of the other Protestant churches in this district. The great need felt by all interested in this vital part of church work is better teaching by converted teachers, animated with one dominant desire and purpose—that is, the salvation of the children.

There are probably no districts in Mississippi where the ministers and members are more zealous and devoted than in the Grenada district.

In conversing with Wm. T. Wynn, superintendent of education for Yalobusha county, he stated that there were 68 day-schools maintained in this country, of which 5 are high schools. The latter cost $8 per session *per capita* of average attendance for 10 months, and for the support of the primary and elementary schools 120 days it is $2 28 per head.

Twenty thousand dollars are expended for school purposes per year in Yalobusha county. Number of educable children, 6,500; average attendance, 4,000. Ten new school-houses have been built in this county in the last two years at an outlay of $20,000.

Bro. Price, presiding elder, says that this is a fair picture of education in the counties of Carroll, Lafayette, Leflore, Yalobusha, Grenada and Calhoun, which are in this District Conference, and shows that the people of this section are alive to the importance of public schools.

M.

Mississippi Conference Board of Missions.

By authority of the president of our Board and agreement of all its officers, a meeting is called for Thursday, June 4, proximo, to be held at the First Church, in Jackson, at eleven A. M. The special object of this meeting is to secure the early appointment of one or more missionaries provided for at our last Annual Conference, and for further securing their support. Other matters of moment will probably come before this meeting. According to our Constitution, ten members are required as a quorum. We have decided on the above date for our meeting, believing that many will be able to use cheap excursion rates to Jackson at that time, June 3, being the time for unveiling of Confederate monument. I make this early notice that brethren may arrange their plans beforehand. And I beseech you, true yoke-fellows, to hear this in mind, and let us have one meeting for prayerful deliberation and wise devising. The time is auspicious, the occasion is *urgent*.

Besides all our presiding elders, who are "*ex-officio*" members, the following is the roll, as appointed by last session of Conference, viz.: W. C. Black, president; T. S. West, treasurer; T. W. Adams, J. V. Penn, P. Howard, W. B. Lewis, J. C. Enochs, J. S. Turner, J. S. Otis, J. H. Thompson, W. M. Williams, J. F. Cassel, E. S. Drake.

Our "special fund" treasurer, B. F. Lewis, will be with us to give statement of what has been collected, and otherwise to aid in our deliberations.

J. P. DRAKE,
Sec. Board of Missions.

Shubuta, Miss.

As we have said before, the slow progress of the truth in individual hearts and lives can not always be laid at the doors of the preachers. The following from Dr. Storrs, of Brooklyn, is apposite:

Every minister knows, and is sorry to know, when he rises in his pulpit on Sunday morning—I do not know about Boston, but I know about Brooklyn and New York—he is sorry to know that probably three-fifths of even the communicants before him have had their minds soaked and saturated in the news which had come with the Sunday morning papers before they came to church; that it had not been a preparation of reading the Scriptures and of prayer by which they had become ready for the church service; that he is to speak to minds which are in precisely the same attitude toward the truth in which they would have been if they had come on Wednesday or on Saturday morning, and not on the Lord's day, to the church.

Notes.

What is the matter with Methodism in New Orleans?

The best way to keep the moths out of your clothing is to pass the clothing on to more needy people.

Dr. Charles H. Bradford has presented the Southern Methodist Orphans' Home of St. Louis with $40,000.

A lady said to a preacher: "Whenever you lay your hand upon a child's head, you lay it upon a woman's heart."

Now that the Lottery has come to the front again, let every reader of the ADVOCATE put forth every energy to defeat it.

Miss Willard says, in the *Union Signal*, of April 30: "The woman question and the temperance question are becoming inextricably mixed. Where one ends and the other begins nobody can tell." And yet if you criticise this mixture, woe be unto you!

Prof. Totten, of Yale University, says that his mathematical calculation founded on biblical truth proves beyond peradventure that the Messiah will come again before the year 1900. He does not, however, believe that the "end will come" then. He thinks that will be the beginning of the millenium. Are you ready?

A far-reaching good deed that was when one of our ex-presiding elders sent *six dollars* to us to put to our Helping Fund. We are sending the paper to many that are unable to pay, and that *six dollars* will add several to the list, and we have no objection to increasing the list. Who will follow in the footsteps of the good brother?

Let none of our pastors neglect to prepare for a suitable celebration of Children's Day. Be at some pains to make it an interesting occasion to old and young. Bro. Bachman, of Kosciusko, Miss., or Bro. Dominick, of Jackson, Miss., or Bro. Van Valkenburgh, 106 Camp street, this city, will furnish you all the literature necessary. It is appointed for May 17.

We commend to your thought this short note from the *Interior*:

What is needed now is obedience to Bible precepts—and none more need to have their attention called to those precepts now than some of those who are set to expound it. There is such a thing—Paul himself feared it—when he said—"lest that by any means, when I have preached to others, I myself should be a castaway."

We desire to call the attention of all our readers to a direction in "our excellent book of discipline," which we fear is not always followed. It is paragraph 223, which reads: "In all our congregations let the people learn to sing and use our *own hymn and tune book*." What business has any other hymn and tune book in our congregations or social meetings? None whatever.

Listen to this, men and women of Louisiana. A paper outside of our State says: "It would be a lasting disgrace to Louisiana to have fixed in her Constitution a scheme of private gain which has been declared by the Federal Congress to be repugnant to every sense of right and moral rectitude, and which has by the solemn enactment of Congress been excluded from the mail." Do you favor that scheme? Will you work against it?

What is the matter with the missionary contributions? From every quarter we hear complaints. The yearly balances of many societies show a decrease in contributions. Our own figures are disappointing to an extreme degree. Our English brethren are making the same complaint. One of them says that less is contributed to-day than was contributed twelve years ago! What is the matter? Is the missionary spirit dying out?

Preachers ought not only to study to have something worth saying, but they ought to study to speak effectively. The Bible is the book to study in order to have something to say. It is the fountain of truth. A good book on speaking we have lately looked over, and we find in it a great many things that will help the preacher. It abounds in common sense, which on this subject is very uncommon. It is published by Funk & Wagnalls, and is entitled "Before an Audience," by Nathan Sheppard. We don't know who he is, but his book is a readable one, and will be specially helpful to a young preacher.

An article in one of our exchanges has thoughts that will bear repetition. If a man can be religious by hearing as many fine sermons as possible, why can't he be a musician by listening to fine music? If a man can get religion by looking upon religious meetings, why can't he get rich by looking through the bank window at the piles of money within? Church services that don't push a man up to the practice of religion are not worth much. Gormandizing on spiritual food may inflate spiritual pride, but it is the old story of Ephraim feeding on the wind, and when the time for action comes the whole thing collapses with a belch. If there is no earnest practice of religion there can be no solid growth.

Personal and Otherwise.

What is the matter with Methodism in New Orleans?

Bro., Sawyer's meeting at Felicity Street grows in interest and importance.

Rev. T. K. Faunt LeRoy, of Alexandria, is assisting Bro. Sawyer in his meeting at Felicity Street Church.

Dr. C. F. Evans, presiding elder of the New Orleans district, will preach the annual sermon at Centenary College, May 31.

We understand that Dr. J. B. Walker stood his trip to his country home very well, and has been steadily improving since his arrival there.

The editor left Tuesday evening to attend the annual meeting of the Board of Missions, which begins its session Friday, May 8, in Wilmington, N. C.

What has become of the *Pacific Methodist Advocate*? Bro. Dubose, have you put your old friend? We haven't seen your face nor heard your voice for a month. Where are you?

Dr. Phillips Brooks has been elected Bishop of Massachusetts by a handsome majority. We look upon Dr. Brooks as the greatest preacher in the Episcopal Church in this country.

Bro. Carradine is in the midst of a glorious revival. A dispatch from him says: "A gracious revival in Centenary; numbers of conversions and sanctifications and interest spreading."

A private note from Bro. Holloman, our pastor at Canton, Miss., says that he has been suffering for two months from the effects of the grippe, but hopes to improve with the warm weather. We trust that hope will be realized.

Several of our preachers are in attendance upon the State Sunday-school Convention, now in session in Carondelet Street Church. Among them we note Revs. B. F. White, of Monroe; R. S. Collier, of Valley circuit; W. Schule, of Sabine, and J. A. Parker, of Baton Rouge.

The second Sunday in May is "*Advocate* Day" for the *Wesleyan* and *St. Louis Advocates*. We mentioned this subject in regard to our paper, suggesting a day for special effort for the ADVOCATE, weeks ago, *and not a single line in favor of it has come to this office!* If our delinquent subscribers would pay what they owe, we would be satisfied for while!

The Methodist Book Concern, Hunt & Eaton, 150 Fifth avenue, New York City (Cranston & Stowe, Cincinnati), have just issued what is described as an exceptional story for young people in the simple dramatic force and decisive religious undertone—"Left to Themselves: Being the Fortunes of Philip and Gerald." The story is by E. Prentiss Stevenson, of the *Independent* (N. Y.).

PASTOR'S BOOK—NOW READY.

Messrs. Shaw & Blaylock:

The J. T. L. Annis Pastor's Book has just reached me. I can not commend it too highly to Pastors. In reading it has been brought to a high degree of perfection. No Methodist Pastor should be without it. I am thankful for such a book.

Respectfully, T. L. ADAMS.

The above book, revised and enlarged, can be bought only from the undersigned. Price, postage paid, 50 cents per copy.

SHAW & BLAYLOCK,
Publishers Texas Christian Advocate,
Dallas, Texas.

Postal Card Reports.

—Rev. H. O. White writes from Delhi, La.: "We are moving on well, considering the hard times. Much interest is manifested in all parts of the district. Congregations are large, and we are hoping, praying and expecting a successful year in every way for the church. The preachers are at work in the spirit of the Master. We expect to hold four Sunday-school conventions in the bounds of the district, that this cause may be built up. I don't think we do enough on this line."

—Rev. W. G. Evans reports from Jasper, La.: "I have just closed my second meeting on this work, at Keyeu Jacque. I was most ably assisted by the Holy Spirit, and, being armed with the sword of the Spirit, you may rest assured the victory was the Lord's. God wrought a wonderful work for us there. Many reclamations. Two old church members came back and three joined on profession of faith. We now have a fine Sunday-school and prayer meeting at this point. Congregations here and at one other point are very good. One of my new appointments, Hamburg, promises to do well. I have one more place appointed for the gospel now. I will try and go on the fifth Sunday in May, but not before, and hold a meeting there. I wish every month had a fifth Sunday, so I could do this kind of work. Pray for us."

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also gives night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

To the Preachers.

The success of every movement of Methodism depends on the preacher in charge. Much has been written of Mr. Wesley, and his name has been justly praised; but Mr. Wesley by himself would have fallen far short of this work. The connectional success of Methodism is as much the work of her thousands of faithful preachers on districts, stations and circuits as of that great leader. No organization can be so perfect as to succeed without the co-operation of the many.

Methodism is a system which for working purposes is not equalled anywhere. But its efficiency is dependent upon the individual preacher. The various Boards organized for work must rely upon those in charge of the congregations. These are the pivots of every enterprise in Methodism.

The Board of Church Extension makes this appeal to the preachers on behalf of its work. Appropriations have been made in donations for more than $30,000, and it is earnestly wished to pay every dollar of these before April 1, 1892. Our dependence is the collections in every congregation taken by the preachers. The Board has made these appropriations, looking to this means to meet them. Outside the work of raising this money, the secretaries have all the work they can possibly do. If the preachers will carefully and separately present this claim to their people, the entire assessment will be raised. The facts will stir intelligent liberality. If the assessment be raised, the work will be vastly simplified.

We ask two things:

First. That every preacher in charge present this cause to his people *separately*. The practice of putting several collections together sadly prejudices the work to be done.

Second. That each preacher take this collection at once and send the money, not to this office, but to the treasurer of Conference Board. *Ten thousand dollars sent by June 1 will secure the completion of thirty-five churches during the present building season.*

Brethren, the responsibility is on you, and we are looking to you to meet it. DAVID MORTON, Cor. Sec.

JAS. C. MORRIS, Ass't Sec.

Another!

In January my friend made his proposition to he one of ten to contribute each $100 yearly to send a missionary to Japan and keep him there. In February one brother of like spirit with him and the Master agreed to the proposition. In April another joins them, and a fourth man has said that if the third one did go into the movement, he would also. Who will be the fifth wise one to join these faithful brethren? Who will be the sixth? the seventh? the eighth? the ninth? the tenth? T. L. MELLEN.

1319 N. 22d Avenue, Meridian, Miss.

Old Nursery Favorites.

There was Tom, the son of the Piper,
Jack Sprat, and Merry King Cole,
And the Three Wise Men of Gotham,
Who went to sea in a bowl;
The woman who rode on a broomstick,
And swept the cobwebbed sky,
And the boy who sat in the corner,
Eating his Christmas pie.

These were some of the old favorites, but they have been supplanted by the "Pansy" and "Chatterbox" stories, "Little Lord Fauntleroy," and "Five Little Peppers." The old-fashioned pills and physics have been superseded, and wisely, too, by Pierce's Purgative Pellets, a mild, harmless and effective cathartic. They are pleasant to take—so gentle in their action that the most delicate child can take them, yet so effective that they will cure the most obstinate cases of constipation, stomach, liver and bowel troubles. They should be in every nursery. As a gentle laxative, only one for a dose.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

A Free Trip to California.

MR. EDITOR: Tell Mrs. Brown that figs and olives are grown in California and that there is money in them. About a year ago I bought two acres of land of Walter J. Raymond, of Dayton, Ohio; paid $2 per acre down and have paid $1 per acre each week since. The lands are planted in figs and olives by Mr. Raymond's son, who lives on the land, cultivates and cares for it; last week I received a check for $100 which was my profit on the sale of the fruit, which is sold on the tree, and I am to have a free ticket next month to visit the land. Anyone can obtain an acre of this land by writing to Walter J. Raymond, Dayton, Ohio, who guarantees a yearly profit of $50 on every acre purchased and a free trip to California. Why should anyone be poor, when they can, by looking around a little, make money as I have done?

A SUBSCRIBER.

Reduced Rates to Meridian.

On account of the meeting of Grand Lodge and Encampment K. of P. at Meridian, May 5, the agents of the Queen and Crescent Route will sell tickets at reduced rates on the certificate plan. Full particulars on application to agents of the Queen and Crescent Route.

NOTICES.

Any one knowing the address of Rev. John Boring, at time of reading this, will confer a favor by sending me the same immediately, at Canton, Miss. T. B. HOLLOMAN.

To the Preachers and Sunday-school Superintendents of the North Mississippi Conference—

Dear Brethren: Please observe Children's Day. Let us *all* comply with this part of the Discipline. If the third Sunday in May is not a convenient time, I trust we will use some other day. Your brother,

J. M. WYATT.

Rev. J. D. Cameron, D. D., will preach the commencement sermon for Grenada Collegiate Institute. Rev. S. D. Long will preach for the Young Ladies' Missionary Society. Rev. A. Monk, D. D., will deliver the annual address, and Prof. Wm. Rice Sims will address the Alumnæ Society.

T. J. NEWELL.

Our District Sunday-school Conference will be held at Woodville, Miss., June 4, 1891, opening at ten A. M. It will be conducted by Hon. Geo. T. McGehee. We invite Sunday-school workers and all who feel an interest in the Conference to be present.

The Woodville District Conference will convene at Woodville, Miss., June 5, 1891, at nine A. M.; Bishop Galloway presiding. C. MCDONALD.

To the Preachers of the Brookhaven District, Mississippi Conference:

Dear Brethren: It is positively necessary for me to have the names of the delegates to the Brookhaven District Conference as soon as possible; therefore, will you all please send me the names of all of them who will be at all likely to attend, soon as reasonably possible for you to do so, and oblige,

Your obedient servant,

J. G. SIBLEY.

Summit, Miss.

All persons holding funds collected at the Easter service for the Scarritt Bible and Training-school will please forward the same to the agent at once, that a full report may be made through the church papers at the earliest possible time.

If any have failed to receive acknowledgment of money sent to the agent, they will greatly oblige her by a prompt notification of such omission.

BELLE H. BENNETT,
Agent and Treas.

Richmond, Ky.

Rev. W. R. Lambuth, M. D.

Various places in the Meridian district have enjoyed the presence and ministry of this consecrated man of God. Sunday, April 19, was spent by him in Meridian, where two sermons and two addresses were delivered; Monday, April 20, at Waynesboro, where two discourses gave light and warmth; Tuesday night, at Enterprise; Wednesday, at Vosshurgh; and Thursday, in Binnsville—twelve discourses in all. The results are far-reaching. There are now five male candidates for appointments to mission work, and five young women offer themselves for woman's work. About twenty-five fathers and mothers have consecrated their children to this great mission work. T. L. MELLEN.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. E. A. Fisher, T. S. West (2), V. V. Boone, E. F. Edgar, W. M. Malone, P. A. Johnston, J. G. Sibley, W. G. Forsyth, T. S. Rundle (2), L. Carley, R. D. Norsworthy, C. W. Perkins, Will P. Jones, J. H. Shumaker, W. D. Dominick (2), W. A. Dodge, J. W. Chambers, John A. Miller, W. W. Cammack, R. P. Gour, A. D. Miller, N. M. Clark, H. P. Lewis, W. I. Porter, J. C. Carnline, J. N. Tucker, R. S. Collier, W. W. Hurst, G. W. Huff, G. E. Greene (2), H. T. Beard, Hercle Mellard, Geo. Bancroft, C. F. Staples, B. F. Phillips, W. L. Lhlfield, D. G. W. Ellis, J. P. Drake, T. B. White, H. S. Gilmore, H. W. Wallace, J. M. Sullivan, H. G. Hawkins, H. S. Rayner, J. H. Smith, H. Bradford, W. B. Lewis, J. M. Cowan, Messrs. T. A. Glass, E. W. Barrington, S. Skinner (2), G. P. Rowell & Co., N. W. Ayer & Son, W. R. Stuart, H. N. Conners & Co., Barbee & Smith (2), R. C. Terry, J. H. Leger, S. S. Green, J. H. Lane, G. W. King, C. F. Davis, H. Dodd, T. P. Price, G. W. Leslie.

Mesdames S. L. Burden, Y. T. Davis, L. C. Crorket, E. R. Anderson, H. D. Austin, L. A. Munger, F. H. Roberts, J. H. McNeely, J. L. Ball.

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Agents Queon and Crescent Route will, on May 5 to 8, inclusive, sell excursion tickets from all coupon stations to Birmingham, Ala., and return at one fare for the round trip. Tickets good for return until May 31, on account of the Southern Baptist Convention.

Influenza is spreading rapidly in Loudon. Many barristers and officials of the law courts have been attacked by the disease.

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Case of Governor Thomas M. Holt of the State of North Carolina. He discharges one and a half ounces of Calculi under the action of the Water. His case stated by his family physician, Dr. E. C. Laird.

GOVERNOR THOMAS M. HOLT OF NORTH CAROLINA.

STATEMENT OF DR. LAIRD.

From the *Maryland Medical Journal* of November 17, 1888.

"The relief afforded by BUFFALO LITHIA WATER to a patient of mine, Col. Thomas M. Holt of this place, a sufferer from RENAL CALCULI, is, I think, worthy of some record. The 1st of May last he came under my care subject to frequent attacks of NEPHRITIC COLIC. Except as to the usual treatment for the relief of present suffering, I put him EXCLUSIVELY UPON BUFFALO LITHIA WATER, SPRING NO. 2, under the influence of which he in a few weeks passed four CALCULI, weighing from two to three grains each, which was followed by a disappearance of symptoms. Notwithstanding, however, the continued use of the water, after a short interval there was a return of these attacks, with increase both of frequency and severity, when he made a visit to the Buffalo Lithia Springs, where he used the water six weeks, with the following results: Ten days after arrival he began to discharge at intervals large quantities of CALCULI and SAND, which continued for several weeks, and afterward gradually diminished, until at the expiration of the six weeks there was only occasionally, and barely perceptible upon minute examination, a slight sandy deposit in the urine. At the same time improvement in the general condition of the patient was very marked.

"The amount of CALCULOUS matter discharged may safely be estimated at from one to one and a half ounces. Under microscopic examination it was evident, I think, that the CALCULI WERE ORIGINALLY PARTS OF LARGER FORMATIONS DISSOLVED BY THE ACTION OF THE WATER. Analysis made by Dr. F. S. Whaley, Resident Physician at the Springs AND CONSULTING PHYSICIAN IN THE CASE, showed it to be URIC ACID.

"Six weeks have elapsed since he left the Springs. Use of the water continued. THE URINE IS FREE FROM SEDIMENT AND NORMAL.

"RHEUMATIC GOUT in a severe form, associated with, and which indeed preceded the CALCULOUS affection, and which had resisted the usual remedies, was also to a great extent relieved by the use of the water. It is proper for me to add that I was in constant attendance upon Col. Holt during his stay at the Springs."

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This book contains but fourteen short chapters, and they are all Scripture quotations, prefaced by a few lines, only, of introductory remarks; but, as a convenient TEXT BOOK upon this subject, its value and usefulness can hardly be overestimated.

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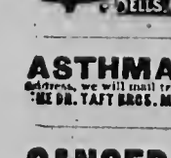

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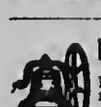

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OUR YOUNG PEOPLE.

THE LITTLE MAID FOR ME.

I know a little maiden,
Whom I always see arrayed in
Silks and ribbons, but she is a spoiled and petted little elf,
For she never helps her mother, or her sister or her brother,
But, forgetting all around her, lives entirely for herself;
So she simpers and she sighs,
And she mopes and she cries,
And knows not where the happy hours flee.
Now let me tell you privately, my darling little friends,
She is as miserable as miserable can be,
And I fear she's not the little maid for me.

But I know another maiden,
Whom I've often seen arrayed in
Silks and ribbons, but not always; she's a prudent little elf;
And she always helps her mother, and her sister and her brother,
And lives for all around her, quite regardless of herself;
So she laughs and she sings,
And the hours on happy wings
Shower gladness round her pathway as they flee.
Now need I tell you privately, my darling little friends,
She's as happy as a little maid can be?
This is surely just the little maid for me.

—*Harper's Young People.*

Just Think.

The editor has now on hand thirty-four letters from the little cousins waiting for their turn to be published. Now, at the rate of six a week, it will take just six weeks to publish the one that came in this morning. The editor knows you don't want to wait so long as that; but what can he do? If he publishes some and leaves others out, some of you won't like that. If he publishes all in turn, it will be away in June before the last one now in his drawer sees the light, and by that time he may have fifty on hand. Now, suppose all hands agree not to write any more until the questions "Aunt Loretta" asks in her letter to-day are answered. Let every cousin study up the answers, and let the first one who finds the answers write. What say you? EDITOR.

Letter from "Aunt Loretta."

Dear Nieces and Nephews: Did it ever occur to you that there has been three questions asked that have never been answered? Suppose some of you sharpen your wits and hunt them up instead of asking over and over again the simple or easy ones that have been answered so many times. Several years ago Ida Sadler asked where in the Bible is found, "God tempers the wind to the shorn lamb." Our good editor asked where "hot springs" was found. I asked, "Who did the first chivalrous deed?" And now, here comes a little ten-year-old boy with the name of two presidents signed to his letter, and asks one that has puzzled even the theologians. "Who was Melchizedek?" Who speaks first?

A noble gift to the world, Dr. Johnson left in Johnson's Anodyne Liniment. Many bless him.

MR. EDITOR: I am a little girl eight years old. I have left school and am staying with grandma. She is alone. Grandpa died on March 12, and we miss him so much. We know he is happy; he told us that he would be happy. He loved little children. My brothers and I loved him, too; he was so kind to all. I have two brothers. I will ask the little cousins a question: Where in the Bible does it speak of eagles' wings, where of hens' wings, and where of God's wings? In what Psalm is this verse, "He shall cover thee with his feathers, and under his wings shalt thou trust." With a sweet "God bless you" and a "Mizpah" (who knows what that means?), to each of you, I am,

Your loving cousin,

KATIE A. HENNING.

Sulphur City, La.

MR. EDITOR: I have never seen a letter in the ADVOCATE from any of the children in this part of the country. It has induced me to write one. I am a member of the Methodist Sunday-school. My father takes the dear old ADVOCATE, and I enjoy reading the children's letters very much. Bro. Keener is our pastor. We all like him very much. I have three pets: a cat and a canary bird and a little chicken. As this is my first letter, I will close for fear it will be thrown into that dreadful waste-basket. I will ask the little folks a question: Where is the word "dog" mentioned in the Bible? Best wishes to the ADVOCATE.

Your friend,

LILLIAN SEYMOUR.

Plaquemine, La.

MR. EDITOR: I want to become a member of the cousins' corner. I am a boy fourteen years old. I live two and a half miles from the village of Gonzales. I haven't gone to school this term, but hope to be able to go next term. We have no Sabbath-school. We have church once a month. Bro. Meador is our minister. I will answer Harrison Hays' and Lillie Dawkins' questions: First, Lillie Dawkins' can be found in Gen. v, 3. "How old was Seth when he died?" 912 years. Second, Harrison Hays' question can be found in Gen. xiv, 18; can only give a supposition, as the editor said it was a hard question to answer, but will tell what I read in the Bible. "And Melchizedek king of Salem, brought forth bread and wine: and he was the priest of the most high God;" but his birth and genealogy are concealed. This is my first attempt, and if it does not find its way to the waste-basket, I will call again. Allow me to ask a question: Who was the father of the seven sons that attempted to cast out devils in the name of Jesus, in whom they did not believe? Wishing the ADVOCATE success, I am,

Yours truly,

SUMNER SPURGEON.

Gonzales, La.

MR. EDITOR: I am a little girl nine years old. I have two sisters, one older and one younger than myself. My papa is dead, and my mother, aunt and grandma are all widows, and they live together. I go to school to a sweet young lady named Miss Kate May. I study dictionary, history, arithmetic, physiology, geography and writing. I am a member of the M. E. Church, South. We have a very large and interesting Sunday-school. Capt. E. W. Stafford is our superintendent. Mrs. J. S. Turner is my teacher, and she is such a sweet lady. The juveniles have a society called the Shining Stars. We are a small band, but we do the best we can, and we meet twice a month. Bro. Rayner is our minister for this year, and he is loved by every one. I want to ask the cousins a question: Where is "nitre" found in the Bible? I will answer Jessie Vinson's question: There are 3,601,920 letters in the Bible. I am,

Your little friend,

EMMA HAMBLEN.

Vossburgh, Miss.

MR. EDITOR: I am a little girl nine years old. I go to school every day. We have a good Sunday-school. The pastor is Bro. Enochs. I like him very much. I have six pets—two goslings and two dogs and a little brother and sister. I love to read the letters in the dear old ADVOCATE. My papa takes it. I stay at my grandma's now, and go to school. So I will close for the first time, for fear it will reach that greedy old waste-basket.

Your unknown friend.

MOLLIE B. WILLIAMS.

Kidney troubles, if taken in season, are easily cured with Johnson's Anodyne Liniment. Fact.

When Enos was still a youngster, his uncle one day drove a new span of mules into the yard. As the children were standing around admiring them, one of the mules suddenly gave vent to a most terrific bray. The little fellow had never heard such a frightful sound before, and, badly scared, ran screaming into the house. The next day, the mules were driven out again; but Enos refused to go near, and, when asked the reason, he replied, "I'se so 'f'aid Uncle Dazid's mule will laugh at me again."

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A PERFECT HARNESS DRESSING.
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HOUSEHOLD.

Kindness.

More hearts pine away in secret anguish for the want of kindness from those who should be their comforters, than from any other calamity in life. A word of kindness is a seed which springs up a flower. A kind word and a pleasant voice are gifts easy to give. Be liberal with them. They are worth more than money. If a word or two will render a man happy, said a Frenchman, he must be a wretch indeed who will not give it. Kindness is stored away in the heart like rose leaves in a drawer, to sweeten every object around them. Little drops of rain brighten the meadows, and little acts of kindness brighten the world.

We can conceive of nothing more attractive than the heart when filled with the spirit of kindness. Certainly nothing embellishes human nature as the practice of this virtue; a sentiment so genial and so excellent ought to be emblazoned upon every thought and act of our lives. The principle underlies the whole theory of Christianity, and in no other person do we find it more happily exemplified than in the life of our Savior, who, while on earth, "went about doing good." And how true it is that

"A little word in kindness spoken,
A motion, or a tear,
Has often healed the heart that's broken,
And made a friend sincere."

—*Selected.*

Have You a Mother?

Have you a mother? If so, honor and love her. If she is aged, do all in your power to cheer her declining years. Her hair may have bleached, her eyes may have dimmed, her brow may contain deep and unsightly furrows, her cheeks may be sunken; but you should never forget the holy love and tender care she has had for you.

In years gone by she has kissed away from your cheek the troubled tears; she has soothed and petted you when all else appeared against you; she has watched over and nursed you with a tender care known only to a mother; she has sympathized with you in adversity; she has been proud of your success. You may be despised by all around you, but that loving mother stands as an apologist for all your shortcomings.

With all that disinterested affection, would it not be ungrateful in you if in her declining years you fail to reciprocate her love and honor her as your best friend? We have no respect for a man or woman who neglects an aged mother. If you have a mother, love her, and do all in your power to make her happy.

How to Be a Happy Old Maid.

To have so much to do that there is no time for morbid thoughts.

To never think for a moment that you are not attractive, and to make yourself look as charming as possible.

To be so considerate of the happiness of others that it will be reflected back to you as from a looking-glass.

To never permit yourself to grow old, for by cultivating all the graces of heart, brain and body, age will not come upon you.

To believe that a life-work has been mapped out for you, that it is near you, and to do that which your hands find for you.

To remember that the happy old maid is the one member of a family who, not having any other claims on her, can be God's own sunshine to those in sorrow or in joy.—*The Ladies' Home Journal.*

WOMAN'S GREATEST DANGER.—The great element of danger with woman's progress before the public lies in this fact: that it takes women away from home who ought to be there and nowhere else. The public platform is no place for a mother who has either sons or daughters to educate. If woman's progress is going to tend in that direction, then the sooner that advancement stops the better. The first thought of a wife or a mother should be her home; all things, no matter how important, are secondary to that. No matter how rampant may become certain public evils, let her see to it that she keeps the evils out of her home, and she performs her greatest duty to her God, her family, and mankind.—*The Ladies' Home Journal.*

SCIENTIFIC.

TUNNEL BUILDING.—The art of tunneling may be considered as having been reduced to a science, as no distance is too great and no material too hard to be penetrated if the object sought is sufficient to justify the expense. The building of the St. Clair River tunnel, where iron cylinders were forced through the clay by hydraulic pressure, was a great advance in the art of building tunnels through certain kinds of soil. The tunnel built under the streets of London, where the top of the arch is just below the cobble stone pavement, was built without in the least obstructing travel at the place where the work was being carried on. According to the *Industrial World*, a tunnel 5 miles long is now being driven through the solid rock under Gray's Peak, 60 miles west of Denver, Col. This tunnel, which is 8x18 feet, is being built primarily to tap the mineral veins in the mountains, which are thought to be quite rich. After the tunnel is complete it will be enlarged and opened for railroad traffic to accommodate an extension of the Utah Central railway, which is to form a through line from Denver to Salt Lake. Thus far about a mile of the tunnel has been driven by hand power, but a plant of ten Rand drills, with Ingersoll air compressors, has just been put in, and an electric light plant is soon to follow, after which it is expected the rate of working will be greatly increased. The excavating of this tunnel is through rock about as hard as any that can be found anywhere.—*Scientific American.*

PEARLS THAT PERISH.—One peculiarity of pearls is that, unlike other precious gems, they are liable to decay. Occasionally a valuable pearl changes color, seems to be attacked with a deadly disease, and crumbles into dust. Such is reputed to have been the fate of the most magnificent specimen ever known. It was found by an ignorant fisherman, who disposed of it for an insignificant sum. Passing through successive hands, it finally became the property of a Russian merchant, and found a possessor who knew its immense value and prized it accordingly. He kept it carefully in a secluded room of his magnificent mansion, apart from all other of his treasures. It was the wonder and admiration of favored friends who were permitted to look at it. The merchant finally became involved in a political conspiracy and fled to Paris, taking his one great treasure with him. He kept it hidden for a time, but at last consented to show it to some distinguished lovers of precious stones. But when he opened the casket he fell back in dismay and staggered as though stricken with death. The gem had begun to change color. A fatal disease had attacked it. It soon was a worthless heap of white powder, and the once wealthy merchant was a pauper. The death of a pearl is caused by decomposition of the animal membrane which enters into its substance.

CONVICTS IN THE UNITED STATES.—A census bulletin gives statistics of penitentiary convicts in each State in proportion to population. In 1880, out of a population of 50,000,000, the proportion of convicts was 709 to each 1,000,000 of population. In 1890 the proportion was 722 to the 1,000,000. The population of the United States in 1890 was 24.86 per cent. greater than in 1880. In 1890 there were 27.88 per cent. more convicts than in 1880. This shows that the number of convicts has increased 2.42 per cent. faster in a decade than the population. Of the 45,233 convicts in penitentiaries in the United States in 1890, the whites formed 67.53 per cent., and the colored 32.47 per cent. Of the 30,546 white convicts, the native-born represented 75 60 per cent., and the foreign-born 23.79 per cent., while the place of birth of 0.61 per cent. was unknown. The men formed 96 1 per cent. and the woman 3.9 per cent., showing 24.64 times as many male convicts as female.—*Scientific American.*

Many people neglect a cold, thinking it will go as it came. Frequently with serious results the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

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2. *It never nauseates.* The most delicate stomach finds in this a perfect remedy without a single objection.

3. *It never scraps off one disease for another.* It does not set up one form of disease to relieve another, as is the case with so many deadly drugs.

4. *It does not patch simply. It cures.* It reaches, as nothing else does, to the hidden sources of disease in the blood, and removes the cause. It does this with an ease and power that have never been equaled.

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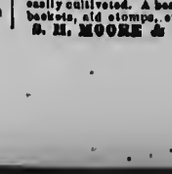

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MARRIAGES.

DONLEY—ROGERS.—In the Union Church, Lauderdale, Miss., April 23, 1891, by Rev. T. L. Mellen, Mr. James Donley, of Birmingham, Ala., and Miss Nannie E. Rogers, of Lauderdale county, Miss.

BONNER—WIER.—At the residence of the bride's father, Mr. T. D. Wier, near Hinkle, Boyce's parish, La., April 22, 1891, by Rev. T. Wier, Mr. B. F. Bonner, of Lufkin, Texas, to Miss Annie E. Wier.

DUNN—MYERS.—At Tupelo, Miss., March 12, 1891, by Rev. N. G. Augustus, Mr. Ernest Dunn and Miss Belle Myers.

GIDEON—COHRAN.—At Fulton House, Tupelo, Miss., April 5, 1891, by Rev. N. G. Augustus, Mr. Lee Gideon and Miss Jano Cohran.

OBITUARIES.

BALDWIN.—As the night gave place to day, in the morning of June 1, 1890, the spirit of our angel mother, Mrs. A. M. BALDWIN, caught the words: "Well done, good and faithful servant; enter thou into the joy of thy Lord." She had been a great sufferer for years of bronchitis. The disease produced some of the most distressing symptoms. Her sufferings at times were of the most excruciating character, which continued almost to the end. She prayed, and urged us all to pray, that she might not in her last hours have such a struggle to breathe as she had seen in some cases; and for a short time before her death her breathing was comparatively easy, and she passed away sweetly as one going to sleep.

Like her Lord and Master, she was made perfect through suffering; but she bore her afflictions with the most murmuring submission to the divine will. I never heard a murmur escape her precious lips. She was of a cheerful, bright nature, and always brought joy and sunshine around our fireside. It was her kiss and smile in the morning that embued our young hearts with the courage to take up the burden of the day; her kind, loving word fell like the dew on parched leaves when we again gathered around her at the close of the day, when toils and cares would be laid aside, and we could bask for awhile in the sunlight of our mother's love. Her life was one of those quiet, undemonstrative lives that threw out its influence like the aroma of a rose—free to all with whom she came in contact. She was one of those living epistles, known of all that she "had been with Jesus." We who were constantly with her, to whom she was at the same time mother, companion, friend—our all in all—and have felt the power of her quiet, prayerful character, realize our great loss. No, not loss; only gone before, for we feel the benediction of her blessed spirit to-day. She has gone to the city of God, where she stands waiting and watching for her loved ones she left behind. And so, our precious mama, we give you up, knowing that when our dear Savior comes to make up his jewels you will be given in that casket of love; for

"I know she is safe on the other side,
Where all the ransomed and angels be;
Over the river, the mystic river,
My mother stands waiting to welcome me."

HER BEREAVED CHILD.

BROCK—Mrs. SARAH BROCK (*nee* Sloan) was born in Georgia, April 20, 1821; married to the late David Brock, Feb. 20, 1848; joined the M. E. Church South, and moved soon after from Pontotoc county, Ala., to Clarke county, Miss. Settling near Shubuta, she reared her family of children in a community where she was always looked up to as a devout Christian of the old school. She was well versed in Scripture and was in Methodist doctrine. Though loving all Christians, her warmest affection went out toward those of her own household of faith. Her only husband preceded her to the better land many years. She bore her widowhood and its attendant trials with becoming fortitude. Her great effort was to bring her children up in the way of truth. They now rise up to call her blessed.

For some years she suffered almost constantly with an asthmatic affection. Her disease became complicated with heart trouble. For nine months she suffered intensely, but bore it with an uncomplaining spirit. Many times her pastor asked her of her hopes for the future. The answer was prompt and unequivocal. The pathway had been growing brighter. The earthly house was dissolved on Monday night, March 30, 1891. The Golden City dawned on her raptured vision; the building of God not made with hands appeared and clothed in light and beauty unknown to earthly eye.

J. P. DRAKE.

AUSTIN—Bro. H. D. AUSTIN was born in South Carolina, Dec. 17, 1821; died April 1, 1891. He joined the Methodist Church in Tennessee when about eighteen years old; then came to Mississippi, and settled in the neighborhood of Houston, where, in 1850, he married Mrs. M. E. Graves. Afterwards he removed near Mississippi Springs, where he purchased a home. There was no church in the neighborhood; so he told his neighbors he would give the land to build a church on, if they would help him, which they all did. When it was completed he united with that church—Oak Hill—and lived a consistent member.

He was a loving husband and kind father; was beloved by all his neighbors—indeed, they looked on him as a father. When they wanted advice they went to him; for they knew he always gave that which was good. His many relatives and friends gathered at Raymond to see his beloved remains placed away in the cemetery there. Though Bro. Austin died instantaneously, his life was one of devoutness to the God he adored; so to the bereaved we say:

Mourn not for him, loved kindred here;
Altho' your home is sad and drear.
Remember he is now at rest
With God's redeemed, and truly blest.

A loving wife and seven children still survive the deceased. May God comfort and bless them!

J. C. ELLIS, P. C.

LITTLE—RUFUS W. LITTLE, son of W. D. and A. Little, was born in Smith county, Miss., Feb. 8, 1856; came to Louisiana in 1881, and departed this life near Winnfield, March 29, 1891. The writer became Bro. Little's pastor more than four years ago and found in him a true and faithful servant of God. No one who knew him doubted the genuineness of his religion. At a meeting held last Fall in Winnfield by Bro. Mandeville and myself, Bro. Little was one of the number who obtained the experience of entire sanctification. There was a little change in his outer life, but he held on to his profession without wavering till the Master called him home. We grieve not for Bro. Little, but for loved ones left behind.

J. F. WYNN.

GREGORY—CHARLES ROBB, son of H. J. and Lucie R. Gregory, was born April 12, 1890, and died in Koscisko, Miss., March 17, 1891. Beautiful and bright, without knowing sin or sorrow, he has been transferred to "our Father's house" in heaven. By his removal this world becomes less attractive and heaven more desirable. May the God of all consolation supply the need of the bereaved parents forever!

J. T. MOODY.

JETT—Mrs. LOUISA H. JETT, daughter of John and Vicia Knight, and relict of Hamilton Jett, was born in Halifax county, N. C., April 3, 1819, and died in Claiborne county, Miss., Feb. 22, 1891.

She was cradled in a household of faith, in the lap of domestic piety. In early womanhood she remembered her Creator, and sought his pardoning love and regenerating grace. She attached herself to the church of her parents—the Methodist Church—and lived an acceptable member until the day of her death. She leaves a brother and sister. To each of them she left a message of love, and asked them to meet her in heaven. She was the mother of six children—four having preceded her to the better world. She leaves a son and daughter and many grandchildren and several great-grandchildren to mourn their loss. To each she left a parting blessing, with a request not to grieve for her, but to meet her in heaven. Yes, precious mother; by the grace of God, I will meet you there. Her daughter,

VIRGINIA.

Texas Advocate please copy.

KING—Though inscrutable to us, God has removed from our midst our beloved brother and late recording steward of the Benton charge—AARON KING—and it is meet that we express our deep sorrow and mournful consciousness that his place in the Conference, church and community will be difficult to fill.

With quietness, steadfastness and modesty, he had gone on in the discharge of every Christian duty, and in his noble charities exemplified that admonition of our Savior, "Let not thy left hand know what thy right hand doeth." Possessed with unbounded faith, he joined it with works which rendered his character the model Christian, and entitled him to the Master's welcome plaudit: "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Bro. King was born on May 20, 1815; joined the Methodist Church under the ministry of Rev. W. B. Lewis in 1867; was married to Miss. Lou Fisher April 3, 1873; died Jan. 31, 1891, leaving a wife, seven children, an aged father, one brother, and a host of warm friends to mourn their loss.

McMILLAN—Miss SALLIE MCMILLAN, daughter of W. A. and E. M. McMillan, was born in Holmes county, Miss., July 25, 1865; united with the Methodist Church, 1883, and died at the home of her mother, in Kosciusko, Miss., April 10, 1891. Miss Sallie was naturally cheerful, kind and considerate of the happiness of others. Her merry spirit and gifted powers of conversation drew to her many friends wherever she went. Energetic, happy and sympathetic, she was a welcome visitor in any home. She knew how to encourage the despondent, console the sorrowing, sympathize with the afflicted and befriend the poor.

She was a great sufferer for several months, but her faith in Christ increased daily as she grew weaker, physically. The Lord gave her a fresh baptism of the Spirit and a foretaste of her future inheritance a few days before her death. She preferred to live, but said, "The Lord's will be done." She said, "The Lord is supplying all needed grace, and I can trust him unto the end." May the bereaved loved ones meet her in the better land!

J. T. MOODY.

KING—MARTHA D. KING (nee Wiggins) was born in Franklin parish, La., March 19, 1846; married John M. King, who survives her, May 17, 1866, and died at her home, near the place of her birth, Jan. 10, 1891.

Sister King joined the Methodist Church at twelve years of age and lived a devoted and consecrated Christian life till her demise. She was a niece of the sainted David M. Wiggins, late of the Mississippi Conference. She was mother of nine children—all of whom are still living except one, who "crossed over the river and rests under the shade of the trees" just two months in advance of her.

Sister King "looked well to her household," and by example and precept "trained up her children in the way they should go." The fact is now being demonstrated that her "work in the Lord" was "not in vain," for those of her children who were not members of the church are coming in. May the Lord bless and save the family!

A. W. MOORE.

SPIVEY—MOSES SPIVEY was born in Bertie county, N. C., Feb. 27, 1816, and died in Lincoln parish, La., April 16, 1891. He moved to Dallas county, Ala., in early life, where he was married to Miss Adeline Simms, Oct. 1, 1845, which happy union was terminated by his death. He joined the M. E. Church, South, in 1841 or 1845, and remained a faithful member of it through life. His place in the sanctuary was never vacant, unless his absence was unavoidable. Even in old age his feeble steps were directed to the house of God, where he so loved to join with the congregation in prayer and praise to him whom his soul so truly loved. He held family prayer from the first of married life till its close, and he loved to lead his family in devotion to God around his own hearthstone.

He died as he lived; his last words being, "Bless the Lord, O my soul!"

J. D. HARPER.

Notice.

All contributions and communications intended for the Transit and Building Fund Society of Bishop William Taylor's Self-Supporting Missions, should be sent to Richard Grant treasurer, 181 Hudson St., New York.

"While You Wait."

"Earth has no sorrows that heaven can not heal." "Every one wants to go to heaven, but every one will take a great deal of nasty medicine rather than go." The second quotation may seem, at first sight, a little irreverent, but this is not the case, and both are strictly true. We all cling to life, and most of us are unwilling to leave it. This feeling is perfectly right and natural, and is sanctioned by the highest authority. For those who have taken a great deal of medicine without avail, and for those who wish to avoid doing so, but still desire to be restored to health, we present a few testimonials showing what has been accomplished by the Compound Oxygen Treatment of DRS. STARKEY & PALEN.

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THE CHEAPEST Music House IN THE SOUTH.

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Estimates cheerfully given. Mail orders solicited and full instruction for measurement on application.

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147 Camp St., four doors above Christian Woman's Exchange.

Rev. Dr. B. Carradine's Last Book.

JOURNEY TO PALESTINE

For Sale by Miss Corinne Walz, 60 Bank Street, New Orleans.

Sent, postpaid, to either City or Country Address for $1.50.

Competent judges say this is one of the best books of travel to put into the household.

It has been adopted as an addition to the Epworth League course by the League of the Carondelet Street M. E. Church, South. Other Leagues will do well to adopt it as a part of their literary course.

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FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. I. P. FRINK, 551 Pearl Street, N. Y.

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NEW STORE, AT **28 and 30 Camp Street, NEW ORLEANS**

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Velours, Pelit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.

LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

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Write for Illustrated Catalogue.

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Royal Baking Powder

ABSOLUTELY PURE

From Seven Thousand Dollars to Twenty-One Thousand Eight ffundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Carthage, at Sardis	May 9, 10
Walnut Grove, at Pine Grove	16, 17
Hillsboro, at Oak Grove	17, 18
Neshoba, at Philadelphia	23, 24
Decatur at Union	24, 25
Rose Hill, at Hopewell	27
Newton and Hickory, at Hickory	30, 31
Mt. Rose, at Mt. Zion	June 6, 7
Raleigh	12
Trenton	13, 14
Marvin	20, 21

The District Conference at Hickory, May 28-31. Hickory's doors are wide open. Come one, come all.

P. A. JOHNSTON, P. E.

SEASHORE DIST.—SECOND ROUND.

Ocean Springs, at Scranton	May 9, 10
American, at Big Point..(We., Th.)	13, 14
Moss Point	16, 17
Pearlington, at Logtown	23, 24
Whittington, at Holland Ch. (W., T.)	27, 28
Bay St. Louis, at Biloxi	30, 31
Vancleave, at Mount Pleasant	June 6, 7
Mt. Carmel, at Pastor	19, 14
Williamsburg at Good Hope	20, 21
Columbia, at Wesley Chapel	27, 28

E. H. MOUNGER, P. E.

JACKSON DIST.—SECOND ROUND.

Mt. Olivet, at Satartia	May 9, 10
Yazoo circuit, at Zeiglerville	16, 17
Sharon, at Madisonville	23, 24
Bentouis and Dover, at Dover	27
Flora and B., at Brownsville	30, 31
Edwards	(Wed.)..June 3
Yazoo City	6, 7
Lake City and Lodi, at Lake City	13, 14
Silver Creek, at Love's	20, 21
Canton	(Wed.).. 24
Benton at New Hope	27, 28
Spring Ridge, at Byram	July 1

D. A. LITTLE, P. E.

WOODVILLE DIST.—SECOND ROUND.

East Feliciana, at Oak Grove	May 9, 10
Clinton and Betoville, at Clinton	11
East Baton Rouge, at Beech Grove	14
Port Vincent, at Bayou Barbary	16, 17
Jackson	23, 24
Live Oak, at Pipkin Chapel	30, 31
Zachary	June 13, 14
Springfield, at Springfield	18
Tallisheek, at Madisonville	20, 21
Covington at Slidell	22
Franklinton, at Magee's	25
Amite City, at Tangipahoa	27, 28

C. MCDONALD, P. E.

MERIDIAN DIST.—SECOND ROUND.

Manassas circuit, at Manassas	May 9, 10
Vossburgh circuit, a. McGowan's	16, 17
Meridian cir., at Suquatena..(Wed.)	20
DeKalb circuit, at Union Ridge	23, 24
Binnsville and Wahalak..(Mon.)	25
Portersville circuit, at Union	30, 31
Daleville station	(Thursday)..June 4
Linwood circuit, at Linwood	6, 7
Meridian, First Church	(Wed.).. 10
Meridian, West End	20, 21
Meridian, East End	(night).. 20, 21
Marion cir., at Pleasant Hill	(Thu.).. 25
Winchester circuit, at New Hope	27, 28

T. L. MELLEN, P. E.

VICKSBURG DIST.—SECOND ROUND.

Rocky Springs, at Hickory Ridge	May 9, 10
Bartonton, at Carlisle	16, 17
Utica, at Rileys	23, 24
Rolling Fork, at Rolling Fork	31, June 1
Vicksburg	6, 7
South Vicksburg	6, 7
Mayersville, at Mayersville	14, 15
Meadville	20, 21
Roxie, at Hamburg	(Tuesday).. 23
South Warren, at Redbone	27, 28

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Wesson station	May 9, 10
McComb City	16, 17
Beauregard	23, 24
Crystal springs cir., at Pleasant Ridge	30, 31
Bowerton cir., at Rehoboth	31, June 1
Gaman cir., a. Terry	6, 7
Hazlehurst station	13, 14
Summit, at Bogue Chitto	20, 21
China Grove, at Sartains	(Fri.).. 26
Pleasant Grove, at Monticello	27, 28
Caseyville cir., at Gallatin	July 4, 5
Bine Hill	8
Providence circuit	11, 12

The District Conference will be held at Bogue Chitto, June 18-21. Opening sermon by Rev. W. H. Huntley, on Thursday, eleven A. M.

R. S. WOODWARD, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—SECOND ROUND.

Charleston	May 9, 10
Tillatoba	13
Coffeeville	16, 17
Carrollton	(T. W. Dye).. 16 17
Water Valley	(G. W. Gordon).. 17, 18
Oxford	23, 24
Grenada	(S. D. Long).. 24, 24
Abbeville	30, 31
Toccopola	June 6, 7
Hannar	13, 14
Chapel Hill	18
Grenada circuit	20, 21
Atlanta	27, 28
Cherry Hill	30
Pittsboro	July 2
Water Valley circuit	4, 5
District Conference, at Coffeeville	May 1-3

J. W. PRICE, P. E.

WINONA DIST.—SECOND ROUND.

Ethel	May 8
Sallis	9, 10
Ware	16, 17
Rural Hill	23, 24
Newport	30, 31
West	June 6, 7
Belzona	13, 14
Lexington	18
Black Hawk	20, 21

S. M. THAMES, P. E.

GREENVILLE DIST.—SECOND ROUND.

Rosedale	May 10
Clarksdale	14
Brooklin	20
Belin	24
Jonestown	25
Huntington	June 3
Leherton	7

District Conference at Clarksdale, May 15-17. Bishop Galloway is expected. Will the preachers please bring the educational and Bishop's fund with them?

R. M. STANDIFER, P. E.

CORINTH DIST.—SECOND ROUND.

Manitta circuit	May 9, 10
Gantown circuit	16, 17
Blue springs circuit	21, —
Ripley and New Albany	23, 24
Jonesboro circuit	28
Ripley circuit	30, 31
New Albany circuit	June 6, 7

W. S. LAGRONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Pontotoc	May 9, 10
Aberdeen station	16, 17
Saltillo	20
Nettleton	23, 24
Tremont	30, 31
Okolona circuit	June 6, 7
Athens	10
Houston and Wesley	13, 14
Ilnena Vista	15
Ebenezer	20, 21
Sparta	27, 28
Smithville and Fulton	July 4, 5

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Pleasant Grove ct., at Harmony.(Fri.)	May 8
Coldwater M., at Tunnelow...(Sa., Su.)	9, 10
Cockrum ct., at Mt. Olivet..(Sa., Su.)	16, 17
Courtland ct., at Eureka...(Sa., Su.)	23, 24
Horn Lake circuit...(Sa., Su.)	30, 31
Chulahoma circuit...(Sa., Su.)	June 6, 7
Mt. Vernon...(Sa., Su.)	20, 21

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Early Grove circuit	May 9, 10
Holly Springs circuit	16, 17
Shelby Creek circuit	23, 24
Olive Branch circuit	30, 31
Shawnee circuit	June 6, 7
Pine Mountain circuit	13, 14
Mount Pleasant circuit	20, 21

JNO. W. BOSWELL, P. E.

COLUMBUS DIST.—SECOND ROUND.

Chester circuit, at Ackerman	May 9, 10
Walthall circuit, at North Union	15
Maben circuit, at Matheston	16, 17
Sturges circuit, at Mt. Airy	23, 24

District Conference at Sturgis, the last four days of May—28-31.

W. T. J. SULLIVAN, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

Opelousas and Washington, Wash'n	May 9, 10
Lake Charles	16, 17
Grand Chenier	23, 24
Sulphur Mine, at Calcasieu	26, 27
Sabine Mission, at Merryville	30, 31
Lake Arthur	June 6, 7
Indian Bayou	13, 14

JNO. A. MILLER, P. E.

ARCADIA DIST.—SECOND ROUND.

Gibbsland, at Athens	May 9, 10
Downsville	13
Farmersville	16, 17
Indian Village	20
Tulip and Simsborough	23, 24

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Morean Street	May 10
Gross Tete and Harmony	17
Carondelet Street	24

CHAS. F. EVANS P. E.

Church Organs.

The following letter was received without any solicitation whatever, and explains itself:

FARRAND & VOTEY, Detroit, Mich.

JOHNSTOWN, PA., Jan. 5, 1891.

Farrand & Votey Organ Co.

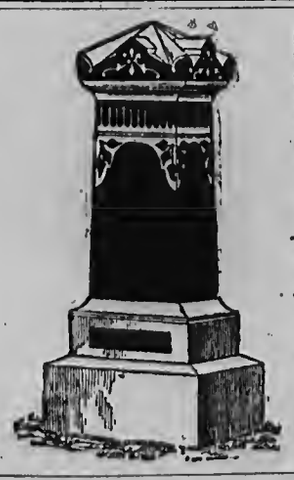
GENTLEMEN.—After nearly a year of trial of the magnificent organ you erected in our Church, I feel constrained to write to express my unqualified satisfaction with it in every respect. It is not only the finest-looking organ I have ever seen, being a grand ornament to the Church edifice, but the sweetest-toned instrument of the kind I have ever listened to. While it is fully as large as it ought to be, and fills the large audience-room with tones full of majesty, there is not a harsh or rough-sounding pipe in it. On the contrary, it is so soft and truly musical, that to listen to it is an unfailing joy. All our people concur in the above. Yours truly,

H. L. CHAPMAN.
Pastor of Methodist Episcopal Church.

P. S.—Give my regards to Mr. Wood, whose gentlemanly and genial manners, while engaged in erecting the organ, gave us all great pleasure.

Yours, etc.,
H. L. CHAPMAN.

Kursheedt's Marble Works



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Boston University.

Professors and Lecturers, 120. Students from nearly every Southern State. Literature, philosophy, science, law, medicine, theology. Circulars of departments free. Address the REGISTRAR, 12 Somerset St., Boston, Mass.

NEWS OF THE WEEK.

DOMESTIC.

Of the 2,105 immigrants landed at New York, last Saturday, 1,428 were Italians.

Earthquake shocks are reported from several towns in New Hampshire, occurring on May 1.

The forest fires in the northeastern part of Michigan have already caused a loss of $125,000 to standing timber and logs.

The Knights of Pythias in Little Rock, Ark., are making a determined effort to rid that city of hunco thieves, and to protect visiting Knights from the local gamblers.

May 1—Labor Day—was celebrated very quietly in the large cities of the United States, except at Cleveland, Ohio, where a riot occurred between union and non-union workmen.

The American Pharmaceutical Association, which was in session here last week, adjourned on May 1. The next session will be held at the Crawford House, White Mountains, New Hampshire.

The deputy surveyor of San Francisco made a seizure last week of 1,200 pounds of opium, valued at $25,000. The opium was found concealed on the steamship *China*, which arrived there from Hong Kong. The owners of the opium claim it was not meant for entry there, but was to be sent to Mexico.

After two weeks of great suffering Rev. Dr. Bothwell, of the Congregation of the Covenant, Brooklyn, died on May 3. The accident which caused his death was the inhaling of a cork. Several surgical operations failed to relieve the sufferer. While in New Orleans he was professor in Strait University for two years, and afterward president of Southern University.

At a meeting of the National Board of control of the World's Fair, on the first, the question of a distinct exhibition at the exposition of the colored people of the country came up. A resolution was adopted that the Board deem it inexpedient to direct or authorize any distinctions to be made between American exhibitors, and that the matter of installation ought to be left to the direction of the department having charge of exhibits.

A movement is on foot by certain delegates to the American Medical Association, which meets in Washington on the eighth, to bring about closer relations between the members of the profession in the American republics. Their position has the cordial indorsement of the Secretary of State and other officials of the government. Resolutions will be offered at the conference, proposing that the American Medical Association extend to the medical profession of the republics and colonies of this hemisphere an invitation to assemble in the United States in an international American medical conference during the Columbian Exposition at Chicago.

FOREIGN.

Fifteen thousands weavers at Brolitz and 2,000 employees at Pesth have been dismissed for being absent from work on May Day.

The May Day (first) celebrations in Europe were less riotous than usual. Violence was exhibited in Lyons, Marseilles and Rome.

A supplementary ballot for a member of the German Reichstag was held in the Gestemunde district on April 30, and Prince Bismarck was elected by a majority of 5,000 votes.

In a letter published on May 1, Cardinal Manning again attacked the Parnellites, classing their action as suicidal, and as being the greatest blow which Ireland could receive.

It has been decided, from motives of economy, that Italy will not take an official part in the Chicago Exposition, to which Americans should take no exception, as Italy took no part in the French Exposition of 1889.

The first meeting of the Royal Labor Commission, appointed to inquire into the relations existing between capital and labor, and into the causes of strikes and the best means to be taken in order to avoid them, took place in London, on May 1.

The prospect of Prince Bismarck's early reappearance in the Reichstag has given an impetus to the government's plan for the conciliation of the various parties so as to render them ready to coalesce in the government's interest.

The Italian premier, Marquis Di Rudini, in his last note regarding the New Orleans affair, has given instructions that no further action should be taken in the matter. He insists on the payment of indemnity to the families of the deceased Italians, and claims that the violation of the existing treaty needs no further proof.

The attendance at the labor meeting in Hyde Park, London, on May 3, is variously estimated at from 200,000 to 300,000. The procession, in connection with the meeting, included workers at all the trades and was miles long. An identical resolution in favor of a compulsory labor day of eight hours was moved on all the platforms.

At Fourmies, France, on Labor Day, during the conflict between the soldiers and the mob, four women, several children and eight men were killed, while twenty persons were seriously wounded. The soldiers were only exposed to the stone throwing, but they replied with successive volleys from their new Lebel rifles, inflicting frightful wounds on their victims.

An attempt is to be made to unite the German and Austrian railway systems by the enactment of common laws and the adoption of common regulations, especially as to the management of the lines, the tariffs for freight and passengers, time tables for through trains, etc. Special attention will be devoted to the arrangement of military and strategic lines with a view to the rapid mobilization of troops in both countries.

When you decide to take Hood's Sarsaparilla do not be induced to buy some substitute preparation, which clerks may claim is "as good as Hood's." The peculiar merit of Hood's Sarsaparilla can not be equalled. Therefore insist upon Hood's Sarsaparilla.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	8 1-16	@ — —
Ordinary	6 9-16	— —
Good ordinary	7	— —
Low middling	7¾	— —
Middling	8⅛	— —
Good middling	9 7-16	— —
Middling fair	10¼	— —
Fair	11⅝	— —
Galveston middling	8 9-16	— —
Mobile middling	8⅝	— —
Memphis middling	8½	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	4⅛	— —
Good fair	3⅜	— —
Common	2¾	— —
CENTRIFUGAL:		
Seconds	3	4⅛
Prime yellow	4½	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	23	25
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 5-16	2⅜
Good	5⅜	5⅝
Fair	4⅞	5
Prime	5⅜	5⅝
Rough, ₩ bbl	3 00	5 00
POLISH, ₩ ton	20 00	22 00
FLOUR.		
Extra Fancy	5 20	5 25
Fancy	4 90	— —
Choice	4 50	— —
Minnesota Patents	— —	— —
Winter wheat patents	5 87½	5 00
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	3 80	3 65
Cream meal	— —	4 00
Grits	— —	4 10
Hominy	— —	4 25
GRAIN, ETC.		
CORN:		
White, ₩ bushel	83	84
Yellow	— —	83
Mixed No. 2	— —	82
OATS:		
Western	— —	65½
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	1 15	1 17½
HAY:		
Prime	20 00	21 00
Choice	22 00	22 50
PROVISIONS.		
PORK:		
Mess (Standard)	18 50	18 75
Prime Mess	— —	12 00
Rumps	— —	— —
BACON:		
Fancy Breakfast	9½	10
Shoulders	6¼	6⅜
Sides, short rib	7½	7⅝
Sides, long clear	7⅜	7½
HAMS:		
Sugar-cured	10½	11½
DRY SALT MEAT:		
Shoulders	5⅝	— —
Sides, short rib	6⅞	— —
Sides, long clear	6¾	8⅞
GROCERIES.		
COFFEE:		
Prime	20½	— —
Fair	19¾	— —
Common	17	— —
TEAS:		
Choice	40	80
Ile-No	— —	— —
BUTTER:		
Western Creamery	31	32
Western Dairy	25	— —
Common	— —	— —
LARD:		
Refined	6¼	6⅜
OILS:		
Coal, bbls	9	— —
Coal, cases	13½	14
Cotton seed, crude	26½	— —
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	1 25	1 50
POTATOES:		
New Louisiana	6 00	7 00
Western	3 25	— —
ONIONS:		
New Louisiana	4 00	5 00
Western	— —	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	6⅝	— —
Jute, 1¾ lb. ₩ yard	— —	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9½	10
TIES:		
₩ bundle	— —	1 35
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 75	5 00
Young Chickens	3 50	4 00
Chickens, Southern	3 00	3 50
Young	3 00	3 50
Turkeys, Southern	12 00	15 00
EGGS:		
Western	— —	11
Southern	11	11½
WOOL:		
Lake, ₩ lb	28	— —
Louisiana	20	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3¾	4
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	25 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2¼
Sulphuric acid	— —	2½

—*The New Delta*, May 5.

Cuticura Soap
FOR BAD COMPLEXIONS RED ROUGH HANDS AND BABY HUMORS.

BAD COMPLEXIONS, WITH PIMPLY, blotchy, oily skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvel as beautifier of world-wide celebrity, it is simply incomparable as a Skin Purifying Soap, unequalled for the Toilet and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, CUTICURA SOAP produces the whitest, clearest skin, and softest hands and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurations, while it admits of no comparison with the best of other skin soaps, and rivals in delicacy the most noted and expensive of toilet and nursery soaps. Sale greater than the combined sales of all other skin soaps.

Sold throughout the world. Price, 25c.

Send for "How to Cure Skin and Blood Diseases."

Address POTTER DRUG AND CHEMICAL CORPORATION, Proprietors, Boston, Mass.

Aching sides and back, weak kidneys, and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25c.

Heath, Schwartz & Co., Lim.,

116 Camp St., New Orleans, La.

Anyone desiring to purchase Wall Paper, Matting, Window Shades, Oil Cloth or Upholstering Goods will do well to inspect our stock, which is composed entirely of novelties in Spring goods. No stickers here. Those residing in the country will gain useful information from our catalogue, which will be sent upon application, free of charge.

SKINS ON FIRE

With AGONIZING ECZEMAS and other ITCHING, BURNING, SCALY, and BLOTCHY SKIN and SCALP DISEASES are relieved in the majority of cases by a single application of the **Cuticura Remedies**, and speedily, permanently, and economically cured, when physicians, hospitals, and all other remedies fail. **Cuticura Remedies** are the greatest skin cures, blood purifiers, and humor remedies of modern times, are absolutely pure, and may be used in the treatment of every humor, from the simplest facial blemishes to the severest diseases of the blood, skin, and scalp.

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hapter Five in the Experience and Observation of a New Presiding Elder.

TRIPS TO ADAMSVILLE.

It was during the closing days of arch, 1890, that I made my first trip Adamsville, Greene county, Miss. ev. D. C. Rawls, a local preacher pplying the Leakesville circuit, was y traveling companion. We went by e river road—that is, the road which ns out from Slate Line seven miles the Chickasawhay, and thence down e river to Adamsville. It was a fa- ite road with Bro. Rawls, as it led Avera's hospitable home. The ods had not yet recovered from the eze of March; yet there were many wers in bloom, and many curious ings peculiar to the piney woods to ract my attention. We spent the ght at Avera's, and pushed on the xt morning to Adamsville, seven les away. I had expected to find a re or two, a blacksmith shop, and eral residences; but, lo! when we t to our destination, there stood a litary log school-house, used for hool and church! It was a well- lit log-house, however, and had sev- l windows supplied with sash, well- ed with good-sized panes of glass. looked lonesome, however, in the idst of the forest of towering pines. t it was clean.

The congregation, Saturday morning, s small, but attentive; and the at- dance of official members was very mmendable. Sunday morning the hool-house was crowded with eager teners, some of whom had ridden re than twenty miles to hear the w presiding elder preach. Seven ildren were baptized; but the sacra- nt of the Lord's Supper could not administered, because of a failure to ovide the wine.

Along in the summer, on our way to akesville and back again, Bro. Rawls d I passed by Adamsville, driving e slowest mule in America. We rked our passage that time. Two les and a quarter an hour was the most speed made by that mule, ether the sun shone or the rain fell. d I did not blame the mule when I rned that she was, at least, five years when the war began! Thirty-five mmers had thickened her hide, and irty-five winters had stiffened her nts!

Once again, last year, did we take dsmsville in our itinerancy, and that s when returning from the fourth uarterly Conference (which was held Vernal). We—Bro. Rawls and his fe in one buggy, and the promising ung exhorter, R. G. Williams, and rself in another—had left Vernal, onday afternoon, in time to reach akesville for preaching that night. e had quenched our thirst at the fa- ous Vernal Springs, whose waters ntain sulphur and iron and other nerals in healing proportions, ac- rding to a formula of the Great Phy- ian; supper and service at Leakes- lle, and rest that night and breakfast e next morning, and we passed the damsville School-house just in time put us at Bro. Theo. Platt's home r dinner and a cordial welcome. ate Line was reached just as "twi- ght let her curtain down and pinned with a star."

April 11 and 12, of this year, found e at Adamsville again. The congre- gation was not so large as on the first occasion, for nearly all the men in that sparsely settled neighborhood were on "the river," floating timber to Moss Point. But there were enough *men* to pay their proportion of assessment for the support of the Bishops, the presiding elder's quarterage in full, and give the preacher a start on the third quarter's salary. There were enough *men* there to agree to build a house in which to worship God, and which shall be set apart from all unhallowed and common uses. Only ten members of our church at Adamsville, and yet they propose and purpose to build a church! One man will give all the lumber, and he is not a rich man, either. Another man, not a church member, gives the land. "Don't write any 'Energy letter' about us," said one brother; "just let us know what we ought to do, and we will do it, or try our best." And he meant it, and so do they all. Only a handful; yet they love the Lord, and they love his cause. In the grace of liberality they abound, and are examples to the membership elsewhere. May God bless them, and give unto them increased prosperity! Like the Vossburgh brethren, they are disappointed when a collection is not taken up; and, like the Vossburgh brethren, they have got religion, and love the church.

Bro. Howse wrote about the high water and some other matters; but he failed to tell how his presiding elder involuntarily "played turtle" by slipping off a log into a spring branch, and had to be dried before he could go to church Sunday morning. There was a c ash und a splash, for heavy was the fall; but no bones were broken, nor dignity hurt.

T. L. MELLEN.

Who Was Melchizedek?

Some one asks in the ADVOCATE, "Who was Melchizedek?" This question has often been asked, and variously answered. Not much has been said in the Bible about this man, and but little about his character. The question may be more curious than profitable, and yet, perhaps, it has been started in the mind of every Bible reader.

Reading between the lines of what is said about him in the Word of God, it appears that Melchizedek was a righteous, peace-loving king, who lived in Salem, and ruled the country lying around that site. It is probably, if not positively, true that Salem, the capital city of Melchizedek's empire, occupied the same site where Jerusalem was afterwards built. In addition to being a king, Melchizedek was also a "priest of the most high God," and this made him a fit representative of Christ, who is, at once, our Priest and our King.

It will be well to note that "Melchizedek was called of God to be a priest," and that, too, long before the Aaronic priesthood had been established—long before Aaron was born. Perhaps there had been many priests after this order before Moses and Aaron came on the stage; but, by character and kingly authority, Melchizedek was the most noted of them all.

When Abraham was returning, or had returned, from the slaughter of the five kings at the valley of Shaveh, the King of Sodom and Melchizedek went out to meet him. The King of Sodom asked for the persons Abraham had taken, and Melchizedek blessed Abraham, and praised God for the great and decisive victory that had been gained. Melchizedek prayed for Abraham, and, doubtless, offered sacrifices for him—at least, he made a thank-offering of "bread and wine." Because Melchizedek was a "priest of the most high God, Abraham gave him a tenth part of all the spoils" taken in that war. It is to be noted, because so stated, that Melchizedek was not a priest by virtue of birth or inheritance, for, so far as the priesthood was concerned, "he had neither father nor mother;" was without a priestly *pedigree* (see margin), and there was no beginning and would be no end of this kind of a priesthood. He was not born a priest, but was called to be one. In this respect the priesthood of Melchizedek and of Christ are alike. Melchizedek was before the Aaronic priesthood, and "Christ came of the tribe of Judah, of which tribe nothing had been spoken concerning the priesthood." Neither of these priests had a priestly pedigree. They stepped out from among men at the call of God, and entered upon this office and work without orders or ordination. This puzzled the Jews. They could not accept Christ as their priest, because he was not of the tribe of Levi, nor of the family of Aaron. They had so long been accustomed to priests of this order, of this tribe and family, that it seemed profane to talk of a priest from any other tribe or family. They thought that the "most high God" had forever shut himself up to one tribe and to one family, to one order, for agents to carry on his work. Now, Paul in writing, specially for the Jews, shows that Christ is a priest after the order of Melchizedek, and not after the order of Aaron. He was not born into the priesthood, but was called of God to it. Now, if your father Abraham recognized and honored a priest by divine special appointment, will it hurt you to do just what he did? The priesthood of Christ is not Aaronic, but Melchizedekian—not of an order, but by a divine call. The objection made to Christ would not have been raised against John the Baptist, for John was in the line of succession. John's father was a priest. It is worth considering that the forerunner of the *new* was a successor of the *old* order, and that the *new* had the initial washing of water of the *old*, and thus "fulfilled the righteousness of the law." The divine anointing and words of divine appointing followed immediately after this legal ceremony.

This old family question—this question of order concerning Christ—does not come up among us now; but we have questions of exactly the same kind—questions of succession, of orders, of ordinances, and of ordinations. "You are not a church, because you are not of the right line, have not the right orders, and no factual succession, and no succession of baptism." So say many. Well, we don't want any succession. It is not worth much—not half as much as a divine call to do a special work, and the divine approval and blessing in that work. We don't care anything about the family of Aaron and the tribe of Levi, just so we are called of God after the order of Melchizedek and of Christ. We had rather have the divine call than all the pedigrees in the world. God has not shut himself up to a pedigree, to a tribe, to a family, to an order, to an organization, nor to the mode of an ordinance. The spirit of Judaism may undertake to limit "the most high God" this way; but he calls out a new people now, just as he called Melchizedek and Christ.

Preachers in Debt.

There is an item in the tenth letter to the young preacher, in the ADVOCATE of April 2, which ought to be stressed and emphasized more and more. The evil of a preacher's going in debt is one far too common. It may be he is sometimes deluded into it. For aught I know, the devil sends him strong delusion to believe a lie, that he may be damned. The Board of Stewards apportions to him his salary, and very naturally he proceeds to base his living, his current expenses, upon said salary. The stewards may fail, by a considerable per cent., to collect the amount; but the preacher's debt is made to aggregate the sum total, and he has nothing wherewith to pay. The Board of Stewards may cancel their obligation by collecting to the extent of their ability, and the preacher is left solely responsible for the debt. It avails literally nothing for him to say the church failed to pay him; therefore, he can't pay others. That debt injures the preacher, leaves a blot on his fair name, mars and defaces his character, and leaves defective that which ought to be symmetrical and uniform. Such debt paralyzes the preacher's influence. He may just as well dart straws against the wind as to preach to the man he owes, and has failed or neglected to pay. That man may forget some things, but he will never live long enough to forget the preacher that owes him. The very first thing he thinks of when he hears the preacher is dead is that unpaid debt.

A preacher, leaving Louisiana for Texas, said to a friend: "Lend me another hundred dollars, and you shall have your money if I have to sell the shirt off my back to pay it." When that friend heard the preacher was dead, he said, "Both shirt and money are gone." Furthermore, such a debt throws a gloom over the pathway of the preacher's descending day, like the pall of night, simply horrifying to think of. Furthermore, that debt reflects upon all the other brethren of the ministry.

Long years ago I was utterly at a loss to know why a hostess of a hotel *hemmed* and *hawed* and hesitated about taking me and my family to board. Finally, she out with the secret: "Did you know Mr. Jones? He was the preacher here last year, and boarded with me three months; left, and never paid his bill." So I suffered, and so the rest of the brethren suffer. "Whereas one member of the body suffers, all the members suffer with it."

But what is to be done? Is there no remedy? Yes; let the preacher assume the responsibility of his own indebtedness. Let him resolve to live within the limit, not of the stewards' apportionment, but of what is actually collected and paid to him. Paul's example is worthy of imitation. Though he had a model Board of Stewards, being full of wisdom and the Holy Ghost, yet he assumed the responsibility of paying his own debts, and resolved to eat no man's bread for naught. His board-bill must be paid, if at the expense of his own personal labor. This method may cost the preacher a rigid course of economy. It may cost him, now and then, a scant living, and many painful misgivings. It may cost him the embarrassment of a seedy appearance, humiliating to his pride; but all this is infinitely more than repaid in a consciousness that he owes no man anything.

The late Bishop Marvin, always wise in counsel, said, "Better wear patches seven deep than to go in debt." The question is, Can it be done? Yes; there are many faithful men who have traveled circuits—big circuits, poor circuits—on meager salaries all their lives, and have reported at the goal clear of debt. What these did, others may.

In the solution of this problem the preacher's wife comes to his rescue, and renders him help that will never be fully appreciated till the Lord places the star in her crown of rejoicing. When I see the self-sacrificing wife, to save her husband from debt, turning the well-worn dress top side down and inside out, and, by a little touch of art in style, coming from the fiery ordeal as bright as newly refined gold, without the smell of fire on her garments, I feel like saying, "God bless that noble woman!"

The preacher who says debt is inevitable had better quit! If debt prohibits a preacher entering the itineracy, it should prohibit his staying in it. Shall we not wake up to the importance of avoiding this church evil? Let the Board of Stewards resolve to do more. Let the preacher resolve to be faithful to his vows, at all hazards, and let the people, saint and sinner, bear in mind that their quiet homes, their civil and religious liberties, all are blessings consequent upon a preached gospel, and that the preacher is worthy of his hire.

J. P.

Views of Our Bishops.

The *Independent* has published the opinions of nearly one hundred Bishops on the question of opening the Columbian Exposition on Sunday. We give below the answers given by our Bishops.

Bishop Keener: As to the question, "whether the gates of the Columbus Exposition should be opened on Sunday," surely there can be but one answer. The marked contrast with other world-famed expositions would enable it to show, by the act itself, that the observance of the Christian Sabbath was the one true basis of our success as a nation, industrial and moral.

Bishop Wilson: My convictions are profound that the best interests of the people of our country require that the gates of the National Columbus Exposition be closed on the Lord's day. Quite enough has been conceded to the godless sentiment of the land and to the reckless spirit which would break down every defense of a pure morality and efface every reminder of our relations to God. It is but little to ask that, in an event of national moment, and which is to serve as an exponent of our character to other countries, there should be a decent recognition of the God whose hand has been so conspicuous in our affairs from the discovery and settlement of the country to the present time.

Bishop Granbery: My conviction is that the National Columbus Exposition should not be open on Sunday, because it would be a violation of God's law, because the observance of Sunday as a day of rest and worship is important to the highest material and moral interests of the people, and because a national disregard of the day would outrage the sentiments of the majority of the citizens of the United States, a majority including a very large portion of the intelligence, patriotism and virtue of the country.

Bishop Hargrove: The Sabbath is an institution established by God for man as man, and, therefore, binding universally and perpetually. Communities, corporations and States can not annul the divine law that applies to all individuals.

For the gates of the National Columbus Exposition to be opened on Sunday would be a sin against God and our holy Christianity.

Bishop Duncan: I am fully convinced that the precious interests of religion and public morality demand the closing of the gates of the Exposition on Sunday. The nation can not afford to have its Christian Sabbath, its holy day, changed into a holiday. For our people to lose the idea of the sanctity of the Sabbath would be an irreparable loss. The observance of the "Lord's day" as a day "blessed and hallowed of the Lord"—as a special season for communion with the Father of Spirits, as a respite from worldly dissipation, work and worry—is demanded by the whole man, spirit, mind and body. Such an observance is a guarantee, a national safeguard not to be substituted by anything else. "Remember the Sabbath Day to keep it holy" is indispensable to the integrity of any and every form of government, whether theocratic, monarchic, or democratic. The world can never outgrow the command, its need and consequent benefits. The command can not be obeyed in letter or spirit by the individual or nation and the hours of the Sabbath be employed in running a National Exposition in whole or part.

May these in authority be so graciously guided in their decision as not to offend the public sentiment of the land, which, I feel assured, is largely in favor of closed doors on Sunday.

Bishop Galloway: I most earnestly favor closing the gates of the National Columbian Exposition on Sunday. Public morals, the history and traditions of our nation, the interests of the working people, the respect for the Christian religion—the common law of our country—alike demand it.

I most profoundly believe in the Sabbath as a divine institution of universal and perpetual obligation. It has been aptly and wisely said that the "supremacy of the Word of God and the sanctity of the day of God, are the two keys which command the church's position" in the world and for all ages. But apart from its divine institution as a spiritual agency and verity—a memorial of the world's Creator and Redeemer—a symbol and prophecy of the eternal rest of the skies, the Sabbath has social and civil significance and potency that enthrone it as "the lord of days." For the great moral ends of society in our country the day has been subjected to statutory regulations. Not to make men religious, not to compel attendance upon any church service, not to command the adoption of any particular creed, not to force any one to spend the day in saying prayers and singing psalms, but to conserve the civil interests of government—its moral, commercial, industrial and social welfare. Sunday is a civil day; with its religious observance the law has nothing to do. As a citizen, therefore, rather than a churchman, I believe the Exposition management should close the gates on the Sabbath. Not to do so would infract the statute law of Illinois, outrage the moral sense of the nation, and surrender what the Earl of Beaconsfield called "the cornerstone of civilization."

It has occurred to me also that for the salutary influence our properly observed national Sabbath might have on foreign countries represented here, we should the more carefully guard against its desecration. De Tocqueville once said to an American gentleman: "France must have your Sabbath, or she is ruined." That these countries may have our Sabbath, they must see it.

Bishop Hendrix: It is the Christian Sabbath which makes our land worth coming to a place of residence; and it would be unwise, unpatriotic and unchristian to consent to its violation by the opening of the doors of the Columbian Exposition. We have not a single instance of a successful exposition, from a financial standpoint, which has ignored the sentiments of the American people on the observance of the Sabbath. The St. Louis Exposition, in the midst of a large foreign population, has kept its doors closed on the Sabbath and has succeeded, commanding the respect and support of the very population which at first clamored for a Continental Sabbath in America. The strength of our republic is its conscience on moral questions. Destroy that and we may expect anarchy!

Bishop Key: The Sabbath I regard as an institution of God—a holy day. Its proper observance is of supreme obligation. Hence a Christian nation should scrupulously guard and keep its divinely ordained Sabbath.

God's will is always man's interest. To keep the holy day free from labor and dissipation must, therefore, be best for man and beast.

With these views fixed and dominating, I am from principle and policy opposed to opening the gates of the Columbian Exposition on the Lord's day.

Bishop Haygood: As to the Exposition and Sunday I believe:

1 That the clamor for Sunday opening is not in the interest of the laboring poor, but of gate receipts and of idle people who wish for easy and cheap amusements on the Sabbath.

2. That the laboring poor will constitute the minority of Sunday visitors.

3. That the loss of reverence for the holy day will hurt the laboring poor more than the loss of a thousand expositions.

4. That if the laboring poor can see the Exposition on Sunday only it is due to the greed of employers.

5. And that if the rich give the laboring poor only Sunday to visit the Exposition, then they are mean and criminal.

Bishop Fitzgerald: I think it would be an unwise, hurtful and *gratuitous* surrender to open our National Exposition on Sunday. This is a Christian nation, and our visitors will esteem us none the less for maintaining a consistent position on this question.

Let us not carry the excitement and security of the Exposition into the Holy Sabbath, but rather let the Christian people of all denominations in Chicago open wide their church doors, make adequate special provision for religious services for the multitudes who will be there, and thus utilize the occasion for the promotion of the glory of God and the brotherhood of man.

Notes.

We want all our young preachers to cut out the following advice, and paste it on the cover of their pocket book:

Buy nothing till you can pay for it, and buy nothing that you do not need.

That pious theologian's advice in regard to preparation of sermons will bear iterated repetition: "Prepare elaborately, thoroughly, as though there were no Holy Spirit to own and bless. Then preach, depending on the Holy Spirit, as though you had made no preparation."

Meditate on this picture from Krummacher: "Unbelief does nothing but darken and destroy. It makes the world a moral desert, where no divine footsteps are heard, where no angels ascend and descend, where no living hand adores the fields, feels the birds of heaven, or regulates events."

Dr. Glenn, of Macon, Ga., rightly remarks:

A Christian who is opposed to missions, opposed to foreign missions, has the wrong name; there are no such Christians. The man who is not in favor of foreign missions is not in favor of Christ and his work, for he was essentially a foreign missionary—the Messiah.

Says Longfellow:

"Live, live in the living present."

To do so seems so sensible. But it is difficult, nevertheless. The young live in the future. The old, in the past. The middle-aged live so fiercely objectively that they are subjectively entombed. Stop, brother. You are better than your affairs.

Claus Harms, the founder of a successful missionary society, supporting now more than a hundred missionaries, says in his "Talks:" "One day, having got prepared a sermon, depending on the general knowledge of the subject, I prayed that God would give me the unction of the Holy One. But ere I reached the 'Amen!' in my prayer, my consciousness perceived divine reply: 'Claus, you're a lazy wight. First prepare a sermon of which you are not ashamed. Then ask me to bless it.'"

Apropos! A number of ministers of different denominations in New York City and vicinity, including Dr. Henry J. Van Dyke (Presbyterian), Dr. J. M. Buckley (Methodist), Dr. J. B. Remensnyder (Lutheran), Dr. R. S. McArthur (Baptist), and Dr. T. S. Doolittle (Reformed Dutch), have signed a memorial to the Committee on International Sunday-school Lessons, asking the committee "to recognize, at least, Christmas, Easter and Whitsunday by the appointment of lessons appropriate to those seasons." Some of the signers limit their request to Christmas and Easter. There is a tendency in all the churches to the observance of Christmas and Easter.

We had hoped that with the introduction of our new standard hymn book the hymnological confusion would cease. That confusion has been worse than Babylonian. But the following note seems to indicate that chaos has not yet been overcome. Here is the note:

MR. EDITOR: I see in the program for May, to be used by the Woman's Missionary Society, that neither of the hymns selected is found in our hymn book. Should not they be selected, in every instance, from our own collection of hymns? Fraternally,

J. M. PUGH.

Christian Advocate.

Thursday, May 14, 1891.

HYMN TO THE FLOWERS.

BY HORACE SMITH.

Day stars that ope your eyes with morn, to twinkle
From rainbow galaxies of earth's creation,
And dewdrops on her lowly altars sprinkle
As a libation!

Ye matin worshippers, who, bending lowly
Before the uprisen sun, God's fidless eye,
Throw from your chalices a pure and holy
Incense on high!

Ye bright mosaics that with storied beauty
The floor of nature's temple tessellate,
What numerous emblems of instructive duty
Your forms create!

In the sweet scented pictures, heavenly Artist,
With which thou paintest nature's wide spread hall,
What a delightful lesson thou impartest
Of love to all!

Not useless are ye, flowers though made for pleasure
Blooming in field and wood by day and night;
From every source your presence bids me treasure
Harmless delight.

"Thou wert not, Solomon, in all thy glory
Arrayed," the lilies cry, "in robes like ours;
How vain your grandeur! ah, how transitory
Are human powers!"

'Neath cloistered boughs each floral bell that swingeth
And tolls its perfume on the passing air,
Makes Sabbath in the fields, and ever ringeth
A call to prayer.

Not to the dome, where crumbling arch and column
Attest the feebleness of mortal hand,
But to the fane most catholic and solemn,
Which God hath planned:

To the cathedral, boundless as our wonder,
Whose quenchless lamps the sun and moon supply,
Its choir the winds and waves, its organ thunder
Its dome the sky.

There, as in solitude and shade I wander
Through the green isles, or, stretched along the sod,
Awed by the silence, reverently ponder
The ways of God.

Your voiceless lips, O flowers, are living preachers,
Each cup a pulpit, every leaf a book,
Supplying to my fancy numerous teachers
From loneliest nook.

Ephemeral sages! What instructors hoary
For such a world of thought could furnish scope?
Each fading calyx a *memento mori*,
Yet fount of hope!

Posthumous glories, angel-like collection,
Upraised from seed or bulb interred in earth,
Ye are to me a type of resurrection
And second birth.

Floral apostles, that in dewy splendor
Weep without woe and blush without a crime,
O, let me deeply learn and never surrender
Your love sublime!

Were I, O God! in churchless lands remaining,
Far from all voice of teachers or divines,
My soul would find in flowers of thy ordaining
Priests, sermons, shrines.

Our Revised Hymn Book.

I have been reading, with some care, our revised hymn book. And I am free to say that the committee have performed their work with judgment and taste. They have not only given us a book of sacred poetry of the choicest kind, but have adapted the hymns, most appropriately, to religious worship. It is certainly a superior edition of our collection of sacred songs, and quite an improvement on our former hymn book; and I considered that an improvement on previous editions. Though changes are not always improvements, experience should develop a hymnal adapted to the best uses of divine worship. Though the work meets with due commendation, yet as I read along I observed some places where corrections might be properly made with advantage to the poetry and to the hymns. In the first copy I received I met with some typographical errors, but they have been corrected in subsequent editions. On first opening the book the titles of the hymns were conspicuously absent, with no index to subjects or text references; but when I had the privilege of examining Dr. Tillett'e annotated edition, these deficiencies were fully met. Dr. Tillett deserved and has received the commendations of the church for his admirable work. Every preacher should have a copy. He should have all the aid possible in order to facilitate his work, and to save time in selecting appropriate hymns for religious service. Inappropriate hymns—hymns not suited to the subject of the discourse or to the occasion—will invariably mar the beauty of the service. A minister on a certain occasion preached a farewell sermon to his congregation, and thought that he had delivered an appropriate discourse with a favorable impression. He called on a brother present to conclude the service, when, opening the book, he selected a hymn for the baptism of a child. This, of course, rendered the service ridiculous. There is much in appropriateness, and I would advise every young preacher to study our hymn book, and not leave his hymns to be selected at hap-hazard. The author's name is most appropriately appended at the close of hymn, and in small type. Another improvement, I will gladly mention, is the putting of the number of the page at the bottom and not at the top of the page, thereby, to some extent, preventing the preacher in giving both the number of the hymn and of the page. This should never be done. It produces confusion, and the number of the hymn only should be announced.

I will now call attention to the notes I made while reading the hymn book.

In No. 41, 2nd stanza, 2nd and 3rd lines, *thine* should be *thy*. This is not grammatically incorrect, but the change would render the reading smoother and preserve uniformity in the use of the prenoun.

In No. 49, 4th stanza, 2nd line, *and* should be *or*. The line is, "Whence all our hope and comfort springs."

In No. 51, 5th stanza, 4th line, "To *celebrate* our God" would be improved by writing it, "In honor of our God."

In No. 52, 2nd stanza, 2nd line, *thine* should be *thy* to preserve uniformity. For the same reason *thine* should be *thy* in 4th line of the 1st stanza of No. 66.

In No. 311, 3rd stanza, 4th line, "Let me learn or *help* me learn" is preferable to "*make* me learn," as *make* savors too much of Calvinism.

In No. 462, 1st stanza, 6th line, "one step enough for me," put *step's* or make a dash after step. Poetical license may be allowed.

In No. 568, 3rd stanza, 4th line is, "And follow thee where'er thou go," change to "And follow thee where thou may'st go." In the same number, 5th stanza, 3rd line, "*Shall* I be found," is not a question—if so, the point is omitted. Write it "*I shall.*"

In 589, I do not think the sentiment correct, which reads,

"The dreary regions of the dead,
When *all things are forgot.*"

In 592 is this line correct?—"To meet a joyful doom." The principal meanings of *doom* are condemnation, judicial sentence, fate, destiny, ruin, destruction, etc. How can such a doom be *joyful*?

That beautiful hymn of Phœbe Cary—No. 605—is marked as irregular. It might have been altered to make it regular without marring its beauty.

I think No. 648, "O mother dear, Jerusalem," should have been omitted, as No. 649 expresses about the same in sentiment, and is a much better hymn.

In No. 682, 3rd stanza, 4th line reads, "Hew firm our hope, our comforts, stands." It is grammatically incorrect. It may be corrected by omitting the comma after *comforts*, and write *comfort*.

In No. 752, 2nd stanza, 1st line reads, "Through thee we *now* together *came*." It may be corrected by putting *all* for *now*. "Through thee we all together came," retaining *came* to rhyme with name.

In No. 896, 1st stanza, 3rd line, *Father* should be *Savior*, as Christ has gone to prepare a place for us, and especially as *Father* is used in the 3rd stanza.

The refrain in 900 is quite objectionable. It reads,

"Then palms of victory, crowns of glory,
Palms of victory I shall wear."

It is not to be supposed that a saint in heaven will wear more than one crown, and palms are not *worn*, but *borne*. Better thus:

"Then palms of victory! crowns of glory!
Palms of victory we shall bear."

or thus:

"Then crowns of glory! palms of victory!
Crowns of glory we shall wear."

In No. 910, 3rd stanza, 3rd line, put *brightest* for *their bright*, as this would correct the measure, and produce smoothness in the singing.

I see that the committee uses *O* universally, which is proper with but few exceptions. To make a distinction in the use of *oh* and *O*, *oh!* should be used in such expressions as, "But oh! eternity's too short," and *O* in such as, "When all thy mercies, O my God."

In No. 756, first stanza, third line, "O do not our suit disdain"—to correct the measure and to make it read smoothly, write, "Do not now our suit disdain."

In No. 805, fourth stanza, fourth line, change *thine* to *thy* for smoothness and uniformity.

No. 852 should not have a place in our hymn book—

"While on others thou art calling,
Do not pass me by."

This has in it a strong vein of Calvinism. Jesus never passes by anyone; all are invited to come to Christ for pardon.

The refrain to No. 864 is objectionable. In singing the second line the word *blest* must be sung as if it were two syllables. Substitute *bleeding*, as this would meet the measure, and be more expressive in connection with the sufferings of Christ. In the third line we have a violation of a rule of our language. It should read, "At thy cross I humbly bow."

I am surprised that No. 865 should have been accepted without some emendations. The expressions, "In some way or other" and "At some time or other," are neither correct nor elegant. It would have been better to repeat, "In some way, in some way," than to have used the words "or other."

I meet with such expressions frequently. It is one of those forms that persons get in the habit of using—one following another. I will give you a few examples:

"Somewhere or other" (*Geo. McDonald*). If a thing is *somewhere*, it can not be any other where. "Some how or other" (*Irving* and *N. Ad.*) "Some kind of knowledge or other" (*McGuffey's Fifth Reader*). "Some one or other" (*N. Ad.*). "In some form or other" (*Times of Ref.*). "Some how or other" (*Scribner's Mag.*). "Some accident or other" (*Chambers' U. S. H.*). "Some day or other" (*Nash. Ad.*). "Some how or other" (*Qr. Review*). "Some way or other" (*Dr. Watson*). "Some form or other" (*Christian at Work*), etc.

In some of the tune books the chorus,

"At the cross, at the cross,
Where I first saw the light,
And the burden of my heart rolled away,
It was there by faith I received my sight,
And now I am happy all the day,"

is attached to the hymn commencing, "Alas! and did my Savior bleed." It is not at all appropriate, as the chorus represents a Christian rejoicing in Christ, and the hymn represents a sinner struggling for salvation. It would suit the hymn commencing, "Amazing grace! (how sweet the sound!)," and be very appropriate in that connection.

I have not called attention to the above emendations in the spirit of captiousness, but with the desire to have our hymn book as complete and as perfect as possible. Fraternally,

J. M. PUGH.

April 30, 1891.

Grenada District Conference.

The twenty-first session of the Grenada District Conference convened in the Methodist Church at Coffeeville, Miss., May 1, nine o'clock A. M. Rev. Dr. Price, P. E., presided and enquired after those interests of the church which are properly reviewed by that body. Not many conversions, since the Annual Conference, were reported. Eight or ten young local preachers were reported who are preparing for the work of the itinerant ministry. The building and improving of churches have not been neglected. The churches in Grenada and Water Valley have been greatly improved, the church in Oxford is being built, three new churches have been built—one on the Charleston circuit, and one on the Carrollton circuit, while many have been improved throughout the district. The parsonages also have had part in the good work of improvement, and Coffeeville has a new one. The Conference collections are as well up as I have known them at this season. One charge—Minter City—reported all paid, and others some paid and "all provided for." Dr. Price said he had made a careful estimate, and the district was twenty-five per cent. in advance of last year, this time, in all its financial interests. Three charges were not represented—one because of the illness of our brother, R. M. Davis. He was remembered in the prayers of the brethren. The preaching of the brethren was of a high order and profitable to all who heard.

Wm. M. Mitchell, R. W. Jones, H. L. Fly and Leven Lake were elected delegates to the next session of the Annual Conference. T. J. Brown and B. F. Saunders are alternates. The Conference will convene at Charleston next year. I send herewith the reports on Church Literature and Education. The hospitality of Coffeeville was charming. I am indebted to Capt. Wynne for a most delightful home. THOS. J. NEWELL, Sec.

CHURCH LITERATURE.

Your Committee on Church Literature beg leave to present the following report for your consideration and adoption:

We point with just pride to the index finger that indicates the pathway of success followed by "the heroic fathers of a heroic past" along the line of church literature. From the halls of Oxford there went forth to the battle as grand an organizing genius as the world has ever known. The stupendous results of a little more than a hundred years of work—results phenomenal to the last degree—were won not by prestige, nor yet by the mere force of a "fortuitous circumstance," but by the wisely-planned and well-directed efforts of our fathers to put the formulas of their creed into the heads as the quickening Spirit of God, the informing and renewing power shaped it—as cast into the moulds of truth—into expressions of life for the hearts of the people.

The history of a people is the history of the literature of that people. If this be so, then it follows as a conclusion of the understanding that a people without literature is a people without a history. This is as true of church people as it is of the people of the State.

Again, the progress of a people is a history of the progress of the thought of that people. The thought of man is the expression of the mind in action. Action speaks of life, and life gives expression to all forms.

Methodism, as the truest and best interpretation of the divine philosophy the world knows of—so we think—repudiates the narrow and superstitious notion that organization produces life; but, on the contrary, she emphasizes with the certainty of consciousness that life makes organization. The Methodist literature, through all its grades, from the standards to the infant catechism, and from the ably edited *Review* to the simple statements in *Our Little People*, should be instinct with the life and presence of this divinely articulated law of life. "As a man thinketh in his heart so is he," is a statement from a source whose authority to speak will not be questioned by anyone of us. Then, as we look into it a little closer, we see the same truth put in a little different form, viz.: "A man is as his doctrinal belief." If, therefore, we want strong Methodists, we put into them the strong doctrinal statements of what Methodists believe and teach. "Go teach" is our sole warrant of authority for trying to be and to do. Then let our literature express positively and distinctly our creed; then, and not till then, will Methodism be the exponent of an ecclesiastical system whose power equals the sum of all the terms in the equation of the spiritual universe. We are in hearty sympathy with the spirit of our Methodist pulpit of to-day in the stress which it lays on the law of the Spirit of life in the soul, rather than the law of forms of life as expressed in the ritual. We rejoice in the fact that we see no mourners at our altars lamenting the missing links in our chain of apostolic succession. But Methodists, when challenged to present their God-given credentials, answer by the Holy Ghost:

"What we have felt and seen,
With confidence we tell,
And publish to the sons of men,
The signs infallible."

Still, we insist upon our people taking a high stand in all that pertains to the glory and well-being of our beloved church.

We commend our *Review*, the *Nashville Advocate* and our own organ, the NEW ORLEANS ADVOCATE, to our people as the best literature for our people. We also commend our Sunday-school literature for its many points of excellence; but ask you to adopt the following:

Resolved, That our Sunday-school literature should be more pronounced in presenting the fundamental doctrines of Methodism in order that our children may be taught the way of God more perfectly.

Resolved, We most heartily commend our Conference colporteur, Rev. G. W. Bachman, to our people, and hope that he may be assisted in his important work in the distribution of our literature among our people.

Submitted. T. W. DYE,
D. W. BABB,
J. E. THOMAS,
Committee.

EDUCATION.

Grenada Collegiate Institute.

The Grenada Collegiate Institute, of which our brother, T. J. Newell, A. M., is president, continues to do honest and thorough work. It is not receiving the support from our people which it justly deserves. We are glad to note the generosity of the citizens of Grenada toward this institution, having recently raised the sum of two thousand dollars for the equipping of the school. In the midst of these hard times, and though other causes are being crowded upon our attention, we should not forget the collection ordered by the Annual Conference in behalf of this school.

If our preachers would send to the president the names of all parents having daughters to educate, it would, doubtless, enable him to secure a larger attendance of pupils. This is made the more imperative by reason of the recent establishment of a free school of high grade in the town of Grenada, which has diminished the local patronage to a considerable degree.

We ought always to remember that this is our school, and that we are in duty bound to give its president our sympathy and support; therefore, be it

Resolved, That we urge upon our people, and especially upon pastors, to redouble their efforts in behalf of this institution, and that we shall not cease laboring in this direction until our school shall reach a high degree of prosperity and be an honor to our Conference and State.

Millsaps College.

We are glad to have had with us Rev. A. F. Watkins, agent Millsaps College, and to hear from him of its favorable outlook. Of the fifty thousand dollars which the Methodists of the State proposed to raise, thirty-four thousand dollars have been paid, and there are subscriptions and notes to the amount of twenty-three or four thousand from which to secure the remaining eixteen thousand dollars. We urge our people to pay these endowment notes, and thus put this money to work for our Mississippi Methodist Male College.

By terms of the compact entered into by us with the Mississippi Annual Conference on the subject of a male college in our State, we are bound to acquiesce in action of Board of Trustees in locating it in the city of Jackson. While some of us did not prefer this city as the site of our college, yet this place having been chosen by the lawfully constituted authority, the only honorable thing we can do is to rally to Millsaps College and strive to make it the pride and glory of our Mississippi Methodism. There should be no friction, no holding back, no indifference; but, on the other hand, a generous and enthusiastic support; therefore, be it

Resolved, That we endorse the action of the Board of Trustees in locating Millsaps College in the city of Jackson, and that we do hereby pledge ourselves to do all in our power in its behalf.

Resolved, That we invite Rev. A. F. Watkins, agent, to visit our charges to present its claims to our people.

Resolved, That we request the trustees to obtain from the Legislature such an amendment of the charter of the college as will forbid the sale of intoxicating liquors within five miles of the college. S. D. LONG,
T. J. BROWN,
A. J. JONES,
Committee.

Colportage.

Our projected system of colportage is about as complete a scheme for the distribution of our books and periodicals as can be devised. The only trouble is in getting it into operation. The Discipline provides for—

An Annual Conference Colportage Board.

A general colporteur to each Conference.

A book depository in each Conference.

The *maximum* rate of discount on the books of the Publishing House to the Conference depositories.

Though not provided for in the Discipline, this scheme contemplated the employment of many sub-colporteurs, or book agents, by the general colporteurs—at least one in every presiding elder's district. The object is to get our publications into the *homes* of the people, and not to wait for the people to call at our depositories and get them. It is well known that many thousands of people are going from house to house canvassing for books of comparatively little intrinsic value, and that fortunes running into the millions are built up by publishers of books so sold. If this is done with high-priced and comparatively worthless books, it ought to be done with cheap and good books, carried to homes already in lively sympathy with book, publisher, and agent.

Here is our plan, then—to so distribute the books in Conference depositories that they can be delivered to subagents readily and at small cost for carriage, the depositories giving the distributing agents the same discounts that would be given them by the Publishing House; these canvassing agents to take these books into every home, letting none escape. In membership with our church, and co-operating with us, there must be more than a quarter of a million families. Now, suppose we could put one good book and one of our church papers into each of these families, what an immense gain that would be!—a gain not so much in money, though that is not to be ignored, but a gain in intelligence, in awakened interest, and quickened sympathies, that would be felt in every activity of the church.

This is not a new device, but the original plan for carrying our literature to the people. In the early days all our preachers did just what we now want special agents to do. If we get this plan in operation, the preachers, in the main, will be the distributing agents again. But there are places where it is not practicable now for the preachers to do such work. This is the day of the specialist, and we want the book agent with special fitness and fittedness for his work. He is to be had. Other publishers find him. The truth is, other publishers have already trained him to our hand in almost every village and neighborhood in all our borders. We want to use him. We can use him. It is a practicable thing. We hope the brethren in all our Conferences will take hold of this matter at once, and give an impetus to our publishing interests, and through them to all the enterprises of the church, that in a very short time will change the face of our whole table of statistics.

BARBEE & SMITH, Agents.

Our Superannuates, Widows and Orphans.

If we—who are in health and generally paid enough to provide either bread or meat, and sometimes both—need our scanty stipend monthly, it seems to me that those whose lives have been spent in our service, and for whom such meagre provision is made, would need their pay oftener than once a year.

Here is a brother who has received his thirtieth appointment. He goes to one of those works which the wisdom of our church supplies with those who are deemed either too young or too old to be effective. By patient care and rasping economy he and his faithful wife live. The extreme sympathy of his brethren at the District Conference give him his first knowledge that he is, perhaps, serving his last charge. The solemn hour spent around the parsonage fireside on Saturday night of the fourth quarterly meeting strengthened these suspicions, and the tender words of the presiding elder on the second day of Conference assure him that the inevitable has come.

By our present plans the church offers him no aid until the close of the ensuing Conference year. The old man, feeble, broken in health and disqualified for active labors, looks forward to a twelvemonth of wretched suffering, during which every crumb must either be begged or bought on credit.

My brethren, these things ought not to be. Can we not pay the salaries of these brethren quarterly? What say the superannuates? Why say you, my brethren? Give us your views in the ADVOCATE.

The Joint Board of Finance of the Mississippi Conference want to be helped to a way of doing the manly thing by these old soldiers of the cross, and the widows and orphans of our deceased brethren. Help us.

Your brother,

JOHN W. CHAMBERS.

W. M. S, Grenada District.

The first district meeting of the Woman's Missionary Society, Grenada district, North Mississippi Conference, was held in Coffeeville, April 30, 1891.

Mrs. A. P. Ball, district secretary, elected at the last annual meeting, had done faithful service in trying to work the sisters up to their duty, and also in urging the co-operation of the presiding elder and pastors.

Our efficient Conference president, Mrs. Hargrove, was with us, and presided over the meeting. Before the business began we had the usual devotional exercises, and a twenty minutes' testimony service.

Miss Ada Eason, of Grenada Collegiate Institute, was elected recording secretary.

Mrs. Durrant read an address of welcome, to which Mrs. Bledsoe responded.

The reports from some of the auxiliaries were very encouraging. A few were not represented by letter or delegate; but the prayers and faithful work of Conference president, district secretary, and other good women and bright children, surely will be rewarded by an increase in the number of workers and growth in the work.

A gratifying feature of the meeting was the reports by our delegates from the juvenile societies, and many hearts responded to the hope that little Oscar, the missionary boy, might grow to be a missionary man.

Water Valley Lilies have the banner.

Some of the sisters who were expected to have part in the afternoon session failed to be on hand; but Sister Hargrove, equal to the emergency, gave us good service in lieu of theirs, and placed before us our duty to the parsonage and home missionary work as well as the foreign. The delegate from Eden read a paper on "Missionary Work Develops Christian Character."

At four o'clock the children from school came in, and, after one of those talks Sister Hargrove is so well adapted to making, she organized a number of them into a society, giving them the name, "Coffeeville Forget-Me-Not."

At the evening service Master Oscar Bledsoe gave a nice recitation; the indefatigable Sister Hargrove gave us a good address that will not soon be forgotten; little Ethel Durrant, in a "well-done" recitation, regretted her empty red box; but had something to rattle in it after passing it through the well-pleased congregation.

Sisters and children, let us each one do our part, and may the work produce abundant fruit!

CARRIE E. COGDELL.

Not Forgotten.

Mr. E. G. Cook, Hazlehurst, Miss.:

Dear Sir: In reading the CHRISTIAN ADVOCATE, of April 16, I saw your communication, "A Forgotten Preacher." It revived pleasant recollections as Bro. Houghton and his wife were very dear friends of my husband and myself. In the early '50's his health became so broken he concluded to try some seashore resort, and came in from his swamp home with his family to our house on the river (Mississippi) to take a boat. He and his family remained several days with us. While with us his friends gathered around his bedside (for he was too weak to sit), held service and administered the sacrament. He went to one of the resorts near New Orleans, and we never saw him again. Respectfully,

ADELINE N. LARCHE.

Lake Providence, La.

BOOKS AND PERIODICALS.

MEMOIRS OF TALLEYRAND. VOL. II. By Due De Broglie. G. P. Putnam's Sons, New York. Eyrich, 130 Canal St., New Orleans. Price, $2.50.

The first volume of this interesting work we have already noticed. The second volume goes over one of the most important periods in the history of modern Europe. It is divided into three parts: First, Napoleon's marriage and his contest with Pope Pius VII.; second, the Fall of the Empire and the Restoration; third, the Congress of Vienna. A great deal of the "inner workings" among kings and diplomats can be seen in these memoirs. "Affairs of state" are seen frequently to be nothing more than affairs to bolster up the ambitious schemes of men who had the reins of government and wanted to hold on to them. These memoirs are exceedingly interesting in matter and pleasing in style.

Sunday-School Lesson—May 17.

Sin the Cause of Sorrow.

Hosea x, 1-15.

GOLDEN TEXT.—"*Your iniquities have separated between you and God.*"—Isa. lix, 2.

TOPICAL OUTLINE.—I. Israel's Sins. II. Israel's Sorrow. III. Israel's Sentence.

REFERENCE WORD.—"Sorrow."

TIME.—About 721 B. C.

INTRODUCTORY.

Hosea was a native of the northorn kingdom, Israel, and his prophetic ministry immediately followed that of Amos, and was, in its latter stage, contemporary with Isaiah's. Tho prophet Hosea was a man for tho times. The age was one of great national sinfulness; and we see a band of faithful men raised up to stem the great tide of iniquity. Of these our present writer takes the foremost place. His trumpet gave no uncertain sound; he bewailed the general profligacy of his times; he moralized over the decay of righteousness, and, in flaming denunciations, rebuked the widespread wickedness. He did not seek to hide himself from the current hatchy dealing in generalities; but his voice proclaimed aloud the direct indictment of Israel for his sins. There was conrageous; but his courage was not the animal kind. It was the bravery born of a firm faith in the righteousness of his cause. What is the greatness if it be not the unswerving devotion of the soul to truth? In the midst of the prevailing practice of ungodliness, he appears upon the scene to seek to stem the onrushing flood of vice and irreverence. With a fearlessness of spirit, which modern prophets might do well to imitate, he is about to perform his allotted task. He cried aloud and spared not; but, though mindful of judgment, he never forgot mercy. He never lost confidence in the love with which God looked for signs of penitence from his wayward children. So the preacher does but half his work, that simply proclaims the terrors of the law as it flings down the unerring sword of justice upon the sinner; he must also show forth the cheering, life-giving influences of the gospel. He must declare not only the wages of sin, but also the gift of God.

I.—ISRAEL'S SINS.

"You speak of the sins of Israel; and what, pray, do they differ from our own? In no way but in degree, and that, too, with the balance in their favor. If the remonstrances and faithful messages of God's holy prophets had have saved Israel, he would have repented of his evil; if the earnest entreaties and faithful ministrations of the teachers could save the people today, our places of worship would not be so sparsely seated nor would our moral institutions be so crowded. The fault is not in the gospel. Christ's lament over Jerusalem was not only true of that present circumstance, but went backward and embraced every lost soul, and looked forward and pronounced the words that will condemn all that reject his salvation, crystallizing the tears of Infinite Love in the sentence that makes the heart of God yearn: "Ye *would* not." Would you know the cause of Israel's sin and of every man's sin? Here is the clue to the problem—"He bringeth forth fruit unto himself." These are they that lay up treasure for themselves and are not rich toward God. All the energies of their being and the opportunities of their station of life are made to bend in the direction of their own personal advancement. Take from twenty-four hours the time devoted to money-getting plus the hours given up to society plus the period for worldly amusement plus a portion for necessary bodily recuperation, and how little there or, indeed, inclination is left for the Lord's service! These are only "empty vines." Having spent their strength in leaves and branches, there remains no vitality for producing fruit. But not alone this. They had not only brought no fruit as God's husbandmen, but they had even perverted the blessings that had been purchased from his hand. Outward prosperity was figured by the vine; and this, instead of being utilized as a blessing, was allowed to become a snare to wean Israel from Jehovah. Rapidly advancement does not argue spiritual growth, though some such false idea seems to have its followers now. It can never be so; it was not the case in the time of Hosea. He saw plainly that the breach between God and his people was proportionate to their temporal glory. To see the connection notice the following propositions. 1. Few men can pursue wealth without regarding it as an *end* to be gained. 2. Anything so looked upon must necessarily become supreme in the hearts, and gradually stifle all higher aspirations, maturing finally into the predominant incentive to covetous desire. 3. But "Covetousness is idolatry" of the most debasing type. "Their heart is divided." But a heart divided against God and idols shall not long stand. The old, but utterly impossible feat—that of serving two masters. "He shall break down their altars." Who does not recognize the eternal fact of retributive justice. For these idols Jehovah's altars had been desecrated and desolated, and now, in just retaliation, this insult is to be requited. No half-hearted service can get the approbation of God. He will have all or none. "He is a jealous God."

Not only idolatry and lack of zeal in Israel to answer for, but also he was guilty of untruthfulness. "They have spoken words, swearing *falsely*," and the indictment. Their conversation is mere words; no thought of plighting or honesty there. Hence judgment springeth up as hemlock in the furrows of the field." Oh, what an opportunity lost! Had justice prevailed, there had been a field of bounteous blessing; but, justice trampled under foot, there have grown in the place of life-nourishing plants, deathdealing poisons.

II.—ISRAEL'S SORROW.

Just as individual sin is followed by individual calamity, just so surely will national wickedness meet with national disaster. Sacred and profane history abound in illustrations. And yet tho nations of to-day are committing the same sins for which the peoples of past ages have met their national ruin. The message of the prophet is full of exultation over the coming destruction of idolatry. Israel's golden calf, so assiduously worshipped, is to be her curse; its place of worship even has lost its honorable distinction of the "house of God," and is become the "house of vanity." Jacob's pillow has become material for an idol's altar! But the prophet saw the time when that idol which had caused Israel such multiplied sorrow would be carried into Assyria, and its worshippers with it. Frail and helpless, as the foam is severed from the crest of the wave, so Israel, under the galling title of Samaria, is to have her line of royalty cut off. The "high places" shall be destroyed, and on their site shall grow up thorns and thistles. Learn a lesson: It is better for God's thorns and thistles to thrive than idols, which are the work of men's hands! In the consternation and widespread terror incident to the foreign invasions, Israel will be constrained to cry out to the hills and rocks to cover them from their enemies. Their prayer was: Let inanimate mountains fall and crush us rather than be delivered into the hands of our foes.

III.—ISRAEL'S SENTENCE.

Before sentencing the guilty people, God sums up the charge in the fearful statement: "O Israel, thou hast sinned more than in the days of Gibeah." "The days of Gibeah" were seven centuries before! Seven hundred years of experience, of long-suffering on the part of Jehovah; manifold exhibitions of his tender mercy had failed to soften Israel's heart! What a responsibility to assume! If Israel merited this scathing rebuke for failing to learn the lessons of *seven dimly-lighted* centuries, what denunciations will be poured out upon him, that, in spite of nineteen centuries *all ablaze* with gospel grace and privilege, goes to the judgment with sins to which there is affixed the awful appellative—"More than in the days of Gibeah!" Will the everlasting hills be able to cover him or the bottomless pit suffice to hide him from the wrath of the Lamb?

"When they are bound to their two transgressions" (R. V.)—namely, their apostasy from God, and the schism they brought about in rupturing the tribes. Sinners are truly "bound" to their sins. "Bound" with fetters so powerful that the only instrument able to effect their severance cuts the very heart-strings of Infinite Love. The only available means for the separation of a sinner from his sins is the blood of Christ, which atones for the one and purifies the other from his evil deeds. The picture of Israel's captivity grows darker. "Ephraim," though but a heifer and accustomed to no labor, shall bear the yoke; her fair neck, unused to toil, shall feel the weight of unsupportable burdens. "Judah shall plow and Jacob (Israel) shall break his clods." Oh, to learn this lesson in moral agriculture! "Sow in righteousness." "Break up your fallow ground." You have not only sown the wrong seed; but, through indolence, you have allowed your field to lie idle. Unappreciated opportunities, unappropriated promises, unheeded warnings, unkept pledges—these recall to your minds! If you break up this "fallow ground" with hearty contrition and penitence, and then sow it in righteousness, the Lord will rain his love upon you and you shall reap the joyful harvest of his mercy.

Such had been the promise; but, like a great many that we have, it went unheeded. Then came the inevitable result: "Ye have plowed wickedness, ye have reaped iniquity." "Whatsoever a man soweth that shall he also reap." Therefore, judgment is come upon you; the noise and tumult of hostile arms, the bloody experiences of horrible war; the cruelties inflicted upon helpless women and children; the excruciating tortures of captives—these shall be your lot. Speedily shall the king, the glory of the nation, be cut off. Israel's sin had found him out. He had brought forth fruit unto *himself!*

It was Mr. Emerson who said "the first wealth is health," and it was a wiser than the modern philosopher who said that "the blood is the life." The system, like the clock, runs down. It needs winding up. The blood gets poor and scores of diseases result. It needs a tonic to enrich it.

A certain wise doctor, after years of patient study, discovered a medicine which purified the blood, gave tone to the system, and made men—tired, nervous, brain-wasting men—feel like new. He called it his "Golden Medical Discovery." It has been sold for years, sold by the million of bottles, and people found such satisfaction in it that Dr. Pierce, who discovered it, now feels warranted in selling it under a *positive guarantee* of its doing good in all cases.

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Criticism and Archæology.

Certain professors of the higher criticism have arrived at the conclusion that the so-called historial books of the Bible are unhistorical, that they are mythical and legendary, and some go so far as to say that they are tainted with literary fraud. They have accordingly proceeded to evolve the Hebrew history from they own consciousness, aided by the proof of things that the Hebrew books do *not* contain, but which they are morally certain that they would contain if they were genuine. With the confidence of the men who proposed to build a tower that should reach to heaven, they have built up their critical fabric high enough for those standing on it to look down on believers who still confide in the assurance that "holy men of old spake as they were moved by the Holy Ghost," and that the God of truth can not be the author of baseless fables.

The unbelieving critics have pretty nearly done their utmost and worst. And now another authority asks to be heard. Archæology has something to say on these questions, and archæologists have to do with very solid facts. They have discovered monuments that furnished records reaching back to the age of Moses, and even to the age of Abraham. The campaign of Chedorlaomer, who was defeated by Abraham (Gen. xiv), has been set down by the critics as a Hebrew myth. But it is a matter of ancient record, the lines of which have been traced and translated. Prof. Sayce, of Oxford, communicates to the *Sunday-School Times* certain discoveries at Tel-el-Amarna on the site of a former capital of Egypt. Among its ruins a number of cuneiform tablets were found, which proved to be letters and despatches sent to the Egyptian court by the Kings of Babylonia, Assyria, and Syria, and the Egyptian governors and vassal princes in the subject province of Palestine. In the collection are a number of letters from the south of Palestine, including some from Jerusalem, in which the person of Melchizedek distinctly appears, as priest and king, who declares, "Neither my father nor my mother has exalted me in this place; it was the prophecy of the mighty King that has caused me to enter the house of my father."

The "higher criticism" has assumed that the Israelites were ignorant of the art of writing, and that the literary epoch was not earlier than the time of Samuel. This notion is utterly discredited, now that we have letters and records dating from the time of Abraham, and point by point confirming the scriptural testimony. Job wished that his words might be written, printed in a book, graven with an iron pen and lead in the rock forever. That has been fulfilled in inscriptions that ages have not dimmed and that have come forth to refute unbelieving critics of the Divine Word.—*Watchman.*

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How to Study the Bible.

An exclusively critical study of the Scriptures leads to spiritual barrenness. The life of the soul, even in the preacher, needs other nourishment than grammatico-historical interpretations, archæological discoveries, sacred geography, theological subtleties, or even ponderously argued orthodoxies. These are husks—useful, perhaps indispensable, in their place; but it should not be forgotten that the husk exists not for its own sake, but for the sake of the kernel. The real nutriment of the spirit is found only in the inner body of truth, and this must be spiritually apprehended. The life of the Bible does not pulsate in a complex congeries of doctrines, it does not kindle in the eye of speculation, it does not glow in the withered and shrunken cheek of archæology, it does not stir with eloquence the dead tongue of comparative philology. Its mystic power must be experienced rather than handled, felt rather than studied. Moving with invisible fingers over the cords of life, it evokes a sweet and solemn music that quiets the troubled spirit, and thrills the soul with a vivid sense of the nearness and power of the world to come. This power resides not wholly in the dogmatic affirmations of the Bible, in its legislation, or in its ethics; but more largely, perhaps, in its sublime poetry and consoling promises, in its prophetic anticipations and apocalyptic visions. Does not this explain why the unlettered negro in his plantation cabin, as well as humble believers everywhere, turn with a true instinct to these portions of Scripture, as travelers to the desert spring beneath the shade of Elim's palms? They find here a life that responds to their own innermost life, a divine inspiration that kindles enthusiasm, that consecrates the service, and that lifts the soul above the grind and grief of earth. Such transporting foretastes of heavenly joys are not attained by microscopic study of daghesh fortes or Greek particles. And yet it is sadly true that this devotional study of the Bible, this vital contact with its spiritual essence, is that which the preacher is most prone to neglect. Too often in feeding others he starves himself. The homiletical tendency tyrannizes over his spiritual needs. He is like an Alpine guide whose anxiety for the weak and inexperienced under his charge hides from his own eyes the magnificent vistas on every side.—*Old Testament Student.*

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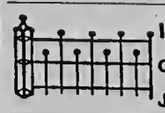

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Rev. C. W. Carter, D. D., Editor.

Thursday, May 14, 1891.

Briefs.

Pentecost next Sunday.

The people were delighted with your Easter service. Add to their pleasures by suitable sermons next Sunday. On what subject? Here: The personality, co-equality with God the Father and God the Son; nature, titles, offices and work of the Holy Ghost.

"When the day of Pentecost was fully come, the disciples were all with one accord in the temple. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost."

"Oh! that I were filled with the Holy Spirit!" Wishes are vain if the means for the accomplishment of the desired end are not employed. Do what the disciples did. 1. They had a protracted meeting at that famous upper room. It was continued for ten days. 2. They met with one accord. Peace and good-will manifest. Quietly, wisely and prayerfully remove acrimony existing among the membership. 3. Men and women wrestled with God in prayer and supplication.

The natural affection between parents and offspring is one of life's greatest boons. It is a rarity, though possibility, that a woman abandons her own child. But as regards God's affection for his children, such possibility is precluded. He himself declares: "I will not forget thee." The hungry child may possibly ask in vain for food; but never will God refuse to vouchsafe unto us the Holy Spirit, if we fervently and perseveringly pray for its bestowal. Some boons we crave may be refused; their receipt would, perhaps, prove a curse: but God always grants the request of those who enthusiastically solicit the impartation of the Holy One.

The reason why only few acquire the craved-for impartation of the Holy Spirit will be discovered in the fact, that the hearts of the petitioners had not been previously emptied of Satan, sin and the world. Without their exclusion the acquisition of the Holy Spirit is impossible. He will not occupy a caravansary where Arab and camel find shelter beneath the same roof. A tenement-house he'll not occupy. Such houses contain ten and more separate domiciles—all beneath one roof. A French dancing-master occupies one of the compartments, a German vender of beer another, a Kentucky distiller of whisky a third. Then follow extortioner, the dishonest bankrupt, the lascivious, equivocator, etc. Just one compartment left. And you pray, "Come, Holy Spirit, dwell with me." No; he'll not come. He'll not dwell with you. He disdains fractional occupancy of the human heart. He insists on all, or none at all. Conversion invariably precedes the acquisition of the Holy Spirit.

Rev. Francis L. Ferguson, formerly of New Orleans, compliments his (the Presbyterian) church upon the multiplication of evangelists and the encouragement given them of late by the churches and pastors. Well, brother; experience is a dear school. Acquire it, if you will. With Methodism the evangelistic furor belongs to the past. We are content now with our pastors, presiding elders, bishops and connectional officers. These are our evangelists, and we mean to stand by them.

Editorial Correspondence.

Traveling by rail has its drawbacks and its compensations. In the first place you go, and you go faster than by any other method of travel. Nor does the rapid transit seem to increase the danger. A man traveling at the rate of forty miles an hour is as safe apparently as he who travels at twenty miles an hour. The elegance and luxury of a Pullman Sleeper are somewhat counterbalanced by your being curtained for the night in a box, 6x3, full of heat and mosquitoes, and for which blessing you pay $2 a night. The price paid for lodging in a Pullman Palace is enough to insure a good breakfast, and yet leave a margin for the company to make a handsome profit. Such extortion is an imposition upon the traveling public.

The trip to Wilmington was made by "easy stages," with abundant opportunities to rest on the way. The sleeper to Montgomery, where I breakfasted; thence the chair car to Atlanta, where I got dinner. Here I had a lay-over of four hours. Improving the opportunity, I called at the *Wesleyan* office, where I found Bro. Glenn deep in the mysteries and pleasures of editing one of our best religious papers. I enjoyed an hour's chat with him. Atlanta has much improved and enlarged her borders since the last visit. The new State House is one of very imposing appearance. It occupies a whole square, and is in the form of a quadruple T, if the reader can imagine such a figure. A curious thing happened when I left Atlanta. I left exactly at six P. M., and just as soon as the car began to move it was seven P. M. The explanation is, that the line between Eastern time and Central time is at Atlanta, and the difference between the two is one hour. So my watch was one hour behind time during the whole time I was in North Carolina. A sleeper on the Piedmont Air Line brought me to Charlotte by five o'clock in the morning. Here I was permitted to enjoy eight hours' rest. I not only rested, but saw the town while so doing, and I have scarcely ever looked at a prettier one. The churches and other public buildings are beautiful to behold, and the principal street of the town is one to be imitated everywhere for its width and adorning shade trees. From Charlotte to Wilmington by the Carolina Central road is a pleasant ride of about six hours.

Along the route, all the way from home, the crops appeared to be much behind, and the drouth extended as far as I traveled.

I arrived in Wilmington in time for the public reception given to the Board by the Methodists of the city in Grace Church. Dr. Peterson, vice-president, presided in the absence of E. W. Cole, of Nashville. The church was most beautifully decorated, and a large choir of singers and "players on instruments" discoursed beautiful music. The addresses of welcome were made by the pastor of Grace Church and the presiding elder of Wilmington district. In behalf of the Board, Bishop Keener made the response. A large audience greeted the Board, and everything passed off pleasantly. So far so much. C. W. C.

The Ladies' Aid Society of Carondelet Street Church, New Orleans, recently gave an elegant reception at the parsonage which had been purchased mainly through the liberality of Mrs. Jones, who contributed $1,100, and Mrs. W. W. Carre, who gave $500. Almost the entire congregation were present; also members from other denominations. Nearly all the resident Methodist ministers were in attendance, and were cordially welcomed by the pastor, Rev. Wm. H. LaPrade, and his accomplished lady.

Weary in Well-Doing.

So much to do. Misfortune, misery all around. Hearts lacerated. Hoads aching. Bodies wasting away. Few eyes tearless; few bosoms unoppressed with grief; few mouths not overflowing with lamentations. Most men are but

> "Footballs of adversity,
> Poor nurslings of the storm."

We are enjoined to bring relief. The gospel offers goodwill to man. Benevolence must mature in beneficence; philanthropy in charity; magnanimity in deeds of kindness. The fallen must be raised, the lost found, the hungry fed, the benighted brought to light.

When we first set out on our Christian career there was no sacrifice too great, no task too onerous, no duty too irksome. Like the first converts to Christianity, who laid all their earthly goods at the feet of the apostles, we consecrated ourselves—our time, our influence, our money—our all to our Master. As St. Paul said to the Galatians, we could have plucked out our eyes, if that had contributed to enhance the well-being of God's people.

But a sad change has taken place with many. The romance of our Christian youth has passed away. The sultry days of practical life superinduce depression. Are weary; yes, weary in well-doing. We will enumerate a few of the causes of this deplorable weariness:

1. Unbelief takes the lead. When first the love of God was shed abroad in our hearts we rapturously exclaimed with Thomas: My Lord and my God!

> "Jesus all the day long
> Was our joy and our song."

But soon declension, retrogression set in. When alive in Christ, sin appeared hideous; when lukewarm, only ugly; when fallen from grace, simply natural.

The apparent lack of God's discrimination in his providential dealings with men, the discovery of hypocrisy in those whom we had firmly believed to be true Christians, the palpable rarity of genuineness of the professed and published conversions, the seeming inability of the grace of God to conquer national, social and ecclesiastical prejudice in the best of Christians, the acrimonious wrangling among the different Christian denominations—that, and more, tended to uproot the tree of life and to plant in its place the deathly night-shade of unbelief.

Beware! Think of the sad doom of the king's officer in the gate of Samaria. With living faith to actuate, weariness in well-doing can not exist.

2. Ingratitude on the part of our beneficiaries causes weariness in well-doing. Were hospitable, charitable, kind. The indigent found ample aid; the homeless, shelter; the naked, habiliments; the weak, support; the distressed, relief; the disconsolate, comfort. But in most instances the recipients of our benefactions proved ungrateful. Some of us endured treatment akin to that of our friend who was severely kicked by a mule whom he had fed. Some whom we had befriended, as we thought, by our labors of love, avoid us; do not wish to be reminded of our kindness by our presence. Young men whom we rescued from the mass of social debris, educated, elevated, raised to office and renown, pretend to know us not. Many shrink not from traducing their benefactors.

No wonder that incipient misanthropy absorbs the "milk of human kindness." Away! No more assistance. Will no longer add to the long list of base ingrates. Weary in well-doing. But, bethink yourself! The servant is not more than his master. The Savior relaxed not in his beneficent endeavors though the beneficiaries maliciously maltreated him. Furthermore, in our labors of love we should heed neither gratitude nor ingratitude. We do our duty. The love of Christ constrains us. Gratitude is a species of remuneration. But where remunoration is rendered there is *quid pro quo*, rendering the term "charity" a misnomer.

3. Deceit on the part of those who with us are enrolled beneath the same banner. We exulted in our avocation. Though the battle was fierce, we were of good cheer. We believed in the sincerity of our comrades—believed that they were true to us, as we were true to our Master. Imagined that, like ourselves, they were seeking the things which are Christ's. Happy delusion!

Then came painful revelations. As Paul of old, we suffered from false brethren, brethren who sought to make use of us as building material for their aggrandizement. Discovered that efforts had been made to undermine and injure us.

It was then that a woful reaction set in in our religious life. Sullenly we repeated the dolorous couplet:

> "The smiles of joy, the tears of woe
> Deceitful shine, deceitful flow."

Duped, betrayed. Weepingly we buried our face in our hands and wished, with Elijah of old, to go down to our grave. With unspeakable sadness we turned away from our fellowmen, determined forever to keep our hearts, hands and purse fully closed to mortals.

We move a reconsideration. Our associates' faithlessness does not relieve us of sacred obligations. Of yore, in well-doing, merry song leaped from our lips; we will now be no less zealous in well-doing though our eyes are bathed in tears. Not weary in well-doing! In due season we shall reap if we faint not. A.

Church Extension.

Among the proceedings of the last meeting of the Board of Church Extension, there appears the following: "A resolution was adopted favoring large lots for church-buildings. This will weigh much in granting appropriations."

To one, at least, this is not only wise, but gratifying. I had begun to fear that I was a crank on this subject (having expressed myself freely whenever opportunity presented), and, therefore, concluded to hold my peace. To have the support of so nice and respectable a body is encouraging indeed, for, in my humble judgment, this is a much-needed step in the right direction, and should apply not only to church-buildings, but to parsonages and all other buildings used for church purposes. It is no hidden secret that in many instances our churches are built on lots distressingly small; and this, no doubt, accounts for the absence of many of our children from the services of the sanctuary. In the interim between Sunday-school and services they must either stay in the house, go out upon the streets or go home—the last of which they choose. Once at home they remain.

Large church lots with comfortable seats and other conveniences, with teachers of tact, would, I believe, do much toward solving this problem of children at church.

Again, in most of the smaller places a good percentage of our people live in the country; yet in a pastorate over six of this class of works I have found but two possessed of ground enough to erect hitching-posts and plant trees to protect and comfort the faithful horse. With the *merciful man* this necessarily has its weight. In our country places, too, with which I have had some experience, it is not uncommon to find a church located on some narrow out-of-the-way place, and that, too, when land is worth a mere song. I recall two just now (over which I had the charge) in communities of wealthy Methodists, and where land was no object, that to find places of safety and comfort for hitching was a question of no small import. In a populous community, drawing from a radius of five to eight miles, we would say that for cemetery and other purposes ten acres is little enough, and in our small towns one-fifth of an ordinary square. It is to be hoped that the Conference Boards will act upon this timely suggestion of the parent Board.

If I may be excused for the seeming presumption, I would suggest that the Woman's Parsonage and Home Mission Society would do well to adopt the same resolution, and that every Board of Trustees would act wisely to be governed by the same principle in securing lots for parsonages.

Homes where the pastors' families can have about them space necessary for the comfort and freedom of the ordinary home. Where gardens, lots, flower-beds and playgrounds may be enjoyed by the itinerant boy and girl. Of all the parsonage homes of this itinerant, none have ever been so loved and none so often referred to by the little ones of the home as that where space was not stinted and freedom for all these things was enjoyed to the full. Having never lived in a city, I know nothing of what may constitute an eligible lot therein. What I write refers to smaller places.

T. B. Holloman.

Louisiana State Sunday-School Convention.

Place of meeting: Carondelet Street Church in New Orleans. Time: May 5-7. Attendance excellent. Interest intense. Result eminently satisfactory. In honor of the occasion the pulpit had been very beautifully decorated with flowers and evergreens, and an odor of fragrance and freshness pervaded the church.

The president of the convention elected last year, and re-elected at this time, Mr. R. H. Browne, of the Coliseum Place Baptist Church, displayed much tact in conducting the business of the convocation. Rev. H. H. Waters (Episcopal) led in fervent prayer. Rev. Dr. R. Q. Mallard (Presbyterian), appointed to deliver the opening address, being absent, Rev. Dr. B. W. Bussey proved a very efficient substitute.

His address began with a cordial welcome to the delegates. He said that the open doors of the homes were typical of the open hearts that were waiting to welcome them; that the delegates had not come unheralded; the news of their good works had preceded them. He deplored the absence of those who were unable to come, because this meeting gives emphasis to one of the most fruitful departments of the Christian work. He spoke of the demand for Christians in the great field—what they needed were not men, but giants—and that there were at present 20,000,000 of people engaged in the Sunday-school work.

He compared the relative church attendance of other cities to that of New Orleans, much to that city's detriment, showing that only four per cent. of the population attended the Sunday-schools and churches, appealing to the convention for help in the matter of influencing better attendance, and closed with eloquent words of welcome to the delegates.

Mr. Wm. Reynolds, of Peoria, Ills., and Mrs. Wilbur F. Crafts, of New York, delighted the audience with appropriate addresses. Dr. C. F. Evans pronounced the benediction after the morning session; after evening session, Rev. J. A. Parker

Rev. B. F. White, of Monroe, conducted the religious services at the opening of the second day's session. At evening session, Rev. A. E. Clay. Hon. W. H. Jack, of Baton Rouge, has been appointed to deliver an address on "Value of Organization in Sunday-school Work;" but, in a polite note which was publicly read, he regretfully remarked that official duties prevented attendance. Hence the lectures mentioned above occupied the floor most of the time during both sessions of the second day. In her address on "The Model Teacher" Mrs. Crafts said, among other interesting matter:

Poor teachers degrade Christianity and create false impressions of the Scriptures in the minds of the scholars that can never be eradicated. We must do careful teaching. The pupil must have correct ideas of the Bible. Teachers will sometimes attempt to teach a lesson with which they are perfectly familiar. The Bible is an inspired book, but it does not inspire ignorant teachers to teach or ignorant scholars to learn. After we have begun to study how we can teach the Bible we learn to love it. Then we become able to interpret it. So the Bible inspires us to teach under some conditions, but not under others.

We must not teach so that the scholars will compare us unfavorably with their day teachers. . . . You must not be discouraged by the high standard placed before you. It is something that can be acquired by hard study and industry. Gifts you may not have, but grace you can attain to. We have so many opportunities to better ourselves in the way of teaching. In this convention you may receive impulses to teach that will never be lost. . . . Long ago I learned to love this work better than anything else, and I feel I owe all the brightness and sweetness in life to the Sunday-school work. The motto, "Only that is important which is eternal," inscribed in the cathedral at Milan. You will find it beneficial to study and apply.

The collection after night session resulted in the acquisition of cash and subscription, of $824. Benediction at close of afternoon and evening session by Rev. Mr. McLaurin and Rev. Mr. LaPrade.

Rev. J. Y. Allison conducted the religious services of Thursday's afternoon session.

The resolutions adopted provided that the Executive Committee should consist of fifteen members, five of whom shall constitute a quorum; that the operation of this association shall be pledged the American Bible Society; an indorsement of the resolution of the International Sunday-school Convention in 1887 in regard to temperance instruction in the Sunday-schools; a communication be addressed to the Louisiana commissioners of the World's Fair, and through them the Board of Management, protesting against the opening of the fair on Sundays.

A resolution opposing the recharter of the Louisiana State Lottery was introduced. An amended resolution inserting the words "Mexican National Lottery" in the resolution was carried unanimously by a rising vote. The usual resolution of thanks for courtesies extended, to the press and to the press was unanimously adopted.

The evening session was consumed by a Sunday-school experience meeting. The election of officers, to serve during the ensuing year, resulted as follows: President, R. H. Browne; vice-presidents, J. N. Pharr, W. A. Goodale, and one to be supplied by the Executive Committee from each other Sunday-school district; recording secretary, A. Parker; treasurer and corresponding secretary, John A. Rodd; statistical secretary, A. Parker; Executive Committee, R. H. Browne, S. S. Prentiss, Rev. H.H. Waters, W. L. Jarvis, J. S. Talmage, Jas. E. Rees, E. P. Mackie, J. G. Grant, Brownlove Smith, M. O. Aldrich (Baton Rouge), and five to be supplied by the committee from the parishes.

The convention adjourned *sine die*, Rev. J. A. Parker pronounced the benediction. A.

Bro. Sawyer's meeting is still progressing. Third week. Services morning and evening. Good attendance. A goodly number of conversions.

Personal and Otherwise.

Dr. D. C. Kelley's six months' suspension terminated on April 19.

Dr. Messick, of St. Louis, has been visiting his old friends of Louisville, Ky.

Obliged to Presiding Elder Sheppard for invitation to attend District Conference.

Rev. H. A. Bouriand, D. D., of Waco, Texas, will preach the commencement sermon for Howard College, Fayette, Mo., June 7.

Rev. Wm. H. LaPrade, pastor of Carondelet Street Church, will deliver the commencement sermon for Mansfield Female College, June 14, 1891.

Rev. Sam P. Jones says, in a letter to Rev. R. R. Moore, of Little Rock, that fully 20,000 persons had been present at his last meeting at Aberdeen, Miss.

The Rev. H. M. Dubose, editor of the *Pacific Methodist Advocate*, will deliver the commencement sermon at Pacific Methodist College, Santa Rosa, Cal., May 17.

Bro. Ware, of Pass Christian, gave us a pleasant call. Was just in from Brookhaven. Denominated Dr. D. C. Kelley's sermon, on Sunday before last, "a noble effort."

Bro. J. A. Bowen writes from Aberdeen, May 9, that his meeting, led by Rev. Sam P. Jones, terminated on April 26. Results more than satisfactory. Report in next issue.

Dr. W. C. Black will preach the commencement sermon for Port Gibson (Miss.) Female College on June 14, and Dr. W. L. C. Hunnicutt, president of Centenary College, will deliver the literary address.

Augusta, Ga., had a good share of Bishops, Sunday, May 3. Bishop Key preached at St. Johns, and Bishop Haygood at St. James. Their sermons were of high order, and impressed the people, it is said, profoundly.

A telegram from Morgan City—Bro. B. F. Alexander, pastor—gives gratifying intelligence. It says: "Thirty-three seeessions. Fifty persons at altar last night (May 6). Bro. Wimberly is with me. Grand meetings."

Bro. White, of Monroe, represents his charge as in a very fine condition. Quite a number of people have recently moved to Monroe, among whom are several Methodist families. The strength of the church has been largely increased by these additions.

Bishop E. R. Hendrix, says the *Wesleyan*, preached to large congregations in Atlanta, Sunday, May 3, and delighted his hearers. He dedicated Hendrix Mission Church in the morning, attended the dedicatory services at the prohibition hall in the afternoon, and preached at First Church at night.

We endorse Bro. LaPrade's opinion of the *Wesleyan Christian Advocate*. He writes to that paper:

The *Wesleyan* is, to me, a most welcome visitor. You deserve fifteen thousand subscribers, and will have them.

The *Methodist Times*, of London, says of the lamented Dr. Osborn:

He imitated the practice of Dr. Bunting. He always kept his opinions to himself until everybody else had shown his hand; then he came in at the end with decisive effect. His statements were always very lucid, and it was exceedingly difficult to continue the discussion after he had spoken.

The Rev. E. B. Chappell, of Austin, will deliver the literary address at the commencement of Coronal Institute, San Marcos, Texas, and will also preach the sermon before the meeting of the General Board of the Woman's Missionary Society, at Fort Worth, in June.

Dr. W. A. Candler, president of Emory College, says:

Give the people a chance, brethren. Adopting a figure made famous by Dr. McFerrin, don't be afraid to milk the cow often. That increases the flow. "Stripping" her is necessary. Some careless milkers make cows "go dry." There are timid preachers always standing between their people and a collection, or making appeals cautiously and apologetically, who really repress the liberality of the church.

Bishop Key, through the *Texas Christian Advocate*, informs the Methodists of Texas that the three missionaries who volunteered for foreign service from that State have all been declined by the Board of Missions, and that the special funds raised in Texas will go to the support of Rev. W. B. Burke, of Georgia, who has been four years in China, and has learned the language and can preach to the people.

"I Am So Tired"

Is a common exclamation at this season. There is a certain bracing effect in cold air which is lost when the weather grows warmer; and when Nature is renewing her youth, her admirers feel dull, sluggish and tired. This condition is owing mainly to the impure condition of the blood, and its failure to supply healthy tissue to the various organs of the body. It is remarkable how susceptible the system is to the help to be derived from a good medicine at this season. Possessing just those purifying, building-up qualities which the body craves, Hood's Sarsaparilla soon overcomes that tired feeling, restores the appetite, purifies the blood, and, in short, imparts vigorous health. Its thousands of friends as with one voice declare "It Makes the Weak Strong."

Episcopal Visitation for 1891-92.

FIRST DISTRICT—BISHOP KEENER.

Nov. 11, Virginia Conference, Petersburg, Va.
Dec. 2, South Georgia Conference, Cordele, Ga.
Dec. 16, Louisiana Conference, Alexandria, La.
March 24, Baltimore Conference, Harrisonburg, Va.

SECOND DISTRICT—BISHOP WILSON.

Sept. 2, Japan Mission, Kobi.
Sept. 2, Kentucky Conference, Harrodsburg, Ky.
Sept. 9, Louisville Conference, Cadiz, Ky.
Sept. 23, St. Louis Conference, Sikeston, Mo.
Oct. 14, China Mission Conference, Soochow, China.
Oct. 28, Tennessee Conference, West End, Nashville, Tenn.

THIRD DISTRICT—BISHOP GRANBERY.

July 8, Brazil Mission Conference, Piracicaba, San Paulo.
Sept. 16, Western Virginia Conference, Parkersburg, West Va.
Dec. 2, South Carolina Conference, Darlington, S. C.
Jan. 8, Florida Conference, Tampa, Fla.

FOURTH DISTRICT—BISHOP HARGROVE.

Aug. 26, Western Conference, Hillsdale, Kansas.
Sept. 2, Missouri Conference, Maryville, Mo.
Sept. 16, S. W. Missouri Conference, Sedalia, Mo.
Sept. 23, Illinois Conference, Waverly, Ill.

FIFTH DISTRICT—BISHOP DUNCAN.

Aug. 5, Denver Conference, Rye, Colorado.
Aug. 26, New Mexico Conference, El Paso, Texas.
Nov. 25, Arkansas Conference, Russellville, Ark.
Dec. 2, Little Rock Conference, Arkadelphia, Ark.
Dec. 16, White River Conference, New Port, Ark.

SIXTH DISTRICT—BISHOP GALLOWAY.

Sept. 30, Holston Conference, Chattanooga, Tenn.
Nov. 5, W. North Carolina Conference, Asheville, N. C.
Nov. 19, North Carolina Conference, Greenville, N. C.
Dec. 2, N. Alabama Conference, Decatur, Ala.

SEVENTH DISTRICT—BISHOP HENDRIX.

Nov. 4, Indian Mission Conference, Oklahoma City.
Nov. 11, N. Texas Conference, Terrell, Texas.
Dec. 2, N. Mississippi Conference, Macon, Miss.
Dec. 9, Mississippi Conference, Brookhaven, Miss.
Dec. 16, Alabama Conference, Selma, Ala.

EIGHTH DISTRICT—BISHOP KEY.

July 29, Montana Conference, Helena, Mont.
Aug. 12, E. Columbia Conference, Dayton, Wash.
Aug. 26, Columbia Conference, Roseburg, Oregon.
Nov. 25, Memphis Conference, Mayfield, Ky.
Dec. 9, North Georgia Conference, Cartersville, Ga.

NINTH DISTRICT—BISHOP HAYGOOD.

Sept. 2, Los Angeles Conference, Los Nietos, Cal.
Sept. 23, Pacific Conference, Santa Rosa, Cal.
Oct. 28, Mexican Border Conference, Laredo, Texas.
Nov. 11, Central Mexico Conference, City of Mexico.
Nov. 25, N. W. Mexican Conference, El Paso, Texas.

TENTH DISTRICT—BISHOP FITZGERALD.

Oct. 28, West Texas Conference, San Marcos, Texas.
Nov. 5, German Mission Conference, New Fountain, Texas.
Nov. 18, Texas Conference, Austin, Texas.
Nov. 25, N. W. Texas Conference, Corsicana, Texas.
Dec. 9, East Texas Conference, Henderson, Texas.

The Blood Is the Life.

Maguire's Cundurango cleanses the blood of all impurities, acts on the liver and kidneys, and is a vital force, indispensable to good health at this time of the year. 75c. per bottle; we pay expressage when three bottles are ordered.
J. & C. MAGUIRE, St. Louis, Mo.

Postal Card Reports.

—Rev. R. H. B. Gladney reports from Belen, Miss.: "We have organized an Epworth League of twelve members. The first Methodist Church in the county is well under headway. One-fourth of salary has been paid. Outlook for a prosperous year hopeful."

—Rev. W. G. Backus, P. C., writes from Heidelberg, Miss.: "Our second Quarterly Conference was held at Paulding, April 25 and 26. Our presiding elder, Bro. Mounger, was with us and gave us five excellent sermons, which were good to the use of edifying. The meeting was a success, financially and spiritually. Two members received and the church greatly strengthened. The church at Paulding is in good condition, with a live prayer meeting, Sunday-school, and Woman's Missionary Society. We have bought a neat-finished parsonage at Heidelberg for this new circuit at a cost of $800; furnished well and everything paid for. Our lot has fallen among an excellent and appreciative people."

—Rev. P. Howard writes: "We have just closed a most delightful meeting at Greensburg, La., resulting in eighteen accessions to our church and nine to the Baptist, besides a general revival of the memberships of both churches. The meeting was held in the Methodist Church, and continued for eleven days. The preaching was done by Revs. W. W. Simmons and G. D. Anders, of the Mississippi Conference; but Bro. Shillings, pastor of the Baptist Church, and other members of that church, took great interest in the meeting and made themselves very agreeable and useful in the service of song, prayer and counsel. We have three prayer meetings a week—a young women's, a young men's and a public prayer meeting. One feature of the meeting I would note is, that nearly all that joined were Sabbath-school pupils. Another fact of interest is, that only one out of the class of eighteen received at one time had to be baptized; all the rest having been baptized in infancy. Is not that Methodism? May they all prove faithful!"

Light Hearts and Plenty Money.

I have completed my first week with my Plater, and have $21.25 clear money. I am charmed with the business. I bought my Plater from the Lake Electric Co., Englewood, Ill., for $3, and feel confident if people knew how cheap they could get a Plater, and how much money they could make, we would see many more happy homes. It is surprising the amount of tableware and jewelry there is to plate; and if persons now into would get a Plater, they would soon have light hearts and plenty money.

NOTICES.

The trustees of Millsaps College will meet in Jackson, Miss., Wednesday, May 20, 9:30 A. M.

THOS. J. NEWELL, Sec.
Grenada, Miss.

The Arcadia District Conference will meet at Arcadia, La., Thursday, July 2, at nine o'clock A. M.

J. L. P. SHEPPARD, P. E.

The Sardis District Conference will not be held in May, at the time of the woman's missionary meeting. The time has not yet been announced.

J. J. WHEAT.

Our District Sunday-school Conference will be held at Woodville, Miss., June 4, 1891, opening at ten A. M. It will be conducted by Hon. Geo. T. McGehee. We invite Sunday-school workers and all who feel an interest in the Conference to be present.

The Woodville District Conference will convene at Woodville, Miss., June 5, 1891, at nine A. M.; Bishop Galloway presiding.

C. McDONALD.

W. M. S., Louisiana Conference.

The annual meeting of W. M. S., Louisiana Conference, will convene in Shreveport, Friday, June 19, at nine A. M., in First Methodist Church. The annual sermon will be preached Sunday, June 21, eleven A. M., by Rev. J. A. Parker, of Baton Rouge.

Delegates will send their names as early as possible to Mrs. C. J. Foster, State corresponding secretary, Shreveport, La., and homes will be assigned them. Visitors are cordially invited, especially ministers and those interested in missions.

Reduced rates are promised on all the railroads in the State to delegates and visitors. Bring certificates from local auxiliary corresponding secretary, and inquire of ticket agent for plan of reduction.

All trains arrive at night, and it is very necessary to communicate with Mrs. C. J. Foster beforehand to avoid inconvenience.

MRS. THOS. P. FULLILOVE,
Pres. W. M. S., La. Conf.

Centenary College.

COMMENCEMENT EXERCISES.

SUNDAY, MAY 31.

11 A. M.—Annual sermon by Rev. C. F. Evans, D. D. 8 P. M.—Annual address of Young Men's Christian Association by Rev. A. E. Clay.

MONDAY, JUNE 1.

8:30 A. M.—Annual meeting of the Board of Trustees. 8:30 P. M.—Exhibition of Preparatory Department and prize declamation.

TUESDAY, JUNE 2.

9 A. M.—Meeting in Union Hall. 11 A. M.—Annual meeting of Alumni Society. (Programme to be announced hereafter.) 8. P. M.—Joint oratorical contest between the literary societies; and honorary oration by ——.

WEDNESDAY, JUNE 3.

9 A. M.—Meeting in Franklin Hall. 11 A. M.—Graduating exercises. 8 P. M.—Senior prize debate; followed by presentation of prizes and president's reception.

Sunday-School Conference.

The Sunday-school Conference of Brookhaven district will be held in connection with the District Conference at Bogue Chitto, Miss., June 26, and will be conducted by Rev. R. D. Norsworthy.

PROGRAM.

3 P. M.—Devotional exercises by R. D. Norsworthy. 3:20 P. M.—"The Object and Aims of the Sunday-school."—D. G. W. Ellis. 4 P. M.—"The Bible in the Sunday-school."—J. W. Ellison. 4:40 P. M.—"The Normal Class."—I. W. Cooper. 5:20 P. M.—"The Character and Duties of Teachers."—T. S. West.

Twenty minutes allowed for opening speeches, and twenty minutes for general discussion of each subject.

R. S. WOODWARD.

BUSINESS NOTICES.

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RENAL CALCULI.

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Case of Governor Thomas M. Holt of the State of North Carolina. He discharges one and a half ounces of Calculi under the action of the Water. His case stated by his family physician, Dr. E. C. Laird.

GOVERNOR THOMAS M. HOLT OF NORTH CAROLINA.

STATEMENT OF DR. LAIRD.

From the *Maryland Medical Journal* of November 17, 1888.

"The relief afforded by BUFFALO LITHIA WATER to a patient of mine, Col. Thomas M. Holt of this place, a sufferer from RENAL CALCULI, is, I think, worthy of some record. The 1st of May last he came under my care subject to frequent attacks of NEPHRITIC COLIC. Except as to the usual treatment for the relief of present suffering, I put him EXCLUSIVELY UPON BUFFALO LITHIA WATER, SPRING NO. 2, under the influence of which he in a few weeks passed four CALCULI, weighing from two to three grains each, which was followed by a disappearance of symptoms. Notwithstanding, however, the continued use of the water, after a short interval there was a return of these attacks, with increase both of frequency and severity, when he made a visit to the Buffalo Lithia Springs, where he used the water six weeks, with the following results: Ten days after arrival he began to discharge at intervals large quantities of CALCULI and SAND, which continued for several weeks, and afterward gradually diminished, until at the expiration of the six weeks there was only occasionally, and barely perceptible upon minute examination, a slight sandy deposit in the urine. At the same time improvement in the general condition of the patient was very marked.

"The amount of CALCULOUS matter discharged may safely be estimated at from one to one and a half ounces. Under microscopic examination it was evident, I think, that the CALCULI WERE ORIGINALLY PARTS OF LARGER FORMATIONS DISSOLVED BY THE ACTION OF THE WATER. Analysis made by Dr. F. S. Whaley, Resident Physician at the Springs AND CONSULTING PHYSICIAN IN THE CASE, showed it to be URIC ACID.

"Six weeks have elapsed since he left the Springs. Use of the water continued. THE URINE IS FREE FROM SEDIMENT AND NORMAL.

"RHEUMATIC GOUT in a severe form, associated with, and which indeed preceded the CALCULOUS affection, and which had resisted the usual remedies, was also to a great extent relieved by the use of the water. It is proper for me to add that I was in constant attendance upon Col. Holt during his stay at the Springs."

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OUR YOUNG PEOPLE.

A MORNING CALL TO SALLY.

BY MRS. GEORGE ARCHIBALD.

Come, my little dearly one,
Up, my little cheery one,
Open wide your twinkling eyes
And see the sunny day!
Hear the whispers of the breeze,
Hear the answers of the trees,
O, what blooming—O, what beauty
Makes the morning gay!

Do not be so dozy, sweet;
Run to me, my rosy feet;
Come, my dear and dimpled hands,
My tangled, curly head;
Come, O lips—you pretty pair!
Come—I want my lawful share,
And I will not yield you longer
To that drowsy bed.

Up! It breaks the heart of you
When we get the start of you.
Here's your gown, your apron's here
All gay and smooth and neat;
Here are slippers, here are socks,
And I'll comb your shining locks,
Till no fresher lovely darling
Shall the morning greet.

This is summer's fairest day,
This is summer's rarest day
If we will but do our duty,
My own little one!
And at evening when we mark
Round us the descending dark,
We shall feel the peace that lulleth
After day is done.

John Liked Fun.

A HORSE THAT MADE SPORT OF HIS FOUR YOUNG MASTERS.

John was tricky. Those who thought him a "beauty," smart and obedient, knew that he was mischievous and full of his "jokes."

John certainly did have a love of fun in his "make up," which made him a jolly companion for four boys who in turn did like to "plague the poor old chap," the family horse.

John was black-coated, strong and intelligent. His tricks were not vicious ones. He never kicked, balked nor ran away, being sober and well conducted when driven or ridden by the senior members of the family.

He had a fondness for his master who petted him a great deal. The women could drive him. He brought them home in just the same condition they started out.

It was only with the boys of the family that John ventured to "joke."

There were four of them—Ernest, Walter, Henry and Albert—bright young fellows who delighted to tickle John's nose with a fragrant smelling apple, snatching it away when he prepared to enjoy it.

John was a pig in his love for mellow ripe apples. The boys thought it fun to tease him a little and make him anxious to get it before giving it up to him.

They really did teach him to play "hide and seek" with them.

One of his tricks was to sigh and swell up his body when being saddled, if one of the little boys was about to ride him.

Of course the saddle was invariably turned after they had ridden a little distance.

Another trick was snatching a cap from their heads and galloping away with it to the furthest corner, whinnying defiance to the capless youngster.

One May afternoon as I sat beside a window some boyish voices called: "We are going to ride out to Muddy Fork. John is lazy—don't have enough to do."

John looked at me, and I plainly saw fun in his eyes. He made a nip at an apple geranium and then went along as sober as judges are said to be.

His expression plainly said to me: "These four boys seated upon my back are hunting for fun; I'll help find it."

Ernest and Albert whistled gayly. Henry and Walter urged "lazy bones" along.

"Such a good horse as he is. It isn't every one that would carry such a load of restless boys," was my thought, as John slowly crept along, head down, apparently meditating deeply.

In an hour; four boys, wet and muddy, walked in at the gate, angry and ready to "have it out with that sly old horse."

"What has he done?" I inquired.

"Done!" chorused an indignant quartette of boyish voices. "He poked along as if he was almost asleep until we got into the water. All at once he laid down, spilled us off his back and just galloped back home."

"He did it on purpose; of course he did. He thinks he can play tricks on us little boys. He don't dare try them with the men."

"I'd like to pound his back," said one.

We went to the back gate and saw him standing there, looking meek and subdued; only—I detected a twinkle in his eyes.

He received a scolding which he did not heed. A few minutes afterward I saw him in the stable-yard with four boys perched upon his back.—Ella Guernsey, in *Prairie Farmer*.

"Go Away, Satan! Go Away!"

A little girl sat upon the large stone door-step of her father's house, and beside her was a boy of about the same age. He had been eating a fresh, rosy apple, and had thrown the core in the gutter beyond the walk, and watched it as the muddy water carried it from his sight; then, turning back to his playmate, who seemed absorbed in the pictures of a new book, he said:

"Give me your apple, Katie; mine is all gone."

"Not now; wait a little," was the reply.

But the greedy little fellow, not willing to wait, took the apple up, turned it round and round, smelled it, and then tossed it up lightly in his hands, each time catching it again. I expected his teeth would go into it, but he was too honest for that.

His cry brought the eyes of the little girl upon him. The blood mounted to her brow; she was at once upon her feet with one hand raised, apparently to strike the shrinking form beside her. But the hand did not fall; and as she stood, her face and form showing the struggle within, I prayed that she might not be too—strongly tempted. A moment more, and her voice fell on my ear—

"Go away, Satan! go away!"

The mother within the door heard the words too, and, coming out, asked what they meant. A blush was upon the brow of the child, but it was humility and shame that caused it, while with drooping head she answered, "Satan wanted me to strike Freddie, but I didn't."

The mother drew her within her arms and kissed her, saying, "That is right, my child; resist him and he will flee from you."

Would that all might learn in childhood to resist the power of temptation by the help of the Holy Spirit! Truly, the world would be better for it.—*Words of Love.*

PERSEVERANCE.—Long ago a little boy was entered at Harrow School. He was put into a class beyond his years, and where all the scholars had the advantage of private instruction, which was denied to him. His master often reproved him for his dullness, but all his efforts failed to raise him from the lowest place in the form. But nothing daunted, he procured the grammars and other elementary books which his classmates had gone through in previous terms. He devoted the hours of play, and not a few hours of sleep, to the mastering of these, till, in a few weeks, he gradually began to rise, and it was not long before he was ahead of all his companions, and not only became the leader of that division, but the pride of Harrow. You may see the statue of that boy, whose career began with this fit of energetic application, in St. Paul's Cathedral, for he lived to be the greatest scholar of modern Europe—it was Sir William Jones.—*Selected.*

"Papa," inquired a Congressman's little daughter over a French lesson, "what is the French for a battle horse?" "A war horse you mean, don't you?" "I guess so, papa." "Of course you do, daughter. The French for that is *hors du combat*," and the member stroked his whiskers with prideful dignity and went on with his newspaper.

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PIK-RON will ornament your windows as well as your floor. Try it on glass, china, metal or any article you want to paint.

HOUSEHOLD.

Do You Sing at Home?

There is perhaps no pleasanter occupation in the family circle than sacred song. Many a home where there is little of beauty, or ease, or luxury, is made pleasant by "thanksgiving and the voice of melody." If there be joy in the heart and music on the tongue, many rough places in life are smoothed and made plain, many dark spots are brightened and made cheerful.

Those families which know nothing of sacred song miss some of the purest pleasure that falls to the lot of mortals. Family prayer is a duty and a privilege, but family praise is none the less so, and there is nothing that binds hearts more closely to the home than those "songs which mother sang;" and old tunes in which the voices of parents and brothers and sisters join form a bond of union which unites hearts when mountains rise and oceans rolls between them. Sometimes the wayward son, wandering in a far-off land, hears the song his mother sang, and is charmed by its music to know and serve his mother's God.

Careful and melodious singing in the home fits persons for singing elsewhere, especially if persons are taught to sing correctly, gently and tenderly, and without much instrumental accompaniment. Then the hymns learned by the young linger long in memory, a precious heritage against days of darkness and sorrow.

Let parents set the example of song, and the children will be sure to follow. Take time now and then, and enjoy an evening of sacred song. Let the voice of rejoicing be heard in the tabernacle of the righteous, and prayer and praise ascend to the throne of God. Let each child have his hymn book, and he will learn to prize it next to the Bible, and will from it gather many precious truths which will go with him to life's latest hour. Whoso offereth praise glorifieth God. Let us have more praising and less murmuring, more song and fewer complaints. Instead of fretting because of evil doers, let us pray; instead of repining at our lot, let us leave our burden at the Cross, "and bear a song away."

"Hast thou no words? Oh, think again—
Words flow apace when you complain
And fill your fellow-creatures' ears
With the sad tale of all your cares!
"Were half the breath thus vainly spent
To heaven in supplication sent,
Our cheerful song would oftener be,
'Hear what the Lord has done for me!'"

—*The Common People.*

A GREAT MISTAKE.—Certain people have a habit of appropriating to themselves all that belongs to other members of the family, walking into their houses if not at home, and awaiting their return, etc. No greater mistake can be made in families than dropping all the courteous civility which would be paid to strangers. The reason for it is difficult to discover, but it exists very widely.

Common attention and little acts of kindness do much in keeping up a really happy state of affairs, whether among blood relations or those connected by marriage. People are apt to expect too much, and to think that the promises of devotion so often professed in the moment of family excitement over a marriage will stand the wear and tear of further acquaintance.

It is ridiculous to expect that, because two people have fallen in love and determined to meet the joys and ills of life hand in hand, all the mutual relations on either side must amalgamate into friendship and affection as a natural sequence. This leads to much disappointment, as the falling off becomes apparent by slow degrees. A remark once made by a very happy woman was that she believed that a large portion of her happiness in married life was due to the fact that neither her husband nor herself had a single relative.—New York *Ledger*.

A LOVING WORD.—A loving word is always a safe word. It may or may not be a helpful word to the one who hears it; but it is sure to be a pleasant memory to the one who speaks it. Many a word spoken by us is afterward regretted; but no word of affectionate appreciation to which we have given utterance finds a place among our sadly-remembered expressions.—*Selected.*

The American Eagle must be a gay old bird—he is bald. If you don't want to be bald, use Hall's Hair Renewer, and you won't be. Try it.

SCIENTIFIC.

Precious Stones.

A very interesting report prepared for the purposes of the census is furnished by Mr. George F. Kunz, the special agent who had charge of statistics as to precious stones and diamond cutting in the United States. This is a field which never before has been covered by the census, and Mr. Kunz is an expert in it.

Mining for precious and ornamental stones has been carried on in this country at irregular periods only, and the supply discovered has not been great, though in it are included many varieties. The number of diamonds found has been very limited, and their discovery is rare and purely accidental, the places where they are met with being certain well-defined districts of California, North Carolina, Georgia, and recently in Wisconsin. In the statistics of the production of precious stones for 1889 presented by Mr. Kunz diamonds do not appear at all.

Sapphires and rubies are found near Helena in Montana, but they are not of the standard blue and red shades so much prized. They have never been mined systematically, though within the last two years companies have been formed to mine for them either separately or incidentally to the search for gold. Emeralds have been mined to a small extent in Alexander county in North Carolina, and some beryls have been discovered in Colorado, at New Milford in Connecticut, and at Stoneham in Maine. The turquoise is now systematically mined near Los Corillors in New Mexico, but it lacks the softness of color distinguishing the Persian turquoise, though it is fully equal to it in hardness. The finest garnets in the world, rivalling those from the Cape of Good Hope, are collected by the Navajo Indians and by soldiers of the adjacent forts from ant hills and scorpion nests in New Mexico and Arizona. The Indians trade them for stores, and they are sent to the market in parcels weighing sometimes as much as thirty or forty pounds.

This about completes the list of the better known and more important precious stones found in the United States. The small amount obtained of each and their respective frequency are suggested by Mr. Kunz's statistics of the value of the native gem production in 1889: Sapphires, $6,725; emeralds, $450; turquoises, $23,675; garnets, $2,308.

Accordingly, all except an insignificant part of the precious stones bought in this country are imported, and the demand is increasing. The value of the imports from 1870 to 1879 was less than $27,000,000; and between 1880 and 1889 it was more than $87,000,000, or more than three times as great. The increase has been steady. The value of the gems imported in 1889 was nearly twice that in 1880, and more than six times the importation of 1870. In no other country of the world is the use of these ornaments so general as here.

Diamond cutting is extensively practiced in the United States. In New York alone are sixteen firms pursuing the business, much of their time being expended in recutting stones previously cut abroad, for our workmanship is superior. From the latter part of 1888 to the end of 1889 the price of rough diamonds advanced from 80 to 100 per cent. The great reduction in weight due to cutting is shown by the fact that diamonds or diamond material which weighed 54,344 carats before cutting weighed only 25,005 carats afterward. Nine-tenths of this work is done in New York, which is the great centre of the American trade in the precious stones, while London is the chief market of the world for rough diamonds. Nothing, by the way, is bought and sold on a closer margin than the rough diamond. The amount of cutting done here increased by 94 per cent. in the ten years from 1880 to 1889.

The value of the diamonds and other precious stones imported into this country in 1889 alone was $11,705,000.—*Sun.*

1, A. C. Hallefinger, do say consumption can be cured by Dr. Davis' Compound Syrup of Wild Cherry and Tar. My mother, years ago, contracting a terrible cough soon became unable to attend to her household duties. Prominent physicians pronounced it incurable consumption. We knew of Dr. Davis' Wild Cherry and Tar, and commenced giving it to her. Before two bottles had been taken an improvement was noticed, and by the time one dozen bottles had been consumed she was well, and has never been troubled since. We have recommended it to many and always have it in the house. For coughs, colds, croup, whooping-cough, asthma, bronchitis, it is without a rival. One dollar bottles hold two and a half times as much as 50c. bottles.

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Make New, Rich Blood!

These pills were a wonderful discovery. No others like them in the world. Will positively cure or relieve all manner of disease. The information around each box is worth ten times the cost of a box of pills. Find out about them, and you will always be thankful. One PILL A DOSE. Illustrated pamphlet free; sold everywhere, or sent by mail for 25 cts. in stamps. Dr. H. JOHNSON & Co., 22 CUSTOM HOUSE ST., BOSTON, Mass.

Some Children Growing Too Fast

become listless, fretful, without energy, thin and weak. But you can fortify them and build them up, by the use of

SCOTT'S EMULSION

OF PURE COD LIVER OIL AND HYPOPHOSPHITES Of Lime and Soda.

They will take it readily, for it is almost as palatable as milk. And it should be remembered that AS A PREVENTIVE OR CURE OF COUGHS OR COLDS IN BOTH THE OLD AND YOUNG, IT IS UNEQUALLED. *Avoid substitutions offered.*

IN THE SPRING

Avoid Sickness by Purifying the Blood and Toning up the System.

DR. KING'S

Royal Germetuer

Does this more pleasantly, more safely and more surely than any remedy known to medical science.

These Five Things

in which it differs from other medicines account largely for its wondrous popularity:

1. *It does not taste like medicine.* It is as pleasant as lemonade, and, sweetened, makes a most refreshing drink. Persons who object to all other medicines take this with real pleasure, because it is so.

2. *It never nauseates.* The most delicate stomach finds in this a perfect remedy without a single objection.

3. *It never wraps off one disease for another.* It does not set up one form of disease in order to relieve another, as is the case with so many deadly drugs.

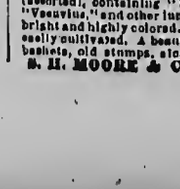
4. *It does not patch simply. It cures.* It reaches, as nothing else does, to the hidden sources of disease in the blood, and removes the cause. It does this with an ease and power that have never been equaled.

5. *It is harmless,* and may be safely given to a babe one day old. It is free from Alcohol and Opium.

All persons living in a malarial district should keep this great family remedy on hand. It will break any fever in half the time required by quinine and anti-pyrine, and leave none of their unpleasant and hurtful effects.

For Malaria, Dyspepsia, Rheumatism, Catarrh, Sick Headache, Kidney Trouble, and Blood and Skin diseases, there is nothing to be compared with it. For Ladies and Children it is far the best.

Circulars with testimonials, etc., mailed free. For sale by druggists, and by Kit Williams, agent, 202 Canal St., N. O. Price, prepaid, $1 per bottle. Six bottles for $5.



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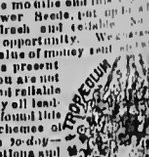
SPECIAL OFFER! To any lady answering this advertisement and naming the paper in which she saw it, we will send free, in addition to all the above, one package of the new and popular imported Tropæolum Bobbianum (assorted), containing "Lucifer," "Spitfire," "Vesuvius," and other luminaries of high degree, bright and highly colored. An abundant bloomer and easily cultivated. A beautiful climbing flower for trellises, baskets, old stumps, etc., most glorious in effect.



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MARRIAGES.

BOBB—OSLIN.—Near Vicksburg, Miss., April 1891, by Rev. Frank M. Keen, Mr. Walter T. Bobb to Miss Victoria M. Oslin.

COOPER—GORDAN.—In the Methodist Church, Pachuta, Miss., May 3, 1891, by Rev. B. J. Rayner, Mr. Cincinnatus Cooper to Miss Alabama Gordan.

OBITUARIES.

BROWN—Sister MARTHA A. BROWN (*nee* Aldridge) passed out of our mortal sight, "through peace to light," Jan. 29, 1891. She was born in Jefferson county, Miss., near old Spring Hill Church and Camp Ground, in 1815. She spent most of her earthly pilgrimage in that vicinity, always within a half day's ride of her birthplace.

Hers was no ordinary life and experience. Her parents poor and hard-working, could still find time to hold family prayers. It was at his altar that she was brightly converted when only nine years of age. Ever after "prayer was a well-spring of joy" to her. Whether in prosperity or adversity, she delighted in the mercy-seat, where Jesus answers prayer. She was soon received into the Methodist Church by Rev. John C. Johnson, and remained within the pale till called to the church triumphant. By the same revered minister she was married to Mr. Jamerson Liddell, Sept. 26, 1836. Six children were born unto them, of whom five still remain this side the river. (A truer mother never was entrusted with this sacred responsibility. The children and grandchildren knew it all the time. Now they realize it.) She became a widow in 1856. She was married, April 17, 1858, to Rev. T. C. Brown, M. D., a local preacher of unusual gifts and consecration. At this time the ceremony was performed by her pastor, Rev. Wm. B. Johnson, the worthy son of a noble sire. In conjunction with this man of God, his consecrated wife and his mother, her sister carried forward a Sunday-school at old Bethel, where many young souls were happily brought to Christ. Dr. Brown died before many years of their happy married life had elapsed. Left a widow for the second time, she sent the remnant of her days far removed from church privileges, but holding sweet communion with God in her heart. Dwelling most of the time in a neat cottage with a single daughter the sons had all married and built homes for themselves), she had the utmost quiet. The Prince of Peace seemed to overshadow that cottage on the hill.

For many years she suffered, and at times death seemed very near. Visiting her during such times I found her soul not only at peace, but rejoicing in the prospect of a translation to higher sphere.

She delighted greatly in flowers, and, perhaps overworked herself to see them bloom in perfection. In these she found something to speak to her of the "beauty of the Lord her God."

Besides her pastor and other friends who visited her during the final illness, her venerable son, Rev. W. B. Johnson, came. With him by her the gates of the city were opening wide and she could take the message, "I am coming too, very soon," to the sainted wife she went on high a few years ago. This dying mother called each son by name, leaving for each a charge—"Meet me in heaven." To the silent, sorrowing daughter: "Dear child, you are a part of my life." The kind physician, J. McNair was not forgotten in her messages of confidence and affection. May all these dear friends meet her where parting is not known.

J. P. D.

CHAPMAN—Mrs. LAURA EDWARDS CHAPMAN was born in Sumpter county, Ala., in 1811; married to Dan T. Chapman in August, 1836, coming him to his home in Richland parish, near Alto, where she resided to the day of her death April 26, 1891. Monday night, the twentieth she was attacked with pneumonia, which did its work so quickly that she "fell on sleep" the following Sabbath, just as the darkness was being dissipated by the approach of the "day-goal."

She early gave her heart to God, uniting with the Methodist Church at Meridian, Miss., several years before her marriage. The young couple immediately erected a family altar, and not only lived a consistent Christian herself, was a continual strength to her husband, a well as a living epistle to the Lord to all who knew her. She was a strong Methodist, and thought it her duty to make her own money to contribute to missions and other church enterprises instead of calling upon her husband. Her greatest pleasure was to entertain God's saints and all who have ministered to these people of the old Richland circuit, as they of these times will readily recall the kindly, free and generous hospitality of Sister Chapman of Little Creek Church.

As she lived, so she died, triumphing in the glorious assurance of eternal life with her Lord. Perfectly conscious of approaching death her composure was grand. No fear, no doubt, but blessed assurance. After quietly giving directions and commands, and bidding husband and children and other loved ones good by, urging all to meet her in heaven, the light of life leaped up and expired, and without a pain, without a sigh, her soul stood at the mercy-seat—her end, peace.

Her only daughter, married and living in Texas, upon being telegraphed for, arrived in time to receive her blessing; but her darling son, Bascom, a student of Centenary College, was not permitted that painful joy. She remembered him, and thanked God to know he had been converted a short time since when a revival wave swept through the grand old college, and left word for him to be faithful unto death and meet her in heaven.

To our stricken brother and his four motherless children we offer our deep sympathy in this hour of sorrow.

The immense gathering at the church, as we came to lay the dead reverently away, was at once a touching tribute to her worth and of the fatherly and love for Bro. Chapman, who is one of God's chosen vessels. As the pastor announced the text—"She hath done what she could"—and proceeded to unfold and apply it, we felt how singularly appropriate it was to those whose remains were hidden away in the earth, itself almost concealed by the wealth of flowers laid thereon by loving hands.

G. A. MANDEVILLE, Pastor.

COWART—Bro. JOHN COWART was born in South Carolina, Aug. 26, 1806; moved to Jackson county, Miss., with his parents when quite a small boy. He spent the whole of his life in this county. He served this county several years as supervisor. He was married to Miss Mary Holder, Feb. 9, 1832. There were given unto them twelve children—seven living now—to mourn his death; but they are encouraged in the belief that he is in a better world. Their hope is founded upon the life he lived, which was faithful and true.

Bro. Cowart has served the church as steward, which he did faithfully and well, looking well after the support of the preacher. As class leader he did well, holding this place until one year before his death. He was the most faithful man we ever knew (considering his age). Since I have been here I have never missed him from Mt. Zion Church until last Sunday. (Probably he is now attending church in the world above.) Bro. Cowart raised a large family, and gave them the best education he could. The church will be blest by his children.

He spent the last day of his life thus: He ate dinner with his son, and spent part of the evening with him. Went a short distance to visit his daughter and son-in-law. When he was leaving was very lively and playful. Ate supper. He was the last one to retire to bed. In a few hours a call for help was given; but it did not avail anything. In a few hours he died without fear. Death had a sting. Thus ended the pilgrimage of a good member of the M. E. Church, South (which membership was about sixty-five years). He was a true man, devoted neighbor, husband and father. He died on the night of April 6, 1891, aged eighty-four years eight months and twenty days. God bless the aged companion and the bereaved children!

M. L. WHITE, P. C.

STREET—VALLEY, son of M. S. and E. J. Street, was born July 13, 1887, and died Feb. 25, 1891. Dear little Valley's death occurred under most distressing circumstances. While his mamma was away from home visiting my own precious mother during her last illness, little Valley got up in the morning as usual and went to the fire. While playing on the hearth his clothing ignited, and soon he was wrapped in flames. He bore his intense suffering so meekly for twenty-one long days, and then God took him to live with him in heaven, where the beautiful bud will become the full-blown angel-flower beneath the smiles of Jesus.

May God sanctify this sad affliction to the good of his family! He was the only son of his mother, and the hearts of all fondly cling to this bright, sweet boy. But we know God is too wise too err, too good to be unkind; so we bow in humble submission to his will, for "all things work together for good to them that love God."

EMMA FOSTER.

Christ's Challenge to Unbelievers.

When Christ said, "If any man is willeth to do God's will, he shall know of the doctrine whether it be of God," it gives Mr. Grattan Guiness an opportunity to say a few words:

When I was in California last year, I came across a remarkable case of the conversion of an infidel by means of a text which may be described as "Christ's Challenge to Unbelievers." Astonished at the wisdom displayed by the teachings of the Lord Jesus, the Jews asked the question, "How knoweth this man letters—or learning—having never learned?" or studied in any of the great Jewish schools. In answer to this question our Lord affirmed the doctrine which he taught was not of man, but of God. "My doctrine," he said, "is not mine, but his that sent me." Then he added, "If any man will do"—or is willing to do—for such is the force of the Greek expression used—"If any man is willing to do his will"—that is, the will of God—"he shall know of the doctrine, whether it be of God." Here, then, is a challenge addressed by the Lord Jesus Christ to unbelievers.

The expression which he uses in describing those to whom the challenge is addressed is broadly inclusive, yet definite. If *any* man, he says—any man, in any country or time—is sincerely willing to do the will of God, willing to do what he knows in his own soul, in his own God-given conscience, to be morally right, or in harmony with the divine will—that man shall receive light as regards the teachings of Christ; he shall understand the character and source of those teachings. If they are false, he will be conscious of their falseness; if they are true, he will be conscious of their truth; if they are of man, he will be conscious of their merely human origin; if they are of God, he will be conscious of their divine origin. Let any man, then, be but willing to do the will of God, and the question of the divine origin of Christianity will settle itself in his mind correctly and finally.—*Southern Churchman.*

THE MISSION OF JESUS.—The one statement which goes to the heart of the story, and lays bare the secret of the presence of Jesus on this earth, is: "He came to seek and to save that which was lost." He was not here for wealth; he was not here for political power and honor; he was not here for social enjoyment; he was not here to win renown in the realms of war or art or science or scholarship; he was not here to revel in the beauties of nature, and to see how much delight he might find in stars and flowers and mountains and sunny ravines and rivulets and seas; he was here "to seek and to save that which was lost." All the majesty of his being; all the glory of his sublime personality; all his vast powers of thought and expression; all the love which welled up out of the depths of his divinity; all the stainless purity he brought with him out of the heavens when he came down from God, were consecrated to the end of seeking and saving the lost. For this he lived; for this he suffered and died on the cross; for this he rose from the dead.—*F. A. Noble, D. D.*

When drowning men for aid implore,
Some people run along the shore,
And weep and pray and hope,
Till others with some common sense,
Come like a blessed providence,
And throw a saving rope.

If you are diseased, a word concerning the remedy for your trouble will be a saving rope to you. Observe what the rescued have to say:

Drs. Starkey & Palen:—"Since using your Compound Oxygen Treatment I have a wonderful appetite and my nerves also are much stronger." Mrs. A. Q. BROWN, Janesville, Wis., Aug. 5, 1889. *Drs. Starkey & Palen:*—"I used your Compound Oxygen Treatment seven years ago for a bad cough and general debility with good results." MARY S. BOYD, Sandwich, Illinois, June 28th, 1889.

Drs. Starkey & Palen:—"I have used your Compound Oxygen Treatment in my family in cases of debility, and have observed decided benefit resulting from it." J. D. LOGAN, D. D., President of Central University, Richmond, Ky., May 23, 1889. *Drs. Starkey & Palen:*—"Since using your Compound Oxygen Treatment I have seldom had a sick headache." D. W. LAGRANGE, St. James, Minn., May 13, 1889.

These testimonials are good in so far as they go, but you'd feel easier if you had—say a thousand or more. Well, you can have them if you write to DRS. STARKEY & PALEN for their 200-page book. It will be sent free of charge to anyone addressing DRS STARKEY & PALEN, No. 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

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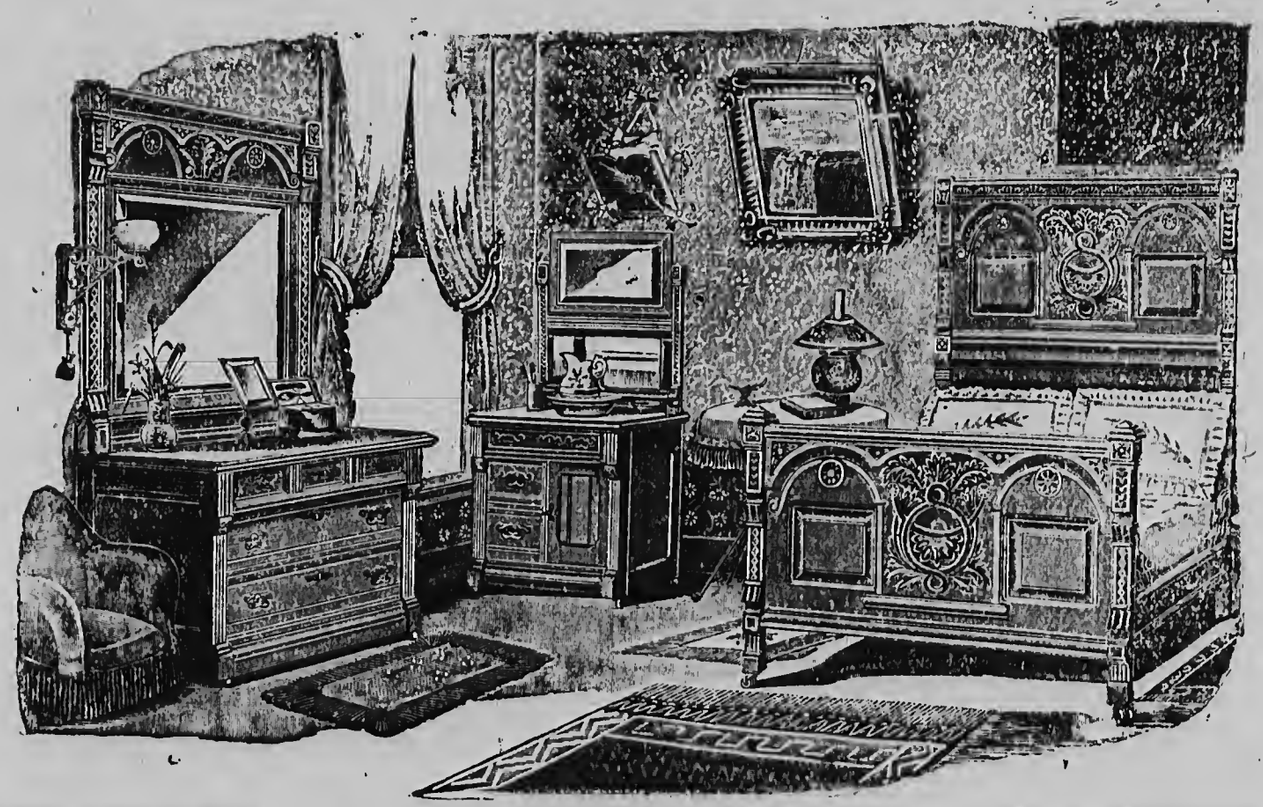
in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



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are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

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A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

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Pearlington, at Logtown	23, 24
Wahtington, at Holland Ch. (W., T.)..	27, 28
Bay St. Louis, at Biloxi	30, 31
Vancleave, at Mount Pleasant	June 6, 7
Mt. Carmel, at Santer	13, 14
Williamsburg, at Good Hope	20, 21
Columbia, at Wesley Chapel	27, 28

E. H. MOUNGER, P. E.

JACKSON DIST.—SECOND ROUND.

Yazoo circuit, at Zeigler ville	May 16, 17
Sharon, at Madisonville	23, 24
Bentonia and Dover, at Dover	27
Flora and B., at Brownsville	30, 31
Edwards..(Wed.)..	June 3
Yazoo City	6, 7
Lake City and Lock, at Lake City	13, 14
Silver Creek, at Love's	20, 21
Canton..(Wed.)..	24
Benton at New Hope	27, 28
Spring Ridge, at Byram	July 1

D. A. LITTLE, P. E.

WOODVILLE DIST.—SECOND ROUND.

East Baton Rouge, at Beach Grove	May 14
Port Vincent, at Bayou Larbary	16, 17
Jackson	23, 24
Live Oak, at Pipkin Chapel	30, 31
Zachary	June 13, 14
Springfield, at Springfield	18
Tallahatchie, at Mansonville	20, 21
Covington at Slidell	22
Franklinton, at Magee's	25
Amite City, at Tangipahoa	27, 28

C. McDONALD, P. E.

MERIDIAN DIST.—SECOND ROUND.

Vossburgh circuit, at McGowan's	May 16, 17
Meridian cir., at Siquatena..(Wed.)..	20
DeKalb circuit, at Union Ridge	23, 24
Ituuaville and Wahalak..(Mon.)..	25
Porterville circuit, at Union	30, 31
Daleville station ..(Thursday)..	June 4
Linwood circuit, at Linwood	6, 7
Meridian, First Church..(Wed.)..	10
Meridian West End	20, 21
Meridian, East End..(night)..	20, 21
Marion cir. at Pleasant Hill..(Sun.)..	25
Winchester circuit, at New Hope	27, 28

T. L. MELLEN, P. E.

VICKSBURG DIST.—SECOND ROUND.

Burtonton, at Carlisle	May 16, 17
Utica, at Rieves	23, 24
Rolling Fork, at Rolling Fork	31, June 1
Vicksburg	6, 7
South Vicksburg	6, 7
Mayersville, at Mayersville	14, 15
Meadville	20, 21
Rodney, at Hamburg..(Tuesday)..	23
South Warren, at Redbone	27, 28

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

McComb City	May 16, 17
Beauregard	23, 24
Crystal Springs cir., at Pleasant Ridge,	30, 31
Bowerton cir., at Rehoboth	31, June 1
Gallman cir., at Terry	6, 7
Hazlehurst station	13, 14
Summit at Bogue Chitto	20, 21
China Grove, at Sartain..(Fri.)..	26
Pleasant Grove, at Monticello	27, 28
Cassville cir., at Gallatin	July 4, 5
Blue Hill	6
Providence circuit	11, 12

The District Conference will be held at Bogue Chitto, June 18-21. Opening sermon by Rev. W. H. Hunley, on Thursday, eleven A. M.

R. S. WOODWARD, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—SECOND ROUND.

Coffeeville	May 16 17
Carrollton..(T. W. Dye)..	16 17
Water Valley..(T. W. Gordon)..	17, 18
Oxford	23, 24
Grenada..(S. D. Long)..	24, 24
Abbeville	30, 31
Toccopola	June 6, 7
Pontotoc	13, 14
Chapel Hill	18
Grenada circuit	20, 21
Atlanta	27, 28
Cherry Hill	30
Pittsboro	July 2
Water Valley circuit	4, 5
District Conference, at Coffeeville	May 1-3

J. W. PRICE, P. E.

WINONA DIST.—SECOND ROUND.

Ware	May 16, 17
Rural Hill	23, 24
Newport	30, 31
West	June 6, 7
Belzoni	13, 14
Lexington	18
Black Hawk	20, 21

S. M. THAMES, P. E.

GREENVILLE DIST.—SECOND ROUND.

Clarksdale	May 14
Brooklin	20
Belin	24
Jonestown	25
Huntington	June 3
Leherton	7

District Conference at Clarksdale, May 15-17. Bishop Galloway is expected. Will the preachers please bring the educational and Bishop's fund with them?

R. M. STANDIFER, P. E.

CORINTH DIST.—SECOND ROUND.

Guntown circuit	May 16, 17
Blue Springs circuit	21, —
Ripley and New Albany	23, 24
Jonesboro circuit	23
Ripley circuit	30, 31
New Albany circuit	June 6, 7

W. S. LAGRONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Aberdeen station	May 16, 17
Saltillo	20
Nettleton	23, 24
Tremont	30, 31
Okolona circuit	June 6, 7
Athens	10
Houston and Wesley	13, 14
Buena Vista	15
Ebenezer	20, 21
Sparta	27, 28
Smithville and Fulton	July 4, 5

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Cockrum et, at Mt. Olivet..(Sa., Su.).	May 16, 17
Courtland ct., at Eureka..(Sa., Su.).	23, 24
Horn Lake circuit..(Sa., Su.).	30, 31
Chulahoma circuit..(Sa., Su.).	June 6, 7
Mt. Vernon..(Sa., Su.).	20, 21

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs circuit	May 16, 17
Shelby Creek circuit	23, 24
Olive Branch circuit	30, 31
Shawnee circuit	June 6, 7
Pine Mountain circuit	13, 14
Mount Pleasant circuit	20, 21

JNO. W. BOSWELL, P. E.

COLUMBUS DIST.—SECOND ROUND.

Walthall circuit, at North Union	May 15
Maben circuit, at Matheston	16, 17
Sturges circuit, at Mt. Airy	23, 24

District Conference at Sturgis, the last four days of May—28-31.

W. T. J. SULLIVAN, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—SECOND ROUND.

DeSoto, at Woodside	May 16, 17
Mansfield	17, 18
Mooringsport, at Pine Ridge	20
Valley, at Cotton Valley	23, 24
Coushatta, at East Pofut	30, 31
Wesley at Wesley Chapel	31, June 1
Many, at Prospect	6, 7
Hayon Sele	8
Anacoco, at Petersburg	10

The District Conference of Shreveport district will meet June 18, at Grand Cane, on the Texas and Pacific railroad.

Where the same day is put down for two places, the presiding elder will divide the time between them.

The Quarterly Conferences for Caddo and Wesley circuits will be held on Mondays (the second day of their meetings).

ROBT. J. HARP, P. E.

DELHI DIST.—SECOND ROUND.

Waterproof, at Waterproof	May 10, 17
Lake Providence, at Pecan Grove	23, 24
Floyd, at Oak Grove	30, 31
Winsboro, at Oakley	June 6, 7

H. O. WHITE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Montgomery, at Ebenezer	May 16, 17
Castor, at Sardis	23, 24
Columbia, at Dirt Bridge	30, 31
Vidalia and Black R., at Waltte's Ridge	June 6, 7
Melville and Big Cane, at Melville	13, 14
Simsport, at Riverside	20, 21
Pinoville, at Oak Grove	27, 28
Ada, at Fishville	July 4, 5

J. IVY HOFFPAUIR, P. E.

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

The German Reichstag adjourned on May 9 until Nov. 11.

Church Organs.

The following letter was received without any solicitation whatever, and explains itself:

FARRAND & VOTEY, Detroit, Mich.

JOHNSTOWN, PA., Jan. 5, 1891.

Farrand & Votey Organ Co.

GENTLEMEN.—After nearly a year of trial of the magnificent organ you erected in our Church, I feel constrained to write to express my unqualified satisfaction with it in every respect. It is not only the finest-looking organ I have ever seen, being a grand ornament to the Church edifice, but the sweetest-toned instrument of the kind I have ever listened to. While it is fully as large as it ought to be, and fills the large audience-room with tones full of majesty, there is not a harsh or rough-sounding pipe in it. On the contrary, it is so soft and truly musical, that to listen to it is an unfailing joy. All our people concur in the above. Yours truly,

H. L. CHAPMAN.
Pastor of Methodist Episcopal Church.

P. S.—Give my regards to Mr. Wood, whose gentlemanly and genial manners, while engaged in erecting the organ, gave us all great pleasure.

Yours, etc.,
H. L. CHAPMAN.

The twenty ninth International Convention of the Young Men's Christian Associations opened in Kansas City, Mo., on May 6.

A NEW BOOK.

"ODD HOURS FOR YOUNG PEOPLE,"

By GILDEROY,

Author of "Gilderoy's Stories for Boys."

Price, per mail, 60 cents; postage paid.

R. G. PORTER, Senatobia, Miss.

NEWS OF THE WEEK.

DOMESTIC.

A monument erected to the memory of Gen. Pat C. Cleburne, in Helena, Ark., was unveiled on May 10.

A district convention of the Epworth League, comprising the Conferences of the Methodist Episcopal Church in Ohio and Kentucky, is to meet at Cincinnati, June 9, 10 and 11. Arrangements are being made to entertain 500 delegates.

As a result of the grand jury's investigation into the affair at the Parish Prison, in which the Italians were killed, the action of the citizens is declared justifiable, and, as the movement is considered a general uprising of the people, no indictments are made against individuals.

Forest fires prevail throughout north Wisconsin, and immense damage has already been done to standing timber and logs. Michigan is also suffering from forest fires, especially in the peninsula. Unless heavy rains come, the fires will prove more disastrous than those of previous years.

Recent statistics published by the Mexican government show that the exports from Mexico into the United States have increased so rapidly that the people of this country take all but 20 per cent. of the merchandise exported from Mexico, although the manufacturers of the United States do not furnish more than half of the imports of that republic.

The Navy Department is still in sore straits to find able seamen enough to man our ships. Nearly all of the recruits that the law allows have been taken on, and yet there are not enough to go around. It is said at the Navy Department that there must be a *pro rata* scaling down of the complement of all our ships—at least until Congress meets and enlarges the force.

The $800,000 steel plant for Birmingham is a certainty. The Tennessee Coal, Iron and Railroad Company has subscribed $300,000, the Elyton Land Company has agreed to take $100,000. Ionman and associates $100,000, and individuals have applied for the balance. It will be erected at Ensley, five miles west of the city. It is said that the work of erection will commence in ulnety days.

An immigration convention will be held at Raleigh, N. C., May 27, of all persons of Northern birth now residing in that State and interested in immigration and in the development of its resources. The convention will decide what steps should be taken toward co-operating with the Southern Interstate Immigration Bureau, to call, at an early day, a general convention of Northern settlers in the South.

Complaints against the street cleaning department of Cincinnati have been both numerous and loud. On May 8 affairs reached a crisis on Wade street. The women who reside on that thoroughfare resolved to act. At a given signal women and children swarmed out of their houses with brooms and other cleaning implements, and the work of cleaning the street was pushed vigorously. In an hour all was ready for the city carts. Not satisfied with cleaning the street, the women took a hand at the sewers. Later in the day the Board of Aldermen appropriated $10,000 additional for special street cleaning purposes.

Gov. Boyd, of Nebraska, who was elected last November, has been ousted from office and replaced by Gov. Thayer, his predecessor. Mr. Boyd has never been naturalized, and though he has resided in this country forty years, he still is a subject of Great Britain. The Constitution of Nebraska declares that "no person is eligible to the office of governor who has not been a citizen of the United States and this State (Nebraska) for at least two years next preceding the election at which such officer is to be chosen." A suit to oust him was brought in the Supreme Court of Nebraska, and the decision was against him.

FOREIGN.

Emperor William, in a speech at Bonn, justified students' duels, saying they were greatly misunderstood by the public.

The German government has officially accepted President Harrison's invitation to take part in the World's Fair, and an appropriation has been made.

The expulsion of Jews from Moscow continues. Harsher measures are expected with the approach of the Easter holidays. Neither baptism nor appeal to foreign consuls avail to secure escape.

Costa Rica has given assurance of hearty co-operation in the World's Fair. The government will erect its own building at Chicago, and appoint five commissioners. The national museum of Costa Rica will send a valuable exhibit.

The lower house of the Prussian diet has voted 165,000 marks for Prof. Koch's institute. Prof. Virchow opposed the grant and denounced Kochism, declaring it had proved a failure. He warned the doctors who were using the lymph that they ran a great risk if they continued to treat their patients with the alleged remedy.

The *Italie* says: "The Italian government is about to express a circular to the European powers submitting the conduct of the United States government in the New Orleans affair to their judgment. Italy will thus be the initiator of an international agreement to compel the United States to find means to guarantee the protection of foreign subjects."

The McCarthyites have received overtures, proposing to them not to contest a number of seats, in consideration of the Parnellites abstaining from contesting other seats. As this arrangement is a trick to allow Mr. Parnell to return to the next Parliament at the head of a secure traction of probably twenty, the McCarthyites will not assent to it. Every Parnellite candidate will be opposed.

Every ingredient employed in producing Hood's Sarsaparilla is strictly pure, and is the best of its kind it is possible to buy. In the course of preparing Hood's Sarsaparilla everything is carefully watched with a view to attaining the best result.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6 1-16	@ — —
Ordinary	6⅝	— —
Good ordinary	7 1-16	— —
Low middling	7¾	— —
Middling	8⅜	— —
Good middling	9 7-16	— —
Middling fair	10⅛	— —
Fair	11⅛	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	4¼	— —
Good fair	3⅞	3⅝
Common	2¾	3
CENTRIFUGAL:		
Seconds	3	4⅛
Prime yellow	4⅜	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	28	25
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 5-16	2⅜
Good	5⅛	5⅜
Fair	5⅛	5⅛
Prime	5⅜	5⅝
Rough, ₩ bbl	3 00	4 25
POLISH, ₩ ton	20 00	22 00
FLOUR.		
Extra Fancy	5 20	5 25
Fancy	4 90	— —
Choice	4 50	— —
Minnesota Patents	— —	— —
Winter wheat patents	5 87½	6 00
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	3 60	3 65
Cream meal	— —	4 00
Grits	— —	4 10
Hominy	— —	4 25
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	83
Yellow	— —	76
Mixed No. 2	75	76
OATS:		
Western	63	64½
Texas rust-proof	— —	66
BRAN:		
₩ cwt	1 12½	1 15
HAY:		
Prime	19 00	20 00
Choice	21 00	22 00
PROVISIONS.		
PORK:		
Mess (Standard)	13 50	— —
Prime Mess	— —	12 00
Rumps	— —	— —
BACON:		
Fancy Breakfast	9½	10
Shoulders	6¼	6⅜
Sides, short rib	7½	7⅝
Sides, long clear	7⅝	7⅞
HAMS:		
Sugar-cured	10¾	11½
DRY SALT MEAT:		
Shoulders	5⅝	— —
Sides, short rib	6⅞	— —
Sides, long clear	6⅝	6⅞
GROCERIES.		
COFFEE:		
Prime	20½	— —
Fair	19¾	— —
Common	17	— —
TEAS:		
Choice	40	80
Ho-No	— —	— —
BUTTER:		
Western Creamery	31	— —
Western Dairy	24	25
Common	— —	— —
LARD:		
Refined	6¼	6⅝
OILS:		
Coal, bbls	9	— —
Coal, cases	13½	14
Cotton seed, crude	26½	— —
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	1 25	1 50
POTATOES:		
New Louisiana	5 00	6 00
Western	3 50	4 00
ONIONS:		
New Louisiana	4 00	5 00
Western	— —	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	7⅛	— —
Jute, 1¾ lb, ₩ yard	— —	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9½	10
TIES:		
₩ bundle	— —	1 35
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 75	5 00
Young Chickens	3 00	4 00
Chickens, Southern	3 00	3 50
Young	3 00	3 50
Turkeys, Southern	12 00	15 00
EGGS:		
Western	— —	12
Southern	13	14
WOOL:		
Lake, ₩ lb	23	— —
Louisiana	20	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3¾	4
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	25 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2½
Sulphuric acid	— —	2½

—*The New Delta*, May 12.

EVERY SKIN AND SCALP DISEASE, whether torturing, disfiguring, humiliating, itching, burning, bleeding, scaly, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczema, and every humor of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite skin Purifier and Beautifier, and CUTICURA RESOLVENT the new blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. This is strong language, but true. Thousands of grateful testimonials from infancy to age attest their wonderful, unfailing and incomparable efficacy.

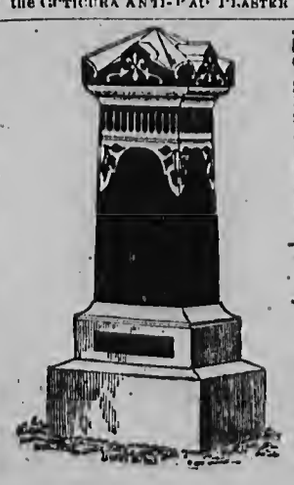
Sold everywhere. Price, CUTICURA, 50c.; SOAP 25c.; RESOLVENT, $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.

Send for "How to Cure Skin and Blood Diseases."

Pimples, Blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Rheumatism, Kidney Pains, and Muscular Weakness relieved in one minute by the CUTICURA ANTI-PAIN PLASTER 25

Kursheedt's Marble Works



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cleanliness and satisfaction reign where James Pyle's Pearline is used. House cleaning and laundry work is not dreaded. The china, glassware and windows are bright and not clouded—servant, mistress and the woman who does her own work—all are better satisfied, and this is why—PEARLINE produces perfect cleanliness—with less labor than anything known—it has all the good qualities of pure soap—more besides—has no bad qualities—is Harmless and Economical. Try this great labor-saver. Beware of imitations, prize schemes and peddlers. PEARLINE is never peddled, but sells on its merits by all grocers. 97

Manufactured only by JAMES PYLE, New York.

LOUIS GRUNEWALD CO., L't'd,

18 Baronne and 127 Canal Streets, New Orleans, La.

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LOUIS GRUNEWALD CO. (Limited), New Orleans.

Rev. Dr. B. Carradine's Last Book.

JOURNEY TO PALESTINE

For Sale by Miss Corinne Walz, 60 Bank Street, New Orleans.

Sent, postpaid, to either City or Country Address for $1.50.

Competent judges say this is one of the best books of travel to put into the household.

It has been adopted as an addition to the Epworth League course by the League of the Carondelet Street M. E. Church, South. Other Leagues will do well to adopt it as a part of their literary course.

H. Dudley Coleman Machinery Co., Lim'd,

New Orleans, La.

STEAM ENGINES, BOILERS, MILLS AND MACHINERY,

Pumps, Pipe, Presses, Pulleys, Shafting,

Saw, Sugar and Corn Mills,

Cotton Gins, Feeders and Condensers.

Examine Our Stock. *Our Prices Are Very Low.*

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If readers of this advertisement who wish to purchase goods in our line would mention this paper when writing for information or when ordering goods from us, we could then determine whether the money we pay for advertising in this paper is well invested or not.

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SUCCESSORS TO STERN'S Fert. and Chem. Manufacturing Com'y,

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ACID PHOSPHATE.

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COAL AND COKE

We are prepared to furnish Families, Planters, Foundries, Steamships, Steamboats and all consumers of Coal or Coke at Lowest Market Rates.

MATTINGS! MATTINGS!

MATTINGS.

200 Rolls Damask Matting, 85 cents per yard; worth 50 cents.

200 Rolls Jointless Matting, 25 cents per yard; worth 35 cents.

150 Rolls Heavy Weight, not Jointless, 25 cents per yard; worth 35 cents.

100 Rolls Fine White Jointless, Heavy, 35 cents per yard; worth 45 cents.

100 Rolls Light Weight, White Jointless, 25 cents per yard; worth 35 cents.

RUGS.

1000 Tapestry Mats, 45 cents; worth 70 cents.

700 N Rugs Tapestry, 95 cents; worth $1.

500 M Rugs Tapestry, $1.25; worth $1.40.

500 H Rugs Tapestry, $1.67; worth $2.

500 G Rugs Tapestry, $2; worth $2.50.

5000 SMYRNA RUGS AT SACRIFICE PRICES.

The above lot of Mattings is a very small one which was picked up as a job although the goods are perfect and we propose giving the trade the benefit of the purchase.

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Professors and Lecturers, 120. Students from nearly every Southern State. Literature, philosophy, science, law, medicine, theology. Circulars of departments free. Address the REGISTRAR, 12 Somerset St., Boston, Mass.

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Catalogues sent on application, showing a complete assortment of Fancy and Staple Groceries. In asking for quotations, please state about the quality desired of each item, as a guide. Our prices will be found reasonable for the quality of goods furnished.

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CANCER and TUMORS

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In answering advertisements please mention the Advocate.

Christian Advocate.

VOL. 38.—NO. 21. NEW ORLEANS, THURSDAY, MAY 21, 1891. WHOLE NO. 1813.

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Rev. C. W. CARTER, D. D., Editor.
J. G. GRANT, Publisher.
Rev. D. L. MITCHEL, Business M'g'r.

OFFICE: 112 CAMP STREET, NEW ORLEANS.

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Ministers and wives of deceased preachers, $1.

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or the Advocate.

ASLEEP AND AWAKE.

BY FANNIE MINOR MONTGOMERY.

"I must work the work of him that sent me, while it is day: the night cometh, when no an can work."—*John ix. 4.*

Sleeping, resting 'mid life's duties,
Though the race was scarce begun;
Heeding not the solemn warning,
"Lo! the day will soon be done."

"Comes the night of death on swiftly;
Rise, awake to life, and see
All the good thou shouldst be doing;
Lo! the Master calls for thee."

Long he called; so deep the slumber
Scarce my soul stirred to be free,
Till the spirit whispered clearer,
"Lo! the Master calls for *thee*."

"Lord, I come," my heart responded;
"Let me now thy servant be.
See, I yield a willing service,
Glad my Master calls for *me*."

Winona District Conference.

The twenty-second session of the Winona District Conference met in the historic and beautiful city of Lexington, Miss., May 8, 1891. Lexington is situated on the I. C. branch railroad, midway between the Big Black and the Yazoo river. It is the county site of Holmes county, one of the largest counties in the State, being one of the few that escaped being carved when so many of our counties were cut up into smaller counties, not for the convenience nor for the good of the people, but to make more offices to be filled. Lexington is a quite pretty town, and is situated upon a lofty plateau.

The first thing that impresses a visitor upon entering Lexington is the size of the residence lots, which, like Holmes county, are large. This is quite refreshing in these days, when almost everything is sought to be compressed into the smallest possible space. While the size of these lots is in consonance with the size of the county, it is also typical of the generous hospitality dispensed by the citizens in their elegant homes.

Our pastor there, Rev. J. C. Lowe, makes a good Conference host, and had everything in readiness.

The Conference met on Friday, at nine o'clock A. M. The District Woman's Missionary meeting had just closed, leaving a good religious influence. Sister Streater's ease and grace in the chair and Sister Hargrove's most excellent address had won the approbation of all. God bless these noble women in their work of faith and labor of love! The absence of Bishop Galloway was cause of universal regret. Rev. S. M. Thames, P. E., presided. J. R. Bingham and Rev. W. B. Hargrove were elected secretaries. The attendance was large. Rev. J. D. Worsham and Rev. W. H. Sanders were absent on account of sickness, much to the regret of those present. Resolutions of sympathy with Col. O. J. Moore, that staunch layman of Winona, who was detained at home by sickness, were passed. Col. Moore has rarely missed a District Conference since they were incorporated into our economy. His habit is to attend every church meeting of which he is a member. The pastors, in reporting their works, used the blanks prepared by Bishop Hargrove; hence the reports were fuller than any ever heard before in District Conference by your scribe. Committees were appointed on the various subjects, and their reports, based on these full reports, show the work to be in good condition. From these reports, by the kindness of the secretary, your correspondent learned some interesting facts about the district.

The Committee on the Spiritual State of the Church, while regretting that our people, as a whole, are not as faithful as they should be, report: "We are glad to state that we believe the district to be in a hopeful condition. There are hundreds of true, devout and deeply pious men, women and children within the bounds of the district. We think there is quite a hopeful sign in the young people and children of the country."

The report of the Committee on Financial Plans says: "The sixteen pastoral charges represented by their pastors report the total amount assessed for the support of the ministry to be $9,858, of which only twenty-seven per cent. has been paid to date. Winona station is the only charge that has paid its assessment in full to date. The average salary of the district is $616. The assessment for the general collections amounts to $3,649.23, of which eighteen per cent. has been paid to date. Greenwood station and Richland circuit are the only charges which have paid as much as fifty per cent. of their assessments. We offer for adoption the following resolutions:

"*Resolved*, That we believe it possible for every preacher in charge to bring up his full assessment; and, therefore, he ought to do it.

"*Resolved*, That we believe it possible for the stewards to raise every dollar of the preacher's salary, and that they should do it."

The Committee on Sunday-schools reported 58 schools in the district, 31 of which do not suspend during the winter; 270 teachers, 2,453 scholars—an increase of twenty-five per cent. over last year.

The Committee on Parsonages says: "It is very gratifying to your committee to be able to report that there is only one charge within the bounds of the Winona district where there is no parsonage, and there is no urgent need for one in this charge at present, it being served by a brother who has no family. (We refer to the Belzona work.) We find that nine of the parsonages are in good condition, and need no repairs, while there are eight that need more or less repairs. And in view of this fact, and the further fact that our district is much more fortunate than many of the other districts in the North Mississippi Conference, where there are comparatively few parsonages, we, your committee, would urge the preachers in charge to give all the aid and encouragement in their power to the organization of Parsonage and Home Mission Societies within the bounds of their various charges."

This certainly is a good showing for the district. But the bad feature is, there is no parsonage for the presiding elder. However, the District Parsonage Committee has about $200 in hand for the purpose of procuring one. The committee was continued, and urged to take necessary steps for the speedy securing of the parsonage, which they will do. J. R. Bingham was elected treasurer of that committee, and all persons having money for this enterprise were requested to forward it to him at Carrollton, Miss.

The Committee on Temperance reported that there are saloons in only four of the eighteen pastoral charges. Reaffirming our opposition to buying, selling and drinking intoxicating liquors, they also condemned the indiscriminate sale of narcotics, such as opium, morphine, etc.

I make the following extract from the report of the Committee on Education: "We reaffirm our pride and interest in the important question of Christian education, the handmaid of our beloved church. It affords us very great pleasure to note the steady and satisfactory advancement of the Methodist Church—aye, of the people of Mississippi—in education generally; and especially do we point with pride to the stress and emphasis which Christian education, denominational training, is receiving. We urge on Methodists the wisdom and propriety of patronizing Methodist institutions. The Grenada Collegiate Institute, presided over by the Rev. T. J. Newell, is the property of the North Mississippi Conference, and is worthy of the highest commendation. The pastors of the several charges in this district can do no better than to send their girls, who are going away to school, to Bro. Newell at Grenada. Your committee is highly gratified at the prospect of having at an early day in Millsaps College an institution for the higher education of our boys and young men. We are pleased to have with us at this session of our District Conference the agent, Rev. A. F. Watkins; and we pledge to him and the Board of Trustees our hearty co-operation. We rejoice at the report of the continued success and prosperity of Whitworth Female College, and are pleased to have with us Dr. W. B. Murrah, its vice-president."

The preaching during the session of the Conference was good—a full gospel to full houses.

Among the visitors to the Conference was Rev. T. W. Lewis, of Greenville, who was eight years in this district, the first three of which were spent at Lexington. Rev. G. W. Bachman, our successful colporteur, represented the NEW ORLEANS ADVOCATE.

F. M. Glass, J. B. Streater, J. R. Bingham and F. A. Howell were elected delegates to the Annual Conference, with J. G. Irving and S. C. Conley as alternates.

The next Conference goes to Durant.

On Sunday evening a memorial service was held, at which memoirs of Rev. T. Y. Ramsey, Rev. G. W. Brown and Bro. M. L. Harmon were read. The memory of Bro. Ramsey and of Bro. Brown is as ointment poured forth. Bro. Harmon is remembered for his devotion to the church.

When the District Conference meets again in Lexington, may I be there.

JUNIOR.

"A Short Explanation."

The language Bro. "B." quoted from my article, of March 5, as "an assumption," I least anticipated would be criticised. How he finds anything in it contradictory to God's omniscience, or what there is needing "a short explanation," is hard for me to make out. He says: "I can not conceive how God could need to become acquainted with man, or he brought into sympathy with him. From the beginning he has been familiar with the nature, condition and necessities of the human race, and gave his only begotten Son in attestation of his sympathy and love."

This is eminently true; but it by no means precludes the possibility nor necessity of God becoming acquainted with the nature, conditions and needs of man, in the purely human phases of life, "by an actual human experience."

The physician knows his patient is dangerously ill with pneumonia; he knows it to be pneumonia; he can name every symptom, locate every pain, and tell the exact stage it has reached in its malicious work on the human system. He knows, has, and can skillfully administer, too, the necessary remedy to relax its tenacious grip on the vitals of life, and restore the suffering victim to health. This is knowledge far superior to that of the patient—knowledge he had scarcely dreamed of; yet he knows something of pneumonia by suffering its unmerciful ravages that the physician is in total ignorance of, having never experienced it himself. For him to gain this knowledge, it is prerequisite for him to be afflicted with this fatal disease in his own person.

So God knew the deep depravity of the human heart; the sorrows, afflictions, temptations and sufferings of our race, and the remedy necessary to "heal our wounds and drive away our tears;" but he did not know and feel them in the blessed fellowship of a communion-inspiring, fraternal experience. For God to know and feel our sufferings as we know and feel them, it was necessary for the divine nature to interpenetrate humanity at every point of contact, and draw our nature up into the divine nature, so as to make them one in the intimate union and companionship of suffering. That the glorified Savior might have a "tender human-heartedness" that would reciprocate ours in a loving, joyous sympathy, and a feeling, touching sensitiveness of the hopes and fears and misgivings that tempt and battle and scourge the soul "with a scorpion-lash," he had to be "tempted in all points like as we are," and feel the burden of our sorrow and weight of grief in all the phases of their humanness. Unless Bro. "B." can prove from the holy oracles of inspiration that "*an actual human experience*" is comprehended in the vast reaches of "God's omniscience," as one of the constituent elements of its illimitableness, I shall contend that there is marginal space enough in the universal knowledge of God for him to become acquainted with the "environments and needs of our race by an actual human experience, that the divine nature" might be "brought into *absolute* and *eternal sympathy* with man in all his sufferings."

But is the language in question "an assumption," posited on nothing higher and truer than the mythic flight of a fitful imagination? Bro. "B." thinks so. He says it is "an assumption that violates no principle of the Christian religion, nor stands in the way of no man's salvation." The great apostle of the Gentiles, however, seems to have entertained quite different views. With him it involved some of the nobler principles and heavenlier truths of the Christian religion that lie deeply embedded in the conscious experience and unctuous devotions of God's spiritually begotten children. He says: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Hebrews ii, 10.) The question I wish to ask Bro. "B." is this: Did Paul, by the use of the above language, intend to convey the idea that it became God, in bringing many sons unto glory, to make *them* (the sons) *perfect* through the *sufferings* of the captain of their salvation?—or did he mean what he said, "make the *captain* of their salvation *perfect through sufferings*?" Doubtless he meant what he said, for he immediately adds: "For both he that sanctifieth, and they who are sanctified, are all of one: for which cause"—because of his human equality and suffering with them—"he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." If Paul did not intend to teach the doctrine that Christ was brought into sympathy and fellowship with us while learning "obedience by the things which he suffered," he made a very inapt selection of language when he uttered the expression: "Wherefore in all things it behooved him" (Christ) "to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Ask the question, Why did it behoove Christ to be *made like unto his brethren in all things*? and the only answer that can be given in consonance with the doctrine of Paul is, "that he might be a *merciful* and *faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*"

D. M. GEDDIE.

Shuqualak, Miss.

P. S.—I see nothing objectionable to Bro. "B.'s" paraphrastic quotation of my language. I believe the doctrine is equally true, though not so explicitly stated. *Nemine contradicente*, it is the correlative of the other. D. M. G.

Some Thoughts.

Meditation is often wonderful in its productions: sometimes sweet, sometimes otherwise; now satisfactory, now perplexing. Of late we have been thinking, thinking; meditating on things read and observed in our contact, and in experiencing our experience with the world. In all our cogitations and cognitions questions, rare and puzzling, present themselves for solution or recognition. Many men of many minds, and we pass on to the next, still questioning, still wondering. As we read, one talks to us of old men and old sermons; another of old men and new sermons; again, others of new men and new sermons, of lost powers and acceptability, of fresh men; of zeal, enthusiasm, and power; of small salaries and large; of ancient and modern churchisms, institutions and administrations, and of "songs triumphant," and otherwise. Is it well? Let us hope for the best, and make the best of all we see and hear. They may prove beneficial, at least, in giving exercise to the mind, and thus develop activity and powers which would else lie dormant. As to the "songs," would that we might re-name them "vanquished songs," forever vanquished by the old Wesleyan standard hymns! Possibly we "don't know much;" but we have been thinking.

I was talking with a brother, not long ago, who remarked very emphatically on the lack of zeal, unity and fraternity among the various denominations. He takes no church paper, rarely reads any other; but "has heard men talk;" prays eloquently at the church, but has no family altar. Is it well to have him lead the public prayer? What do his neighbors, his children, think? What will be the effect? Others, some in the midst of revivals, or elsewhere, with the same stereotyped prayer, varying not one hair's-breadth, either in tone or sentiment. Of what use are these? How can they be made effective?

Characters, various and many, we meet with in the church. Men who accept the office of steward hold it through the year; yet neither pay themselves, or collect from others, for the support of the gospel, who can not be persuaded into subscribing for an *Advocate*, or buying a Discipline. Teachers who ask, mechanically, the questions on the lesson for Sunday, but are "too busy to look over the lesson through the week;" men who are seldom absent from the "club" or "lodge," yet are too tired to "come" to prayer meeting; others who can not afford to give to the cause of Christ, yet invest continually in "shows" and lottery tickets. Is it wise? We are just thinking. Others, whose "stocks" and "bonds" are counted by the dollars, and not by hundreds and thousands, yet, to them, a hint is sufficient, and presents an opportunity in which they delight to give of that which, to them, has been given of the Lord, and who may be counted in all the enterprises of the church. The women—well, might it not be better, in some respects, if all our church members were women?—or, maybe, if the men would not hamper them? Others, again, who "set store" by the administrations and ordinances more than all love and spirituality, forbidding men to labor or "cast out devils," because "they follow not us."

Is the transfer system Methodistic? Then why so much ado? Is it because another gets the coveted place? Are not our disappointments oftentimes proven to be God's appointments? Though a Son, did he not learn obedience by the things which he suffered? How grandly sublime is humility! As we give place to others, forgetting self, stooping to raise a fallen brother, to what heights of peace, joy and usefulness are we exalted by him who made himself of no reputation, and became obedient unto death, even the death of the cross! W. F. HENDERSON.

Sunday-School Anniversary.

The forty-fourth anniversary of the New Orleans Sunday-school Union of the Methodist Episcopal Church, South, was celebrated last Sunday afternoon in Carondelet Street Church. We have rarely seen such a crowd as assembled in the old church. The audience-room was packed from the doors to the pulpits; many chairs and benches being placed in the aisles, and, by actual count, there were three hundred people in the galleries. It was a notable gathering, representing largely the hope and possibilities of the future Methodist Church in New Orleans. We believe that all our Sunday-schools were well represented. The secretary's report showed that excellent work had been done during the year past. Membership and attendance and collections were all reported, and then a general average was struck, and the school having the largest *general* average was declared to be the "Banner School." The average ran well up; but the Algiers school, having reached a general average of 121 per cent., was declared the winner of the banner. This is not the first time that school has taken the prize, and Pastor Johns and Superintendent Daniels and his teachers and scholars deserve honorable mention. Carrollton school was next, and Carondelet next. Louisiana Avenue school has the largest number on roll and raised the largest amount of money. The other schools did well, but not so well as these mentioned. The exercises of the anniversary consisted in songs and recitations by the children, and a short address by Pastor LaPrade. Bro. LaPrade gave a good twenty minutes' talk; the recitations were commendable and the singing was refreshing and uplifting. We have only one adverse criticism. In a *Methodist* anniversary it ought not to be possible to sing *seven* songs and not one of them from the Methodist Hymn and Tune Book. Such a slight is inexcusable.

Methodism and Local Option.

In order to correct a misapprehension, which may lead to unnecessary and unfortunate differences among the temperance workers of our church, I ask space for a short note. Among the resolutions adopted at the recent meeting of the W. C. T. U. State Convention at Brookhaven, Miss., is the following:

Resolved, That while local option has been of service in the preliminary struggle against alcohol, we believe it to be ineffectual as a temperance measure, false in principle, and a compromise with the liquor traffic. Therefore, we align ourselves squarely with the Methodist General Conference at St. Louis, with the Mississippi Baptist State Convention and other bodies which have declared for prohibition of the saloon, and that we will join our brother prohibitionists in asking for legislation that will protect the State in its homes.

That resolution does not correctly state the action of the General Conference or the attitude of the Methodist Church on the subject of temperance and prohibition. The General Conference at St. Louis adopted a strong report endorsing prohibition, but nowhere said or intimated that local option, which is one form of prohibition, was "false in principle and a compromise with the liquor traffic." The Mississippi Conference, at its recent session, commended in plain and vigorous tones the principle and policy of local option. In fact, the *principle* is precisely the same and the purpose identical—the suppression of the saloon and the complete overthrow of the liquor traffic. I write this specially for the brave and true temperance workers of our great church, which has ever stood in the front in every fierce struggle with the matchless evil of the age. CHAS. B. GALLOWAY.

Jackson, Miss.

Millsaps College Notes.

The meeting of the Board of Trustees, to be held in Jackson on the twentieth of this month, will settle the question as to which of several proposed sites in the city and its vicinity will be selected for the college.

The notice calling for plans and specifications for buildings, to be submitted by the first of June, indicates that the Building Committee have not been idle. The friends of the college will soon see some brick laid.

Ten thousand dollars would build a beautiful dormitory, and it might be called "—— Hall," or "—— Memorial Hall," in honor of the generous builder. This isn't what *has* been done, but what *might* be done if some wealthy Mississippi Methodist would make a good investment of that much money.

The agent visited Jonestown recently, where a small collection was taken up, and $125 given as the nucleus of a "W. H. Watkins' scholarship."

Crystal Springs reports a "Clara Chrisman scholarship" collection, amounting to one hundred and thirty-two dollars.

This writer will not soon forget the pleasure of a recent visit to Carlisle, Miss., where several days were spent in the hospitable home of Bro. E. D. Jones. On Sunday we had service at Bartouton, four miles distant, and received in cash and subscriptions two hundred dollars on our college endowment fund.

The friends of the college must not forget that the payment of the second $25,000, subscribed by Major Millsaps, depends upon the payment of the second $25,000 by the church. We have endowment notes covering this amount, but many of these notes are long since past due, and ought to be taken up. Many of the notes maturing on the first of last December could be paid now without effort; and even where personal inconvenience would follow, the payment should not be delayed, for the success of the college depends upon the paying of these notes. A little self-denial upon the part of our people would place beyond a peradventure the collecting of the balance of the $100,000 by the first of December next. A. F. WATKINS.

Emulation is a handsome passion; it is enterprising, but just withal: it keeps a man within the terms of honor, and makes the contest for glory fair and generous. He strives to excel, but it is by raising himself, not by depressing another.—*Collier.*

Christian Advocate.

Thursday, May 21, 1891.

APPRECIATION.

Thrice blest is he whom God endows
With truest gifts of seeing,
Who feels each beauty day by day
Throughout his unmost being;
Who reads the language of the breeze,
The brooklet's rippling laughter,
Who hears the whispers in the trees
And bird songs coming after;
Who notes each blossom on the ground,
Each grass-plume graceful bending,
Each happy floweret all around
Its incense upward sending

The myriad voices of the night,
The insect's drowsy humming,
The wind announcing through the leaves
The tempest-chariot's coming;
The gentle music of the waves
The ocean's varied voices,
The zephyr which o'er toilers' graves
For peace and rest rejoices;
Who sees the sunbeam through the cloud,
The hope through gloom or sadness,
The deep soul-murmurs low or loud
Of nature in her gladness.

Who knows each beauty half revealed
In every dell and dingle,
And every vision half concealed
Where night and morning mingle;
Knows well each grace and marvel caught
By moonbeams softly shining,
And loves the pictures deftly wrought
By shadows intertwining.

—*American Magazine.*

Begin at the Beginning.

Is there a reason why the inculcation of religion in its primary principles should be delayed awhile? May not Christianity begin at any period of life? Is there a good, or even a plausible, reason for the common delay until youthhood or adult years are well set in, or somewhat advanced? Is Christianity proper—not theology—impracticable, or even difficult, at an early period in life, however early? Is it naturally possible to begin a Christian life too early? Is there such a thing in the human constitution as ineligibility to Christianity for lack of years, or for any other lack? Is not true religion exactly adapted to the particular circumstances and condition of every living person? Is there anything in the Bible that gives the slightest warrant for the common practice of postponing the inculcation of the true fundamental Christian principle until a more convenient season?

Noticing that the above questions make no inquiry about theology as a science, I do not see how any thinking man or woman can hesitate as to the proper answer. And I confess I do not know how to write for the thoughtless, who imagine that they know without thinking.

The more I see of mankind, the more and the more I am convinced of the popular error touching the moral and mental character of infant children. Indeed, it is remarkable that our men of brains and tongues and pens have had so little to say about the true philosophy of life's beginning. Is there a more promising field for the best thoughts of the best men? The common practice of family life, that a child needs nothing but a supply of his physical wants, and be kept from crying, is as thoughtless as it is popular. And near of kin to this is the notion that most young children are very bad; they are born of satanic rottenness, and are incapable of anything but wickedness. And some people even go so far as to prove it by Scripture! Scripture is the scapegoat for no little folly and crookedness. A bad child is the best evidence the nature of the case admits of, of bad parents. Bad parents make bad children.

If Christian parents have not yet learned it, it is high time they had—that children are born, not bad, but good; but, nevertheless, with a powerful tendency to disobedience, which, if suffered to grow—which is uniformly the custom—will soon grow into every form of criminality. And, furthermore, they ought to know that they, themselves, are placed there in commission by divine authority, first of all, to repress, curb and stifle this evil tendency. If they say they could not do this, they should be reminded that they never tried—that is, it was a child's effort: too feeble, and applied too late. But they say this was a very bad child. That may be so; but the parent sat idly by and suffered it to become so. No child was ever born beyond the mother's control. But some mother will say she began almost with a determined resolution to control her boy before he was a year or two old.

There now! What a poor, pitiful mother! Began to control him at one or two years old. With such utter mismanagement—such gross ignorance of the first and most important principles of human nature, and at such an important point of control—how can we expect Christianity to grow? Are we not doing well to keep it alive? Here are, say, an average of two hundred mothers with no more knowledge of the way human character is formed than to talk about beginning to control a child at one or two years, furnishing a congregation to each pastor every twenty-five years. How is it possible for Christianity to prosper?

A few hundred such families are constantly furnishing the raw material, partly through the Sunday-school, to the pastor, out of which to build up the church. This material for church building is useless, except in very rare cases, one in a hundred, and then is never good, but difficult to work, and of poor or uncertain durability. The social and psychical constitution reads, that in most cases, before a child is the half of two years old—indeed, before the half of one year—his self-will is fixed, scarcely to be surrendered. A partial and conditional yielding is the utmost that may be looked for. Indeed, a partial, hesitating, compromising and conditional yielding is the most that parents generally look for, which is no obedience at all.

I emphasize *obedience*, for, be it known, that obedience is Christianity, and Christianity is obedience the world ever. Everything that is called doctrines in Bible religion is implied in and grows out of obedience. A child is required to obey his parents; an older person is required to obey God; or, the child obeys God in obeying his parents. Obedience is the opposite of self-will, with its dozen synonyms.

I have a letter before me from a young father and mother, with their first-born between one and two years old. It reads: "We are trying to rear our baby right, and I am glad to be able to say that he is as good and obedient a child as I ever saw. He hardly knows what crying is, and has no idea of disobedience. Some of my friends think I am very presumptuous in supposing that a baby has any idea about obedience, or any other idea, for that matter, higher than a calf."

Among that man's friends the fools are certainly not all dead. Give me enough of that sort of parents, and I will make a contract with bond and security, beginning ten years hence, to double or treble the church every year; and in the little space of fifty or a hundred years I will shatter the devil's kingdom to its foundation. I will take care of all such little outside agencies as missions, church extension, Sunday-schools, and the like. I will make it well-nigh impracticable for a sane man or woman to go away from church unconverted. I will merely give the gospel a fair chance. In that case no pastor shall dare to report his church "doing very well," with more people out of the church than in it! Now, more than nine-tenths of the preaching is appropriated to undoing the stupid blunders of cradle-life. Why not begin at the natural beginning? We do it in everything else.

Old heads do not grow on young shoulders. You can not teach a young child theology. You can not tell him about Christ, about atonement, about salvation by faith; but you can teach him, however young, all these things in their rudiments. The child himself is but rudimentary. To say that a child is an unintellectual beast until he grows to a mythical "period of accountability," is to talk unwisely. A child is an individual manhood.

There is, at least, one important precept of Scripture that is most singularly and most scrupulously kept by most mothers—in the letter, if not in the spirit: "Obey them that have the rule over you, and submit to them." See how promptly it is done.

The baby a week old begins to whimper, is restive, wants something; is patted on the back—trotted; no, light the candle. Oh, that's what he wanted; and the demand is satisfied. And the mother is reminded that lighting the candle was what baby wanted last night. Don't blow the lamp out till baby goes to sleep, for he is sure to cry. Baby can't talk, but he can give orders, and in very peremptory tone, too, and require obedience. And the mother obeys as promptly as ever did any other slave. It is easily seen who rules in this government. And so in a score of instances through the day. If obedience be slow, he'll kick and squall the louder.

Only a few days ago; the family were preparing to go to church; buggies ready; two trips must be made, unless Sissy, a girl of five years, would consent to ride with some one else than her father. The mother says, "Oh, you know she won't ride with anyone else," and the two trips had to be made. And the almost criminal injustice to that child was not even noticed!

Surely, surely, no class of persons is so uniformly wronged, abused, deprived of rights, maltreated and injured, as the helpless infant! When will public attention, church attention, or some attention be directed to this important branch of domestic, social and political economy? When will the church wake up to this branch of plain Bible teaching? When will we make some religious use of a great and all-controlling law of nature we all know and understand so well, viz: the earlier habits are formed, the more lasting they are?

We had better follow the lead of our English brethren in this branch of pastoral-theology, and form Mothers' Unions everywhere. This could certainly be done to great advantage. A few women of the enterprising, godly sort could associate, have a few rules, inform themselves, teach each other, fill mothers with the importance of the measure, and the ease with which it can be carried forward, and the unmistakable results. Or, perhaps, better still, engraft the measure on one or more of the female church societies already a-working. In the first place, it will relieve childhood-life of nine-tenths of all the great volume of distress it now endures, growing out of ill-temper in its various forms; and, secondly, it will build the church, after a few years, more than all the pulpit preaching is now doing it. Will our godly women turn some prayerful thoughts in this direction?

R. ABBEY.

Yazoo City, Miss.

Mississippi W. C. T. U. Convention.

The recent convention of the Mississippi prohibition women at Brookhaven was one of marked progress and interest. Reports showed an advance all along the line, and an intensified purpose to count all W. C. T. U. work doubtful that meets the approval of the non-combatants in this warfare for the home. The women are learning, too, that sharp sallies of the enemy mean somebody hurt in that camp, a masked battery uncovered, or, at least, that they are a foe worthy of Damascus blades. They sound no retreat, judging from their resolutions, among which are the following:

REPORT OF COMMITTEE ON RESOLUTIONS.

Whereas, God, in his infinite love, has blessed our organization in the world, nation, and State; therefore, be it

Resolved, That we renew our consecration to him, and endeavor to serve him better by wearing the Christian armor more faithfully.

Resolved, That we reaffirm our loyalty to the National Woman's Christian Temperance Union, which exacts only payment of dues and the total abstinence pledge.

Resolved, That while local option has been of service in the preliminary struggle against alcohol, we believe it to be ineffectual as a temperance measure, false in principle, and a compromise with the liquor traffic; therefore, we align ourselves squarely with the Methodist General Conference at St. Louis, with the Mississippi Baptist State Convention and other bodies which have declared for prohibition of the saloon, and that we will join our brother prohibitionists in asking for legislation that will protect the State in its homes.

Resolved, That we will continue our efforts in the next Legislature to secure a Scientific Temperance Instruction law passed.

Resolved, That we rejoice in our State *White Ribbon*, and feel that its bold, brave stand for the right, and its advanced thought, are educative and uplifting.

Mrs. Mary T. Lathrop gave two grand addresses in the Methodist Church, of which President Fitzhugh and others, qualified to speak, said they had heard on Mississippi soil but one speaker who could rank with her—our Senator Lamar; that in her were combined all the elements of a great orator, whom the halls of Congress would seldom match.

Dr. D. C. Kelley's sermon, on Sunday, was one of remarkable power, just fitted to the needs of the W. C. T. U. today, setting forth the fact that there are times in the experiences of Christian soldiers when no conductor of power must stand between that soul and God; alone with God, when the foe may be even those of our own households, we must let the Father use us for his purposes.

The convention was greatly indebted to President Fitzhugh and his faculty for a musical recital and other courtesies. The musical director of Whitworth College prepared music of a very high order for all the services of the convention; and it is safe to say that nowhere else in the State is musical culture carried to such genuinely artistic finish as at Whitworth.

Quite an amount was pledged for *White Ribbon*, and headquarters to be established at Jackson. The next convention is to meet at Corinth. Mrs. M. J. Quinche, of Oxford, was elected vice-president in place of Mrs. M. M. Snell, who resigned on account of severe family affliction. No other change was made in the State Executive Committee. Mrs. S. T. Clark, Mrs. Fred Wright, Miss Belle Kearney and Mrs. H. B. Kells were elected delegates to the National Convention to meet in Boston in November.

* * *

Parsonage and Home Mission Society.

A FEW FACTS AND FIGURES.

The first annual meeting of the Central Committee of the Parsonage and Home Mission Society was held in Chestnut Street Methodist Church at Louisville, Ky., April 9-11, 1891. Though very interesting, it was strictly a business meeting, at which appropriations were made to twenty parsonages scattered through fifteen Conferences. The sum of appropriations in donations was $4,175; in loans, $1,350—total amount, $5,525. Reports showed an improvement all along the line. Seventy-five adult and thirteen juvenile auxiliaries were added during the year, but a number of dead societies were taken from the roll, leaving the whole number of adult auxiliaries only 400; juvenile, 72—total 472. This is a small band, but a brave, energetic one that has achieved large results. During the last four years parsonages averaging more than one a week have been helped by the society. A permanent loan fund of about $3,000 has been raised; 912 have been added to Sabbath-schools. Since its organization the society has published and distributed 1,378,000 pages of missionary reading matter calculated to produce in the reader deeper spirituality and a more earnest desire for the salvation of souls. This literature has been sought and commended by other denominations. Much good has been done by the Visiting Committees of the adult and the little Bible readers of the juvenile auxiliaries that can not be computed. The report of the year closing March 31, 1891, included in the above, gives an increase in dues of $139.94, showing the lopping off of dead auxiliaries no real loss. There was a total increase in funds received by the General and Conference Boards of $2,184.25. The whole amount received by the Boards was $6,750 03. The amount of special donations for local work reported by the auxiliaries, $3,727.34; whole amount raised by the society during the year, $10,477.37. The Boards helped during the year 27 parsonages. Auxiliaries report 34 helped with the special donations raised by them for local work. The whole helped by the society during the year, 61—9 more than one a week. At this rate, if the work does not increase, and each year has shown a decided, though small, increase, it will not be many years before every charge will be supplied with a comfortable preacher's home, besides much other good being done. But it must be kept in mind that the indirect work done by this stir about parsonages is even greater than the work reported; for there are few charges in the church that have not been aroused to their duty in this matter. One hundred and eighty have been added to Sunday-schools by the auxiliaries, and the society has published and distributed during the year 522,000 pages of missionary reading matter.

The Central Committee determined not to lessen its efforts to secure parsonages, which it deems an important feature of home work, but to stress more than heretofore other forms of home mission work rapidly seeking attention; bringing with them a widespread interest and funds to meet the demand. But the work to be done is great. If the world is to be brought to Christ there must be no idlers in Zion. There is no time for frivolity, no time for foolish disputation. Each woman in the church should ask herself, What can I do to save a soul? What can I do to gather in the little ones growing up in the ways of sin? There must be personal work—the individual for the individual—if we carry out our aims in a Christ-like way; but there must be organization if we would have strength, definite aim and constancy. We need to encourage one another, to keep each the other in mind of the great work before us. While new and always we emphasize the fact that we desire heartily to co-operate with every good work for Christ, that we would have no one to slacken, but rather increase her zeal for foreign missions as the Lord commands, we feel called of God to press home to the hearts of our women the need for Christian effort on their part for the salvation of the Christless multitude around them, to urge the necessity for general organization that the work may be definitely and steadfastly carried on, and that those who are only moralizing or sentimentalizing on the subject may be induced to fall into line with others and prove their love, not "in word, neither in tongue, but in *deed* and in truth." Let the women of the church organize auxiliaries to the Parsonage and Home Mission Society and go to work with zeal and love for God and their own land. Christianity and true patriotism demand it.

LUCINDA B. HELM, Gen. Sec.

1500 3rd Ave., Louisville, Ky.

Bible Women in Mexico.

MR. EDITOR: Your notice of Mrs. Weems' visit to your city, and the generous offer of the pastor and good people of Carondelet Street Church "to employ an additional Bible woman for work in the City of Mexico," stirs a desire to exhort a little along that line. I will say, first of all, that a few moments after the ADVOCATE came with this notice, the pastor of our new place of worship in the city came in, and when I told him Mrs. Weems would now employ a Bible woman for his church, he sprang out of his seat, and exclaimed: "God grant it, and may his blessings be upon those good people!"

Next to the preaching of the Word, I regard this as the most effective work that can be done in Mexico. The success and stability of our work in San Andrea Church in this city is more largely attributable to the labors of a Bible woman employed by the Sunday-school in Greenville, Texas, than to any other human instrumentality.

And at this time there is a revival going on in Toluca, that is largely attributable to the labors of the Bible woman who is employed by friends in Livingston, Ala. The last report I had from this meeting there had been forty conversions and additions to the church. This is largely and *mainly* due to the labors of the Bible woman.

Of course, I do not mean to detract in the least from the efforts and the influence of the faithful men in these pulpits, but there is a vast and a most important work to be done for the cause of Christ in Mexico that only the women can do; and no one more fully realizes this fact than do the preachers themselves. And may the good example given by the Christian ministers and people of your city be followed by many others!

J. M. WEEMS.

Mexico City.

An Appeal.

Our church-house in this place is very old and dilapidated, and we are sorely in need of a new one; to which fact I am sure all can testify who attended our late District Conference. We feel that the time has come for us to "rise up and build for the Lord," and we do most earnestly desire and pray that everyone who may chance to read this card may be constrained by the Spirit of the Master to send us a free-will offering to help us build a new Methodist Church in Lexington, Miss., for his honor and glory. Our church here is small and weak, or we would not resort to this method, since there are so many appeals made through the papers. After this thought was suggested (by the Spirit, I trust) I hesitated; but, mentioning it in the presence of two of the good brethren, they both said, "Write it; we will each give you a dollar." So I was emboldened to make the attempt. If I fail, I *fail*. I rest it all with God; it is for him. I can only pray that he may move upon the hearts of all who may read this to respond as they may feel able, remembering that *giving* blesses twice—the donor and the receiver—and that the more we give the more we will have; for God invariably blesses and multiplies that which is left, thereby verifying his own precept that, "it is more blessed to give than to receive." Contributions to any amount will be gladly received and may be sent to me, and I will keep list of names and amounts and report same to this paper. Now, dear friends, please observe the "Golden Rule," and also remember that "the Lord loveth a cheerful giver."

MRS. J. C. LOWE.

Lexington, Miss.

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, May 7, 1891; Hon. Enoch L. Fancher, LL.D., president, in the chair. Religious exercises were conducted by the Rev. W. J. R. Taylor, D. D.

The Committee on Versions presented a memorial minute concerning the Rev. Howard Crosby, D. D., LL.D., a member of the committee, which was adopted by the Board.

The Rev. T. Aston-Binns, of London, delegate from the British and Foreign Bible Society, was introduced, and made a brief address.

Grants of books were made for gratuitous distribution to the value of about $8,819, including consignments to the Society's La Plata Agency and to the Missionary Society of the Protestant Episcopal Church for Western Africa.

Announcement was made of the arrangements for observing the seventy-fifth anniversary of the society; of Dr. Chambers' Historical Discourse, to be preached in the Collegiate Reformed Dutch Church, corner of Fifth Avenue and Forty-Eighth street, on the evening of Sunday, May 10, and of the public meeting to be held in Chickering Hall on the evening of May 13, to be addressed by Dr. Phillips Brooks, of Boston, and others.

The issues from the Bible House during the month of April were 95,192 volumes.

Write, Brethren, Write.

Our preachers should write more to our Conference organ. It would give more life to our paper. We all want to hear from the preachers and their fields of labor; short reports and short articles on different subjects. Brethren should write whether they know anything or not. We like to know what they think about repentance, faith, regeneration, terminism, and these questions about which we all know nothing, such as, "Was Adam and Solomon saved?" "Who was Melchizedek?" "What is conscience?" "Where is heaven?" etc. If every preacher would write something every month, short and to the point, it would soon double the circulation of our paper. A little impersonal controversy adds interest to a paper, and Dr. Carter has more sense than to publish the hard things we might say about each other. I know this to be so, for I have tried him. So you may write without any fear of your dangerous bombshells ever being heard or felt.

J. W. HONNOLL.

Holly Springs, Miss.

When to Pay Missionary Money.

Ours is an agricultural country, and the staples produced for revenue are mainly rice, cotton and sugar, which are not marketed until the Fall. Evidently, then, it is a mistake to call upon the people for missionary money in the Spring, when all the seed for a crop even may not have been planted yet. The time to call for money for missionary purposes must be when the Lord has blessed the people with the harvest. We read in Leviticus xxvii, 30, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." The people can't reverse the order of nature, and make the "land yield its seed," or "the tree its fruit," before its time. And neither April, nor May either, is the time for harvest. And if the people, instead of "bringing all the tithes into the storehouse" when they harvest "the seed of the land" and gather "the fruit of the tree," should undertake to store them away and keep them until the next planting-time, the Lord would not be pleased with that. And if the people pay all their tithes when due at the harvest, how can they pay them out of season—the time of planting?

The Missionary Board had better conform to the order of nature's God, and call for money to Christianize the heathen when the good Lord blesses the people with the harvest. He knows when to give that, and how much; and when the harvest time comes, he expects all the people to "bring their tithes into the storehouse" then, not before nor after, but at the time of harvest.

C. W. FOSTER.

Plaisance, La.

Is It True?

Is it "true that there is not a great deal of really enthusiastic proclamation of the good news"? Is it "true that really good preachers are few and far between"? Is it true, as I once heard Doctor Tillett say, "that seven-tenths of what now passes for preaching is not preaching at all"? Is it really true that a man who has felt the pleasing sense of sins forgiven and the load of guilt rolled off his soul, and the unspeakable glory of God's love shed abroad in his heart, and has heard the voice of the Son of God saying to his consciousness, "Go preach the glorious gospel of the blessed God," and has felt the thrill of the Holy Spirit's burning presence, and has felt the crushing burden, "Woe is me if I preach not the gospel," can become so base a traitor to God and man and to his own soul in pandering to public opinion that the blood-stained, soul-saving message sinks into "indifferent preaching"? If it is *really* true, alas! But let us be more charitable than this, for it may be that the above opinions have been drawn from, and those conclusions reached, by hearing only famous preachers deliver themselves. It might be that if a little more of the "dedgling's" burden were heard, a different estimate would be formed and hope would dare to sprout. Will you, Mr. Editor, or some one else on top of the wall, please give us the cursed causes for so much of this "indifferent preaching?"

J. G. SIBLEY.

Meeting at Aberdeen.

Rev. Sam P. Jones and Rev. Geo. S. Inge concluded their great meeting here on Sunday night, April 26. Prof. E. O. Excell managed the large choir with great acceptability. Five preachers were present during the meeting, and did good work. Among the ministers was Dr. W. R. Lambuth, of Japan, who left a baptism of missionary fire with us. The preaching of Bros. Jones and Inge was most effective—indeed, it was a benediction to see these two men of God working together. It was our pleasure to meet Bro. Inge converted under Bro. Jones' ministry about six years ago in Corinth, Miss. We are proud of both of them. The meeting was more *extensive* and *intensive* than last year. New developments are visible every day. We give you some of the immediate results: A large class united with the church last Sunday; others will join next Sunday; the membership of the churches are more consecrated than ever; all of the prayer meetings, Sunday-schools and other interests of the church much better attended. Public sentiment is stronger for Christianity and the church than we have ever seen it. Rejoice with us and come see us. Praise the Lord!

J. A. BOWEN.

The heart of man is his worst foe before it be regenerated, and the world afterwards: it is the seat of principle and the foundation of actions. The throne of God is, and the eye of the Christian ought to be, principally fixed upon it. The keeping of the heart is a work that is never done till life is ended. Heart-neglect is a leak in the bottom of the heavenly influence, however rich, abiding in that soul. The mind is to the heart as the door to the house; what comes into the heart, comes in through the understanding, and truths sometimes go no further than the entry, and never penetrate into the heart.—*Flavel.*

Sunday-School Lesson—May 24.

CAPTIVITY OF ISRAEL.

II. Kings xvii, 6-18.

GOLDEN TEXT.—"*Because ye have forsaken the Lord, he hath also forsaken you.*"—II. Chron. xxiv, 20.

TOPICAL OUTLINE.—I. Disobedience to God's Law. II. Rejection of His Warnings. III. Israel's Final Doom.

MEMORY VERSES.—16-18.

TIME.—About 730 B. C.

INTRODUCTORY.

The writer of the Book of Kings had a wonderfully clear insight into what is called the "philosophy of history." He, no doubt, had been an eye-witness of many of the disintegrating influences that Israel had allowed to come upon himself; he had seen the proud Assyrian as he came down, laden with the spoils of a hundred victories, to gain fresh laurels; he fully appreciated the fact that the Assyrian kingdom was great and powerful and destined to destroy all else in its wild race for supremacy. Yet, though fully conscious of these things, he was not blind to the primal cause of his nation's decline; while mindful of the enemy without, he did not forget the one within. And so when he began to tell the sad story of the decline of Israel's greatness, he did not waste time and breath in meaningless generalities, but, with unerring discernment, probed straight to the bottom of the matter. He was confronted by a treacherous effect, which must have had a cause. That cause he found in that word, small in size, but immense in portents—sin.

I.—DISOBEDIENCE.

The sixth verse gives briefly the historical statement of Israel's captivity by the king of Assyria. This king was not Shalmaneser, as we might be led to infer from the third verse; rather, as the inscriptions tell us, it was Sargon, his successor. This must have been a dark page for the sacred historian to pen; but, when made, he had the satisfaction of knowing that his own skirts were clear in the matter, and that Jehovah, too, was fully vindicated. A statement so full of meaning, and carrying with it such a measure of sadness, must have some explanation. Painful is the task of that chronicler who is compelled to record the downfall of his own people! All decline has its origin in sin; sin is eternally downward; hence the figure of the *bottomless* pit. You see an individual in a degraded state; look back a few months or years and discover a seed of sin sown in the heart and allowed to grow. Read the obituaries of the world's great nations, and were the causes of national decease tabulated, you would find an overwhelming majority in the column headed "Constitutional Wickedness." The epitome of Rome's decline and fall was written long before Gibbon's genius saw the light. Just as individual sin brings hidden destruction upon the individual; so national iniquity and wickedness will but issue in decadence of national virtue and the swift downfall of any country's greatness.

Let us recapitulate Israel's sins. In the first place, the prophet made the charge of ingratitude. How long a train follows this baseness! These people are not only reminded of their transgressions, but they are told against whom the sin was committed. The goodness and mercy of God is contrasted with their lack of faith, and their defection from his true worship. They were sinning against the Lord which had brought them up out of the land of Egypt; he that had been their guide and guard during long years of wilderness life; he that had rained upon them heavenly manna and a living stream from the dry rock; God, their sole protector in the land of the heathen, who had brought them out from the bondage of Egypt into a land flowing with milk and honey—this was the being against whom they had sinned so long and so grievously. Was there no conscience in all Israel to rise up and cry aloud against such flagrant wickedness? Yet is the position of the sinner of to-day more honorable? No sin against infinite mercy and unfailing love assuredly is but an enticement of the crime.

The children of Israel not only passed the worship of the true God, but embraced that of false ones. They shared other gods and walked in the statutes of the heathen. Could it have been otherwise? To answer the question, ask one like unto it: Is it otherwise to day? Man will worship; if he relinquishes his hold on a pure form, he grasps after an impure one. The moment a man loses *religion*, he embraces *irreligion*. Not long ago we had Jehu loudly boasting, "Come, see my zeal for the Lord." With more truth could these Israelites have cried out, "Come, see our zeal for Baal." Oh! how zealous men can become in the service of Satan! For a time secret sins suffice to satisfy this ambition, but soon the cover is removed. At first these perverse children did all secretly; but familiarity made them bolder and more shameless, and they were soon building heathen altars and "high places" in all their cities. Contract was still "multiplying transgression." One temple for God's worship, but a hundred and one for idols!—and all this in face of the direct commandment, "Ye shall not do this." Where was he that, amid the thunders and lightning flashes of Sinai's mount, declared, "I am a jealous God; before me none other shalt thou have"?

II.—REJECTION OF WARNING.

"Yet the Lord testified against Israel." That monosyllable "yet!" How much it means to the sinner! How much it might have meant to Israel! "Yet," In spite of continual wickedness; in spite of continual rejection of his calls to repentance, and overtures of mercy; "yet," the Lord sent prophets to invite, seers to warn and promises to encourage. Blessed truth that, in spite of our sins, God still holds out pardon and life! Fearful fact that, in spite of divine compassion, men still reject mercy and go down in death!

The long-suffering of Jehovah is wholly nullified by the conduct of men. After all the religious instruction, means of grace, faithful ministers, and influences of the Holy Spirit, men are lost! Why? Simply for lack of cooperating with God's plan. Search the universe in vain to find another reason. So Israel; though so long blessed with favoring influences; though so long beckoned by mercy with wide-extended arms; "notwithstanding, they would not hear." They did not accept the message as it came. They did not believe all it contained; they mistook long-suffering for inability to punish. Like sinners of the time, they conjectured that God was supremely indifferent as to how affairs went on in his kingdom. Prolonged immunity from penalty makes us forget that judgment is sure to come. Well, after unbelief comes naturally the casting off of all restraints; why should Israel not reject the statutes and violate the covenant of a God whose being had been denied? Verily, the man that has not God in his thoughts is not going to exercise himself as to what the Bible teaches! "They followed after vanity, and became vain." What an awful truism! A man's ideal always determines his character. The heart of the man that fellows after gold will assume the hardness and coldness and lifelessness of the metal; he that pursues the things of earth that perish, will himself become a perishing thing of earth! No wonder we are exhorted to set our affections on things above, for where our treasure is there will our heart be also. Reader, what are you following after? Answer honestly; for know well that the goal of your temporal strivings will determine your eternal destiny!

What some are pleased to call "the irony of fate" is but the workings of the law of retributive justice. Israel felt its penalty; he had betrayed Jehovah's worship and drowned it in the vortex of superstitious and idolatrous abomination, and in retribution they were given over to the heathen. Now, bereft of country, robbed of all the privileges of the sanctuary, no more prophets, no more priests, no calls to mercy, no offers of pardon; in such a condition they wandered from sea to sea, from north to east, overtaken by that most awful of all calamities—the famine, not of bread nor of water, for sustaining their bodies, but of food for their souls, the bread of life and the water of life—the famine of God's Word. Carried into captivity, destroyed as a nation, and, so far as we know, utterly lost to the world; such was the inglorious end of those who would have no inheritance with David. These were the pupils of Jeroboam, who made Israel to sin. They followed their leader to perfection. Their history of two and a half centuries shows what nations *can* accomplish by banishing religious truth from their halls of justice and legislative assemblies.

If God is not in our Constitution, let the Liberty Bell cease her gladsome peal and learn to mourn forth one that soon must come—the requiem of a nation's death.

"The World is Growing Evil, the Times are Waxing Ill"

"Art displeased with the management of the world? Possibly the body frets thee." To all those for whom, by reason of bodily ailments and suffering, the world has lost its attraction, we offer our Compound Oxygen Treatment. It is a vitalizer, is inhaled into the lungs, and being taken up by the blood, effects the whole body beneficially. Here are some specimens of evidence we have accumulated during our twenty years' pratice:

DRS STARKEY & PALEN:—"I have not been so well for years as at present. I can only give the credit, under God's blessing, to Compound Oxygen. I am doing more and harder work in my study than I have since my breakdown, nearly eight years ago." REV. C. A. WILDER, Walnut Hill, Mass., Aug. 16, 1889. DRS. STARKEY & PALEN:—"When I am down your Compound Oxygen Treatment lifts me up and sets me going." CHAS H. PARKER, 150 Woodruff Ave., Columbus, Ohio, May 1, 1889.

You will find abundant testimonials and records of cures affected in our Treatise on Compound Oxygen. The proof is irrefutable and convincing. Send for this book. Sent free. There are many imitations, but no other is genuine then the Compound Oxygen Treatment of DRS. STARKEY & PALEN, 1529 Arch Street, Philadelphia Pa., or 120 Sutter Street, San Francisco, Cal.

Louisiana Notes.

Swedish immigrants are settling in Caddo.

Thibodeaux has 36 vapor street lamps, and is rejoicing in the light.

The construction of the Monroe government building is progressing finely.

Lewis S. Wakeman, of Shreveport, has been granted a patent on a rotary lamp shade.

The citizens of Monroe have subscribed over $300 to the Louisiana Chautauqua.

The *Crescent* is the authority for the statement that Welsh is the best rice-shipping town in Calcasieu.

What will be known as the Bayou Rapides Navigation Company was organized here to-day, and the charter of same regularly filed. The capital stock of the new organization was fixed at $50,000. The object of the company is to make Bayou Rapides navigable and furnish water for waterworks and water power for manufacturing purposes. This is one of the most important undertakings ever brought before the people of this town, as it will furnish an abundance of water and make the above stream navigable for thirty-five miles west of Alexandria, and also give an outlet for the finest timber in the State, bringing it to the doors of the manufactories. Messrs. Welch and Marie, immigration agents here, are issuing 20,000 illustrated pamphlets, giving a full description of Alexandria, Rapides parish, and the country between here and New Iberia and the Atchafalaya. The pamphlets are to be distributed in the Eastern and Western States.

The foundation is being laid for the sugar refinery at Lake Charles, also for a fine residence near it.

Mr. John E. Hanna, of Monroe, has a valuable literary relic in the shape of a Bible printed in London in 1599.

A cabbage weighing 24 pounds was on exhibition in Amite City last week. It was produced on Captain J. B. Brewer's Frenier Farm.

Hammond's strawberry shipments at the close of April aggregated about 9,000 crates. At the low valuation of $2 per crate, Hammond's big revenue from berries is a patent fact.

Baton Rouge has a Chautauqua Literary and Scientific Circle. The officers are Messrs. Alvan E. Read, president; C. E. Ives, vice-president; and Mrs. C. E. Ives, secretary and treasurer.

Rev. T. J. Upton has been putting some improvements on the M. E. Church, South, parsonage. He has purchased a new cypress cistern, and put up shutters to the windows.—*Lake Charles American.*

Mississippi Items.

A fire in Meridian destroyed Rubush's planing mill and lumber yard, involving a loss of $4,500.

The Mississippi Bankers' Association met in Natchez last Tuesday. About thirty delegates attended.

The Grand Lodge of the Knights of Pythias has donated $250 to the Protestant Orphan Asylum at Natchez.

The District Conference of the Columbus district will meet in the Methodist Church at Sturges on May 28.

Governor Stone has reappointed the Hon. Sylvanus Evans, of Enterprise, chancellor of the second judicial district.

Governor Stone has appointed Judge Thomas H. Woods to succeed himself as one of the judges of the Supreme Court for the full term of nine years beginning this month.

In Wayne county seven men were indicted and convicted in the Federal Court of making rum out of sorghum cane, and were fined $100 and one month's imprisonment each.

The Confederate veterans of Mississippi are preparing to celebrate the unveiling of the Confederate monument at Jackson, June 3, in a right royal manner. It promises to be a big affair in every way.

Engineers surveyed a connecting branch from the M. and O. railroad just north of Enterprise to intersect the Q. and C. on what is known as Leach's Farm last Tuesday. We understand the branch road will be built immediately.—*Clarke County Times.*

The condition of the tomato and bean crops continues very good in the vicinity of Crystal Springs, and if good rains are had soon, large crops are anticipated and heavier crops than last year. A few growers have tomatoes nearly full grown. Two small shipments of beans have been made. Recent cold nights did no apparent damage.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

BOYS AND GIRLS PLAYING, AND OTHER ADDRESSES TO CHILDREN. By Rev. I. C. Ryle. Barbee & Smith, Nashville, Tenn. Price, 50 cents.

Anything from the above author is good and edifying. This volume is specially for the young folks.

FIRST STEPS TOWARD CHURCH UNITY. By Dr. C. H. Parkhurst. F. H. Revell Company, New York and Chicago. Price, 25 cents.

Here are two sermons on this important subject. One Body in Christ, Members One of Another, are the subjects treated in Dr. Parkhurst's usual style. They are interesting reading.

ODD HOURS FOR YOUNG PEOPLE. By "Gilderoy." Barbee & Smith, Nashville, Tenn. Price, 60 cents.

This is a book of sketches of several kinds, all of which will prove interesting to the boys and, maybe, to the girls. "Gilderoy" is in his element in telling stories, and in this little volume he has done good work for the young people. The book is issued by our Sunday-school department, and has an appreciative introduction by Dr. Cunnyngham, our Sunday-school editor.

Hood's Sarsaparilla

Is a peculiar medicine. It is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper Berries, and other well-known and valuable vegetable remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative power not possessed by other medicines. It effects remarkable cures where other preparations fail.

Hood's Sarsaparilla

Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints, overcomes that tired feeling, creates an appetite, and builds up the system.

Hood's Sarsaparilla

Has met peculiar and unparalleled success at home. Such has become its popularity in Lowell, Mass., where it is made, that whole neighborhoods are taking it at the same time. Lowell druggists sell more of Hood's Sarsaparilla than of all other sarsaparillas or blood purifiers. Sold by druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

EVERY FAMILY

Should be provided with Ayer's Pills. No other aperient is in such general demand or so highly recommended by the profession. Mild but thorough in operation, these pills are the best of all remedies for constipation, biliousness, heartburn, indigestion, flatulency, loss of appetite, liver complaint, and sick headache. They break up colds, fevers, and malaria, relieve rheumatism and neuralgia, and are indispensable to travelers, either by land or sea. Sugar-coated and compounded of the purest vegetable cathartics, they may be taken with impunity by old and young. Physicians recommend these pills in preference to any other. H. W. Hersh, Judsonia, Ark., says: "In 1853, by the advice of a friend, I began the use of Ayer's Pills as a remedy for biliousness, constipation, high fevers, and colds. They served me better than anything I had previously tried, and I have used them in attacks of that sort ever since."

Needs

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, May 21, 1891.

Briefs.

Our question last week, "What is the matter with Methodism in New Orleans?" seems to have waked up some sleepers and called their attention to the fact that Methodism does exist here. We read in a certain history, which is too little read, that a great city was probed to the conscience by one simple question. Our question was intended to arrest the attention of Methodists and others in this city, and get them to look at what we *are* doing and what we *are not* doing. We believe it will accomplish that very thing.

The *Richmond Advocate*, in a plea for the *Advocates*, says: "There is no minister among us of average mind and moderate research without convictions of the immediate and remote value to the church and to the country of a membership instructed through the religious press. As the pastor widens his reading, augments his circle of observation and watches the springs of influence, he measures the mighty leverage of a sanctified type. The neglect to command so influential an instrument and auxiliary to the pulpit is hurtful to the church and cruel to the parishioners.

Most of the utterances employed by men in administering comfort to the afflicted nauseate by their insipidity. Repeatedly we felt inclined to exclaim with Job: "Miserable comforters are ye all!" To bind up the broken-hearted can be effectually accomplished only by the Holy Ghost. He is the Comforter. He himself declares: "As one whom his mother comforteth, so will I comfort you." He is the living water to the thirsty, supplies the aching void which the world can not fill. He is oil poured on tempestuous billows. "Let not your heart be troubled. You believe in God, believe also in me." Thus misgiving and fear subside. He comforts us by witnessing with our spirits that we are the children of God. No delusion. Our consciousness is transfused with peace, transcending all understanding. In losses and bereavements he refers us gently to God's promises. Ere we're aware of it, we're led to say: "Thy rod and thy staff, they comfort me."

The Philadelphia *Times* has been looking into the public-school question, and is of the opinion that the public delusion, fostered and kept aflame by Northern partisan organs, that the popular school system receives but scant support and encouragement in Southern States, has received its quietus from the census of 1890. The idea, says the *Times*, turns out to be not only a myth, but a "positive wrong to a great and progressive section of the Union." From the figures quoted by the *Times*, it appears that Mississippi has made a gain of 47.90 per cent. in public-school enrollment in the past decade. Louisiana has gained 53.52 per cent.; Texas, 133.15 per cent.; North Carolina, 27.08; South Carolina, 50.89; Virginia, 55.06, West Virginia, 34.42. Not a single Northern State, adds the *Times*, shows anything like that rate of increase. On the contrary, New Hampshire sustains a loss of 7.51 per cent., Maine, 7.38; and Vermont, one of 10.42 per cent. In the line of growth in public-school enrollment Connecticut has 6.68 per cent. gain; Massachusetts, 17,33; New York, 1.38; Ohio, 5.98; Pennsylvania, 1.59; Iowa, 15.88.

Editorial Correspondence.

I find that Wilmington is "no mean city." It has over twenty thousand inhabitants, more than one-half of whom are negroes. It has a large export trade as well as inland trade. It is closely connected with all the country by various systems of railroads, and in reach of all the world by means of steamers and sailing vessels; being situated only a short distance from the sea and communicating with it by never-failing deep water. As the geography would say, "It is regularly laid out with broad streets intersecting each other at right angles," and contains many handsome residences and stately churches and imposing public buildings.

Methodism was planted here about 1800, and now has two very fine houses of worship, besides some smaller and less pretentious ones. I find that the ashes of one of my ancestors, Rev. George Dougharty, reposes under the pulpit of Grace Church, of this city. The churches here are well equipped, and are doing good work. Grace Church has an exceptionally fine "peal of bells" and a large well-trained choir of good voices and instruments. With all the prejudices and arguments against musical instruments in church worship, I can not help thinking that they add much to the solemnity and joyousness and inspiriting power of the service. Perhaps not very many of my readers will agree with me; but I do not see how anybody can consent for the devil to have exclusive use of any instrument of music, nor how anybody can read the 150th Psalm and object to the use of musical instruments in the church services!

Like all the cities of North Carolina which I have seen, Wilmington has adorned all its streets and public parks with beautiful shade trees, which makes the general appearance very pleasing to the eye, and in summer affords a grateful shelter from the heat and dust. This is one advantage a small city can have over a large one, where the houses are packed so close together as to forbid the planting of trees. This city has its street cars, electric lights, waterworks, banks, schools, manufactories, etc.

Our Board of Missions held its sessions in the lecture-room of Grace Church. There was a good attendance from the first. Some, however, on account of "wrecks" did not put in appearance until the second day. The whole business of the Board was carefully and thoughtfully considered. The special needs of each mission field were brought before the Board by the secretaries and the Bishops in charge, and, as far as it had the means, the Board made provision for the supply of those necessities. Bishop Wilson and Dr. Lambuth, both fresh from our Eastern missions, gave some thrilling accounts of the progress of our work among the teeming millions of China and Japan. Evidently the Lord is blessing our efforts in those countries; but in regard to reinforcing the workers by sending forth other helpers in that inviting region, the Board found itself completely hampered by a lack of means. And so of all our other fields: the harvest is ripe, but the reapers are few. God has answered the prayer of the church, and thrown open the world for the entrance of the gospel; but the church has not responded with the means to send the laborers. It came out in the Board that the only way to hold the positions we now occupy is to advance to other positions, and that can not be done unless the church at home, out of her abundance, shall supply more liberal means. Not to advance means to retrograde and finally to abandon. Our missionaries, being on the ground, see the necessities, and are clamorous for help. The Board, being in direct communication with the missionaries, has a better view of the situation than the church at large, and is most solicitous that the men and women at the front shall be reinforced. The church occupies a plane far below either, and, not seeing the case as it really is, has not come up to the help of the Board as it should have done, and the consequence is, the Board is confronted with the absolute necessity of cutting off supplies. This is a sad case. That a great church of over one million communicants should fail to respond to the demands of its own obligation to supply the gospel to those who are appealing to it for the gospel, is a most humiliating fact, and should prostrate everyone of us in the dust before God. It is time to cry aloud and show our people the full meaning of this sin of neglect.

All our missions are in a growing condition, and the men and women who are working them stand bravely at their posts and, with faith in God, are doing the work of self-denying heroes and heroines. Souls are being enlightened and brought to a saving knowledge of the truth in every mission, and the work is enlarging in every direction; but the Board did not find itself in a condition to enter at once the opening doors. The cry of the awakened heathen for the gospel and the piteous appeal of the faithful missionaries for help will waste themselves upon the atmosphere of a church rich in this world's goods and indifferent to that cry and that appeal! Sordid selfishness and consuming covetousness have blunted the sensibilities and obscured the spiritual vision of the church, and thus caused it to "withhold that which is meet" for the propagation of its own schemes of evangelization. With such a condition of affairs facing it, the Board did what it could to meet the exigencies of the case. The assessment on the church for the next year is $350,000. This does not seem to be a large amount when we consider the numbers and circumstances of the membership. It is most true that many of our people are poor; but very many are in good financial circumstances, and not a few are very rich, as the world counts riches, and an assessment of thirty cents per member can not be excessive. The appropriations to carry on our missionary operations for the next year will not exceed $260,000; so that there is a large margin left to test the liberality of the church, even upon the low basis of thirty cents per member.

If our pastors everywhere will co-operate heartily and enthusiastically with the field secretaries and the Board, there will be little trouble in raising the full assessment placed upon the church, and, with that amount raised, all our appropriations will be met and leave a handsome balance to begin the operations of another year. Let every pastor secure thirty cents from each member, and the thing will be done.

I can not close this correspondence without a notice of the superb hospitality extended to the members of the Board by the church and citizens of Wilmington. Their doors were thrown wide open and their boards were loaded with everything inviting and their Christian fellowship was refreshing to the soul. The Sabbath was, indeed, a day of high enjoyment to all. God was honored and the people edified by the preaching of the Word, and the beautiful sunshine and the gentle breeze from the sea made the day "as one of the days of heaven upon earth." Monday was a "red-letter day" with those members of the Board who stayed over. Mr. H. W. Bowden, a zealous Methodist, leader of Grace Church choir, and prominent in business circles, gave the Board an invitation to visit his summer home on Wrightsville Sound, himself chartering a train to take the members down. He has a charming residence overlooking the Sound, and in full view of the white caps that rage on the Atlantic beach at Ocean View. There were about fifty in the company, Bishops, editors, pastors and several ladies. The dinner was a superb one, such as does not often come in the way of a Methodist preacher, and it was *discussed* as only Methodist preachers can discuss a dinner. After the dinner our train pulled down to the "shore of old ocean." This was my first sight of the Atlantic. I had heard of it, but it was mere hearsay; now I had the testimony of my own eyes that it did exist. Hereafter I am an eye-witness to the fact that there is such a thing as the ocean. There were the unmistakable white caps bursting on the beach, and the everlasting "breakers' roar" which has been moaning since God said to the sea: "Hitherto shalt thou come and no further, and here shall thy proud waves be stayed." Gazing on the vast expanse before me, I had nothing to say save what was said by the Psalmist ages ago: "The sea is his, *and he made it*." No man can look at it and say anything else, and when that is said all is said. "He made it." That is the last word on that subject, for you feel that nobody else *could* have made it, and in your soul you bow down before the awful power and majesty of the Maker of the sea. As you stand there and listen to the roar that has been unceasing since the "morning stars sang together, and all the sons of God shouted for joy," you realize that it must have been a mighty manifestation of God when "the sea saw it and fled." This sea, which demonstrates man's mightiest power as nothing, gathered up its billows and hushed its voice in fear and fled from the presence of the Lord. "Oh, Lord, how manifold are thy works; in wisdom hast thou made them all;" but this sea is the greatest of thy wonderful works which these eyes have beheld. Surely it was a sight never to be forgotten, and the emotions inspired were such as come to the soul not often in a lifetime. I lingered as long as possible, but was compelled by the last sound of the steam whistle to return to the train, and soon we were bowling back to the city of Wilmington. At ten o'clock, Monday night, I bade farewell to my kind friends, Henry West and his interesting family, and took the Atlantic Coast Line for the Crescent City. On this route we passed through Florence, Charleston, Savannah, Waycross, Thomasville, De Funiak, Pensacola and Mobile. We made close connection at every point and arrived at home at seven o'clock, Wednesday morning. Thus ended this trip.

C. W. C.

Action of the Mission Board.

In view of the fact that the collections for missions during the past year did not come up to expectations, the Board, to relieve the pressure and to guard future operations, passed the following minute, which was recommended by the Committee on Estimates:

To retrench at a time when success in every field is calling for the enlargement of our work is a matter of profound regret; yet your committee, after patient and, we trust, prayerful consideration of all the interests involved, feel constrained, unanimously, to recommend that line of action. Before entering on details of the report, your committee would submit the following resolutions:

Resolved, That at the present annual meeting the absolute appropriations shall not exceed the sum of $260,000.

Resolved, That in view of the danger that may follow excessive appropriations, the Board hereafter will limit its absolute appropriations to a sum within the amount of the regular collections of the preceding year.

Resolved, That the secretary is instructed to insert Resolution 2 in the By-laws, after Article IV., under the duties of the Committee on Estimates.

It is possible that many of the "special collections" for the support of new missionaries may fail after the first year, in which case the Board will be expected to provide for their support. This may involve obligations which the Board may not be prepared to meet. It is, therefore, important that this movement on the line of enlargement of work be placed under proper limitations. Therefore, be it

Resolved, That the calls for new missionaries shall be limited to the number for which the Board at an annual meeting shall make either "absolute" or "special" appropriations.

Resolved, That under appropriations to be provided for by special collections no new missionaries will be accepted and sent out until the money is paid to the treasurer, or a satisfactory assurance is given that the money will be paid.

Episcopal Decisions.

Decision of points of law coming up for review by the College of Bishops of the Methodist Episcopal Church, South, at their annual meeting, held in Wilmington, N. C., May 6–9, 1891.

A local preacher admitted on trial in an Annual Conference at the time of his election and ordination to deacon's orders is not eligible to elder's orders at the end of two years, even though he complete the course of study prescribed for that order, and be admitted to membership in the Annual Conference.

Question.—I respectfully maintain, as a member of the Committee on Episcopacy at the last General Conference, that the purpose of the committee in recommending and the Conference in adopting the added proviso to ¶ 263 was to allow the accused the right of trial by committee if he so elected, to protect him from so severe penalties as "suspension and expulsion in open Conference by motion and vote without the form of trial." Is not the election of a hearing by the Conference or a trial by committee alone in the breast of the accused?

Answer.—The intent of the proviso is not to invest the accused with a right of choice as to the mode of procedure, but to describe the process for "such cases," as appears both in the terms used and in the history of the case out of which it had its origin.

Decision of the College of Bishops: Answer sustained by a unanimous vote.

Question.—Does not ¶ 250, in answer to Question 1, under Section II., page 146, of the Discipline, and ¶ 1 of Section III., page 128, of McTyeire's "Manual," wherein the doctrine is enunciated of the amenability of a traveling preacher to the Annual Conference of which he is a member, necessarily involve and imply the right of the Conference to appoint the committee to whom the Conference proposes to delegate its right to "try, acquit, or expel him?"

Answer.—The authorities referred to do not necessarily imply that the Conference, and not the chair, shall appoint the committee of investigation and of trial; a view confirmed by long custom.

Decision of the College of Bishops: Answer sustained by a unanimous vote.

Question.—The law in the case of a committee of trial, ¶ 258, provides that the chairman is to be appointed by the Bishop. Does not the mention of the chairman as especially the subject of episcopal appointment exclude the other members of the committee from appointment by him unless he is so requested by the Conference?

Answer.—It does not.

Decision of the College of Bishops: Answer sustained, with the understanding that if the Conference claim the right of appointment, it can not be denied.

Appeal.—Resolved, That we, as a Conference, hereby respectfully appeal from the decision of the Chair on ¶ 250, page 146, of the Discipline, to the College of Bishops; believing that the law which declares the amenability of a traveling preacher for his conduct to the Annual Conference of which he is a member, and guarantees to the Conference the power to try, acquit, or expel him, guarantees to the Conference also the right to a voice in the method of appointment of the committee of trial in the case. We maintain that it is not an exercise by the Conference of the power to "try, acquit, or expel" when the Conference is denied by the chair a voice in the method of raising the committee of trial.

The College of Bishops judge that their decision on the last answer about covers the point in this appeal.

R. K. Hargrove, Sec.

The Meeting of the Book Committee.

This body held its annual session in the office of the Book Agents, Nashville, May 6–9. The following members were present: Dr. W. H. Morgan, W. C. Dibrell, and Geo. A. Dazey, of Nashville, Tenn.; Judge B. J. Tarver, of Lebanon, Tenn.; J. A. Odell, of Greensboro, N. C.; T. J. Pearce, of Columbus, Ga.; Rev. H. A. Bourland, D. D., Waco, Tex.; Rev. T. S. Wade, D. D., Catlettsburg, Ky.; and Maj. R. W. Millsaps, of Jackson, Miss.

The Book Agents presented the following summary of the business of the House for the fiscal year just closing:

Sales from Merchandise department	$133,180
Sales from *Christian Advocate* department	42,057
Sales from Sunday-school Periodical department	103,843
Sales from *Quarterly Review* department	2,072
Sales from miscellaneous sources, rent, job and contract work	54,519
Total business from all departments	$336,868
From the above volume of business we have a gain in assets of	$ 54,678
Of the bonds outstanding April 1, 1890, We have canceled during the year	10,000 1,000
Leaving still outstanding bonds to the amount of	$ 9,000
Cash on hand April 1, 1891	$ 34,368
Sinking fund	9,000
Postage stamps	325
Total cash April 1, 1891	$ 43,693

The sales from the merchandise department are not so large as they were last year. This decrease is due to the fact that there has been a large falling off in the demand for the new hymn book. Last year 310,000 copies were printed; this year only 76,817. Notwithstanding the extreme financial pressure which has been upon the country, the year has been a prosperous one. The committee appropriated $17,500 for Conference claimants.—*Nashville Advocate.*

Missionary Appropriations.

The Board of Missions appropriated as follows, for the support of our mission work:

Brazil	$27,7
Central Mexico	40,4
China	33,0
Japan	35,9
Mexican Border	21,7
Northwest Mexico	17,5
Indian	20,0
German in Texas	2,7
German in Miss. and La.	1,0
Columbia	4,0
East Columbia	2,5
Pacific	3,5
Los Angeles	4,5
Denver	6,5
New Mexico	5,0
Montana	4,0
Western	2,0
Northwest Texas	1,0
West Texas	9
Florida and Cuban	2,5
West Virginia	1,0
Offices, etc.	17,0

This amount is about $200,000 less than was asked for by the missionaries to carry on and enlarge the work. Our people must be keyed up a little higher if we make a proper use of our opportunities.

Notes.

Methodist Times, London:

It is pitiable that good men and women who are giving their lives cheerfully to Christian service at home and abroad should be hindered at every turn when our people are well able to supply every existing need of our church without the least personal self-sacrifice. Outside the church to God the greatest curse is drunkenness. Inside the church of God the great curse is the love of money. The Christian conscience has already been aroused with respect to drunkenness; may God hasten the day when it will also be aroused with respect to Mammonism!

Once upon a time we sat upon the brow of a hill watching a dog trot leisurely along. He seemed to be perfectly satisfied with his progress and was apparently at peace with all the world. Suddenly and sharply we called out, "What are you doing there?" He stopped perfectly still, looked around to find where the voice came from and who it was that had interrupted his leisurely journey. When he got a good sight of us he gave a short yelp and started in a brisk trot, and we have no doubt reached the end of his trip much sooner for having been startled out his easy-going trot by our question. *Hæc fabula, etc.*

The other day we met with this remark in one of our exchanges: "Many men are profoundly ignorant of how little they give to Christian objects." We read it over and over, saying, "Surely men can not be ignorant of what they do," and yet it stuck to us, and we believe, after all, there is truth in it. If you don't believe it, just count up what you give and you will be dumbfounded at its littleness. The reason that men are ignorant of how little they give is, "they keep no record of it." Begin to put it down in your note book, and you will see that relatively, you do not give the widows' mites."

Personal and Otherwise.

Last week we published the Sunday-school Conference of Brookhaven district as to convene at Bogue Chitto, June 26. Bro. Woodward writes that it conveoes June 19. Please note the correction.

East Feliciana parish initiated the anti-Lottery campaign with a rousing meeting last week. Well done for our native parish!

The news from Dr. J. B. Walker is that the quiet and rest of his country home have had a salutary effect. He is improving steadily every day.

Rev. C. G. Andrews, D. D., of Meridian, Miss., will deliver the annual address before the Alumni Association of Centenary College, June 2.

A dispatch from Rev. I. W. Cooper, of Hazlehurst, Miss., Monday last, reads: "Wonderful meeting. Immense audiences. The like was never seen here before. Will continue this week."

Rev. F. S. Parker will preach the commencement sermon for the Opelousas Female Institute, June 14, and Rev. W. C. Black will deliver the baccalaureate address, evening of June 17.

Our Mississippi friends will have to give it up. An Irishman has written one of Mr. Cleveland's messages, containing 15,000 words, on one postal card! It took him forty-one days, however!

Judge W. R. Trigg, of Greenville, Miss., gave us a pleasant call Tuesday. He has been in attendance upon the annual meeting of the Knights of Honor in session in this city during the past few days.

We were exceedingly glad to meet our good friend, Hon. George McGehee, of Woodville, Miss., on our streets last week. He was here with his wife, seeking for her some relief from illness, which we hope was found.

Dr. Edward Payson once said: "I had rather a man would eat my dinner for me than preach my sermon for me." What would he say now, when it is becoming the fashion for a pastor to send off and get a so-called evangelist to do his preaching for him?

The committee appointed by the General Conference to select the place of its next meeting met in Wilmington at the time of the meeting of the Board of Missions, and selected Memphis, Tenn. The General Conference of 1870 held its sessions in that city.

The brethren and sisters who write to us will save trouble and worry by avoiding abbreviations. We can not always make them out, and thus make mistakes and get blame. Write *every* word in full, and if you don't know how to spell it, get a dictionary and learn.

Of our new presiding elder, Bro. H. O. White, of the Delhi district, one of the preachers writes as follows:

We are greatly pleased with Bro. Henry White. He is a good presiding elder; is beloved by all in the district so far as we have been able to hear. Much good will come of his ministry to this important and responsible office, we truly believe.

The pastor of Rayne Memorial, Rev. Mr. Beard, informs us that his church has succeeded in paying for its fine organ. The organ is one of the famous Jardin make, and is said to be the finest in the city. We congratulate the Doctor and his people on their success. Now add a cornet to your choir, and you will improve the music even of the fine organ.

Rev. H. Walter Featherstun, in a communication to the *Nashville Advocate*, has this about Centenary College:

Centenary College is having a very prosperous year. It is getting for itself the enviable and somewhat uncommon reputation of being a religious college. I know graduates of Methodist colleges, children of Methodist parents—ay, of Methodist preachers, who are yet not members of the church. Something is wrong with such colleges. Revivals in a college should be as much in order and as frequent as commencements. Centenary is a religious college, with a religious president and a religious faculty. All honor to her!

Trying to See.

A good friend writes me as follows: "I have been trying to see my way clear to agree to your $100 proposition (to be one of ten to pay $100 a year to send a missionary to Japan and keep him there), but do not see it yet. I want to do it; and if it is the Lord's will, I will do it, but can not promise now." This friend is not a rich man, but gets good wages. The way will open and the promise will be made and he will be enrolled as number five. Where are the other five wise ones?

T. L. MELLEN.

Indian Mission.

Received since last report from Mrs. Ellen Barton, $2; Rev. R. A. Breland, $2.50; Rev. Dr. W. R. Sims, $5; Rev. W. W. Simmons, $1; Rev. J. R. Whittington, $2.50; Mrs. Rev. P. A. Johnston, $5; and Bro. P. H. Hale, $2.50.

Brethren and sisters, please send on all once, you that have not sent. Let us get ready to commence the work at an early date. Many thanks for the above.

A. D. MILLER.

Barlow, Miss.

Postal Card Reports.

—Rev. L. Carley writes from Jackson, La.: "The former pastors and friends generally of our church here will be glad to know that a parsonage has been built and is now occupied by the pastor and his family. It is complete except painting and papering, and is being furnished throughout. It is also provided with a well-ventilated and roomy study for the pastor. We have many faithful workers here, and the outlook is encouraging."

—Rev. R. M. Blocker writes from Rayne, La.: "Last night we closed a successful revival meeting at Rayne. Bros. Jno. A. Miller, F. S. Parker, W. B. Pilley and J. B. Kent were with us and did good work. I think some of the best work in the church was accomplished that has been done since I have been in charge, and we had several conversions and accessions to the church. Bro. Jno. B. Kent will assist me on the circuit the balance of the year."

—Bro. Riddle writes from West Monroe, La.: "It is late I know to do so, but I can not but tell you how nicely we have been treated by these West Monroe people, and, indeed, by all in the charge. How they have fixed up things here at the parsonage; blinds and shades for the windows; a real neat matting for the parlor and for our room, and other nice things, such as dining table—not an old broken-legged, split-top thing given by some kind old sister, but a real nice one, such as they would get for their own use—these and many other things I will not here speak of. Inside our home looks well. I do not know how we should get on with our church affairs if the ladies were to quit us and go into politics."

—Rev. H. Armstrong reports from Bastrop, La.: "Town and church have been retrograding here for some time. Missed by the railroad, you know. Have dismissed seventeen by certificate this year; fourteen to Monroe. If Bro. White is being strengthened by his other neighbors as by us, his church will certainly swarm soon. Notwithstanding the exodus of our members, and of others in proportion, the attendance upon preaching has increased. Our hope for spiritual and numerical strength is in a genuine revival, for which we are working and praying. God help us! This is your old home. Pray for us. Let the former pastors and presiding elders pray for us. Children's Day yesterday, and we had a grand time. Sunday-school convention here on June 18."

—Rev. H. W. Knickerbocker writes from Homer: "Our protracted meetings do not begin until about July 1; but we are not waiting for an allotted time in which to have a revival. The burden of souls is upon us, and, with the help of God, we are having and are going to have a revival every Sunday. At my last appointment (Flat Lick) had five accessions and one old member brought back. At most of our appointments all the people are church members, so that our work is in the church. Brethren, if we want to reach the "masses," we have got to reach the church. We must impress them with the fact that while Christ is our representative and does our work in heaven, that we are his representatives and must do his work here on earth; that he employs no other means, and that he is dependent upon us."

—Rev. B. F. Alexander writes: "On last night we closed an interesting meeting of fifteen days at Morgan City. Thirty-eight persons joined the church, and some twenty-five or thirty professed conversion. Previous to this meeting twenty-five names had been added to the roll of members. The additions on the circuit this year to date number sixty-three. Twenty-three children have been baptized, and three adults. Bro. Wimberly, of your city, was with us eleven days, and did nearly all the work, and did it well. Having been intimately associated with him, as his presiding elder, for the first five years of his ministry, it was pleasant to meet him again, after a separation of four years, and to note his development in ability to do successful work for the Master. We are to cross Berwick's Bay this evening, and continue the meeting in Berwick City. We hope for a gracious work there."

PECAN CULTURE.

We have received from Hon. J. G. Rusk, United States Secretary of Agriculture, his report of 1890, which contains an interesting account of pecan tree culture by Mr. Wm. R. Stuart, of Ocean Springs, Miss. It is illustrated by a page picture of one of his fourteen-year-old pecan trees. Bro. Stuart has made a successful specialty of pecan culture, and annually sells all his crop for seed at from $1 to $1.50 per pound. One of the most important things for the young men and women of the South to do is to plant a pecan grove of Stuart's seeds.

NOTICES.

The Arcadia District Conference will meet at Arcadia, La., Thursday, July 2, at nine o'clock A. M.

J. L. P. SHEPPARD, P. E.

The Sardis District Conference will not be held in May, at the time of the woman's missionary meeting. The time has not yet been announced.

J. J. WHEAT.

The Mississippi Conference Woman's Missionary Society will hold its twelfth annual meeting at Bolton, June 26-30, 1891. Rev. T. B. Holloman will preach the annual sermon; Dr. T. S. West, alternate. Auxiliaries are notified to elect delegates and send names of same to Mrs. M. A. Baldwin, Bolton. Delegates and visitors are requested to get tickets on certificate plan, so that railroad authorities will allow the usual reduction.

AGNES CHRISMAN, Rec. Sec.

Woman's Work.

The Woman's Missionary Society of Winona district convened in Lexington on May 7. Mrs. J. B. Streater, district secretary, called the meeting to order and presided with much grace and dignity.

Mrs Hargrove, the Conference president, led the devotional exercises. The reading, comments, singing and praying were very appropriate and spiritual. The testimony meeting which followed was a religious feast; all hearts were blended under the melting influences of the Holy Ghost. Twenty-three auxiliaries and juvenile societies were reported as in operation. Many of these were represented by earnest, faithful women, pure, sweet girls and noble, consecrated boys. These reports showed that much good and faithful work was being done. The money collected is by no means the sum total of the work. The clear and deep experience of these women in a purer spiritual life, the careful training which the children are receiving must not be overlooked. In the coming years the church will demonstrate the wisdom and power of this woman's movement.

Mrs. Lowe read an essay on the obstacles to the work and a consequent need of deeper consecration. Mrs. Evans read an essay on the duties of officers, excepting lady managers. Mrs. Hargrove delivered a very profitable address on the qualifications and duties of this important personage. The time for doubt as to the propriety of this movement, if it ever existed, has passed. The divine approval is indelibly stamped on the organization and its work. "Help these women who labor with us in the Lord."

H. C. MOREHEAD.

Pickens, Miss.

A Revival at Minden.

Many will rejoice to hear of a great revival of religion at Minden.

Several weeks ago revival services began in the Baptist Church, in which all denominations worked heartily together. That meeting closed, we immediately began in the Methodist Church and continued for nearly two weeks. Result: the whole community, more than ever before, under the spell of the meeting; many conversions; about fifty united with the various churches (and there will be "more to follow"). Twenty-four, up to date, have been added to our church.

We are indebted to Rev. John F. Foster, of the Gibsland circuit, for faithful and valuable services rendered.

J. W. MEDLOCK.

Wesleyan Female Institute.

COMMENCEMENT EXERCISES.

FRIDAY, MAY 29.

8 P. M.—Annual address before The Lee and Jackson Literary Society by Rev. J. J. Lafferty, D. D., D. L., Richmond, Va.

SUNDAY, MAY 31.

11 A. M.—Annual commencement sermon by Rev. J. H. Boyd, of Baltimore.

MONDAY, JUNE 1.

8 P. M.—Commencement soiree of instrumental and vocal music.

TUESDAY, JUNE 2.

10 A. M.—Closing commencement exercises; awarding distinctions; conferring degrees on Bachelors of Science, Bachelors of Arts; and Masters of Arts or full graduates. Valedictory by Miss Delta McLaurin, of Miss.

W. A. HARRIS, Pres.

Edward McGehee College.

COMMENCEMENT.

SUNDAY, JUNE 7.

11 A. M.—Commencement sermon by Bishop C. B. Galloway, D. D.

CLASS DAY—MONDAY, JUNE 8.

9:30 A. M.—Meeting of the Board of Trustees. 11 A. M.—Class Day exercises. 8:15 P. M.—Grand concert.

COMMENCEMENT DAY—TUESDAY, JUNE 9.

10 A. M.—Graduating exercises; address by Rev. W. C. Black, D. D., of Jackson, Miss. 8:15 P. M.—Children's concert.

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☞ Address—

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BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. J. A. Bowen, B. F. Alexander, Robert P. Howell, T. H. Rivers, W. F. Henderson, J. A. B. Jones, G. W. Bachman, R. W. Tucker, R. E. Duke, R. Bradley, W. C. Harris, W. P. Miller, R. A. Davis, W. W. Hurst, W. F. Sanders, A. D. Miller, R. S. Hullett, J. E. Buck, W. W. Moss, W. T. Barnett, J. H. Calloway, J. F. Wynn, H. Bradford, G. A. Mandeville, Benj. S. Rayner, C. W. Perkins, R. P. Goar, H. Armstrong, J. A. Parker, J. H. Hayes, G. A. Guice, Wm. M. Foster, J. W. Harmon, R. C. Grace, Geo. H. Thompson, J. R. Roberson, J. T. Nicholson, S. B. Harmon, I. L. Peebles, C. C. Griffin, P. A. Swann, R. L. Moore.

Messrs. F. A. Howell, E. J. Everitt, W. W. Montgomery, S. W. Weems, W. A. Payne, J. A. Campbell, H. S. Courts, Will A. Sessions, W. J. Rousseau, F. N. Abell, W. E. & E. B. Godfrey, Irvin Miller, H. C. Griffin, G. L. Eldridge, J. C. Britt, T. G. Roberts, I. B. Brown, B. F. Hayne, A. H. Sutherland, J. R. Holcombe, D. C. Davis, T. J. Fishburn, S. D. Farrar, J. A. Campbell, A. W. Wansley, C. W. Hall, C. F. David, O. M. Sage.

Mesdames M. A. Davis, T. J. Henderson, M. G. R. Van Bibber, A. S. Arrington, Kate Light Barlow, S. Williams, W. G. Kearney, S. C. Coker, E. H. Mentz, F. Helten, L. G. Montgomery.

May 19.

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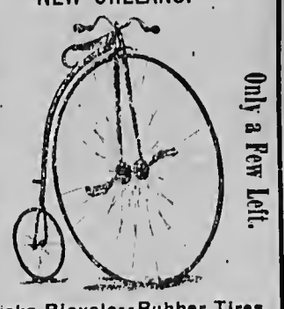

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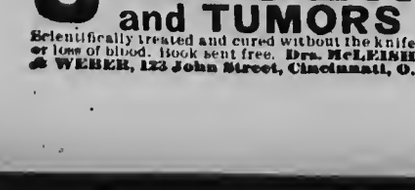

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OUR YOUNG PEOPLE.

MOTHER'S ROOM.

I'm awfully sorry for poor Jack Roe,
He's the boy that lives with his aunt, you know,
And he says his home is filled with gloom,
Because it has got no "mother's room."

I tell you what'll is fine enough
To talk of "boudoirs" and such fancy stuff,
But the room of rooms that seems best to me—
The room where I'd always rather be—
Is mother's room, where a fellow can rest
And talk of the things his heart loves best.

Now poor Jack Roe, when he visits me,
I take him to mother's room, you see,
Because it's the nicest place to go
When a fellow's spirits are getting low;

And mother, she's always kind and sweet,
And there's always a smile poor Jack to greet;
And somehow the sunbeams seem to glow
More brightly in mother's room, I know,
Than anywhere else, and you'll never find gloom
Or any old shadow in mother's room.

Curing the Blues.

Teddie was cross. He was four years old the day before. Perhaps that was the trouble, for birthdays are quite sure to bring lots of candy to a curly-haired little boy from lots of uncles and aunts. Sweet stuff in a boy's stomach—sad to say—doesn't usually sweeten his temper.

Pollie was not cross. She cooed around Teddie and patted his face with her little dimpled hands. She didn't mind his cross looks a bit, till he raised his hand and gave her a naughty little slap right on her soft pink cheek.

That was too much for a two-year-old baby to endure. Pollie ran away to find a pleasanter playmate. She didn't run far, for just inside the orchard bars she saw a dear little calf. Lying down and brushing the big tears from her eyes, she wriggled in between the bars.

Snippie, who had followed her, wriggled in too. Together they tried to made friends with the brown-eyed bossie. But he was suspicious of strangers, and jumped up with a funny little bleat.

Then Pollie heard a great "moo-oo." Up from the shade of the trees in the farther corner came the angry mother cow to see what was troubling her baby.

Teddie had been watching her from the barn door with a wee bit of an ache at his heart, as he thought of the naughty slap.

Now he jumped up, shouting, "Run, Pollie, run!" At the same time he ran to the rescue as fast as his short legs could carry him. But Pollie stood motionless with fear.

Snip rushed up barking furiously, and was lifted on two horns and tossed over his enemy's back. Then he set his sharp little teeth in the end of the cow's tail and hung on bravely. But in spite of all that, she was very near Pollie. Then Teddie scrambled through the bars and rushed up under her very nose. She lowered her head and tossed him right over the fence. Just then papa came running up. He picked up Pollie and drove the cow away. Then he climbed over the fence to find Teddie in the middle of a haycock, with no worse wound than a bumped nose.

They all went into the house to mama, and Pollie and Teddie were kissed and cried over to their heart's content, and Snip had a big, big bone.

Teddie wasn't cross any more; for the best way in the world to cure the blues, or the doleful dumps, is to do kind, brave deeds for others.—*Our Little Ones.*

How to Believe.

A Sunday-school teacher wanted to explain to the children what the gift of God is, and how they might have it. So he left his desk and went around among the scholars with his watch in his hand. He held it up as he passed before them, and said to the first child: "I give you this watch." The boy stared at it, and that was all he did. He went on to the next, and repeated: "I give you this watch." And so he went slowly around the class. Some of them stared, some of them blushed, some smiled incredulously; but nobody took the watch. We may imagine one of the older, wiser boys pondering over the subject: "How can he give us his watch? Surely he does not mean what he says. I wonder what he is after." But while the wise boy was deep in thought the watch passed by him and he did not take it. Finally a small boy reached out his hand and took the watch. The teacher let go the chain, and watch and chain were in the scholar's hand. As the teacher went back to his place the little fellow said, very gently: "Then, if you please, sir, the watch is mine?"

"Yes, of course, it is yours."

The big boys were fairly roused by this time. "Do you mean to say, sir, he may keep the watch?"

"Certainly, I gave it to any boy who would have it."

"Oh, if I had known that," exclaimed one, "I would have taken it."

"Did I not tell you I gave it to you?"

"Oh, yes; but I did not believe you were in earnest."

"So much the worse for you. That little boy believed me, and he has the watch."

This lesson was of use to the scholars and to many souls. I trust it may be of use to us. Receiving the gift of God is as simple as that. God comes and says: "Here is everlasting life to whosoever will." We keep thinking and reflecting and discussing, wondering how he can give it and how we can take it, instead of saying: "Lord, I take it; it is mine."—*Theodore Monod.*

BRILLIANT CAREERS.—Very many young men starting out in life have the feeling that their careers can not be successful unless they are brilliant. It is natural, of course, for youth is full of enthusiasm; and is it not the brilliant man who is praised as the greatest and the one entitled to the highest honors? It would not be manly in the eyes of an impulsive young man to accept commonplace prospects; in other words, to begin a work in which he would exhibit nothing better than ordinary dullness. Sometimes this feeling produces a permanent injury. It deceives the person so fatally that he is not able to adjust himself to the conditions for which he is fitted, and he is always striving after things too high for him, without doing those that are within his reach. Usually, however, it is but a temporary influence, and probably a good one. It gives momentum to the early life, and makes it oblivious to the smaller drawbacks and difficulties that, if they were rightly seen, might grow into discouraging impediments. After a trial at realizing our dream, we settle down to feel that success for us is on a much lower level than we had supposed, and learn also that brilliancy is not half so important as steady-going faculty in doing common duties, such as are set before us by every-day contact with life.—*United Presbyterian.*

The popularity which Hood's Sarsaparilla has gained as a spring medicine is wonderful. It possesses just those elements of health giving, blood-purifying and appetite-restoring which everybody seems to need at this season. Be sure to get Hood's Sarsaparilla.

THE PARABLE OF THE RATS.—A Scotch paper gives a forcible temperance lecture in the following parable. We would like to shake hands with that bright boy. A laborer at the Dundee harbor lately told his wife, on awakening, a curious dream which he had during the night. He dreamed that he saw coming toward him, in order, four rats. The first one was very fat, and followed by two lean rats, the rear rat being blind. The dreamer was greatly perplexed as to what might follow, as it has been understood that it denotes coming calamity. He appealed to his wife concerning this, but she, poor woman, could not help him. His son, a sharp lad, who heard his father tell the story, volunteered to be the interpreter. "The fat rat," he said, "is the man who keeps the public house, that ye gang till sae often; and the twa lean anes are me and my mither, and the blind ane is yerself, father."

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EVERY Counting Room
EVERY Carriage Owner
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EVERY Body able to hold a brush
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WILL STAIN TINWARE
WILL STAIN YOUR OLD BASKETS
WILL STAIN BABY'S COACH

and Varnish at the same time.

WOLFF & RANDOLPH, Philadelphia.

HOUSEHOLD.

Good Enough for Home.

"Lydia, why do you put on that forlorn old dress?" asked Emily Manners of her cousin, after she had spent the night at Lydia's house.

The dress in question was a spotted, faded old summer silk, which only looked the more forlorn for its once fashionable trimmings, now crumbled and faded.

"Oh, anything is good enough for home!" said Lydia, as, hastily pinning on a soiled collar and twisting her hair in a knot, she went to breakfast.

"Your hair is coming down," said Emily.

"Oh, never mind; it's good enough for home," said Lydia, carelessly. Lydia had been visiting at Emily's home, and had always appeared in the prettiest morning dresses, and with neat and dainty collar and cuffs; but now that she was back at home again she seemed to think that anything would answer, and went about untidy and in soiled finery. At her uncle's she had been pleasant and polite, and had won golden opinions from all; but with her own family her manners were as careless as her dress. She seemed to think that courtesy and kindness were too expensive for home wear, and that anything would do for home.

There are too many people who, like Lydia, seem to think that anything will do for home; whereas effort to keep one's self neat, and to treat father, mother, sister, brother and servant kindly and courteously is as much a duty as to keep from falsehood and stealing.—*Selected.*

REMEDY FOR RESTLESSNESS.—A great many remedies are suggested for restlessness, which in many cases has been caused by giving way to anxious and foreboding thoughts, indulging in such mental worry by day that night is a time of tossing and unrest. While the night dews fall and the stars are shining, let us in spirit steal amid the quietude to him who is Eternal Light, the Giver of calm, the Divine Comforter; let us remember the Lord is in the stillness, and we shall prove it true that

"Darkness shows us worlds of light
We never saw by day."

Let us think, alone with Jesus, what he is in whom is all the fullness of God. "I will strip thee of all earthly comforts," said a persecutor once to a Christian martyr. "Christ is mine," was the answer, "you can not strip me of him." Christ is yours, friend, yours through the darkest shadow—Christ, who is Rest and Refuge, the King of kings, the great Physician. Money can not purchase rest, but it comes to you with Jesus; there is no pillow so comforting as the Redeemer's love, and on this you may trustfully repose. Some one asked a poor, infirm old man, "Do you think you can rest a little now?" "It is all rest," he said, "because God's arms are beneath me."—*Quiver.*

PARENTAL PRAYERS.—Surely among all prayers that go up to God none are dearer or more prevailing than the intercessions of parents for their children. They are hallowed breathings of the purest, tenderest love. Such prayers, if persistent, believing and importunate, may we not say that God always answers in some way in the end? Monica, the mother of Augustine, prays for her son. For a time he goes deeper and deeper into sin, and it seems that the mother's supplications are unheard or unavailing. But she faints not, she will not give him up; she refuses to be disheartened. For many years her son wanders far from God, farther and farther; but she stays at her altar, undismayed, believing still, and pleading with renewed earnestness. At last all her intercessions are answered in one hour when Augustine falls down at Jesus' feet in submission, and instantly turns all the wealth of his splendid life into the service of his new Master.—*Presbyterian Observer.*

Asthma can't be cured? Oh! yes it can. Dr. Davis' Compound Syrup of Wild Cherry and Tar will do it. I know it because it gave me relief. Every winter I was troubled with asthma, especially if the weather was damp, suffering severely. I took about six bottles of Davis' Wild Cherry and Tar, and am completely cured. It is the remedy for asthma. CHAS. HEINES, 500½ Chippewa Street, New Orleans, La.

Dr. Davis' Compound Syrup of Wild Cherry and Tar is a sure and speedy cure for coughs, colds, catarrh, bronchitis and consumption, and gives immediate relief in cases of croup and whooping-cough. Try it. One dollar bottles hold two and a half times as much as a 50c. bottle.

SCIENTIFIC.

The Great Siberian Railway.

The great Siberian railway, which will more closely connect Europe with the teeming millions of China, Japan, and Eastern Asia, will be commenced this Spring. The total length of the line will be 4,810 miles, and the cost about thirty-two millions sterling. In case permanent bridges are built over the immense rivers Obi, Yenesei, Lena, etc., the outlay will be still greater. The commercial and political importance of this undertaking is greater than most people suppose. It will not only help to open out the immense resources of Southern Siberia, but will enable Russia to compete more successfully for the Japanese and Chinese carrying and import trade. Goods that are now sent by sea to Europe will ten years hence be carried overland into Europe, and a good deal of the Chinese carrying trade will go into the hands of Russia. A large portion of the railway will run through millions of acres of the finest virgin soil, over immense rivers, in primeval forests which have never been cut, and through countries abounding in mineral and vegetable wealth. When the line is ready it will be possible to work the rich gold, silver, iron, copper, and plumbago mines of Eastern Siberia, which have hardly yet been touched in consequence of the scarcity of labor and the absence of machinery. The rich and fertile regions of the Amoor and Usuri, which boast of a climate as fine as that of France, will then be open to colonists, and also millions of acres of land which are at the present moment almost unpopulated. By means of this railway Russia will be able to convert Vladivostock into a great naval and military station like Sevastopol, and, if necessary, pour several hundred thousand troops on the Chinese frontier in less than three weeks' time. And last, and not least, among the benefits which will accrue to mankind through this undertaking, will be the possibility of visiting China or Japan in about a fortnight from Central Europe, with all that comfort that is attached to railway traveling in Russia.—*Public Opinion.*

A Tin-Type for a Nickle.

A wise man from Minneapolis has the latest and most ingenious thing in the nickle-in-the-slot machines, which is on exhibition on West Twenty-third street, says the St. Louis *Republic*. It is a contrivance that takes your picture for a nickle, "and it does its deadly work with silence and dispatch." In 60 seconds from the time the victim drops the nickle in the slot and turns the crank, a small but truthful tin-type of the Coney Island variety comes obsequiously out through a crack. The machine can do this 400 times without becoming exhausted. The outside is like the exterior of the "put-a nickle-in the-slot and have your weight printed on a card, while beautiful music is discoursed" machine, but the interior is a tangle of wheels and wire and springs and pulleys. The principle of the thing is simple. It is that of the flash-light photographs. The crank brings the flame of a small alcohol lamp near a magnesium ribbon, which produces a flash of light by which the picture is taken on a tin-type 1½ inches by 1⅛ inches. The gentleman who has dropped the nickle sits in front of a camera lens five-sixteenths of an inch in diameter. After receiving the impression the tin type is picked up by a steel hand and dropped into the "developer," where it remains thirty seconds, the time being regulated by clock work. Another steel hand lifts it out of the developing mixture and passes it along to a tiny tank where it gets a bath, which washes off the developing composition. After remaining here only a second it is dropped by a third steel hand into a soda bath, where it stays twenty seconds, this being regulated by a second automatic clock arrangement. Then the tin-type goes to another tank, where it receives a second washing. This ends the photographic process, and a steel hand now grasps and drops it into a flume, whence it pops into view outside as a finished work of art.

Take good care of your beard, and keep it clear of gray hairs, so as to retain your young looks, by using Buckingham's Dye for the Whiskers.

JOHNSON'S ANODYNE LINIMENT

Unlike Any Other,

As much

For INTERNAL as EXTERNAL use.

Many people do not know this.

The Most Wonderful Family Remedy Ever Known.

Positively cures Diphtheria, Croup, Asthma, Bronchitis, Neuralgia, Rheumatism, Rheumatism, Coughs, Whooping Cough, Catarrh, Cholera Infantum, Diarrhœa, Sciatica, Lame Back and Soreness of Body or Limbs. Stops Inflammation in Cuts, Burns and Bruises. Relieves all Cramps and Chills like magic. Price, 35 cts. post-paid; 6 bottles, $2. Express prepaid. I. S. JOHNSON & CO., Boston, Mass.

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CONSUMPTION

In its First Stages.

Be sure you get the genuine.

IN THE SPRING

Avoid Sickness by Purifying the Blood and Toning up the System.

DR. KING'S

Royal Germetuer

Does this more pleasantly, more safely and more surely than any remedy known to medical science.

These Five Things

In which it differs from other medicines account largely for its wondrous popularity:

1. *It does not taste like medicine.* It is as pleasant as lemonade, and, sweetened, makes a most refreshing drink. Persons who object to all other medicines take this with real pleasure, because it is good.

2. *It never nauseates.* The most delicate stomach finds in this a perfect remedy without a single objection.

3. *It never swaps off one disease for another.* It does not set up one form of disease in order to relieve another, as is the case with so many deadly drugs.

4. *It does not patch simply. It cures.* It reaches, as nothing else does, to the hidden sources of disease in the blood, and removes the cause. It does this with an ease and power that have never been equaled.

5. *It is harmless,* and may be safely given to a babe one day old. It is free from Alcohol and Opium.

All persons living in a malarial district should keep this great family remedy on hand. It will break any fever in half the time required by quinine and anti-pyrine, and leave none of their unpleasant and hurtful effects.

For Malaria, Dyspepsia, Rheumatism, Catarrh, Sick Headache, Kidney Trouble, and Blood and Skin diseases, there is nothing to be compared with it. For Ladies and Children it is far the best.

Circulars with testimonials, etc., mailed free. For sale by druggists, and by Kit Williams, agent, 202 Canal St., N. O. Price, prepaid, $1 per bottle. Six bottles for $5.

S. R. PERRY,

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Shirts made to order $1 25, $1 50, unlaundried.

Night Shirts made to order 75c, $1, $1 25.

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PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and $1.00 at Druggists.

MARRIAGES.

FAGOT—BELL.—On Thursday, May 7, 1891, by Rev. John T. Sawyer, Mr. George G. Fagot and Miss Jennie Bell.

BLOOMFIELD—DENNY.—In the Methodist Church, Moss Point, April 22, 1891, by Rev. C. A. Powell, Mr. Edward Bloomfield to Miss Emma E. Denny, both of Moss Point, Miss.

TROTTER—UPTON.—In the M. E. Church, South, Lake Charles, La., May 6, 1891, by Rev. John A. Miller, Mr. Albert H. Trotter, of New Iberia, La., to Miss Mattie H. Upton, of Lake Charles, daughter of Rev. Thomas J. Upton, of the Louisiana Conference.

McHENRY—MELLARD.—At the parsonage at Brookhaven, on the afternoon of April 30, by the pastor, Mr. W. L. McHenry and Miss Bethany Mellard, of Wesson.

WHITE—BROWN.—March 26, 1891, by Rev. J. A. Parker, Mr. Fred White and Miss Susie Brown, daughter of Rev. Wiley Brown, all of East Baton Rouge parish, La.

PALLIAM—KELLY.—Feb. 12, 1891, by Rev. Wiley Brown, Mr. Green Palliam and Miss Mary Kelly, all of East Baton Rouge, La.

GLADNEY—BAKER.—At the residence of the bride's father, Athens, April 26, 1891, by Rev. J. H. Stone, Dr. Evans R. Gladney to Miss Addie Baker, both of Claiborne parish, La.

MARSALIS—PATTISON.—At the residence of the bride's father, Athens, April 26, 1891, by Rev. J. H. Stone, Mr. Fletcher E. Marsalis to Miss Myrtie Pattison, both of Claiborne parish, La.

RANKIN—LEWIS.—At the residence of the bride's uncle, Mr. B. B. Lewis, Marion county, Miss., May 3, 1891, by Rev. M. H. Moore, Mr. J. T. Rankin and Miss Hettie C. Lewis.

Married by Rev. J. F. Wynn, in Pineville, La., Mr. Sam Wilson and Mrs. Lizzie Watkins, Mr. Lawson Sally and Mrs. Julia Lewis, Mr. Mayo Lacroix and Miss Laura Walker, Mr. J. P. Miller to Miss Pauline Waters.

PRICE—LACROIX.—At Colfax, La., May 7, 1891, by Rev. J. F. Wynn, Mr. Lonnie B. Price to Miss Lela Lacroix.

OBITUARIES.

GAY—MRS. SALLIE GAY, daughter of Willie and John Hare, was born Nov. 17, 1817, in Johnson county, N. C.; was married, Jan. 23, 1867, to T. B. Gay, who, with three children, live to mourn the loss of companion and mother. Sister Gay has been a member of the Baptist Church for years, until last year some time she united herself with the Methodist Church at Slidell, La., where she lived a blameless member of the same until April 1, 1891, when she was called to come up higher and receive a crown of life eternal.

The writer had known her only a short while before her death, but never knew a brighter Christian. She had been an invalid for some time before she died, but was perfectly resigned to her Father's will, patient and submissive in all things. She expressed herself as being anxious to live to see her baby boy dedicated to God, which we did just two weeks before her death. When I went to leave she made me good-by, and said she would be in heaven before I came again. Just two weeks from that time she bid farewell to friends and loved ones, and her spirit took its flight to join the church triumphant in heaven, where the wicked cease from troubling and the weary are at rest.

Grieve not, loved ones and friends, for Sister Gay is at rest. J. C. CAMPBELL, P. C.

North Carolina Advocate please publish.

HAMPTON—WILLIAM HAMPTON was born May 31, 1813; married to Miss Sarah Lipsey, in Macon county, Ga., 1840; moved to Louisiana, 1856, and settled near Pleasant Hill, Sabine parish. Twelve years ago he was made an invalid by a severe stroke of paralysis, since when he has been a great, though patient sufferer until released by death, May 1, 1891, and his mortal remains now rest in the old Wallace Camp Ground Cemetery.

Bro. Hampton joined the Methodist Church in early manhood, and through all his life he continued to enjoy the peace born of a steadfast faith in Christ, realizing (as he would say in his experience) that he possessed "a building not made with hands, eternal in the heavens." The verdict of all is, a good man rests from his labors, rests from his sufferings, rests with his God. A true friend, a good neighbor, a faithful Christian, he will be remembered by many of the preachers as they revert to old Wallace and Beulah Camp Meetings, and to their warm receptions at his home on the hill.

May his children follow his example, so that, with the mother and wife, who still linger on the shore, they may meet in the sweet hereafter! Rest, brother, till we meet again.

W. F. HENDERSON.

PRICE—EMMETT KEENER, son of W. N. and L. L. Price, was born Nov. 11, 1879, and died May 6, 1891. Though he was a sufferer for eighteen months, he never complained or murmured at his affliction, but patiently waited until the Lord called him from this earth to that blessed home above, where there is no more sickness or sorrow, no more trials to endure.

Weep not, dear parents, for dear little Emmett is gone to meet little Albert. They are both little angels in heaven, and are waiting at the pearly gates to welcome us home, where we will part no more. Oh, what a happy meeting it will be!

May the Lord comfort us all in time of trouble! He leaves a mother, father and three sisters to mourn his loss; but we know that our loss is his eternal gain. SISTER.

LANEY.—The following resolutions were adopted by the second Quarterly Conference of the Shannon circuit, Aberdeen district, North Mississippi Conference, April 29, 1891:

Whereas, Our heavenly Father, in his all-wise providence, has taken from our midst our dear brother, W. E. LANEY, who was a member of this Quarterly Conference, and its faithful recording steward for many years; therefore, be it

Resolved, That we bow in humble submission to the will of him who doeth all things well, knowing that behind this dark cloud he hides a smiling face.

Resolved, That in the death of this faithful son of God this Quarterly Conference has lost one of its most efficient and faithful members; the church, one of its purest and strongest advocates; the community, one of its most praiseworthy and exemplary citizens; his family, a devoted husband; his children, a loving, tender father.

Resolved, That we extend to the family of our dear brother our deepest sympathy, invoking the divine blessings of His grace who is ever ready to bind up the broken-hearted; trusting that in the sweet by-and-by, when, one by one, we are called to cross the river, we may be as ready as he, by the grace of God, to cross over and rest under the shade of the trees with the blood, father, mother, wife, children and friends, to walk the golden streets and worship at the great white throne where sits the blessed Christ who hath robbed death of its sting and the grave of its victory.

Resolved, That a copy of these resolutions be sent to the family of the deceased and a copy to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and that these resolutions be spread upon the minutes of this Quarterly Conference. J. M. BARNES, for Committee.

Nashville Advocate please copy.

BAILEY—MRS. EDNA M. BAILEY, daughter of J. W. and Elizabeth Gillham, was born at Longpoint, Washington county, Texas, March 31, 1866, and died at her home, Yellow Prairie, Burleson county, Texas, May 6, 1891. On March 4, 1890, she was married to Dr. D. H. Bailey, who remains to sorrow for her, yet not without hope. In June, 1881, she was happily converted and united with the M. E. Church, South, ever afterward living the life of a devoted Christian. During her last illness no doubts troubled her. Two days before she died she told her husband that the future was bright, assuring him that she was ready to go, and urging him to live so as to meet her in heaven.

Her life on earth is ended; but the influence of her gentle, loving heart will ever abide with those who have loved her and now lost her for awhile! E. D. MUNZON.

A Good Story.

I recalled the incident a few day ago, says a writer in the New York *World*, as I sat in Trinity listening to Phillips Brooks' noontime talks. It happened in the spring of 1883. The four of us had gone to Europe together—Dr. McVickar, of Philadelphia, Phillips Brooks, and Mr. Robinson, the builder of Boston's Trinity Church. Robinson stands 6 feet 2 inches in his stockings, Dr. McVickar measures 6 feet 4 inches, and Brooks exceeds 6 feet in height. Robinson is sensitive about his length, and suggested that in order to avoid comment the three tall men avoid being seen together. Arriving in England, they went directly to Leeds, where they learned that a lecturer would address the working classes on "America and Americans." Anxious to hear what Englishmen thought of the great republic, they went to the hall. They entered separately, and took seats apart. The lecturer, after some uninteresting remarks, said that Americans were, as a rule, short, and seldom if ever rose to the height of five feet ten inches. He did not know to what cause he could attribute this fact, but he wished he could present examples to the audience.

Phillips Brooks rose to his feet, and said: "I am an American, and as you see, about six feet in height, and sincerely hope that if there be any other representative of my country present he will rise."

After a moment's interval, Mr. Robinson rose, and said: "I am from America, in which country my height—six feet two—is the subject of no remark. If there be any other American here, I hope that he will rise."

The house was in a jolly humor. Waiting until the excitement could abate in some degree, and the lecturer regain control of his shattered nerves, Dr. McVickar slowly drew his majestic form to its full height, and exclaimed: "I am an——." But he got no further. The audience roared, and the lecturer said no more on that subject.—*Selected.*

Women are not slow to comprehend. They're quick. They're alive, and yet it was a man who discovered the *one* remedy for their *peculiar* ailments. The man was Dr. Pierce.

The discovery was his "Favorite Prescription"—the boon to delicate women. Why go round "with one foot in the grave," suffering in silence—misunderstood—when there's a remedy at hand that isn't an experiment, but which is sold under the *guarantee* that if you are disappointed in any way in it, you can get your money back by applying to its makers.

We can hardly imagine a woman's not trying it. Possibly it may be true of one or two—but we doubt it. Women are ripe for it. They must have it. Think of a prescription and nine out of ten waiting for it. Carry the news to them!

The seat of sick headache is not in the brain. Regulate the stomach and you cure it. Dr. Pierce's Pellets are the Little Regulators.

CHRISTIAN GIVING UNION.—A "Christian Giving Union" has been formed in England with the following conditions of membership: 1. To set apart a definite proportion of income for religious and charitable purposes. 2. To try to induce others to do the same. No one is asked to pledge himself to any particular amount, it being left to his own conscience to determine what he shall give. Order and method are urged. Why not form such a union in every Sunday-school and church? Is it not true that in the majority of cases giving to Christ's cause is left to chance, impulse or pressure? Such a plan would be of spiritual benefit to the contributor and enlarge the contributions. Do not wait to see it adopted in your Sunday-school or church, but commence it at once in your own family.—*Gospel in All Lands.*

Catarrh Can't Be Cured

with LOCAL APPLICATIONS, as they can not reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cured it you have to take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

F. J. CHENEY & CO., Props.,
Toledo, O.

Sold by druggists, price 75c.

The *Clarion-Ledger* says: "Fifteen young ladies of Mississippi have been asked (and have accepted) to represent the several States of the late Confederacy at the unveiling of the monument on June 3. Each young lady will carry a banner, 20 by 30, of white, red or blue silk, with the name of the State represented painted diagonally across the same. The banner to be hung on a staff 8 feet long."

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886, - - - - - $400,479.08
CASH ASSETS, December 31st, 1887, - - - - - $413,860.76
CASH ASSETS, December 31st, 1888, - - - - - $459,369.50
CASH ASSETS, December 31st, 1889, - - - - - $510,584.54
CASH ASSETS, December 31st, 1890, - - - - - $551,897.82

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

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W. R. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary

Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - *$300,000.*

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.
Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid in Cash, without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office the same as with local companies.

DIRECTORS IN NEW ORLEANS.

GUSTAF R. WESTFELDT, Chairman. L. C. FALLON, LUCAS E. MOORE, C. M. SORIA.
CLARENCE F. LOW, Ass't Resident Sec'y. H. V. OGDEN, Resident Secretary.

Mention this paper.

J. S. BAST, Estimates cheerfully given. Mail orders solicited and full instruction for measurement on application.

WIRE SCREENS MOSQUITO HOUSES AND WEATHER STRIPS. Where Comfort and Cleanliness are desirable, screens, properly made and fitted, are indispensable

147 Camp St., four doors above Christian Woman's Exchange.

The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $559,348.11.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McHENRY, Secretary.

FINANCE COMMITTEE.

Frank Roder, J. H. Menge, Joseph Schwartz, F. G. Ernst, T. J. Woodward.

LOUIS GRUNEWALD CO., L't'd,

18 Baronne and 127 Canal Streets, New Orleans, La.

SOLE AGENTS FOR ALL THE LEADING

PIANOS!

Steinway, Chickering, Knabe, Sohmer, Behr, Mehlin, Fischer, Pleyel, Pease, Shoninger, Sterling, etc.

Lowest Prices!! Easiest Terms!

LOUIS GRUNEWALD CO. (Limited), New Orleans.

N. B. SLIGH, President. T. R. ROACH, Cashier.

SOUTHERN NATIONAL BANK,

137 GRAVIER STREET.

CAPITAL STOCK, - - - - - - *$500,000.*

DIRECTORS:

THOS. SMITH, of Smith Brothers & Co., Wholesale Grocers.
WM. CAMERON, Texas.
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J. H. WEST, of Charle, Powell & West, Cotton Factors.
ISIDORE HECHINGER, of S. Gumbel & Co., Cotton Factors.
J. W. CASTLES, of Cameron & Castles, Wholesale Grocers.
L. N. BRUNSWIG, of Finlay & Brunswig, Wholesale Drugs.
T. J. WOOD, Jr., Cashier, Fourth National Bank, Dallas, Texas.
N. B. SLIGH.

GRANT'S FURNITURE STORE

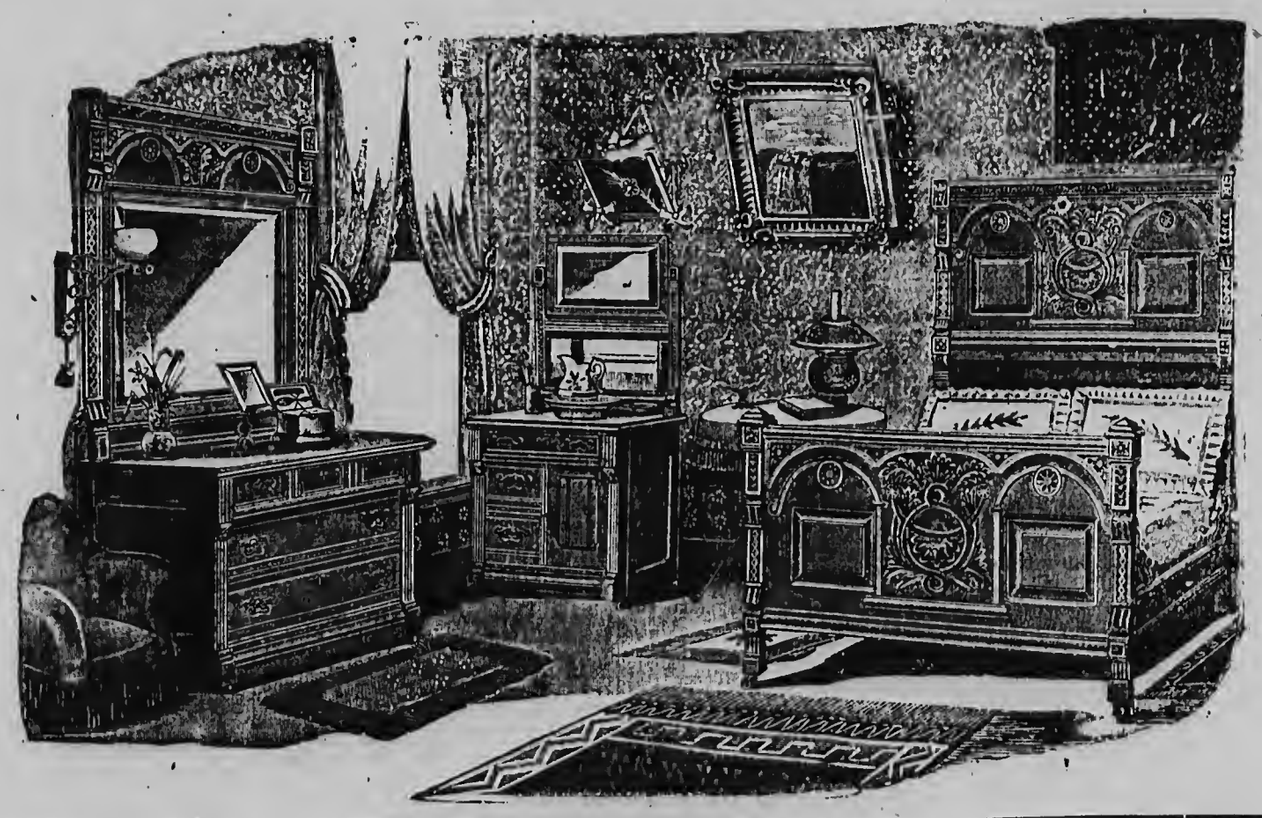
NEW STORE, AT **28 and 30 Camp Street, NEW ORLEANS**

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

In all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Neshoba, at Philadelphia	May 23, 24
Decatur at Union	24, 25
Rose Hill, at Hopewell	27
Newton and Hickory, at Hickory	30, 31
Mt. Rose, at Mt. Zion	June 3, 7
Raleigh	12
Trenton	13, 14
Marvin	20, 21

The District Conference at Hickory, May 28-31. Hickory's doors are wide open. Come one, come all.

P. A. JOHNSTON, P. E.

SEASHORE DIST.—SECOND BOUND.

Pearlington, at Logtown	May 23, 24
Whittington, at Holland Ch. (W., T.)	27, 28
Bay St. Louis, at Biloxi	30, 31
Vancleave, at Mount Pleasant	June 3, 7
Mt Carmel, at Santee	13, 14
Williamsburg, at Good Hope	20, 21
Columbia, at Wesley Chapel	27, 28

E. H. MOUNGER, P. E.

JACKSON DIST.—SECOND ROUND.

Sharon, at Madisonville	May 23, 24
Bentonia and Dover, at Dover	27
Flora and B., at Brownsville	30, 31
Edwards (Wed.)	June 3
Yazoo City	6, 7
Lake City and Lodi, at Lake City	13, 14
Silver Creek, at Love's	20, 21
Canton (Wed.)	24
Benton, at New Hope	27, 28
Spring Ridge, at Byram	July 1

D. A. LITTLE, P. E.

WOODVILLE DIST.—SECOND ROUND.

Jackson	May 23, 24
Live Oak, at Pipkin Chapel	30, 31
Zachary	June 13, 14
Springfield, at Springfield	13
Tallsheek, at Madisonville	20, 21
Covington, at Slidell	22
Franklinton, at Magee's	25
Amite City, at Tangipahoa	27, 28

C. McDONALD, P. E.

MERIDIAN DIST.—SECOND ROUND.

DeKalb circuit, at Union Ridge	May 23, 24
Binnsville and Wahalak (Mon.)	25
Porterville circuit, at Union	30, 31
Fairville (Thursday)	June 4
Linwood circuit, at Linwood	6, 7
Meridian, First Church (Wed.)	10
Meridian, West End	20, 21
Meridian, East End (night)	20, 21
Marion cir., at Pleasant Hill (1 hn.)	25
Winchester circuit, at New Hope	27, 28

T. L. MELLEN, P. E.

VICKSBURG DIST.—SECOND BOUND.

Utica, at Rieves	May 23, 24
Rolling Fork, at Rolling Fork	31, June 1
Vicksburg	3, 7
South Vicksburg	6, 7
Mayersville, at Mayersville	14, 15
Meadville	20, 21
Roxie, at Hamburg (Tuesday)	23
South Warren, at Redbone	27, 28

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Beauregard	May 23, 24
Crystal springs cir., at Pleasant Ridge,	30, 31
Bowerton cir., at Reboboth	31, June 1
Gaiman cir., at Terry	6, 7
Hazlehurst station	13, 14
Summit, at Bogue Chitto	20, 21
China Grove, at Sartains (Fri.)	23
Pleasant Grove, at Monticello	27, 28
Caseyville cir., at Gallatia	July 4, 5
Blue Hill	8
Providence circuit	11, 12

The District Conference will be held at Bogue Chitto, June 18-21. Opening sermon by Rev. W. H. Huntley, on Thursday, eleven A. M.

R. S. WOODWARD, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.— SECOND ROUND.

Oxford	May 23, 24
Grenada (S. D. Long)	24, 24
Abbeville	30, 31
Toccopola	June 6, 7
Banner	13, 14
Chapel Hill	13
Grenada circuit	20, 21
Atlanta	27, 28
Cherry Hill	30
Pittsboro	July 2
Water Valley circuit	4, 5
District Conference, at Coffeeville	May 1-3

J. W. PRICE, P. E.

WINONA DIST.—SECOND ROUND.

Rural Hill	May 23, 24
Newport	30, 31
West	June 6, 7
Belzona	13, 14
Lexington	18
Black Hawk	20, 21

S. M. THAMES, P. E.

ABERDEEN DIST.—SECOND ROUND.

Nettleton	May 23, 24
Tremont	30, 31
Okolona circuit	June 6, 7
Athens	10
Houston and Wesley	13, 14
Buena Vista	15
Ebenezer	20, 21
Sparta	27, 28
Smithville and Fulton	July 4, 5

J. B. STONE, P. E.

GREENVILLE DIST.—SECOND ROUND.

Belin	May 24
Jonestown	25
Huntington	June 3
Leherton	7

R. M. STANDIFER, P. E.

CORINTH DIST.—SECOND ROUND.

Blue Springs circuit	May 21, —
Ripley and New Albany	23, 24
Jonesboro circuit	28
Ripley circuit	30, 31
New Albany circuit	June 3, 7

W. S. LAGRONE, P. E.

SABDIS DIST.—SECOND ROUND.

Cortland ct., at Eureka (Sa., Su.)	May 23, 24
Horn Lake circuit (Sa., Su.)	30, 31
Chulahoma circuit (Sa., Su.)	June 6, 7
Mt. Vernon (Sa., Su.)	20, 21

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Shelby Creek circuit	May 23, 24
Olive Branch circuit	30, 31
Shawnee circuit	June 6, 7
Pine Mountain circuit	13, 14
Mount Pleasant circuit	20, 21

JNO. W. BOSWELL, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.— THIRD ROUND.

Minden, at Pine Grove	May 30, 31
Haynesville, at Mount Zion	June 3
Summerfield, at Summerfield	6, 7
Vienna, at Antioch	13, 14
Homer, at Arizona	20, 21
Arcadia, at Arcadia	July 1
Vernon, at Oak Ridge	7
Gansville, at Brooklyn	8
Saline, at Mill Creek	11, 12
Sparta, at Bear Creek	13
Ringgold, at Grand Bayon	18, 19
Gibbsland, at Brushwood	25, 26
Farmersville	Aug. 1, 2
Downsville	8, 9
Indian Village	15, 16
Tulip and Simsborough	20

District Conference at Arcadia, July 2.

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Valley, at Cotton Valley	May 23, 24
Coushatta, at East Point	30, 31
Wesley, at Wesley Chapel	31, June 1
Many, at Prospect	6, 7
Bayou Scie	8
Anacoco, at Petersburg	10

The District Conference of Shreveport district will meet June 18, at Grand Cane, on the Texas and Pacific railroad.

Where the same day is put down for two places, the presiding elder will divide the time between them.

The Quarterly Conferences for Caddo and Wesley circuits will be held on Mondays (the second day of their meetings).

ROBT. J. HARP, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Grand Chenier	May 23, 24
Sulphur Mine, at Calcasieu	26, 27
Sabine Mission, at Merryville	30, 31
Lake Arthur	June 3, 7
Indian Bayou	13, 14

JNO. A. MILLER, P. E.

DELHI DIST.—SECOND ROUND.

Lake Providence, at Pecan Grove	May 23, 24
Floyd, at Oak Grove	30, 31
Winsboro, at Oakley	June 6, 7

H. O. WHITE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Castor, at Sardis	May 23, 24
Columbia, at Dirt Bridge	30, 31
Vidalia and Black R., at White's Ridge	June 6, 7
Melville and Big Cane, at Melville	13, 14
Simsport, at Riverside	20, 21
Pineville, at Oak Grove	27, 28
Ada, at Fishville	July 4, 5

J. IVY HOFFPAUIR, P. E.

From the New York Press.

EXTRAORDINARY CLEANSER.

If our women readers could only understand what a convenience, economy and thorough cleanser "Pyle's Pearline" is, they would never use anything else. It is pure and free from any injurious ingredient. It is economical because only the requisite quantity is used at a time. While soap may slip from the fingers and be lost in the water to dissolve, Pearline is used only in quantities required. It is better adapted for cleansing around the house than any known article. It is more convenient than anything ever discovered, and it is as suitable for the most delicate lace or the finest linen as for the dirtiest horse-blanket, and it will make either as "clean as a whistle" in short order. All grocers sell it, and if the reader don't know of it, she may take our word for it.

UNHAPPY HOMES.—There is a great deal of talk about the duty of women to make home happy. But if the home is not happy, whose fault is it? Not in one case in a dozen, it may safely be said, does the blame rest with the woman. If a man makes his home simply a convenient place where he may take his meals, and possibly growl or sulk over them, whose fault is it? If his home is simply a lodging-place of last resort, to which he must repair when he is shut out every place else, whose fault is that? And if, while he is in his home he is evidently under constraint, preoccupied with other matters abroad, and fidgeting to be gone, who is to blame for that? Certainly not the woman who, forgetful of past and even of habitual disappointment, has looked forward with hope for his return to enliven her solitude, and to make care a pleasure by dividing it with her.—*Selected.*

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

NEWS OF THE WEEK.

DOMESTIC.

President Harrison and party, after a trip of observation in the South and West, returned to Washington on May 15.

The Catholic Knights of America, after a busy convention in Philadelphia, adjourned on the sixteenth. Jas. D. Coleman, of New Orleans, was re-elected president.

Twenty-two blocks in Muskegon, Mich., were destroyed by fire on May 16. Three hundred and fifty houses were burned, and hundreds of families are without homes and in need of public assistance. The loss is estimated at $500,000.

A warrant was issued from the treasury department in favor of the governor of Wisconsin for $441,334, this amount being Wisconsin's share of the direct tax fund, minus $5,201 withheld on account of the issue of arms and about $8,000 paid to the State under a previous act of Congress.

From Manistee to Huron (Michigan), on the lower peninsular, forest fires are still raging. Up to date the loss is estimated at $2,000,000, and it will probably be doubled, unless checked by rain. The loss in the upper tiers far exceed this estimate. Hundreds of families have been left destitute.

Ex-Secretary of State Will A. Strong has been released from custody, having been pardone by Governor Nicholls upon the recommendation of the Board. The pardon is to release him from imprisonment and to restore citizenship, but does not relieve him from the payment of the $8,503 fine imposed by the district judge.

In the United States district court, on May 15, a resident of Raleigh county, W. Va., was convicted of violating the lottery law by sending a letter through the United States mails to the Louisiana Lottery, and was fined $35 and costs. This is the first conviction for this offense known to have been made in the United States.

The Committee of Fifty, appointed by the mayor, at the instance of the city council, last October, to investigate the matter of the existence of secret societies in this city, and suggest methods for their suppression, etc., made its report on May 14. The report recognizes the existence here of organized bands of criminals whose members and methods are imported from foreign countries, and whose crimes, being committed under cover of darkness, give evidence of preconcerted assassination. The report declares that the criminal courts, as now constituted, are powerless to secure the ends of justice. It recommends, among other things, that the jury law be amended, so that a service of two weeks at a time shall exempt a juror from such duty for two years; that jurymen be paid $2 a day. It also suggests the entire prohibition of immigration from Sicily and lower Italy, as the people from these parts are, to say the least, undesirable citizens.

FOREIGN.

The influenza epidemic is seriously increased in the south of Russia. In Russian Poland the disease has decimated the population of many villages.

At the annual convention of the National League of Great Britain, held in Newcastle, Mr. Parnell was denounced as morally and politically unfit for a position of trust.

The foreign merchants in Lisbon propose to appoint three delegates—one French, one English and one German—to take action in common with the Portugnese committee on the public debt.

The long-talked-of exhibition to be devoted exclusively to works of art by Americans, executed in France, opens in June. The idea of this exhibition is to show the advantages which artists reap from a Paris training.

The misery of the defeated strikers in Westphalia is extreme. Over twenty thousand who have applied for work in the Bochum district have been refused employment and threatened with expulsion from their homes.

The London *Times* say the Russian government will withdraw £3,000,000 from London within the next month or two, and that it is doubtful whether the Bank of England will be able to draw that amount from America.

It is said that the Jura Simplon Railway Tunnel Company is about to begin operations to tunnel Mount Simplon and connect Italy and Switzerland by another railway. Improved machinery has been invented by which the bore can be completed in five and a half years at a cost of 10,000,000 francs.

Spain has agreed to give American imports into Cuba and Porto Rico a differential rate of 25 per cent. against similar imports from all other countries, whether or not they conclude treaties with Spain. Such a privilege constituting practical customs union between the United States and the Spanish Antilles blocks further negotiation, which the German ambassador has undertaken simultaneously with the Austrian, Italian and Belgian ministers. Spain has been invited to send a delegate to the customs conference at Vienna, where a solution of the difficulty might be discussed.

Some days ago the steamer *Itata*, lying in the harbor of San Diego, Cal., took on board from a sailing vessel a cargo of arms and munitions of war. As the *Itata* appeared to be in the service of the Chilian rebels, the United States government ordered her to be detained at San Diego, pending inquiries, and put a deputy marshal aboard of her to maintain possession. The *Itata* subsequently put to sea with that official on board, and, landing him at another point, she made her way southward to Chili. The cruiser *Charleston* was sent by the United States government in pursuit of the *Itata*, with orders to capture her at all hazards. As the *Esmeralda*, the Chilian warship, is in Mexican waters to protect the *Itata*, it is thought that the two war vessels will meet and fight for the capture of the *Itata*.

A Noble Record in life-saving is accorded to Maguire's Cundurango, the universal medicine. It routs disease, whether located in the Lungs, Liver, Kidneys, Stomach, or any of the organs. 75c. per bottle; we pay expressage when three bottles are ordered.

J. & C. MAGUIRE CO., St. Louis, Mo.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6 1-13	— —
Ordinary	6 5/8	— —
Good ordinary	7 1-13	— —
Low middling	7 3/4	— —
Middling	8 3/8	— —
Good middling	9 7-13	— —
Middling fair	10 1/2	— —
Fair	11 3/8	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	4 1/4	— —
Good fair	3 1/2	3 5/8
Common	2 3/4	3
CENTRIFUGAL:		
Seconds	3	4
Prime yellow	4 1/2	4 3-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 5-16	2 3/8
Good	5 1/4	5 3/8
Fair	5 1/2	5 1/4
Prime	5 3/8	5 5/8
Rough, ₩ bbl	3 00	4 75
POLISH, ₩ ton	20 00	22 00
FLOUR.		
Extra Fancy	5 30	5 40
Fancy	5 05	5 15
Choice	4 40	— —
Minnesota Patents	6 15	6 25
Winter wheat patents	5 60	5 75
Minnesota bakers	5 50	— —
CORN PRODUCTS.		
Corn meal	3 35	3 40
Cream meal	— —	3 35
Grits	— —	4 00
Hominy	— —	4 25
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	73
Yellow	— —	73
Mixed No. 2	75	72
OATS:		
Western	62 1/2	33 1/2
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	1 10 1/2	1 12 1/2
HAY:		
Prime	19 00	20 00
Choice	21 00	22 00
PROVISIONS.		
PORK:		
Mess (Standard)	12 75	13 00
Prime Mess	11 25	11 50
Rumps	— —	— —
BACON:		
Fancy Breakfast	9	9 1/2
Shoulders	3 1/2	— —
Sides, short rib	7 1/2	7 1/2
Sides, long clear	7 1/2	7 1/2
HAMS:		
Sugar-cured	10 1/2	11 1/2
DRY SALT MEATS:		
Shoulders	5 1/2	— —
Sides, short rib	6 1/2	— —
Sides, long clear	6 5/8	— —
GROCERIES.		
COFFEE:		
Prime	20 1/2	— —
Fair	19 3/4	— —
Common	17	— —
TEAS:		
Choice	40	80
He-No	— —	— —
BUTTER:		
Western Creamery	27	— —
Western Dairy	20	21
Common	— —	— —
LARD:		
Refined	6 1/2	— —
OILS:		
Coal, bbls	9	— —
Coal, cases	13 1/2	14
Cotton seed, crude	23	— —
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	1 25	1 50
POTATOES:		
New Louisiana	5 00	8 00
Western	3 50	5 00
ONIONS:		
New Louisiana	4 00	5 00
Western	— —	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7 3/4	— —
Jute, 1 3/4 lb. ₩ yard	— —	7
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9 1/2	12 1/2
TIES:		
₩ bundle	— —	1 35
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	4 75
Young Chickens	2 00	3 50
Chickens, Southern	3 00	3 50
Young	1 50	2 50
Turkeys, Southern	9 00	12 00
EGGS:		
Western	13	17
Southern	17	18
WOOL:		
Lake, ₩ lb	23	— —
Louisiana	22	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	— —	— —
Dry Salted	3 3/4	4
FERTILIZERS:	5 1/2	— —
Cotton seed, ₩ ton	10 00	— —
Meal	25 00	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2 1/4
Sulphuric acid	— —	2 1/2

—*The New Delta*, May 19.

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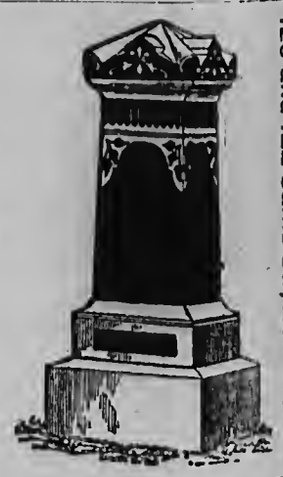

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Christian Advocate.

VOL. 38.—NO. 22. NEW ORLEANS, THURSDAY, MAY 28, 1891. WHOLE NO. 1814.

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Greenville District Conference.

is body convened in Clarksdale, , on May 15. Nearly all the bers of the district were present. Lewis, of Greenville station, and Harris were absent during the n. All the pastors present looked in good health, which is a great deration—in this country espe- . There was a very good lay ation in attendance, and added ly to the interest of the Confer- Our presiding elder, in his own le manner, opened the Confer- and held the gavel until the af- on of the second day, when p Galloway arrived, and assumed uties of the chair. We had excel- preaching during the Conference, reaching, excepting one sermon, done by visiting brethren. Bachman, our diligent Sunday- agent and colporteur, was pres- nt, as usual, magnified the dig- his worthy office in the circula- of books and periodicals. He is ing well known to our authors ublishing institutions, and com- the praise of our Publishing officials. His visits are always ed.

Newell was with us, and hed with great force and liberty turday. That sermon would rank in the sermonic literature of the He is the solid builder and the of our own solid school at Gren- This school is the only specimen llege property belonging to the Mississippi Conference. We feel ed that we have accomplished so for higher Christian culture. The on education announced our and allegiance to the support of stitution. It being our only col- we can, and ought to, make it a success.

McLaurin was present, urging terests of the Bible cause. He hed to the use of edifying, and ened some of us on the great sub-

whole Conference was one of profit, and was enjoyed by all tended. The district is growing where. Our membership is grow- ur property is growing, the lib- of our people is growing, their ctionalism is growing, and I feel ained to say that in many places rituality of the people is grow-

Woman's Missionary Society of strict convened on May 14, and pleasant session. It was a great re to meet with these consecrated n, and witness their wisdom and or the church of God. The or- ation is growing in the district, doing a good work in educating urch in this country in the cause sions. It is not an open question It was with Mordecai to Esther, knoweth whether thou art come e kingdom for such a time as The women of the church of are living epistles, known and all men. Their zeal to the field ristian endeavor is as clear as to men, by highest tokens of di- pproval. God bless them in their and labor of love!

regret that the editor was not to be with us. We received the compliments of the manager in the form of yellow bills, and appropriated the lessons as best we could then, and will try to remit everything in a short time that we are due our worthy paper.

We felt surprised to learn that the ADVOCATE had seven thousand dollars of outstanding accounts, and will try to raise every cent due the paper from this district. We can not hope to have a prosperous paper long with such a state of affairs.

Bishop Galloway preached up to his standard on Sunday morning, and lectured Sunday night to a delighted audience on "Methodism, the Child of Providence." Suffice it to say, his visit to Clarksdale was an inspiration to the community, and gave strength to our cause there.

The Conference closed, to meet next year at Friar's Point.

The delegates to the Annual Conference are as follows: John T. Bates, R. E. Gray, W. R. Trigg, and E. H. Moore. Alternates: Samuel Nurse and S. L. Thomas.

C. H. OWEN.

REPORT ON EDUCATION.

Your Committee on Education beg leave to report that the cause has received new life from the vigorous canvass made by the agents of Millsaps College, and we trust at no distant day that the cause of Christian education will receive the attention its importance demands. We are glad to have with us the Rev. T. J. Newell, president of Grenada Collegiate Institute, and secretary of the Board of Trustees of Millsaps College. We heartily commend to our people the Grenada Collegiate Institute, over which he presides, as worthy their liberal support, and earnestly request that those who have daughters to educate will give this institution the benefit of a careful investigation before sending elsewhere, believing that the work done here will compare favorably with that of any institution of the kind in the land.

We ask also the adoption of this resolution:

Resolved, That we do what we can to aid the president in increasing the patronage of this institution, and giving it the success it ought to have.

We rejoice at prospect of the opening at an early day, in the capital of our State, of the Millsaps College.

Resolved, That we pledge to it our loyal and united support, and will welcome to our charges its representatives, and will assist them in promoting its interests and making it what it should be to Mississippi Methodism.

Resolved, That we recognize and appreciate the royal beneficence of Maj. R. W. Millsaps, which made the institution a possibility.

Resolved, That the trustees be requested to secure such an amendment to the charter of the college as will prevent the sale of vinous and spirituous liquors within five miles of the institution.

J. A. RANDOLPH,
For Committee.

"Who Was Melchizedek?"

I wish to add a word or two to what your correspondent, three stars (***), has said in answer to this question, in the ADVOCATE, of May 14.

I think that before this question can be satisfactorily answered, we must take a bird's eye view, at least, of the condition of the world and of the church at the time his name appears. Human affairs were very different then and now. We have no history reaching near that period—nothing but a sketch of scrapa touching and glancing here and there, and that by no means relating to the church, as we would call it, but to one branch or family of the entire church; for it seems apparent that at that period, and before and after, the Hebrew was only one of several branches of what might be called the church entire. We see this from several allusions to other religious people than those connected with Abram. If the longer chronologies are most nearly correct, which I strongly incline to believe, then Melchizedek may have lived nearly, or quite, and maybe more than two thousand years after the flood. This would give ample room for no little history of various churches or denominations that may have existed in that period.

The book of Genesis, except by a few incidental glances, tells us only of the Abrahamic portion of the church. And to conclude, therefore, that there were no others, is entirely gratuitous. What is written, we see; what is not written, we must infer the best way we can. This we always do about all history.

Most of us strain verbalisms unduly. "Priest of the most high God" means no more than what we would call an authorized minister of the gospel. "After the *order* of Melchizedek" is made to symbolize considerably. The word "order" has no ecclesiastical significance. It means after the way or method; but we have no information that is important, or very clear, touching this mode of induction.

In those times there were probably no governments of a territorial character. Both Abraham and his friend, Melchizedek, were petty kings and ruling bishops, using modern language. Church government was civil government, such as it was. These two men were heads of churches and of tribes. A marauding party had carried away Lot and his property, and Abraham had captured the outlaws, and his neighbor assisted him. They were very friendly and generous, and Moses, in after years, alludes to it briefly. These separate branches of the church in later times became more united. This whole matter was natural. Much straining and symbolizing of terms has made more out of it than is necessary.

The closing paragraph of your correspondent is not well understood. He says: "The spirit of Judaism may undertake to limit 'the most high God' this way; but he calls out a new people, just as he called Melchizedek and Christ."

What new people? Now, so intelligent a writer would hardly call that half of the old Jewish Church that received Christ, and were afterward called Christians, a "new people." In what sense were they a new people? They maintained the faith of the old Jewish Church in every particular, and do now maintain it. I think the readers of the ADVOCATE might expect to be informed explicitly what is meant by the church after Christ being a new people as to the church before that event. Chronologically, every event is new. The church to-day is new as to the church yesterday. Surely, this can not be his meaning.

On the whole, this little unimportant incident of these two neighboring bishops and princes of different churches, or different denominations, has been forced into Christologic importance far beyond what the incidental allusion to it by Moses, in later ages, would seem to warrant.

R. ABBEY.

Yazoo City, Miss.

Preparation for Sunday-School Work.

The need of Sunday-school workers, in order to do better work for Jesus, is careful preparation, for success in all lines depends largely upon previous work. This requires more perfect knowledge of himself, or herself, by the worker, of the Bible, which is the text-book of the scholar, and of the work to be done. In the effort to thus prepare for work, normal training is important; but teachers of this art are few. Perhaps the following plan may answer as a partial substitute: Let each superintendent get a blank book, and divide it into chapters. First, of himself; second, of his teachers; and, third, of his scholars. In the first he should record all he knows of himself, with special reference to his duties as head-teacher of the Sunday-school; what he knows of the Bible, of Christ, of the plan of salvation. Second, he should get a clear view of the characteristics and qualifications, life and spirituality of each teacher. Third, each scholar's family life, spiritual surroundings and opportunity to learn the truth should be recorded at the date of each pupil's admission to the school. Space should be left after each teacher's and scholar's name to add such items as bear upon their life, showing results of Sunday-school work.

Sunday-school teachers should pursue a like plan, both with themselves and scholars. These books should be private; no one should know that either superintendent or teacher were keeping such a record, as it would do no good, and prevent teachers and scholars from acting naturally when in Sunday-school.

M.

Model Obituaries.

Our church papers often remind their readers of the *indispensable* brevity required to secure publication of obituaries, by regulations, warnings, pathetic expostulations, and waste-baskets.

I send you *five* for your eye privately. Do they overrun the measure? Are they not after the Bible patterns? Selected from the "old book," discovered by Rev. W. T. J. Sullivan, D. D., in his perambulations as presiding elder. From this "old book" the Doctor furnished valuable extracts, interesting and profitable to readers of our ADVOCATE. I copy only *part* of printed page, 5½ inches by 3 inches. The title of the "old book" is: "Minutes of the Methodist Conferences, Annually held in America, from 1773 to 1813, inclusive. Volume the First."

Ques. 10. Who have died this year?

Ans. 1. Henry Bingham, a native of Virginia, four years a laborer in the vineyard, serious, faithful, zealous, humble and teachable, and during part of the last year more than commonly successful; fervent in exhortation during his sickness, and resigned in death.

2. William Gill, a native of Delaware, an elder in the church, and a laborer in it for about twelve years, blameless in life, of quick and solid parts, sound in the faith, clear in his judgment, meek in his spirit, resigned and solemnly happy in his death.

3. John Cooper, fifteen years in the work, quiet, inoffensive, and blameless: a son of affliction, subject to dejection, sorrow and sufferings; often in want, but too modest to complain, till observed and relieved by his friends. He died in peace.

4. James White, a native of Maryland, about eight years in the work, a simple-hearted man and a lively preacher, afflicted, yet active and laborious, soft and kind in his afflictions, patient in suffering, well received and much esteemed, successful in the work of God, resigned in his death.

5. Francis Spry, a pious man, skillful and lively in his preaching, sound in judgment, holy in his life, placid in his mind, of unshaken confidence and patience in his death; four years a laborer in the vineyard.

(See Vol. I., p. 80, Minutes for 1789.)

J. A. B. J.

[We take the liberty to publish this private letter because these obituaries are really models; and we trust all writers of obituaries will study them, and thus learn how to present the lives and deaths of good men and women in an attractive and brief form.—EDITOR.]

Millsaps College Notes.

The Board of Trustees, in their meeting on the twentieth instant, selected the Hemingway place as the site of the college. This action was evidently in the best interests of the institution.

Two propositions were offered, based upon this location: First, fifty acres of land, and a bonus of $36,000; and, secondly, eighty acres of land, including the residence and outhouses, and a cash donation of $28,000.

A committee of three, consisting of Bishop Galloway, Col. W. L. Nugent, and Major R. W. Millsaps, were appointed to decide which of these propositions is the more advantageous, and to definitely fix the site. In either case the location is a very desirable one.

The estate extends from within one-quarter to three-quarters of a mile from the northern limits of the city. The land is elevated and beautifully rolling, and touches the Illinois Central railroad about one mile north of the depot. It is within full view of three railroads, and is very near the stand-pipe of the waterworks. It is beautiful, healthful, convenient and conspicuous. A more suitable site could not have been selected.

The Building Committee have extended until the tenth of June the time for the consideration of plans and specifications for buildings. At that time the decision will be made, and the contract awarded for one or more buildings. It will be a happy day when, from the passing trains, there can be seen the rising walls of our main building.

Important as is the question of the college buildings, the most important consideration at this time is the collection of the endowment fund. Without this the buildings will be almost useless. The endowment fund is the driving-wheel of our educational machinery.

Our people must not deceive themselves with the thought that this great work has been accomplished. It is so far from being accomplished that the condition of the fund calls for serious consideration. A subscription is not a collection, and an endowment note is not cash.

We have now not less than $12,000 in notes past due, nearly all of which could be paid within the next thirty days without serious embarrassment to those who gave the notes.

The importance of immediate payment is not, I am sure, appreciated by our people. The payment of interest and the extension of the note, while provided for in case of necessity, is not, by any means, as satisfactory as the prompt payment of the notes as they mature. Delay in payment causes not only the loss of interest on the amount, but also the loss of the interest on the second installment of $25,000 to be given by Major Millsaps, to say nothing of the risk we run of never getting the second installment, which we know will not be paid until the like amount has been paid by the church.

This hurt to our cause is to be avoided by doing two things: First, our subscribers must be made to realize the importance of paying up the notes that have already matured; and, secondly, the thousands of Methodists in the State who have never contributed to the cause, must now come up to the help of the institution.

The failure to realize the balance of the $100,000 in cash by the first day of next December will be a humiliating confession of our illiberality and ignorance.

The preachers have this matter almost entirely in their own hands, and they ought to open their eyes to the serious fact that the most important enterprise that ever engaged the united energies of the church in this State is hindered in its work, and its ultimate success jeopardized by the inactivity of its friends. The work of months drags on into years, because many who *wish well* to the cause do not *wish well* enough to do anything.

One good honest effort upon the part of each of our preachers to collect the notes that are now due in his charge, and to secure some additional contributions from those who have never given anything, would settle forever the question of the endowment fund.

A. F. WATKINS.

Our Domestic Mission Work.

We have written several articles on this subject, and have published several from other brethren. It seems that others are thinking on the same line. We clip the following, by "W. C. L.," in the *Wesleyan Christian Advocate:*

Never before in the history of our State was there need for so much "domestic" missionary money as now. Our cities and towns are increasing at a rapid rate in population; they are becoming centers of population, indeed, and the character of the centers is being thrown strikingly all around the circumference. Our larger city churches, while they can do much, can not do all that needs to be done before this thronging mass of people is brought and kept under the benign influence and power of the religion of Jesus Christ. To do this needs the power that comes of aggregated money under the might of an organization for this specific work. The peculiar social conditions which now environs us, the perils which now threaten us, make the cities and towns of special interest to the lovers of Jesus. We need now, and will need for years to come, more city missionaries than ever. They are our safety—they are wise conservators of what we esteem good in government, society, and the church. The hands raised in horror over increased assessments for "domestic" missions for our city work, are raised without thought, and at the suggestion of a partial view which sees only the shekels which are called for. But if our cities must have more missionary money, there is no room for curtailment for our country districts. The country is being rapidly settled—people of push and vim are coming into this section, and the gospel must grasp them, or they will, in the recklessness of an over-mastering covetousness, not only lose their own souls, but endanger institutions we hold dear. Instead of bringing the missionary to the lowest possible economy for a hard living, we ought to grant him enough to save him from annoyance and care in giving himself wholly to this work. The sum we now need in South Georgia to do good work would seem like the exaggeration of a dream to those of our people who have given meagerly to this work in the hope of not giving again because of complete occupancy of the ground.

I would not, Mr. Editor, magnify one duty above another, nor would I narrow or dry up one single stream of benevolence now flowing from the heart or purse of the church; but I would make the current that goes through our home fields broader, and swifter than it is. Increased money here means blessings all around the world.

The application of this meditation is, that the pastors will strike a more confident note in their appeals for this cause, and the people called Methodist will spring a better stream of gifts to it. Our occupancy is far from complete.

Our Missionary Assessments for 1891-1892.

Alabama Conference	$ 16,000
Arkansas Conference	5,000
Baltimore Conference	14,500
Brazil Mission Conference	1,500
China Mission Conference	500
Central Mexico Mission Conf.	800
Columbia Conference	1,200
Denver Conference	700
East Texas Conference	4,500
Florida Conference	4 000
German Mission Conference	2,000
Holston Conference	9,500
Illinois Conference	600
Indian Mission Conference	3 000
Kentucky Conference	9,300
Little Rock Conference	8,000
Los Angeles Conference	2 400
Louisiana Conference	8 000
Louisville Conference	12 000
Memphis Conference	13,000
Mexican Border Mission Conf.	1,200
Mississippi Conference	9 000
Missouri Conference	12,500
Montana Conference	400
New Mexico Conference	500
North Alabama Conference	13 000
North Carolina Conference	13 500
North Georgia Conference	24,000
North Mississippi Conference	11,000
North Texas Conference	10,000
Northwest Texas Conference	10,000
Pacific Conference	3 200
South Carolina Conference	16,000
South Georgia Conference	16 000
Southwest Missouri Conference	10 000
St. Louis Conference	5 800
Tennessee Conference	23 000
Texas Conference	5,500
Virginia Conference	22 000
Western Conference	1,300
Western Virginia Conference	2,000
Western North Carolina Conf.	13 500
West Texas Conference	3,500
White River Conference	4,200
	400
Total	$350,000

The Fight Is On.

Already the lottery has its emissaries abroad and at work. Its hireling newspapers and its subservient "Progressive League" have awakened to renewed activity. Lottery literature, lottery newspapers by the ton and, what is more dangerous, lottery money are beginning to circulate. The grand, final, mighty effort to corrupt the people, as it has already corrupted their servants, has now begun. It is, therefore, time that those who hold their State's honor above money, their own liberties above gold, and the right of self-government above price, should arouse themselves and combat this enemy of the public peace, this devourer of the people's substance, this destroyer of the people's liberties, this smircher of the State's reputation.

Heed not the protest of the lotteryites against "a long campaign." The time left us is all too short. Be not lulled into a false sense of fancied security; there is none. Be not deceived into believing that the Lottery will wait to open the campaign next Fall or next Summer. It has already opened it. From every section of the State comes the news that the Lottery henchmen are at work. Meet them. Do not delay one instant. In every city, town, village and hamlet in the State, at every cross-roads and neighborhood and settlement in the country, in highways and byways, in the crowded centers of population, and in the fresh clearing in the forest, on every square mile of our beloved State, from the pine-clad hills of the Arkansas line to the wave-kissed sands on the shores of the Gulf, let anti-Lottery Leagues be organized. Let those who feel the importance of the issue now presented tell to their neighbors, with the eloquence of earnestness, the facts which should put every true son of Louisiana in touch, shoulder to shoulder, in solid, unbroken front, in opposition to the monster iniquity of the age, the colossal political tyrant of the century, the gigantic "plunderer of the poor, the ignorant and the simple"—the Lottery.

Let there be no consideration of the question, "When shall we open the campaign?" It is already open. Let there be no time lost in looking for a field upon which to pitch the battle; the State is the field. In every parish the enemy is at work. In every parish meet him. In trumpet tones throughout the land proclaim, "The Philistines are upon thee, Samson." And let the mighty Samson—the uncorrupted and incorruptible people—arise in his might, and, breaking the bonds with which it was sought to bind him, fall upon the enemy and destroy him. The leaders of the people are resolved that, as the champion of old destroyed the temple of Baal, so will they destroy this modern temple of iniquity, even though they themselves are crushed in the fall. The weal of the people is above that of any individual. Let the people sustain them by organization and agitation. Let the campaign of education open at once. Let us become the assailants, not wait to be assailed, and the cause of right, of justice, of honesty, of morality and liberty will triumph.—*New Delta.*

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Pope.*

Christian Advocate.

Thursday, May 28, 1891.

"PERFECT THROUGH SUFFERING."

God never would send you the darkness
If he felt you could bear the light,
But you would not cling to his guiding hand
If the way were always bright;
And you would not care to walk by faith
Could you always walk by sight.

'Tis true he has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear
He knows how few would reach heaven at all
If pain did not guide them there.

So he sends you the blinding darkness
And the furnace of seven-fold heat,
'Tis the only way, believe me,
To keep you close to his feet.
For 'tis always so easy to wander astray
When our lives are glad and sweet.

Then nestle your head on your Father,
And sing, if you can, as you go.
Your song may cheer some one behind,
Whose courage is sinking low.
And—well if your lips do quiver,
God will love you better so.

The Methodist Ecumenical Conference.

The Executive Committee of the Western Section of the Methodist Ecumenical Conference met at Wesley Hall, in the city of Baltimore, at 3:30 P. M., May 4, 1891.

Bishop John F. Hurst, the chairman, presided. Prayer was offered by Dr. J. W. Hamilton.

Dr. J. M. King was elected secretary *pro tem.* The following members responded to the roll: Bishops John F. Hurst and J. C. Granbery, and Drs. G. H. Phillips, W. S. Griffin, P. H. Whisner, J. W. Hamilton and J. M. King, and Prof. J. M. Van Vleck, and Messrs. G. H. Hunt and E. B. Prettyman. Excuses were received from General Superintendent A. Carman, Bishop J. W. Hood, and Drs. W. P. Harrison and D. S. Monroe. The name of Dr. J. T. Murray, of the Methodist Protestant Church, was added to the roll of the committee. Dr. E. E. Hoss was recognized as a substitute in the place of Dr. W. P. Harrison, who was absent on account of illness.

The minutes of the meeting of the committee on Nov. 20, 1890, were read for information.

The treasurer, G. H. Hunt, made a statement of the condition of the treasury, and stated that he was prepared to pay any bills upon the order of the chairman and secretary of the committee.

It was ordered that the time for opening the Ecumenical Conference be fixed for Oct. 7, 1891.

The question of correspondence with the Methodist bodies in the Western Section, as yet unrepresented in the proposed Ecumenical Conference, being considered, Dr. H. K. Carroll was requested to communicate with these bodies, and allot their representation on the basis of the action of the Executive Committee, and report the result to the Programme Committee, and that June 16 be fixed as the limit of time for ending the correspondence, and completing the allotments for delegates.

It was ordered that the first seven unassigned delegates be assigned to the Methodist Episcopal Church, South, and that any other vacancies in the list of delegates be assigned to the Methodist Episcopal Church and to the Methodist Episcopal Church, South, in the ratio of two to one.

It was ordered that, of the nine delegates allotted to the United Brethren Church, two should be allotted to the United Brethren, old Constitution.

Dr. Carroll and Dr. King were instructed to notify the different Methodist bodies now unrepresented as to the number of delegates to which they were entitled, and also to notify the Methodist Episcopal Church and the Methodist Episcopal Church, South, of any new allotments made to these churches.

At this point in the proceedings Bishop J. C. Granbery took the chair.

It was ordered that Dr. S. L. Baldwin be requested to take charge of the matter of transportation of delegates and visitors to the Ecumenical Conference, and that he have authority to associate with him not to exceed four others, and that he be authorized to employ such clerical help, at the expense of the Executive Committee, as may be necessary.

Bishop Hurst reported that a local committee in the city of Washington had been constituted, and that encouraging arrangements were being made for the entertainment of the Conference.

It was ordered that the local committee in Washington be instructed to secure one place for all the meetings of the Conference.

It was ordered that the assignment of the Eastern delegates to preaching and platform service during the session of the Conference be referred to the Programme Committee, with power, and that the Eastern delegates be notified that their appointments will be made by this committee.

The Programme Committee was directed to prepare and publish a programme for the Conference, and also to provide for the publication of the proceedings of the Conference.

The question of providing music for the Conference was referred to the local committee in Washington, with power.

The secretary of the committee was instructed to prepare, at his discretion, a record of the transactions of the committee, for publication in the church papers, of the different Methodist Churches represented, and forward the same to said papers.

It was directed that the names of the members of the Finance Committee, and of other brethren who were corresponding members of committees, be printed in the official programme.

It was resolved that the New York Preachers' Meeting of the Methodist Episcopal Church be requested to appoint a committee to welcome such Eastern delegates as may arrive in New York previous to the time of the sessions of the Ecumenical Conference.

Dr. W. S. Griffin was authorized to act at the session of the Programme Committee of this date in the place of Dr. Carman, and Dr. Hoss was authorized to act in the place of Dr. Harrison. Dr. J. T. Murray was elected to membership in the Programme Committee.

Saratoga Springs, August 5, at 10 A. M., was fixed as the time and place of the next meeting of the Executive Committee. Dr. G. H. Phillips was invited to meet with the Programme Committee. Dr. J. F. Goucher, the chairman of the Finance Committee, was invited to meet with the Executive Committee at its next session in Saratoga Springs.

The minutes were read and approved, and, on motion, the committee adjourned to meet in Saratoga, August 5, 1891.

JAMES M. KING,
Secretary *pro tem.*

Church Ethics.

There are several little questions, which, if definitely settled, would obviate misunderstandings and hard feelings even among people well disposed to do right. For people equally good may differ in views honestly and widely. But if there could be well-defined rules established for uniform guidance, there would be less friction and irritation, of course.

For instance, when there is to be a change in the parsonage, the outgoing preacher may think the ingoing one is in too big a hurry about moving in; and the ingoing preacher may think the outgoing one is too slow about moving out. If there was an established rule allowing a definite number of days for the change, all confusion and unpleasantness might be avoided. And after the preacher has moved in and entered upon his work, there are liable to arise questions which, if they could be definitely and satisfactorily settled by established rules beforehand, harmony and good feeling could be preserved better.

For instance, the preacher thinks he is entitled to certain prerogatives by virtue of his calling of God and his responsibility to the appointing powers; and the church members think they have certain reserved rights, and both parties are correct to a certain extent. But, without a well-defined code of church ethics, how is the question to be decided as to the proper boundaries which all ought to respect religiously? Who will write a good system of church ethics? All good people would hail with delight a just and well-defined church etiquette for the uniform guidance of all concerned, no doubt.

In the meantime, until we have a good written code, let the *lex non scripta* of the church be the "golden rule" of the Savior. And, by all means, let us "be kindly affectioned one to another, with brotherly love; in honor preferring one another." And "let brotherly love continue." "Let us walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." And, "above all things," let us "have fervent charity among ourselves."

D. W. FOSTER.

Plaisance, La.

Modes of Reception of Members.

In the ADVOCATE, of May 7, Bro. B. F. Phillips asks for an explanation of a statement made in my article, of April 16, in reference to receiving two into the church—one "on profession," the other "by baptism." He says he has met the same statement before, I believe, in a record of a Church Conference. His criticism is, that it sounds rather Baptistic. He says he does not understand it, and that he wants more light. May I hope to be able to turn on the light just a little?

My brother, "on profession" and "by baptism" are only indicative of the formula under which the candidate was received into the church.

We understand that the candidates, under any form, profess to have faith in Christ to the saving of their souls. The one has been baptized before the time of reception into full connection, and is received on profession only; the other has not, and takes both the baptismal vows and the others, too. The one is received simply on profession; the other on profession, and by baptism, too—that is, at the same time takes both covenants. I would ask Bro. Phillips to examine the form of report to a District Conference, given to us by a Bishop, and the form of report to an Annual Conference, given to us by the General Conference, and he will find a space for those received "on profession" and for those baptized; and if he will turn to the church register, gotten up by the Preachers' Association of Nashville, and endorsed by the last General Conference, he will find four forms of reception, one of which is "by baptism." If he will get his Discipline, and turn to pages 61 and 62, question four, in the Quarterly Conference, he will find that the pastor's report on the general state of the church must include "those baptized, or in any other way received into the church." Surely, baptism is one form of reception into the church.

His criticism is, that it is "rather Baptistic." I think he should be a little careful about criticising others, for in so doing he has criticised his own church; and you know we have promised to keep these rules and regulations, and not mend them. For my part, I am glad that we have a common way of expressing what is commonly done among us. Where there is no sacrificing of principle or doctrine I can join others in custom, in heart and hand, while, in a common warfare, we fight a common foe, and looking to a common Savior, and pressing on to a common heaven.

How pleasant and good a thing it is for brethren to dwell and work together in unity!

J. H. SMITH.

Children's Day at East End, Meridian.

Sunday last we held Children's Day services at East End Church. The youngest school of our denomination in this city, having been organized but a little more than three months, we had about one hundred and thirty-five members present out of a roll of one hundred and forty-four. The children and older members entered into the exercises heartily and acquitted themselves admirably, having had but one rehearsal previous to the appointed day.

We followed the programme from our Sunday-school Committee closely, improvising some songs not laid down in the programme. Collection amounted to $7.45. Our young pastor, H. C. Brown, delivered a model address for the occasion, not exceeding twenty minutes' duration—clear, illustrative and effective—to the edifying of young and old. His theme was, "We judge, and are judged by our actions;" and when he asked the children what they thought of a church member who would attend balls, theatres, etc., one little fellow promptly replied he thought they should be *turned out* of the church. A hearty response of approval by the congregation clearly indicated the education our "East End" children and people are receiving. At the close of the exercises, Bro. Brown opened the doors of the church. Four girls, under twelve, and one young lady joined. So you see we did not neglect the spiritual part of "Children's Day" services.

A good revival meeting has been in progress two weeks; interest increasing. A goodly number from the Sunday-school and outsiders have been added to the church, and the old "rancid members"—as one of our preachers called them—being revived and sweetened, do "show forth their faith by their works." I will leave it to Bro. Brown to give you a full account of the meeting.

J. B. CHATFIELD,
Sunday-school Superintendent.

Children's Day at Anguilla, Miss.

The Anguilla Sunday-school celebrated Children's Day with the exercises laid down in the programme. There were forty children present, and they sang and recited well. A little girl recited "The Noisy Seven" in a sweet, pathetic little voice, that brought tears to many eyes. "The Child's Wish" was sung to a beautiful air, to which it was fitted when our grandfathers were little boys; and was sung by "a grandfather" and a group of lovely little children. This picture—a man with a head white with the snows of eighty winters, helping out with his strong, sweet voice the soft voices of the little ones standing around him, as he sat facing the congregation—is one long to be remembered. Would it were oftener seen in our churches!

Our pastor made the address. The most striking point he made was in regard to the "law of honor" not being a safe law of life. He told the many ruinous habits a man could have and still be an honored man of the world, and showed the need of a Bible standard for molding and judging character. He touched the subject of dueling. He scored the men who hate their enemies more than they love mother, wife and children, and go forth to murder or be murdered upon "the field of honor." He reproved the men and women who receive such men as their friends.

The collection was good, inasmuch as everybody seemed to contribute something.

M. J. ANDERSON.

Children's Day at Sallis, Miss.

It is said, "Out of the fullness of the heart the mouth speaketh;" and we have realized such a spiritual uplifting and soul-feast recently, the occasion of which was the observance of Children's Day, that we feel constrained to tell you of it.

On last Sunday morning, at the ringing of the bells, our little town presented a lovely picture of bright, happy-faced children on their way to the sanctuary, each innocent little heart with its love-service, and each little band with an offering for the Master. The church, with appropriate mottoes and decorations of lovely Spring flowers, typical of the purity and innocence of childhood, was an inspiration. All the exercises of the programme were faithfully carried out, interspersed here and there with talks to the children by the pastor, superintendent, etc., explanatory of the occasion, object, etc. This day will be a bright epoch in the history of our children, will never be forgotten, and we pray the results of which will be felt in eternity.

Our church is prosperous and on the up-grade spiritually, under the ministry of our efficient and faithful pastor, Rev. R. M. Evans. The ADVOCATE comes to us weekly, laden with its message of love, comfort and wisdom. Long may it prosper, and may God's blessings abide with you!

M. ALICE BROWN.

Carthage Circuit, Mississippi Conference.

Our second Quarterly Conference convened on May 9. Our presiding elder, P. A. Johnston, was on hand in good time, as usual. He has been on this district this, the fourth year, and has not missed that many appointments. We are sorry that we will have to give him up after this year. He has been my presiding elder ever since I have been connected with the Conference. He has done his work as no other could have done it.

Our District Conference convenes May 28-31, at Hickory. We would be glad to see you in our midst again. We expect to have the District Conference at Carthage next year; and if you will come up then, we will prove to you that the Carthagenians still possess the spirit of hospitality, and, when District Conference is over, we will give you some delightful bream fishing in the waters of the "rippling Pearl."

I travel over a large scope of undeveloped country—good lands and fine timber. The people, generally, in the country are uneducated. We have received seven into the church this year, and have lost, in different ways, sixteen. Our Sunday-school raised one share in the "special missionary." We have a Woman's P. and H. M. Society here doing good work; organized a juvenile society this week. Bro. Peebles, of Brandon, will assist me in a meeting here in June. We are praying for a revival.

JAS. G. CAMMACK.

Self in Work.

A quality of consecrated power is indicated by the wings with which, in the vision of the seraphim, each seraph covered his feet, or, indeed, his whole person. This quality of self-effacement or self-forgetfulness enters into all good work, and, most of all, into the best. A great work apparently does itself. Some day the humble doer awakens, and behold! the work is done, and he is famous, and he himself is astonishing. He only knew that there was a great wrong to resist, and he had no choice but to be at it. So men have conducted themselves in battle; the fortress must be taken, and the sally made, and it was done without thought of glory. The loss of this quality of self-forgetfulness spoils a good work. The governor of a State is going on nobly with measures of public beneficence; he holds the people's confidence until some day they perceive he is calculating the value of his policy for his own political ends. A friend comes to advise with me, and I take his admonition as precious balm, his commendations as proof of his affection, until he ruins all that he has said with one lurid flash of self-consciousness, showing that he is thinking chiefly of his own wisdom and superiority. Efface yourself if you would have your work stand. Do it, as it only can be done, by standing in the presence of God. Yet this self-effacement is also represented in the vision of wings. Self must be lost behind the activity of self. There is no other way to become unconscious but to lose one's self in his work. It is not because men make so much of their work, but because they make so little of it, that they can not forget themselves in it. "Yonder is myself without the inconvenience of myself," said Lacordaire, when his brother monk was elevated over his head. In the sick-room where souls are learning patience, as well as in active callings where they are learning diligence, is there a way opened to forget self in the calling of God.—*Phillips Brooks, D. D.*

Elements of Pulpit Power.

It is impossible for me to do more here than barely touch on some of the more important of these personal elements of pulpit power. I would put special emphasis on the following:

1. An unblemished character and life. If the preacher exemplify, in his own conduct, the truth which he urges on others, it will appeal with so much the greater power to their hearts. A man of a questionable life in the pulpit may draw crowds to hear him; but he will scarcely commend the truth in its saving efficacy.

2. Intensity of conviction. The effective preacher must be a man of unshaken faith; believing himself, with all his heart, the things which he speaks. Intense conviction, intensely uttered, will force its way to other hearts. That preacher will be weak who speaks in hesitancy and doubt.

3. Speaking as the messenger of God, and not in his own name, nor his own things. This is distinctively the stronghold of the pulpit. Not long since it was my privilege to listen to one who has attained no small degree of success in the ministration of the pulpit. He preached a simple gospel discourse from a warm heart. Near the close of the sermon he told the people that what he had said to them was the Lord's truth, and not something of his own invention, and he desired them so to regard it. The effect on the congregation was instantly perceptible.

4. An impressive voice. Preaching is oral discourse, and in that the voice is one of the principal factors; and yet it has been abominably maltreated by none so much as by ministers of the gospel. As an illustration, I may refer to a Western minister who, not many years ago, in praying for a sick man, in the pulpit, said, in a high falsetto voice, that the brother had "one foot in the graver, and the other all butter."

Daniel Webster once pronounced the word "onward" in a voice so commanding that a number of people in the audience rose to their feet to move on. And it is related of Whitfield that he could pronounce the word "Mesopotamia" in tones so tender as to bring tears to the eyes of people. The actor Garrick said he would give a 100 pounds if he could pronounce "Oh!" as Whitfield did. And it is said of Jesus that "he spake as never man spake."

5. Feeling. Sheridan once said, "I go to hear Rowland Hill, because his ideas come red-hot from his heart." Preaching is to persuade people to believe, repent, and lead holy, useful lives, and in order that they may be moved to do that, they must be made to feel it to be their duty; but it is only feeling which can kindle feeling.

"Hard study never made the matter clearer:
'Tis the live fountain in the speaker's heart
Sends forth the streams that melt the ravished hearer.
Would you then touch the heart, the only method known,
My worthy friend, is first have one of your own."

—Rev. J. J. Lampe, in *Christian Weekly.*

Shall Tired Men Go to Church?

Three gentlemen were in conversation.

Said Mr. A. to Mr. B. (who was an editor): "Mr. B., I must thank you for giving us Talmage's sermons in your Sunday morning issue. I enjoy staying home on Sunday morning to read them."

Said Mr. C. to Mr. B.: "My dear sir, can't you arrange to give that sermon in your Monday's issue, so that Mr. A. can go to church on Sunday, as he should, and stay home Monday morning to read Talmage?"

Mr. B. replied: "Go to church? Why, I don't go to church. After such a busy week I need rest on Sunday, and I feel more like lounging about home than fixing up for church."

To which Mr. B. said, "Amen!"

Mr. C.'s reply was earnest and practical. Said he:

"Gentlemen, I appreciate every word you say. You both know there is no busier man in town than I am. I grow so weary that I can hardly sleep. And you will always find me at church on Sunday. I go there for absolute rest, where my mind can entirely forget its week-day thoughts in the contemplation of divine truth and love, and where body and soul can unite in the worship of God. It is because we need rest that God bids us worship him, and I advise you to throw Talmage and lounging aside, and enjoy your duty."

The conversation was ended; but we trust not its influence. And we reproduce it here, because it is a thought many a man should consider who makes rest an idleness and a slothful disregard for the commands of and his duty to his God.

The Stimulus of Great Books.

Among the most graceful of American prose writers is Donald G. Mitchell, in whose "Dream Life" occurs this glowing passage on the influence of books upon character:

It is a glorious thing, when once you are weary of the dissipation, and the *ennui* of your own aimless thought, to take up some glowing page of an earnest thinker, and read, deep and long, until you find the metal of his thought tinkling on your brain, and striking out from your flinty lethargy flashes of ideas that give the mind light and heat. And away you go in the chase of what the soul within is creating on the instant, and you wonder at the fecundity of what seemed so barren, and at the ripeness of what seemed so crude. The glow of toil wakes you to the consciousness of your real capacities; you feel sure that they have taken a new step toward final development.

In such a mood it is that one feels grateful to the musty tomes, which, at other hours, stand like wonder-making mummies with no warmth and no vitality. Now they grow into the affections like new-found friends, and gain a hold upon the heart, and light a fire in the brain, that the years and the mold can not cover nor quench.

The Spirit of Littleness.

We notice another tendency which increases with the day, and which indicates unmistakably that the spiritual life of the church does not compare with the material. We can call it by no better name than the *spirit of littleness.* It manifests itself more particularly in petty carpings and faultings. Nothing that is done pleases these hackeldden critics. Prayer-meetings are not conducted so as to draw; Sunday-schools are not made lively and attractive; the preacher does not preach right and deport himself in the pulpit so as to impress the crowd. The feeble, morbid sensibilities of these cold-hearted Christians are wounded at every turn. In their circles we hear ten times more of pulpit manners and church propriety and gentility than of the conversion of sinners and helping the wounded. Sinners may die and go down to ruin, hearts may bleed and break, crimes as numerous as the sands and as black as the dark abyss may marshal themselves through our streets and along our highways and byways, but it is all well so long as we have good manners in the pulpit and the semblance of gentility in the church. A dead church is very genteel and all satisfactory. It may be but the emblem of a worthless life, a misspent life, it may be only the beautiful corpse of slighted opportunities, unappreciated privileges, neglected duties, the corpse of a long dead church, but it is all right—bring on the genteel robes and bedeck and enhance her shame. The heart grows sick as we hear and think of it.

This sort of thing, with many others, has gone to the point that the church is coming to be the sport of the secular press and the deriding world. It is a rare thing, as is well known, to open and hear the flings that are made at her. Some little fiasco or incident is seized upon and converted into a sensation, and heralded to the world as an evidence of the feebleness and folly of the church. When the Holy Ghost power is on our people this is not the case. When the world sees that followers of Christ are in earnest to do good, and that the power of God is with them, that world has the heart enough to take off its hat, close its mouth, or bid the holy men go on. The church is then on a different platform, too high and holy for unsanctified hands to touch.—*Wesleyan Christian Advocate.*

BOOKS AND PERIODICALS

All books received will be acknowledged in this column. A fuller notice will depend on the interests of our readers.

BOOKS.

CHANSONS POPULAIRES DE LA FRANCE. Edited by Thomas Frederick Crane. G. P. Putnam's Sons, New York. Eyrich, 130 Canal St., New Orleans. Price, $1.50.

This is one of the Knickerbocker Nuggets' Series, and is a selection of popular French ballads. As we have very little of the French language outside of French songs, we can only say that the publishers have gotten the book out in beautiful style.

THE RELATION OF LABOR TO THE LAW OF TO-DAY. By Dr. Lujo Brentano. Translated from the German by Porter Lander Mac-lean. G. P. Putnam's Sons, New York. Eyrich, 130 Canal St., New Orleans. Price, $1.50.

Here is an exhaustive treatment of this whole subject from the beginning of the solenoo of political economy until to-day. The author gives the history and principles of guilds, trades unions, and factory system. The wages question is treated at length. Whether you agree or disagree with the author, you will admit that he has produced a book of great interest and timely to the events of the present. A valuable part of the book is an excellent index.

THE QUESTION OF COPYRIGHT. By George H. Putnam. G. P. Putnam's Sons, New York. Eyrich, 130 Canal St., New Orleans. Price, $1.50.

If anybody wants to know anything about copyright, this is the book to get. It is a summary of the copyright laws in force at present in the chief countries of the world. It also contains a report of the legislation now pending in Great Britain and a sketch of the contest in the United States in behalf of international copyright since the year 1837. There are also papers on the development of the conception of literary property and the probable effects of the new American law. This must all be interesting to any interested in this subject.

PERIODICALS.

The following periodicals have been received:

GOOD HOUSEKEEPING. C. W. Bryan & Co., Springfield, Mass. $2.40.

TREASURY. E. B. Treat, New York. $2.50.

HOMILETIC MAGAZINE. E. B. Treat, New York. $3.

CENTURY. Century Company, New York. $4.

OUR LITTLE ONES. Russell Publishing Company, Boston. $1.50.

THE GOSPEL IN ALL LANDS. Nelson & Eaton, New York. $1.50.

BOOK-BUYER. Scribner's, New York. $1.

VICK'S MONTHLY. James Vick, Rochester. $1.25.

WOMAN'S MISSIONARY ADVOCATE. Nashville. Fifty cents.

PREACHER'S MAGAZINE. W. Ketcham, New York. $1.50.

OUR DAY. Our Day Publishing Company, Boston. $2.50.

POPULAR SCIENCE. D. Appleton Company, New York. $5.

WIDE AWAKE. D. Lothrop Company, Boston. $2.40.

MISSIONARY REVIEW. Funk & Wagnalls, New York. $2.

THE PULPIT. Edwin Rose, New York. $2.

MAGAZINE OF ART. Cassell Publishing Company, New York. $3.

THE QUIVER. Cassell Publishing Company, New York. $1.50.

LADIES' HOME JOURNAL. Curtis Publishing Company, Philadelphia. $1.

Sunday-School Lesson—May 31.

THE TEMPLE REPAIRED.

II. Chron. xxiv, 4-14.

GOLDEN TEXT.—"*God loveth a cheerful giver.*"—II. Cor. ix, 7.

TOPICAL OUTLINE.—I. Joash's Purpose. II. Successive Attempts. III. His Final Accomplishment of His Designs.

TIME.—Early in the reign of King Joash.

PLACE.—Jerusalem and the kingdom of Judah.

MEMORY VERSES.—8-10.

INTRODUCTORY.

In our previous study we made a sad and last farewell to the kingdom of Israel. We have traced the history of the apostate tribes from their proud rebellion under Joroboam to their humiliating subjection under Hoshea. We have marked the gradual decay of all national virtue, and have shuddered at the calamity of a people forsaken of the Lord. We have seen the progress of the disease; we have noted the patients' throes of anguish; we have been witnesses of a nation's death, and we have heard the solemn dirge of its burial far away in the heart of Assyria—a death so deep, a burial so obscure, that twenty-five centuries have failed to find a tomb or bring about a resurrection!

We now turn to the kingdom of Judah. The last we saw in our lessons of this people, they were in the midst of a bloody revolution under Jehu; but previous to our present study they were engaged in another. This was brought about by Athaliah, the daughter of Ahab. Her son, Ahaziah, having been slain by Jehu, she arose and slew, as she thought, all the seed royal of the house of Judah. How her wholesale spilling of regal blood must have caused the faces of all true Jehovah worshippers to pale with fear! But there was the promise that there should not fail a man to sit on the throne of David? How often does history show us the folly of attempting to thwart God's plans. Herod took great pains to kill the infant Jesus; but he failed. This wicked daughter of Jezebel took great pains to destroy the house of God's anointed; but she failed. Men, in their shortsightedness and utter foolishness, may imagine that they are curtailing Omnipotence and forcing the Almighty into a strait; but the All-seeing Eye views an Egypt in which to nurture its Only-Begotten, and picks out a Jehoshabeath to protect his chosen Joash. The rod of Jesse was destined to blossom forth afresh.

Joash was seven years old when he began to reign. Six of these years had been spent in the house of God, where he was kept by his aunt safe from the hands of his cruel grandmother. At the end of this time, Jehoiada, the priest, feeling secure in a confederation made with the Levites, determined to set the rightful heir upon the throne. This is one of the most remarkable revolutions in the world's annals. So popular was the demonstration in behalf of David's lineage, that but two persons were slain: Athaliah, the usurping queen, and Mattan, the priest of Baal. The twenty-third chapter gives a graphic description of the coronation of the young king—the "restoration of David's dynasty."

I.—JOASH'S PURPOSE.

Scarcely was the young king firmly settled on his throne, when he began to look about for something to engage his and the people's attention. He was not long finding the object of his search. There stood the Temple—the glory of Solomon's reign, the pride of every Jewish heart—all dismantled; walls broken; altars destroyed; furniture and utensils gone—a pitiable caricature of its whilom beauty and grandeur. Aside from motives derived from the inspirations of patriotism and religious enthusiasm, no doubt, the memory of his having found a place of refuge there, a stronghold from his enemies, impelled Joash to repair the house of the Lord. The purpose of the king was not long forming; its accomplishment was slowly attained. It is usually the case that men of intense enthusiasm for a particular object are surrounded by those who manifest little or no interest in the matter. This fact renders zeal virtuous; for surely it is no virtue to simply follow the multitudes. True greatness of soul and determination of spirit stem the tide of popular opposition and, if need be, surrender all else than the coveted goal. The appeal that Joash made to Jehoiada met with such a feeble response that recourse had to be made in another direction. Strange that his plans should have met with such a cold reception at the hands of the priests! Of all classes, the Levites should have been the first to second such a beneficent move. The enthusiasm of the young king could not thaw out the coldness or dissipate the indifference of these perfunctory servants. The King's business demanded haste; but then, as sometimes now, the King's business went unattended to. Too many private engagements; too much love of self and the things of the world crowded upon these laggards to allow of any time for repairing the temple. "Howbeit the Levites hastened it not." O, ye slow-moving Levites! Though so dilatory, ye have kept pace with the church throughout all ages, and to-day ye are not wholly destroyed out of the land. Monarchs may come upon the stage of human history, and be shut off in eternal oblivion by the curtain of forgetfulness; kingdoms may rise in all the grandeur and magnificence of conquering powers, and, enjoying the climax of national prosperity for a season, sink in humiliation under the heavy hand of a heathen master; but, rising above the dust and debris of the forgotten past; indeed, outlasting the corroding teeth of time, there stands to-day the slow-moving Levite; just as reluctant to perform duty; just as impervious to threat or entreaty; just as full of the *do-nothing* spirit as when the record was made—"The Levites hastened it not." Truly many a latter-day church official is in full possession of the mantle of these interera! To be noticed, however, is the fact that this spirit has not *fallen* upon them; they have picked it up and wrapped it about their hearts. God's gifts come from above; when we seek to bless ourselves, we have to reach down and take something of the earth, earthy.

II.—HIS SUCCESSIVE ATTEMPTS.

The dilapidated condition of the house of the Lord failed to move the priests to action, and Joash set in motion a plan of his own. He caused a chest to be made and placed without the gate. Here it was in full sight and easy reach of all the worshippers at the Temple. The effect was immediate. The people were brought face to face with their duty; they had full proof of the need of offerings, and they were not long in making them. To tell a man his duty is well; to interest him in performing it is better. The Israelites knew what was now expected of them; they saw that the king himself was intimately connected with the design, and hence they felt no fear that their money would be squandered as had been its fate too often before. "And all the people rejoiced." There are some who would not believe this wonderful statement were it not in the Bible, because they will not get their consent to try a like experiment; there are others who would give the story full credence had it no place in the sacred narrative, because they have felt that it is more blessed to give than to receive. How the love of the Lord must have poured out upon the hearts and lives of those people as they came up from their several homes and cast their offering into his treasury! No doubt, the poor widow whom our Savior's commendation immortalized will have many a companion in the resurrection of the just. "God loveth a cheerful giver." The emphasis is on the adjective, "cheerful," not on the noun, "giver." The offering that is made from a rejoicing heart is the gift that is going to bring joy to the heart; in one sense, a man never receives more than he gives. No wonder it is said they gathered money in abundance! Let a man realize that he is giving to the Lord, and, if *he* is the Lord's, he will give his all.

III.—HIS FINAL ACCOMPLISHMENT.

The money collected, the work was speedily perfected and the house of God set in state. But this was not all. Had the account stopped here we should have felt a shock. The natural conclusion is given in the words, "They offered burnt offerings in the house of the Lord continually." Now they could set about to worship Jehovah; they had shown their love and faith by their works. No wonder the glory of God dwelt among them; that his presence was felt in the very temple while they were worshipping! The idea of Solomon was the correct one; he made for God's house the most magnificent building the world ever held; the outlay was the best of talent and the most costly gifts. Rightly, too: God dwells amid the richness and beauty of heaven's glory; so let not the inhabitants of earth invite him to anything short of the very best that can be afforded. As a practical lesson, let us repair the temples of the Lord, and, above all, put in order our hearts which are the temples of the Holy Ghost; then the blessing of the Lord will descend, and our souls will leap for joy to do his service.

The Curse of Gambling.

BY REV. W. F. JUNKIN.

The sturdy blows which *The Christian at Work* is dealing to the gambling evil are well directed. May God make them effective! They are greatly needed. The evil is growing. Much of its destructive work falls under the public notice in the court and criminal records in the columns of the daily press. But the vast mass of its woes—in shattered lives, ruined homes, suicides, and murders, its forgeries and breaches of trust—are never known as *its offspring*. It is a wasting ulcer on the public weal. It demands not rebuke, but extermination. Why does society fail to protect itself against the gambling evil? Laws exist, which, if executed, would go far towards its overthrow. Why are they not executed? There must be a reason for this, deeper and stronger than the greed of the gamblers. A potent answer to this question is that public opinion does not sustain the laws. This is doubtless true. But why? The ready reply is, public morals are low and degraded. True. But in the case before us the failure to execute law arises not so much from the efforts of the immoral as from the lethargy of the more upright classes in the community. If the moral and Christian elements of society had strong convictions, clear and well defined, on this matter, public opinion would take on a different mold. The foundation-trouble is that the people, the moral people, the Christian people, don't clearly and strongly believe that it is a *sin* to gamble in any form. The common judgment is that gambling is a *crime*. There are *laws* against it. It ought not, therefore, to be allowed. Somehow it does harm, and should, therefore, be restrained. But this criminal character attaches to it only in the grosser forms in which the statute condemns it. There are boats of good people who would not for a moment think of breaking the law; who yet do not hesitate to lay a wager in regard to trifles, to take a venture in a raffle, or a private lottery, or engage in "progressive" games for a valuable consideration. And in doing these things they feel no sting of conscience.

Still another view looks upon gambling as a *vice*. It is vicious, mischievous, dangerous to character, damaging to personal interests. It is bad, like as idleness and gluttony and the waste of the spendthrift are bad. The true view is that *gambling is sin*. *Sin*, like murder is *sin*. *Sin*, like adultery is *sin*. Not a is *sin*. *Sin*, like adultery is *sin*. Not a is *sin*. *Sin*, like adultery is *sin*. Not a crime against government alone or crime against government alone or chiefly; not a vice, dangerous to social morals—these indeed, but infinitely beyond those—a sin against God. A direct, clear, deliberate breach of God's law—"Thou shalt not steal." The small hot and the heavy stake are alike robbery. The taker of the one, the gainer of the other, are thieves before God. It isn't a question of pool-room or race-track, of church fair or the political arena. These do not alter the real character of the transaction. Gambling in every form is theft. Now thousands of good Christian people everywhere do not believe this. They positively refuse to believe it. It would interfere with many things they are in the habit of doing to believe it. One asked the writer not long since: "Where's the sin? A and B make a bet. Each is perfectly willing to lose, if the chance goes against him. Neither regards the other in the light of a thief." Of course, he don't, for in so doing he would condemn himself. But what is each doing? The case is perfectly clear: each is trying to *get* what belongs to the other *for nothing*. What's that? Isn't that theft? The *animus* is the same as when money is taken at the pistol's point. The amount isn't the essential thing—it is the intent.

Let the Christian conscience be thoroughly instructed on this vital point. Fasten in the Christian mind this scriptural doctrine of gambling. Let it become a strong, positive conviction, and public opinion will respond to its influence. Here is work, much-needed work, for the pulpit, the Sunday-school, and the home. This work, well done, will not only lay the axe at the seat of the tree; it will sever the tap-root of this fast-growing evil.—*Christian at Work.*

Louisiana Notes.

The Catholics of Monroe are preparing to build a handsome new church.

Work on the Central Refinery of the Calcasieu Sugar Company is progressing satisfactorily.

Natchitoches has organized an Oil Mill Company, and contracted for a steam fire engine costing $3,200, to be delivered in sixty days.

Up to April 30 Minden shipped 13,141 bales of cotton, and had about 1,000 bales in compress soon to follow; an increase of nearly 3,000 over last season.

The financial affairs of Webster parish are in good condition, having no bonded or other debts except the ordinary running expenses, with $4,275 in the treasury.

It has been decided that the central sugar factory, to be built in Rapides parish, will be located at Alexandria, which will add much to the future prosperity of that town.

The contractors on Henderson-Ashley levee are making preparations to resume work, which was stopped by high water. When this levee is completed it will close all gaps in the Fifth Levee District.

At Harrisonburg on Friday last, Judge E. J. Ellis, of the Seventh Judicial District, rendered a decision in the Catahoula division case adverse to a division of the parish. This decision is not final, as it will be taken to the Supreme Court.

A dispatch from Baton Rouge says: Mr. E. W. Deming, representing Northern capitalists, will visit Baton Rouge the first of June and attend the monthly meeting of the Farmers' Club, for the purpose of ascertaining what encouragement will be given here to the organization of a central sugar refinery. He comes prepared to talk business with the people of Baton Rouge.

Mississippi Items.

The North Mississippi Presbytery held a special session at Grenada last week.

Greenville has advertised for bids to build a new court-house, and the contract will be let June 15.

A movement is on foot looking to the holding of an interstate agricultural and horticultural convention in Jackson.

The Mississippi Bankers' Association met at Natchez last week in annual convention.

A fire in Meridian recently destroyed 318 bales of cotton, 115 of which were not insured.

The Presbyterians of Jackson have advertised for sealed proposals to build a $15,000 church; proposals to be opened June 11.

The wool industry of Hancock county grows in importance. Last week 6,700 pounds of wool were sold, the first of the season.

The Quarterly Conference of the M. E. Church convened at this place last Saturday. We were glad to meet among the ministers present the friend of our boyhood, Presiding Elder E. H. Mouzon, and glad to see that time has dealt gently with him. The Rev. Dr. J. W. Harmon, we are glad to say, is looking remarkably well, considering his recent illness. But the Doctor is an old-timer, and was born in the days when men were built of oak and for hard service, and he has never forgotten it, and no small ailment will keep him from always being on hand.—*Democrat-Star.*

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Rev. C. W. Carter, D. D., Editor.

Thursday, May 28, 1891.

Briefs.

The program of the eighth annual Convention of the Louisiana Educational Association has been received. The convention will meet at the Louisiana Chautauqua, Ruston, La., June 24 26. The exercises will be participated in by prominent men and women from various parts of the State. The morning and afternoon sessions will be held at the Chautauqua grounds, and the evening sessions at the Ruston College. The railroads are expected to give reduced rates.

The expulsion of the Jews from Russia has precipitated a real "invasion of England" by the refugees. It is said that the numbers are so great that many people are becoming alarmed at the prospects. Many are calling for laws to be enacted excluding destitute aliens. One of the papers warns the authorities that if something is not done to check the invasion, an anti-Hebrew movement will grow up which will be of gigantic proportions, and will bode only evil to the poor Jews. Alas, for the Jew!

The Sunday-school teacher ought to be a most thoroughly furnished person. We have for this purpose any quantity of helps in the way of magazines and weekly papers and commentaries. These are all good and useful. There are in addition to these, two little books, very cheap, which we think will be of special value to those who will use them properly. They are "Binney's Compend," and "Bible Remembrancer." A thorough acquaintance with the "Compend," and having the "Remembrancer" always at hand, will be good furnishing for teaching the lessons of Holy Scripture in the Sunday-school.

Another blow at the sacredness of the Sabbath Day has been struck. The trustees of the Metropolitan Museum, of New York City, have decided by a 12 to 4 vote to open the doors on Sunday, from one P. M. to half an hour before sunset. There were two petitions—one for and the other against Sunday opening—signed by a great number of people; but those in favor of the opening carried the day. We predict that it will be the same in regard to the Columbian Exposition. Some of the people in this country are getting to have very little regard for God and his law, and take advantage of every circumstance to show their contempt for the same, and some of the so-called Christian people are always helping them.

The following we clip from the *Southern Churchman*:

And now comes the question, (often asked by every faithful clergyman), "How can I best preach the gospel of the Son of God?" We live in the nineteenth century and in the United States. We are preaching to men and children of different degrees of mental culture, who have all heard the message before; and to many it has no more interest than a thrice-told tale. How shall the preachers of this day best preach the gospel to such? If anyone has studied this matter, will he let us hear from him, that all may get profit and help?

And now we ask the same for our readers. "If anyone has studied this matter" thoroughly, this is an opportunity to "profit and help" many who are anxiously asking the question, "How can I best preach the gospel of the Son of God?"

If your religion don't make somebody else happy, how can it make you happy? Can you answer that?

Our Missionary Deficiency.

Many of our people are at a loss to account for the growth of our missionary debt, and, as a consequence, are not a little perturbed as to its effect upon future collections. The following paragraph from the report of the Committee on Estimates to the Board of Missions, at its annual meeting in Wilmington, explains the whole matter clearly. The report says:

"At our last annual meeting the indebtedness of the Board had been reduced to $26,193. The Committee on Estimates had recommended appropriations amounting to $262,657. The Board, encouraged by the interest manifested in its work by the General Conference and the church, advanced the appropriations to $325,000, an increase of $63,000 over the amount recommended by the committee. Had the collections the past year reached the expectations of the Board, this increase could have been provided for without embarrasment. Instead of an increase in collections there has been a decrease of over $23,000. By adding together this decrease of $23,000, the increase in the appropriations of $63,000 and the indebtedness of $26,000 reported last year, with the inevitable accumulation of interest, the Board will understand how the indebtedness of the Board, as it appears in the treasurer's report, should reach at the close of the fiscal year the sum of $118,000."

The fact is, the Board was too far ahead of the church in missionary matters, and, in its zeal for the enlargement of the work, made appropriations which the collections did not meet. The falling off in collections is attributable in a large measure to the financial pressure resting on the business world during the past year. Now, the obligation is on the church to pay off this indebtedness and, at the same time, to keep our missionary machinery running. It seems to some to be a heavy task, but we do not think so. A great church can do, and ought to do, great things. Our assessment for the coming year is $350,000, while our absolute appropriations do not go over $260,000. All we have to do to run along smoothly is to collect the assessment, and that ought not to seem a huge task. Let our preachers take pains to get a contribution for missions from every member, and we will warrant a large overplus. Let no man or woman or child escape this contribution.

Misunderstood.

After all the furore that has raged for and against Dr. Briggs, of the Presbyterian Church, on account of alleged heresy in biblical theology, it seems possible that he may have been misunderstood. At a recent meeting of the directors of the Union Theological Seminary, in which Dr. Briggs occupies a professor's chair, a committee, composed of Drs. Fraser, Parkhurst and White, was appointed to formulate a series of questions to be presented to Prof. Briggs for his consideration and reply. The questions were prepared and sent, and Prof. Briggs affixed his answers and returned them to the committee. At a special meeting of the directors, the committee presented the matter. From the questions asked and Dr. Briggs' answers, we judge it, at least, possible that Dr. Briggs has either been misunderstood or misinterpreted. Here are the questions and answers:

1. Do you consider the Bible, the church and the reason as co-ordinate sources of authority?
No.

2. Do you believe the Old and New Testaments as the only infallible rule of faith and practice?
Yes.

3. When you exercise reason, do you include conscience and religious feeling?
Yes.

4. Would you accept the following as a satisfactory definition of inspiration: That it is such a divine declaration as to seem an infallible record of God's revelation in respect to both fact and doctrine?
Yes.

5. Do you believe the Bible in respect to all matters of faith and practice as a revelation from God or a vehicle of divine truth, and that no errors disturb its infallibility in those matters which it records of historic events and institutions with which it is inseparably connected?
Yes.

6. Do you believe the miracles related in the Scriptures are due to an extraordinary exercise of divine energy, either directly or immediately through holy men?
Yes.

7. Do you hold to what is commonly known as the doctrine of future probation; do you believe in purgatory.
No.

8. Do you believe that the issues of this life are final; do you believe that men who die impenitent have no further opportunity of salvation?
Yes.

9. Is your doctrine of progressive sanctity such as will permit you to say that you believe that when a man dies in the faith he enters the middle state regenerated, justified, sinless?
Yes.

The list was signed by Prof. Briggs, and, after considering, the Board adopted the following resolution:

Resolved, That this Board has listened with satisfaction to the categorical replies rendered by Dr. Briggs to the questions submitted to him, and that it trusts that the manner in which he has dealt with the points in dispute will operate to correct the misapprehension widely current and quiet the disturbed condition of mind in which as a communion we are so unhappily involved.

"A New Pentecost."

We all believe in revivals of religion. We all pray for them; we are all willing to do something in order to secure them. But a very common idea is to set apart the evenings of a week or a fortnight for special religious services, to make up a purse and secure the help of some popular evangelist. He comes. We hurry through the day's business, and rush from it to the sanctuary, expecting to be spiritualized in some mysterious way by the revival songs and the sermon. We expect, too, that under the eloquent appeals of the preacher sinners will be converted. The evangelist comes; he delivers his message, and is listened to by crowds. He goes away. A few join the church, for a few humble Christians have been praying and working during the meetings. But in a short time the special interest has passed away; the prayer meetings become as cold and formal as before, and the revival, if we may call it one, has proved a tidal wave.

Now, if the churches want such revivals, if that is their idea of the modern Pentecost, they can have them. The country is full of evangelists. Many of them are able preachers of the Word and wise in winning souls. A few hundred dollars will secure one of these experienced leaders for a two weeks' campaign. But if he is depended on to do all the work, if no special preparation is made for his coming, if Christians expect only to pay a little money and attend a few extra meetings, there will be no mighty outpouring of the Spirit, there will be no cry from thousands of anxious sinners, "What must I do?"

The modern Pentecost must begin, as that first Pentecost did, with a vacuum. Christians must wait before the Lord until their hearts are emptied, until the rubbish is removed, so that there is room for the Holy Spirit.

The practical error of these busy, bustling days is that we can have religion as a kind of episode; we can go on in pursuit of pleasure or of wealth as the great object in life, turning aside now and then, on the Sabbath, during the week of prayer, or a brief series of meetings, and attend to the business of the Lord and the soul with but little interruption of our worldly affairs. The exhortation, "Seek first the kingdom of God," is too Oriental for these days of electricity and steam. We must keep step with the progress of the age. We have no time to go into upper rooms and pray and wait for ten days. Why, while we were thus seeking preparation for the coming of the Spirit, we might miss some grand opportunity for making money. We do not confess all this, even to ourselves. Yet is it not time? And is it not the reason why there are so few Pentecost scenes in these days when the church is so strong in numbers? Let us be willing to make some sacrifice of time, even if it is money, and to exercise some self-denial in regard to interests that are worldly, in order that there may be a vacuum for the Lord to fill. When we do this, the Spirit will come, as on that fortieth day in Jerusalem; our churches will be shaken as by a mighty wind; tongues of fire will be given to us, and thousands will be converted in a day.—*Interior.*

There could be nothing better for the church than a genuine, widespread Pentecost. There could be nothing better than to go through the months of the year on the great wave of a revival whose influence shall permeate all classes. There could be no better way to wind up the year than in a Pentecost of mighty power, sweeping hundreds of thousands of souls into the kingdom of Christ. The only power that can bring about such a revival is the Holy Ghost operating through the church. The only power that can hinder such a revival is the church failing to co-operate with the Holy Ghost. The Lord said to the disciples: "Ye shall be endued with power, not many days hence." They prepared themselves and the "power" came. Let the church prepare herself now, and the same power will come upon her.

A Delightful Visit.

In company with Capt. C. M. Guess, of New Iberia, La., this scribe visited Hazlehurst, Miss., last week, and attended several days the tent meeting conducted by Rev. Geo. S. Inge, of Mississippi. Bro. Inge is a grand man and a fine preacher. I need only say: See him, hear him, and examine his work, and you will know more than I can tell you in a brief communication. I am not greatly taken with evangelists, but, I must confess, I am wonderfully impressed with "George Inge." I believe if we pastors were any account and knew how to preach and knew how to conduct a revival, we could exchange work a little and get along better in the long run than we do with the evangelist. But, poor preachers! We are so trifling that the people live in sin and die and go to hell right under our dry sermons. The only way, it seems, to save them is to call in an evangelist and let him do what *we* should have done. But I would like to know what these pastors are going to do after the evangelist has gone. Why, already some one attending the Hazlehurst meeting has said that he believed in silencing all the "popgun" preachers and letting "Sam Jones," "George Inge," and others of their rank, do all the preaching. Well, if we had enough such men to go round, it might do, but we haven't. And, then, we have so many "popgun" hearers that must be accommodated. As Rev. Bro. Shey used to say, "We must use the plow that suits the soil."

Yes, I endorse Bro. Inge, for I see the Lord endorses him. And, again, I don't like slang, and I see that Mr. Inge never indulges in slang anywhere, much less in the pulpit. But here comes the soil and the plow question again. There are so many slangy hearers that it seems that some one like Mr. Jones must come along to accommodate them. (No reflection on Bro. Jones, but his congregations.)

Bro. Inge has secured the service of Prof. D. J. Evans, of Texas, to lead in songs. He and Mrs. Evans are very fine singers. Hazlehurst furnished an excellent choir also, and the music and singing were fine. They used Prof. Excell's collection of songs. When we left Hazlehurst the work was grand and the Lord was powerfully saving the people. I had the pleasure of meeting quite a number of our Mississippi pastors and not a few excellent laymen. I learned that our pastor in Hazlehurst, Bro. I. W. Cooper, has his work well in hand, and is quite popular with his congregation.

May a great many souls be gathered into the Master's vineyard during that sweeping revival! We pray God's blessing upon Bro. Sam L. Guess and family and others who so nicely entertained us.

R. M. BLOCKER.

Rayne, La.

Clarksdale and the Delta.

After a stop-over at home of two days from my long absence in North Carolina, I went on to Clarksdale, Miss., to attend the Greenville District Conference. Reaching there at noon on Saturday, I did not hear all the reports from the pastors, but elicited facts sufficient to be assured of the steady progress of our work in that wonderful valley. There was a good attendance, the preaching was edifying, the hospitality of the community most generous, and the spirit of the occasion very delightful. Presiding Elder Standefer and his co-laborers rightly appreciate the importance of that field, and are cultivating it with diligent hands. In the early days when the white population was small and creature comforts were few, the brave itinerants went by dug-outs or waded through the deep mud to break to the people the Bread of Life. That self-sacrificing toil is generously appreciated, and now the faithful Methodist preacher has the right of way through all that fruitful Delta. The work is developing rapidly, making an increase of laborers absolutely necessary. Clarksdale is a prosperous, progressive town in the rich county of Coahoma, and on the banks of the Sunflower river. Our little church—the only house of worship in the place—is on the apex of a high Indian mound overlooking the deep channel of the beautiful stream. Before the town was built it was called Mount Moriah, one of several appointments that embraced many square leagues of wonderful wilderness. But now a substantial town has sprung up, and our little band has become strong. They have determined to move into a more commodious and tasteful tabernacle. On Sunday evening I had the gratification to see them subscribe, in a few minutes, six thousand dollars toward a proposed ten-thousand-dollar church. The additional amount will be easily raised and the building completed without unnecessary delay. I have rarely seen such large-hearted liberality. When the capstone is brought forth with rejoicing I hope to be there. Upon Pastor Randolph and his generous flock may blessings abundant ever abide!

CHAS. B. GALLOWAY.

Jackson, Miss.

A Correction.

With blame for no one, and solely in the interest of justice to our faithful superintendent, officers and teachers, I wish to state that the figures read, on last Sabbath, at the Forty-fourth Anniversary of the New Orleans Sunday-school Union were not correct as far as they referred to the Felicity Street Sabbath-school. The average attendance of scholars should have been 81 instead of 72, and the percentage of attendance 60 instead of 44. The average attendance of teachers should have been 12¾ instead of 11, and the percentage of attendance 78 instead of 69. The average attendance and percentage of teachers and scholars would be much higher, w... it not that so many of our p... ple summer at the Camp Grou... and so are for the warm mont... merged into the school o... there. During that time th... contribute to the Seashore scho... The total amount collected fr... the Felicity school from May ... 1890, to May 1, 1891, was $200.... instead of $152.86, as report... The amount reported for forei... missions was $86.48, whereas ... should have been $142.09.

A large delegation from ... Annunciation Street Mission w... present at the anniversa... though that flourishing sch... was not reported, we belie... Both of our schools are in fi... trim and have not for some ye... done better work than they ... doing at this time.

JOHN T. SAWYER, Pastor.

Notes.

Paul says, "God lovoth a chee... giver." Did you ever examine ... word which is translated, "cheerf... Do so, and you will get a new i... about the kind of "givers" God lov...

Did you ever notice the differe... between the testimony of Christian... regard to personal salvation. T... have heard one say, "I trust I am... the enjoyment of religion." Y... hear another say, "I trust, and I ... in the enjoyment of religion." Th... sentences *look* very much alike, ... they *are* very different.

There has scarcely been a m... liberal man than the late Chas... Pratt, of Brooklyn. Dr. Cuyler r... ports him as saying: "There is ... greater humbug in this world th... the idea that the mere possession ... money can make a man happy; I ne... got any satisfaction out of mine u... I began to do good with it." Th... was a man with clear ideas of t... responsibilities of his stewardship. ... is just at this point that most rich m... fail.

Christlieb, in his "Modern Doubt ... Christian Belief," says: "With ... truth of miracles the entire citadel ... Christianity stands or falls. In b... ginning is a miracle, its progress d... pends upon miracles, and they will ... its consummation. If the principle ... miracles be set aside, thon all t... heights of Christianity will be level... with one stroke, and naught will r... main but a heap of ruins. If ... banish the supernatural from t... Bible, there is nothing left us but t... covers."

The largest possibilities lie in t... children of to-day. The Spartans u... derstood this so perfectly, that wh... they were defeated in battle, and th... enemy demanded fifty children as ho... ages they declined and sent fifty m... instead of children. In men many ... the possibilities of life are already e... hausted; in children they are just b... ginning. It is a wise nation, a w... church that provides for the pro... eduoation and training of its childr... They are the hope of the futu... Brother pastor, are you looking p... sonally to the interests of the chil... of your flock?

There are some smart people w... are always turning up their noses ... Christians, because they are so sup... stitious as to believe in supernatu... things. These smart ones are o... ready to twit the people of God as ... much disposed to credulity. We a... Who is it that is ready on every oc... sion to consult the clairvoyant, t... spirit-medium and the fortune tell... Instead of superstition going hand ... hand with faith in God, it is most ge... erally found in intimate associati... with unbelief. To-day it is the u... believers who are running after t... extravagancies and superstitions of ... present. And the same has been t... in every age. A German writer w... says: "When men no longer belie... in God, they begin to believe ... ghosts."

Once in a while we hear somebo... said or read something in the pap... about preachers "going around ... preaching the same old platitudes t... have worn out with the using." Ac... cording to Webster, ("International") ... "platitude" is a "staleness of ideas ... language," and "stale" is "tastel... from age." A sermonic "platitude," ... then, must be a sermon whose ideas ... language has become stale by reas... of age. What bothers us is this: ... sermon purports to be a proclamati... of gospel truth, and how truth c... become stale by age we can not s... The "old platitude" certainly co... not have been, in its youth, an expr... sion of gospel truth. If it was tru... once, it is truth now, and to th... human mind can not be stale. Th... defect is not in the truth. It may ... in the manner of its presentation. ... on the other hand, the "old platitude" ... never was the truth, then it was n... preaching in its youth nor is it preac... ing now in its old age. Let th... platitudinarians note this.

Personal and Otherwise.

The gifts to Yale College last year amounted to over $1,150,000.

We are indebted to Dr. Carradino, of St. Louis, for a copy of his sermon on "Secret Societies."

Major Millsaps has given an additional $15,000 to his already liberal gift to Millsaps College.

Cardinals Manning and Gibbons have been talking to each other by means of the phonograph.

If Emperor William does not become a despot, it will not be his fault. "I alone am master in Germany," tells the tale.

The Board of Trustees of Millsaps College has located that institution on the Hemingway property, near Jackson, Miss.

It is much better to think of the favors and blessings we receive than to think of the slights and wrongs we have suffered.

A revival in Cleveland, Ohio, under the leadership of Rev. B. F. Mills, evangelist, resulted in 7,650 conversions in six weeks!

Judge Ralph North, one of the distinguished jurists of Mississippi, died at his home in Natchez recently, in his seventy-ninth year.

Hiwassee College has conferred the degree of *Doctor Divinitatis* on Rev. I. W. Cooper of Hazlehurst, Miss. We tip our derby to Dr. Cooper.

We had the pleasure of meeting our friend, Hon. O. B. Steele, Auditor of this State, on the streets last week. He is looking well and is hopeful of State affairs.

Dr. W. R. Sims, of the University of Mississippi, will deliver the annual address to the graduating class of the East Mississippi Female College, June 18.

In Great Britain and Ireland there are 330,000 Baptists, with 3,781 houses of worship and 1,874 preachers. So says Col. J. T. Griffin, the president of the Baptist Union.

A presiding elder in North Mississippi writes: "I have brought the ADVOCATE before every Quarterly Conference, and will go on that way." That is the Scripture way: "line upon line."

We are under obligations to Thomas F. Boyd, president of the State Normal College at Natchitoches, La., for an invitation to attend the commencement exercises of that institution, May 24.

Rev. J. V. Penn passed through our city last week, *en route* for San Antonio, Texas, in search of health for his invalid wife. We trust that climate may produce the desired effect.

Bro. Woodward, of the Brookhaven district, has moved into his new parsonage at Brookhaven. One more itinerant comfortably housed. We congratulate the happy people and the happier preacher's family.

Dr. George Osborn, one of the notable men of English Wesleyanism, is dead at the age of eighty-three. For many years he was secretary of foreign missions, and was twice president of the Wesleyan Conference.

A good friend, who desires his name withheld, has sent us $8 for our "Helping Fund." That brother appreciates the value of a good religious paper and wants to give it to some who are unable to pay for it. We give him thanks in their name.

If we failed to send the paper to certain subscribers for two or three weeks in succession, those subscribers would raise a fuss. When we send them a little bill for overdue subscription, they also raise a fuss. There are some people we "can't please nohow."

We are obliged to President Sligh for an invitation to attend the commencement exercises of Ruston College, La., which occur June 7-10, prox. The sermon is to be by Rev. B. F. White, of Monroe, and the annual address by Hon. W. H. Jack, of Natchitoches. There are five young ladies to be graduated.

The union communion service of all our congregations, last Sunday afternoon, in Carondelet Street Church, was a quiet and comforting time. The service was conducted by Bishop Keener and the presiding elder. The attendance was good, and it was a season of refreshing and encouragement to all the partakers.

The *New York Advocate* says:

The agitations which now disturb nearly all Protestant denominations grow out of one root, namely, a revolt from the old doctrine that the Bible and not human reason is the final standard of appeal in matters of faith and practice. On the settlement of these questions the most serious consequences hinge. It is to be determined, not merely whether certain preachers are heretics, and whether certain changes shall be made, but whether Protestantism has any foundation. The Catholic finds rest in the doctrine of papal infallibility. The foundation on which Protestants have always rested is an infallible Book. Overthrow this doctrine, and our preaching will be shorn of its strength, will produce more skepticism than faith, will save nobody, and Protestantism fails.

We have an invitation to attend the public debate of the Battle Ground Academy, Franklin, Tenn., which comes off to-morrow. The question is, "Does the condition of the country demand the free and unlimited coinage of silver?" We hope the young gentlemen will have as good a debate as they have a subject. We are obliged to them for the invitation, but can not be present.

The commencement at Centenary begins with a sermon next Sunday, May 31, in the college chapel by Rev. C. F. Evans, D. D., presiding elder of the New Orleans district. Monday night is the Preparatory Exhibition. Tuesday is Alumni Day—address by Dr. C. G. Andrews of Meridian, Miss. Wednesday is Commencement Day. The Board of Trustees holds its meetings Monday, Tuesday and Wednesday. Let everybody come.

Ministers have been heard to complain of their appointments and poor support as if they had been badly treated, when often the reason was very apparent to their brethren—they had ceased to interest the people to whom they were sent. Very few men would over grow old enough to be put on the ineffective list if they were industrious students of God's Holy Word.—*Alabama Advocate.*

A little orphan girl worked hard and made one dollar to get the *Advocate*, her church paper, and sent for it last week. This ought to put to shame the great grown men and women who say they are not able to take the paper. They ought to be ashamed of such poor pretexts.—*Raleigh Christian Advocate.*

Let the preacher read the above to his members who refuse to subscribe for a religious paper.

Postal Card Reports.

—Rev. W. L. Linfield reports from Lake City, Miss.: "We have built and furnished our parsonage this year, without any debt hanging over it, at a cost of about six hundred dollars, and expect to have a new church at a new place by the first of September. Our membership is about sixty-three on the entire circuit."

—Rev. J. F. Wynn, Pineville, La., writes: "I am thankful to report my assessment ($50) for foreign missions raised and sent to Missionary Treasurer at Nashville. Sickness has hindered my work; but I am glad to say we are now in good health and expecting a successful year. Our parsonage was nearly bare, and as it had been furnished twice, it required special effort to furnish it again. Through the perseverance of Sister Pauline Smith, assisted by a good Baptist sister, our house is once more very well supplied."

—Rev. W. W. Williams writes from Louisville circuit, North Mississippi Conference: "We are enjoying a degree of spiritual prosperity. Every department of church work has advanced. Congregations are larger; the Sunday-schools have increased in numbers and have taken on new life. Valuable aids have been brought to the front. Children's Day was observed with great interest by old and young. Surely good was accomplished, and the day will not soon be forgotten. The Wednesday night prayer meeting is an occasion of interest and spiritual enjoyment. It has grown in a few months from fifteen or twenty to often more than one hundred in attendance. The services are largely participated in by the young people. Our third Quarterly Conference was an old-time quarterly meeting, when the Holy Ghost came down in power, and we all felt happy. We are using the means of grace authorized in God's Word, and trusting in his promises. We are expecting better times yet to come. We want to go on to perfection."

—Rev. H. P. Lewis writes: "Tuesday was 'Children's Day' at New Hope. The weather was just right. Dr. Abbey, of Yazoo City, was with us. He preached at eleven o'clock—text: 'Who is on the Lord's side?' The sermon was interesting and instructive; listened to with interest by a large congregation. The sermon was plain, practicable, pointed, earnest. The sermon over, dinner was spread on a long table and everybody invited to stay and eat. At two o'clock we began our children's service, and followed 'Children's Day programme' in the main. The service was very interesting from beginning to end. At the proper time Dr. Abbey, instead of the pastor, made some brief remarks. He asked the question, 'What is the matter with the children?' and then answered it briefly. He took the ground that children, instead of being governed by the parent, learn to govern their parents at a remarkably early age—all of which, in many instances, is too true. The music department was managed well. Our children and young people sing well. It was good to be there, and I trust much good was done. Bro. Abbey preached a good sermon here in Benton last night. The Doctor is in his eighty-seventh year; his hair and beard as white as snow—yet he gets about as glibly as most men do at sixty. God bless the grand old man."

[This card should have appeared sooner, but was unaccountably mislaid.—EDITOR.]

—Rev. J. A. Randolph writes: "The people of Clarksdale are taking steps toward building a fifteen-thousand-dollar church, to be known as Randolph M. E. Church, South, of Clarksdale. Over ten thousand of the amount is in sight. This is the result of District Conference and two sermons by Bishop Galloway. Our people are enthusiastic and determined on the handsomest church in the State. Two Methodists gave $2,500 each; another, $1,000; another, $500."

—Rev. J. C. Ellis writes us from Raymond, Miss.: "Children's Day at Spring Ridge, we are happy to say, was a success in every respect. The welcome address, essays and recitations were splendid; also the children sang well. We were happy to have Bro. W. D. Dominick with us, our colporteur who is located at Jackson, Miss., and who served this people about fourteen years ago. He still has many warm friends here. It is said by some, the largest congregation known here in ten years. Children's collection, $7.15. Sister Ellis thinks this people know how to treat a preacher's better half. Pray for us."

—Rev. S. J. Davies writes us from Campo Bello, La.: "We have just concluded the first protracted meeting on this charge for this year, with gratifying results. Valuable and efficient aid was rendered by Rev. J. M. Henry, of Shreveport. Our small membership was doubled at Lindsey's Chapel, with something over. The Holy Spirit was present, and his power manifested. Our people were brought nearer to Christ, and many realized the joy of his presence. The meeting continues this week at Campo Bello. Our worthy presiding elder has won the hearts of all, and, by his rightly 'dividing the Word,' shown them the way of salvation. His earnest, forcible preaching inaugurated our meeting."

NOTICES.

Rev. A. Monk, D. D., of Memphis, will preach the commencement sermon for the M. C. F. Institute, Jackson, Tenn., June 7, 1891. Judge F. F. Wilson, of Galatin, will deliver the literary address, June 9, 1891, and Rev. A. B. Jones, D. D., will address the graduating class, June 10, 1891.

A. W. JONES.

A few weeks since I authorized the calling of a meeting of the Board of Missions of the Mississippi Conference at Jackson, Miss., June 4. Certain action on the part of the General Board at its recent session renders our contemplated meeting unnecessary. I, therefore, hereby revoke the aforesaid call for a meeting of our Conference Board. W. C. BLACK,

Pres. Board of Missions, Miss. Conf.

There was no meeting held on May 13, pursuant to call issued in ADVOCATE, of May 7, and no Conference organization of Woman's Parsonage and Home Mission Society has been effected. The work will continue this year under the control of the officers appointed by the Conference Board of Church Extension and those who have been or shall be appointed to fill vacancies caused by the resignation of Conference appointees.

ADDIE V. MARSHALL,

Conf. Sec. W. F. and H. M. S., Miss. Conf.

Woodville District Conference.

I have perfected arrangements with the L., N. O. and T. railroad by which brethren coming to District Conference and paying full fare will be returned on the certificate of the secretary for one cent per mile. I have not yet heard from the Illinois Central and East Louisiana roads.

H. WALTER FEATHERSTUN.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. H. G. Wunsch, J. W. Ellison, S. S. Keener, J. F. Wynn (4), D. C. Foust (2), W. B. Hines, H. J. Boltz, James Porter, J. W. Malone, J. T. Howell, R. C. Calloway, J. M. Pugh, J. V. Penn, S. J. Davies, J. H. Smith, O. N. Koon, W. L. Linfield, J. D. Harper, Philip Burkett, D. L. Cogdell, B. S. Rayner, W. C. Black, R. J. Harp, W. A. Dollar, S. H. Cooper, J. M. Cowan (2), James A. Parker, G. H. Lipscomb, W. M. Stevens, D. P. Bradford, J. J. Kelly, Isaac L. Peebles, J. A. Leech, B. R. East, H. M. Banks, Geo. Bancroft, D. P. Bradford, J. E. Breland, C. T. Munholland, C. D. Cecil, W. M. Sullivan, W. L. Linfield, W. Ira Smith, Geo. W. F. Price, T. H. Reneau, L. Carley, R. H. Downer, B. F. Lewis, W. B. Lewis, C. H. Owen, W. L. Linfield, H. L. Norton, J. W. Ellison.

Messrs. Prof. C. W. Anderson, T. C. Curry, T. L. Stringfellow, G. Robinson, Dr. R. R. Lyon, J. D. Millsaps, H. N. Warren, E. Mountford, J. H. Stephens, J. W. Lester, J. F. McRae, H. C. Griffin, Charles Kilbourne, M. C. Shell, H. A. Denton, M. O. Chapman, Wm. R. Stuart (3), S. M. Fikes, M. J. Wilson, W. O. Chapman, J. T. Lowry, S. D. Sullivant, W. E. and E. B. Godfrey, M. M. Parish, W. N. K. Master, L. H. Gray, T. A. Holloman, W. C. Campbell, G. L. Wreu, S. J. Pearce, J. W. Mason, F. D. Beach, M. D.; A. S. Smith, J. W. Miller, S. J. Thomas, F. L. Riley, P. A. Harriston, W. Hart.

Mesdames D. V. Griffin, E. K. Townes, V. Hull, G. A. Ridgeway, E. S. Boatner, J. Jolly.

Misses L. L. Robertson, Belle Kearney.

May 26.

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Episcopal Visitation for 1891 and 1892.

Conference.	Date.	Place.	Bishop.
Brazil Mission	July 8	Piracicaba, San Paulo	Granbery
Montana	July 23	Helena, Montana	Key
Denver	Aug. 5	Rye, Colorado	Duncan
East Columbia	Aug. 12	Dayton, Washington	Key
Western	Aug. 26	Hillsdale, Kansas	Hargrove
New Mexico	Aug. 26	El Paso, Texas	Duncan
Columbia	Aug. 26	Roseburg, Oregon	Key
Japan Mission	Sept. 2	Kobe, Japan	Wilson
Kentucky	Sept. 2	Harrodsburg, Kentucky	Wilson
Missouri	Sept. 2	Maryville, Missouri	Hargrove
Los Angeles	Sept. 2	Los Nietos, California	Haygood
Louisville	Sept. 9	Cadiz, Kentucky	Wilson
Western Virginia	Sept. 16	Parkersburg, West Virginia	Granbery
Southwest Missouri	Sept. 16	Sedalia, Missouri	Hargrove
St. Louis	Sept. 21	Sikeston, Missouri	Wilson
Pacific	Sept. 23	Santa Rosa, California	Haygood
Illinois	Sept. 23	Waverly, Illinois	Hargrove
Holston	Sept. 30	Chattanooga, Tennessee	Galloway
China Mission	Oct. 14	Souchow, China	Wilson
Tennessee	Oct. 28	West End, Nashville, Tenn	Wilson
Mexican Border	Oct. 28	Laredo, Texas	Haygood
West Texas	Oct. 28	San Marcos, Texas	Fitzgerald
Indian Mission	Nov. 4	Oklahoma City, Oklahoma	Hendrix
West North Carolina	Nov. 5	Asheville, North Carolina	Galloway
German Mission	Nov. 5	New Fountain, Texas	Fitzgerald
Virginia	Nov. 11	Petersburg, Virginia	Duncan
North Texas	Nov. 11	Terrell, Texas	Hendrix
Central Mexico	Nov. 11	City of Mexico, Mexico	Haygood
Texas	Nov. 18	Austin, Texas	Fitzgerald
North Carolina	Nov. 19	Greenville, North Carolina	Galloway
Arkansas	Nov. 25	Russellville, Arkansas	Duncan
Memphis	Nov. 25	Mayfield, Kentucky	Key
Northwest Mexican	Nov. 25	El Paso, Texas	Haygood
Northwest Texas	Nov. 25	Corsicana, Texas	Fitzgerald
South Georgia	Dec. 2	Cordele, Georgia	Keener
South Carolina	Dec. 2	Darlington, South Carolina	Granbery
Little Rock	Dec. 2	Arkadelphia, Arkansas	Duncan
North Mississippi	Dec. 2	Macon, Mississippi	Hendrix
North Alabama	Dec. 2	Decatur, Alabama	Galloway
Mississippi	Dec. 9	Brookhaven, Mississippi	Hendrix
North Georgia	Dec. 9	Cartersville, Georgia	Key
East Texas	Dec. 9	Henderson, Texas	Fitzgerald
Louisiana	Dec. 16	Alexandria, Louisiana	Keener
White River	Dec. 16	New Port, Arkansas	Duncan
Alabama	Dec. 16	Selma, Alabama	Hendrix
Florida	Jan. 8	Tampa, Florida	Granbery
Baltimore	Mar 21	Harrisonburg, Virginia	Keener

The Girl Who Graduates

A page of suggestions valuable to you and your daughters.

To Girls About to Marry

A short article by FELICIA HOLT, in the May number of

The Ladies' Home Journal

To be followed in June by

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Eminent preachers will assist in conducting the religious services, as heretofore.

Ample accommodations will be provided for all visitors.

Two commodious bath-houses render the finest salt-water bathing on the coast accessible to all.

The Grounds are 78 miles from New Orleans, immediately fronting the beach, and on the line of the L. and N. railroad. All trains stop at the station during the meeting, landing visitors within 100 yards of the enclosure.

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The gate fee for entrance into the Grounds is 50 cents for the season, or 25 cents for the day. The revenue thus obtained is used for improving the Grounds.

Preachers will be furnished sleeping accommodation free of charge, and tickets for meals at the restaurant at half rates, as heretofore.

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TESTIMONIAL.

LINDEN, ALA.

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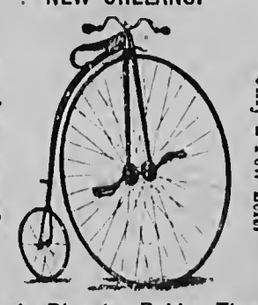

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Our Young People.

OUR MOTHER'S APRON STRINGS.

BY W. H. M'ELROY.

What's longer than Art when Art's at her longest?
What's stronger than oak when oak's at its strongest?
What in all the wide world, whate'er may betide,
Is longer and stronger than all else beside?

Pray read me the riddle, or make your surmise,
But low, as I speak how you talk with your eyes;
Nought's longer or stronger, you tell one another,
Than the strings of the apron that's worn by our mother!

They are longer than Art, for knowledge shall fail,
But Love shall abide, though the planets grow pale;
And Love, who as school-boys together here brings,
Is the twister that twisted these wonderful strings!

There's a great flowing girdle which Puck in his mirth
Lets loose when he'll lasso the swift-bounding Earth,
But the strings of this apron, which round us entwine,
Have a length quite eclipsing this much vaunted line.

For O! If, perchance, in a further most sphere
Some high-hearted schoolmate looks down on us here,
His smiles and his tears, tender blending, but teach
That the wonderful strings have a measureless reach!

They are strong as they're long; lo! the oak will decay,
Or the woodman you pray to to spare it says—nay:
Other strings will unravel, will break or will fray,
Will snap or at best will in time wear away.

The anchor chain rusts, the sea cable parts,
E'en the band has been burst that encircles twin hearts,
But the strings of this apron the years have defied,
They hold us more firmly each day they are tied! —*Christian Intelligencer.*

MR. EDITOR: I do not see any letters from the young folks in this part of the country, so I thought I would write to you. I live about two miles from the little village of Rocky Mount. Bro. Saunders is our pastor this year, and also last year. We all think he is a good pastor. I go to Sunday-school; and my brother is our superintendent, and he takes the ADVOCATE. His name is J. J. McKinney. I go to school, and we boys play town-ball, baseball, and marbles. We have a debating society. We have several officers: President, secretary, treasurer, marshal and chairman committee, and we have very good order. I have a few pets, such as a horse, cat and four pretty pigs. I have seven brothers and four sisters—in all, eleven. I love to read letters from the young folks. I hope, young friends, we will have a better season for fruit this year than we had last year. Last year the trees barely lived. I am fifteen years old. I will answer Carter Smith's question: "Four leprous men" is found in II. Kings viii, 10. Now, I will ask a question: How often did Samuel's mother visit him, and what did she bring him when she came?

Your new friend,
TURNER A. MCKINNEY.

Rocky Mount, La.

MR. EDITOR: As I have never seen any letters from this part of the country, I thought I would write one. I hope I can find room in your valuable paper for it. I read all the little cousins' letters, and I think the little cousins ought to try and do their best in letter-writing to the "dear old ADVOCATE." Come out, boys and girls, and do your best, for the dear editor is so kind as to give us the room in his paper. Our school closed last Friday, April 17. We certainly had a nice teacher. We all loved her so much that we couldn't hear to have her leave us; but we want her to come back next year. She gave a beautiful medal for good conduct, and I got it. We have a splendid preacher. His name is Mr. Cowan. We are all very much pleased with him. Hoping my letter will not reach the waste-basket, I will close. Hope the cousins will write long letters, for the "dear ADVOCATE" likes those sort, although my letter is not long; but I hope it will appear in print next week. As ever, I remain,

Your unknown friend,
LEO. WILKINSON.

Tillman, Miss.

MR. EDITOR: I have never written to the ADVOCATE before, but thought some of the little cousins would like to read a letter from our town. I am not a member of the church, but I go to Sunday-school every Sunday that I can get off. Mrs. Lee Kidd is my teacher and I like her very much. We have a very good class. I have but one pet, and that is my little brother. He is the sweetest of all pets. My mother takes the ADVOCATE, and I like to read the cousins' letters. Dear cousins, all of you that have a father or mother, I beg you to be kind, true and obedient to them, for you know not the help of a father or mother until they are gone forever from your sight. My father was taken from his happy home Jan. 1, 1891. He made home happy, and we were glad to see him coming at any time. It was hard for us to give him up, but the Lord knows best. I sympathize with orphans, for all orphans have a hard time in this world. I will close by asking a question: How old was Christ when he began teaching the people?

GERTRUDE GRAMLING.

Ruston, La.

MR. EDITOR: Here comes another little boy asking admittance in the little folks' corner. I am a little country boy, and write had sometimes. I want to tell you about my little pets. I have two little dogs, a sweet little calf. I have a dear good papa, and a sweet little brother. Mr. Editor, please publish this, as it is my first. I will close. Mr. Editor, what church do you belong to.

GEORGE R. MCBETH.

Redmondville, Miss.

[I am a member of the Methodist Episcopal Church, South.—EDITOR.]

A BOY'S RELIGION.—If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer meeting, or be a church officer, or preacher, he can be a godly boy, in a boy's way and a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb and yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, to deceit. And, above all things, he ought now and then to show his colors. He need not always be interrupting a game to say that he is a Christian, but he ought not to be ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God, or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence.—*Exchange.*

Catarrh Can't Be Cured

with LOCAL APPLICATIONS, as they can not reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cured it you have to take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

F. J. CHENEY & CO., Props., Toledo, O.

Sold by druggists, price 75c.

A minister of another denomination called one very warm day at a friend's house, and making some references to the great heat, a little girl of the family said:

"Yes I can see the Presbyterian coming out all over your face."

Wolff's ACME Blacking

IS WATERPROOF. A HANDSOME POLISH. A LEATHER PRESERVER. NO BRUSHING REQUIRED. Shoes can be washed daily.

Used by men, women and children.

Why Alice, when did you get a Walnut sideboard? When? Never just this moment finished transforming our old Chestnut one to Walnut, to make it correspond with our other furniture. Did it with

PIK-RON TRY IT.

TRADE MARK. A PRINT THAT DOES CAN SEE THROUGH.

Sold Everywhere.

WOLFF & RANDOLPH, Philadelphia.

PIK-RON will stain glassware as well as side boards, and will lacquer tinware.

Household.

"Luxury Money."

One of the most difficult problems which meets the earnest Christian woman in her efforts to know the will of God and to do it, is the question, "How much of my income shall I give to the Lord's work?"

It is not enough to say that all we have belongs to God, that we may use for our personal needs as much as our common sense tells us is right, and give what remains to promote the cause of Christ upon the earth, for this is just where the doubt comes in. Shall I glorify God more by dressing in silk or in serge? I must not be peculiar in dress or I shall be a rock of offense to *some* Christians, and I must not follow the extreme of fashion, or I shall be a stone of stumbling to *others*. Neither will the system of tithes meet every case. A tenth of some poor needle-woman's daily pittance, which must provide food and raiment for a sick husband and ailing children, may be infinitely more than *nine*-tenths of the income of the rich woman who employs her. It seems to be hopeless to formulate any rule which shall meet every difficulty, and, doubtless, God uses this very exercise of conscience as one of the training processes by which he brings us nearer and nearer to the stature of men and women in Christ Jesus. But while there can be no royal rule to guide each one who inquires the will of the Lord concerning the right use of the money entrusted to his followers, and while each must seek through earnest prayer the special guidance of the Holy Spirit—who may call upon one to give up all and follow the Master, and upon another to use the good things of this life as not abusing them,—yet there is one simple suggestion which might, if carried out, bring in many dollars into the treasury of the Lord, without touching the great question of personal need and personal responsibility.

Every one, almost without exception, spends money for luxuries, which it may be perfectly right to indulge in, and yet it does seem a little inconsistent to treat yourself to a box of candy and refuse an extra dollar for the Home Missionary box, or to buy an article of jewelry, and the next day plead poverty when asked to support a child in an orphanage. We attend lectures, buy new books, take a glass of soda water, or a drive in the park, we go on some little excursion, or visit a collection of paintings, and if we were to keep an account of all these seeming trifles, we should be surprised at the close of the year to find how large was the aggregate price of these "little things." If each time that a Christian woman spent ten cents, or fifty cents, or a dollar, or five dollars, or a hundred dollars, on something which she could do without and still not suffer from the privation—in short, if whenever she indulged in a *luxury*, she would put an equal amount in a box labelled "Luxury Money," and at the close of the year open that box and devote the contents to some work for Christ, either at home or abroad, I think the amount so expended would be surprising. Where the means are so limited that the number of luxuries is but small, that number might have to be reduced, but the enjoyment of the few remaining would be doubled, and where money was spent freely for earthly enjoyments, there might be no *self-denial*, but there would certainly be some *pleasure* in the thought that the Lord's poor would be the gainers even through our extra expenditure. Let us try this method for one year; there is no merit in it, perhaps no self-denial, or very little, but we shall give a little more than we should otherwise, and "he that giveth to the poor shall not lack."—*Evangelist.*

Oh, this ringing in the ears!
Oh, this humming in the head!
Hawking, blowing, snuffing, gasping,
Watering eyes and throat a-rasping
Health impaired and comfort fled,
Till I would that I were dead!

What folly to suffer so with catarrhal troubles, when the worst cases of chronic catarrh in the head are relieved and cured by the mild, cleansing and healing properties of Dr. Sage's Catarrh Remedy. It purifies the foul breath, by removing the cause of offense, heals the sore and inflamed passages, and perfects a lasting cure.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

Scientific.

Function of Cypress Knees.

The cypress tree (*Taxodium distichum*) of the Southern swamps is marked by a peculiar growth of protuberances rising above the soil in the region of the roots, and called knees. The purpose of the knees has not been satisfactorily determined. They have been regarded by botanists as simply affording a means for securing the aeration of the sap when the roots are too deeply covered with water to permit them to serve that purpose. Mr. Robert H. Lamborn, after examining the trees in the swamps, has come to a different conclusion. He believes that the knees secure a firm hold to the tree in the exceedingly loose soil in which it grows. The formation of knees is accompanied by roots projecting more or less perpendicularly into the earth. The knee, when fully developed, is generally hollow, comparatively soft, gnarled, and hard to rupture, so that it has the quality of a spring that becomes more rigid as it is extended or compressed out of its normal shape. "When, in a hurricane, the great tree rocks back and forth on its base, and with its immense leverage pulls upon this odd-shape wooden anchor, instead of straightening out in the soft material, as an ordinary root might, thus allowing the tree to lean over and add its weight to the destructive force of the storm, it grips the sand as the bower-anchor would do, and resists every motion. The elasticity at the point of junction allows one after another of the perpendicular flukes attached to the same shank to come into effective action, so that before being drawn from the sand or ruptured the combined flukes present an enormous resistance." The knees, with their sharp tips, may also serve the purpose of catching the drift of plant-food as it floats on the current of floods, and effecting its deposition. Mr. Lamhorn adds, in his articles in *Garden and Forest* and the *American Naturalist*, an observation regarding the roots of other trees that trench upon soils affected by the cypress, and often take advantage of the anchors it sets in treacherous bottoms. They project their cable-like, flexible roots in every direction horizontally, interlacing continually until a fabric is woven on the surface of the soft earth like the tangled web of a gigantic basket. Out of this close wicker-work, firmly attached to it, and dependent for their support upon its integrity, rise the tree trunks. Thus slowly, and by a community of growth and action, a structure is formed that supplies for each tree a means of resisting the storms. Such communities of trees, provided with ordinary roots, advance against and overcome enemies where singly they would perish in the conflict.—*Popular Science.*

MASSAGE IN ANCIENT TIME.—Massage has apparently been practiced from the very earliest times. A Chinese manuscript of three thousand years before the Christian era contains an account of operations very similar to those which go under that name at the present time—friction, kneading, manipulating, and rolling. A form of massage was the common accompaniment of the bath with the Egyptians, Greeks, and Romans, and was used as a luxury, a means of hastening tedious convalescence, and of making the limbs supple and enduring. Hippocrates commended it; Esculapius believed in it; Cicero affirmed that he owed as much of his health to his anointer as he did to his physician; Julius Cæsar had himself pinched all over every day for neuralgia; and Pliny enjoyed great benefit from it. Celsus advised rubbing to be applied to the whole body; and the works of Plato abound in references to the use of friction. Peter Henrik Ling is said to have based the Swedish movement-cure on the Chinese Kong-Fan manuscript. Lepage relates that the Chinese massage was a particular practice borrowed from the Indians, and that it was by such means that the Brahmans effected their miraculous cures. The method is common among the Polynesians, and something like it was found among the Australians.—*Popular Science.*

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Children always Enjoy It.

SCOTT'S EMULSION

of pure Cod Liver Oil with Hypophosphites of Lime and Soda is almost as palatable as milk. Children enjoy it rather than otherwise. A MARVELLOUS FLESH PRODUCER it is indeed, and the little lads and lassies who take cold easily, may be fortified against a cough that might prove serious, by taking Scott's Emulsion after their meals during the winter season.

Beware of substitutions and imitations.

IN THE SPRING

Avoid Sickness by Purifying the Blood and Toning up the System.

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Does this more pleasantly, more safely and more surely than any remedy known to medical science.

These Five Things

in which it differs from other medicines account largely for its wondrous popularity:

1. *It does not taste like medicine.* It is as pleasant as lemonade, and, sweetened, makes a most refreshing drink. Persons who object to all other medicines take this with real pleasure, because it is good.
2. *It never nauseates.* The most delicate stomach finds in this a perfect remedy without a single objection.
3. *It never wages off one disease for another.* It does not set up one form of disease in order to relieve another, as is the case with so many deadly drugs.
4. *It does not patch simply. It cures.* It reaches, as nothing else does, to the hidden sources of disease in the blood, and removes the cause. It does this with an ease and powerfulness never been equaled.
5. *It is harmless*, and may be safely given to a babe one day old. It is free from Alcohol and Opium.

All persons living in a malarial district should keep this great family remedy on hand. It will break any fever in half the time required by quinine and anti-pyrine, and leave none of their unpleasant and hurtful effects.

For Malaria, Dyspepsia, Rheumatism, Catarrh, Sick Headache, Kidney Trouble, and Blood and Skin diseases, there is nothing to be compared with it. For Ladies and Children it is far the best.

Circulars with testimonials, etc., mailed free. For sale by druggists, and by Kit Williams, agent, 202 Canal St., N. O. Price, prepaid, $1 per bottle. Six bottles for $5.

In answering advertisements please mention the Advocate.

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MATTINGS.

200 Rolls Damask Matting, 35 cents per yard; worth 50 cents.
200 Rolls Jointless Matting, 25 cents per yard; worth 35 cents.
100 Rolls Heavy Weight, not Jointless, 25 cents per yard; worth 35 cents.
100 Rolls Fine White Jointless, Heavy, 35 cents per yard; worth 45 cents.
100 Rolls Light Weight, White Jointless, 25 cents per yard; worth 35 cents.

RUGS.

1000 Tapestry Mats, 45 cents; worth 75 cents.
500 N Rugs Tapestry, 95 cents; worth $1.
500 M Rugs Tapestry, $1.25; worth $1.40.
500 H Rugs Tapestry, $1.65; worth $2.
500 G Rugs Tapestry, $2; worth $2.50.

5000 SMYRNA RUGS AT SACRIFICE PRICES.

The above lot of Mattings is a very small one which was picked up as a job although the goods are perfect and we propose giving the trade the benefit of the purchase.

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ASTHMA DR. TAFT'S ASTHMALENE CURED never fails; send for FREE BOTTLE address, we will mail trial FREE. DR. TAFT BROS. M. CO., ROCHESTER, N. Y.

MARRIAGES.

MOORE—WILKINSON.—At the residence of the bride's father, Mr. J. S. Wilkinson, Daisy, Jackson county, Miss., May 14, 1891, by Rev. M. L. White, Mr. William Moore to Miss Nancy O. Wilkinson, both of Daisy, Jackson county, Miss.

MOORE—WASSON.—At the residence of the bride's mother, April 28, 1891, by Rev. A. W. Langley, Mr. A. A. Moore and Miss Sallie A. Wasson, daughter of the late Rev. N. C. Wasson.

WEBER—WALMSLEY.—In Lake Charles, La., April 23, 1891, by Rev. Thos. J. Upton, Mr. John R. Weber, of Red River parish, La., to Miss Una L. Walmsley, of Lake Charles, La.

DAVIDSON—REEVES.—At the residence of the bride's father, Rev. Geo. Reeves, May 13, 1891, by Rev. Thos. J. Upton, Mr. E. A. David, son to Miss Lovie Reeves, all of Caleasieu parish, La.

OBITUARIES.

ROBINSON—Col. FRANCIS HOLLIS ROBINSON died at his residence, in this city, April —, 1891, aged fifty-four years. His last illness was protracted and painful; but it was borne with resignation and fortitude, and was happily terminated by his entrance upon a religious experience. Indeed, the sickness, recalling him from the world and its engrossing pursuits, and shutting him up to the quiet and affection of the home circle, was, as in so many similar instances, no doubt, a good providence designed to prepare him for the great change. It was a pleasure to visit him, especially toward the close, and to observe his cheerful patience under stress of great bodily infirmity and suffering. The day upon which he lost consciousness he gave the undersigned a smile of recognition, which could only be described as heavenly, and suggestive, it is not too much to say, both of the inscrutable and the unutterable.

Col. Robinson was the son of a Methodist minister of distinction associated with the early history of the church in Northern Alabama and Tennessee, where, in the vicinity of the great pioneer Methodist communities of Huntsville and Jackson, he lived and labored many years. He was devoted to the memory of his father, and had many reminiscences of him and of the church in early times. In former years Col. Robinson was a brave and trusted officer of Forrest's cavalry, being captured at the head of his regiment in almost the last desperate engagement of the war, at Selma. He leaves a greatly bereaved family, composed of a wife and four children, two of whom have lived to the age of manhood. He was, during many years, in this city, a prominent member of the Knights of Pythias, Legion of Honor, and other secret benevolent societies. We hope to meet him in a better world. J. M. BEARD.

TOLER—JOHN H. TOLER was born March 26, 1851, and died Feb. 12, 1891. About 1880 Bro. Toler was happily married to Miss Beulah Adams, who with several children still survive him.

Bro. Toler was one of those generous, free-hearted men who make friends everywhere. There were but few with whom he associated, especially with whom he had dealings of any kind, but who felt themselves under obligations to him. As a husband and father, he was kind and affectionate; as a neighbor, none were more accommodating. He was never too busy to help those who were dependent or in need of help. Early in life Bro. Toler made a profession of religion and joined the Methodist Church. He possessed gifts that gave him influence as a member; gifted in prayer and in song. He gave to the extent of his ability to every good cause. In all our collections in church, his offerings were among the largest. But his life as a Christian was not perfect. He had his temptations and weakness in common with us all; but none felt their mistakes more keenly nor confessed them more earnestly than he, and we believe he ever sought God's pardoning love. During his illness he told his bereaved companion that he could not live, but that he had no fears of death; that he was ready for the better land. A. W. LANGLEY.

WELCH—Sister SUSAN WELCH was born Aug. 15, 1826. She was the daughter of Elder Norval Robertson, a well-known and much-loved Baptist preacher of this country. Sister Welch joined the Baptist Church at the age of thirteen years, and was received in the church of her choice in full fellowship, and was faithful in her duties to the church and to God until God called her to her great reward above, which took place Sunday, April 8, 1891, at eleven o'clock.

Sister Welch was recognized by all for her purity of mind and heart, and was always ready to do battle for the right. With humble, submissive resignation to the will of the Master, she was ready at all times to say, "Not mine, but thy will be done." With her friends and associates she was kind, considerate and affectionate. Without a fault, she was the idol of a large circle of kindred and friends, and was loved by all who knew her. She was ever ready to relieve suffering humanity; charity abounded in her heart in its fullness. The memory of such a life as hers should give us a renewed hope to press on until we gain that rich reward which is prepared for the people of God. May the God of heaven bless the sorrowing ones!

J. H. EVANS.

GOLDEN—Sister MARY A. GOLDEN (*nee* Cutts) was born Feb. 3, 1825, in Alabama. She grew to womanhood and married James Golden (date not known). She joined the M. E. Church, South, in 1851, and for thirty-seven years exemplified her faith in her Savior by a perfect walk in every relation of life.

She was truly a child of affliction of a character seldom visited upon us, in every way calculated to try our patience—all of which she calmly bore with that fortitude only known to the true Christian. She will now be missed in the congregation at Hickory Grove Church, Mashulaville charge, Columbus district, of which she was a member. She leaves four children and twenty-two grandchildren to mourn her departure; but they mourn not as those who have no hope. To these I would say: Live as she lived, and you will meet her beyond the river. May we all be prepared to go up higher when our Lord calls us! E. H. ROOK.

Arkansas *Messenger* please copy.

MCMANNAN—Bro. JEROME MCMANNAN was born in Ireland (date not known). He was raised up in the Roman Catholic Church. He came to the United States while a young man and joined the M. E. Church, South, in 1873, under the pastorate of Bro. Leroy Massingale, living up to his church vows until Oct. 19, 1890, when after a lingering time of sickness he calmly fell asleep in the kind Savior whom he had loved and served, with the kind assurance that he was exchanging a cross for a crown.

He was a kind and affectionate husband and an obliging neighbor in every relation. He leaves a bereaved wife to mourn his death. I talked with him frequently while sick, and always found him patient and resigned, trusting in his Savior. May he rest in peace until the morning of the resurrection!

E. H. ROOK.

SMITH—PERSON PAYNE, twin son of Dr. J. Mell and Lizzie G. Smith, was born July 20, 1890, and died March 21, 1891. G. W. GERDEN.

COCHRAN—EDWIN NELSON COCHRAN fell asleep in Jesus, April 8, 1891. We followed his mortal remains to the cemetery at Bethel, and, with the impressive service of our church, left them in the keeping of the blessed Savior.

He was born in Lauderdale county, Miss., Feb. 10, 1868, and united with the church when about twelve years of age. He was blessed with pious parents, and, after graduating at the Cooper Normal College, he entered upon the active duties of life. But soon it was apparent that consumption had seized upon the citadel of his life. With but little hope of permanent relief by travel, he spent some months in Florida and Georgia, but returned home to die, at the early age of twenty-four years, in the bosom of loving friends.

He was of a quiet and gentle spirit, and regarded parental authority with becoming exactness and promptitude. He possessed the manliness of self-control, and exhibited in a wonderful degree during his protracted illness the Christian virtue of patience. He lived a consistent member of the church, and died in the full assurance of a happy home in heaven. He talked freely with his friends about his condition, requesting them not to weep for him, and waited patiently for the inevitable event. He felt truly grateful for the kind care and attention so constantly bestowed on him by loving friends. It must be a source of great consolation to his surviving relatives to have had such a son and such a brother, with his Christian testimony, and the assurance which the gospel affords of a happy reunion in "the Christian's home in glory." J. M. PEGG.

A Snare of the Devil.

Some good Christians make a mistake in allowing themselves to become alienated from the church by what may appear to them good and sufficient causes. One zealous brother, of whom we have recently heard, became deeply interested in entire sanctification, and not finding his pastor equally zealous and pronounced in the same doctrine and experience, he gradually ceased to attend the means of grace. Thinking that the services were not edifying or profitable to him in his higher experiences, he turned aside to special meetings for the promotion of holiness which were being conducted in the neighborhood. After a few months he discovered his error, and returned to the church, but he had unintentionally wrought an evil by absenting himself from the services which he was not able to cure by retracing his steps.

When attending the church regularly his children accompanied him, but when he ceased to attend they did likewise. They did not follow him to holiness meetings, but forsook the church altogether, and spent their Sabbaths in other places. When the father returned to the church one son could not be induced to return with him. The father made a frank confession that his course had been wrong, and although he said he has not lost his religion he feared he had lost his son. That son not only neglected the house of God, but habitually went out from home at nights, his father knew not where, but had reason to believe that he spent his evenings in places of wickedness. The regret of the father was sincere and deep, but the mischief could not be undone.

An official member in a certain church in a Western State lost confidence in his pastor, and declared that he would not attend preaching again so long as that man continued to occupy the pulpit. He had not pursued this course long before he saw his mistake. The children growing up in his home were disaffected toward the church and the pastor and lost interest in religion. But having given his word that he would not hear his pastor preach, he was too proud to yield to his better judgment, and stubbornly carried out his foolish purpose. Bitterly did he regret the rash vow, and he had cause to regret still more bitterly his persistence in fulfilling it. His own soul was impoverished, his spiritual joys perished, his family and the church were seriously harmed.

Let Christians be on their guard against this snare of the devil. If the pastor does not appear to be so far advanced in holiness as others, if he does not preach so effectively as he might, if he is even inconsistent in his conduct, there is all the more need for good men and women to stand by the church and attend all the means of grace. By yielding to the temptation to depart for a season under such circumstances, well-meaning Christians have wounded the church, hindered the cause of Christ, damaged their own families and their own souls, and given occasion to the enemies of the gospel to blaspheme. "Be steadfast, unmovable, always abounding in the work of the Lord."—*New York Christian Advocate.*

"The House We Live In."

"The tenant and the house are so inseparable, that in striking at any part of the dwelling, you inevitably reach the dweller." This being the case, it is of vital importance to keep the house, the body, in good condition. Now a remedy which is taken into the lungs in the same manner as the air we breathe, but richer in ozone, the vital element of the air, and is distributed by the blood to every part of the body, should meet all requirements. Such a remedy is the Compound Oxygen Treatment of Drs. Starkey & Palen. We give below a few of the hundreds of testimonials from patients. You can have as many more as you wish by writing for them.

DRS. STARKEY & PALEN:—"I have been for many years a great sufferer from nervous trouble, and have tried your Compound Oxygen Treatment thoroughly. It is the most powerful and lasting nervine I have ever known." LILLIE ARCHIBELL, Kingston, N. C., April 26, 1888. DRS. STARKEY & PALEN:—"I take great, great pleasure in stating that I have used your Compound Oxygen Treatment with the best results. I regard it as one of the best remedies for debility and nervous and lung troubles." W. Y. SANDLIN, Jasper, Fla., February 2, 1889.

Send for our brochure of 200 pages, sent free. It is well worth reading. Contains a history of Compound Oxygen, its mode of action and results, with numerous testimonials. Address DRS. STARKEY & PALEN, 1529 Arch Street, Philadelphia, Pa., or 120 Sutter Street, San Francisco, Cal.

Religion will always make the bitter waters of Marah wholesome and palatable, but we must not think it continually will turn water into wine, because it once did.—*Warburton.*

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BEAUTIFUL PARLOR GOODS.

I have one entire floor doveted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

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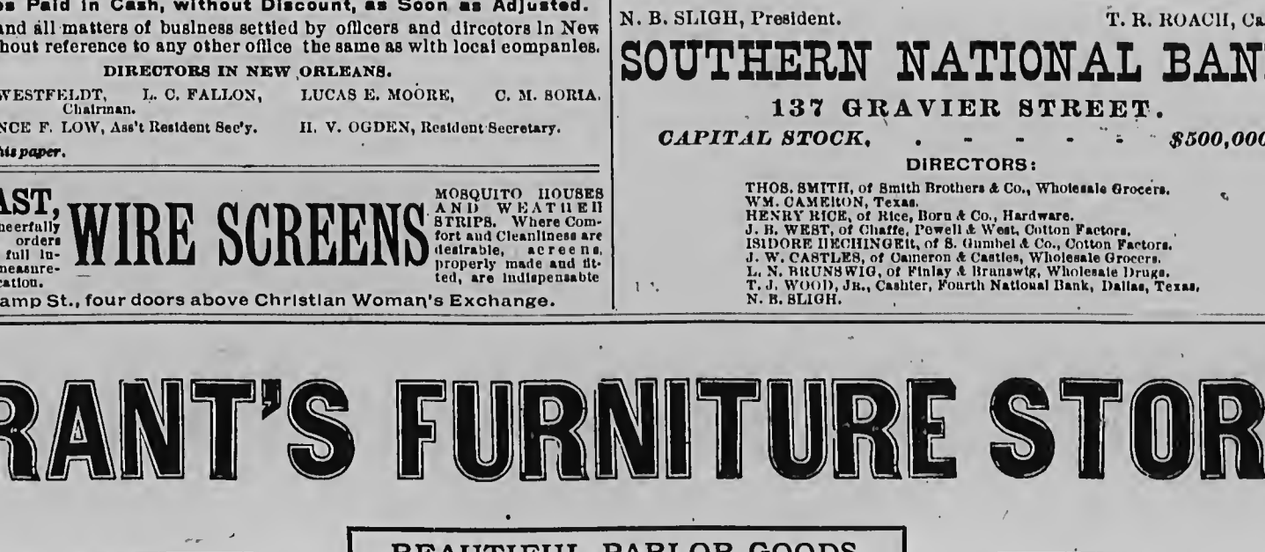
in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



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HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

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I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

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Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

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Covington at Sibleil	22
Franklinton, at Magee's	25
Amite City, at Tangipahoa	27, 28

C. McDONALD, P. E.

MERIDIAN DIST.—SECOND ROUND.

Porterville circuit, at Union	May 30, 31
Daleville station (Thursday)	June 4
Linwood circuit, at Linwood	6, 7
Meridian, First Church (Wed.)	10
Meridian, West End	20, 21
Meridian, East End (night)	20, 21
Marion cir., at Pleasant Hill (Thu)	25
Winchester circuit, at New Hope	27, 28

T. L. MELLEN, P. E.

VICKSBURG DIST.—SECOND ROUND.

Rolling Fork, at Rolling Fork	31, June 1
Vicksburg	6, 7
South Vicksburg	6, 7
Mayersville, at Mayersville	14, 15
Meadville	20, 21
Roxie, at Hamburg (Tuesday)	23
South Warren, at Redbone	27, 28

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Crystal Springs cir., at Pleasant Ridge	May 30, 31
Bowerton cir., at Rehoboth	31, June 1
Gallman cir., at Terry	6, 7
Hazlehurst station	13, 14
Summit, at Bogue Chitto	20, 21
Chisa Grove, at Sartains (Fri.)	26
Pleasant Grove, at Monticello	27, 28
Caseyville cir., at Gallatia	July 4, 5
Blue Hill	6
Providence circuit	11, 12

The District Conference will be held at Bogue Chitto, June 18-21. Opening sermon by Rev. W. H. Huntley, on Thursday, eleven A. M.

R. S. WOODWARD, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—SECOND ROUND.

Abbeville	May 30, 31
Toccopola	June 6, 7
Bauner	13, 14
Chapel Hill	18
Grenada circuit	20, 21
Atlanta	27, 28
Cherry Hill	30
Pittsboro	July 2
Water Valley circuit	4, 5
District Conference, at Coffeeville	May 1-3

J. W. PRICE, P. E.

WINONA DIST.—SECOND ROUND.

Newport	May 30, 31
West	June 6, 7
Belzona	13, 14
Lexington	16
Black Hawk	20, 21

S. M. THAMES, P. E.

ABERDEEN DIST.—SECOND ROUND.

Tremont	May 30, 31
Okolona circuit	June 6, 7
Athens	10
Houston and Wesley	13, 14
Buena Vista	15
Ebenezer	20, 21
Sparta	27, 28
Smithville and Fulton	July 4, 5

J. B. STONE, P. E.

CORINTH DIST.—SECOND ROUND.

Jonesboro circuit	May 28
Ripley circuit	30, 31
New Albany circuit	June 6, 7

W. S. LAGRONE, P. E.

SARDIS DIST.—SECOND ROUND.

Horn Lake circuit (Sa., Su.)	May 30, 31
Chulahoma circuit (Sa., Su.)	June 6, 7
Mt. Vernon (Sa., Su.)	20, 21

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Olive Branch circuit	May 30, 31
Shawnee circuit	June 6, 7
Pine Mountain circuit	13, 14
Mount Pleasant circuit	20, 21

JNO. W. BOSWELL, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—THIRD ROUND.

Minden, at Pine Grove	May 30, 31
Haynesville, at Mount Zion	June 3
Summerfield, at Summerfield	6, 7
Vienna, at Antioch	13, 14
Homer, at Arizona	20, 21
Arcadia, at Arcadia	July 1
Vernon, at Oak Ridge	7
Oansville, at Brooklyn	8
Saline, at Mill Creek	11, 12
Sparta, at Bear Creek	13
Ringgold, at Grand Bayou	18, 19
Gibsland, at Brushwood	25, 26
Farmersville	Aug. 1, 2
Downsville	3, 0
Indian Village	15, 16
Tulip and Simsborough	20

District Conference at Arcadia, July 2.

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Coushatta, at East Point	May 30, 31
Wesley, at Wesley Chapel	31, June 1
Many, at Prospect	6, 7
Sabine, at Red Land	8
Anacoco, at Petersburg	10

The District Conference of Shreveport district will meet June 13, at Grand Cane, on the Texas and Pacific railroad.

Where the same day is put down for two places, the presiding elder will divide the time between them.

The Quarterly Conferences for Caddo and Wesley circuits will be held on Mondays (the second day of their meetings).

ROBT. J. HARP, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Sabine Mission, at Merryville	May 30, 31
Lake Arthur	June 6, 7
Indian Bayou	13, 14

JNO. A. MILLER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Columbia, at Dirt Bridge	May 30, 31
Vidalia and Black R., at White's Ridge	June 6, 7
Melville and Big Cane, at Melville	13, 14
Simsport, at Riversidn	20, 21
Pineville, at Oak Grove	27, 28
Ada, at Fishville	July 4, 5

J. IVY HOFFPAUIR, P. E.

Baldness is catching, says a scientist. It is catching flies in summer time. Use Hall's Hair Renewer and cover the bald place with healthy hair and flies won't trouble.

GRAND MOMENTS.—After all, the grand moments occur in the lives of men who are grand all the time, and are, therefore, able almost unconsciously to be grand when these specially grand times arrive. There are times when it is grand to be a minister, or lawyer, or other public servant, but the usual human mistake is in expectation that the sum of services resides in those exceptional moments. The higher the general level of a man's life, the higher is the excelling level of the privileged "grand times." How a worker would study, labor, deny himself, pray, and serve if his life could but constantly preserve a sublime altitude among the gilded summits of habitual magnificent excellence. God does not see as man sees. The great King requires only that we live constantly among the mountain tops of dedication and consecration, and there breathe the pure air of highest intent, prepared for any supreme effort with respect to God and his creatures. At times it is indeed grand to do exceptionally fine things, but it is even better to live on that higher level of readiness for service, and thus be acquitted by the Master, however modest he one's record among men. Heaven levels many things on earth.—*Northwestern Christian Advocate.*

PECAN CULTURE.

We have received from Hon. J. G. Rusk, United States Secretary of Agriculture, his report of 1890, which contains an interesting account of pecan tree culture by Mr. Wm. R. Stuart, of Ocean Springs, Miss. It is illustrated by a page picture of one of his fourteen-year-old pecan trees. Bro. Stuart has made a successful specialty of pecan culture, and annually sells all his crop for seed at from $1 to $1.50 per pound. One of the most important things for the young men and women of the South to do is to plant a pecan grove of Stuart's seeds.

Reduced Rates

For the unveiling of Confederate Monument at Jackson, Miss., on June 3, the Mississippi Valley Route (L., N. O. and T. railway) will make a rate of one fare for the round trip.

Tickets will be sold June 2 and 3, good to return until June 5.

For further information apply to nearest ticket agent, or address

P. R. ROGERS,
Gen. Pass. Agent, Memphis, Tenn.

We the undersigned, do testify that we have used Dr. Davis' Compound Syrup of Wild Cherry and Tar for years, for all throat and lung troubles, with the greatest benefit. For coughs and colds it never fails. When taken according to directions, it cures our children of croup and whooping-cough, and for serious lung troubles it always gives relief.

NEW ORLEANS, March 1, 1889.

C. A. Pfeffer, 201 Miro street; Emile A. Martin, 186 Johnson street; John Capdeville, Jr., 320 St. Phillip street; L. Y. Petit, Bayou St. John; William Noonan, Carrollton; A. M. Ruh, 205 Miro street. One dollar bottles hold two and a half times as much as a 50c. bottle.

NEWS OF THE WEEK.

DOMESTIC.

Boise City, Idaho, was flooded by a cloud-burst on May 23.

The Interstate Mississippi River Improvement and Levee Association met in Greenville, Miss., May 25. The leading men of the Valley were present.

The Secretary of the Navy has issued orders, directing officers in command of naval forces, whether squadrons or single ships, to practice the utmost economy in the use of coal.

The steamer *Hudson*, bound from New Orleans to New York, with ninety-six passengers, stranded on the Virginia coast on May 24. The crew remained on board, but the passengers were landed by the life saving service.

As a result of the Nationalist Union Conference, held in Cincinnati, a third party—the People's Party—has been organized. An Executive Committee has been formed, and will proceed to communicate with the citizens of the States and Territories not represented at the convention.

The Trans-Mississippi Congress met in Denver, Col., voted for the coinage of American silver, and then adjourned to meet in New Orleans, next October. It was in session four days. Silver and irrigation, to a large extent, overshadowed all other matters the congress had to discuss, and they were many and varied.

The Agricultural Department is now taking considerable interest in the cultivation of ramie, an industry of large importance to the Gulf States, and especially Louisiana. A recent report contains some interesting facts showing the advancement made during the past year towards the perfecting of decorticating machines.

Applications for licenses as sugar producers are now being received by the commissioner of internal revenue through the revenue collector's office in New Orleans. The first application received from Louisiana was that of the Realty Company, for the Des Lignes, Soulis and Lestancia plantations, St. Mary parish. Estimated sugar production, 5,000,000 pounds.

Wm. Redmond, one of the Irish envoys to America and Parnellite member of Parliament, arrived in Chicago, May 22. He predicts that Parnell will again be restored to leadership of the united party, brought together by the surrender of the McCarthyites. "It is not a question of the success of Mr. Parnell," said Mr. Redmond, "it is one of principles; not a question of morals or religion, but of politics."

Thirteen of the twenty-two prominent Boards of Trade, Chambers of Commerce and freight associations composing the National Transportation Association were represented at the regular quarterly meeting of the Chicago Board of Trade, on May 22. The Commercial Exchange of Philadelphia and the New Orleans Board of Trade were admitted to membership. Steps were taken to secure the adoption of an official uniform bill of lading for interstate commerce to supersede those used by common carriers. All attempts to secure more liberal bills of lading from railways having failed, this is to be the initial movement toward securing governmental aid. The Interstate Commerce Commission will be asked to ratify this bill of lading and its adoption by all railroads.

FOREIGN.

The Pope is taking steps to secure greater economy of expenditures at the Vatican. He has appointed a commission, composed of three cardinals, charged to do their utmost to effect a reduction in expenses.

The trial at Bari, Italy, of 179 members of the Mala Vita society has ended. Fourteen members are acquitted, while 165 members are sentenced to terms of imprisonment varying from six months to fifteen years.

In order to celebrate the visit of the Czarowitz to Siberia, an imperial decree has been issued authorizing the Siberian government to remit two-thirds of the sentences and otherwise to ameliorate the condition of worthy convicts.

Baron Hirsch, in an interview, said, not Uruguay, but the Argentine Republic, would be the site of the proposed Jewish colony. The baron intends to buy 5,000,000 acres for this purpose. The commissioners sent to Buenos Ayres to investigate have returned. They report favorable prospects for the settlement.

A terrific storm passed over Paris, on May 22, causing considerable damage and creating much alarm. During the passage of the storm a huge waterspout formed in the Champs Elysee, traversed the Place de la Concorde and burst in the Jardin des Tuileries, uprooting trees, destroying lawns and flower beds, and washing away pathways. In addition a thunderbolt fell in the Esplanade des Invalides, but there was no loss of life.

In consequence of the refusal of the French government to grant the request of the executors of the will of the late Prince Napoleon, the Italian government has ordered the tomb in the church of La Superga, in which the prince's body lies, to be closed. The executors requested the French government to grant the prince's last desires, which were that his body should be buried in the Iles Sanguinaires, near Ajaccio, the capital of Corsica.

The fourth quinquennial convention of the Universal Postal Union convened in Vienna, May 20. One of the principal matters to the United States to be brought before the convention is the proposition to abolish or reduce the charges made by the countries of the union for the conveyance of mails over the territory of one or more of them to the country of destination. There will be a strong effort made to secure the adoption of an international postage stamp, good for the prepayment of postage in every country of the union.

"What it costs" must be carefully considered by the great majority of people, in buying even necessities. Hood's Sarsaparilla combines positive economy with great medicinal power. It is the only medicine of which can truly be said "100 Doses One Dollar."

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6 1-16	@ — —
Ordinary	6⅝	— —
Good ordinary	7 1-16	— —
Low middling	7¾	— —
Middling	8⅜	— —
Good middling	9 7-16	— —
Middling fair	10⅛	— —
Fair	11⅜	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	3⅛	3⅝
Common	2¾	2 13-16
CENTRIFUGAL:		
Seconds	3	4
Prime yellow	4⅛	4 3-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 5-16	2⅜
Good	5¼	5⅜
Fair	5⅛	5¼
Prime	5⅜	5½
Rough, ₩ bbl	3 00	4 75
POLISH, ₩ ton	20 00	22 00
FLOUR.		
Extra Fancy	5 10	5 15
Fancy	4 75	4 80
Choice	4 40	— —
Minnesota Patents	— —	— —
Winter wheat patents	5 60	5 75
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	3 30	3 50
Cream meal	3 70	— —
Grits	3 75	3 80
Hominy	4 60	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	73	74
Yellow	70	— —
Mixed No. 2	69	70
OATS:		
Western	61	— —
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	1 10	1 12½
HAY:		
Prime	13 00	19 00
Choice	— —	20 00
PROVISIONS.		
PORK:		
Mess (Standard)	12 25	12 50
Prime Mess	11 25	11 50
Rumps	— —	— —
BACON:		
Fancy Breakfast	9	9½
Shoulders	6	— —
Sides, short rib	7⅛	— —
Sides, long clear	7⅛	— —
HAMS:		
Sugar-cured	10½	11⅛
DRY SALT MEAT:		
Shoulders	5½	— —
Sides, short rib	6½	— —
Sides, long clear	6½	— —
GROCERIES.		
COFFEE:		
Prime	20½	— —
Fair	19¾	— —
Common	17	— —
TEAS:		
Choice	40	80
Hee-No	— —	— —
BUTTER:		
Western Creamery	21	22
Western Dairy	16	17
Common	— —	— —
LARD:		
Refined	6⅛	— —
OILS:		
Coal, bbls	9	— —
Coal, cases	13½	14
Cottun seed, crude	25	— —
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	1 75	2 00
POTATOES:		
New Louisiana	3 50	4 00
Western	3 50	4 00
ONIONS:		
New Louisiana	4 00	5 00
Western	— —	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	6¾	— —
Jute, 1¾ lb. ₩ yard	— —	6½
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9½	10
TIES:		
₩ bundle	— —	1 35
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	4 75
Young Chickens	2 00	4 00
Chickens, Southern	3 00	3 50
Young	1 50	2 50
Turkeys, Southern	12 00	15 00
EGGS:		
Western	— —	14
Southern	14	— —
WOOL:		
Lake, ₩ lb	23	— —
Louisiana	20	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3¾	4
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	24 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2¼
Sulphuric acid	— —	2½

—*The New Delta*, May 26.

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Danger

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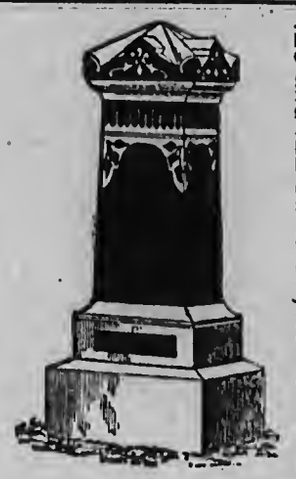

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Christian Advocate.

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the Advocate.

SHAPES.

BY REV. W. H. HUNTLEY.

I.

lked the wood and saw, observantly
rading lordly hights of towering pinme
d others lowly branching, close to earth,
, as warped with adverse wind, or wound
n some hall-fallen fellow, many, strong
starling, crooked unsightly here and there.

strengthening sun, nor crystal shower of rain
ll render straight those crooked stems again.

l where th' aspiring stem shot straight its crown
glistening green, across a vigorous arm
m near some dying weight had tangled:
wn down and from the other perfect branchings
s bended one hung, burdened with its weight.

ll the tree's strong sape, or Spring's warm breast
rish strong and elastic that limb as the rest?

II.

and the sight was sent, and this was seen—
's splendid growth is often sadly marred
by some adverse wind unsightly crooked—
also, unelastic like a weighted limb,
le springless by the burden flung across.

III.

raised I now the sight, beyond the veiling blue,
ure's sad curtain, and did see, thro' tears,
d tears! How spirits passing up and thro'
gates celestial, passed in lovely stature,
fullness of the measure of the Christ.

spirit, storm-blown here, was straightened there,
e spirit, nuclastic here, divinely shaped and fair,

IV.

me! The morning mars, the evening burdens me,
winds and weights twist and bear down the tree.
us Dei! Here, with earth, I lay the figures down
d, straight and scarless there, receive the crown.

Here must I bent and burdened be
By Time and Place;
Here, darkly as thro' glass I see,
"There, face to face."

How to Keep the Church Pure.

In the first place, that is hardly a per question. Any lazy, indolent, od-for-nothing church can do that. e more proper question would be, w can the church keep the whole rld pure, including the church? at is the mission of the church.

Second. To keep the church pure by suffering unconverted people to me in would cause the following difficulties: (1) There is no exact standard which "conversion" can be identified as understood by all men, or even all ministers. Conversion is a state grace, not thermometrically measurable with certainty. (2) It is by no eans true in all cases that those who nestly profess conversion are the ost religious. (3) Taking none but nverted persons in, even if you could it, would avail nothing, unless the itiation were accompanied by a guarntee that such person would *stay* converted. There are many unconverted rsons in the church who came in under a profession of conversion.

Third. To admit none but converted pliosnts supposes a power in the stor to feel the spiritual pulse and determine its exact measure, in order to determine whether it reaches the line of eligibility. And as no man claims or pretends to possess such power, its exercise would be mere damaging injustice. Such authority would be about as likely to reject an ineligible as an eligible person.

Fourth. To reject an applicant on the ground that he had not religion enough would be to send him back into the wicked world to get more! This supposes and holds the doctrine that outside of the church is the proper place to acquire or increase one's religion, and inside is the place for only its enjoyment. Will any man subscribe to such doctrine? Of what use is the church if growth in grace is to be found better outside than in?

Fifth. I think it is unquestionable that in the absence of fraud or imbecility, the *want* to be in the church is the highest and best evidence there can be of his fitness to be there. It is the law of common sense and the law of our church. In the course of my reading I have not met with an attempt to make an argument long or short, to give a reason why such person should not be in the church. Such an argument would necessarily show, first, that the church is a close corporation chartered for the special and exclusive benefit of its initiated members; and, secondly, that it possesses no power of propagating Christianity, and is exclusively selfish and non-philanthropic.

Sixth. As to a person who wants to be in the church not being eligible for lack of religion, that is a contradiction. The want is a religious want; for, in the absence of fraud and imbecility, there *can* be no other. In case of serious doubt the pastor should inquire into the *genuineness* of the faith of the applicant; but he has no more right to inquire into the *degree* of it than into the degree of his attainment in theological science.

Seventh. Whatever may be the degree or amount of a member's religion or faith, new or old, the church is the only place in the world where improvement could be reasonably looked for. To send a person out into the wicked world to get more religion would be as sensible as to send a freezing man out into the snow and ice to get warm.

Eighth. As to fraudulent or imbecile membership, they never do much harm. In an experience of near seventy years I have met with two or three of the former, and but one of the latter, as well as is now recollected. The frauds made a little local disturbance for a few months, but they amounted to but comparative trifles. Fraud is seldom detected at first. It takes a little time for it to uncover. The case of imbecility alluded to made no disturbance whatever. I never knew or heard of a case where entrance into the church was denied for either of these causes. To justify a refusal, the fraud would have to be open, glaring, and apparent.

Ninth. Church is nothing but natural Christian fellowship in some prudent organic form. It follows, therefore, that a person desiring, or determined, to lead a religious life, does and must seek such fellowship. The universal law of sociology requires it. Birds of a feather flock together. And to refuse such fellowship on the ground of deficient quantity of divine grace, as estimated by a human judge, would be a simple, social—yea, and a wanton cruelty without a reason.

Tenth. The way to purify the church, and keep it pure, is for its members to keep themselves pure. Keep the pulpit warm; keep the pews warm. Keep the prayer meetings alive. Keep the singing lively, non-artistic, non-professional; not formal, but quick and spiritual. Let everybody pray in the congregation when called on. Keep the Sunday-school a-working on full time, and bring in from the street all the urchin idlers. Canvass the city for them. Hunt up the immigrant strangers, and see to them. Be kind to outsiders. Be prompt at all church meetings. Circulate more of church literature, and less of printed trash. Let every member have some ecclesiastical employment besides to go to church and sit down. Do these things with a will, and in harmony, and there will be less necessity for spiritual examiners at the doors to keep out ineligible members. Suppose one does backslide, or fail to foreslide, would he probably have done any better outside? The Savior didn't say, Go and get religion; he said, Come to me.

R. ABBEY.

Yazoo City, Miss.

Methodism and Local Option.

The NEW ORLEANS CHRISTIAN ADVOCATE, of May 21, has an article from Bishop Galloway, written "in order to correct a misapprehension which may lead to unnecessary and unfortunate differences among the temperance workers of our church." The reference is to the following resolution, passed by the late W. C. T. U. Convention, at Brookhaven:

Resolved, That while local option has been of service in the preliminary struggle against alcohol, we believe it to be ineffectual as a temperance measure, false in principle, and a compromise with the liquor traffic. Therefore, we align ourselves squarely with the Methodist General Conference at St. Louis, with the Mississippi Baptist State Convention, and other bodies which have declared for prohibition of the saloon; and that we will join our brother prohibitionists in asking for legislation that will protect the State in its homes.

The Bishop comments thus:

That resolution does not correctly state the action of the General Conference or the attitude of the Methodist Church on the subject of temperance and prohibition. The General Conference at St. Louis adopted a strong report endorsing prohibition, but nowhere said or intimated that local option, which is one form of prohibition, was "false in principle and a compromise with the liquor traffic."

The resolution of the Brookhaven convention does not state that the General Conference at St. Louis "said or intimated" that local option was "false in principle and a compromise with the liquor traffic." The resolution says that "we" (the Mississippi W. C. T. U.) believe it to be so; *therefore*, "we" adopt the declarations of the Methodist General Conference at St. Louis. The temperance report passed by that grand body states:

Resolved, That we abate none of the teachings of our reverend fathers of four years ago, but reaffirm the utterances of our Bishops and members of the General Conference of 1886; and that we adopt these utterances as the sentiments of the General Conference of 1890.

The General Conference of 1886 declared: "We recognize in the license system a sin against society. Its essential immorality can not be effected by the question whether the license be low or high. . . . The effectual prohibition of the manufacture, sale and use of intoxicating liquors is emancipation from the greatest curse that now afflicts our race."

The General Conference of 1890 continues:

Resolved, That the General Conference of the Methodist Episcopal Church, South, is opposed to the manufacture, sale and use of intoxicating liquors, except for medicinal and mechanical purposes, and that we will continue to agitate the subject of *prohibition* as a great moral question in all its bearings on the life and work of the church, and strive with all good citizens, by all proper and honorable means, to banish the horrible evil from our beloved church and country.

Resolved, *That the time has now come* when the church, through its press and pulpit, its individual and organized agencies, should speak out in stronger words and stronger action in favor of the total removal of the great evil of intemperance from our land.

Now, what the women of the Mississippi W. C. T. U. meant to say, and did say, was: "We align ourselves squarely with the Methodist General Conference at St. Louis;" their platform is our platform. It says the license system is a sin. Local option is a license measure; it licenses the saloon to ravage unrestrained in some counties, while it shuts its eyes to the maraudings of that highway robber—the jug—in the county which it professes to protect; it declares that to be legally right which the church declares is morally wrong—a principle which sits side by side with that other damning heresy of doing evil that good may come. "Wrong always builds a tottering throne."

To-day local option is the stronghold of the liquor traffic, second only to high license. The women, in their dire struggle, have learned to thoroughly distrust any temperance measure that pleases fence-riders, whisky papers, or the saloon.

It is too true the Mississippi Conference, last December, took a backward step in adopting the following: "Your committee is of the opinion that an educated public sentiment, combined with local option measures, earnestly stressed and vigorously pressed, are to be the instruments for the arrest and final overthrow of this giant evil; and recognizing the potency of the pulpit, we would recommend that our pastors preach to their congregations on the subject of temperance, at least, once a year."

The *White Ribbon* was there, and saw this report hurried through, almost before an objector could find his feet, and heard the deep-drawn sorrow of more than one good brother in the expression, "There is many a preacher here who does not like this any more than you and I."

The aggressiveness and vigor of the sermon-a-year policy, and having forever to do their first works over again in local option, fail to stimulate the women. The W. C. T. U. may safely say anybody is welcome to all the local option to be gotten out of the temperance report of the St. Louis General Conference; and can as safely leave it to public judgment to determine who is out of line with the highest tribunal of the Methodist Church—the Mississippi W. C. T. U., or the Mississippi Conference. And it asks this question with an unwavering faith in the prohibition principles of the majority of the preachers of the Methodist Church, whose brotherly sympathy and aid have ever been the comfort and reliance of the Mississippi W. C. T. U.

H. B. KELLS.

The Young Preacher—No. 11.

BY AN OLD MINISTER.

CONVERSATION AND SOCIAL LIFE.

You must cultivate and develop whatever conversational talent you have. You can help yourself along, interest others, and gain much useful knowledge, by talking to people about that which they know most about. It is human nature to enjoy a comfortable sense of superiority. Now, when you put a man on his most familiar theme, he is apt to think that on that theme he is your equal, if not your superior; so he is at his ease, does his best talking, and is gratified to think he is imparting new and useful information. Nearly every man you will meet will know something you do not, or will know it better than you do. By this method of talking you confer pleasure, and you gain something useful. I am painfully and experimentally aware there are some colloquial impossibles. You can never get them beyond the monosyllabic yes or no; but these are the rare exceptions, and not the rule.

I have seen some preachers, of fair education and acceptable preaching power, who, in social life, were nearly failures, because they had no colloquial *small change*, no power of adapting their conversation to the needs of the various people they had to meet. As a public man and, perhaps, a graduate, you will naturally be expected to lead in conversation. If you can not, there will be many awkward and painful pauses, and it will come to this: that you and the party you visit will be glad to get rid of each other, and your coming again will not be looked to as an agreeable interview. If deficient in the art of social talk, do your best to improve.

Remember, I am urging you not to talk too much, nor stay too long, but to make your talk, as far as you can, agreeable and useful. It's quite possible to talk too much, and to talk indiscreetly. We can not be too careful how we speak where character is involved. You are likely to be quoted as an authority—your words will be potent, and "eat as doth a canker."

In your position as a pastor you will become most intimate with families. They will give you their confidence, and speak before and to you as to few others. You must sacredly respect this confidence. I have often been talked to and consulted about the most delicate and important individual and domestic affairs. Had I been thoughtless or imprudent enough to have spoken of what I had heard, I could have kindled a most disastrous domestic and social conflagration. I have had men confess to me what would have come near hanging them if I had revealed it. They were burdened and utterly miserable, and came to me because they felt they could trust me, and hoping for some useful advice, or to find some comfort. I have been called upon to hear and to counsel in the most intimate and sacred relations of human life. All this devolves upon a pastor—the most delicate responsibility and the necessity of the most judicious prudence. Any mixing up in such matters, or taking sides, may involve scandal and ministerial ruin.

The pastor's intimacy with many families brings him to know, as hardly any other man does, what people think of each other. It is sometimes a little amusing to see nice people associating under seemingly pleasant conditions, when, if they knew as you do, what they really think of each other, an explosion and wide separation would be the immediate result. You will, of course, sacredly hold your peace. Let them get along in harmony; their prejudices may soften, their opinions may change, and they, upon better acquaintance, may come to respect and love one another. Imprudence in such cases would be as unwise and perilous as to smoke a cigar in a powder mill.

Hear, you often must, and bear what is no small responsibility to keep to yourself; but there is no compulsion to speak. Few of us have ever had occasion to regret saying too little; but many of us, maybe, have repented saying too much. A word to the wise.

To Dr. Abbey.

My venerable friend, Dr. Abbey, hacked one chip from the log of truth which he carries on all occasions; and he has a right to carry it, for it is his.

Your correspondent, three stars (***), in his article on Melchizedek, did not say one word about Christ organizing a *new* church, nor about a *new* church of any kind, or at any time. There never has been but one church, one people of God, one gospel, and one way of being saved from sin. I said: "The spirit of Judaism may undertake to limit 'the most high God' in this way"—the way of saying that God was shut up for priests to one tribe, and to one family of that tribe; or shut up to one particular denomination of Christians—"but he calls out a new people, just as he called Melchizedek and Christ." That word "new" caught Dr. Abbey's eye, and he went for it. That is his chip. He has downed that word when used to qualify the church and the people of God, and he means to keep it down, and I will help him do it. I meant to say that God calls a "new people," in the sense that he called the Methodists out of the Church of England, or the Missionary out of the Primitive Baptist Church. I meant to condemn the spirit of bigotry, which says, "We, and we only, are the people of God; our church and our way of doing things are the only mediums of divine communication."

Dr. Abbey and three stars (***) talked all these matters over, again and again, last September, and we were then perfectly agreed. Everywhere Dr. Abbey goes, and in everything he reads, he is looking for that word "new," and for the word "old," as applied to the church and religion. They are the middle-men of a great error, and Dr. Abbey "plumped" them out from law many years ago, and he don't intend that any man—particularly a Methodist—shall put them back in the ring again. It keeps the Doctor pretty busy to keep the boys from fudging in this matter. Whenever I see a fellow slip up on one of these words, in any of our church papers, I chuckle and say to myself: "Look out! Dr. Abbey will on to you in ten days or two weeks. That's his chip." One good thing, thank God! Dr. Abbey can put hard arguments in soft words. He can hit an error without wounding a man. Some men can't, or won't, do this.

Now, Doctor, let me say that I am no *new* church, *new* gospel, *new* Bible, *new* doctrine man. If at any time I try to take your chip from you, just say: "Stop, my son; that's mine; lay it down. I'll carry it myself." I'll pull off my hat and help you up with it as long as you live. It is yours. No man shall take your chip from you while I live. I owe you a great debt of love for the help you have been to me.

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Another Point Raised.

The *Texas Advocate*, reviewing the decisions of the College of Bishops in the Kelley-Hargrove case, has raised a new point upon which none of those decisions touched. It says:

It will be seen from the episcopal decisions in this issue that the College of Bishops have decided somewhat on both sides of the controversy in the Kelley case, but, as published, they sustain Bishop Hargrove's rulings on the main points at issue. We are eminently satisfied with the construction of the episcopal college, though our views have not been fully sustained. The first important point at issue was whether the proviso to paragraph 263 fixes the form of trial for the offense named in that paragraph. At this point the college sustain Bishop Hargrove, and it is now settled that for such offense the offender is to be tried by committee and not in open Conference.

Arguing from precedent and analogy, we supposed it to be the duty of the presiding Bishop to appoint the committees of trial, but the college decide that the Conference has the right, if claimed, to appoint the committee. The main issue, however, is not who shall appoint, but *whether a committee shall be appointed*. Has the Annual Conference the right to say whether the case shall or shall not be investigated and tried? Can the Annual Conference, when a charge is brought against a member according to law, in the body, say no investigation, no trial, is necessary, and thereby prevent or stop all proceedings of investigation and trial? According to the late decisions and the law for committee cases the Conference is invested with no such power. It has not the exclusive right to appoint. The Bishop appoints unless the Conference claims the right to appoint; but the committee must be appointed. Either the Bishop or the Conference must appoint—the Conference, if it claim the right. The question as to who shall appoint is quite different from the one, Shall a committee be appointed? and the latter is the far more important one. When any member of an Annual Conference is legally accused before the body of an actionable offense, neither Bishop nor Conference has the authority to prevent an investigation and trial according to the prescribed forms. Both in the interests of the accused and church the trial must go forward. Anything else would be detrimental to all concerned.

Whitworth Female College.

The approaching commencement of Whitworth College promises to be, in all respects, the most brilliant in its history. The sacred music, on Sunday, will be the best ever heard in this State. "The sughter of Jairus: A Sacred Cantata," by Stainer, will be sung by members of the music faculty and by the College Choral Society. The sermon at 11 A. M. will be preached by Dr. Hoss, editor of the *Nashville Christian Advocate*, the connectional organ of the M. E. Church, South. The Doctor is one of the most vigorous writers, as well as one of the best preachers, in the South. A rare intellectual treat is in store for all who will hear him. The sermon at night will be delivered to the Y. L. C. A. by Dr. Cameron, one of the best preachers in the North Mississippi Conference.

On Monday there will be a debate by members of the senior class on a live subject. The audience will also be regaled with music, both instrumental and vocal, of the very highest order by the music pupils.

In the afternoon, beginning at 3:30 o'clock, there will be a contest by members of the elocution class for medals offered by the college, interspersed with music. Monday night, beginning promptly at 8:30 o'clock, there will be presented "The Song Tournament," a cantata introducing the characteristic songs of different nations, in costume. A small fee of 25 cents will be charged for admission to this delightful entertainment for the benefit of the college library. We feel sure the public and friends of the college will be glad of an opportunity of contributing to so worthy an object.

On Tuesday, at 10 A. M., the annual address will be delivered by Dr. H. C. Morrison, one of the best platform speakers in the South. This will be followed by a short recital by the music faculty, delivering of medals and conferring of degrees. Tuesday night the alumnæ will hold their meeting.—*Exchange.*

District Conference.

The Conference for Holly Springs district, North Mississippi Conference, will be held in Byhalia, commencing on Thursday, July 2, 1891, at nine o'clock A. M. The opening sermon will be preached by Rev. Joseph Johnson, at eleven o'clock. Saturday will be devoted to the consideration of our Sunday-school interests, and Sunday-school workers are invited to be present.

JNO. W. BOSWELL.

An Appeal.

Rev. A. B. Nicholson, of Hazlehurst, Miss., has been an invalid for nearly five months. He is out of funds, and it would be a graceful deed if his many friends in the bounds of the Mississippi Conference, where he has preached for thirty-five years, would remember their old friend at this time. Who will be the first to respond?

A FRIEND.

There is many a good divine that can not learn his own teaching. It is easier to say, This do, than to do it. When, therefore, I see good doctrine with an evil life, I may pity the one, but I will practice only the other. The good sayings belong to all; the evil actions only to their authors.—*Warwick.*

Christian Advocate.

Thursday, June 4, 1891.

IN THE HEART OF THE WOODS.

BY MARGARET E. SANGSTER.

Such beautiful things in the heart of the woods!
Flowers and ferns and the soft green moss;
Such loves of the birds, in the solitudes,
Where the swift wings glance and the tree-tops toss.
Spaces of silence, swept with song,
Which nobody hears but the God above,
Spaces where myriad creatures throng,
Sunning themselves in his guiding love.

Such safety and peace in the heart of the woods,
Far from the city's dust and din,
Where passion nor hate of man intrudes,
Nor fashion nor folly has entered in,
Deeper than hunter's trail hath gone,
Glimmers the tarn where the wild deer drink,
And fearless and free comes the gentle fawn,
To peep at herself o'er the grassy brink.

Such pledge of love in the heart of the woods!
For the Maker of all things keeps the least,
And over the tiny floweret broods
With care that for ages has never ceased,
If he cares for this will he not for thee—
Thee, whoever thou art, to-day?
Child of an infinite Father, see;
And safe in such gentlest keeping stay.

All for Love.

It has been my happy privilege to visit the home of my childhood. What sweet recollections of things past, what blessed realities of things present were crowded in that visit, only those who have felt it know.

The lovely wreath that friendship twined in the blessed days of yore is fading away. Only now and then would I meet with a face whose sweetness time had not been able to obliterate. The village that was so full of life and learning seems so subdued now compared to what it once was, and as I passed through to reach that cottage beyond its limits, where my busy, happy childhood and girlhood days were spent, I could not refrain from falling into a mournful reverie over the changes that had come. But the dear heart of my mother was unchanged, and she gave me the same sweet welcome that made me glad long ago.

A few full happy days were spent, and the Sabbath came, which invited the weary to rest from labor and come to God's house. I was of the number who came that bright morning, and it was gratifying to see so many there. There were boys and girls, young men and ladies, wee tots, and babes in parents' arms, while the middle-aged and old people were there. Not so many of either kind, but all these classes were there at Sunday-school. Surely, thought I, this is something new to see so many grown people here to study God's Word, and I wished that this new thing might be practiced elsewhere. It was Missionary Day with them, and after the usual exercises there were some nice recitations, the last of which was by a little girl whose father had been my pet in days too long gone for him to remember. Of course, I should have enjoyed even a failure from her, but when she delivered her little piece so beautifully it was a real feast. The singing was very good. There was no preaching that day.

The church is neat and well kept, but there is no denying the fact that time had touched it, too, and lately it has been pronounced unsafe. Oh, if those walls could speak, what volumes they could tell!—for in Sharon's palmy days it was visited by the gifted as well as the good, and much eloquence, such earnest zeal, such loving pathos as has characterized some sermons preached there, could not be excelled. That church can never go down. It is historic. One fact will always rescue it from oblivion—that is, that our beloved and honored Bishop Galloway preached his maiden sermon there, and more than one old lady, when hearing that he was made a Bishop, exclaimed in triumph, "I told you so when he preached that first sermon!"

I am not sure, but believe that Dr. Hunnicutt preached his first sermon there, too. If not his first, it was the scene of his earliest labors in the ministry, and I speak knowingly when I say that he and his lovely wife had much to do with moulding the characters of the young in those days, and many of them are now earnest workers in God's vineyard.

If I should try to mention even a few of those who have labored there, I should weary of the task. The remains of some of the noblest characters that earth has ever known slumber in the beautiful and well-kept cemetery whose monuments might do honor to any resting-place, and which is one of the few places that has not grown smaller or neglected as the years have gone by. The church is going to be rebuilt very soon; but how, will depend on what help comes to these good people. They are earnest and zealous, and though few in numbers and moderate in means, they intend to have a church to worship in. Of course, the people of Canton will help, and have already signified their intention of doing so, for some of Canton's best members were reared in Sharon, but it will require so much that it will take a long time unless help comes some other way. Why could not many who read of this little church, struggling so bravely to keep up an old landmark of Methodism, give something to help them—all for love? Love for that place which has sent out so many skillful workmen with polished swords to strike sin with unerring aim; love for the dear people who many of us know, and whose hearts we can make glad in this way; love for the sainted dead whose memories we can revere by having a nice church built here; but, above all, love for the blessed Master and his faithful followers. Have you enough to spare a little for this worthy object? We do not always realize what a privilege it is to give. We know how sweet it is to receive something we really need. It is still more blessed to give. The smallest amount sent to Mrs. Ben Muse, Sharon, Miss., would be thankfully received. How we would rejoice to hear a real helpful report from her in a little while!

S. W. H.

Grenada, Miss.

"I Go A-Fish'ng."

The second Quarterly Conference for the Port Vincent circuit was held at Bayou Barbary Church, May 16 and 17. The congregations were good, the official turnout was moderate, and the reports encouraging. The pastor is popular and doing a good work. The *junior* preacher was present on Sabbath morning to be baptized, and assumed the Christian name of Claiborne Gowers. "Claiborne" for this writer, and "Gowers" after Bro. L. Z. Gowers, the beacon light of the Barbary. Our expectations of his future usefulness run high. There were two other children baptized at the same time. We preached three sermons at the Barbary. On Sunday evening we went, in company with the two Clenney families and others, in two small boats, to Manrepas Island, where we had preaching, at eight P. M., to a good congregation. The night was spent at Bro. Ben Clenney's, on the bank of the Amite river. On Monday morning we had, among other things, a dish of fresh fish, caught, cleaned and cooked before breakfast. After breakfast, the pastor in charge, wife, little junior and I, with George Jones, Jr., as oarsman, returned to Barbary, a distance of six miles, making the trip in an hour and a half. A good part of both Saturday and Monday were spent in fishing in Bayou Barbary. To give you some idea of the success we had, let me say that Bros. Gowers, Meador and myself fished about two and one-half hours on Saturday morning and caught about one hundred, mostly large perch of the goggle-eyed kind. We had a common-sized water-bucket full, and about as many more on a gad. There were times the fish would bite about as fast as we could pull them out. We used the "frog bait" taken from underneath the gills of the same kind of perch we were catching; so that one bait would last half of a day. To a man from the up-country, where the fish are scarce, this sport was enjoyable, indeed, both the catching and the eating.

C. McDONALD.

Jackson, La.

Is It a Lost Art?

The pronoun "it" in the caption has reference to *praying*. The question thus put will, no doubt, arouse the antagonism of a great number, and the curiosity of many more. But it is asked in all seriousness, and with a desire to arrive at the truth in the matter. Prayer, in the language of the lexicographer, is "the offering up to the Supreme Being adoration, confession, supplication and thanksgiving." This definition assuredly fits the prayers of God's saints as recorded in his Word, and especially is consonant with the model prayer as given by our Lord; but when we apply the words of the dictionary to many modern prayers (so-called) we fall utterly to see any bond of legitimate connection. Indeed, to describe a sort of praying which is all too prevalent in our day, the defining words should have run about this wise: "Prayer is the offering up to the Supreme Being of information, congratulation, generally characterized by a spirit of self-complacency." But this is not all. How easy it is when we are on our knees in the attitude of true worshipers, in our satisfied condition, to remember the erring brother, and, while not mentioning his name, yet give him a stroke *not* altogether of sincere charity! On the other hand, how natural to ring in, in our petitions, the name of the rich brother, and endow him with such endearing appellatives as "thy faithful steward," "our beloved brother!" Oh, how easy it seems to be for what was originally designed for self-humiliation and the glory of God, to degenerate into censure of our enemies and praise for our friends!

The picture is assuredly not overdrawn. It was the writer's misfortune, not once nor twice, to hear this perversion of the holy ordinance. He remembers to have heard a sentence like this: "Lord, you know it is just as Dr. —— said." This reminds us of the man that used, in his devotions, the phrase, "*Tempus fugit*," and fearful lest his petition might remain unanswered through lack of knowledge on the part of the Almighty, he added the all-important information, which means, "O Lord, time flees." Think of him that made the tongue, and formed the organs of speech, and tuned the vocal chords; think of him that is the author of all thought—yea, the one that is the very word; think, if you can think things unthinkable, of this Being taking Latin lessons from a human pedagogue! No; the Omniscient needs not information. Prayer was instituted for *our good*, not for *His;* it is designed to show forth *His glory*, not *ours*. Let us not confuse the terms.

Another point which ought to be clear in our minds is that prayer is not answered until we are in an attitude to receive the blessing asked for. There is a prayer recorded in the Bible which serves to illustrate this principle. The prayer of the publican had in it the true elements of petition. He came with adoration; he did not even look up to Heaven, but smote upon his breast; he came with confession, humble and sincere, "Me, a sinner;" he came with supplication, "Have mercy." Here was a man that had something to pray for; he felt his deep necessity; he realized his emptiness, and believed that God could and would fill it. No wonder he went down to his house justified; and no wonder people go into the Lord's house now, and go back to their homes *not* justified. We pray *about* a great many things; we pray *for* very few things. Let a few publican-spirited prayers go up, and see if the windows of heaven are not opened wide, and your heart filled to overflowing.

When to Raise Missionary Money.

Logic is common sense set to order. There is a logic of facts that transcends all vagaries, no matter in how strict conformity the latter may be with Tigert or any other authority. My observation has been, and conviction is, the man who begins earliest with his collections succeeds best, *provided* he suits his methods in raising money to the peculiarities of his people. To succeed in or at anything we *must know men*, and act in accordance. Should the sentiment in last week's ADVOCATE obtain, our collections would likely be much below former results: It is not necessary to defer until harvest-time the collection of a few dollars, or cents, from each of our members. Are we to teach the people they are continually to have God in trial?—if he will give them a good harvest, they will then respond to the demands upon them? Or does the brother proceed on the assumption that the people are not financially able to meet their obligations early? If so, facts are at variance with him. Our people find money for other purposes, and they often of a trivial nature. Then, too, it is charging wholesale improvidence, for where is that with which God blessed them in last year's harvest?

It is a reflection on one's manhood as a Christian, to assume we can not find our "mite" to contribute to the Lord's treasury at any time it may be demanded, or soon thereafter. Then another *strong* point in favor of early collections is, that the preacher's salary has, in the greater part, to be deferred until Fall, it being the larger demand; so if the other is also deferred, and the entire burden falls at once, some one must suffer, and it is usually both.

Again, the sooner the money feature is out of sight, the earlier the preacher can "get close" to his people, and the greater the number he can *get out*. Often an entire-year's *good* work is dampened by the hurry, heat and extreme solicitude of the preacher for his collections, and the preacher's farewell impression on his people is that of a relentless money-gatherer.

My plan is to collect early, and so leave myself untrammeled for the remainder of the year. And I find that by making the demand early I raise my collections.

W. G. FORSYTH.

Satartia, Miss.

Woman's Work.

The annual meeting of the Woman's Missionary Society, Greenville district, was held in the M. E. Church, at Clarksdale, Miss., Thursday, May 13, 1891. Appropriate devotional exercises were conducted by Mrs. Lipscomb. The business meeting was presided over by Mrs. Hargrove, who had prepared an interesting programme. The Conference district secretary's report was read by Mrs. Hargrove. Mrs. B. C. Edwards was elected secretary. The following auxiliaries were represented, and reports read:

Greenville, Mrs. Bettie Dunn; Rosedale, Mrs. Edwards; Jonestown, Mrs. Ganong; Lula, Mrs. Rainey; Indianola, Miss Carter; Brooklyn, Miss Mattie Robertson; Bolivar, C. H. Owen (pastor); Indianola Juveniles, Mrs. Lipscomb. New Salem, Greenville, "Lilies of the Delta," and "Swamp Lights," and Jonestown "Little Lights" sent written reports. The majority of both the adult and the juvenile reports were most encouraging—all were good.

An interesting paper on the "Social Benefits of the Missionary Society" was read by Mrs. Rainey, followed by helpful remarks by Mrs. Hargrove.

The Parsonage and Home Mission report was made by Mrs. Hargrove. Two auxiliaries were represented—Greenville, by Mrs. Standifer, and Lula, by Mrs. Rainey. In response to the invitation to address the meeting, Rev. Mr. Newsom replied in his happy style. The meeting then adjourned.

At 8:15 P. M. a session was held, opened by devotional service conducted by Rev. Mr. Shipman. The feature of the evening was an address read by Mrs. Hargrove on the question, "Does God have need of woman in the spread of the gospel, and what are her special lines of work?" This was delivered to an appreciative audience in a beautiful and able style, and proved an inspiration to many to undertake greater things in the Master's field.

Friday morning Mrs. Hargrove organized an auxiliary at Clarksdale, with fourteen members. This ended an interesting and most profitable district meeting. May God give us many such earnest Christian women as Mrs. Hargrove and Mrs. Lipscomb, whose very presence is a sweet benediction!

MRS. B. C. EDWARDS.

Corinth, Miss.

The Lord has been with us in great power. The church is greatly revived, and souls have been converted. Twenty accessions to the church, and more to follow. Bro. McIntosh, of the North Alabama Conference, did the preaching. He is a man of God, and a strong, spiritual preacher. We have received the plans for a new church. Workmen are making the estimates, and we expect to begin work very soon. More than half the amount of the collections ordered by the Conference secured.

This has been a year of heavy affliction to our home. On March 7 my little boy, Allen Mooro, aged two years and two months, went to heaven after a brief illness. My dear father followed him just one week later. At the same time my precious wife, we believed, was sick unto death; but God, in his mercy, spared her. For two long months she was confined to her room. Her health is slowly returning. A few weeks ago my house at Rosedale, Miss., was burned to the ground, and is a total loss.

I thank God that I can say, to an extent as never before, that his grace is sufficient. In the midst of our heavy sorrows we have had our sweetest seasons of his grace. We meekly bow, and murmur not. It is the Lord; let him do what seemest good to him.

T. Y. RAMSEY, JR.

Children's Day.

Children's Day was observed with us last Sunday, at Paulding. The services were, indeed, interesting and profitable. The church was beautifully decorated; the music, instrumental and vocal, was excellent; the recitations by the children were in good taste, and well rendered. Altogether, it was a joyous day for the little folks. Children's Day! There is inspiration in the thought. I am glad that the General Conference set apart one day in each year for the special benefit of the children. We hear much nowadays about the rights of man, woman's rights; but has not the *rights* of children been ignored, especially when it has been so happily conceived by one of our Bishops that the church will yet march through the beautiful gates of childhood to the conquest of the world?

A unique characteristic of the Christian religion is its exaltation of childhood. Christianity, and only Christianity among the religions of the world, gives the first place in its mission and in its honors to children. Not merely a place, but the *first* place is, in its plans, accorded to a child—as its capable recipient and as its typical representative. I read Dr. Abbey's last article with a good deal of interest on the proper time to begin the training and religious culture of children. He says the proper time to begin the training of children is at the cradle. Some one asked Oliver Wendell Holmes the proper time to begin the training of a child, and he replied, "One hundred years before the child is born." I suppose both are right, viewing it from their *respective standpoints*. But, oh! the delicacy of the responsibility of training children! What tact, patience and wisdom is required for its performance! What preacher who has tried it does not realize the difficulty of preaching to children! Yet no work which we can do is so fruitful of immediate results as work done for the children.

Dr. Horace Bushnell, near the close of his life, gave this as his experience: "I think of nothing in my own ministry with so much regret, and so little respect, as I do of my omissions just here. We get occupied with great and high subjects that require a handling too heavy and deep for children, and become so fooled in our estimate of what we do, that we call it coming down when we undertake to preach to children; whereas it is coming up, rather, out of the subterranean hells, darknesses, intricacies, dungeon-like profundities of grown-up sin, to speak to the bright daylight creatures of trust and sweet affinities and easy convictions. And to speak to these fitly, so as not to thrust in Jesus on them as by force, but have him win his own dear way, by his childhood, waiting for his cross, tenderly, purely, and without art—oh! how fine, how very precious, the soul equipment it will require of us!"

God bless the children everywhere, and help us more and more to appreciate the significance of Children's Day!

W. G. BACKUS.

How They Talked after Church.

"How do you like him?" The speaker was a tall, slight man, with a sharply-cut face, at once sensitive and powerful. His companion was of a coarser type, short and stout, with a good-natured, but thoroughly wide-awake look, evidently a shrewd, driving man of business.

They were part of a stream of people which was pouring out of the doors of an uptown church, and they had been listening to a well-known preacher.

"How do you like him?"

"Don't like him at all!" was the curt reply.

The questioner turned upon him a half-amused look, as he quietly asked, "Why not?"

"Cold as an icicle! All intellect! Too much work to follow him! Doesn't touch your feelings at all. Now, I like Dr. ——. That man will make you cry even when he gives out a notice. He doesn't know a quarter as much as this one, but he gets hold of you, somehow. When he gets through—well, you don't know what he has been preaching about, but you feel warmed all through."

The two men were evidently close friends, and the first speaker replied with a plainness which assumed a perfect mutual understanding, and with a touch of warmth in his tone: "Look here! Do you know what you are talking about? Didn't follow him! Do you know what you have thrown away this morning? You may hear a sermon like that once in a year or two, not oftener, unless you go to hear that man often. I shall live on that sermon for the next six months. If I can live on the sermon for the rest of my life, so much the better for me."

The stout man looked up at his companion with wide-opened eyes, and the other went on: "Cold as an icicle! My poor fellow, you have a keen enough eye for men in general. Is it possible that you don't know the difference between earnestness and gush? Do you mean to tell me that you didn't see that that man was in dead earnest, and was working at his highest power to drive his conviction into you and me? Come! You know the difference between a bed of anthracite on fire from the bottom all the way up, and burning without sputter, and a quick blaze of shavings. Feeling! That sermon was full of it, as the man is full of it. Cold as an icicle! You haven't seen him as I have at the bedside of the sick poor, and by the dying in the hospitalwards. Very quiet, certainly; but he is there, and they hold on to his hand as long as their fingers can close. I saw him pick up a poor little beggar that fell in the street yesterday, and wipe away the tears from his dirty face with a very nice looking pocket handkerchief. No, he isn't popular; but I happen to know how many careworn, sorrowful, doubting men and women go to his study, and tell him what they will tell nobody else, and go away comforted. Do you know that one of the most brilliant preachers in America told me, not a week ago, that he had just been traveling away up in New England, and had found this man's books lying on the farmhouse tables beside the Bible? Do you know that one little book of his has brought hundreds, if not thousands, to believe in Christ?"

The stout man smiled feebly and in a forced kind of a way, and said nothing, having nothing just then to say; and coming at this moment opposite his own front door, he invited his friend to come in, which he did without hesitation. Evidently he had not said his say out. They were hardly seated when he opened again.

"You're off the track, and the trouble lies a good deal deeper than your dissatisfaction with this particular preacher. There are hundreds just like you, and you all have a radically wrong idea of the church service, and of the pulpit in particular. You don't go to the church for the right thing. To come down to the hard-pan of the matter, you go to church to be entertained; and if you are not entertained, you think yourselves defrauded, and lay the blame on the preacher, and berate him as uninteresting. You reason that it is his business to interest you, and, consequently, that if he fails, he does not understand his business. It does not seem to occur to you that there are two parties to that matter, and that you, as well as the preacher, have something to do with your being interested. Why, I watched you the other night when D—— was discussing the McKinley bill. D——, as you know, is not a first-class speaker, and is likely to be a little tedious when he has mounted his hobby. His sentences came out with rough edges; but he had something to say, and you never took your eyes off him until he sat down. The reason was that you were in some doubt as to how that bill bore upon your own business, and you were very much in earnest to know the truth about it, and so you brought your interest along with you.

"Now, you don't go to church in that way. You are not hungry for the truth; your mind has not been occupying itself with the bearing of this or that part of the Bible on your life. You bring no interest with you, and you look to the minister and the sermon to create it. You sit there as so much dead weight, expecting the minister to take you up bodily and lift you into a sphere where you will be interested and entertained and moved in an hour. Why, my friend, you can kindle a fire when your wood is wet. The wood has something to do as well as the fire. The fire must have something to feed on. The minister has solemn responsibility for preaching the Word; but you seem to forget that you have a no less solemn responsibility for hearing it. Did you ever observe how much emphasis Christ put upon the hearer? The reason why good seed was picked up by the birds, withered, choked, was that there was something wrong about the soil. 'Take heed how you hear; whosoever hath to him shall be given.'"—*Illustrated Christian Weekly.*

The Responsibilities of Citizenship.

There is nothing necessarily disreputable in politics. Dishonest men engage in every business, and a man could as reasonably eschew trade or politics on that account. The welfare of every organized community demands that its most capable and trustworthy citizens be encouraged to take an active part in the direction of its public affairs, and it is particularly important that young men should be impressed with the imperative character of civic duty. No man should look upon politics as something which he is free to take up or let alone as his convenience or his taste may incline him. Under no circumstances a good citizen does he consider himself at liberty to decline an onerous and responsible office when its acceptance involves the sacrifice of private interests. The country has the same right to the devotion of its sons in peace that it has in war. Political service is not less obligatory than military because it is attended with less danger and hardship.

Louisiana owes a vast deal to the public spirit of its good men and women. No State in the Union has been, since the late war, more persistently threatened with the prevalence of evil influences in its public life, and nothing but the zealous patriotism of the better part of her people has saved her from utter ruin and degradation. There has been no time during this war in which an active participation in politics by all the honest elements of the population was not necessary to the defense of her honor and the protection of her prosperity, and to-day she summons her children to meet a crisis as fateful as any she has encountered in the past. It seems to us that the most burning words are comparatively cold and colorless when we attempt to portray the startling features and prodigious proportions of the danger which menaces the happiness of every home in Louisiana.

When we look down the vista of the coming years and sum up the awful total of disastrous consequences which must follow the adoption of the shameful proposal now about to be submitted to the people, we find it scarcely possible to express in adequate terms the supreme importance of the issue; for we feel that a warning should be written now that would peal like a trumpet in every hamlet and blaze like a bonfire from every hilltop in Louisiana. Our impatience, therefore, is extreme for those easy-going cynics who stand quietly to one side while the State is tottering near the very verge of an abyssmal depth of infamy, and merely shrug their shoulders and declare the whole thing, "Politics—dirty business." Politicians, as a class, may not be altogether praiseworthy, but no man is meaner, more unmanly than he who at a time like this is not a politician in the proper sense of the word.

There are some men, perhaps, who professed indifference is only a cloak to hide their timidity; but the overcautious should remember that he who evades one responsibility incurs another, with which he must deal at last, and at a greater disadvantage. This is no time for shirkers and trimmers. The question will be asked in years to come, "How did you stand in the Lottery fight?" and the answer will be taken as decisive of a man's patriotism long after the Lottery wheel has ceased to revolve.—*New Delta.*

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

ORIGIN, PURPOSE AND DESTINY OF MAN; OR, PHILOSOPHY OF THE THREE R'S. By William Thornton. Published by the author, Boston.

DOROTHY'S EXPERIENCE. By Adeline Trafton. Lee and Shepard, Boston. For sale by Hansell & Bro., New Orleans.

This is a very delightful story, well told in an interesting way.

HOW TO GET MUSCULAR. By Charles Wadsworth, A. M. F. Randolph, New York. For sale by George F. Wharton, New Orleans. Price, eighty-five cents.

This is the best little book we have seen in a long time. It shows, in five addresses, how to get strong, physically, mentally, and spiritually. It will uplift any careful reader, and we commend it most heartily.

THE KINGDOM AND COMINGS OF CHRIST. By Rev. J. C. Simmons, D. D., of the Pacific Conference. Barbee & Smith, Nashville, Tenn. Price, $1.

This book professes to explain the prophecies of Daniel, the predictions of Jesus with reference to the destruction of Jerusalem, and the book of Revelation. Whether the author has done this satisfactorily, each reader must determine for himself. He evidently does not believe that Christ will ever come again in the flesh to reign a thousand years.

BARBOUR'S PRIZE NEEDLE WORK SERIES, No. 1. Barbour Brothers, New York. Price, ten cents.

This is an elaborate treatise on lace making, embroidery and needle work, and our lady friends will find in it many suggestions that will be helpful to them.

An outward profession, however plausible, will not do without corresponding actions. How much better it is to have a peaceful sense of my own wretchedness and a humble waiting upon God for sanctifying grace, than to talk much and appear to be somebody in religion.—*Owen.*

day-School Lesson—June 7.

ZEKIAH, THE GOOD KING.

H. Chron. xxix, 1-11.

DEN TEXT.—*Them that honor me I will* —I. Sam. ii, 30.

CAL OUTLINE.—I. Hezekiah's Accession Throne. II. His Reformation of the King-

DRY VERSES.—10,11.

RENCE WORD.—"King."

.—About 726 B. C.

INTRODUCTORY.

re is a break of about a century hail between our present lesson he partial reform inaugurated by Joash. That monaroh ruled well wisely as long as the priest ada lived; but after his death, he to idolatry and closed his days profound apostate from the religion hovah. After him came a few it is true, that offered resistance e incoming tide of heathenism; he exertions of those few were and ill shie to cope with the in- e of the majority of those that on Judah's throne. The opposi- of the minority was rendered ineffective hy the encourage- of the many. The olimax of 's wickedness was reached in the i Ahaz. Unmindful of the sad r sister nation, Judah had on in sin, sinking deeper and in iniquity. The most flagrant ions of the law were the order of ay. Her king was the prime ; not satisfied with allars and of Basi, he reached the depths ligions degradation hy burning ildren in the valley of Hinnom. ap of this people's iniquity was overflowing; the time was ripe either complete destruotion or ing reformation. God, in his , sent the latter.

.—HEZEKIAH'S ACCESSION.

some instances, we are glad to that the law of heredity does tain. Hezekiah was the son of d Ahaz. His early life was spent the corrupting influences of the of Judah, which was at that time g everything foreign. Just as, er times, we see in liberty loving a Persian or a Macedonian ever ready to advanoe the inter- their allon masters at the ex- of their own freedom, so in lem there was an Assyrian party, alert to find some advantage to elves at the cost of their coun- honor. With the loss of religio had come the loss of patriottism. at truth here. No man can love ountry except he love the God ade that land and placed him in Hezekiah's religious instruction have been received from his r, in connection with the pious dings and example of the prophet . Surely he got none on the i his father. Ahaz had gained distinction of being the most d king of the line. His son was ost illustrious for piety and good ment. He merited these words qualified approval—"He did that was right in the sight of the

r traversing such a weary waste, of all good deeds and noble as most of the history of Judah en, it is very refreshing to come the flourishing period made so reign of "the good king." We p this interesting study with the that we may be able to learn lessons that shall teach us how ain the divine approhation. h coming to the throne at an age, the king did not allow him- o be influenced by his wicked ers. Though inexperienced in , he was firm in his convictions. tered upon his duties with a fully purpose in regard to the civil eligious questions of the day. eness of aim merits attention. olicy definitely marked out, he ed it unswervingly. No man uccecds in a difficult undertaking he have a clear perception of d he wishes to gain. "He did which was right." How such a ce shines upon the sacred page! brightness of its illumination down the ages hearing testi- to the fact that in all ages God ose that worship and obey him. consider the truth that there is statement. It was not penned hand of the sycophant seeking y favor as a court flatterer; hut dictated by the Spirit of truth. obituaries that God writes are but exceedingly comprehensive crupulously true. Rather than the example of his father, ish repudiated this ignoble , and, casting a glance up the his ancestry, rested upon one life he could safely imitate— the man after God's own heart. esson is this: Environment is e determinating factor of human circumstances may influence, they not shape character; there is ing in man greater than the external conditions of probation; ee does not fix destiny. Heuoe t of *individual* responsibility; and cessity of an *individual* religious ence. Every man must bear his rden. Religious principles put ctice make character, and char- is private property.

.—HEZEKIAH'S REFORMATION.

Plenily Hezekiah's *first* thought ming to the throne was of nd his worship. In the first of the first year, we find him ring himself and others to under- e great reform. No wonder his good reign! Little cause for ishment that he became great and This prompt action is the key- of his whole after life. He that "Seek ye me first," will surely ck the seeker. One can scarcely from contrasting Hezekiah's m of action and that pursued by em—both young kings, but how nt their lives! Though, so great, se is this: the first *started right*, e second *started wrong*. But all rtue is not in the start; there he continual effort. The king ly appealed to the priests and as the ones most likely to re- to his appeal. "Sanctify now lves," was his word to them. the church can be useful in up- the world, she must see to it her skirts are clear of all con- tamination with the world. The world is sick and fully aware of the fact; the reason that it fails to apply to the church for the balm is that, too often, the line of demarcation is so faintly drawn as to be scarcely discernible. The change of atmosphere would be so slight that the benefit, if any, would be inappreciable. The den of thieves must be transformed into the temple before the benediction of the Savior will rest upon it.

"Our fathers have trespassed." This was said not in a spirit of disrespect to the dead, but with penitent humility on the part of the living. Sincere confession is productive of true contrition. This is the idea of acknowledging our faults; not its effect upon God, but its effect upon ourselves is the end desired. The call of the king was to arouse the people to an attempt to redeem the record of the past generation. Fortunately the status of the priesthood had been elevated somewhat since the time of Joash, and the summons were obeyed. Then began a mighty destruction of all the traces of idolatry that had crept into God's house. The doors were opened; the sanctuary repaired, all the rubbish accumulated throughout years of disuse and ill use was carried out; then, and not till then, did Hezekiah say, "It is in my heart to make a covenant." When a man has shown his love and faith by his works, then it is in order for him to make a profession of the same. Sad to tell, in many instances the order is reversed, and a halt called after a profession only. "Not every one that sayeth 'Lord, Lord;' but he that *doeth*."

Hezekiah was fully competent to advise his subjects; and the advice he gave was well worthy of their following—"My sons, be not now negligent." They could not refute the wisdom of these words by any *argumentum ad hominem; non*-negligence had been the motto of his own life; he was the embodiment of the principle; in the first month of the first year was the time for him to do a thing. The reason assigned for thus doing is as strong as the precept is admirable. "For the Lord has chosen you." What an exalted view of their high office. Their duty was not to stand before an inanimate altar and mumble forth a few meaningless phrases; but to stand before the Lord, to serve the God of heaven, and burn incense whose fragrance should rise up to the throne and, being well-pleasing, should cause the stream of blessing to flow. So God has chosen us. This is the ground of all true service. "I beseech you, *by the mercies* of God, to present your bodies." "We love him, *because he first* loved us." The service prompted by any other motive than that of love is not that of a child, but that of a slave. We are not to be the *slaves*, but the *sons* of God. As such he has chosen us to a life devoted to his worship here, and a life of immortality hereafter. We must not now be negligent; *now* is the day of salvation. If a man neglect the day of salvation, surely he will perish in the night of destruction.

Reader, forget the negligence of your past life, but remember that God has chosen you and take heed to he not *now* negligent.

Louisiana Notes.

Terrebonne parish has a cash balance of over $7,000 on hand.

A street railway company has been organized in Lake Charles.

The city council of Natchitoches has ordered a steam fire engine that will cost $3,200.

Baton Rouge is rejoicing in hope of having new wharves, for both high and low water.

A new postoffice named Tilton, in honor of Gov. Nicholls, has been established in Morehouse parish.

The apparatus of the Abbeville fire department will soon be improved by the purchase of a $3,900 steam fire engine and hose carriage.

The American, of Lake Charles, says: "There are no less than ten new residences going up north of the depot, within the corporate limits."

As a result of the recent heavy purchases of timber lands in the vicinity of Delhi by a Northern syndicate, and the certain establishment of a large wood-working plant there, to turn out furniture as well as other articles, that town is on a boom. The company will, it is understood, embark in the manufacture of timber on a very large scale.

The Terrebonne grand jury for the May term of the district court said the following in regard to taxation: "We find the total tax levy of the parish to be over $65,000, or upward of 40 mills on the dollar. It speaks well for our generous soil, for we have no manufacturers that can endure this enormous charge; but badly for the Legislature who laid this heavy burden on us."

The largest land sales ever recorded in Rapides parish were made recently, being 8,403.84 acres of pine land, situated east, northeast and southeast of Alexandria, and known as a portion of the Wilson tract, was sold by H. L. Daigre, real estate agent, to T. W. Parker, of Griggsville, Ill., for the sum of $42,000. Mrs. M. J. Waters sold to Julius Levin 10,876 acres of pine land on the north side of the Red river for $29,690.

Railroad Surveying at Alexandria.—W. A. Dailing, assistant engineer of the Kansas, Northern and Gulf railroad, crossed the river this morning with a full force of men to run the second preliminary survey of the route of the road from the site of the Military Institute to the marble quarry in Winn parish, a distance of forty-five miles from the proposed crossing of Red river, opposite the Morgan depot. It will take him about four weeks to complete same when he makes the final survey.

Iberia Votes Special Railroad Tax.—The election for the special railroad tax of 5 mills for ten years took place recently, and resulted in a victory for the tax. There were 214 votes cast for the tax and five against. There are on the assesment rolls 459 qualified voters, which gives the special tax proposition an actual majority of fourteen over all the opposition.

Mississippi Items.

A fire in Centerville, on the night of May 25, destroyed two stores.

Pearl River county will shortly let the contract for a $36,000 jail.

The oil shop of the Georgia Pacific railroad at Groenville was destroyed by fire recently.

The carpenters, bricklayers, and laborers have struck at Vicksburg to maintain the nine-hour law.

A tremendous hail and rain storm visited the vicinity of Columbus recently. Much damage to crops is reported.

The revival held in Hazlehurst by Rev. G. S. Inge resulted in the addition of 100 members to the various churches.

About 500 feet of the L. and N. bridge at the Rigolets was destroyed by fire last week. Travel was interrupted for two days.

The Enterprise Development Company has been organized for the purpose of erecting furnaces and other industries in that enterprising little city.

Parties are in the city prospecting, with a view to the establishment of a cotton and small fruit basket factory. Other parties are also considering the building and equipment of a tight head barrel factory. Should these be located in our midst, they will mean the employment of forty or fifty white skilled operatives.—*Mississippian*, Jackson.

The condition of Hancock county is thus put forth by the president of its Board of Supervisors:

The people of Hancock county have every reason to be proud of the county and its splendid management. The outlook was never brighter than it is today. We have $15 000 in the treasury and do not owe one cent. There is not a county in the State that is in a better financial condition than ours, and at our meeting in August we propose to make a reduction in the taxes and lighten the load carried by the poor taxpayer.

There's a patent medicine which is not a patent medicine—paradoxical as that may sound. It's the discovery! the *golden* discovery of medical science! It's the medicine for you—tired, run-down, exhausted, nerve-wasted men and women; for you, sufferers from diseases of skin or scalp, livor or lungs—its chance is with every one, its season always, because it aims to purify the fountain of life—the blood—upon which all such diseases depend. The medicine is Dr. Pierce's Golden Medical Discovery. The makers of it have enough confidence in it to sell it on *trial*. That is—you can get it from your druggist, and if it doesn't do what it's claimed to do, you can get your money back, *every cent of it*. That's what its makers call *taking the risk of their words*.

Tiny, little, sugar-coated granules, are what Dr. Pierce's Pleasant Pellets are. The best Liver Pills ever invented; active, yet mild in operation; cure sick and bilious headaches. One a dose.

PROHIBITION NECESSARY.—More and more is the conviction forcing itself upon the minds of earnest men that there is but one sound and sure basis for aggressive work against the liquor traffic, in the legislative line, and that is on the basis of absolute prohibition. So long as the State and the people, through the State, give a legal recognition to the liquor traffic in the shape of license, so long will there be an insuperable obstacle in the way of the emancipation of the race from the slavery of the drink habit. In the light of all past and present experiences, it is vain and useless to talk of further compromises with the drink traffic. The policy of compromise has availed nothing to stay the tide of misery and woe rising from the sale of strong drink. In the face of all license laws, high and low, drunkenness, and all the crimes and diseases incident to intemperance, have been increasing from year to year. It is only where the policy of prohibition has prevailed that there has been any certain and appreciable diminution in the evils of intemperance. The lesson is plain, and the Christian Church and all Christian men will do well to heed it. It is worse than vanity to endeavor to overthrow a power so strongly entrenched and so Satanic in character as the liquor traffic by nibbling at the edges of it. We must aim at its vital part. We must strike our blows *at its life*.

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor,

Thursday, June 4, 1891.

Briefs.

Rev. J. B. Gambrell, editor-in-chief of the *Southern Baptist Record*, gave some pertinent and wholesome lessons on the negro to the members present at the Baptist Anniversary at Cincinnati recently. A few more such talks in that latitude are greatly needed.

It is the plain and positive duty of every Christian in Louisiana to enter *right now* upon the campaign against the Lottery, and to *work and pray* for its defeat, and to keep this up until the abomination is buried forever beneath the patriotic votes of her insulted citizens.

A writer in the *St. Louis Christian Advocate*, speaking of our church in California, says there are fewer "dead-heads" and a larger percentage of the membership that attend church than in any section of the church in which he has labored, and that the Methodists pay the Methodist bills. There is no help from outsiders.

Mr. Spurgeon is severe on ministers who undertake the duties of this most sacred calling without proper qualifications. He used this language in one of his lectures to his students: "I heard one say the other day that a certain preacher had no more gifts for the ministry than an oyster, and in my own judgment that was a slander on the oyster, for that worthy bivalve shows great discretion in his openings and knows when to close."

Our friends at Clarksdale, Miss., have started in good earnest to build a new church. It is to be the finest in the Delta, to cost not less than ten thousand dollars, and to be named, "Randolph Methodist Episcopal Church, South," in honor of our enterprising and popular pastor, Rev. J. A. Randolph. The Board of Trustees and Building Committee have been appointed, and a Subscription Committee has already secured a large amount, and the work is moving off very gratifyingly. We are glad to chronicle just such news, and we congratulate the Clarksdale Methodists, as well as Presiding Elder Standifer and Pastor Randolph.

Since Conference some preachers have sent fifty to a hundred new names. What's the effect? The ministers have crowds, the stewards are smiling and the parsonage is crammed with pickles, preserves, provisions. Revivals are bursting out.—*Richmond Christian Advocate.*

Dr. Lansing Burrows gives the statistics of the Baptist Church in the South, as follows:

The total white membership in the South is 1,235,765, the colored membership is 1,154,138. The white churches number 16,091; the colored churches, 10,649. The value of church property is placed at $13,382,359; of educational endowment at $2,412,250, and of educational property at $4,250,835. There are in the South 20 colleges, 27 academies, 29 female seminaries; the pupils in all numbering 11,716.

It does seem that the important articles and church news found in this Conference organ, week by week, which are approved and so helpful to pastors, should be read by the entire church. Every lover of the church, every man who writes—every man who reads—should labor to get every other Methodist to take the paper. A correspondent writes a good article and the 8,800 subscribers are profited by it. The cause of Christ is helped. But there are 20,000 who know nothing of it. No wonder the church goes one-sided. No wonder that appeals to duty are not responded to. The people do not hear.—*Wesleyan Christian Advocate.*

The Lottery Amendment.

It is an anomalous state of things that compels the people of Louisiana to vote as to whether they will accept as a part of their supreme law an institution which has been outlawed by nearly every State in the Union, and which has been excluded from the privileges of the mails by special statute of the United States Congress! To a Christian man it seems absurd that he must use his right of suffrage on a question which the enlightened conscience of the age has pronounced an unmitigated evil! It only shows that wickedness no longer stands on the defensive. It has entered upon an aggressive line of policy and will push itself to its goal if not defeated. The better element of Louisiana's population has fought with determination to protect our people from the outrage of having to vote on a proposition emanating from such a disreputable source; but so far it has failed.

We have been taught to believe that our courts are set for the defense of the people; that their existence was a protection against everything *contra bonos mores*. We were taught that the courts were a protection against the iniquity of individuals and corporations, and even Legislatures. Having learned these lessons, we expected that when the Lottery amendment came before the courts the judges would look at the case from the standpoint of public morals as involving public safety and prosperity. Other courts, perhaps, as wise as ours, have passed upon the Lottery, and their decisions have been uniformly against it, because they say it is one of the most fascinating and insidious and baneful forms of gambling. Gambling is a vice that every right-minded man desires to see killed, and every court throughout the civilized world gives it a whack across the front upon every opportunity. Our court seems to have taken a different view. It does not seem to have any idea that it is set for the defense of the people against the outrageous acts of a Legislature controlled in the interests of a gambling institution. And so we are compelled to vote upon the question whether we will make gambling a part of our supreme law!

The proposition before the people is so to amend the Constitution of the State as to legalize and authorize the Lottery to carry on its business for twenty-five more years. An amendment to the Constitution becomes a part of the Constitution, and, of course, a part of the supreme law of the land. There is no law above the Constitution. That instrument governs everything in the State. It governs courts and Legislatures, as well as the people. It is the supreme code under which all laws are enacted and by whose provisions all laws are interpreted. If the people vote that this amendment shall be made to our Constitution, that vote will place the Lottery beyond the reach of the courts, beyond even the reach of the Legislature, and make it the most potent governing force in the State for the next twenty-five years. By that vote gambling will be elevated to the throne of power in Louisiana. Everyone who has any knowledge of history and of human nature knows that nothing governs with a despotism so merciless as the "greed of gain." There is nothing it will not do to accomplish its end. The "good of the people" is not that end. The Lottery papers may talk about building levees, supporting hospitals, educating the young, etc., but every man knows that the Lottery's aim is money, and money only. It has drunk of the Circean cup, and now its thirst rages worse than the thirst of a tiger who has tasted blood. Some people are foolish enough to think that the million and a quarter dollars offered as the price of its existence will more than counterbalance the evil of that existence! The fact is patent to every student of the human heart that the "counterbalance" will be exactly on the other side. For our part, we would rather license the Lottery for the original sum of $40,000 a year, than to accept the present proposition of $1,250,000. This is the reason: The fact that it has to pay so much per year will by just that much increase the rigor and inhumanity of its exactions in every direction! Having been placed in the Constitution, and thus made the supreme governing power in the State, and having to pay so largely for that position, it will rule with a despotism that will take savage delight in crushing to atoms everything opposed to it. Hence we say to the readers of the ADVOCATE in Louisiana, Don't vote to place such a tyrant above all laws and courts and Legislatures. More hereafter.

Religious Work among the Young People.

We think that our church, in common with the other churches, is coming to a clearer conception of the supreme importance of its work among the young people. Just at this time there seems to be a healthy stir among all evangelical denominations on this subject. This is evidenced by the fact that a new interest has been awakened in Sunday-school work, and by the other fact that Christian Endeavor Societies and Epworth Leagues are springing up on all sides. This century has been called "Woman's Century;" but if things progress as they have of late years started off, the end of the century will demonstrate it to be the "Children's Century." Never before has the attention of the "powers that be" in State and in Church been so industriously and so effectually turned to the condition and training and development of the physical, mental and spiritual being of the youth of Christendom. The finest and best-trained intellects are concentrating their powers here. Men and women of broadest culture and deepest spirituality see here the largest field for the most profitable employment of all their energies, and they are consecrating their time and talents to this work with an enthusiasm which has never been excelled. The deep sympathies of the church are beginning, in a fresh form, to entwine themselves more and more firmly about childhood and youth. It seems that the church has at last resolved to do what Jesus Christ did when he began his ministry—to take the children in her arms and bless them. All this is specially gratifying, and is the most favorable sign of a brilliant future for the State and the Church.

We believe our own denomination is doing good work along this line. We have been working in the Sunday-school from the beginning of our history; but of late years the character of that work has improved in quality, so that now it is better than it ever was before. In the opinion of the men and women who study the work, it is still susceptible of improvement. We are satisfied that the improvements will suggest themselves to the students of the movement. Progression is the law of life and work, and the workers are the first to discover defects and the first to discover the remedies for those defects. The progressive teacher goes to his work with both eyes and both ears open, and, finding errors, the heart will not be satisfied until a discovery has been made to correct those errors. Here, then, we have no suggestion to make except such as is implied in the foregoing sentences.

The Epworth League among us is yet in the experimental stage. It is simply in process of inauguration as yet. Including, as it does, several distinct lines of work, it will require much tact and great patience to develop it into a useful institution. Pastors and those who are at its head as leaders will find that they must needs exercise large wisdom and unfailing courage to keep it in proper bounds. We are clearly of the opinion that if the *religious feature* is not kept *predominant*, it will fail of its purpose. The first thing to be recognized, and the thing to be emphasized all the way through, is that the League is not separate and distinct from the church, but is a definite part of it. If any other idea prevails, it will run wild with worldly methods and inextricably entangle itself in worldly ways. The literary feature of the League is excellent; but it must be closely guarded and kept subordinate to the fact that the young people are banded together for the special purpose of religious improvement—for advancement in religious knowledge and religious life. All the literature used should have a sure and steady trend in this direction. All the other features of the organization must be made to work to this main end. With our knowledge of human nature, we fear this will not be an easy task, and, therefore, the leaders have need to cultivate the largest patience, while exercising the largest hopefulness and enduring many set-backs and experiencing many failures. The human heart don't take to religion very naturally, and we believe young people have hearts that are exceedingly human.

We have one suggestion to make about the Epworth League work. The central idea of religion is the missionary idea, and in some way this idea should be diligently and regularly studied and the principles it contains should be industriously practiced in the work of the League. In our city and town Leagues we think this feature can be practically carried out to great advantage. If the leaders take proper pains, our young people may not only be taught the theory and history of missions, but may soon become enthusiastic in the practical application of this central idea of religion to cases of need in their own midst. Missionary work is needed everywhere; and what better can we do for our young men and young women than to put them to doing that work? There are two special benefits arising from such work. It secures gospel help and blessings to those who need them, and it secures the worker from backsliding. Speaking of such work, the Apostle Peter says: "If ye *do* these things, ye shall never fall." Let our Epworth League managers think of these things, and endeavor so to manage the work and exercises of the League as to always secure the predominance of the religious feature of the institution.

Vicksburg, Miss.

Vicksburg, the city of walnut hills, has a population of about 18,000, of which nearly 12,000 are white. Its religious character is represented by its two churches of the M. E. Church, South, with a membership of 600; two Episcopal Churches, one Presbyterian, and one Baptist, whose membership aggregate 600; making our Protestant strength, numerically, 1,200. The Roman Catholics and Jews, with a cathedral of the former and synagogue of the latter, have about the same number of attendants. The Protestant Sunday-schools have about 800 children enrolled, of which one-half are in our Methodist schools. Lately we have established a mission school in North Vicksburg, under the care of Rev. Vandenburg, a zealous local preacher. This enterprise is quite promising, and steps are being taken to build a chapel there. Bro. W. B. Lewis, preacher in charge of the Crawford Street M. E. Church, the parent of Methodism in this section, has a membership of 450 and is well organized in all branches of work, including an Epworth League, which has met with a loss in the death of its late president, Bro. W. M. Kline. This Sunday-school, of which he was the efficient and beloved superintendent, also suffers for some one to succeed Bro. Kline. God will, as usual, supply the workers places as he calls his laborers home.

Bro. F. M. Keen, preacher in charge of the South Vicksburg Church, is on his first year's work, as is Bro. Lewis. They find much time consumed in getting acquainted with their large congregations and fields of toil. Bro. Lewis, in common with many pastors of city charges, feels the need of a young preacher to meet the numerous demands for Christian work in our cities. He says Bro. Carter's editorials on the fearful conditions of city populations are to the point, and should lead to the concentration of missionary efforts in the placing of strong forces in the cities.

The longing of every preacher who comes in contact with the unsaved throngs that meet in his work—particularly of a city pastor—is that he be the means to make his church, by the help of God, the means of saving these lost souls. But with the greater part of the church inert, his efforts but feebly seconded, he often feels the difficulties insurmountable. Such is felt to be the case at Vicksburg. To do something to stay the progress of sin, a few city pastors of Vicksburg are standing by Bro. Cobb in an effort to establish a gospel mission in the front part of the city. Bro. F. M. Keen's church was the outgrowth of such a wise movement. He is vigorously pushing his efforts to broaden and deepen his work, and will, doubtless, show good results at Conference, as will Bro. W. B. Lewis, who is doing wisely and well, preparing carefully for a future reaping.

The church-building of the Crawford St. Methodist Church does not compare favorably with the other church edifices of Vicksburg. It looks as if it has stood unimproved for nearly half a century. Occupying one of the best and most desirable locations in the city, it should give place to an elegant structure, such as would show Methodism in its true type. We are a prosperous, progressive denomination, and our churches, parsonages and colleges should speak our character. Bishops and leading ministers, as well as laymen, have urged the importance of erecting first-class buildings for these purposes. We hope our Vicksburg brethren will soon show that they are abreast of the tide of improvement that is everywhere evident in Mississippi. M.

The chairman of one of the missionary meetings in London gave the same advice we have been giving ever since we took charge of this paper. He said that "every man, woman and young person in their congregations who were known to be able to subscribe should be kindly and respectfully asked to do so." We contend that this is the only solution of the church finance question.

A man who had worked and schemed for years to get into a certain position finally succeeded. His first public utterance was that he felt it was the call of the providence of God. There is something just here that mystifies us. Were his efforts a part of that providence, or what? Will somebody clear away the mists for us?

Notes.

Rev. George Lester, of England, h... discovered 450 biblical allusions ... Tennyson's poems.

Whitefield was accustomed to ... that the best preparation for preachi... on Sunday was to preach every day ... the week!

The time has gone by for us ... apologize for our missionary wo... Let every one who reads this ... "Amen!" and then go at it "mig... and main."

The prayer attributed to Ly... Beecher some people feel inclined ... repeat. It was: "God help us not ... despise our rulers; and God help th... not to be such men that we can't b... despising them."

The Southern Presbyterian Ass... bly, at Birmingham, passed a reso... tion declaring that festivals and fa... are not proper methods of rais... money for church purposes. Also ... resolution calling on the World's F... not to open its gates on Sunday.

A local preacher among the Engli... Wesleyans takes the palm, we thi... He has been a local preacher 54 ye... and during that time has conduc... 4,336 public services and traveled ... 410 miles in the accomplishment of ... work. If any of our local preach... can compare work with that, we wo... be glad to note it in this paper.

Bishop Galloway recently attend... the commencement of the Tougal... College, which is one of the colle... of the American Missionary Asso... tion, where about 250 colored pup... are being trained and schooled. ... speaks in high terms of its preside... Prof. Woodworth, and of the wo... done for the negro by this institut...

An exchange has this good thoug... which is commended to all reade...

To be actively engaged in the Su... day-school work seems to produce ... different type of a Christian fr... what the neglect of that work do... The weekly study of the Bible les... acts as a tonic, and the teaching ... that lesson each Lord's day ha... culturing influence in the developme... of a Christian manhood and woma... ness. The constant mingling with t... young in the school helps to keep ... young, and the best place to get ... keep acquainted is in the Bible scho...

In the first thirty years of the hist... of Methodism in London it possess... no permanent chapel. In the ne... thirty years City-road was the o... chapel. In the next thirty years ni... chapels were erected. In the ne... thirty years sixteen chapels w... erected. In the next thirty yea... which represents the years 1859 to 18... the period during which the Met... politan Chapel Building Fund h... been in full operation, eighty-se... chapels, nearly all of which are free fr... debt, have been erected, costing, w... Sunday-schools and lecture-halls a... tached, not less than £650,000, towar... which the Fund has contributed ... grants and loans not less than £200,0... Such figures as these reveal very vivi... the immensity of the debt which Met... odism owes to this much-malig... fund.—*Methodist Times*, London.

We know two or three readers w... will appreciate this story told in t... *Presbyterian:*

Dr. Parke told of his Seminary s... mon, a great effort, constructed in ... ship-shape manner, and having all ... parts deftly worked together ... nicely balanced. He had a misgivi... about the introduction, and question... within himself whether the port... was not too large for the building. ... was fully assured of this when he s... mitted the sermon to the venera... professor, Dr. Miller, and found th... he had read on down to the sixth p... of the manuscript, and there ... written in good, strong, bold char... ters the direction, "*Begin here.*"

Of course, the story has no p... tinency when applied to newspa... writers!

What queer folks we mortals be! ... seems to us, from the remarks of so... of our Methodist exchanges in re... to the decisions of the College ... Bishops in the Kelley-Hargrove ca... that somebody will now have to ri... up and interpret those decisions. O... party asserts that Bishop Hargr... was sustained throughout; the oth... that two of his decisions were ... versed! Which is right? This remin... us of the reason a good lady gave f... Bishop for returning a preacher to ... same work. "Bishop," said sh... "send him back, and thus give him ... chance to explain the sermons he ... preached to us this year." Perha... the college had better meet again a... explain its decision.

We regard this paragraph from t... *Southern* as exceedingly well put:

It may be well suggested that ... District Conference is a *Conference*. ... is not an occasion for glorificati... of our numbers and influen... It is not contemplated that ... shall vie with each other in put... "the best foot foremost," but it is ... time for the leaders of our Zion in a ... given district to *confer* together f... mutual benefit. But this can not ... done unless we tell the whole st... give the lights and shadows both, ... of our failures as well as of our su... cesses. Then, indeed, we can con... rejoice in each other's triumphs; ... admonished by the reverses here ... there; get helpful hints as to wh... should be avoided and what pract... get close to each other; tell our ... periences and come out of the meet... having helped others and been help... ourselves.

Personal and Otherwise.

The recent revival at Bolton, Miss., resulted in sixteen accessions.

During the term just ended of the United States Supreme Court 617 cases were disposed of.

Bishop Fitzgerald is expected to hold the Corlath District Conference at Juka, June 26-28.

Bro. H. P. Barnes, for thirty years a good and useful member of our church at Crystal Springs, Miss., died May 30.

A private note from Rev. H. M. Duboso, editor of the *Pacific Methodist Advocate*, says, "All our church interests in the West are in the ascendant."

Dr. R. V. Foster has been selected by the Cumberland Presbyterian Assembly to prepare a commentary on the whole Bible. That's a big thing for one man.

Rev. T. W. Adams, of Pearlington, called on us last Saturday. His work is in good condition, though he has been much hindered by an epidemic of measles in his flock.

A note from Dr. J. B. Walker says: "I am in every way much improved. I propose to go to New Orleans, June 6, and be in my pulpit Sunday morning, the Lord willing."

An additional report from Bro. Backus, of Heidelburg, says that the collection on Children's Day amounted to $8.10, and two boys under twelve years old joined the church.

Joseph Newboner, the Wisconsin agent of the Louisiana State Lottery, has been overtaken in using the mails to dispose of Lottery tickets, and put in jail until he pays $3,000 fine.

Dr. Briggs, about whom so much is being published now, sailed last Saturday for England, where he will take a special course of study. He will return about the middle of September.

The Louisiana Press Convention had a delightful session at Ruston last week. The Convention was pleased with Ruston, and Ruston was pleased with the Convention. It was a case of "mutual tickling."

The Standing Committee of the Diocese of Mississippi has shown its narrowness by voting against the ordination of Phillips Brooks, as Bishop of Massachusetts. Phillips Brooks is a sight bigger than that whole diocese!

We have received the first number of the *Musical Advocate and Family Journal*, edited by R. M. McIntosh and J. W. Burke, Macon, Ga. This new venture makes a sprightly beginning, and we wish it great success. It is issued monthly at $1 a year.

Rev. J. N. Carothers, a well-known minister of the Presbyterian Church, died in Houston, Miss., May 25, highly honored and respected. He was eighty-six years of age, and was an active preacher for sixty years, and served the Presbyterian Church in Houston forty-one years.

Gen. W. S. Featherstone, of Holly Springs, Miss., died last week of paralysis. He was seventy years old, and had been a prominent man in Mississippi for fifty years, serving his State acceptably in her Conventions and Legislatures and in Congress and in the Confederate Army.

Postal Card Reports.

—Rev. B. F. Alexander writes: "Our meeting at Morgan City and Berwick came to a final close on last night. Forty-six persons applied for membership, and forty-four of them were duly received. We begin at Patterson on next Sunday-night. Bro. Blocker is to assist."

—Bro. Reed, of Natchez, Miss., writes: "Our pastor, Rev. W. E. Ballard, is still in poor health, and unable to attend to his general duties. We have, by a peculiar providence, however, been keeping up our church services and holding our congregation and members together. About the middle of next month Rev. J. M. Hawley, of Vanderbilt University, will be here, to remain for three months as assistant pastor."

—Rev. J. E. Buck reports: "The second Quarterly Conference for the Rural Hill circuit convened at Smyrna, May 23 and 24. Rev. S. M. Thames, P. E., presided to the delight of all. His preaching was capital. The interests of the church were looked into and, we trust, quickened. Collection for ministerial support moderately good. In addition to pastor's salary, $77.50 were raised to buy him a horse. May God bless the good people, temporally and spiritually, for their liberality!"

—Mrs. Laura L. Chevalier writes from Vidalia, La.: "A visit to Jonesville in the cause of temperance was not quite a failure; yet it was the first town or city where the ladies failed to organize. I was invited by the superintendent, W. H. Latham, to attend the Sabbath-school organized by Mr. W. H. Latham, with an enrollment of fifty scholars, and officered as follows: Miss Mary Knauer, secretary and treasurer; Miss Elouise Yanoy, organist; teachers: Misses Mary Knauer, Betty Findly and Minnie Guy. The harvest is white; the laborers few."

—Rev. R. A. Burroughs writes from Okolona station, North Mississippi Conference: "After a long confinement to my bed and room with that fearful disease, rheumatism, I write you a short account of our church work here. Last Sunday was observed as Children's Day; changed from the day set apart by the church, with the hope that the paster could be able to be present, and, through the goodness of God, I was there, and let me say it was good to be there. The church was beautifully decorated, and the exercises were grand. Superintendent Trice seemed to be full to overflowing, and some of us felt that heaven and earth were together while the little children sang and recited the pieces that had been given to them. A handsome collection was taken. I am glad to be able to report myself able for work again. We are expecting a grand revival when Rev. G. S. Inge comes. Pray for us. Our church is in good condition."

—Rev. J. H. Brown, of Lecompte and Evergreen, writes: "I find some things in this section of Louisiana very much like they were in portions of Mississippi in which I have served the church. In some respects I find things very unlike where I have been in Mississippi. For instance, I never saw in Mississippi a dozen wagons hauling wood nor a base-ball club perform on Sunday. These things I have seen within the few months that I have spent in Louisiana. In some other respects the difference is not apparent. For instance, we have here, as in Mississippi, some of the *poorest* and *most trifling* Methodists!—*little sickly cases*. We also have here some of the most staunch and loyal Methodists; some that know as well how to look after the preacher's interests and shew their faith by their works as any people anywhere. This is the most stormy country in which it has ever been my fortune to live. Indeed, before we recover from the shock of one another comes upon us. We expect to have a District Conference some time during the year within the bounds of this charge, and we shall be glad to have you in attendance."

The Profitable Pecan.

A GOOD CROP FOR YOUNG PEOPLE TO PLANT.

ITS MOST PROFITABLE RETURNS.

By invitation of the Executive Committee of the Mississippi Horticultural Society, Col. W. R. Stuart, owner of the famous pecan groves of Ocean Springs, prepared the following interesting paper:

Whatever may be said of forest trees for shade, shelter and ornament, I confess to a special regard for the nut bearers.

Pecan culture is my hobby. I know nothing particular about nut-bearing trees in general. I have had some experience in pecan culture, but do not know it all by a great deal. I do know that pecan culture is the safest and best investment in all our land. When I was fifty-six I bought the largest and best paper-shell pecans I could find, paying $1 per pound for them, and planted the nuts. When sixty-eight I got $305; when sixty-nine I received $700 to $800. This year I was seventy on November 18, and I will get $1,500 to $2,000 from the sale of my young trees and nuts. One tree gave me two years ago 117 pounds, which I sold for $117. Last year I got only eight nuts from the same tree. This year I will get about 150 pounds. Pecans have off years. A planter putting out 500 trees in a grove, ought to plant 100 trees every year, then he will have plenty of pecans every year. Every species of nuts, acorns, pecans, hickory nuts, etc., should be planted, as soon as possible after fully ripe and matured: kept too long they become dry.

In planting pecans, it is wisdom to select such varieties as are fruitful, large and of best quality. Plant the pecan nut where you wish the tree to stand permanently, I think is best, or in the nursery, as you please. Cut the tap root at one year old, before planting out in the grove. Properly transplanted and cultivated, pecan trees will show a little fruit in seven years. In ten years they will come into profitable bearing. The pecan is a beautiful shade tree.

The subject of pecan growing is becoming vastly interesting all over the Gulf States, for growing the very large hard-shell and paper-shell pecan is a very profitable business. In raising the valuable nuts to supply the markets of the world, the point is to make no mistake in the beginning. Plant trees produced only from large, choice seed. There is no need to emigrate to California if we desire to grow nuts. We have a variety indigenous to the Mississippi Valley, which will always sell for more per pound than the English walnut, and it is much superior in all respects to the latter. (I need not tell you that I allude to the pecan.) A grove of pecans will cost less and bring much better returns than the walnut. The demand for the former is increasing every year.

Besides there can be no danger of overstocking the market for years and years, as England, France and Europe generally know as yet little about the pecan.

The extinction of our native groves is only a question of time, as there is no special protection given them. The nut gatherers destroy hundreds of them every Fall cutting them down in order to obtain the nuts more easily. What vandalism! I advise our young men to plant pecans.

The young tree should be set at least 40, 50 or even 60x60 feet if the land is very rich.

The trees must be worked and kept clean for five or six years. They should be forced and kept growing when cultivating your crops. You work and care for your trees in this way, and you will have in ten years from seed a good paying pecan grove, and then what a pasture you will have for your Jersey cattle!

The Stuart pecan, soft shell, is about three inches long by an inch and a half thick, and commands the very highest price in the markets. A great number of people in this section are becoming interested in pecan culture. In the course of ten or fifteen years a grove of twenty acres will bring in more money than any cotton plantation in the country. Plant a grove for the benefit of your children; it will be a grand inheritance.

An Eastern Steamship and Colonization Company have written to the General Passenger and Ticket Agent of the Queen and Crescent Route to find for them a tract of land, in either Kentucky or Tennessee, of about one hundred and fifty thousand acres. The land to be suitable for truck farming; also for raising corn, wheat, trees and shrubs, and near enough to railroad to make shipping facilities handy. Anyone having a body of land suitable for this purpose will please communicate with the undersigned, giving price, terms, location, and all particulars.

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COMMENCEMENT EXERCISES.

SUNDAY, JUNE 14.

11 A. M.—Sermon by Rev. J. D. Cameron, D. D., North Mississippi Conference. 8:15 P. M.—Anniversary Young Woman's Missionary Society. Sermon by Rev. S. D. Loag, Oxford, Miss.

MONDAY, JUNE 15.

10:15 A. M.—Alumnæ Anniversary. Address by Prof. Wm. Rice Sims, Ph.D., University of Mississippi. 8:15 P. M.—Concert by little folks. Delivery of medals.

TUESDAY, JUNE 16.

8:30 A. M.—Annual Meeting of Board of Trustees. 10:15 A. M.—Essays by senior class. Annual address by Rev. Alcaze Monk, D. D., Memphis, Tenn. Degrees conferred by the president. 8:15 P. M.—Concert. Delivery of medals.

NOTICES.

The Vicksburg District Conference will be held at Fayette, beginning Thursday, July 2, at eleven A. M., with sermon by Rev. W. B. Lewis.

JOHN A. ELLIS, P. E.

The next annual meeting of the Woman's Missionary Society of the Mississippi Conference will be held at Bolton, Miss., June 26-30, 1891. Auxiliaries are notified to elect delegates and send names at once to

MRS. J. M. BLACK, Cor. Sec.

Rev. W. B. Lewis, of Vicksburg, will preach the commencement sermon for East Mississippi Female College on Sunday, June 14. Graduating exercises at ten o'clock A. M., June 18. Dr. Wm. R. Sims, of the University of Mississippi, will deliver the address.

C. W. ANDERSON, Pres.

The Corinth District Conference will be held at Juka, Friday, June 26, 27 and 28. Sermon by Rev. J. W. Burt. Sunday-school Conference, Thursday, June 25, at nine A. M. Sermon by Rev. J. D. Newsom.

Recording stewards will please bring their records of Quarterly Conference for examination. Bishop Fitzgerald is expected to be with us.

W. S. LAGRONE, P. E.

The twelfth Annual Meeting of the Woman's Missionary Society of North Mississippi Conference will convene at Winona, June 27-30, inclusive. The opening praise service will be held Saturday night and Sunday. Rev. W. B. Murrah will preach the annual sermon. Each auxiliary is earnestly requested to send a delegate. Every district secretary must, if possible, be present. Delegates should send in their names as early as possible to Rev. J. D. Cameron, Winona, Miss.

MRS. T. B. HARGROVE, Pres.
MRS. W. H. WALL, Rec. Sec.

There will be held, at the following times and places, a Sunday-school convention in the Delhi district, Louisiana Conference, viz: At Monroe, June 12; composed of Monroe, West Monroe and Rayville charges. At Bastrop, July 10; composed of Bastrop, Lind Grove and Oak Ridge charges. At Sicily Island, July 31; composed of Winsboro, Harrisonburg and Waterproof charges. At Floyd, August 21; composed of Delhi, Floyd and Lake Providence charges.

The following questions will be discussed: 1. Sunday-schools and missions. 2. How can we interest the parents in Sunday-school work? 3. How can we keep the young people in the Sunday-schools? 4. The qualifications of a Sunday-school teacher, and the ideal at which they should aim. 5. The best mode of conducting a Sunday-school.

H. O. WHITE, P. E.

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions compiled with:

Revs. R. M. Blocker, J. M. Pugh, H. C. Brown, R. A. Breland, H. Bradford (2), J. V. Penn, L. A. Keown, T. S. West, W. W. Cammack, A. M. Wailes, J. H. Smith, W. B. Lewis, G. A. Gulce, J. H. Brown, J. P. Drake, B. F. Jones, C. T. Munholland, J. S. Sanders, R. O. Brown, J. S. Parker, H. B. Trevillion, E. L. Rawls, C. H. Owen, B. F. Phillips, F. N. Sweeney, R. M. Blocker, E. S. Lewis, W. P. Jones, H. P. Gibbs, J. R. Whittington, M. H. Chapman, A. D. Miller, J. W. Medlock, T. S. Randle, C. T. Emery, L. A. McKeown, H. L. Vaughn, B. F. Alexander, J. M. Cowan.

Messrs. J. J. Robinson, U. C. Griffin, G. C. Phillips, M. A. Henry, L. M. Dawson, M. Cady, D. J. White, I. Miller, J. R. Johnson, H. A. Decton, I. B. Downing, E. S. Hoffpauir, W. R. Bemount, T. A. Bottom, L. M. Campbell, J. R. Heuington, Barbee & Smith, W. J. Rousseau, I. P. Glatherby, J. W. White, E. H. McClendon, A. L. Williams, H. M. Linney, Geo. P. Rowell & Co., S. V. Quino, C. Ruston, W. T. Clark, R. H. Adair, J. E. Handshaw & Co., E. G. Taylor, D. A. McDonald, T. M. Heidelburg, J. T. Christian, A. K. Clingman, V. A. Bergene, B. F. Edwards, J. N. Norrell, L. N. Dantzler.

Mesdames P. C. Wortsch, Maggie Knell, E. Thornton, A. A. Wright, A. G. Campbell (2), H. J. Mullen, M. K. Howe, M. M. Keller, H. B. Daves, E. T. Ogilvie, W. E. Thrash, S. E. Munday.

Misses Lula Frere, B. Creekmore.

June 2.

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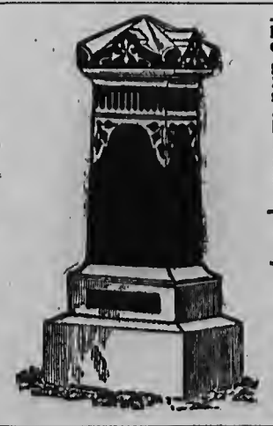

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OUR YOUNG PEOPLE.

BABY LOGIC.

BY ELIZABETH W. BELLAMY.

She was ironing her dolly's new gown,
Maid Marian four years old,
With her brows puckered down
In a painstaking frown
Under her tresses of gold.

'Twas Sunday, and nurse coming in
Exclaimed in a tone of surprise:
"Don't you know it's a sin
Any work to begin
On the day that the Lord sanctifies?"

Then lifting her face like a rose,
Thus answered this wise little tot:
"Now don't you suppose
The good Lord *he* knows
This little iron ain't hot?"

—*Wide-Awake.*

Some Things Found First in America.

Rev. C. E. Cline, in the *Central*, writes: "Allow me to suggest, boys, that you clip this out and paste it in your scrapbook, for the information it contains may not be so easily obtained elsewhere.

"No more important events have occurred in the history of the world than the discovery and improved cultivation of Indian corn, Irish potatoes, and the American turkey. They have exercised a most beneficial influence on the general welfare of our race, increasing national wealth a thousandfold, and preventing the oft-menacing famines among the different peoples of the earth before these articles of food blessed our world.

"Corn, or maize, is of American origin, and has only been introduced into the old world since the discovery of the new. Attempts have been made to prove the contrary, but it is, I think, well settled that our common corn was not used or known off the American continent previous to the year 1500. Travelers in Asia and Africa are wholly silent on the subject of corn before the discovery of America, and we are told that in the Hebrew and Sanskrit languages there are no names for this plant. An car of corn was once found in a sarcophagus at Thebes, but it is said to have been placed there by the trick of an Arab impostor. And if corn had existed in ancient Egypt, it would doubtless have been seen in some of the monuments, and would have been connected, as are all other remarkable plants, with their religious ideas.

"When America was discovered corn was one of the staples of agriculture from Central America to the St. Lawrence river. Every Indian village had a patch of corn about it, which the natives cultivated in a rude manner, to be sure; gathered it in autumn and piled it in heaps on the ground.

"In Mexico the Montezumas had a goddess who bore a name derived from corn, and the first fruits of the corn harvest were offered to her. Although America has been explored by a great number of botanists and naturalists, the writer having traversed this land from New Orleans, at the mouth of the Mississippi river, to the ice fields near Mt. St. Elias in Alaska, none have found corn growing as a wild plant. It has always been cultivated in its present form at least, and it is yet to be determined from what particular form of wild plant it did originate. Its origin may yet come from archæological discoveries, and it may never be known further than that it was first found on American soil.

"America, too, is the original home of the 'Irish' potato. It was both a wild and cultivated plant from Chili to Mexico when the western continent was discovered. It was not known then in the territory which now comprises the United States. In 1585, Sir Walter Raleigh, or rather Thomas Herriott, his companion in several voyages, carried some potatoes to England from Virginia, but other voyagers had, no doubt, carried the seed from which these were grown from South America to Virginia. In 1822, a traveler named Alexander Caldcleugh sent to the London Horticultural Society some potatoes which he found in the ravines about Valparaiso. These tubers, or 'spuds,' as they are called out here in Oregon, were planted in London, and produced first in Europe what is now known as the true Irish potato; though it had been grown long before that in Virginia and other places on American soil.

"Like the tomato, the potato was for a long while not appreciated as an article of diet, till a great famine prevailed in Ireland, the home of unlooked-for misfortunes, when the potato was sent by ship-loads as a coarse, cheap food, where it proved by necessity to be a most wholesome thing to eat. Now we think the meal is incomplete unless we have on the table potatoes. It was in this way that they derived the name 'Irish' potatoes. Another thing of great value, found first on American soil, is the 'Thanksgiving' turkey. The turkey, taken altogether, is the grandest of all birds. We have several varieties now, such as the black, gray, and bronze turkeys, but these are all from the original wild species found in the woods in great numbers when America was discovered. These birds are still abundant in the woods of Arkansas and southern Missouri.

"*Our* turkey, with *our* corn and potatoes, have been carried to all parts of the world to bless the race, and we are quite willing it should be so.

"I can not close this article without an expression of sorrow that so good a blessing as corn should by the wicked devices of men be converted into whisky. At Peoria, Ill., more whisky is manufactured than at any other place on earth. Hundreds of thousands of bushels of Illinois, Iowa, Missouri, and Kansas corn are annually there made into the vilest stuff imaginable. For one, I believe the boys and girls now growing up in our Sunday-schools and churches will some day put a stop to this miserable business."—*Northwestern Christian Advocate.*

A Chip of the Old Block.

Going to Springfield, the other day, there was seated in the car one of Holyoke's legal lights, accompanied by his wife and six-year-old son and heir, whose sole ambition in life at present is to learn to whistle. The window was open, and the boy had been holding on to his hat with one hand for fear it would blow away. The conductor coming in slammed the door, and for an instant the boy let go his hat. His father reached round through the window and whisked it off his head. The boy was disconsolate.

"Look straight ahead and whistle for it, and it will come back," said his father.

"I can't whistle, I'm too mad."

"Well, then, I'll try," and the dignified lawyer whistled a few bars of "Annie Rooney," and shortly afterward placed the hat on the boy's head, whose tears were now turned to smiles. Then he stood up in the seat, and snatching his father's new eight-dollar tile from his head deliberately threw it out of the car window, saying: "Whistle for it again, papa."—*Northampton Journal.*

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

How to Read.—When a boy I began to read very earnestly, but at the foot of every page I read I stopped and obliged myself to give an account of what I had read on that page. At first I had to read it three or four times before I got my mind firmly fixed; but I compelled myself to comply with the plan, until now after I have read a book through once I can almost recite it from beginning to end. It is a very simple habit to form in early life, and is invaluable as a means of making our reading serve the best purpose.—*Lord Macaulay.*

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HOUSEHOLD.

The True Home Spirit.

The hardest questions that come to us are those that strive to settle a balance, fair and just, between our several duties. How far are we justified in excluding all outside questions from our active interests? And, still harder, how shall we decide the division of interests in the home, keeping a loving, firm touch on each? We all see homes and husbands suffer from too much housekeeping. We all know women who perceive no difference between housekeeping and homekeeping. That man whose wife knows the difference between the two professions, and chooses to belong to the latter, is a fortunate man. Perhaps no question that faces a wife is harder to decide than how she shall be a perfect mother and yet a perfect wife. It is so hard for a mother to educate herself to a little wholesome neglect of her children, that she may be the companion of their father. Yet how can a man find companionship in his home if the mother of his children becomes their nurse at the expense of every other duty or pleasure?

The saddest experience that can come to any husband or wife is an acquiescent separation, and this experience is lived in too many homes. One, and sometimes both, are looking forward to the time when the first days of their married life will be lived over again; when there will be more money to hire servants, or when the children will be grown. If we could count on the future, there would be a degree of safety in trusting this future time for happiness. But death, mental growth for one and not for the other, and loss of mental power are the terrible possibilities that stand in the path of that future. Each month, yes, each day, is a link in a chain, or a bar between two souls who are interdependent for their happiness, responsible for the happiness of all who share the home or house they create.

A mother who sacrifices her husband's companionship to the children that are alike the bond and the burden of each is not a wise mother; the short-sightedness that is at the root of her misconception prevents the clear spiritual perception necessary to the true mother. The first essential in every home is love, and it is not the quantity in the home, but the quality and disposition of it, that makes its happiness. No outer and visible bond can hold the souls of a husband and wife in unison. Companionship, close and intimate, that has in it the spiritual power to shut out every object in life at times except each other, and find heaven and God in those moments, is the only true relation between husband and wife. The children are better loved, more wisely governed, more spiritually trained, when the two souls made one by love are their guardians. That is a home rather than a house where such love is, and the children are nearer perfection when it is a united force, not a divided power, that makes the law and light under which they live.—*Christian Union.*

The Necessity of Independence for Woman.—Even supposing that young women do not find the bread of dependence to be either scant in quantity or bitter in quality, they can not safely count upon its continuing sweet and abundant. Wealth may come and wealth may go. It is an every-day occurrence for men to be thrown out of employment, or to become disabled, or to die. What would become of the clinging vine if the sturdy oak should by no fault of its own be transformed into a broken reed? One's heart aches for the ornamental daughters of suddenly improverished business men, for grief-stricken widows whose "prop" has been taken from them, and who have waited till they were thrown on their own resources before they discovered how useless these resources were. Is it not strange that parents who give their daughters the costliest education and the rarest luxuries, fail to insure their thorough equipment against the danger that may befall any woman—the danger of impending pauperism? A practical knowledge of some work by which a living may be earned is the first necessity of every self-respecting woman.—*Wives and Daughters* (London, Canada).

SCIENTIFIC.

Artesian Wells.

Whether water can be obtained by artesian borings in any district, or not, depends upon the geological structure. All rocks contain more or less water. Sandy formations absorb water mechanically, and fine sand can take in about one-third of its bulk of water, and if a well be sunk into it, and regularly pumped from, nearly all of this moisture can be drawn out. Chalk, and similar rocks, which are made up of very fine particles, closely compacted together, contain a very large proportion of water, but from the capillary attraction of this rock, very little of this water will drain into a well sunk into it. But as there are often wide crevices in chalk rocks, through which water flows in much greater quantity than the rock can retain in its pores, wells sunk into chalk formations often secure water. There is another formation, that of the clays, through which water does not percolate, and a well sunk in this rock can not secure water. In the geological strata of the earth, the veins which are impervious to water and those through which the water readily penetrates may occur in alternating layers, and when in this manner a pervious bed of earth lies between two impervious ones, it is plain that we have a formation altogether favorable to the objects of the artesian well. For, if a perforation be made through the retentive rock, into the water-logged strata below, the moisture there contained will rise through the bore to a height depending upon the pressure of water which has accumulated in the confined space between the two impervious veins. When, as so often happens, especially when the surface of the country is uneven, the vein of water yielding sand may run beneath the surface of the earth to a level far above the point where the boring has been made, the water will rise rapidly in the well to the surface of the earth, and often higher, and will then flow continuously by hydrostatic pressure. As veins of sand or pervious rock run through the earth everywhere, there seem to be few places where the process of boring can not secure water at less or greater depth. Many artesian wells have been made in the deserts; in Sahara a number of wells made in this way are transforming a perfectly arid land into a fertile, beautiful country. And as surface waters are continually percolating into the strata from which the artesian well draws, such wells seldom fail, even after many years of usage. There are such wells in the Old World that have been in use for centuries.—Chicago *Inter-Ocean.*

Scientific and Practical Knowledge.—Some one has truthfully said that all knowledge is comprised in two classes. The first is that effect of mind which is the result of curiosity, that species of human instinct that prompts us to inquire the reason for everything we see, every action which takes place among others, among all living beings, among the elements and among the celestial bodies. Mankind being endowed with reason, the next impulse is to apply the knowledge so gained to some useful purpose, to produce some benefit to ourselves. The first of these two classes is called "scientific investigation," the second is called "applied science." For instance, we notice for the first time a light from which smoke arises, we investigate, we perceive heat, and that it produces a disagreeable sensation. These are the first scientific facts. We apply the knowledge so gained by resolving never to touch fire. This is applied science. We have employed curiosity to find out the facts. We now employ caution to guard ourselves against damage, and we determine never to touch fire. All knowledge so gained is by this process. We may be told a thousand times that fire will burn, but we feel that that is only theory. We want facts, and we obtain them by a course of scientific investigation. We use these facts and thus gain experience, knowledge, at first scientific, next practical; and these two conditions make up the sum of all knowledge. Science is the foundation, practice the superstructure.—*Scientific American.*

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3. *It never swaps off one disease for another.* It does not set up one form of disease in order to relieve another, as is the case with so many deadly drugs.

4. *It does not patch simply. It cures.* It reaches, as nothing else does, to the hidden sources of disease in the blood, and removes the cause. It does this with an ease and power that have never been equaled.

5. *It is harmless,* and may be safely given to a babe one day old. It is free from Alcohol and Opium.

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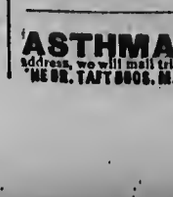

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MARRIAGES.

TANNER—GLAZE.—At the residence of the bride's father, Mr. Glaze, Bunkie, La., by Rev. J. H. Brown, Mr. E. R. Tanner, of *The Blade*, to Miss M. H. Glaze.

HOOKS—HATTAWAY.—At the residence of the bride, near Walnut Grove, Miss., May 26, 1891, by Rev. Irvin Miller, Mr. W. A. Hooks to Mrs. L. A. Hattaway.

FURGESON—KELLEY.—At the residence of the bride's mother, April 15, 1891, by Rev. J. A. B. Jones, Mr. J. H. Furgeson and Miss Belle J. Kelley, all of Port Gibson, Miss.

JONES—McMURCHEY.—At the residence of the bride's parents, May 13, 1891, by Rev. J. A. B. Jones, Mr. Alfred S. Jones, of Bastrop, La., and Miss Emma B. McMurchey, of Claiborne county, Miss.

BYRNES—JEFFERIES.—At the residence of the bride's parents, May 20, 1891, by Rev. J. A. B. Jones, Mr. Percy S. Byrnes and Miss E. Berry Jefferies, all of Claiborne county, Miss.

KELLEY—VARDAMAN.—At the residence of the bride's father, Mr. G. D. Vardaman, May 24, 1891, by Rev. N. J. Roberts, Mr. G. D. Kelley to Miss Mary J. Vardaman, both of Utica, Miss.

DARBY—CLAYTON.—At the residence of Mr. T. H. Harper, near Walnut Grove, Miss., May 19, 1891, by Rev. Irvin Miller, Mr. J. B. Darby to Miss Lizzie Clayton.

HOXIE—GRAY.—At the residence of the bridegroom, Vicksburg, Miss., May 20, 1891, by Rev. W. B. Lewis, Mr. Chas. W. Hoxie and Miss Mollie Gray.

BOYD—EUBANK.—At the residence of the bride's father, Rankin county, Miss., May 20, 1891, by Rev. Isaac L. Peebles, Mr. J. J. Boyd to Miss Sallie Eubank.

VENABLES—ALLEN.—At the residence of the bride's father, Mr. T. D. Allen, May 14, 1891, by Rev. P. Howard, Mr. Jeff. D. Venables and Miss D. C. Allen, all of St. Helena parish, La.

ANDRUS—ANDRUS.—At Plaquemine Brulee, La., May 21, 1891, by Rev. R. M. Blocker, Mr. Willie Andrus to Miss Freddie Andrus.

OBITUARIES.

COLTHARP—CORA, only child of Charles Coltharp and Mamie B. McClellan, was born Dec. 8, 1886; died April 29, 1891.

Yes, she is gone! Grandfather's playmate, grandmother's pet, auntie's darling, father's and mother's all; their pride, their joy, their comfort; the incentive for every effort, and hope of declining years. The bright little presence that lightened every labor and solaced every hour; the baby smile that filled her mother's life with so much sweetness; the loving heart, the radiant face, the prattling tongue that brought sunshine and gladness into the hearts and home, now sad, lonely and desolate. For, oh! we loved her so, and sigh in vain for a touch of the hand that is vanished, and a sound of the voice that is still." Had she been less lovely in person, mind and heart, it would have seemed less hard to give her up; but, aside from the indulgence of our fondest love, we hoped for so much comfort and happiness in the years which are to come from her wonderful, God-given endowments. However, we may hope that under the Master's hand she will reach higher developments and greater happiness than ever our tenderest love could bestow; that the warp of her life which we so longed to fill may be woven into a pattern of more exquisite beauty than our mortal minds can conceive. For after all "there is no death; what seems so is transition," and earth feels drearier and heaven nearer since our precious Cora is there. AUNTIE.

DAVIS—EISEY DRAUGHON, widow of Louis H. Davis, died in Clinton, La., Dec. 22, 1890, in the seventy-fifth year of her age.

It is indeed joyous to contemplate the future of one so well prepared for death, as was dear Sister Davis. For fifty years her naturally quiet and unobtrusive life was Christian, positive and lustrous. During all these years, crowded, as they were, with a great diversity of experience, she was the same cheerful, loyal, loving, hopeful spirit. The writer's acquaintance with Sister Davis began with and continued through a three years' pastorate of the church in Clinton, La., of which she was a devout and truly helpful member. How often she would lament her lack of ability to do more for the cause of the Master, whom she loved with a constancy and a devotion which challenged the admiration of all who knew her intimately. This writer, saddened and discouraged, has often received fresh courage from her quiet, trustful expressions of approval and commendation. She was not conscious of the impartation of the Spirit of the Blessed Master.

She leaves a widowed daughter, whose life has been sorely saddened by her departure. But soon—yes, very soon—there will be a joyous reunion on the other shore. "Let not your heart be troubled: ye believe in God, believe also in me." C. A. POWELL.

RUSH—SARAH RUSH (*nee* Smith) was born in Richardson county, N. C., July 27, 1850, and died of pneumonia at her home, near DeKalb, Kemper county, Miss., April 4, 1891, aged forty years eight months and seven days. She was happily married to W. M. Rush, March, 1876. During a meeting at Pleasant Ridge Church, in the summer of 1886, she professed faith in Christ and joined the M. E. Church, South.

I only knew Sister Rush a few months before her departure from this world, but learned in this short time to regard her as a woman of deep piety, thoroughly consecrated to God. She was regular in her attendance at church, and always seemed to enjoy the preaching of God's Word. Only two Sundays before her death she attended church and partook of the broken body and shed blood of the blessed Savior, with whom she was soon to dwell. From near the beginning of her illness she seemed conscious of approaching death, and talked frequently of her willingness to die and of her hope of heaven. She leaves a husband, one son and a host of relatives and friends to mourn her death. May God help the bereft husband and son to meet the sainted wife and mother in heaven, according to her dying request! R. A. IBELAND, P. C.

MEEK—TOMMIE MEEK was born March 27, 1870, and died Feb. 2, 1891.

He was just growing into manhood with his plans laid for a future of joy and happiness when death came and bore him away. His home had been built and preparations made for his marriage when he was stricken down with *la grippe*. Though not a member of the church, he was considered a moral young man, and only a few days before he died he expressed his intention of joining the church and being a better man.

May the Lord tenderly heal the wounded hearts of those who loved him! W.

GOWER—Mr. ABEL B. GOWER was born July 10, 1817, and died at his home, near Lake City, Miss., Feb. 13, 1891.

Bro. Gower was not only a member of the church, but was a liberal supporter of it. He was a loving husband, a kind and affectionate father and a true friend. May the Lord sustain the bereaved ones in their hour of deep sorrow! HIS PASTOR.

BROWN—The wife of J. M. Brown departed this life from her home, April 17, 1891, aged nearly fifty-seven years. She was a true member of the M. E. Church, South, for a number of years. She leaves a most beautiful testimony, which will be a great guide for us through this vale of tears.

While life lingered hope whispered that the death angel might leave her with us; but the Savior, who makes no mistakes, called her to a brighter home. How she is missed in the home circle!—but, oh! heaven is brighter and nearer to us since our dear mother is there, resting on the sunny banks of sweet deliverance. She had no fear of death; told us to prepare to meet her in the sweet by-and-by, where we would part no more. When life's pilgrimage is over may we meet our mother and loved ones in that sun-bright clime, where God shall wipe away all tears! While her companion and six children are made to weep, yet we can weep differently to these who have no hope. Her last words were these: "All is well with my soul." May we so live that all will meet her over there, where death can come no more! Is the hope of her daughter, J. L. B.

LLOYD—ETTIE MAY LLOYD, daughter of William and Fannie Cheek, was born near Burtonton, Miss., May 18, 1861. She was married to W. L. Lloyd, Jr., Jan. 23, 1881, and her life-boat safely anchored in the peaceful harbor of eternal rest, April 9, 1891. These dates are embraced in less than twenty-seven years—short time for human life, yet sufficient to develop the attributes of a noble and lovely womanhood. She was a devoted and self-sacrificing wife and mother.

Another home circle is broken, another cherished chair is vacant, another sweet flower from the tree of our affections has faded forever from our view. She leaves a husband, two little boys, mother and sisters to mourn her loss. May God comfort and sustain them, as he alone can do! SISTER.

WILBURN—TOMMIE PORTSE, daughter of Bro. J. C. and Sister Agnes Wilburn, was born Feb. 12, 1890, and died Feb. 11, 1891. Tommie was a good baby, giving her mother almost no trouble, and scarcely ever crying. She was a quiet, gentle, sweet baby—just such an one as it would seem the Savior would have taken up into his arms and blessed. She was the pride and joy of her affectionate parents and the idol of the other children. Her stay was short; but what a bright sunbeam she was to the home circle!

May the Lord, by thus removing her to the heavenly home, draw the hearts of those who loved her closer to his own tenderly sympathetic heart! L.

LYLES—Died, near Loyd's Bridge, La., April 6, 1891, little Lucy, daughter of W. H. and Susan C. Lyles, aged three years three months and twenty-seven days.

She was a child loved by everyone, because of her winning ways and sunny, unselfish disposition. Her death was a sad blow to father and mother and also to the remaining brother and sister—her little brother William "refusing to be comforted." The heart-stricken parents are not without hope, for dear little Lucy is now safe in the arms of him who said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." G. E. GREENE.

LLOYD—Just as the sun was sinking behind the western horizon, on May 14, the sweet spirit of ROBERTUS ETTIE, little son of W. L. and E. M. Lloyd, passed away, to be planted a bright star in the diadem of the Sun of Righteousness. Too sweet and pure for earth, God took him to be with mama before his innocent soul was blighted by sin; one more link in the golden chain that unites heaven and earth. Heaven comes nearer and grows more attractive as we think of loved ones there. Sorrow not, dear papa. AUNT FANNIE.

SHARP—EDWARD R. SHARP was born Sept. 10, 1885, and died November, 1890.

"That kiss of God," which kills, but does not harm, has been laid upon our beautiful baby boy, and he has been transferred to that lovely world beyond "these chilling winds and gloomy portals." May the hearts that yearn so bitterly to hear his voice again be consoled by the thought that he has gone on before to open the pearly gate for them! MAMA.

A Good Record.

There are few things in this life more satisfactory than a good record. Drs. Starkey & Palen enjoy this distinction. You may examine the results of the use of the Compound Oxygen Treatment during the last 20 years from any point of view, and you will fail to find anything like it in the annals of remedial agents. The Compound Oxygen Treatment began its good work by curing Dr. Starkey himself of a desperate disease. He developed the Treatment for that purpose, and his success in his own case led to trying what might be done for others. What is the result? During 20 years thousands of invalids have been restored to health by its use. Thousands of restored men and women gratefully admit that they have been cured, and if you would like to know whom the Compound Oxygen Treatment has restored to health, all you have to do is to ask Drs. Starkey & Palen. You will get the information without charge, by return mail, and with it the testimonials of many well-known men and women with their names and addresses. If you are sick, you can have some downright encouragement from their testimony. Not so much the encouragement of argument, but the assurance of genuine experience, for the book has many instances to strengthen the most faint-hearted. All the evidence has weight. First, the weight of character, for it comes from men and women of thorough reliability, many of them known throughout the United States, and, secondly, there is the element of quantity, for there are not only all these pages of testimonials, but Drs. Starkey & Palen publish a quarterly review of eight large pages filled with the names and addresses of men and women cured by their treatment. Send for the book or the quarterly. Address Drs. Starkey & Palen, 1520 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

The cross is the concord of Scriptures, and, as it were, the boundary and border-land of old and new things. The cross confederates heaven and earth: the cross rejoins men and angels in the unanimity of their ancient concord. The cross is the death of vice, and the fountain and life of all virtue. The cross is the courage of those that are fighting bravely; the recovery of those that are fallen; the crown of those that are victorious. The cross subjects us to a momentary death, and recompenses us with eternal life.—*Peter Damiani.*

Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886, - - - - - $400,479.08
CASH ASSETS, December 31st, 1887, - - - - - $413,860.76
CASH ASSETS, December 31st, 1888, - - - - - $459,369.50
CASH ASSETS, December 31st, 1889, - - - - - $510 584.54
CASH ASSETS, December 31st, 1890, - - - - - $551,897.82

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

J. B. WOODS, JOS. BAYLE, JNO. BARKLEY, JNO. J. BARR, ANDREW STEWART, CHAS. CHAFFE, J. B. LEVERT, E. BORLAND, P. R. RICE, W. B. BLOOMFIELD, W. T. HARDIN, THOS. SEFTON.

W. B. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary

Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - *$300,000.*

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.
Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid in Cash, without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office the same as with local companies.

DIRECTORS IN NEW ORLEANS.

GUSTAF R. WESTFELDT, Chairman. L. C. FALLON, LUCAS E. MOORE, C. M. SORIA, CLARENCE F. LOW, Ass't Resident Sec'y. H. V. OGDEN, Resident Secretary.

Mention this paper.

J. S. BAST, Estimates cheerfully given. Mail orders solicited and full instruction for measurement on application.

WIRE SCREENS MOSQUITO HOUSES AND WEATHER STRIPS. Where Comfort and Cleanliness are desirable, screens, properly made and fitted, are indispensable

147 Camp St., four doors above Christian Woman's Exchange.

The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $559,348.11.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

Frank Roder, J. H. Menge, Joseph Schwartz, F. G. Ernst, T. J. Woodward.

LOUIS GRUNEWALD CO., L't'd,

18 Baronne and 127 Canal Streets, New Orleans, La.

SOLE AGENTS FOR ALL THE LEADING

PIANOS!

Steinway, Chickering, Knabe, Schmer, Behr, Mehlin, Fischer, Pleyel, Pease, Shoninger, Sterling, etc.

Lowest Prices!! Easiest Terms!

LOUIS GRUNEWALD CO. (Limited), New Orleans.

N. B. SLIGH, President. T. R. ROACH, Cashier.

SOUTHERN NATIONAL BANK,

137 GRAVIER STREET.

CAPITAL STOCK, - - - - - - *$500,000.*

DIRECTORS:

THOS. SMITH, of Smith Brothers & Co., Wholesale Grocers.
WM. CAMERON, Texas.
HENRY RICE, of Rice, Born & Co., Hardware.
J. B. WEST, of Chaffe, Powell & West, Cotton Factors.
ISIDORE HECHINGER, of S. Gumbel & Co., Cotton Factors.
J. W. CASTLES, of Cameron & Castles, Wholesale Grocers.
L. N. BRUNSWIG, of Finlay & Brunswig, Wholesale Drugs.
T. J. WOOD, Jr., Cashier, Fourth National Bank, Dallas, Texas.
N. B. SLIGH.

GRANT'S FURNITURE STORE

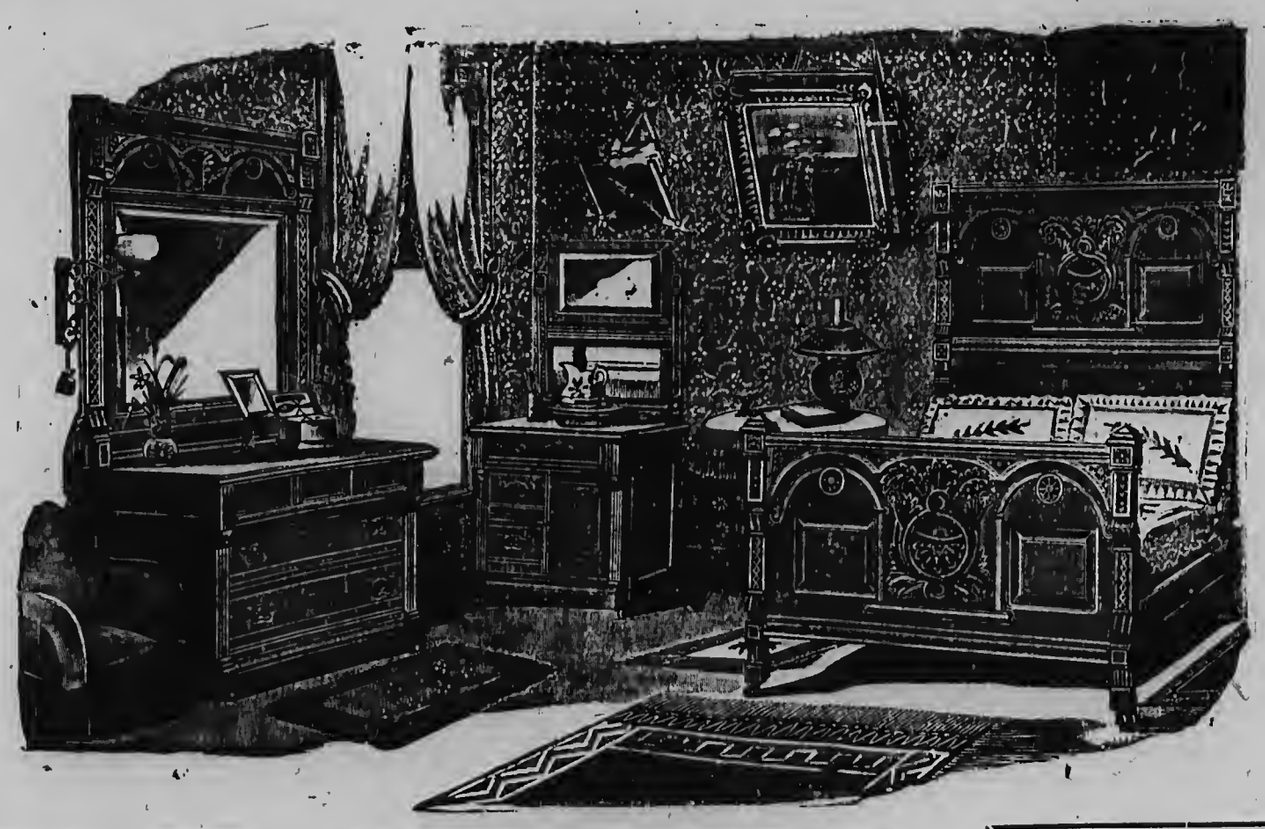
NEW STORE, AT **28 and 30 Camp Street, NEW ORLEANS**

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Velours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual*; all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Mt. Rose, at Mt. Zion	June 6, 7
Raleigh	12
Trenton	13, 14
Marvin	20, 21

F. A. JOHNSTON, P. E.

SEASHORE DIST.—SECOND ROUND.

Vancleave, at Mount Pleasant	June 6, 7
Mt. Carmel, at Sautee	13, 14
Williamsburg, at Good Hope	20, 21
Columbia, at Wesley Chapel	27, 28

E. H. MOUNGER, P. E.

JACKSON DIST.—SECOND ROUND.

Yazoo City	June 6, 7
Lake City and Loch, at Lake City	13, 14
Silver Creek, at Love's	20, 21
Canton (Wed.)	24
Beaton, at New Hope	27, 28
Spring Ridge, at Byram	July 1

D. A. LITTLE, P. E.

WOODVILLE DIST.—SECOND ROUND.

Zachary	June 13, 14
Springfield, at Springfield	18
Tallsheck, at Madisonville	20, 21
Covington, at Slidell	22
Franklinton, at Magee's	25
Amite City, at Tangipahoa	27, 28

C. McDONALD, P. E.

MERIDIAN DIST.—SECOND ROUND.

Daleville station (Thursday)	June 4
Linwood circuit, at Linwood	6, 7
Meridian, First Church (Wed.)	10
Meridian, West End	20, 21
Meridian, East End (night)	20, 21
Marion cir., at Pleasant Hill (Thu.)	25
Winchester circuit, at New Hope	27, 28

T. L. MELLEN, P. E.

VICKSBURG DIST.—SECOND ROUND.

Vicksburg	June 3, 7
South Vicksburg	6, 7
Mayersville, at Mayersville	14, 15
Meadville	20, 21
Roxie, at Hamburg (Tuesday)	23
South Warren, at Redbone	27, 28

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Gaiman cir., at Terry	June 6, 7
Hazlehurst station	13, 14
Sumuit, at Bogue Chitto	20, 21
China Grove, at Sartains (Fri.)	26
Pleasant Grove, at Monticello	27, 28
Caseyville cir., at Gallatia	July 4, 5
Blue Hill	6
Providence circuit	11, 12

The District Conference will be held at Bogue Chitto, June 18-21. Opening sermon by Rev. W. H. Huntley, on Thursday, eleven A. M.

R. S. WOODWARD, P. E.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—THIRD ROUND.

Corinth station	June 13, 14
Corinth circuit	20, 21
Iuka station	27, 28
Kossuth circuit	July 4, 5
Iuka circuit	10
Harmony circuit	11, 12
Marietta circuit	18, 19
Pleasant Ridge circuit	25, 26
Booneville and Rienzi	Aug. 1, 2
Blackland circuit	8, 9
Gantown circuit	15, 16
Blue Springs circuit	22, 23
Ripley circuit	29, 30
Ripley and New Albany	Sept. 5, 6
Jonesboro circuit	12, 10
New Albany circuit	19, 20

W. S. LAGRONE, P. E.

COLUMBUS DIST.—THIRD ROUND

Tibbee circuit, at Kilgore	June 6, 7
West Point	13, 14
Starkville station	18
Columbus circuit, at Mt. Pleasant	20, 21
Columbus station	21, 22
Shuqualak circuit, at Cooksville	26
Macon	27, 28
Crawford circuit, at Shafer	July 4, 5
Brooksville circuit, at Exprairie	11, 12
Hebron circuit at Memphis	18, 19
Starkville circuit at Osbora	25, 26
Mashulaville circuit at Hasbuqua	Aug. 1, 2
Louisville circuit, at Nexupata	7
Plattsburg circuit, at Pisgah	8, 9
Chester circuit, at South Union	15, 16
Tampico circuit, at Pneba	22, 23
Mabeu circuit, at Providence	28
Sturges circuit, at Big Creek	29, 30
Walthall circuit, at Long branch	Sept. 5, 6

W. T. J. SULLIVAN, P. E.

GRENADA DIST.—SECOND ROUND.

Toccopola	June 6, 7
Bauaer	13, 14
Chapel Hill	18
Grenada circuit	20, 21
Atlanta	27, 28
Cherry Hill	30
Pittsboro	July 2
Water Valley circuit	4, 5
District Conference, at Coffeeville	May 1-3

J. W. PRICE, P. E.

WINONA DIST.—SECOND ROUND.

West	June 6, 7
Belzona	13, 14
Lexington	18
Black Hawk	20, 21

S. M. THAMES, P. E.

ABERDEEN DIST.—SECOND ROUND.

Okolona circuit	June 3, 7
Athens	10
Houston and Wesley	13, 14
Buena Vista	15
Ebenezer	20, 21
Sparta	27, 28
Smithville and Fulton	July 4, 5

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Shawnee circuit	June 6, 7
Pine Mountain circuit	13, 14
Mount Pleasant circuit	20, 21

JNO. W. BOSWELL, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—THIRD ROUND.

Monroe	June 13, 14
Lind Grove, at Chemanahant	20, 21
West Monroe, at Faulks Chapel	27, 28
Rayville, at Lit le Creek	July 4, 5
Bastrop, at Island	11, 12
Oak Ridge, at Good Hope	18, 19
Delhi, at Delhi	25, 26
Harrisonburg, at Sicily Island	Aug. 1, 2
Lake Providence, at Pecan Grove	8, 9
Waterproof at Jourdin	15, 16
Floyd	22, 23
District Conference, at West Monroe	27-30
Winnsboro Quarterly Conference	Sept. 5, 6

The first day of the District Conference will be a Sunday-school Conference, as the Discipline directs.

H. O. WHITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Felicity Street	June 7
Plaquemine and Donaldsonville	14
Rayne Memorial	21
Louisiana Avenue	21
Carrollton and Greina	28
Parker Chapel	28
Thibodaux	July 2
Algiers	5
Craps Street	5
Dryades Street	12
Camp Ground	19
Baton Rouge	Aug. 9
Moreau Street	10
Gross Tete	23
Carondelet Street	30

CHAS. F. EVANS, P. E.

ARCADIA DIST.—THIRD ROUND.

Summerfield, at Summerfield	June 6, 7
Vienna, at Antioch	13, 14
Homer, at Arizona	20, 21
Arcadia, at Arcadia	July 1
Vernon, at Oak Ridge	7
Gassville, at Brooklyn	8
Saline, at Mill Creek	11, 12
Sparta, at Bear Creek	13
Ringgold, at Grand Bayou	18, 19
Gibbsland, at Brushwood	25, 26
Farmersville	Aug. 1, 2
Downsville	8, 9
Indian Village	15, 16
Tulip and Simsborough	20

District Conference at Arcadia, July 2.

J. L. P. SHEPPARD, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Many, at Prospect	June 3, 7
Sabine, at Red Land	8
Anacoco, at Petersburg	10

The District Conference of Shreveport district will meet June 18, at Grand Cane, on the Texas and Pacific railroad.

ROBT. J. HARP, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Vidalia and Black R., at White's Ridge	June 6, 7
Melville and Big Cane, at Melville	13, 14
Simsport, at Riverside	20, 21
Pineville, at Oak Grove	27, 28
Ada, at Fishville	July 4, 5

J. IVY HOFFPAUIR, P. E.

Catarrh Can't Be Cured

with LOCAL APPLICATIONS, as they can not reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cured it you have to take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

F. J. CHENEY & CO., Props.,
Toledo, O.

Sold by druggists, price 75c.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

We will mail free, on receipt of two cents in stamps, a sample box of Dr. Davis' Liver Pills. They will cure costiveness, biliousness, dyspepsia, indigestion, piles, and all disorders that arise from a diseased liver and impure blood.

JOHN H. COLLINS & CO.,
208 Market St., Phila., Pa.
For sale by all druggists at 25c. per box.

Four men lost their lives in a premature explosion of dynamite in the Atlantic-Pacific tunnel on Kelso Mountain, Colo., on May 30.

Mississippi Valley Route.

L., N. O. and T. R. R.

Kansas City and Memphis Fast Train	Leaves.	Arrives.
Vicksburg & Natchez Ex.	5:15 p. m	7:55 a. m
Bat. Rouge "Coast Train."	8:30 a. m	5:45 p. m
	3:50 p. m	10:30 a. m

The Only Line running Solid Trains between New Orleans, Memphis and Vicksburg, with Modern Pullman Buffet Sleeping Cars.

The direct and favorite route to Kansas City, Omaha, Denver, St. Louis, Chicago, Louisville and Cincinnati.

The short line to Hot Springs and points in Arkansas and North Louisiana.

Commutation Tickets, Mileage Books, Party Rates and Week End Excursions.

Summer Excursion Tickets on Sale in season.

Ticket Office, 61 St. Charles Street.

P. R. ROGERS, Gen. Pass. Agt. | R. F. REYNOLDS, Ass't Gen. Pass. Agt.

NEWS OF THE WEEK.

DOMESTIC.

A monument to the late Robert Morris, LL.D., poet laureate of free masonry, was dedicated at La Grange, Ky., on May 30.

The Louisiana Press Association, after a most harmonious session of nearly a week at Ruston, with pleasing excursions to neighboring towns and institutions, has adjourned to meet next year at Alexandria.

There is much destitution in the coke regions of Pennsylvania. Hundreds of the old miners, who were in the strike, are drifting from one place to another seeking work, but their applications are unheeded or rejected.

Dr. John B. Hamilton, surgeon general of the marine hospital service, has resigned that office and accepted the position of professor of the principles of surgery and surgical pathology in Rush Medical College, Chicago, Ill.

Memorial Day, May 30, was observed in this city. The graves of the Union soldiers at Chalmette National Cemetery were decorated by their surviving comrades and veterans of the Confederate army. Bishop Mallalieu, of the M. E. Church, delivered the oration.

The committee on foreign affairs of the World's Fair decided to send the following named gentlemen to Europe in aid of the Exposition: Major Handy, chief of the bureau of publicity and promotion; Commissioner J. M. Waller, of Connecticut; Secretary Butterworth, of Ohio; Hon. Carl Schurz, of New York, and ex-Senator Eustis, of Louisiana.

It is believed that no action will be taken by the State Department in regard to rescinding the exequatur of Consul Corte, as requested by Mayor Shakspeare and Governor Nicholls, unless Corte should return to New Orleans again as consul. His utterances just prior to his departure for Europe are regarded in official quarters as extraordinary in an official and sufficient ground for his rejection.

Ex-Senator Wade Hampton, of South Carolina, in an interview, said the third party movement will not amount to much in the South. A party founded on one idea, and that a false one, he does not think can survive long. The sub-treasury plan, he says, is not only impracticable and unwise, but is unconstitutional. All that is necessary to destroy it is to discuss it and expose its absurdity and unconstitutionality. The best lawyers in the Senate, he says, agree that it is not constitutional.

The Postoffice Department will in a week or ten days advertise the mail contracts under the mail subsidy act. Officials think New Orleans, with her deep water port and her proximity to Mexican, Central American, Caribbean and West India ports, could, with proper facilities, control the mail service of the gulf. The amount of the first appropriation under the bill is only $1,250,000, but it is said that the postmaster general feels authorized to go ahead with the contracts on a larger scale, relying upon Congress to supply the deficiencies.

FOREIGN.

Three thousand printers are out on a strike in Vienna.

The United States warship *Charleston* was at Callao, Peru, on May 28. In her chase of the *Itata*, the insurgent warship, from San Francisco, Cal., to Callao, the United States warship was outdistanced.

The municipal council of Berlin has approved the proposition that, in view of the bad harvest prospects, the Reichstag be asked for an immediate suspension of the tariff on cereals, followed by an early abolition of the taxes.

The expulsions continue in St. Petersburg, where groups of Jews, including well-dressed women, are to be seen in the streets under the escort of gendarmes going to the police stations before they are started for the frontier.

It is reported that Germany and Austria have informed Switzerland, Italy, Roumania and Servia that they must conclude treaties jointly with Germany and Austria, or else renounce the treaties which they have at present with the two countries.

An experiment has been made on a railroad, running from Rome to Frascati, with a new combustible composed of lignite, large quantities of which have been discovered in Italy. The fuel is expected to prove a valuable one, as it will do away with the necessity of the importation of coal.

The recent quarantine of Canadian lambs at Buffalo and other points West, when they are shipped to the United States, has been so severely felt that it is likely some effort will be made to have the quarantine removed. The American market has hitherto been practically the only one for Canadian lambs outside of a comparatively limited number taken for local consumption.

Dispatches received from Chili state that the insurgents, contrary to the promises, now threaten to bombard the city of Valparaiso. In view of these threats the defenses of Valparaiso are being hurriedly strengthened. If the insurgents should attempt to bombard Valparaiso it is more than probable that the foreign ministers there would enter an energetic protest, based on the fact that the foreign interests in that city are larger than the native Chilian interests.

Lord Rothschild has presented a memorial to Lord Salisbury asking the British government to initiate a concerted action by the powers to assist a wholesale emigration of Jews to Palestine. The Rothschilds, the Goldsmiths and all the leading Jews of England concur in the opinion that the settlement of the Jews in Palestine is the best plan. They aim to obtain European recognition of a great wave of emigration as necessary to the solution of the Jewish problem.

"Don't feel well," and yet you are not sick enough to consult a doctor—we will tell you just what you need. It is Hood's Sarsaparilla, which will lift you out of that uncertain, uncomfortable, dangerous condition, into a state of good health, confidence and cheerfulness.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7⅛ @	— —
Ordinary	8 7-16	— —
Good ordinary	8⅞	— —
Low middling	7 9-10	— —
Middling	8¼	— —
Good middling	9 5-16	— —
Middling fair	10⅜	— —
Fair	11½	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	3½	3⅝
Common	2¾	2 13-16
CENTRIFUGAL:		
Seconds	2¼	4
Prime yellow	4¼	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	28	25
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 5-16	2⅜
Good	5¼	5⅜
Fair	5⅛	5¼
Prime	5⅜	5½
Rough, ₱ bbl	3 00	4 75
POLISH, ₱ ton	20 00	22 00
FLOUR.		
Extra Fancy	5 05	5 10
Fancy	— —	4 75
Choice	— —	4 40
Minnesota Patents	— —	— —
Winter wheat patents	5 60	5 75
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	3 20	3 35
Cream meal	3 65	— —
Grits	3 65	3 75
Hominy	4 00	— —
GRAIN, ETC.		
CORN:		
White, ₱ bushel	68	70
Yellow	67	68
Mixed No. 2	67	69
OATS:		
Western	— —	55
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	95	1 05
HAY:		
Prime	17 50	18 50
Choice	— —	20 00
PROVISIONS.		
PORK:		
Mess (Standard)	12 25	12 58
Prime Mess	11 25	11 50
Rumps	— —	— —
BACON:		
Fancy Breakfast	8½	9¼
Shoulders	6⅛	— —
Sides, short rib	7⅛	7¼
Sides, long clear	7⅛	7¼
HAMS:		
Sugar-cured	10½	11½
DRY SALT MEAT:		
Shoulders	5½	5⅝
Sides, short rib	6⅝	— —
Sides, long clear	6⅝	— —
GROCERIES.		
COFFEE:		
Prime	20¼	— —
Fair	19⅝	— —
Common	16¾	— —
TEAS:		
Choice	40	80
Ile-No	— —	— —
BUTTER:		
Western Creamery	— —	20
Western Dairy	15	16
Common	— —	— —
LARD:		
Refined	— —	6¼
OILS:		
Coal, bbls	9	— —
Coal, cases	13½	14
Cotton seed, crude	25	— —
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	2 00	2 25
POTATOES:		
New Louisiana	3 00	3 50
Western	3 25	3 50
ONIONS:		
New Louisiana	3 50	4 00
Western	— —	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₱ yard	7¼	— —
Jute, 1¾ lb, ₱ yard	— —	6¼
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	9½	10
TIES:		
₱ bundle	— —	1 35
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	1 50	3 50
Chickens, Southern	3 00	3 50
Young	1 50	2 50
Turkeys, Southern	12 00	15 00
EGGS:		
Western	13	14
Southern	— —	14
WOOL:		
Lake, ₱ lb	23	— —
Louisiana	20	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	3¾	4
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₱ ton	10 00	— —
Meal	24 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2¼
Sulphuric acid	— —	2½

—*The New Delta*, June 2.

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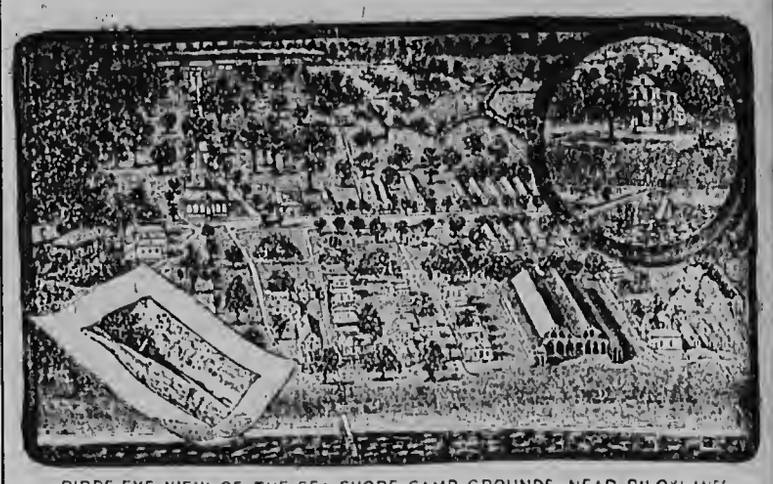
Episcopal Visitation for 1891 and 1892.

Conference.	*Date.*	*Place.*	*Bishop.*
Brazil Mission	July 8	Piracicaba, San Paulo	Granbery
Montana	July 29	Helena, Montana	Key
Denver	Aug. 5	Rye, Colorado	Duncan
East Columbia	Aug. 12	Dayton, Washington	Key
Western	Aug. 26	Milladale, Kansas	Hargrove
New Mexico	Aug. 26	El Paso, Texas	Duncan
Columbia	Aug. 26	Roseburg, Oregon	Key
Japan Mission	Sept. 2	Kobe, Japan	Wilson
Kentucky	Sept. 2	Harrodsburg, Kentucky	Wilson
Missouri	Sept. 2	Maryville, Missouri	Hargrove
Los Angeles	Sept. 2	Los Nietos, California	Haygood
Louisville	Sept. 9	Cadiz, Kentucky	Wilson
Western Virginia	Sept. 16	Parkersburg, West Virginia	Granbery
Southwest Missouri	Sept. 16	Sedalia, Missouri	Hargrove
St. Louis	Sept. 23	Sikeston, Missouri	Wilson
Pacific	Sept. 23	Santa Rosa, California	Haygood
Illinois	Sept. 23	Waverly, Illinois	Hargrove
Holston	Sept. 30	Chattanooga, Tennessee	Galloway
China Mission	Oct. 14	Souchow, China	Wilson
Tennessee	Oct. 28	West End, Nashville, Tenn.	Wilson
Mexican Border	Oct. 28	Laredo, Texas	Haygood
West Texas	Oct. 28	San Marcos, Texas	Fitzgerald
Indian Mission	Nov. 4	Oklahoma City, Oklahoma	Hendrix
West North Carolina	Nov. 5	Asheville, North Carolina	Galloway
German Mission	Nov. 5	New Fountain, Texas	Fitzgerald
Virginia	Nov. 11	Petersburg, Virginia	Keener
North Texas	Nov. 11	Terrell, Texas	Hendrix
Central Mexico	Nov. 11	City of Mexico, Mexico	Haygood
Texas	Nov. 18	Austin, Texas	Fitzgerald
North Carolina	Nov. 19	Greenville, North Carolina	Galloway
Arkansas	Nov. 25	Russellville, Arkansas	Duncan
Memphis	Nov. 25	Mayfield, Kentucky	Key
Northwest Mexican	Nov. 25	El Paso, Texas	Haygood
Northwest Texas	Nov. 25	Corsicana, Texas	Fitzgerald
South Georgia	Dec. 2	Cordele, Georgia	Keener
South Carolina	Dec. 2	Darlington, South Carolina	Granbery
Little Rock	Dec. 2	Arkadelphia, Arkansas	Duncan
North Mississippi	Dec. 2	Macon, Mississippi	Hendrix
North Alabama	Dec. 2	Decatur, Alabama	Galloway
Mississippi	Dec. 9	Brookhaven, Mississippi	Hendrix
North Georgia	Dec. 9	Cartersville, Georgia	Key
East Texas	Dec. 9	Henderson, Texas	Fitzgerald
Louisiana	Dec. 16	Alexandria, Louisiana	Keener
White River	Dec. 16	New Port, Arkansas	Duncan
Alabama	Dec. 16	Selma, Alabama	Hendrix
Florida	Jan. 8	Tampa, Florida	Granbery
Baltimore	Mar. 24	Harrisonburg, Virginia	Keener



BIRDS-EYE VIEW OF THE SEA SHORE CAMP GROUNDS, NEAR BILOXI MISS

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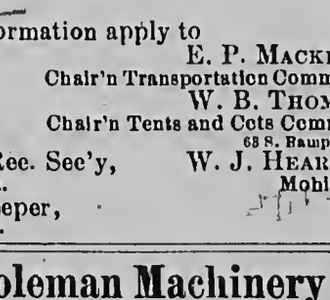

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Christian Advocate.

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The Young Preacher—No. 12.

BY AN OLD MINISTER.

PULPIT VARIETY.

God in nature teaches the lesson of variety in countless illustrations. The Bible, beyond all books, abounds in variety. God in calling men to the work of the ministry has largely regarded the element of variety. These patent facts should teach us the necessity and importance of variety in our sermons. There is in the Bible, in nature and in the various characteristics and conditions of men, ample materials for the largest and most careful variety. Of course, reading, close thought and wakeful observation will be imperatively necessary to secure this variety. But the benefits will more than repay the outlay of labor to secure it. Variety will save us from being a hobbyist, from outgrowing into a rut, and from being wearisomely monotonous.

I knew a preacher once who could preach instructive, hearable sermons for some three months; then, like a wet weather stream, he ran dry, and before the year ended was an intolerable bore. How he could do so well three months, and why he could not do more, I do not know.

Do not fall into the mistake that because a doctrine may be important, much discussion will bear increasing repetition. I have heard an old preacher of rather fixed habits who was called to a certain pulpit. He preached on "Repentance." He followed it with another discourse on the same doctrine, and so on for quite a while. The officials remonstrated and insisted on a more varied bill of fare. But he answered, by asking, "Have all the congregation repented?" They had not. Then said he, "That's the first step, and nothing can be done, no advance be made until this step is taken, and I must continue to insist on repentance." This was certainly a misseen view of his pulpit duty.

Our old, eminent preachers fifty and seventy-five years ago were not men of large pulpit variety. The frequent changes, the largeness of their field, and the infrequency of preaching to the same congregations, rendered such variety unnecessary.

They selected a few of the most important themes, studied them thoroughly, and delivered them with great eloquence and power. But conditions have changed; the charges are not so large, and the pastoral terms are longer, and the people generally are better informed.

Of course, the cardinal doctrines, the commandments, the graces of character, and the duties of life's various relations, have their limits; but a finite and temporary creature like man can never reach the limit of the phases of their presentation.

There are but a few primary colors, but there are thousands of shades, seen alone. There are few notes in music, but there are known to be more than fifty thousand tunes or airs in Christendom. We have more than a hundred thousand words or combinations of our alphabet in our large dictionaries.

The art of variety in the presentation of a comparatively few cardinal truths is the art of turning a large diamond so that each of its facets shall flash a distinct light. Some, alas! appear to have little versatility; and as they grow older, and, perhaps, read and investigate less, they shrink within narrower lines and have less and less variety. I knew long ago a respectable local minister, who was said to have but two sermons, which, however, he was able to preach with earnestness and fervor.

Another I knew, a traveling minister of respectable standing, who married, located, became considerably absorbed in secularities, neglected study and pulpit preparation until it was commonly reported of him that he had but one sermon that he would venture to preach.

Our mental constitution demands variety. It is said men tire on a diet of the most toothsome roast turkey if it be repeated for any considerable length of time. Be on the lookout, and the vast and varied landscape of truth will be ever revealing some new and beautiful aspect that you never saw before. The Bible has a many-sidedness that makes an exhaustive presentation impossible to a finite mind. As you read and grasp more and more of Revelation, you will be forced to exclaim, "The half has never been told." So labor to bring out of the divine treasury of thought things new and old, that you may be a workman that needeth not to be ashamed.

Atlanta, Ga.

MR. EDITOR: This is the third time I have taken in hand to write you from this place, and have been unable to collect thoughts and material; so discontinued. As the "third time is a charm," I may succeed now. By advice of my physician, and consent—yea, and much more—of my congregation, I am tarrying in these parts for a short while, seeking relief from malaria and effects of *la grippe*. Truly the lines have fallen to me in pleasant places, that I should serve so generous a people, and find, while away from my own home, such delightful quarters and hearty welcome in the home of my quondam friend and school-fellow, Dr. B. H. Catching. The many friends who have known him so favorably and well in Mississippi, both as a dentist and a worker in the church, will be glad to learn that while he has succeeded well in his profession, his zeal for the Master has grown none the less. As a worker in the church, he is instant in season and out of season—has "grown in grace and in the knowledge of the Lord."

To me this city is a constant wonder. Situated among the mountain spurs of North Georgia, and surrounded on all sides by a poor, sandy country, without any natural advantages, it has, within the past three decades, increased its population fivefold. Within two hundred miles of Charleston and Savannah, with their seaport advantages, its growth, in every respect, has been marvelous, and the young "Gate City" bids fair to outstrip its older and more fortunate neighbors. In the geographies of twenty-five years ago, when I was yet in that department at school, when old Milledgeville was the capital, this city was scarcely worthy of a place on the maps. From a population of less than twenty thousand, when Mr. Sherman came on his unwelcome visit, the city has grown to nearly one hundred thousand inhabitants. With its smooth, shady, undulating streets, it is a place of great beauty. Should any old soldier chance to see this, and would like to know what remains to tell of his life here in camp and ditch, I have to say that the city has grown over the old breastworks; and where once was heard the crack of the deadly rifle and the sound of martial music, is now heard the merry laugh of children and the rattle of the street car. Only one fort, with its four old guns, and named for Gen. Walker, who fell on the same day that Gen. McPherson did on the other side, remains. The city has included it, with about two hundred yards of breastworks, within a park. While walking over this fort and in these ditches (my first experience behind breastworks), I thought how many of the gallant fellows who wore the gray had fallen even there in defense of all they held sacred and dear. My heart was moved within me, and I said, "Thank God! it's all over; and may our fair land never suffer such again!" One significant feature is, that in the midst of the fort is a monument of stone from Indiana. Why must it be that they who conquered should furnish the stone as a constant reminder to the conquered? Georgia has some pretty marble and beautiful granite; why didn't the city use that?

Evidently the faith of the real estate owners in Atlanta's future growth is great. Old fields, hills and hollows, smooth and rough, level and steep (however, not much level), are bought, leveled down, filled in, laid out into lots, and sold for big prices. Hundreds of scrapers are busy on all sides of the city now, digging down the hills preparatory to building houses.

Still, more and more the wonder grows as to what supports such a city and such life. My conclusion is, influence of railroads, enterprise and push.

Methodism is strong here, and is keeping pace with the rapid growth. There are twelve or fifteen churches, and as many pastors, in the city.

I must close, or this will get to be too long for your columns.

I see the familiar face of the ADVOCATE every week. Dr. Catching continues his subscription, and says it is necessary for the completion of his list. May she live long and prosper! More anon. T. B. HOLLOMAN.

May 30, 1891.

Is It Binding or Not?

"Will you be subject to the discipline of the church, attend upon its ordinances, and support its institutions?" "I will endeavor so to do, God being my helper."

Everyone received into our church takes upon himself this solemn obligation. Alas! there are many who never realize what duties, self-denial, obligations, etc., are thus assumed. Some ministers are careless about impressing upon the candidates for admission the importance of the step they are taking, even admitting them into full membership when they have not even read the rules of the church and articles of faith, thus allowing them, in a time of religious excitement, to vow to do they know not what. Do thoughtless members ever think that the mind and heart of the minister would be governed, to a great extent, by physical fatigue? His best efforts can not be put forth when finances are so low that he knows not where he can get money for his next supplies, for the day of multiplying loaves seems passed.

Fancy a masonic lodge, or any club in our cities, keeping up fine balls, temples, club-rooms, and giving to charitable purposes, if most of their members paid nothing to the support of these societies. How long are their members considered in good standing after they cease to pay their dues? I have been told their names are soon dropped from the roll.

I once heard an old minister talk to a congregation in a large city about paying their minister. Not being interested himself, he spoke very plainly. "My friends, you pay your butcher's bill, your grocer's bill, your doctor's bill, your lawyer's bill; *pay* your preacher. You engage him to do a pastor's work—preach, visit the sick, advise, etc.; pay him as you do others who work for you. The members *owe* the preacher's salary as much as any other debt they contract."

Some people think the preacher and his wife should go with bowed heads and meek looks, *because* the preacher is to be paid for work which is not plowing or splitting rails. A physician and wife might just as well go around bowing to the neighborhood—a ride, a feeling of somebody's pulse, the measuring a bit of medicine. Paid for the visit? Of course; he is the doctor.

All can not give much; but the widow's mite, being all she could "afford," was blessed, and the action recorded for the reading and cheering of all God's people who fail to count their hundreds. Those who decide not to pay for the support of the church should have their names erased from the roll. To wait till they are independently rich might mean to do nothing, for life might end ere plenty is acquired. What must the world think of penurious church members! We complain of poor sermons. Can a preacher do his best when his quarter's pay has been neglected, and he wonders how he can meet his expenses? No member should fail to pay something every quarter. How thoughtless many are till nearly Conference time! Even the stewards seem to think a house and God's free air sufficient till the third quarter. Members, put yourselves in his place, and pay him, and help him carry on the work, as you would like to be paid and be helped. "Small salaries" will not bring the preacher and people nearer together. Only the love of God shed abroad in his and their hearts, and earnest working in a common cause, will accomplish that; and the preacher *well* supported will please his people better than the one whose salary is small, and its payment delayed till the poor man has no confidence in anyone but God. Many of our old church members think if they have surplus cash, it is right to pay; if not, they seem to think it right not to pay. They struggle to keep up appearances, to gain possession of this world's goods; they should also struggle to acquire *their portion* of the church assessments. In no other way can they keep their vow "to support the institutions of the church," for money is necessary to carry on the work successfully. Our members generally do not understand church government. A class in every church should yearly be instructed in their duties as members, and, among other things, be taught to *pay* as well as *pray*. A question to every member: The second quarter is nearly gone; how much have you paid into the Lord's treasury? If nothing, hasten to redeem your vow. A MEMBER.

Notes from Japan.

The reports from all parts of our work in Japan indicate that the interest in Christianity continues, and that God is blessing the labors of our hands. The following, gathered from private letters and personal observation, will show, in part, how the cause of the Master is doing.

On the Matsuyama circuit six persons have recently been baptized. Steps are being taken to open a chapel, and place a native worker at a point where eight Christians of different churches stand ready to unite with the first church that enters the place.

At Oita a missionary residence has just been erected, and a church-building is being planned, for the land is already in the possession of the mission. This is the place where the native Christians endured such persecution last year; but all held out faithfully, and the work has gone on with good promise.

At Kitsuki, on the same circuit, two were added to the church, a few Sundays ago, on profession of faith.

On the Hiroshima circuit, at Qwakuni, three were baptized last month. Here a zealous native worker has gathered around him the nucleus of a very promising church. He has received sufficient money to purchase a church lot, and has enough left over to insure—with added help from our native Church Extension Society and the members of the mission—the erection of a church-house.

At Yamaguchi, a point opened only last February, there is now an interesting class of twelve probationers, besides many enquirers. At a recent service there, Dr. J. W. Lambuth preached in a private house to over one hundred attentive hearers.

On the Osaka circuit six or seven men and women have come into the church recently, and there are several probationers. During the past week between thirty and forty handed in their names as enquirers.

The work in Kobe is still advancing. At our boys' school six were baptized last quarter, and three more will come into the church from this school in a Sunday or two. In the night school, connected with the Palmore Institute, there is an interesting class of fourteen probationers from among the students. In the Kobe church five have recently been received on profession of faith, and two more will be baptized to-morrow.

The above statements are but partial reports of the work that is going on among us at present, and are not intended as a complete account of our mission work, by any means, but are only such as have come to me personally. If time permitted, much might be said about our school work, which is growing, and is proving an efficient evangelistic agency; but of this in the future. Enough has been written to show that the work here is constantly advancing, that souls are being saved, and that the "best of all is, God is with us." W. E. TOWSON.

Kobe, Japan.

The Brandon District Conference.

The Brandon District Conference convened Thursday, May 28, and adjourned Saturday, May 30. It was a most pleasant and profitable session. Everybody present seemed to enjoy it. The hospitality of Hickory and vicinity was equal to the occasion, and was enjoyed by the visitors. The occasion will not soon be forgotten. The brethren and friends of the church at Hickory had overhauled, added to, and furnished in good style their house of worship. The preachers and some friends of the district "watched" their presiding elder and wife, not with a jealous eye, but with a memento each, not to be soon forgotten. Every interest of the church was looked into, and the business of the Conference attended to in a quiet, earnest way that was gratifying to all. We had with us the wife of one of our missionaries, Mrs. J. M. Weems, which added much to the interest of the occasion.

On Friday, at ten A. M., Sister Weems gave an interesting account of the work in Mexico, after which there was a free-will offering of $47.50 to the special fund to build a church in the City of Mexico. This amount has been forwarded to Dr. John. Sister Weems came from Hickory to Forest. While here she received the painful intelligence that Bro. Weems was sick with pneumonia. She dispatched yesterday, and received the glad news that he was up and doing well. We hope that the Bishop will order him home, that he may have a couple of months' needed rest.

Bro. Watkins, agent of Millsaps College, was present, and gave an account of his work, and lifted a collection, amounting to $180, for the Clara Chrisman scholarship.

The district is gradually improving, and we are praying and looking for a sweeping revival this year. There is distress in most of the district now for want of rain. Many of the farmers failed to get their crops in in time to get a third up. In many places the drouth struck them before they could break their lands; and as these lands are of prairie nature, they can not break them now; hence this distress.

Sunday was a high day. The Conference love-feast was enjoyed by about three hundred persons. It was good to be there. The sacramental service was one of the most solemn and beautiful I ever attended.

Sister Weems, in the afternoon, talked to the children and to a large audience; and Mrs. Johnston, with the aid of the pastor, succeeded in organizing a Woman's and Juvenile Missionary Society.

The evening service closed a delightful occasion. P. A. JOHNSTON.

Railroad Travel.

ITS CONVENIENCE, AND OTHER THOUGHTS.

The great convenience of railroad travel to-day can not well be appreciated by the young man of this time. The old man who began his experience forty years ago, when Conferences embraced three and four times the extent of territory they do now, knows something of the benefits of the change. Then, at times, it required ten days or two weeks' travel on horseback in winter over muddy roads, across swollen streams, through days of incessant rain, storms of sleet and snow, with boots encased in ice, to reach the seat of the Conference sessions; then repeat or duplicate the same trip to reach his future field of labor. He is able now to fill his appointment in some remote part of the Conference on Sunday before the meeting of Conference on Wednesday, and answer to the first roll-call, spend one Sunday at Conference, and on the Sunday following preach on his charge for the ensuing year, making these trips in a car, in many respects, more comfortable than any home he then had. In the preacher's regular work he often finds railroad travel cheaper than keeping a horse. In many instances he can start from home on Sunday morning, and preach at several appointments, which he could not reach by any private conveyance; and then, with this method of conveyance, he can so connect his secular business with his ministerial duties as to attend to these worldly interests with little or no prejudice to his spiritual work. I knew a preacher who filled his appointment on Sunday morning, at eleven o'clock; took the train that afternoon, traveled seventy-five miles, and on Monday morning was ready to take up the line of his secular affairs, and carry on his daily tasks without a break.

I have some knowledge of a division of railroad—say 225 miles long—over which four engines, drawing passenger trains, pass every Sunday. It is said that each of these engines must make for the company $100 every Sunday, or the company loses money. This Sunday running aggregates $20,800 per annum. I suppose there are twenty-five preachers living on, or near, this division of road. To avail themselves of its Sunday conveniences, they must pay their assessed or charged amount. Perhaps this is twenty-five cents for each preacher, making $13 apiece. This would make a total of $325. This seems a small per cent. of the grand total; but without that grand total no trains would run on Sunday for the public; and though they might run for the public without this small ministerial investment, yet the preacher who refuses to pay his assessed or charged installment, the railroad company positively refuses to run on Sunday for him. So his quota must be promptly paid, in order to move the train for himself.

There are preachers who see nothing in this transaction peculiar to the sacred calling of the minister, nor to the sanctity of the holy Sabbath day. The privilege bought and paid for by them assumes, in their eyes, the actual business feature common with every merchant, drummer, artisan, mechanic, farmer, show or theater man, who, by the same business form, purchases a like privilege of travel with the preacher on these Sunday trains. It is worthy of remark that these are saintly men whose godly bearing, whose Christly lives, whose spiritual-mindedness and whose heavenly temper exemplify and commend the gospel they preach wherever they go. J. D. NEWSOM.

Revivals and Religious Education.

Some regard revivals as the chief, if not the only means of promoting the growth of the church. Others place the main dependence upon the religious education of the children of the church. There is no antagonism between these two things. So long as there are large numbers of sinners unconverted we need revivals of religion to bring these multitudes to Christ and into the church. So long as there are large numbers of children connected with our congregations, it is of the utmost importance that they be taught in the truth and guided in the path of life. It would be a mistake either to unduly exalt or disparage either of these methods. The church needs to use both with wisdom, because each may be exalted unwisely.

We firmly believe that children may grow up in piety and grace. We do not hold the idea that it is necessary for them to spend any part of their lives in the service of sin and Satan. We need a fuller recognition of child piety in the church. It is not necessary that the children should wait till they grow up to maturity before they enlist in Christ's service. But, on the other hand, there is danger of assuming because the children of Christian parents have been familiar with the truths of religion, and associated with the church from infancy, that, therefore, they are all right religiously and need no special experience of saving grace. Thousands grow up in association with Christian churches without the living faith that unites to Christ. The form of godliness may exist without the power. Churches may come to be largely made up of nominal Christians whose spiritual life is feeble. This is a danger to be guarded against on that side.

Then, there is danger that undue dependence may be placed on the more demonstrative outward symptoms of revivals. While thousands of useful Christians have been brought into the church by revival services, yet they also have their weak points. In revivals the appeal is generally made largely to the emotions. This is not said with the idea that the emotions have nothing to do with religion. But in times of great religious excitement, there is danger that they may not be as much sober thinking as there ought to be. From religious excitement, as from all kinds of excitement, there is a natural reaction which has to be guarded against. While this is admitted, it is beyond doubt that stolid religious indifference does ten times more harm than religious excitement. It is also a serious mistake to cherish the idea that no progress need be looked for except by means of revivals, conducted either by special evangelists or the pastor. As the gates of heaven stand open night and day, the gates of God's mercy are always open to receive returning prodigals. None need wait for any time or service. We are disposed to give a prominent place in the process of conversion to an earnest decision with God's help to forsake what is wrong and do what is right. We have referred to these two methods not to disparage either, but to urge the importance of plying both with discretion. In all these things "wisdom is profitable to direct."—*Christian Guardian.*

Christian Advocate.

Thursday, June 11, 1891.

GOD'S WAY.

BY EDITH EVERETT.

To one 'tis given
To drink life's wine from joy's full cup, to give,
To be, to bless—true child of God—to live,
On earth, in heaven.

Another life
Toils wearily along its thorny track,
Unloved, alone, distressed upon the rack
Of love's fierce strife.

O child of pain!
Thy will is weakness, God's is strength. Who take
His cross and bravely strives to follow makes
Defeat but gain.

God's loving power,
If thou but raise thy heart all burned with pain
To him, will be as gentle summer rain
To thirsty flower.

Heart sore, distressed,
Thy well-meant and unselfish acts of love,
Though haply all unwisdom, God above
O'errules for best.

Thou shalt at last
Find rest; for he will make the balance good,
And show his plan, complete, so understood
That sorrow past.

Will lose in bliss
Its pain, and unto thy worn soul disclose
A calm and peace the untried soul's repose
Perhaps may miss.

—*Christian Register.*

Of Wrath Also.

Is it not about time some one was emphasizing the doctrine of God's anger towards the sinner and his awful hatred of sin? We hear so much now-a-days about love itself that we are in danger of forgetting the tremendous sanctions of that law whose fulfilling love is. So far, at least, as this world goes the evidences of God's anger are quite as plain as those of his love. In fact, the two are, to the common mind, inseparable; one can not be understood without the other. If "God so loved the world as to give his Son," he so hated sin as to suffer the tragedy of the cross. We first hate sin and then love God; else were there no need of conversion. And to this latter end, one most dangerous, many are liable to be led by the undue exaltation of what they conceive to be love.

"God only knows the love of God," is true as to both the essence and the limits of the divine passion. There is as much danger sometimes in experimenting with righteousness as there is in fooling with sin. As "doing the will" is the condition of correctness in doctrine, so "keeping the commandments" is the test of love. His is a rare case who can just sit down and love God and feel good and get happy.

Of course, in this bad world we want more of love than we find among men. But there is a tendency with some to dream about it, and refine upon its nature and indulge in its sentimentalities which leads to much irreverence in song and prayer and conversation, meant to be religious. It may be that we offend the ear of the Almighty with our endearments, our familiar love talk when we come into his presence.

Who can read without fascination that little pamphlet, "The Greatest Thing in the World"? What an exquisite analysis of love it is! What a charming field of thought it opens to the contemplative mind! How we do wish, as we read, that sin was out of the world, and our neighbor more amiable, so that we might just love him with all our soul. Or that sin was not as bad as it is, so that we might love the sinner without having to condemn his sin. The doctrine of love as the absorbing passion of the human soul is strong meat. Too much dwelling upon it—too much "inwardness" regarding it, tends in most persons to produce a spiritual dyspepsia which can be corrected only by a return to "milk for babes." There may be natures that can bear such food; but it must be taken with caution, even by the strongest. Prof. Drummond, it seems, could not bear it long, for we find him raised to such a height by the enthusiasm of love that humanity appears in the distance only "a little sunken," requiring to be raised.

The average Christian will do well to keep always in mind the cost of the world's redemption. The trouble with the world is not a matter of levels or of distance, but of sin, for which the Apostle Paul, who had the language of both worlds at command, could find no synonym but "Sin, working death."

There is a precious passage of Scripture that receives a great deal of one-sided emphasis. "Thank God!" people sometimes say, "for that little word 'so.'" But the grand thing for a poor sinner is, not that "God so loved the world," that he loved the world so, but that God so loved the world as to do something for it; to give his Son, "that whosoever believeth on him might not perish, but have everlasting life." The solemn fact is, that the recovery of a ruined world is a triumph, not of rhetoric, but of redemption. "Thanks be unto God for his unspeakable gift!"

A realization of God's anger toward the sinner will go far to quicken our Christian energies and give practical character to the kindly feeling which a consciousness of his love inspires. It takes both to change benevolence into beneficence. "Feed my sheep," was the Savior's answer to Peter's repeated avowals of devotion. There are Peters in the church to-day who need to be checked on the eve of a shout by an exhortation to service.

Men are to be constrained by "the love of Christ," says the apostle; yet none the less are they to be "persuaded" by the "terrors of the Lord." And that is a wholesome thought for the preachers of our time: the road to Canaan goes by Sinai yet.

The safest, perhaps, the only safe expression of love for most of us is a gift or a good deed; and he who loves most will find himself too busy doing good to spend much time shouting or singing love songs to the Lord. But shout, brother, make a loud noise unto the Lord, if your raptures find natural vent that way; yet do not forget that for every moment spent in merely feeling good, when we might have been doing it, God will bring us into judgment. The time presses; let not the sun go down upon your love!

ASTERISK.

Easter Offering.

FOR THE SCARRITT BIBLE AND TRAINING-SCHOOL, 1891.

MR. EDITOR: I would be glad to have you print the enclosed report. It does not represent the entire Easter offering, but all that is in my hands up to date. I am still receiving small sums daily, and about a thousand dollars have been sent from the South Carolina Conference to Mrs. M. D. Wightman, of Charleston.

Very respectfully,

BELLE H. BENNETT,
Agt. and Treas. Scarritt Bible Training-school.

Alabama Conference	$ 584 63
Arkansas Conference	271 04
Baltimore Conference	205 44
Central Mexican Mis. Conf.	16 91
Columbia Conference	6 35
Denver Conference	36 35
East Texas Conference	234 65
Florida Conference	632 11
German Mission Conference	24 00
Holston Conference	598 72
Indiana Conference	6 67
Indian Mission Conference	83 90
Kentucky Conference	708 64
Little Rock Conference	308 90
Los Angeles Conference	74 99
Louisiana Conference	269 90
Louisville Conference	682 09
Memphis Conference	1,215 84
Mexican Border Mis. Conf.	10 00
Mississippi Conference	220 81
Missouri Conference	379 28
Montana Conference	9 00
New Mexico Conference	25 00
North Alabama Conference	198 44
North Carolina Conference	655 35
North Georgia Conference	1,228 17
North Mississippi Conf.	712 20
North Texas Conference	347 05
Northwest Texas Conference	467 50
Pacific Conference	121 26
South Carolina Conference	184 10
South Georgia Conference	770 02
Southwest Missouri Conf.	1,115 30
St. Louis Conference	381 88
Tennessee Conference	710 05
Texas Conference	360 07
Virginia Conference	101 52
West Texas Conference	209 95
Western Conference	89 48
Western N. Carolina Conf.	483 18
Western Virginia Conference	152 95
White River Conference	203 80
Unclassified	116 79
Total	$15,213 98

Getting Ready.

Since I have been in Wesson the desire to have Bro. Inge visit us has been often expressed; recently it has intensified. At the suggestion of a layman, the spirit of the town on this subject was carefully tested, and it resulted in an invitation to Bro. Inge to move his big tent down here as soon as he finished at Hazlehurst. This invitation was from all the Protestant Churches in Wesson. As Wesson had some correspondence with him on this subject before, he consented to come. Last Sunday our pulpits touched on revivals generally, and our coming meeting especially. At the suggestion of a prominent member of the Presbyterian Church, we have been holding union prayer meetings this week. Tuesday evening we had a delightful union prayer meeting at the Baptist Church, led by Bro. Dale, a layman of the Baptist Church. Wednesday evening a large crowd worshipped at the Methodist Church. Bro. Long, of the Presbyterian Church, conducted the service. Thursday evening we met at the Presbyterian Church; Bro. Lindrose, a Methodist, led.

In these prayer meetings we had several interesting talks by laymen. They are lending readily a helping hand. Some one remarked that much good has already been accomplished. Last evening we had a song service under the big tent, conducted by Prof. Evans, who leads the singing for Bro. Inge. The first sermon of the meeting will be preached to-morrow at eleven A. M.

At the close of the meeting we will write a word about the results. Fifty-seven names have been added to the roll of our church here this year. Our congregations have been quite large, prayer meetings well attended, and we are at peace with each other.

T. S. WEST.

An International Medical Congress.

The managers of the National Prohibition Park, of Staten Island, invite representative medical men from all localities in the United States and the Dominion of Canada to meet in conference on July 15 and 16, next, in the great Auditorium Building of the Park. The chief object of the meeting is to be the comparison of views on the relationship of physiology and alcohol. Among the questions to be discussed will be the following:

What Are the Hereditary Effects of Drunkenness?

Are there any Hereditary Effects that Follow Moderate Drinking?

To What Diseases are Inebriates More Especially Exposed?

Is Alcohol a Poison?

Is Alcohol in Any Sense a Food?

What are the Proper Uses of Alcohol as a Medicine?

Is there Danger of Producing the Drink Habit from the Prescribing of Alcoholic Medicines?

How Large a Percentage of Deaths May Be Attributed, Directly or Indirectly, to the Use of Strong Drink?

Should Alcoholic Liquors Ever Be Used Except under the Direction of a Medical Adviser?

At this conference all views will be given an impartial hearing. No restraint will be placed upon the discussion save that of the time limit. Many well-known medical men have already signified their willingness to participate in such a conference. No harm, but much good, may come from this conference of views by leading physicians. The general subject is a most urgent one. An eminent New York physician, the late Dr. Willard Parker, in his preface to the lectures of Dr. Richardson, of London, said:

Alcohol has no place in the healthy system, but is an "irritant poison," producing a diseased condition of body and mind. Statistics show that ten per cent. of the annual number of deaths in this country are due to alcohol; that fully thirty-five per cent. of our insane are so either directly or indirectly from its use; and that from seventy-five to ninety per cent. of the inmates of our penal and pauper institutions owe their condition to its influence. Besides this, we find that forty-five per cent. of the inmates of our asylums for idiots are the offspring of parents addicted to drink.

Destroying, as it does, the will, the judgment and the moral sense, may we not with propriety consider it a cause of that low state of public and private integrity which permits, even in our very midst, the formation of those shameful combinations to defraud and steal, commonly known as "rings"? . . . If the habitual use of distilled liquors increases as rapidly within the opening century as it has during the one just ending, how sad the outlook! I can discern nothing in the future but a wreck of national honor, and the sinking to a lower standard of civilization and morality, unless public sentiment in this regard be changed.

Some time since, Mr. Gladstone, in a speech in the House of Commons, declared that the drink evil in England has wrought more mischief than had the three great historic sources, war, famine and pestilence combined. Certainly, a question which so involves the health and general well-being of society as does this question of the use of alcoholic liquor should interest no class of our citizens more deeply than physicians.

The congress will assemble at 10 A. M., July 15 and 16, and continue its session for two days. It is expected that arrangements will be made for reduced railroad fares.

CHARLES F. DEEMS,
President of the Park Association.

R. S. CHEVES, Secretary,
West New Brighton, N. Y.

☞All communications should be addressed to the secretary.

Revival at Hazlehurst, Miss.

The George S. Inge meeting, of this town, conducted under his big tent, closed last Sunday night, after fifteen days' service, with the most gratifying results. Eighty-five persons made application for church membership; several others will join soon. The preaching was in demonstration and great power. The singing had much to do with the success of the meeting. It was conducted by a Bro. Evans. It is said he is one of the best. The congregations were large from the beginning to the end. The interest increased from the beginning to the last. All denominations took a lively interest in the meeting, and the greatest Christian fellowship prevailed. Much credit may be given Bro. Cooper, our pastor, for all those things. He is one of the best managers of such meetings; and now that he is made a D. D., we look for still better success. No one in this country ever witnessed such demonstrations of God's power. There were some of the most startling confessions on the part of some very wicked men. One man got up on the stand, or platform, one night, with a little box in his hand. He was very much affected. He stated that what was in that box cost him one hundred thousand dollars; that he was guilty of every crime except stealing. He then opened the box. The first thing he took out was a white lily, and said that was the only thing in the box that cost him nothing; that his little daughter came to him that evening, sat down by him, and began to talk about the meeting, and said she wanted to go. He told her yes, she might, and she gave him the lily. He was wooing all the time. He then took out a pistol, and gave it to Bro. Inge; said he did not want it any more; then a bottle of whisky, then a deck of cards, then some things they call poker chips—gave them all to the preacher. He joined the church, went home and held family prayers. Altogether, it was the grandest meeting ever held in this country, and has made impressions for good far out in the future. One thing I never saw before: the Jews turned out *en masse*, night and day; let their clerks go in the day. Some of them gave the preacher their hands, to be prayed for, and gave their money to the support of the preacher. The Methodist Church got some very valuable members that will strengthen her cords; and so of other churches. Bros. Inge and Evans were well pleased with their visit to our town of Hazlehurst; but, Mr. Editor, a number refused to yield. Some would not go to the meeting; some will die in their sins, and be lost in spite of all these influences.

A. B. NICHOLSON.

Letter from Florida.

I completed my fourscore years March 12, last. General health is fair. My strength is weakness. "They that look out of the windows" are being more darkened; so that the pleasure of reading is very limited. The grinders have become so few that a good deal of gumming has to be done in disposing of my food. My *needs* are met by a stringent economy. My trust is in God; my life is in Christ; my comfort in the Spirit; my hope and treasure in heaven. I am neither pessimist nor optimist. Our church is increasing more in numbers than in graces, I am afraid. No use in making a big crop, and let it go to waste, or make careless disposition of it. Evangelists are a part of the force constituted by the Head of the church for the salvation of sinners; but the would-be's are as much damage as the would-be preacher. The spirit of the prophets ought to be subject to the prophets. They ought to be controlled.

You all in Louisiana have my sympathy, particularly now, as you are battling with money-wickedness—the Lottery.

I won't tax your time by a long scrawl from me. I only intend to let you know that I am alive. Kind remembrance to the family and brethren.

P. H. DIEFFENWIERTH.

Largo, Fla.

Millsaps College Notes.

The college endowment fund was increased by a collection of $177.50 at Rehoboth, in Copiah county, on Sunday, May 17, and collections amounting to $116.25 at Brandywine, in Claiborne, and Lehanon, in Jefferson, on Sunday, May 24. These places are all in the pastoral charge of Rev. A. D. Miller, to whom the agent is under many obligations for hearty co-operation and encouragement.

The writer attended the session of the Brandon District Conference at Hickory, last week, where he made a statement of the condition of our college affairs, and where, under the inspiration of Presiding Elder Johnston and Pastor Morse, the congregation subscribed $180 toward the "Clara Chrisman Scholarship."

A. F. WATKINS, Agent.

A PASSPORT OF POWER.—The world has not yet wholly confessed Christ its King and owned his word as its law; but there are instances in which a common action or a general forbearance is acknowledgment of his divine authority. The King's warrant runs. A few years since, three small children—a boy and two tiny maidens—traveled from Kulm, in Germany, to St. Louis, in the United States. The oldest was ten, and the youngest four. Escort they had none. They were innocent of any language but the tongue of the fatherland. Their parents had gone before and had worked and saved, and at last sent home the money to bring out the bairns. It seemed a reckless thing to send such young and defenseless children a journey of four thousand miles; but they were tenderly committed to God's providence, and they had a passport. The guardian who saw them off, no doubt, with many a tremor, gave the elder girl a copy of the New Testament, and told her in every case of difficulty or doubt to show the fly-leaf to the interrogator. The children's names stood there, and their destination; and something more was added, viz.: these words: "Verily I say unto you, inasmuch as ye have done it unto one of the least of these, ye have done it unto me." The little traveler obeyed her orders, and the text was indeed her protection, and the children's charge of Christian sympathy and aid honored until they reached their emigrant abode and their waiting friends. They had journeyed safely in the shadow of a royal proclamation.—*The Quiver.*

BOOKS AND PERIODICALS.

PERIODICALS.

The following have been received:

CHAUTAUQUAN. T. L. Flood, Meadville, Pa. $2.

FAMILY MAGAZINE. Cassell & Co., New York. $1.50.

ST. NICHOLAS. Century Company, New York. $3.

THE TREASURY. E. B. Treat, New York. $2.50.

FORUM. Forum Publishing Company, New York. $5.

Above the Law.

We desire to again call attention to one peculiarity of the Lottery bill, now before the people by virtue of the three to two decision, such as was never before possessed by a measure creating a corporation; and that peculiarity is the fact that the corporation that bill creates *can not be sued.* No matter what cause of action a man might have against it, he could find no court to go into. No matter what wrong he might suffer at its hands, there would be no tribunal in which to right it. A man might pay his money for a ticket, and draw the capital prize a dozen times; but if the company did not choose to pay him, it could not be compelled to do so. If it is created, it will be lawproof. This is a broad statement, a most serious charge; but it is susceptible of a demonstration.

You can not sue any person in a personal action, except in a court having jurisdiction of him. Courts get this jurisdiction in pursuance of law. No court can take jurisdiction of a person except in pursuance of a specific law authorizing it to do so. The code of Louisiana provides that a natural person is subject to the jurisdiction of the court of his or her domicile; hence any *natural* person can be sued at the place where he lives. But there is no general law similar to the above fixing the place where a corporation (a fictitious person created by the law) could be sued.

A corporation, being an imaginary, unreal, impalpable person, can have no actual domicile, a place where it resides. Hence, whenever the law creates such a person, it always creates such a residence, by declaring where its domicile shall be, thereby giving some court jurisdiction over it. If such a declaration is not in the act, no court can take jurisdiction. We think no lawyer will dispute this proposition.

The act of the Legislature creating the present iniquity recognized this, and vile as was the Legislature of 1868, it was not vile enough to create a corporation over and above the law, and out of the reach of the courts. The first article of the act creating the present Lottery Company (Act 25 of 1868), after declaring what the name and title of the company shall be, says:

And the domicile thereof shall be in the City of New Orleans, State of Louisiana.

But you may search the villainous bill introduced by Shattuck, of Calcasieu, as "House Bill 214," and which the Supreme Court has ordered to be voted upon, from title to repealing clause, and nowhere in it will you find any domicile fixed for this proposed company. Where, then, would you sue it? It is impossible that *all* courts in the State could have jurisdiction over it. Which one court would? There is no law giving the Civil District Court of New Orleans any more jurisdiction than the district court in Shreveport. You can not sue except at the domicile of the defendant. Where is that domicile?

Then, again, a corporation is an impersonal thing. The sheriff serves citation on an individual by giving him or her a copy; but he can not give a copy to that fictitious thing—a corporation. Consequently, when the law creates a corporation, it always specifies upon whom citation shall be served. Even the aggregation of scoundrelism known as the Legislature of 1868 respected this rule enough to put into the charter of the present company this clause:

Sec. 4. The president of the Board of Directors shall be the proper person upon whom to serve citations, notices and other legal process wherein this corporation may be interested.

But you may search the present Lottery amendment from beginning to end, and you will find no person designated as the party upon whom to serve process. Hence, even if you had a court with power to issue process, you have no one upon whom to serve.

Nor can the Legislature cure this defect. If the Lottery amendment is adopted, it will be a part of the Constitution, and any change of it would be an amendment of the Constitution, which is beyond the power of the Legislature alone. Here you have a lawproof corporation, able to do as it pleases, regardless of the law, beyond the power of the courts and out of the reach of justice. Can American citizens gain their own consent to create this power higher than the law which governs them, and which they all must respect and obey?—*New Delta.*

The District Conference.

The District Conference is, or should be, a pioneer. Having but few prescribed duties, and these having an indefinite range, it is left free to survey and enter the broad field of the church, to observe and study its economy in a practical way and fix upon salient points anywhere. It is sufficiently removed from all legislation and executive action to admit of calm and comprehensive thought, and yet sufficiently close at hand to admit of familiarity with the practical workings. Matters may be discussed without hurry and confusion, and in an original way. Measures may be originated, projected and reviewed in such way as to be of great value to the church. The important work of other bodies may be shaped and prepared here in such degree as greatly to facilitate the whole economy. One section of the district is brought in contact with others, and thus becomes suggestive and stimulating, while at the same time the detail working of the whole machinery of the church comes up with such a view as to present the finest opportunity for increasing the efficiency of the whole.

The strongest element, however, of this Conference is the facility that it offers for developing the spiritual power of the district, and thus giving energy to all church enterprise. Some District Conferences are sorry affairs, and, as far as we could judge, worth nothing to the cause; and yet the best and most profitable meetings we have ever known have been some of these Conferences. We have seen a whole district sprung into life by one of these meetings, and the results being developed for months and even years after. The success depends upon the manner and spirit in which they are conducted. A District Conference in a strait-jacket is not worth the fully prepared programme, and you put it where it can not breathe. Start or awe it with the announcement of presence of great dignitaries and set it back with eyes and mouth ready to drink in the wonders, ready for no thought or work. make it free, free to study the interest of the church and to do good in every way, fix its eyes upon the glory of God and the salvation of men, and give it the power of God's spirit, and you make your Conference a center light and life that will radiate to every quarter of the district and to regions beyond.—*Wesleyan Christian Advocate.*

Bishop Wilson on Missions.

Bishop Alpheus W. Wilson, recently returned from his third episcopal visit around the world, delivered a lecture one evening last week on the subject of missions, in Trinity M. E. Church, replete with much encouraging intelligence from foreign lands. His address commanded the most profound attention from an appreciative audience. He spoke of the great changes that had taken place in foreign lands even since his first tour around the world. He said the world had come down. Heathen nations had become peaceable. In Burmah the government makes full recompense for property destroyed. Missionaries can now go safely anywhere except in locked-up Thibet. A century ago there was no safety anywhere for missionaries, not even in Japan. The changes wrought in the last century are more than in all the history of the past. Since six years ago, on my first visit to China, great changes have taken place. Then it was not safe for a foreigner to travel in the interior, but now he can go anywhere with perfect safety. We have been praying for open doors, and now we have got it. As the Lord has opened the way, there is no excuse for Christians not entering into every land and with large force occupying fields of labor everywhere ripe for the harvest.

I went out of my way to visit Siam in a little boat. I found there a Baptist missionary laboring among the Chinese, who are overflowing and filling up countries in all Southern Asia. The American Presbyterians have five missions in Siam with about twenty missionaries, male and female. Many others are there. There seemed to be considerable apathy among these missionaries. They said to me, "Do not some of your Methodist missionaries come here to stir us up with their fire and enthusiasm." Bangkok, the beautiful capital of Siam, with 600,000 inhabitants, is as open to missions as any where in the United States. A missionary could enter the king's palace and preach there with perfect safety. The whole of that kingdom contains ten millions of people have only one Baptist and twenty Presbyterian missionaries. The people are most interesting, and my spirit was stirred within me at our neglect.—*Exchange.*

The Religious Newspaper.

The religious newspaper is as necessary to men's intellectual as to their spiritual growth. Men without it may be keen and eager in their business, and women without it may be zealous to maintain their social standing. They may keep informed through the secular press of passing events; but the interests of culture, no less than of religion, require them to study present problems in the light of Christianity. There would not be motive enough to keep the intellectual nature of the ordinary man or woman alive if the questions which engage their attention, related to society and the world at large, were divorced from religion. The great questions which society is striving to answer are moral problems, and in their last analyses are questions of personal duty depending on divine sanctions. The integrity of the family, the relations between employers and employed, the education of the people by schools and platforms and pulpits, and by literature, the social habits of the people in eating and drinking and amusements; the discoveries, inventions and methods which effect social and business life in their moral relations; the making of nations by law and policy, and the dealings of nations with each other—all these pass under review in the religious newspaper; and each one's duty in relation to them is interpreted by the position he holds, or ought to hold, in the kingdom of God.

For these reasons, and others like these, we counsel every head of a family to take the best religious newspaper he can find; to furnish it to sons and daughters as they go out from their homes; to see that it is present in the new homes they found for themselves; and to commend it heartily to their neighbors and friends. Perhaps it would seem, should hardly need counsel. They can have no more effective ally in building up the churches. It speaks when they must be silent, and it carries to their firesides many messages which they would be glad to give concerning themselves and their personal relations to their people, but which, in their position, they are compelled to withhold. For the sake of the family, the Church, the State and the kingdom of God, extend the circulation and influence of the religious journal.—*Exchange.*

THE POWER OF GOODNESS.—Goodness is sometimes better than greatness. A missionary in India was so fearfully and wonderfully, that he could not learn the language. After some years he was to be recalled, frankly saying that he had not sufficient intellect for the work. A dozen missionaries, however, petitioned his Board not to grant the request, saying that his goodness gave him a wider influence among the natives than any other missionary at the station. A convert when asked, "What is it to be a Christian?" replied, "It is to be like Mr. ——," naming the good missionary. He was kept in India. He never preached a sermon; but when he died, hundreds of heathen, as well as many Christians, mourned his loss and testified to his holy life and character.—*Missionary Review.*

No man is more miserable than he that hath no adversity; that man is not tried whether he be good or bad, and God never crowns those virtues which are only faculties and dispositions; but every act of virtue is an ingredient into reward—God so dresses us for heaven.—*Jeremy Taylor.*

Sunday-School Lesson—June 14.

The Book of the Law Found.

II. Chron. xxxiv, 14-28.

GOLDEN TEXT.—"*The law of thy mouth is better unto me than thousands of gold and silver.*"—Psa. cxix, 72.

TOPICAL OUTLINE.—I. The Book Found. II. The Impression It Made.

MEMORY VERSES.—14-16.

REFERENCE WORD.—"Law."

TIME.—623 B. C.

PLACES.—The House of the Lord and the Royal Palace, at Jerusalem.

INTRODUCTORY.

Between the death of Hezekiah, the good king, and Josiah, the *better* king, the throne of Judah was occupied by two exceedingly wicked men, Manasseh and Amon. The former of these reigned fifty-five years; for the greater part of this time, he was a thoroughgoing idolater. Amon's rule was of only two years' duration; his biography may be made up of a single sentence, "He did that which was evil in the sight of the Lord." His son Josiah was a marked improvement upon him. Of him one it is said, "While he was yet young, he began to seek after the God of David, his father." Truly a good ruler is the greatest blessing a people can have. "When the righteous are in authority, the people rejoice."

I.—THE BOOK FOUND.

Thirty-seven years had passed since the death of Hezekiah. During this time the land had been twice deluged with all the evils of idolatry. The people was again in a sadly dilapidated condition. Josiah set about to imitate the example of King Joash. He appointed officers to levy a general collection for the purpose of repairing and putting in shape the house of the Lord. His labors are recounted in these words, "In the twelfth year he began to purge Judah and Jerusalem." How great was the need for some such action! It is no easy task to counteract the evils of two generations' standing. He destroyed the high places of Baal, ground the images to powder, and broke down all the heathen idols. This aggressive side finished, he determined to repair the Lord's house.

While the men were engaged in this work a most important discovery was made. "Hilkiah, the priest, found a book of the law of the Lord given by Moses." This was, perhaps, one that had been in the possession of some of the priests. There were several copies or parts of the Law, varying in length from the whole to the small part written upon the door post or worn as a frontlet by the devout Jew. The book entrusted to the king had, of course, been destroyed by those wicked monarchs. The rabbins say that Manasseh and Amon tried to destroy all the copies, but that this present one was preserved by being hid under a standing stone. However this may be, whatever were the instruments, it is certain that Providence was in the whole affair. God's Word is indestructible. It is the Word of Life; it can live amid the polluting influences of the basest heathenism and when he calls it will come forth in all the power of its uncontaminated truth. Satan may seek to destroy; Kings may burn; Popes may interdict; Bishops may forbid the publishing of God's message to mankind: but the Word of the Lord is not bound, it shall endure forever.

The Bible is a great light which can come through all manner of false teaching. Our degradation is manifest when we allow our eyes to be so blinded by sin as not to behold that light.

II.—THE IMPRESSION IT MADE.

The finder of this great treasure immediately delivered the book to Shaphan, the official representative of the crown, and this courtier carried it to the king, together with his report of the work accomplished at the Temple. After he had given a full account of the labor performed there, he announced the fact that Hilkiah had found the Law. This information was given cautiously, because he was uncertain how the king would receive it. Presumably at the command of his sovereign, Shaphan read a portion of the roll. The effect was marvelous! "When the king heard the words of the Law, he rent his clothes." See the effect the Word of the Lord had! Note also when, and when only, it has its effect! The Word is not always accompanied by such immediate results. Why? The fault is not with it. The seed is the Word of God. It is good seed, surely. Good seed in good soil always produces good fruit. Evidently, logic compels us to admit that where fruit is lacking, there is a corresponding dearth of good soil. It always depends upon the heart as to how far the Word will profit. Josiah's heart was "tender." Here was a man that had never even seen the Word of God, much less heard it, and yet, at the first appeal to him, his heart broke and he came in humility, and, brought face to face with his great responsibility, he cried aloud for mercy.

Oh! ye possessors of hearts made up of stony ground; which instead of blossoming fair as Eden, and fruiting abundantly, are being hardened by the continued treading of sin, and scorched under the blighting breath of evil thoughts and unholy desires; ye that have heard the Word of the Lord a thousand times, and yet its warnings are but the freazy of a nightmare, and its promises the utopian dreams of a visionary enthusiast; little wonder that no impression is made on your heart! It is not "good" soil. Break up your fallow ground, and see if the Lord will not rain his blessing down.

The king trembled at the denunciations of God's law; but *trembling* is not true. That is the mark of a culprit. Felix, the arrogant, insolent, iniquitous debauchee, can tremble; Josiah, the man of the tender conscience and humble heart, goes a step further and *repents*. His sorrow was of that, *rare*, yet *godly* sort.

Now, the Bible is assuredly the greatest boon to mortals; but the Bible, unread, unstudied, misinterpreted, is the most fearful of curses and will rise up in the judgment to condemn those who have neglected so great salvation. "Go inquire of the Lord for me," said the king. If you want knowledge on any point, go to the source of knowledge in regard to that particular thing. You have legal doubts and want enlightenment—go to the leader of the bar; your mercantile experience is limited—consult your most successful tradesman. Use the same discretion in spiritual affairs. Do you desire religious light? "Go inquire of the Lord."

If we once grant the fact of revelation, we should be the last to repudiate the idea of the Spirit's office in shedding light upon the sacred page. If once his presence were necessary, why not now? Is the present reader of Scripture any less in need of guidance than was Paul? True, the age of prophets and prophetesses is past; they served their successive generations, and served them well. We have a better guide—the Spirit of all truth. Prophecies may fail; but the Omniscient One points, with unerring finger, to the path of duty and of happiness.

As a practical application: Is not the Bible a lost book to some of us? God's law is there, but we have not found it; his cheering promises are there, but we have not appropriated them; heaven is there, but we have not entered into its blest realities; Christ is there, but we have not found him. How can we find all these? Repair the temple. God's earthly temple is your heart. Yield it to the renewing influences of the Holy Spirit, and you, too, will rejoice in the discovery that God will, indeed, dwell upon earth.

Mississippi Items.

A fire in Durant, on the night of June 5, destroyed several buildings, including the home of the Durant *News*.

The Jackson *Clarion-Ledger* states that the last line of the "History of Mississippi," by ex-Governor Lowry and Col. Wm. H. McCardle, has been printed and will soon be ready for delivery. It will sell for $3.50.

The frame of the new Presbyterian Church at Scranton is now up, and the workmen are hard at work driving it on to completion. When it is finished it will be one of the best-looking edifices in town.—*Democrat-Star*.

Hancock county's financial condition is splendid. There is $15,000 in the treasury, and the county does not owe one cent. At the August meeting the Board of Supervisors proposed to reduce the rate of taxation.—*Democrat-Star*.

The census of 1890 gives Mississippi a population of 1,287,423, of which 539,706 are white and 747,720 are colored. In 1880, the population of the State was 1,129,689. The gain, therefore, is only 157,734, not near so great as was hoped for. Of this increase in population 97,429 are colored and 60,305 are white, the per cent. of increase being slightly (only slightly) in favor of the negro. Thirty-two of the seventy-five counties show a larger increase in the white population than in the colored, while six counties, Adams, Alcorn, Hinds, Marshall, Noxubee and Panola, all of the six except Alcorn being strong negro counties, show a larger loss of the negro than the white population. The Delta counties show the largest increase of population of any section in the State, and the increase is due largely to the influx of negroes into this section. In 1880 Washington county had a population of 3,617 whites and 21,861 negroes, or nearly seven negroes to one white. In 1890 the county contains 4,669 whites and 35,703 negroes, or only a fraction over seven negroes to one white. So the percentage of increase of the negroes over the whites, even in the Delta, is very slight.—Greenville *Democrat*.

Home Without a Mother.

The room's in disorder,
The cat's on the table,
The flower-stand upset, and the mischief to pay;
And Johnny is screaming
As loud as he's able,
For nothing goes right when mamma's away.

What a scene of discomfort and confusion home would be if mamma did not return. If your wife is slowly breaking down, from a combination of domestic cares and female disorders, make it your first *business* to restore her health. Dr. Pierce's Favorite Prescription is without a peer as a remedy for feeble and debilitated women, and is the only medicine for the class of maladies known as female diseases which is sold under a *positive guarantee* from the manufacturers that it will give satisfaction, or the money will be refunded. It is a positive cure for the most complicated cases of womb troubles.

Louisiana Notes.

The citizens of Alexandria have taken steps toward the organization of a Board of Trade.

The Farmers' Alliance have organized a general supply store at Boyce, with a capital stock of $5,000.

The annual reunion of the Confederate veterans of North Louisiana will be held at the Fair Grounds in Homer, on July 2.

The Louisiana Educational Association will hold its eighth annual convention at the Chautauqua grounds, on June 24-26.

The Farmers' State Union has appointed a committee to co-operate with the Anti-Lottery League in the campaign against the Louisiana State Lottery.

A steamship arrived in New Orleans recently direct from Japan, with a load of 22,930 bags of rice in the hull. This is the first cargo of rice ever received here from Japan.

A company has been chartered in Bossier to construct and operate a railroad from Red river to the Arkansas line. The capital stock is $50,000, and the domicile is at Benton. The name of the corporation is the Red River and Ouachita Timber Belt Railroad Company.

The Clinton Brick and Tile Company is a new enterprise in East Feliciana. The capital stock is placed at $50,000, and the officers are Messrs. J. W. Viers, president; W. A. Cain, vice-president; J. P. Knox, secretary and treasurer.

Rev. H. H. Ahrens, of the Methodist Church, with the assistance of Rev. F. S. Parker, has been conducting a very successful protracted meeting this week. The congregations have been large both night and day; the night services especially have been very well attended, and much good work has been accomplished.—*St. Mary Banner*.

Madison Journal: The Fifth District Levee Board has placed under contract the work of rebuilding the Conoord levee which broke this Spring. The work was let to S. L. James at 20 cents per yard, and he will start work as soon as the state of the ground permits the engineers to run the line. Five hundred convicts will be put on the work, and they are expected to complete it in sixty days.

Baton Rouge is happy over its supply of pure potable artesian water, as established by analysis. The *Advocate* says:

This well was bored to a depth of 758 feet, at a total cost of $4,000, and has a capacity flow of 700,000 gallons per twenty-four hours. During the present unusual drouth the waterworks company has been furnishing about 300,000 gallons of water a day, less than one-half the capacity of the well, which is more than ample to supply even the greatest demands.

It may not be generally known, but it is a fact just the same that the Ouachita National Bank, of Monroe, enjoys the distinction of being on the roll of honor of the national banking system. This honor is only conferred upon those banks whose surplus exceed their capital and liabilities, and when it is taken into consideration that there are 3,567 national banks in the country and only 267 banks on the roll of honor with the Ouachita National, only four years old, the 113th on the roll, our readers can form an idea of the high rating of this bank in the financial world.—*Telegraph-Bulletin*.

Why Should We Always Attend Church?

1. It helps ourselves. The church services give vigor to the best thoughts and purposes, strengthen our integrity, develop and solidify right character, and feed the moral and religious part of our nature. We can not afford to lose those sweetening and strengthening influences for a single week.

2. It helps the minister. Nothing is more disheartening to a minister than simple neglect. What sense is there in preparing a message for those who do not come to hear it? How can he preach with vigor to empty pews? The dullness of any service is often to be laid to the account of the absent ones.

3. A church lives on the devotion of its friends. Nowhere is this devotion so fully shown, so quickly felt, or so plainly seen, as in the attendance on the Lord's Day—everyone in their place, and the church rejoices in a consciousness of strength and vitality, and goes forth with zeal and power to its appointed work. With half the seats vacant, there comes depression, and the church sinks into inaction. A live church helps the community. The moral tone of any community depends largely on its churches. If church goers become negligent, the outside community will not go to church. The example of every neglector of the Lord's Day worship is so far an obstruction placed before the door of the church to keep others away. If the friends of the church will attend, strangers will be sure to do so.—*Church Union*.

AT THE CLOSE OF DAY.—It is wise at night to read—but for a few minutes—some books which will compose and soothe the mind; which will bring us face to face with the true facts of life, death, and eternity; which will make us remember that man doth not live by bread alone; which will give us before we sleep a few thoughts worthy of a Christian man with an immortal soul in him. And, thank God, no one need go far to find such books. I do not mean merely religious books, excellent as they are in these days; I mean any books which help to make us better and wiser and soberer and more charitable persons; any books which will teach us to despise what is vulgar and mean, foul and cruel, and to love what is noble and high-minded, pure and just. In our own English language we may read hundreds books which will tell of all virtue and of all praise; the stories of good men and women; of gallant and heroic actions; and of deeds which we ourselves should be proud of doing; of persons whom we feel to be better, wiser, nobler than we are ourselves.—*Charles Kingsley*.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

How can it be cured? By taking Hood's Sarsaparilla, which, by the cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really wonderful. If you suffer from scrofula in any of its various forms, be sure to give Hood's Sarsaparilla a trial.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, June 11, 1891.

Commencement at Centenary College.

The commencement exercises of this venerable and popular institution of our church began on Sunday, May 31, with a sermon by Rev. C. F. Evans, D. D. We had not the pleasure of listening to the Doctor on that occasion, but we were told that his sermon was fully up to the level of his usual effort. At night Rev. A. E. Clay, pastor of our Dryades Street Church, in this city, instructed and edified a large audience by a discourse on "The Man with a Screw Loose." Monday was spent in gathering and marshalling forces, and when night-fall set in the preparatory department, under the skillful management of Prof. Wynn, was ready for its annual exhibition. This consisted in an oratorical contest for a gold medal, and was participated in by nine young gentlemen. The speeches were committed thoroughly to memory, and were, for the most part, excellently delivered. The Committee of Award, composed of learned gentlemen of different professions, after weighing carefully the merits and defects of each speaker, awarded the medal to our young friend from Berwick, Eugene A. Pharr.

Tuesday morning the closing exercises of the Union Literary Society were held in the beautiful hall occupied by it, and were interesting and entertaining from beginning to close. Several of the visitors were called upon for brief speeches, which added much to the liveliness of the occasion, and put everybody in frame for the other exercises of the day.

The Alumni Association held its annual session in the Young Men's Christian Association room, and elected as speaker for the annual meeting of 1892, Hon. W. L. Nugent, of Jackson, Miss., and as alternate our young friend, Sam Standifer, of Ruston, La. C. K. Lewis, of Ruston, La., was selected to read the poem on that occasion, and O. H. Simpson, of Lafayette, La., was elected as alternate. The address this year was delivered by Rev. C. G. Andrews, D. D., of Meridian, Miss. It was a familiar sight to look upon the magnificent form of Dr. Andrews upon the platform which he so long graced years ago by his commanding presence. The audience was good, and listening with all the ears as the Doctor spoke and argued and illustrated about successes and failures in life. The nearness of approach to the one and the other, and yet no realization of either, was brought out so distinctly at times as to make the hearer tremble.

In the evening the annual contest between speakers of the two literary societies for the "McGehee medal for oratory" came off. The speakers for the Union Literary Society were O'Beirn, Collins, and Poet; for the Franklin Institute, Gordy, Putnam, and Scales. The speeches were original and exhibited good thinking, and were delivered in a spirited and eloquent manner. The subject-matter and elocution of these speeches evinced that the young men had received careful training and had profited by it. After considerable time spent in conference on the subject, the committee awarded the medal to John L. Scales, of Mansfield, La. At this juncture the speaker chosen to address the Literary Societies, I. D. Wall, of Clinton, La., stepped upon the rostrum and for about twenty-five minutes entertained the audience by the earnest delivery of a well-conceived speech on "The Enthusiasm of Belief, a Condition of Success in Life." Close thought, apt words, well-rounded periods and earnest delivery combined to make the address a successful one.

Wednesday morning the closing exercises of the Franklin Institute were held in its luxurious hall. These exercises were similar to those usually held on such occasions, and were attended by a "jam of people," and interested all who were fortunate enough to get within the hall. The graduating class came on the boards at eleven o'clock. They are John A. Pharr, B. A.; W. W. Drake, B. S.; George J. Woodside, B. S. W. W. Drake, a son of late Prof. H. W. Drake, formerly professor of languages of the college, delivered the salutatory address, John A. Pharr delivered the valedictory, while Mr. Woodside delivered an excellent address, sandwiched between them. These young men spoke well, and their friends were made happy by their efforts. President Hunnicutt's baccalaureate was timely, abounding in choice thoughts and valuable suggestions to the young graduates. Bishop Keener gave one of his characteristic speeches, reviewing somewhat the history and struggles of the college and showing the institution still to be on the up-grade.

At night the closing exercises consisted in a senior debate on the question, "Shall Education be Compulsory?" On the affirmative was G. J. Woodside, and on the negative were W. W. Drake and John A. Pharr. We did not hear these speeches very distinctly, but the committee awarded the victory to G. J. Woodside; he, in their judgment, having overcome both his opponents in a fair encounter. Thus ended the exercises of the college for 1891.

The Board of Trustees had a good representation present and looked into all the affairs of the college with careful scrutiny. To fill vacancies in the Board, three new members were elected: A. H. Gay, Esq., of Plaquemine, for the Louisiana Conference, and Rev. J. W. Chambers and Hon. H. C. Newsom, of St. Helena parish, for the Mississippi Conference. The Board found that twenty-two licensed preachers and fifteen sons of preachers had been in attendance during the past session. These young preachers and sons of preachers all receive their tuition free of charge, but people generally do not stop to think how much it is that is thus donated by the college. At the average rate of tuition what was thus given last session is equal to $1,800, which is equal to an endowment of $30,000 at six per cent. That is what the Board of Trustees of Centenary College did last session for the education of young Methodist preachers in Mississippi and Louisiana, and we say it is no slight thing, and the act deserves the gratitude of every Methodist in the bounds of the two States. Through President Hunnicutt, the Board received two letters, each containing one thousand dollars to be added to the endowment. One was from Mrs. E. J. Gay, of Plaquemine, La., and the other from C. W. Mills, of Georgia. The treasurer of the Board reported that the endowment fund had grown to about $61,000. Much good and solid repairing has been done on the buildings, and several rooms, including the museum, have been ceiled overhead and otherwise put in order. Prof. Sullivan has added somewhat to the scientific apparatus, and has repaired and brushed up the old instruments so that they do good illustrative work and "look as good as new." If some reader would send that young professor $500 for the purpose of refitting his laboratory and philosophical apparatus, it would be money invested where it would do good for generations. If anyone feels disposed to do this, and would know further of the matter, let him or her communicate with the editor of this paper.

The attendance during the past session was 138. The discipline of the school has been mild and firm, and the order for the most part good. The campus grows more beautiful every year. As the pines and magnolias enlarge their trunks and spread abroad their overhanging branches, we are more and more reminded of the descriptions the old poets give us of the "shady grove surrounding Helicon." The Board of Trustees made provision for the election of an additional professor to take some of the burden off the shoulders of the venerable and faithful Wiley. This professor will be selected to fill the chair of Latin. The matter is left in the hands of the presidents of the Board and Faculty. Bishop E. R. Hendrix was elected to preach the next annual sermon.

The Board was much gratified with the progress made during the past year, and its members are still very hopeful of the future, and think that Centenary College is destined to play no unimportant part in the future campaigns of the Methodist Church in the Southwest.

And now the editor will whisper two suggestions to the faculty. When the exercises are advertised to begin at eight o'clock, don't delay beginning till nine o'clock. That is an imposition upon the patience of the audience which people will not forgive. Abolish at once that Wednesday evening debate. It is a sort of annex to the regular exercises which may cause inflammation. Better suppress it before it gets beyond control.

Columbus District Conference.

The twenty-first District Conference of Columbus district, North Mississippi Conference, has just closed a delightful session, held at Sturges, May 28-31. The preacher in charge, Bro. W. A. Dollar, and his helpers had made ample arrangement for the entertainment of their guests, and the good people of Sturges gave us a cordial welcome and a liberal hospitality. Both they and their guests found mutual enjoyment in the exercises of the Conference and in the social intercourse of the occasion. Many said this was the best District Conference they ever attended. The good effects must remain; much fruit will be gathered unto eternal life. Evidently there had been much prayer for the presence of the Holy Spirit; for his presence was manifest in the temper and work of the Conference. From the first the preaching was direct, earnest, practical, effective. It seemed that each preacher was called by the Master for the occasion, and each one strove to honor the Master in the delivery of his holy truth. Sage, Foster, Mitchell, Jones, Kendall and our own Bishop Galloway—they fed our souls with the Bread of Life. The Bishop, in his sermon on Saturday night and Sunday morning, used no untempered mortar in laying the stones of the Lord's truth into the great spiritual building. He seemed specially earnest and tender in his concern to win us all to the higher ways of Christian living, and so did all these preachers. And why should we all not be more intensely earnest, direct and spiritual in our preaching? Are we enough so? Does our consecration to this holy work reach an *abandon* of yearning for the souls of men; ought we to stop short of this? The Bishop put one point with startling emphasis: that we may even preach the gospel to others and yet be castaways.

The Conference began its work on Thursday morning, with the presiding elder in the chair. Various proper committees were appointed, and the reports of charges made in full, *seriatim*. Most reports were in writing, others in verbal statement, and all accompanied with questions to bring out and to emphasize chief points. In this way many brief, but lively, discussions of vital topics animated the proceedings.

On Friday morning Bishop Galloway arrived and took the chair. The work of the Conference was magnified by his wise counsel and the force of his gentle, but strong manner. Besides the emphasis he gave to various important matters in passing, he occupied twenty, or more, minutes in a speech on temperance, when the committee on that subject reported on Saturday afternoon. He dwelt on the present phases of the subject among ourselves; advised against a third party formed on prohibition; urged harmony and co-operation among all temperance workers, and renewed effort to rescue the perishing.

All the traveling preachers in the district were present but two, and they sent reports.

From all the reports some things are evident:

(*a*) The preachers and many members of their flocks are trying to fill up the measure of their high calling of God in Christ Jesus. (*b*) The temper and habits of the people towards strong drink have undergone a great change in the last dozen or less years. Very few of our members are addicted to drink at all now. Any connection with whisky—all intoxicants—lowers the social standing of the man and impeaches his trustworthiness. (*c*) There is growing interest in the value and methods of Sunday-school work; yet in many places there is a serious, if not criminal, neglect of this work on the part of too many adult members of the church. (*d*) The same may be said in reference to church-houses and parsonages. (*e*) Finances in most of the charges are at a low ebb. Some charges are well up in their payments, and nearly all the preachers have strong hope of reaching full collections. (*f*) The spiritual condition of the district was judged to be genuinely hopeful. There are in these charges not a few noble, earnest, consecrated workers—men and women. There are no schisms, only indifference, negligence and backsliding. Columbus station has felt the power of a great work of grace, and the signs are favorable all about.

On Saturday morning a special hour was given to the subject of Sunday-schools. Profs. Dabney Lipscomb and W. H. Smith brought out some valuable points with effective clearness and force, bearing on improvement in workers and work in the Sunday-school. An interesting Sunday-school service was held on Sunday afternoon; Bros. D. L. Mitchel, of the NEW ORLEANS ADVOCATE, A. P. Sage and G. W. Bachman being the speakers.

A delightful episode which occurred in the session of Friday afternoon must be given, because it illustrated both the condition of our work in some places and the fellowship of our sufferings. The brother in charge of Plattsburg circuit rendered his report, and was then put under searching question as to the allowance for his support, amount paid, rent of house, etc. His answers revealed a devotion and a need which moved an impromptu contribution for his relief. Bro. Luter led, and others followed, until nearly thirty dollars were put into the sum, and thirteen more for another needy brother in the field. As the giving went on the Holy Spirit came down, or, being within, showed himself, and the baptism from above was evident, and the grace of it in all hearts. It was more blessed to give than to receive.

Bro. D. L. Mitchel, business manager of the NEW ORLEANS CHRISTIAN ADVOCATE, was with us from Friday morning to the close. He added interest and pleasure to our sessions, and delighted all in the social circle. Besides the new subscribers he got for the paper, his personal contact with the people increased their interest in the enterprise. He led our love-feast Sunday morning—a joyful love-feast, which those who were present will not soon forget.

Bro. G. W. Bachman, our own Sunday-school agent and Conference colporteur, was with us, cheerful, earnest, brotherly, busy. What a power for good this brother-worker is in the simple, but great, matter of selling books and periodicals of our publication! Too much can not be done in helping on his blessed work. Let every hand lend him aid.

Europa, a new town, grown up rapidly, but solidly, on the G. P. road, in Webster county, was chosen as the seat of the next District Conference.

The lay delegates to the Annual Conference are: Prof. Dabney Lipscomb, W. H. Smith, W. L. Neal, and J. H. Barrentine.

The Conference directed our excellent secretary, R. M. Smith, to send certain reports of committees to the NEW ORLEANS ADVOCATE for publication.

W. T. J. SULLIVAN.

West Point, Miss.

This is a railroad center with a population of about 3,000. Nearly every family is connected with either the Methodist, Baptist, Cumberland Presbyterian, Old School Presbyterian, Campbellite or Episcopal Churches, each of these denominations having an organization, and have church edifices, of which the Baptist is the finest. Our church and Sunday-school is the largest in numbers and has the greatest influence. It is under the wise and faithful pastor, Rev. Amos Kendall, who has increased the attendance at public worship, particularly at the Wednesday night prayer meeting. His ministry is effective, specially his pastoral work, in which he is ably aided by his zealous, prudent wife. The Sunday-school of our church at this place has enrolled 150 children, and is well conducted. It has over one-third as many children in attendance as are going to the public school. Five of the nine teachers in the latter are Methodists.

Bro. Kendall has a fully organized Epworth League, which is slowly developing the young people of his interesting charge. The Ladies' Aid and Woman's Missionary Society are live institutions in this church. The parsonage is one of the neatest, best built and most comfortable preachers' homes in this Columbus district, and, judging by the way Brother and Sister Kendall care for their guests, the preacher in charge is well provided with the good things of the land.

The Methodist Church building is a large brick edifice with a handsome auditorium, and were a few hundred dollars expended on its exterior, would be one of the most attractive churches in West Point.

The Young Men's Christian Association is doing good work, both among the young and old. A popular and useful service is held every Sunday evening, which is well attended by all denominations. A secretary is constantly engaged in its work. The association owns a neat and suitable building, eligibly located in the center of the town. It also has an excellent gymnasium.

M.

"Jesus Christ the same yesterday, to-day, and forever"—just as strong as when he stilled the tempest, just as mighty as when he overcame the darkness of death and led captivity captive.

Notes.

The surest way to get a good name is to be good.

In the matter of salvation "man extremity is God's opportunity," when we realize the fact that there is other help in the universe.

"If a man looks for God, God knows that he is looking. He that seeks songht. Take trouble to win a blessing harder for you to get than others, and you shall have bestowed upon you better than you sought."

The *New York Christian Advocate* says:

The centenary of John Wesley's death was observed by a clergyman of the Church of England in Christ Church, New Zealand, who took a curious course, considering his position, of preaching to his parishioners on Sunday evenings a series of Wesley sermons.

Here is a paragraph from Luther which may be pondered with profit: "The world continually gapes after prodigies; it many a time mistakes chalk for cheese, and gladly believes in apparitions; believers keep to the Word and follow it. I have very often prayed my God that I might not see any vision or miracle, nor be informed in dreams, since *I have enough to learn in His Word.*"

Nothing demonstrates the inefficiency of the city government of New Orleans so clearly as the fact that since it was founded a great river has poured its flood of waters right by its doors and yet in a drouth, like that we have had the past few months, thousands of people suffer for water! More than a hundred years has brought no remedy. If that is not inefficiency of the most glaring kind, what is it?

A missionary paper publishes the following, and we would be glad to know whether the "gigantic servant" was in Mississippi or Louisiana:

A minister in the South, who was a very small, slender man, once had a fervent prayer offered in his behalf commencing as follows: "O Lord, bless this thy gigantic servant, whom thou hast set over us for the extermination of the gospel! Bless him, O Lord, with unmitigated ages of the world to come!"

Dr. Parker, of London, says of pulpit eloquence that it is conversational in its base; that "the eloquence of memorized sentences is dead—except among the very young and the extremely feeble. The eloquence which meanders with the rills, floats with butterflies, languishes in pale moonlight, plashes in crested foam on the golden sand, bathes itself in crimson sunshine, and generally makes a fool of itself, is vanished into the nothingness out of which it came."

"To sit through two hours of commonplaces in order to preach a 10 minutes' peroration" is a penance. Perorations in sermons should be as frequent as heads. Monotony in matter and manner is fatal to attention. A close critic said to a young minister, "Why don't you strike fire sooner?" "Oh, it takes me about half an hour to wake up." "Then," said he; "you had better take the greater part of the half-hour in the cemetery behind, and come in when the steam is fairly up."

Oh! ye possessors of hearts made of stony ground; which instead of blossoming fair as Eden, and fruiting abundantly, are being hardened by continued treading of sin, and scorched under the blighting breath of vain thoughts and unholy desires; ye who have heard the Word of the Lord a thousand times, and yet its warnings are but the frenzy of a nightmare, and its promises the utopian dreams of a visionary enthusiast; little wonder that no impression is made on your hearts. It is not "good" soil. Break up your fallow ground, and see if the Lord will not rain his blessing down.

While listening to the speeches of the young men during the recent commencement exercises at Centenary College, we were gratified to see that upon every proper opportunity they did not hesitate to give the Lottery the whack! They regarded themselves and every young person in the State insulted by the infamous proposition that money filched by Lottery methods should be applied to the cause of education. Evidently those young men are being trained in the right direction, and some of them will vote next August, and we are sure all Centenary boys will vote solidly against the gambling institution.

The following significant paragraph is from the pen of Mr. Spurgeon. It is plain, but worth considering:

On looking back through thirty years of church life, we are compelled to come to the conclusion that the most unsatisfactory members we have ever had have been those who were best satisfied with themselves. One brother became so thoroughly sanctified that he could not live with his wife, and another had so clean escaped from faults of every sort that he quitted us all in disgust. We find in the Sabbath-school, the lay preachers' association, the Christian young men's meeting, and in all other forms of work, that as soon as any of the brethren or sisters begin to brag about their holiness, they become wholly useless, and before long the place that knew them knows them no more.

Personal and Otherwise.

We regret that we were out when Dr. Hoss, the editor of the *Nashville*, called.

The manager of *Harper's Weekly*, Richard Harding Davis, is just twenty-six years old!

Ex-President Hayes has been attacked by an illness which has deprived him of his voice.

We are glad to announce that Dr. Walker has recovered from his recent illness and filled his pulpit on Sunday.

A brother sends two dollars from Olive Branch, La., to pay his renewal, but does not sign his name. Who is he?

The *New Delta* did us the honor to publish in its Monday issue our article of last week on "The Lottery Amendment."

Prof. R. H. Jesse, formerly of Tulane University, was inaugurated president of the State University of Missouri, June 3.

Rev. J. M. Henry, of Shreveport, will preach the sermon before the Y. W. C. A. at Mansfield College, June 14.

Under the new emigration law polygamists are prohibited from coming to this country. Anti-polygamist Mormons are not disturbed.

The Standing Committee on Episcopacy of the diocese of Louisiana voted for the ordination of Phillips Brooks as Bishop of Massachusetts.

Bro. Sostenes Juarez, the senior member of the Central Mexico Conference, died on May 25. "He died as he had lived—in the triumphs of a living faith."

Alonzo S. Weed, the publisher of *Zion's Herald*, while attempting to board a train in Boston, June 4, was run over, and it is feared will die from injuries received.

We were glad to meet many old friends at the commencement of Centenary College. These yearly reunions of friendship are the pleasantest part of that yearly visit.

Sir John Macdonald, premier of Canada, died June 6, at the age of seventy-six. He has been prominent in Canadian politics for more than twenty-five years.

Dr. F. M. Grace, of Hiwassee College, gave us a pleasant call on Tuesday. He is traveling in the interest of his college, and for the present his address is Bunkie, La.

The lay delegates to the Annual Conference from Columbus district, North Mississippi Conference, are: Prof. Dabney Lipscomb, W. H. Smith, W. L. Neal and J. H. Barrentine.

We are indebted to Miss M. E. Compton, president of Port Gibson Female College, for an invitation to attend the commencement exercises of that flourishing institution, to begin June 12.

Dr. W. C. Black, of Jackson, Miss., will deliver the annual sermon for Port Gibson Female College, June 14, and President Hunnicutt, of Centenary College, will deliver the literary address, June 16.

The editor just had time to prepare his account of the Centenary commencement when he took his bed with a scorching fever. It took the doctor four days to bring him up again, just in time to see this issue go to press.

A rich treat is in store for the people who shall attend commencement exercises for Mansfield Female College, La. Rev. W. H. LaPrade, pastor of the Carondelet Street Church, New Orleans, is to preach the commencement sermon.—*Wesleyan Christian Advocate.*

A private note from Rev. A. D. McVoy, Jr., our preacher at Natchitoches, says that his health has been so poor all Spring as to unfit him for work, and that he will spend this month at Hot Springs, Ark., seeking physical restoration.

The Southern Presbyterian Assembly adopted with but little discussion the overture that women be not permitted to speak in public. If any of the sisters of that persuasion have been talking in public, they must now "hold their peace."

Last week we published a call for help for Bro. A. B. Nicholson, of the Mississippi Conference. We have received from a friend, who does not wish his name published, a check for twenty dollars for that good brother. Who now will follow that?

For years there has been conducted here a Sunday-school for the Chinese. A good number of these scholars have joined several of the churches here. They have recently raised money to support a Chinese Bible reader in the city of Canton, China. That is the right spirit. Our people might learn from these.

The Minutes of the District Conference of the Woman's Missionary Society of the Sardis district, Mississippi Conference, show: Adult societies in district, 18; juvenile societies in district, 13; members in both, 687. Number of *Woman's Missionary Advocates* taken, 125. Societies organized since March, 1890, 10. Money raised since March, 1890, $345.

Postal Card Reports.

—Bro. Crisler, writing from Washington, Miss., says: "We have a good Sunday-school at Washington; fine Wednesday evening prayer meeting; Ladies' Aid Society. Kingston has a flourishing Sunday-school, Woman's Missionary Society, and Church Repair Society. Good Sunday-schools at Locust Grove and Linwood. Four members received this year."

—Rev. J. H. Smith, Weir, Miss., writes: "Last Sunday was observed as Children's Day. It was a delight to all. The children delivered themselves nicely and forcibly. Then we had a sermon to the children and preaching at night, at which time one of our Sunday-school children came forward and took the vows of our church. May the Lord help him to be useful to the church and save him in heaven!"

—Rev. T. W. Lewis writes from Greenville, Miss.: "We had a good day at Greenville, yesterday. The Sunday-school is flourishing, and Judge Trigg is happy. Good congregation at preaching. In the afternoon the Juvenile Missionary Society had a public meeting, which was instructive and inspiring. Miss Mamie Head presided like a Bishop, and Miss Susie Trigg, lady manager, deserves great credit. The Y. M. C. A. is about the livest thing we have in Greenville. Dr. Jones and the boys are having grand meetings every Sunday."

—Rev. S. J. Davies, Campo Bello, La., writes: "The revival fires are still burning. Since my last report eight more have joined the church on this charge, and many have been blessed. News came last night that Coushatta is aglow. Denson, Whatley, Williams and a visiting brother from Texas wrought valiantly for the Lord, with Bro. Harp at hand to direct the forces. We hope soon to see a report from the pastor in charge. Our district Conference convenes at Grand Cane on June 18. Como; a warm welcome awaits you. Shreveport is mobilizing her forces and looking around for a Joshua to lead. Many thanks are due Bro. John Foster for efficient help. We gladly give them."

—Rev. G. W. Bachman, colporteur of North Mississippi Conference, writes: "At the close of the first half of the Conference year I desire to make the following record: I have visited twenty-six churches in twenty-two pastoral charges (some of them more than once) and attended four District Conferences. More books, church papers and Sunday-school literature have been put in circulation than during the corresponding period of any previous year since our colportage work began. Many new acquaintances have been made and old ones renewed and friendships formed that I hope will felicitously abide through time and in eternity. God bless all who have helped the work and been kind to the workman. Thank God for ability, opportunities and success thus far, and may he guide and help us to greater results during the remainder of the year. I join my fellow-laborers in the ministry in daily prayer and effort for a genuine and general revival of religion in our Conference this year."

"Men as Trees Walking."

The fifth brother is still "trying to see the way clear" to become one of the ten to pay $100 annually to send a missionary to Japan and to keep him there. I am confident in his ability to *open* the way himself, and am now looking for the sixth man or woman, and so on to the tenth. What better way to invest money? What will pay better interest and give more joy in time or eternity? One man I know who pays $300 for cigars and less than $10 to missions. And others—waste more than $300 on self.

T. L. MELLEN.

Everybody knows that at this season the blood is filled with impurities, the accumulation of months. All these impurities and every trace of scrofula, salt rheum, or other diseases may be expelled by taking Hood's Sarsaparilla. Be sure to get Hood's.

Vicksburg District Conference.

Arrangements have been made with the L., N. O. and T. railroad by which brethren attending the District Conference, to meet at Fayette, July 2, can return on one-third fare by getting a certificate from agent at the time of purchasing ticket. These certificates will be given on the "Little J," as it now belongs to the same company.

R. BRADLEY, P. C.

A Grand Seaside Hotel.

The contract for papering the Ocean Club Hotel, at Grand Isle, has been secured by the Heath, Schwartz & Co., Lim. Mr. Schwartz, the vice-president of the company, says that the hotel, which is one of the largest in the South, will require 12,000 yards of cotton canvas to face the walls, and that the papers will be mostly of a neutral tint. The ladies' parlor will be furnished in gilt paper. As the dining-halls and wings are now ready, the foreman will be sent over with a large force of men, so that the work can be rushed through with all possible speed.

Rev. Thomas F. Gailor, recently elected Bishop of the diocese of Georgia, has declined the office.

Church in Mexico.

Reported previously	$93 06
Brandon District Conference	47 35

The Meridian District Conference

Will be held at State Line, on the M. and O. railroad, July 2-5. The Rev. J. W. Tinnin will preach Wednesday night, July 1, and the Rev. B. S. Rayner, Thursday, eleven A. M. Let every delegate and preacher be present at roll-call at nine A. M., Thursday, July 2. The hospitable people of State Line extend a cordial welcome.

T. L. MELLEN, P. E.

Colportage in North Mississippi Conference.

Headquarters at Kosciusko, Miss., where all the publications of the M. E. Church, South; Bibles and Testaments of all styles, and any good books wanted can be procured at publisher's rates.

Publisher's discounts given to preachers, churches and Sunday-schools.

Orders promptly filled whether the colporteur is at home or in the field.

Address G. W. Bachman, colporteur, Kosciusko, Miss.

Mansfield Female College.

COMMENCEMENT EXERCISES.

SUNDAY, JUNE 14.

Commencement sermon by Rev. W. H. LaPrade. Sermon before Y. W. C. A. by Rev. J. M. Henry.

MONDAY.

Art Levee. Board of Trustees.

MONDAY, JUNE 15.

Elocution contest. Classical music contest.

FRIDAY NIGHT, JUNE 12.

Primary exhibition.

TUESDAY.

Alumnæ celebration. At night, annual concert.

WEDNESDAY.

Graduating exercises. At night, general reception and art levee.

A. D. MCVOY, Pres.

NOTICES.

The Sardis District Conference will meet in Como, Thursday, July 2, and hold till Sunday night. The first day, Thursday, will be devoted to the interest of the Sunday-school. Opening sermon, Thursday, at eleven o'clock, by Rev. J. W. Malone.

J. J. WHEAT.

The District Conference for Seashore district, Mississippi Conference, will be held at Bay St. Louis, beginning July 23, 1891, at eight P. M. The opening sermon will be preached by Rev. C. A. Powell, of Moss Point. Recording stewards will please have Quarterly Conference records on hand for inspection. It is expected that Bishop Galloway will preside.

E. H. MOUNGER, P. E.

The Sunday-school Conference for Aberdeen district, North Mississippi Conference, will meet at Amory, Miss., July 2, at nine A. M., and the District Conference will convene July 3, at nine A. M.

The following is the programme for Sunday-school Conference:

1. Origin and history of Sunday-schools—M. E. Tumlin, Dr. Harrington, N. G. Augustus. 2. How are we to secure the co-operation of parents in the Sunday-school?—J. A. Bowen, F. A. Whilson, J. W. Rouzee. 3. What is the influence of Sunday-school work on seoniar life?—M. C. Sheli, T. J. Cunningham, A. P. Leach. 4. What are the qualifications of a successful teacher?—R. A. Burroughs, J. C. Parke, L. C. Suggs. 5. What shall we do to prevent Sunday schools from going into winter-quarters?—Eugene Johnson, D. W. Bass, T. J. Buchanan. 6. What relation does the Sunday-school sustain to the church?—B. B. Sullivan, A. J. Foster, R. B. Young.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. P. A. Swann, J. W. Tinnin, B. S. Rayner, J. H. Smith, J. M. Brown, R. A. Sibley, H. C. Morehead, W. L. Hamil; James Porter, C. F. Staples, R. B. Downer, R. J. A. Bishop W. J. Dawson, L. Carley, D. W. Bahb, J. Wilson Brown, Bishop A. G. Haygood, W. W. Dorman, J. D. Ellis, Isaac L. Peebles, R. D. Norsworthy, B. H. Rawls, W. L. C. Hunnicutt, W. E. Ballard, W. M. Young, T. S. West (2), A. B. Waskom, H. M. Banks, H. Kelly, J. D. Harper, K. S. Enochs, W. W. Cammack, C. G. Andrews, T. S. Randle, J. F. Robinson, C. H. Brown, R. A. Burroughs, F. M. Williams.

Messrs. J. R. Langston, C. D. Williams & Co., A. J. Sherrard, John Morris Co., T. C. Rivers, E. T. Keeton, J. H. Seals & Co., Andrew Price, Ira P. Beasley, J. D. Nettles, A. H. Richardson, T. H. Hays, W. F. Ford, W. G. Brock, J. S. Sutten, Robert Galloway, F. N. Abell, Frank M. Martin, J. G. Reeves, W. A. Oden, James T. Funt, B. T. Young, R. Griffith, E. V. Boring, Cheever Brothers, W. T. Poynter, J. L. Williams, J. W. Lester.

Mesdames T. A. S. Adams, M. L. Bond, M. M. Firth, N. E. Warren, M. O. Brown, Nannie M. Knight, Anna Arrington.

June 9.

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OUR YOUNG PEOPLE.

THE MODEL LITTLE GIRL.

Frisky as a lambkin,
Busy as a bee—
That's the kind of little girl
People like to see.

Modest as a violet,
As a rosebud sweet—
That's the kind of little girl
People like to meet.

Bright as a diamond,
Pure as any pearl—
Every one rejoices in
Such a little girl.

Happy as a robin,
Gentle as a dove—
That's the kind of little girl
Every one will love.

—*Presbyterian.*

Keep the Soul on Top.

Little Bertie Blynn had just finished his dinner. He was in the cosy library, keeping still for a few minutes after eating, according to his mother's rule. She got it from the family doctor, and a good rule it is. Bertie was sitting in his own rocking-chair before the pleasant grate fire. He had in his hand two fine apples—a rich red and a green. His father sat at a window reading a newspaper. Presently he heard the child say:

"Thank you, little master."

Dropping his paper, he said:

"I thought we were alone, Bertie. Who was here just now?"

"Nobody, papa, only you and I."

"Didn't you say just now, 'Thank you, little master?'"

The child did not answer at first, but laughed a shy laugh. Soon he said: "I'm afraid you'll laugh at me, if I tell you, papa."

"Well, you have just laughed; and why mayn't I?"

"But I mean you'll make fun of me."

"No, I won't make fun of you; but perhaps I'll have fun with you. That will help us digest our roast beef."

"I'll tell you about it, papa. I had eaten my red apple, and wanted to eat the green one too. Just then I remembered something I'd learned in school about eating, and I thought that one big apple was enough. My stomach will be glad if I don't give it the green one to grind. It seemed to me for a minute, just as if it said to me, 'Thank you, little master;' but I know I said it myself."

"Bertie, what is it that Miss McLaren has been teaching you about eating?"

"She told us to be careful not to give our stomachs too much food to grind. If we do, she says, it will make bad blood, that will run into our brains and make them dull and stupid, so that we can't get our lessons well, and perhaps give us headaches, too. If we give our stomachs just enough work to do, they will give us pure, lively blood, that will make us feel bright and cheerful in school. Miss McLaren says that sometimes, when she eats too much of something that she likes very much, it seems almost as if her stomach moaned and complained, but when she denies herself, and doesn't eat too much, it seems as if it was thankful and glad."

"That's as good preaching as the minister's, Bertie. What more did Miss McLaren tell you about this matter?"

"She taught us a verse one day about keeping the soul on top. That wasn't just the words, but it's what it meant."

At this papa's paper went suddenly right up before his face. When, in a minute, it dropped down, there wasn't any laugh on his face as he said:

"Weren't these the words, 'I keep my body under?'"

"Oh, yes! that was it; but it means just the same. If I keep my body under, of course my soul is on top."

"Of course it is, my boy. Keep your soul on top, and you'll belong to the grandest style of man that walks the earth."—*Anon.*

Partners.

A sturdy little figure it was, trudging bravely by with a pail of water. So many times it had passed our gate that morning that curiosity prompted to further acquaintance.

"You are a busy little girl today?"

"Yes'm." The round face under the broad hat was turned toward us. It was freckled, flushed, and perspiring, but cheery withal. "Yes'm, it takes a heap of water to do a washin'."

"And do you bring it from the brook down there?"

"Oh, we have it in the cistern mostly, only it's been such a dry time lately."

"And there is nobody else to carry the water?"

"Nobody but mother, an' she's washin'."

"Well, you are a good girl to help her."

It was not a well-considered compliment, and the little water-carrier evidently did not consider it one at all; for there was a look of surprise in her gray eyes, and an almost indignant tone in her voice as she answered: "Why, of course I help her. I always help her do things all the time; she hasn't anybody else. Mother'n me's pardners."

We looked after her as she picked up her pail and walked on, bending under her load a little, but resolute, and with no thought of complaining or shirking. A stout, old-fashioned, homely little body she was, but we called her mother a rich and happy woman.

"I've Got Orders Not to Go."

"I've got orders, positive orders not to go there; orders that I dare not disobey," said a youth who was being tempted to enter a smoking and gambling saloon.

"Come, don't be so womanish—come along like a man," shouted the youths.

"No, I can't break orders," said John.

"What special orders have you got: come, show 'em to us, if you can; show us your orders."

John took out a neat wallet from his pocket, and pulling out a neatly-folded paper: "It's here," he said, unfolding the paper, and showing it to the boys. They looked, and one of them read aloud: "Enter not into the path of the wicked, and go not in the way of wicked men. Avoid it, pass not by it, turn from it, and pass away."

"Now," said John, "you see my orders forbid me going with you; they are God's orders, and by his help I don't mean to break them."—*Selected.*

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Oraddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

"I'd Rather Do It."

Passing along a busy street the other day, I saw a little boy carrying a basket which seemed to tax his strength to its utmost capacity. Indeed, at times it looked by his jerks and extra efforts as if its weight would bear him down beneath it. I observed to him:

"My boy, that basket is rather heavy for you to carry, is it not?"

"Yes, sir," he replied. "But I'd rather carry it than that my mother should have to do it."

Brave boy! He had the right idea of life, although his clothes and general appearance would not lead anyone to suspect it. How many so-called accomplished young ladies are playing the piano or doing fancy work while their mother is busy with the cares of the household! Daughters, think how you can help to make your mother's life and labors lighter and less a burden.—*Selected.*

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Used by men, women and children.

And so you thought I had a new Rosewood desk? Well, my boy, I am not yet a millionaire. See here, that is my old walnut one painted with

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Sold Everywhere.

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HOUSEHOLD.

Don't Hurry.

The famous answer to the man who said he had too little time to do a certain thing, that he had all the time there was, has apparently never been laid to heart by many active and energetic people. These restless and rushing persons seem to be under the impression that they have only a small bit of time, and that all they are to do in life must be done at once if it is to be done at all. Instead of drawing on time as if it was a large deposit, subject to constant demands as needed, these people attempt to draw out the whole amount at once. They impress one as having no reserve of leisure or opportunity. They are under the harrow of the present moment, and they are driven when they ought to guide and control. There is time enough in life for all rational people to do what they ought to do; time enough, without impatience or restlessness, or the hurry which destroys the sense of repose and saps the reserve force. To take life breathlessly is to miss the deepest and richest part of it! To be always on the run is to lose all the sweet delights and resources which come through an open mind and quiet observation. The hurried man or woman never has time for anything; not even for the thing in hand. For the work done in a hurry, and done to the exclusion of many other things, always bears the mark of incompleteness and haste; it is never a completed and finished product. To do is one of the great human obligations, but it is secondary to the obligation to grow. By all means do your work with your whole heart and with all your strength; but do it with quietness of spirit, that you may not only accomplish the thing in hand, but make it expressive of your own nature and receive back from it that strength and added power which constitutes the rich reaction of activity.—*Christian Union.*

THANK THE CHILDREN.—They run on our errands, upstairs for our books and slippers, our thimbles, our new magazines; downstairs to tell the servants this thing or that; over the way to carry our messages; to the postoffice with our letters and parcels.

They leave their work or their play a dozen times in a morning, to do something to oblige us who are grown up, bigger, stronger, and apt to be less absorbingly occupied than they.

No game of politics, or business in later life, will ever be so important to the man as ball and top to the little lad; and no future enjoyment of the little girl will ever be greater in degree and in kind than her present in her dolls and her play-house; yet Johnnie and Jennie fly at our bidding, arresting themselves in mid-career of the play which is their present work, and, alas! half the time we quite overlook our own obligation to be grateful.

We do not say, "I thank you!" And because we do not say it, we make it difficult for them to be as polite or simply courteous, as otherwise they would be by nature, and the imitation which is second nature to all children.—*The Household.*

WORTH THOUGHT.—There is a pathetic story in a late number of *Good Housekeeping* about the heartache of a little child whose mother had "a faculty" for doing everything. She superintended donation parties, Sunday-school picnics and Fourth of July celebrations. She was an adept in making the craziest of crazy quilts, of the kind which contains in itself "sufficient condensed disorder to start a lunatic asylum," but for two and a half years she never found time to dress a doll for her little girl. The child, left to amuse herself, wandered into a cold room, hugging the precious unrobed doll in her arms, and finally died from the exposure. No doubt this is an extreme case of thoughtless neglect, and yet we believe that children often suffer from having their interests thrust aside as of no account. It is by no means necessary to coddle children and never leave them to their own resources, in order to avoid this; but we do need to guard against starving their natures by withholding a due amount of sympathetic interest in their pursuits. There are times when even dressing a doll or making flannel rabbits is the noblest ministry a mother can give a child.—*Congregationalist.*

SCIENTIFIC.

Hypnotism as a Therapeutic Agent.

A discussion of hynotism as a therapeutic agent was held at a recent meeting of the Islington Medical Society, London, when Mr. Pridgin Teale and other speakers described some phenomena which they had witnessed. They were followed by Sir Andrew Clark, who characterized hypnotism as a "distortion of the partial sight of truth," and predicted that, like mesmerism years ago, it would have its day and follow into desuetude. Seeking for the physiological truth contained in the subject, he looked for the groundwork of many of the phenomena in the relation of will to the body. The communication of the will with the body, he said, brings about wonderful changes in it; and, independently of will, there is the exercise of attention, of expectation, and of concentration; and we know that without the introduction of any foreign agency—that is to say, the agency of any other person—attention, expectation, and concentration of will operating together bring about most remarkable results in the human body. There are many homely illustrations of this fact—as when one has a headache which disappears on the coming of some unexpected visitor, to return as soon as he is gone, or when a patient is relieved on the administration of a bread-pill. The speaker himself had been so interested in looking at a microscopic object that people had come into his room and spoken to him, and he had not heard or seen them. Looking at these physiological conditions, a great many things can be brought about which are described as being induced by the agency of another person. The speaker estimated the frequency with which such agencies can be made successful as in inverse proportion to the development of the higher ganglia. People are influenced by them in the inverse order of their intellectual faculties, and in the direct order of the automatic activities of the brain; hence the range in which such phenomena are capable of being seen and produced is practically what is called the neurotic range. This includes people whose nervous systems are movable, excitable, sensitive, irritable, or explosive. All such people are capable of manifesting phenomena which are brought about by attention, expectation, and concentration; and we find, too, that all these phenomena occur in people with a lowly developed nervous system, which is to a great extent automatic, and is manifestly enforced by emotion. The hypnotic phenomena which are related were supposed to be capable of explanation on the simple physiological grounds thus laid down, without the introduction of any person exercising a mysterious power.—*Popular Science.*

A New Discovery Wanted.

It does not appear at all probable that electric lighting, carried out on the present lines on a large scale, will ever be cheaper than gas lighting. Its superiority in so many other respects to gas lighting may ultimately lead to its very general adoption, but it must be obvious to everybody that complete success can not be hoped for until some entirely new system, by which a greater proportion of the available energy is converted into light, has been discovered. In a gas flame not more than one per cent. of the energy consumed appears in the useful form of light; and in the electric arc (our most efficient form of artificial light), the proportion of useful effect is only raised to 2 or 3 per cent. The remaining 98 or 97 per cent. being below the limit of the visible spectrum, is wasted in the form of invisible heat. Light waves produced by combustion or incandescence are invariably accompanied by an enormously larger proportion of waves of a lower pitch, which merely produce heat; or as Dr. Lodge puts it, "It is as though, in order to sound some little shrill octave of pipes in an organ, we were obliged to depress every key and every pedal, and to blow a young hurricane." The writer just quoted also predicts that a boy turning handle could, with his energy properly directed, produce as much light as is now produced by the consumption in massive mechanism of large quantities of fuel.

Certain recent investigations by Langley and Very with spectroscopic and thermal estimations were made, and the result was to show that the whole of the radiant energy of the firefly lies within the visible spectrum. No radiant heat, below the red end of the spectrum, could be detected by the bolometer, an instrument which has proved sufficiently delicate to measure the thermal radiation from the moon. It was concluded that insect light is associated with about one four-hundredth part of the heat which is ordinarily associated with the radiation of flames. "Nature thus produces light at about one four-hundredth part of the cost of the energy which is produced in the candle flame, and at but an insignificant fraction of the cost of the electric light."

These investigations of Langley and Very are of the greatest interest, as showing that the attainment of an enormously higher effieiency in the production of artificial light is contrary to no law of nature, and may suggest a system of electric lighting destined to supersede the enormously wasteful methods at present in use.—*Electrical Review.*

A Life Saved!

READ THE TWO STATEMENTS.

An Extraordinary Case!

NEW ORLEANS, LA., Nov. 22, 1890.

Last April I was attacked with Chagres Fever in Spanish Honduras and was given up to die by two physicians. During that spell and since I have used a pound of quinine and quantities of other medicines without any benefit. From three to four days out of every week I have been down and have suffered untold agonies. Between these spells I could scarcely walk more than two blocks at a time. I did not expect to live through the coming winter. Ten days ago I commenced using Dr. King's Royal Germetuer.. I have had no fever since. All the symptoms have entirely disappeared. I have no pain or trouble of any kind. Am gaining strength very fast. Can walk miles at a time. My sudden and rapid improvement is simply wonderful. Germetuer has been a God-send to me. I can not say too much in its praise. Any who wish to do so may call on me. DANIEL PAPPON, 481 Jersey Street.

NEW ORLEANS, June 1, 1891.

My improvement continued, and soon after writing the above statement I was able to go to work and have been working ever since. My health is now perfect. I never felt better in my life. I give this testimony gladly, because I know that Germetuer saved my life. DANIEL PAPPON.

Chagres Fever is known to be not only a most dangerous form of sickness, but also very difficult to cure. Germetuer has been tried on a number of cases. In every known instance it has cured quickly and completely. It has a similar record as a remedy for Swamp Fever and Malarial troubles of all kinds. Properly used, it is the quickest and most unfailing remedy for Fevers of all kinds, Dyspepsia, Debility, Rheumatism, Catarrh, Diarrhœa, Dysentery and all diseases of the Blood and Skin.

These claims are sustained by evidences from thousands of the best people in the country, and the evidences multiply in our midst every day.

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MARRIAGES.

ROBICHEAUX—WICKER.—At the residence of I. E. Dowling, Berwick, St. Mary parish, La., May 20, 1891, by Rev. B. F. Alexander, Mr. Joseph R. Robichenux to Miss Lorena O. Wicker.

WOOTON—MOORE.—At the residence of the bride's father, Mr. A. J. Moore, May 7, 1891, at six o'clock P. M., by Dr. Campbell, Mr. John A. Wootou, of Copiah county, Miss., to Miss Maggie Moore, of Jefferson county, Miss.

HERRON—LANG.—At the residence of the bride's parents, near Bastrop, La., May 31, 1891, by Rev. H. Armstrong, Mr. Lee Herron and Miss Emma Lang.

LANG—ROSE.—At the residence of the bride's parents, near Bastrop, La., June 3, 1891, by Rev. H. Armstrong, Mr. Willie Lang and Miss Mississippi M. Rose.

OBITUARIES.

WATKINS—On Monday afternoon, April 27, 1891, we laid to rest in the cemetery in Natchez, beneath a mountain of flowers that loving hands had brought, all that was mortal of ELOISE, the wife of Dr. B. D. Watkins.

As the days of her illness passed, the public sympathy and interest became more and more enlisted, and when on Sunday afternoon her gentle spirit took its flight, many hearts in Natchez were bowed in grief and many eyes were filled with tears of sympathy and sorrow.

ELOISE RENNEA was the youngest daughter of Capt. D. G. and Mrs. Minnie G. Renner, and was born in Natchez, Miss., May 15, 1866. Most of her short life was spent in the beautiful city of her birth. Here she received her elementary education, and here, in early girlhood, she joined the Methodist Church.

In 1885 she went to Columbus as a student of the Industrial Institute and College, where she remained until the summer of 1887. While here she was converted, and the happy, thoughtless girl became the happy, thoughtful woman. Upon her return home she became deeply interested in the children of Wesley Chapel, among whom she organized a "Band of Hope," and with whom she continued to work until September, 1888, when, having been elected a member of the faculty of Whitworth College, she left Natchez for her new post of duty. At the college she soon became a favorite, winning her way into the hearts of all by the gentleness of her manner, the sunny brightness of her nature, and her consistent and abounding Christian zeal.

On June 11, 1889, she was married to Dr. Watkins, and in his home, sustained by his love, and happy in giving him the devotion of her heart, she entered upon a life that seemed filled with the promise of years of happiness and peace. But how little do we know of that which shall be! As I stood beside the broken-hearted husband, looking upon the flower-covered grave of the wife, and remembered the happy bride of little more than one year ago, I realized the desolation of a home and the wrecking of cherished hopes. What means this overturning of life's plans, this sinking of the sun of happiness in a great dark sea of sorrow? It means that there are elements in the solution of life's problem that we see not—forces that are beyond our control. It means that there are principles that are spiritual, powers that are too subtle for physical analysis, and that eternity enters into the sublime equation of human happiness. It means that "the things that are seen are temporal; the things not seen are eternal."

Eloise was singularly attractive. She was beautiful in face, graceful in movement, and gentle in manner. She combined in a remarkable degree the playfulness of a child and the dignity of a woman. Naturally affectionate, when her heart had been touched by the converting influences of the Holy Spirit, her love for those about her was intense and her zeal abounding.

While at Whitworth College she would gather the girls in her room for prayers on Friday evenings, and sometimes, surrounded by the great crowd of school-girls, she would pray for them so tenderly and sweetly that some of them would sob, and, sobbing, give their hearts to him who gave his life for them. I doubt not that the impress of her beautiful character has been stamped upon the heart of many a girl who at this time came within the circle of her influence.

She was not afraid to die, she said. She would like to stay; but was not afraid to go. She thought only of the loved ones she was leaving.

A beautiful, bright-eyed baby girl—baptized Eloise Renner—is left to cheer the lonely father's life, and warm the chilled heart of a sorrowing grandmother. May God bless the child, and may the holy influence of a sainted mother's life dwell in her heart forever!

A. F. WATKINS.

BAKER—Entered into rest, May 18, 1891, Mrs. ANNIE C. BAKER, wife of H. L. Baker, of Natchez, Miss. She had for some time been suffering with that dread disease, consumption. She knew that she would soon be called to her home in heaven, where she would be free from all pain, and she was fully prepared to meet her God.

Mrs. Baker was a consistent member of the Methodist Church, and although by reason of her illness she has been kept from being an active member for some time, yet by her sweet Christian influence she has been doing good work for her Master. At her request that beautiful hymn, "Gathering Home," was sung during the funeral services, and it is a comforting thought to her friends and loved ones that if they follow in her footsteps, they can meet her in that city, where one by one "God's children are gathering home."

We deeply sympathize with her family in this time of sad bereavement. But she has only gone before, and her dear ones can again be with her in the mansions prepared by the kind Father, where she will welcome them home.

S. H. R.

GARLINGTON—Mrs. SARAH GARLINGTON, the wife of Rev. S. S. Garlington, and daughter of Jerry and Elizabeth Hackabery, was born in the State of Mississippi, June 24, 1819. Her mother died when she was only seven years old, and she was raised chiefly by her aunt. She was married in Franklin county, Miss., Dec. 21, 1840. She came with her husband to Claiborne parish, La., in 1842, where she resided until 1863, when they moved to Calcasieu parish, near Sugartown, and from there to Rapides in 1877, and settled near Spring Creek Camp Ground; lived there until she died, Nov. 21, 1890.

Sister Garlington was converted and joined the Methodist Church in 1860, and a more devoted Christian the writer never knew. To know her was to love her. I never knew a kinder mother, a more loving companion, a brighter Christian, than Sister Garlington was. She was patient and submissive to the will of her heavenly Father. She was ready and willing to die. She leaves four children and many friends to mourn her loss. She has gone to meet her loved ones gone before, where the wicked cease from troubling, and the weary are at rest.

W. W. MONAGE.

PARKER—Mrs. MARY CORNELIA PARKER (*nee* Crawford) was born Dec. 15, 1852, in Copiah county, Miss., and died at her home, near Rocky Springs, Claiborne county, Miss., Feb. 25, 1891. She was happily married to B. F. Parker, April 18, 1875; joined the M. E. Church, South, in the seventeenth year of her age, and was converted at the same time, and ever after lived a devoted Christian life. When asked if she was resigned to die, she replied, "Oh, yes; I have made ready for that long ago!"

Her life is ended, but her gentle influence will ever live to brighten the lives of those she loved. She is lost to us for the present; but our loss is her gain, and we have a hope both sure and steadfast.

During her last illness her sweet little daughter, MAMIE, was taken violently ill with congestion, and in three short days after her mother's death, she, too, soared away to that blest home above, and mother and Mamie were again united.

She leaves behind a tender, loving husband; a son and three little daughters, an aged father and many dear relatives and friends to mourn her loss; but we mourn not as those who have no hope.

G. A. GUICE.

Hindrances to Prayer.

A man's *head* may be wrong: "He that turneth away his ear from hearing the law, even his prayer shall be an abomination" (Prov. xxviii, 9). God will not pour his blessings upon an inverted vessel. The man that will not hear and heed the law shall not enjoy the gospel. The soul that is deaf to the commandment is dead to the promise. A mind to hear and a heart to hold go together. Just as well try to fill an inverted goblet as to try to put God's answer to prayer in an inverted soul. Place yourself in an attitude to receive.

A man's *faith* may be wrong: "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him" (Heb. xi, 6). Faith opens the heart to let the prayer out, and keeps it open to let the answer in. God will not waste his blessings upon a closed vessel. We must open our hearts, as the flowers open their petals to catch the dews, while God opens the windows of heaven. The hoit to heaven's door may be under God's thumb; the latch-string to our hearts is in our own hands.

A man's *purpose* may be wrong: "Ye ask and receive not, because ye ask amiss, that ye may consume it with your lusts" (James iv, 3). The Lord will not give his funds to a prodigal or selfish man. He will not pour oil into a leaking vessel. We must seek his gifts for holy uses. He does not bestow power upon us that we may destroy ourselves or wreck others; not for lusts, which mean ruin, but for love, which means redemption. Set our sails in the divine direction, and he will fill them with heavenly breezes. Change our purposes so that they will conform to God's will, and he will grant us power to serve.

A man's *heart* may be wrong: "If I regard iniquity in my heart, he will not hear me" (Psa. lxiv, 18). God will not pour the oil of grace into an unclean vessel, nor will he waste his wine of blessing by pouring it into a heart that is already filled with fraud and lies and hypocrisy. All iniquity must be purged away; all indwelling enemies be driven out. God will not abide in the heart where his foes are encamped and intrenched.

These hindrances are man-built, and can be removed by man. "Take ye away the stone," was the order of Jesus to the sisters of Lazarus. What man could do that he must do, and he is foolish to expect Omnipotence to stoop to the task. If more than man can do is needed, God will do it. Remove these hindrances, and let us ask and expect divine help.—Dr. G. A. Munhally, in *Pulpit Treasury*.

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Faith is an improvable principle. It is subject to growth, to decay also. How important to our peace and safety that it be cultivated to the utmost vigor! Faith may be a little or a great faith; its littleness or greatness are dependent upon its culture. No telling how it grows; all growth is a mystery. It grows by feed. Faith is fed by meditating on God and reading and meditating on his Word. Faith is cultivated by fasting and prayer. These put iron in its blood and make its sinews strong. Practice makes perfect faith; it grows by exercise. Obedience helps it much. Faith aids in holy living; holy living strengthens faith. Works without faith are dead, but by works faith is made perfect. There is no principle more important, none so simple, none so little understood, none so rare, none so sadly neglected as faith.—*St. Louis Advocate.*

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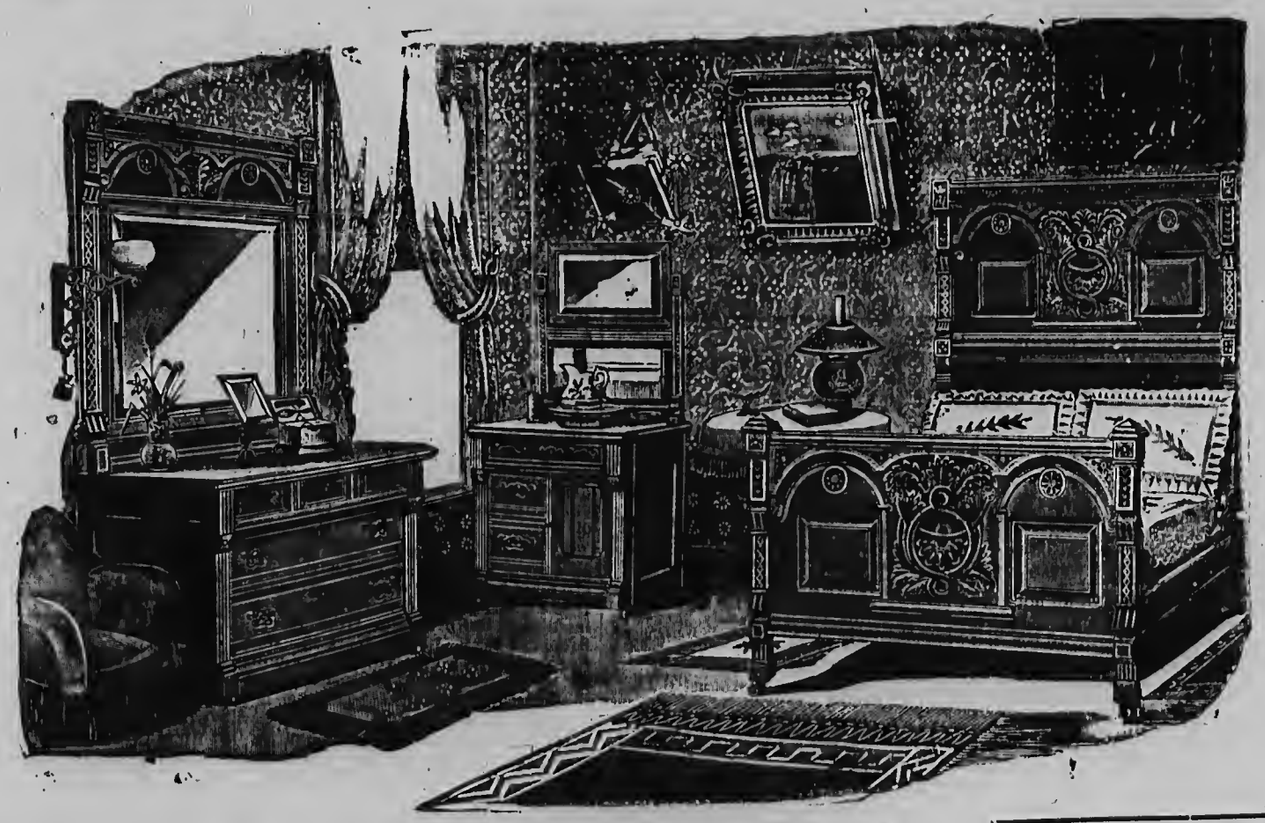

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JACKSON DIST.—THIRD ROUND.

Raymond, at Raymond	July 4, 5
Madison, at Pearl River	11, 12
Camden, at Scale Chapel	13, 19
Jackson, First Church	25, 26
Jackson, Capitol Street	25, 28
R. Lake	(Tue.)
Sharon, at Forest Grove	Aug. 1, 2
Bentonia and D., at Dover	6, 2
Yazoo circuit, at Short Creek	15, 16
Yazoo City (Su. P. M. and Mo. 10 A. M.)	16, 17
Mt. Olivet, at Mt. Olivet	22, 23
Flora and B., at Flora (Wed.)	26
Spring Ridge	29, 30
Edwards, at Edwards	Sept. 5, 6
Benton	12, 13
Lake City and Lodi (Tue.)	15
Canton	19, 20
Silver Creek	26, 27

The Jackson District Conference will be held at Raymond, beginning on Friday, July 3, at 9 A. M. The Sunday-school Convention will be held in the afternoon of Friday.

D. A. LITTLE, P. E.

WOODVILLE DIST.—THIRD ROUND.

Bayou Sara circuit, at Bayou Sara	July 4, 5
Woodville station	11, 12
Percy's Creek	13
East Feliciana, at Clear Creek	18, 19
Amite and Mission, at Liberty	25, 26
Wilson, at Pisgah	29
North Wilkinson, at Bethel	Aug. 1, 2
Clinton and Bitoville, at Clinton	9, 15
Gloster and Co., at S. J. Camp G.	16
St Helena, at Darlington	22, 23
Jackson station	26
Port Vincent, at Big Swamp	26
East Baton Rouge, at Bay Ridge	29, 30
Zachary station	31
Franklinton	Sep. 5, 6
Amite City	8
Springfield	10
Live Oak, at Palmetto	12, 13
Tallcheek, at St. Tammany Camp G.	18, 20
Covington	19, 20

C. MCDONALD, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Hazlehurst station	June 13, 14
Summit, at Bogue Chitto	20, 21
China Grove, at Sartains (Fri.)	26
Pleasant Grove, at Monticello	27, 28
Caseyville cir., at Gallatia	July 4, 5
Blue Hill	6
Providence circuit	11, 12

The District Conference will be held at Bogue Chitto, June 18-21. Opening sermon by Rev. W. H. Huntley, on Thursday, eleven A. M.

R. S. WOODWARD, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

Winona station	June 28
Carrollton	July 4, 5
Greenwood	8
Winona circuit	11, 12
Valden	13
Richland	16, 19
Ebenezer	25, 26
Kosciusko	Aug. 1, 2
Lexington	6, 9
Belzona	15, 16
Poplar Creek	22, 23
Weir	27
Ethel	29, 30
Sallis	Sep. 3
Newport	5, 6
Rural Hill	12, 13
West	19, 20
Black Hawk	26, 27

S. M. THAMES, P. E.

ABERDEEN DIST.—THIRD ROUND.

Tupelo station	July 3
Verona station	11, 12
Okolona station	15
Shannon	18, 19
Prairie	21
Aberdeen station	22
Saltillo	25, 26
Pontotoc	29
Nettleton	Aug. 1, 2
Okolona circuit	5
Tremont	6, 9
Houston and Wesley	28, 16
Buena Vista	22, 23
Athens	29, 30
Sparta	Sep. 5, 6
Ebenezer	7, 8
Fulton and Smithville	12, 13

J. B. STONE, P. E.

SARDIS DIST.—THIRD ROUND.

Panola circuit (Sa., Su.)	June 28, 29
Como (Sa., Su.)	July 4, 5
Batesville (Sa., Su.)	11, 12
Senatobia	18, 19
Hernando, at Cold Water (Sa. Su.)	25, 26
Sardis (Sa., Su.)	Aug. 1, 2
Arkabutla, at Chestnut Ridge (Sa. Su.)	6, 9
Coldwater mission (Sa., Su.)	6, 2
Horn Lake, at Eureka (Sa., Su.)	15, 16
Lewisburg cir., at L. (Sa., Su.)	15, 16
Cockrum, at Cockrum (Sa., Su.)	22, 23
Mt. Vernon circuit (Sa., Su.)	22, 23
Chulahoma circuit (Sa., Su.)	29, 30
Courtland circuit (Sa., Su.)	Sept. 5, 6

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs station	June 26, 29
Byhalia	July 4, 5
Cornerville	11, 12
Myrtle	13
Early Grove	18, 12
Ashland	25, 26
Shelby Creek	27
Red Banks	Aug. 1, 2
Mount Pleasant	1, 2
Holly Springs circuit	8, 9
Pine Mountain	11
Shawnee	15, 16
Olive Branch	30, 61

JNO. W. BOSWELL, P. E.

GREENVILLE DIST.—THIRD ROUND.

Greenville	June 10
Fairview	14, 15
Gunnison	21
Alligator Lake	28
Shelby (Mon.)	29
Beulah (Wed.)	July 1
New Salem	5
Arcola (Wed.)	8
Duhlio	12
Friar's Point	15
Lula	19
Belin	22
Jonestown	23
Avon	26
Bolivar (Wed.)	29
Lherton	Aug. 1, 2
Bonds	9
Clarksdale	12

R. M. STANDAFER, P. E.

CORINTH DIST.—THIRD ROUND.

Corinth station	June 13, 14
Corinth circuit	20, 21
Iuka station	27, 26
Kossuth circuit	July 4, 5
Iuka circuit	10
Harmony circuit	11, 12
Marietta circuit	18, 19
Pleasant Ridge circuit	25, 23
Booneville and Rienzi	Aug. 1, 2
Blackland circuit	8, 2
Guntown circuit	15, 13
Blue Springs circuit	22, 26
Ripley circuit	29, 30
Ripley and New Albany	Sept. 5, 8
Jonesboro circuit	12, 16
New Albany circuit	19, 26

W. S. LAGRONE, P. E.

COLUMBUS DIST.—THIRD ROUND

West Point	June 16, 14
Starkville station	16
Columbus circuit, at Mt. Pleasant	20, 21
Columbus station	21, 22
Shuqualak circuit, at Cooksville	26
Macoo	27, 26
Crawford circuit, at Shafer	July 4, 5
Brooksville circuit, at Exprairie	11, 12
Hebron circuit, at Memphis	16, 10
Starkville circuit, at Osborn	25, 26
Mashulaville circuit, at Hashuqua	Aug. 1, 2
Louisville circuit, at Noxupata	7
Plattsburg circuit, at Pisgah	6, 9
Chester circuit, at South Union	15, 13
Tampico circuit, at Pneha	22, 23
Mahen circuit, at Providence	26
Sturges circuit, at Big Creek	29, 30
Walthall circuit, at Long Branch	Sept. 5, 6

W. T. J. SULLIVAN, P. E.

GRENADA DIST.— SECOND ROUND.

Banner	June 13, 14
Chapel Hill	18
Grenada circuit	20, 21
Atlanta	27, 28
Cherry Hill	30
Pittsboro	July 2
Water Valley circuit	4, 5
District Conference, at Coffeeville	May 1-3

J. W. PRICE, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—THIRD ROUND.

Lafayette and Crowley, at Lafayette	June 20, 21
New Iberia	25
Abbeville, at Abbeville	27, 26
Patterson and Morgan City, at P.	July 1, 2
Franklin, at Centerville	4, 5
Plaquemine B. and Rayne, at P. Brules	11, 12
Lake Arthur	16, 19
Opelousas and Washington, at O.	25, 26
Grand Chenier, at Leesburg	Aug. 1, 2
Lake Charles	6, 9
Sabine mission, at Keener Chapel	12, 13
Sulphur Mine, at Bagdad	15, 13
Indian Bayou	22, 26

JOHN A. MILLER, P. E.

DELHI DIST.—THIRD ROUND.

Monroe	June 13, 14
Lind Grove, at Chemanahaut	20, 21
West Monroe, at Faulks Chapel	27, 26
Rayville, at Little Creek	July 4, 5
Bastrop, at Island	11, 12
Oak Ridge, at Good Hope	16, 19
Delhi, at Delhi	25 26
Harrisonburg, at Sicily Island	Aug. 1, 2
Lake Providence, at Pecan Grove	6, 9
Waterproof, at Jourdin	15, 16
Floyd	22, 23
District Conference, at West Monroe	27-30
Winsboro Quarterly Conference	Sept. 5, 6

The first day of the District Conference will be a Sunday-school Conference, as the Discipline directs.

H. O. WHITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Plaquemine and Donaldsonville	June 14
Rayne Memorial	21
Louisiana Avenue	21
Carrollton and Gretna	23
Parker Chapel	23
Thibodaux	July 2
Algiers	5
Craps Street	8
Dryades Street	12
Camp Ground	19
Baton Rouge	Aug. 9
Moreau Street	16
Gross Tete	23
Carondelet Street	89

CHAS. F. EVANS, P. E.

ARCADIA DIST.—THIRD ROUND.

Vienna, at Antioch	June 13, 14
Homer, at Arizona	20, 21
Arcadia, at Arcadia	July 1
Vernon, at Oak Ridge	7
Gansville, at Brooklyn	8
Saline, at Mill Creek	11, 12
Sparta, at Bear Creek	16
Ringgold, at Grand Bayou	18, 19
Gibbsland, at Brushwood	25, 26
Farmersville	Aug. 1, 2
Downsville	6, 9
Indian Village	15, 16
Tulip and Simsboro	20

District Conference at Arcadia, July 2.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Melville and Big Cane, at Melville	June 13, 14
Simsport, at Riverside	20, 21
Pinnville, at Oak Grove	27, 26
Ada, at Fishville	July 4, 5

J. IVY HOFFPAUIR, P. E.

Cuticura Soap

FOR BAD COMPLEXIONS RED ROUGH HANDS AND BABY HUMORS.

BAD COMPLEXIONS, WITH PIMPLY, blotchy, oily skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvelous beautifier of world-wide celebrity, it is simply incomparable as a Skin Purifying Soap, unequalled for the Toilet and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, CUTICURA SOAP produces the whitest, clearest skin, and softest hands and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurations, while it admits of no comparison with the best of other skin soaps, and rivals in delicacy the most noted and expensive of toilet and nursery soaps. Sale greater than the combined sales of all other skin soaps.

Sold throughout the world. Price, 25c.

Send for "How to Cure Skin and Blood Diseases."

Address POTTER DRUG AND CHEMICAL CORPORATION, Proprietors, Boston, Mass.

Aching sides and back, weak kidneys, and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25c.

DONALD KENNEDY

Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of **40** years standing, Inward Tumors, and every disease of the skin, except Thunder Humor, and Cancer that has taken root. Price $1.50. Sold by every Druggist in the U. S. and Canada.

NEWS OF THE WEEK.

DOMESTIC.

One hundred and three towboats, with tows containing over 7,000,000 bushels of coal, left Pittsburg, Pa., on June 8.

On June 3, 4,136 Italian immigrants passed through inspection to New York City and will swell our Italian popniation.

As a result of the determination of the Law and Order League in Houston, Texas, to make the officers enforce the laws, all the gambling-houses in that city have closed up.

Caving banks at Southport carried away the lower end of the wharf of the Mississippi Valley railroad, and with it 1,500 sacks of wheat which had been placed there, entailing a loss of $20,000.

The lower House of the Michigan Legislature has passed a bill appropriating $100,000 for the State exhibit at the World's Fair. The committee of the whole agreed to vote $150,000, but the House did not concur. It is possible that the amount may be increased in the Senate.

The largest application for sugar bounty filed so far is that of the Western Beet Sugar Company, of Watsonville, Cal., which was received last week. The estimated amount of sugar to be produced next season is 8,000,000 pounds, which would give the company a bounty of $160,000.

Some time ago Collector Phillips secured a list of whalers who had obtained large quantities of whisky at Honolulu and then sailed for Alaska. The revenue cutters *Rush* and *Bear* have been instructed to overhaul all the whalers. All whisky, except small quantities for medical purposes, will be seized wherever found in order to keep liquor away from the natives.

The Indianapolis and Louisville fast train ran into a tornado near Crotlersville, Ind., last week, as it crossed the track. The engine and train swayed fearfully and passengers were panic-stricken. The engineer could not stop until the train had pierced through the cloud, the train going nearly fifty miles an hour. Its speed saved it from being wrecked.

President Polk, of the National Farmers' Alliance, has arranged through his forty State Alliance presidents to have mass meetings at several points in each of the forty States during the next four months, with a view of accomplishing the greatest amount of good. There will be hundreds of speakers (the president of the Alliance says) to educate the masses before the assembling of the Fifty-second Congress.

The plan prepared by Assistant Secretary Nettleton for restricting immigration into the United States has been submitted to the President and approved, and was embodied in a circular letter and sent to all steamship companies bringing emigrants to this country. The attention of steamship and other transportation companies is particularly called to the provisions of laws now in force excluding "persons likely to become a public charge." Doubtful cases should be excluded from the passenger lists.

FOREIGN.

London is greatly inconvenienced by a strike of the omnibus drivers, who quit work last Saturday night.

It is said that the Czar of Russia has rejected a formal proposal for French alliance, on the ground that he could preserve peace only by keeping a free hand.

The cities of Verona and Mantua (Italy) were shaken by an earthquake on June 7. Lombardy, Venice and a part of Tuscany were visited by repeated shocks.

Diamonds have been found in British Guiana, where a gold mine owner recently collected 638 stones. An expert in London declared 633 of the specimens to be diamonds of the purest water.

A member of the Portuguese Chamber of Deputies will present in the Chamber a project to sell all the Portuguese colonies except Angola, St. Thomas, Priocipe and Cape Verdo, with the view of reducing the national debt.

Advices from Shanghai are to the effect that fresh outrages against foreigners are reported at Wusieh, near Kiang Kiang. An English missionary and a customs officer have been murdered, and the European residents are appealing for the protection of a man-of-war.

A cotton conference was officially opened in London, on June 3, and was attended by leading cotton merchants, ship owners and underwriters of England, and by delegates from Havre, Bremen, New Orleans, Norfolk, Va.; Portsmouth, Va.; Galveston, St. Louis, Memphis, New York, and other cities in the United States.

In an interview on Irish agitators, the Most Rev. Thomas W. Croke, D. D., archbishop of Cashel and Emly, declared that many of the Irish members of the House of Commons were desirous of settling the trouble existing in the nationalist party by forming a union of the factions and selecting Mr. John Dillon as their leader.

The Navy Department has received official information of the peaceful surrender of the Chilian insurgent steamer *Itata* at Iquique, on June 4, to Admiral McCann. She had on board the 5,000 rifles and also ammunition taken from American ships, of Port San Diego, Cal. She will be delivered to the United States court officers at San Diego, and the proceedings against her for violation of the neutrality laws will be resumed at the point where they were interrupted by the departure of the steamship.

From Friend to Friend

Goes the story of the excellence of Hood's Sarsaparilla and what it has accomplished, and this is the strongest advertising which is done on behalf of this medicine. We endeavor to tell honestly what Hood's Sarsaparilla is and what it will do, but what it *has done* is far more important and far more potent. Its unequalled record of cures is sure to convince those who have never tried Hood's Sarsaparilla that it is an excellent medicine.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	5¾
Ordinary	6¼
Good ordinary	6¾
Low middling	7½
Middling	8¼
Good middling	2¼
Middling fair	10¼
Fair	11½
Galveston middling	— —
Mobile middling	— —
Memphis middling	— —

SUGAR.

OPEN KETTLE:	
Prime	— —
Fully fair	— —
Good fair	— —
Common	— —
CENTRIFUGAL:	
Seconds	2⅝ 6
Prime yellow	— —
Gray white	— —
Choice white	— —
Standard granulated	— —

MOLASSES.

OPEN KETTLE:	
Fancy	— —
Fair	33 25
Good common	— —
SYRUP	— —

RICE.

No. 2	2 5-16 2¼
Good	5 5½
Fair	4⅝ 5
Prime	5¼ 5½
Rough, ₩ bbl	3 00 4 50
POLISH, ₩ ton	20 00 22 00

FLOUR.

Extra Fancy	5 05 5 10
Fancy	— — 4 75
Choice	— — 4 40
Minnesota Patents	— — — —
Winter wheat patents	5 25 5 35
Minnesota bakers	— — — —

CORN PRODUCTS.

Corn meal	6 15 — —
Cream meal	3 50 — —
Grits	3 50 3 75
Hominy	4 00 — —

GRAIN, ETC.

CORN:	
White, ₩ bushel	— — 72
Yellow	— — 72
Mixed No. 2	71 72
OATS:	
Western	56 57
Texas rust-proof	— — 66
BRAN:	
₩ cwt	90 07½
HAY:	
Prime	13 50 17 50
Choice	— — 16 00

PROVISIONS.

PORK:	
Mess (Standard)	12 25 13 50
Prime Mess	11 00 11 25
Rumps	— — — —
BACON:	
Fancy Breakfast	8½ 9¼
Shoulders	6½ — —
Sides, short rib	— — 7¼
Sides, long clear	7⅛ — —
HAMS:	
Sugar-cured	10½ 11½
DRY SALT MEAT:	
Shoulders	5½ 5⅝
Sides, short rib	5⅝ — —
Sides, long clear	6⅝ — —

GROCERIES.

COFFEE:	
Prime	20¼ — —
Fair	19⅝ — —
Common	16⅝ — —
TEAS:	
Choice	46 80
Ile-No	— — — —
BUTTER:	
Western Creamery	— — 21
Western Dairy	— — 17
Colonion	— — — —
LARD:	
Refined	— — 6¼
OILS:	
Coal, bbls	9 — —
Coal, cases	13½ 14
Cotton seed, crude	26 — —
Lard, Extra No. 1	50 — —

VEGETABLES.

CABBAGES:	
Western, ₩ head	— — — —
Chicago, ₩ 100	— — — —
Louisiana, ₩ crate	— — 2 25
POTATOES:	
New Louisiana	3 00 3 25
Western	— — — —
ONIONS:	
New Louisiana	3 75 4 00
Western	— — — —

BALING STUFFS.

BAGGING:	
Jute, 2 lb. ₩ yard	7⅛ — —
Jute, 1¾ lb. ₩ yard	— — 6¼
Lane Mills Cotton Bagging	— — — —
BALING TWINE:	
₩ lb	9½ 12½
TIES:	
₩ bundle	— — 1 35

SUNDRIES.

POULTRY:	
Old Hens, Western	4 00 4 50
Young Chickens	1 50 6 50
Chickens, Southern	3 00 3 50
Young	1 50 2 50
Turkeys, Southern	8 00 12 00
EGGS:	
Western	13 17
Southern	— — 17
WOOL:	
Lake, ₩ lb	22 — —
Louisiana	20 — —
Burry	10 15
COUNTRY HIDES:	
Green Salted, ₩ lb	3¾ 4
Dry salted	5½ — —
FERTILIZERS:	
Cotton seed, ₩ ton	10 00 — —
Meal	24 50 26 50
Pure ground bone	30 00 62 00
Muriatic acid, ₩ lb	— — 2¼
Sulphuric acid	— — 2½

—*The New Delta*, June 9.

How's This?

We offer One Hundred Dollars reward for any case of catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm:

WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all druggists.

CAMP MEETINGS.

The Rapides Camp Ground is situated about 22 miles west of Alexandria, and 9 miles south of Boyce. The camp meeting for this year will begin on Sunday, Aug. 16. Ample accommodations have been made for the entertainment of the public. Hacks will meet passengers at Boyce and convey them to the camp ground.

B. K. HUNTER, Sec.

The Annual Holiness Camp Meeting will be held in Scottsville, Texas, Aug. 11-21, 1891. Bishop Key, Dr. Carradine, Dr. Godbey, Thos. H. Leitch, A. J. Jarrell, W. A. Dodge, and others, have signified their intention to be present. The Texas and Pacific and many connecting roads have given a rate of four cents for the round trip. Full particulars as to location, accommodations and any other questions will be freely answered by addressing any of the undersigned.

W. E. WINSTON, Waskom Sta., Texas.
R. R. SCOTT, Scottsville, Texas.
A. B. WASKOM, Jonesville, Texas.
G. R. UHLIG, Marshall, Texas.

Maguire's Benne Plant

has been used for a number of years in our asylum, and has proved a most valuable remedy for Diarrhœa, Dysentery, Cholera Morbus, etc., etc.

SISTERS OF ST. JOSEPH,
Catholic Male Orphan Asylum, St. Louis, Mo.

A-head of everything that can be used for washing and cleaning, is PEARLINE. If your work is heavy, it is a necessity; if your work is light, it is a luxury. It lessens the labor of washing, and helps everywhere in the housework. There's nothing so harmless—nothing so effective—nothing so popular and yet so new—it is rapidly succeeding soap. Try it for washing dishes—try it for washing anything—everything; only try it—for your own sake and ours. A house without Pearline is "behind the times."

Beware Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back.*

183 JAMES PYLE, New York.

BIRDS-EYE VIEW OF THE SEA SHORE CAMP GROUNDS, NEAR BILOXI MISS

CAMP MEETING.

The Twentieth Annual Camp Meeting on the SEASHORE CAMP GROUND will open July 15TH, next, and continue for eight days.

Eminent preachers will assist in conducting the religious services, as heretofore.

Ample accommodations will be provided for all visitors.

Two commodious bath-houses render the finest salt-water bathing on the coast accessible to all.

The Grounds are 78 miles from New Orleans, immediately fronting the beach, and on the line of the L. and N. railroad. All trains stop at the station during the meeting, landing visitors within 100 yards of the enclosure.

Reduced fares will be in force over all connecting roads for the meeting.

The gate fee for entrance into the Grounds is 50 cents for the season, or 25 cents for the day. The revenue thus obtained is used for improving the Grounds.

Preachers will be furnished sleeping accommodation free of charge, and tickets for meals at the restaurant at half rates, as heretofore.

For further information apply to

E. P. MACKIE,
Chair'n Transportation Committee, New Orleans.
W. B. THOMSON,
Chair'n Tents and Cots Committee,
68 S. Rampart St., New Orleans, La.

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SUCCESSORS TO STERN'S Fert. and Chem. Manufacturing Com'y,

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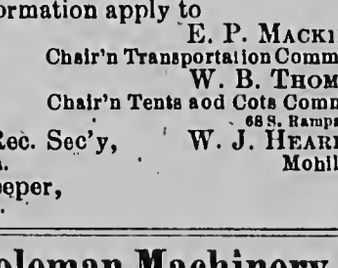

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For Sale by Miss Corinne Walz, 60 Bank Street, New Orleans.

Sent, postpaid, to either City or Country Address for $1.50.

Competent judges say this is one of the best books of travel to put into the household.

It has been adopted as an addition to the Epworth League course by the League of the Carondelet Street M. E. Church, South. Other Leagues will do well to adopt it as a part of their literary course.

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labor for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.—*Isaiah lv, 1, 2.*

Christian Advocate.

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ward McGehee College for Girls.

he Woodville District Conference, lowed by the commencement exer- s of McGehee College for Girls, e to the town of Woodville and mmunity an occasion of rare spirit- enjoyment and a literary enter- ment seldom equalled.

he Sunday-school Conference, held Thursday, the writer had not the sure of attending, but learns that as a success in that line.

he reports of preachers and dele- es from the various stations and cir- ts showed generally a good condi- n of affairs. Some things were to deplored; but there was much for ich to be thankful. Every sermon a good one. The fellowship was et, and brotherly love abounded.

ishop Galloway arrived Friday ing, and took the chair on Satur- . The presiding elder, Rev. C. onald, had been efficiently filling p to that time. The Bishop's ap- rance among us was like a sun- , brightening and invigorating. ad been many a day since we had in our midst a Methodist Bishop, he had never been in our town be- . There was a mutual, curious in- t that was awakening.

ut some one else must write up the rict Conference. I wanted to tell about the college. In the college , on Sunday morning and night, op Galloway preached two charm- sermons to densely packed audi- s—the one on the "Greatness of, ility," the other on the "Power Function of the Church in the e." These are our names for them. ice it to say, they were up to the sure. Thus was gracefully merged Conference into the commence- t exercises.

n Monday the Board of Trustees What these Boards do you . The morning in the hall was ted to original essays by chosen ls from the junior, sophomore and man classes, interspersed with llent music on pianos and violins. character of the pieces, the elocu- , the rendering and style of music e whole showed excellent judg- t, hard work and great skill on the of instructors and faithful study he pupils.

onday night was given to recita- , music, and a calisthenic sword l, all of which delighted the audi- , showing great artistic taste and ough training.

esday was commencement day. ten o'clock the hall was again ed. The large platform was ded with dignitaries from Church State, the faculty, and candidates graduation. Four young ladies, r reading their polished essays in best style, received diplomas. Miss de Myers was the valedictorian, Miss Eugenia Costly salutatorian. Anna Belle Cain and Miss Ina , the other two, read excellent es- . They are now, all four, bache- , and bachelors may take warning. degree of A. M. was conferred Mrs. Lucy Watt, a former gradu- of the college, and who now occu- the chair of mathematics. Rev. C. Black, D. D., the orator of the , delivered a masterly address on "Biblical Archæology," which delighted and edified all that could take it in. His chief aim was to show that recent explorations into the buried past corroborate the truth of God's Word. The summing of the testimonies strikingly mark the age we live in.

Tuesday night was the children's night, in which every little boy and girl had a chance, by music and song, by recitation and calisthenic drill, to take part. The recitations were admirably selected and rendered, without exception. The hat drill by the little boys, the doll drill by the little girls, and the parasol drill by the young ladies, highly delighted the audience, showing the most thorough training. There was not a mistake throughout. To those only who deal much with children is it known how much of labor, taste and skill is necessary to train such numbers to such perfection in uniform action.

All praise to the faculty of Edward McGehee College. Woodville is to be congratulated on having an institution which affords the very best training for young ladies. President H. Walter Featherstun is an able writer, an accomplished scholar and thorough disciplinarian, and is beloved by his pupils. His accomplished wife, to whose genius and tasteful skill we were mostly indebted for the double menu afforded by the exercises, is a lady of rare artistic skill, both in painting and music. The halls of the college were literally covered with exquisite paintings and crayon work, the work of her own hands and that of her pupils of this and former years. This display of art was a happy surprise. The music on piano and violin showed that a mistress of the art, Miss Hallie Galloway, had charge of that department.

At the conclusion of the exercises five medals were awarded, as follows: To Miss Anna Belle Cain, for elocution; to Misses Odelo Hood McGehee and Miss Emma May Featherstun for music, and to Master John Semple and Miss Mamie Semple for scholarship in the primary and academic departments.

The writer is aware of the fulsomeness of accounts of this sort, generally; but he is in dead earnest, and thinks our community will join him in the assertion that the recent commencement of Edward McGehee College was evidence of first-class work in every department.

J. W. BROWN.

Prohibition.

Prohibition is a good thing. I have been a prohibitionist fifteen years. I first prohibited myself from drinking intoxicating liquors, and prohibited their use in my family. Next, I joined a temperance society, and tried to induce others to prohibit themselves from drinking intoxicants. Then our town took up the fight against saloons under the old petition system. We fought the saloons several years, with varying success. Sometimes we were counted out by a process that would have put to shame the 1876 eight-to-seven fraud. Afterwards the Legislature gave us the local option law, and under that law we have had two elections in our county, and each time prohibition triumphed by a good majority.

In all these fights, beginning with my total abstinence and coming on up through the petition and local option fights, I have been loyal to the foundation principle with which I started, viz: the complete overthrow of the liquor traffic. Never have I swerved for a moment from that avowed purpose.

But now a strange thing has happened. I am denounced as an "enemy to prohibition," "in league with the whisky power." Why? Am I opposed to State prohibition? No. I have ever been a constant believer in prohibition for State and nation. This has always been my avowed purpose. Then why am I denounced? Simply because I do not agree with *some* prohibitionists on a line of policy. They believe in attempting to force a vote on State prohibition, whether there appears any hope of success or not.

I am told local option is license. It allows saloons in counties that have not enough prohibitionists to vote them out, and is oblivious to the jug traffic. Now, let's take a practical illustration. My county voted for prohibition by 300 majority; the adjoining county voted for whisky by 1,000 majority. And now I am denounced as an enemy to prohibition because I favor a law that allows my county the benefit of its prohibition majority, rather than a measure by which my county and her neighbor will vote together, which will result in the two counties going for whisky by 700 majority. That is a beautiful theory and extraordinary logic. It need not be replied that no measure is proposed for *two* counties voting together. I know that. But it is proposed to wipe out local option because it is license, and let the whole State vote now on constitutional prohibition. As things now exist, it is clear to my mind that the vote would result as in case of the two counties above referred to. This is according to my best information and judgment. But I am met with the reply, "We think the time has already come when we can carry the State as a whole." Be it so. You and I differ on that. But is that any reason why you should denounce me as being in "league with the liquor traffic?"

A large part of Tennessee is now under prohibition by the five-mile law and other local option measures. But the five-mile law is license, because it allows saloons in counties where the benefits of the law have not been invoked. Suppose Tennessee had repealed its five-mile (license?) law before it took the vote for constitutional prohibition, what would have been the result? Whisky saloons in every county. I reckon all the five-mile districts are glad it was not repealed. Am I answered that it is not necessary to repeal our local option law till we see whether we carry the State? That answer will not do, because if local option is license—and so we are told by high authority—all good prohibitionists must seek its speedy repeal.

Again: If local option is to be held responsible for the jug trade in my county, is not *State* prohibition responsible for it in Bangor, Topeka, and other cities in prohibition States? Sauce for the gander *must be* sauce for the goose. But I expect to work on for the complete overthrow of the liquor traffic, despite all denunciations from other prohibitionists, until we have finally carried our State; then I expect to be denounced because I am not willing to give up prohibition in Mississippi till we can carry the United States at one time; and when we are nearing the time, after having carried State after State, when we can carry the United States, I expect to be denounced as "in league with the whisky traffic," because I am not willing to give up prohibition in the United States till we can carry the whole world at one time; and when we shall have carried nearly every country on the globe, and are about ready for the final triumph, shall I then be denounced as "in league with the whisky traffic," because I am not willing to give up all we have gained, and leave the whole question to a combined vote of both earth and hell?

If no other man will have prohibition, I will; if no other family will have prohibition, I want it for mine; if no other town, I want it for mine; if no other county, I want it for mine; and I will help all others just as fast as I can. But, in the meantime, if everybody will not accept it at once, do not denounce me for claiming it for myself to just as great an extent as I can possibly get.

MISSISSIPPI.

"Executive Sessions of the Woman's Board of Missions."

The June number of the *W. M. Advocate* has an editorial on the above subject, which, while written in a kind spirit, is hardly a fair statement of the case. This writer has publicly objected to the executive sessions, and, therefore, feels constrained to explain further. In the article referred to four points are taken:

1. The executive sessions are "erroneously called secret sessions." If so, they are not executive sessions. We do not hear of other religious bodies in the bounds of the M. E. Church, South, resorting to executive sessions, but in things political the term designates a secret session. The United States Senate holds executive sessions, which are secret, and are held for the purpose of securing and preserving absolute secrecy.

2. "Bodies of this kind have the liberty to enter into these executive sessions." "Bodies of this kind" is too indefinite to be good logic. Other religious representative bodies do not seem to have this right. In political affairs secret meetings open the way for fraud and corruption; witness the Farmer's Alliance. Spectators may be a wholesome restraint.

3. There are points of character of missionaries, and changes in the work, which it would be unkind to make public, "even if it could be done without consuming time in making explanations." This sounds reasonable; but the editor controverts her own argument in the last sentence of her article, thus: "Conference secretaries will inform district and auxiliary secretaries, so that every auxiliary may know everything that has been done by the Board, and the reason for such action, if desired." If all may know through Conference secretaries, why may they not know directly from the Board? Second-hand information is not the most satisfactory. This argument of the editor clearly admits that members of the W. M. S. must see affairs only through the eyes of Conference secretaries. As the Conference secretaries assist in the proceedings, their vision may not be the clearest. Moreover, this argument gives the impression that executive sessions are held only to consider such delicate matters as the character of missionaries; but the editor of the *W. M. Advocate* knows that the executive session which roused opposition was held solely to consider the training-school. What was there in the training-school that required secrecy, or even privacy? It was important and interesting, but no delicate question of character. Diligent inquiry, on the part of this writer, failed to unearth a reason. The only semblance of reason given was the plea of expediting business. Now, how can spectators retard business except by disorderly conduct? Are the visitors who attend the meetings of the Woman's Board riotous and disorderly? The suggestion is comical.

4. "In these sessions the Woman's Board is resolved into a committee of the whole. No committee ever works in public." Here is shown entire ignorance of parliamentary law on the point in question. "Committee of the whole," so far from being private, is the most public and informal session that can be held by a body. When a body goes into committee of the whole, it lays aside, for the time, its power to take final action, and is open to unlimited debate. Outsiders are not only admitted, but are allowed to address the assembly when they would not be allowed to do so in more formal sessions. The executive session of the Woman's Board is in no sense committee of the whole. As to the claim that no committee works in public, it can be said that no committee, unless in extraordinary cases, settles anything. A committee simply investigates, and brings in a report.

This is not written for the sake of controversy, but to defend the right as it appears to the undersigned.

MRS. ROBERT SOMERVILLE,
Dist. Sec. W. M. S.

Atlanta Again.

As I said in my previous communication, Atlanta is a wonderful place, and nothing small about it, if you believe the reports of her citizens. Not an adverse criticism have I heard since I came. Yes; one boy of about ten years old did tell me that he didn't like the school where he went. That was an honest boy, Mr. Editor, for who ever heard of a ten-year-old boy loving anything that pertains to a school-room? So the Atlantaan construed that into an evidence of the excellency of her school system.

Atlanta boasts of the marvel of the age in house-building in her magnificent capitol, containing more than 120 rooms. It was built within the time specified; and of the one million dollars appropriated, more than one hundred was returned to the treasury. Well, that is a marvel in this day of supplemental appropriations, when all work done for the State, or government, is charged for at higher rates than for private parties, and with the expectation of a supplement to complete. The building is three stories high, and of oolitic limestone from Indiana and Georgia marble.

I visited the Georgia Soldiers' Home—a monument to the energy of the lamented Henry Grady, as familiarly called here. It is now ready for occupancy, but is waiting for an appropriation from the State for the support of those who may enter it. I hear a diversity of sentiment. Some think it a wise investment; others consider it a useless expenditure built upon a sentimentality, and destined to a failure. I much prefer the Mississippi plan of appropriating so much money (only it should be more *per capita*), and let every disabled old soldier feel independent and free to select his own home.

There has been quite an excitement in the city over the action of the council enforcing the Sunday law last Sunday. The soda water venders complained a little; but the cigar and cigarette smokers rose up in wrath and indignation. Both of the city papers express themselves freely on what they styled the "moral spasms of the council." As usual, they cried out for personal liberty, individual rights, oppression of the will of the people. When will our newspapers learn that the law-abiding Christian people have some rights and views that are as worthy of respect as those of the wicked, dissipating, law-breaking rabble? When will they stop long enough to examine and see that it is the one that supports all good governments, while from the other we get the jail-birds and inmates for our penitentiaries?

There was a call for a citizens' meeting for the establishing of another paper, which would be the exponent of the views of the better class of people.

I enjoyed a delightful entertainment, given by Dr. Catching's sixteen-year-old son, a few nights ago, at the home. Being of a mechanical and scientific turn of mind, he has, with his own hands, made quite a complete set of electric and chemical apparatus. The power and uses of electricity are demonstrated fully and forcibly by means of his miniature motor and other machines (all the work of his own hands). His demonstration of the effects of the gases, as obtained from different sources, was perfect and highly entertaining. Such ingenuity and talent in this day of invention has before it not only a wide field, but great promise of success. His laboratory is his recreation-room.

You will see that this is from Lithia Springs, where I stop for a few days to try the "air and water." Were I a little later in the season, I might take in the Chautauqua exercise here. These grounds are beautiful, and buildings roomy. More anon.

T. B. HOLLOMAN.

Lithia Springs.

Letter from Japan.

MR. EDITOR: Many thanks for your excellent paper, which comes to me by every mail, and we read it with a great deal of pleasure and profit. Our kind Christian friends can not realize how eagerly we look and wait for our home mail, and sometimes we are disappointed. Now and then we hear some one say, "Well, I did not get a single letter," and it was evident there was a disappointment. Our situation is different, vastly different from that of Christians in the home-land, and especially so in the case of those of our number who live away in the country, and surrounded only by a heathen people. A few lines from Christian friends to the missionary in a heathen land brings great joy to his heart. It fills him with hope, and gives him fresh strength to go forward with his work. I know this from happy experience, for there have been times in my life when I have gone to preach the Word of God to a heathen congregation, and the Word seemed to fall upon hard, stony ground, and I felt discouraged. But, on going home with a burdened heart, and weeping over the hardness of those to whom I preached, I have been cheered by words of encouragement from some dear brother or sister just at the time when I needed such encouragement, and it always gave me a new and fresh impulse to go forward with my work, trusting in the Lord. We have thousands around us who care nothing for the message of love we bring to them; but the few who have come out from the darkness into the light give us much encouragement by their faithfulness. And the many promises from God's Word brings trust and confidence to our hearts, and we know that his Word never changes.

I would urge Christian friends to write to their missionaries among the heathen, and encourage them by words of sympathy, and it will not only be a blessing to your own souls, but it will infuse new life into a brother or sister's heart who toils daily to lead the heathen to Christ for salvation.

The Lord is blessing the work in the midst of a great deal of opposition, and many here and there are being gathered into the church in Japan and China. Glorious news comes from the land of Sinim of many hundreds and thousands being converted. We praise God for these tokens of his love to fallen man, and we rejoice that through his great mercy we are permitted to see this day. Do the majority of Christians fully appreciate the glorious day in which they live? If so, it seems to me the signs of the times would be a wonderful incentive to a closer walk with God, and more earnest endeavor to extend the kingdom of Christ among men. When I look to our own Christian land, and to Christian England and Germany, and see the many thousands rising up to make known the way of life through Christ; and when I see such an earnest spirit in many missionaries in many lands, who not only give their money, many of them, but give themselves to aid in the spread of the Redeemer's kingdom, my heart is filled with thanksgiving and praise to God that we live to see this day. We ask an interest in the prayers of the whole church.

I send in this a notice of an attack on the Czarowitz, Prince of Russia, while visiting in Japan. I will quote from one of the papers of Kobe:

"An attack was made on the Czarowitz, Prince of Russia, not far from Kyoto, by a policeman. The Czarowitz and party—including Prince George of Greece, Prince Arisugawanomiya, the Russian minister, and several Japanese officers—left the hotel at Kyoto on the eleventh, about nine A. M., for the town of Otsu, on Lake Biwa, about nine miles distant. The foreign party were all in citizens' dress, and rode in jinrickshas. They visited several places of interest at Otsu, and then went to the official building for lunch. On leaving there returning to Kyoto, while riding in a jinricksha, a policeman cut at the Prince with his sword, striking him on the head, and inflicted quite a wound. Before the policeman could make another cut, Prince George of Greece, who was riding immediately behind the Czarowitz, jumped out of his jinricksha and struck the man with his cane, which partly stunned him. Another policeman cut the would-be assassin on the left side of his head and his shoulder. This was about two P. M. on the eleventh. The Prince returned to the official building and had his head dressed, and then returned to Kyoto to the hotel. The man who made the attack on the Prince has since died of the wound he received. The Prince is said not to be in any danger, but is recovering. It has produced a great sensation in Japan, and will all over the world."

The Emperor of Japan came down at once from Tokyo to see the Prince, and deeply regrets the sad affair. Telegrams from Russia have called the Prince home. What the result will be no one can tell.

Ever yours, J. W. LAMBUTH.

Kobe, Japan, May 14, 1891.

What Others Think of Us.

In the circuit court in Jackson, Miss., the other day, two parties pleaded guilty to the charge of selling lottery tickets. Judge Chrisman said on that occasion:

If public rumor could be trusted in respect to the extent of the traffic in Jackson, and the failure to indict other persons than the defendants, there must be a very lax public sentiment in respect to the duty of enforcing the law. It is hardly possible that any considerable number of this community want to buy, and are not, therefore, opposed to the sale. The patriotic and moral element in the State of Louisiana are just now engaged in a hand-to-hand fight for deliverance from the corrupting influence of the Louisiana State Lottery.

This organized political iniquity is threatening to take possession of the executive, legislative and judicial departments of the government of that State. No such vile instrumentality for evil could be licensed or would dare to precipitate such a struggle in any other State of the Union. This result is not because the people of that State are worse than other communities, but because this political villainy got a foothold in the State when the carpet-baggers had possession and had invaded with its money and intimidated with its thugs, overshadowed with its influence men in every department of the State government. Let us take warning and not allow it to get a foothold here, and the time will never come when this people will fall so low in the scale of civilization as to make such a contest as is being waged in Louisiana, doubtful here.

Christian Advocate.

Thursday, June 18, 1891.

CLOUD LAND.

BY EMILY HAWTHORNE.

The clouds, ever-changing clouds,
Floating airily by,
Weaving webs in the sky—
The beautiful, silvery clouds.

The clouds, the luminous clouds,
And clouds like lace,
Nearly veiling the face
Of the luminous, sunset clouds.

* * * * * *

The clouds, most glorious clouds,
Rising higher and higher—
Great pillars of fire—
The grandest of glorious clouds.

The clouds, the terrible clouds!
They gather and roll,
Like despair o'er the soul—
Most terrible, threatening clouds!

* * * * * *

The beautiful, beautiful clouds!
Oh, could I but write,
As I sit here to night,
All the grandeur, the beauty of clouds!

Small Salaries.

The word *small* is somewhat indefinite, as it does not designate any stipulated amount. Nor do I know whether it is used in the positive degree, exclusive of the comparative and superlative degrees or not. In that case, my messger information, learned by a year and five months' course in the *smaller* salary department of the ministry, is irrelevant to the subject in discussion, and I might well conclude my article just here by saying: Under peculiar circumstances, involving the success of a most unfortunately indisposed minister, a *small* salary might be utilized by the divine Father to bring him into tenderer sympathy and closer fellowship with the poor, and thus enlarge his usefulness manifold; but, under ordinary circumstances, a *smaller* salary is liable to curtail his usefulness and endanger his reputation. Of course, no preacher's character is "crippled because of small salaries," provided he has the economy and good management to steer clear of debts he can not pay; but to say it does not decrease a minister's success and cripple his reputation for a church to so financially embarrass him that he is forced to do without many of the real necessities of life or contract debts he can never liquidate, would be to disregard the unanimous testimony of all good people. That God overrules the hardships incurred by small salaries for the ultimate happiness of his servants, just as he makes all evil praise him, I think, is unquestionable; but that a small salary system intended for their specific present good is in accordance with the deliberate rulings of his providence, admits of many doubts. "Owe no man anything, but to love the brethren," I have always taken to be the Bible rule for the ministerial life, and that any theory discordant with it was untrue in sentiment and dangerous in practice. If I am wrong, I will be very grateful to some one to set me right.

Bro. Thompson says: "Bro. Medlock ought to contrast the present salaries of ministers to the sixty-four-dollar salary of primitive Methodist preachers. Who would intimate that their characters were crippled because of small salaries?" No one, I suppose. But surely Bro. Thompson would not "intimate" that the "sixty-four-dollar salary of primitive Methodist preachers" made them abler and more successful ministers, and that the preachers of the present day are less energetic, consecrated and useful because they receive larger salaries. This would give us a new chapter for the "History of Methodism," and an additional article of religion for our Discipline. But be it remembered, the "sixty-four-dollar salary" system of the earlier and formative period of itinerant Methodism was not adopted and practiced for its usefulness in keeping the preacher in sympathy with the poor and unfortunate. Who, for instance, would smirch the pure, saintly, immortal name of Bishop Asbury by insinuating that he was selfish, proud and covetous, and was forced by the church to live on a "sixty-four-dollar" salary to keep him humble and in companionship with the indigent? History has embalmed his name in the tenderest affections of every Methodist heart and emblazoned his character with the perennial glories of Christian gracefulness by telling us of his voluntary self-sacrificing labors for the poor lost souls of our American soil. Would it not be disreputable to intimate that he would have been less humble, gentle, loving, self-denying and abundant in labors if he had received an eight hundred or thousand-dollar salary?

And, in verity, are the preachers of the M. E. Church, South, of the present day proud and avaricious? Is it a fact that they need to be humiliated and brought to feel their Heaven-imposed responsibility? And can this be accomplished in no other and better way than by decreasing their pittance of a salary to the starvation limit? Surely no one will cast such a dark shadow on the men who are expending the life-energies of their consecrated manhood in the glorious strife that is so rapidly bringing the heathen to the divine Savior, and that will, ere long, under the halo illumination of the Holy Ghost, usher in the supernal glories of the millennial morn and present the world to Christ as his God-bequeathed patrimony. A single glance at anyone of our Conference journals will convince the most obstinate that such is not the case. Were they proud and penurious, they would not accept the appointments they fill with such joyous, enthusiastic interest and endeavor. What the average salary of the entire church is I am not prepared to say, but I don't believe I would run any risk in assuming that itinerant Methodist preachers get less for the kind and amount of work done than any other class of men, professional or otherwise. For culture, intelligence and industry the average minister will compare favorably with the average man of any profession or business, and if ease, pleasure and profit were the objects of his pursuit, he would be a "gourd-head," indeed, to seek them in the itinerant ministry. And how comes it to pass, pray tell me, that the lawyer standing at the bar of common justice, pleading his legal lore to save his client from jail, must be liberally remunerated for his service, while the God-commissioned herald of the cross, who prays, studies and labors night and day to save his immortal soul from the unquenchable fires of tophet, must live on starvation wages?

Bro. Thompson's quotations from Mr. Green are quite foreign to the subject. They are merely historical facts that prove nothing for either side. No intelligent Christian would, for a moment, entertain the idea that the Friars and other sects of the Middle Ages were better than other Christians because of their poverty. It was by no means necessary for them to subsist on the alms of the poor and possess neither money nor lands to be meek, humble, worthy disciples of the glorified Redeemer. If so, it is, *ipso facto*, necessary that everyone "that nameth the name of Christ" should be a common beggar. How far this comports with the teachings of the blessed Christ is readily seen by reading the twenty-fifth chapter of Matthew. Christ there makes it one of the Christian duties of his followers to feed the hungry, clothe the nude and administer to the relief and comfort of the sick and imprisoned. I suppose he included ministers, too, in this work of "Good Samaritanism." If he did, and "they that preach the gospel shall live of the gospel," as said one of his inspired apostles, they are not only to receive sufficient to feed and clothe themselves and families decently, but a surplus also to contribute to our unfortunate worthy poor. To appeal, then, to the life and teachings of Christ to prove that small salaries are right, would be worse than futility. Not a trace of sympathy for such a doctrine can be found in a single precept, promise or act of his. He lived and taught on the broad philanthropic principle that "the laborer is worthy of his meat." Whether herding his master's flocks on the grass-carpeted hills and plains of Judea at the still hours of night, with the stars that fleck the heavens with their meek-eyed beauty as his only companions, tilling the maternal soil that yields its luxuriant harvest in generous response to the hand of industry, or going to and fro through the earth as a Heaven-chosen vessel to carry light, peace and salvation to human homes and hearts, he "is worthy"—equally worthy in either employment—"of his meat." He sent out the seventy as heralds of his coming kingdom upon this broad, benevolent, divine principle of justice. He gave them instructions to carry with them neither money, scrip nor purse, for he deemed them worthy of their food and clothing; and that whatsoever city, town or hamlet would not receive them or minister to their needs should be condemned and doomed by the dust shaken from the soles of their sandals.

If a small salary system is the law of Christ's kingdom for the good of the ministry, it should be recognized and provided for by the laws regulating our itineranoy. That such provision has not been made is sufficient evidence that such conviction has not obtained. On the contrary, the laws governing the ministry of the M. E. Church, South, breathe the very same principle of divine justice that underlies and permeates all the teachings of Christ, the Lord. The preachers are sent forth as messengers of peace and good-will without any provision for their material support further than "the laborer is worthy of his meat." It is only when the people are known to be too poor to support the preacher sent them, or too ignorant of the Bible to appreciate its truths, that any other provision is made for his temporal wants. But even in this special provision, the small salary theory does not obtain. If any difference, the missionary is to be more liberally supported. The church before accepting his application and sending him to his field of labor makes all necessary provision for his material wants. The only difference in the missionary and the home preacher is, the latter is sent in answer to the call of an organized circuit or station that pledges itself in asking the Conference to send him, to give him a liberal support. The former is sent in response to the single voice of the Macedonian imploring the church for beneficent work. The entire church assumes the responsibility of supporting the one, and the individual circuit or station the responsibility of supporting the other. That the church, then, in sending out her preachers to proclaim the unsearchable riches of the gospel of Christ the Lord, anticipates that they will be cared for decently and comfortably, is unquestionable. That every preacher is to receive a salary sufficient to defray all his necessary expenses and keep him clear of debt, is implied in the questions asked and the vows taken when he enters the cavalry of our itinerant ranks. "Are you in debt so as to embarrass you?" is put to each individual preacher, and unless he answers in the negative he is refused. Immediately following this, he promises in the most solemn manner to give his entire time, talents, energies and activities to the work of the ministry as his highest and only employment. Therefore, until preachers become covetous, the ministry a lucrative business and the church over-liberal in her allowances and settlements of salaries, I can see no need for an *editorial* to stress the other side some, too.

Bro. Thompson says: "It is easy to theorize." But "to theorize" logically requires a great deal of thought and painstaking.

D. M. GEDDIE.

The New Orleans Christian Advocate.

How anyone can conscientiously read the NEW ORLEANS ADVOCATE, or any other *Advocate*, without paying for it, and that, too, up to time always, I am unable to say. It requires money to run these papers; and from all I can gather, it requires cash money. To say the least of it, everything runs better on a cash basis. Even a preacher can preach better when he is backed up with the cash. The Committee on Publishing Interests reported during the last session of our Conference (Mississippi) that we had 3,147 subscribers within the bounds of our Conference to the NEW ORLEANS CHRISTIAN ADVOCATE, and that more than one-half of these 3,147 subscribers had not paid up their subscriptions, and hence a debt of $5,259.15 due the ADVOCATE. When we remember that we have a membership of 37,658, and only 3,147 subscribers to our ADVOCATE, it is enough to make us blush; but when we remember that more than half of this number of subscribers are in debt to the ADVOCATE, it is enough to make us weep. No Methodist can be careless about his debts without dying spiritually, for his source of spiritual life is God, who gives only when his terms are complied with fully, and one of his terms is, "Owe no man anything." (Romans xiii, 8.) God hates dishonesty in every form. In collecting for the ADVOCATE, we are given names of subscribers whose postoffice is the same with ours; but they live in different charges, and, consequently, when we mention their indebtedness to the ADVOCATE, they claim it to be right for them to pay it to their preacher, which is right; but if they fail to do so, why, we are thought to be derelict as agents for the ADVOCATE. Whereas, if every subscriber would become so sensible of the necessity of paying his honest debts as to pay up promptly his subscription, there would be no further trouble, we think. Let every derelict try it.

ISAAC L. PEEBLES.

Sunday-School.

(An essay read by Miss May Dickey, at Lewisburg, "Children's Day," and published by request).

The general idea of Sunday-school is soul culture. By a careful perusal of the Pentateuch you will find that the duty of teaching God's law to the young is very clearly set forth. Our modern Sunday-school is very unlike the parent institution. Its growth is so marvelous that it has been compared to that of a little seed which, being sown in good soil, brings forth a goodly tree to shower its blessings of fruit and flowers on all around. In olden times the Scriptures were taught in the Jewish synagogue in very much the same manner as in our Sunday-school to-day.

Sunday-school has done more towards the advancement of civilization than any other institution in the world (except the preaching of the gospel). Solomon's saying, "Train up a child in the way he should go," is very clearly demonstrated here. The two-fold object of Sunday-school work is to bring souls to Christ and to build them up in Christ. The chief instrument to be used for the accomplishment of this grand and glorious purpose is the written Word of God. In a Sunday-school children and adults, rich and poor, all meet together; hence it is here that we find the broadest field for dispensing divine truth and setting forth the unmistakable language of the Cross. The Sunday-school and church are very closely allied. The Sunday-school is as necessary to the church as sunshine and rain are to growing vegetation. An indispensable condition to success is week-day work. Sunday religion is like the polar summer. In order to secure the best results we must, therefore, choose men and women whose lives have been thoroughly regenerated by the saving grace of God, so that they will be ready to sacrifice personal interests and selfish pleasures to the upbuilding of Christ's kingdom. Teachers should seek to prepare themselves for this work as much so as for secular schools. The pastor may add greatly to the enthusiasm of the participants by manifesting interest and bestowing praise where it is due.

Another important thing that should be attended to is the finance. The best system ever adopted for securing Sunday-school contributions is that of regular weekly collections. In most places the school is left to provide for itself, and this is one potent reason why so many are compelled to go into "winter-quarters." The prevailing policy is to let the Sunday-school take care of itself. The result is that very few are properly equipped for work. It is the duty of every church to provide for the support of its own school. On an occasion such as we have met to celebrate to day, it is a great privilege for the children to be able to contribute their mites to this great work; but it is very wrong to require them to keep up the pecuniary interests of a home Sunday-school. It gives them a wrong conception of its object. My earnest request is that we take this matter under our careful consideration.

Methodism and Local Option.

When the General Conference of 1890 said, "We will continue to agitate the subject of *prohibition* as a great moral question in all its bearings on the life and work of the church, and strive, with all good citizens, by all proper and honorable means, to banish the horrible evil from our beloved church and country," did that body expect to be referred to in support of the extreme position that the principle of local option is false? And when in the General Conference of 1886 they said, "We recognize in the license system a sin against society," did they mean that local option was a sin? That was among the "means" then in operation by "good citizens" to secure prohibition. Did they mean, when they said "by all proper and honorable means," that improper and dishonorable means had been used, and expect us to read local option between the lines? The sense of the General Conference is determined by considering the clause, "by all proper and honorable means," and the purpose to "continue" them.

J. W. SANDELL.

Magnolia, Miss.

How to Develop Workers.

Every pastor has realized the painful fact that only a small per cent. of our membership are actively engaged in any way, and idleness is one of the great evils of the day. This is true, to some extent, in all our circuits and stations. It is the duty of the pastor to regulate the machinery of his charge, and give each member something to do. This is no small task where there are four or five hundred under his care. One man can not supervise such a large work. In this case I have found it good to appoint a class leader for every twenty or thirty members, and commit to his care the work of advising and reproving, as the case may require. These leaders should be selected with care. They should be men of sound *piety*. Let the pastor see them often, and inquire into their work; so that they may feel that they are required to give an account of their work. This will help the pastor greatly in his work, and, at the same time, place a responsibility on several men that will do them good.

The weekly prayer meeting is indispensable. The church can not prosper without the social meetings. This brings the pastor before his people each week, and the people expect him to make a prayer meeting interesting and profitable; so he carries all the responsibilities, and the people are left "at ease in Zion." In this case I have found it good to place the responsibility on the people, instead of the pastor, by putting the work in the hands of a committee, say, of three discreet persons, and change the committee by giving them one new member every month. This will give two of the old members and one new member to work together at the same time. Let this committee select a subject at one meeting for the next, and announce the subject, and request the people to read and think on the subject during the coming week. This prepares the people to understand the services of the hour. Let one of the committee be the organist, and select those songs that are appropriate to the subject. This helps the people to worship intelligently, and will provide better singing. Let another member of the committee have charge of the children, and once a month bring a few of the children before the people to recite some good pieces. After they have been well trained, the children will always acquit themselves well, and delight the audience, and this will train the children to do something for the Master. Let the third member of the committee provide two persons to address the people at each meeting. Give the speakers notice, at least, one week before the time, so they may prepare to speak to the point. Change the speakers every week. This will furnish a variety of talent and style. Let the pastor be present and conduct the devotional exercises, and advise with the committee about the selection of the subject. It is good to select such subjects as will remind the people of their duty, and warn them of their dangers. I have found those plans to be good, and with such methods you may succeed when seemingly others had failed. This insures progress and variety; hence the prayer meeting does not become monotonous, giving something new at every meeting. Always open and close the meeting with prayer, and oftener, if expedient; and intersperse freely with song.

W. W. WILLIAMS.

Louisville, Miss.

Brandon District Conference.

I attended the Brandon District Conference last week, at Hickory, Newton county, Miss. In the absence of a Bishop, Bro. P. A. Johnston, P. E., presided. It was a harmonious and profitable meeting. It was well represented. The reports from the several charges showed an improvement in all essentials. It is a fact that the district has improved under the administration of Bro. Johnston, and it is in a better spiritual condition than it has ever been heretofore. He is laborious and painstaking, full of energy and zeal, and consecrated to the Master's cause. This is his fourth and last year, and, therefore, the district will not have his services next year. He will leave us with our prayers and best wishes for his success.

The Sunday-school and educational interests received proper consideration, and the reports showed they were being encouraged and advanced as they should be.

The Brandon District High School is located at Montrose, in Jasper county, and is in a most flourishing condition. It is not out of place to mention the fact that in the bounds of the Brandon district there are twelve high schools and two colleges—one male and one female. (They are not all Methodist schools.)

The church-building at Hickory was not large enough, and recently it has been extended sixteen feet, and is now one of the handsomest churches in the district. It has been newly painted, the windows beautifully ornamented and the seats made comfortable.

The love-feast, Sunday morning, and communion service were precious seasons. It was estimated that one hundred persons communed. The preaching was spiritual and practical, and many mourners were at the altar.

Hickory is twenty-two miles west from Meridian on the Vicksburg and Alabama R. R. The country around it is fertile, and the farmers industrious and thrifty. The people of the town are intelligent, orderly and cultivated, and are a unit in every enterprise to build up the town. There is a flourishing high school there. No place can excel it for genuine hospitality. It was remarked that nothing like disorder occurred during the meeting and that the behavior was excellent. Every member of the Conference had a good home during his stay and felt that he was a welcome visitor. May God bless the good people of Hickory for their kindness and hospitality!

A VISITOR.

P. S.—The NEW ORLEANS ADVOCATE was not forgotten.

Shall Tired Men Go to Church?

Yes; most assuredly!

Where else should he find rest—rest for the weary soul? Many persons of both sexes oftimes imagine they are tired, when, in reality, they are not; they are only lazy. After a hard day's work, how many will go to a theatre, and enjoy it, and laugh as heartily, and go out between the acts "to see a man," as often as those who have not worked during the day? Some men and women will go to a ball, and dance all night, after a hard day's work. A man, now in this city, was telling me, only last Saturday, that for four years he averaged, at least, five nights a week at balls and parties, after working hard all day in the stock department of a wholesale house. He says he is now suffering from the evil effects of his actions.

Depend upon it, it is either laziness or unwillingness, or both, that keeps people from church. How often you will see aged, infirm, and crippled children of God being led into the house of worship! There would be more excuse for *them* to stay at home than there is for those who are able to do a good day's work, and are in health. Besides, our blessed Savior says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And where will you find closer communion with him than in the sanctuary?

I say unto you, men, women and children, there is no excuse *at all* for staying away from your church, your Sunday-school, unless you are actually bed-ridden. A trifling indisposition, which is often magnified by the occasion, will not suffice. You may be able to deceive your neighbor, but you can not deceive God, who knows why you stay away—*and it is because you are tired!*

E. J. CASTLE.

The Finality of the Lottery Fight.

The fate of the Louisiana Lottery is in the hands of the people of this State. It remains for them to decide whether their fate shall be in the hands of the Lottery after the vote on the proposed constitutional amendment. It is unquestionably within their power now to limit the life of that institution to the term which they themselves fixed by the adoption of the present Constitution twelve years ago, and they can do so with the assurance that no public exigency has arisen in the meantime to render necessary the continuance of a form of gambling which they then regarded as so pernicious and dangerous that they formally and expressly deprived the Legislature of all power to legalize it. If they please, they have only to undertake to support the government of this State as the governments of other States are supported. They will have no new and no unusual burden or responsibility to assume; for it has never hitherto been supposed in this country that any State would cede the prerogatives of Statehood with the ability to maintain itself by legitimate means, and certainly no new State would be admitted into the Union that acknowledge its inability to do so.

But what we wish just here to impress upon the voters of this State is the finality of the action which the adherents of the Lottery cause ask them to take. If they adopt the proposed amendment, it will remain a part of the State's organic law for a quarter of a century and the majority of those will be dead before the Lottery has any occasion to ask for another extension. Once in the Constitution, the amendment can not be repealed except by another amendment, submitted to the people by a two-thirds vote of both Houses of the General Assembly. It is true that this formality might be avoided by a constitutional convention, but it is also true that the whole influence of the Lottery will be strenuously and continuously exerted to prevent the calling of a constitutional convention. No matter what necessity may arise for the assemblage of such a body, the Lottery will find means to prevent it.

It is easy to foresee that the adoption of the proposed amendment would be followed in a year, at most, by the agitation for its repeal. Everybody knows what a carnival of corruption and disorder prevailed in Louisiana under Warmoth and Kellogg, and no body can have forgotten what desperate measures the masses of the white people of the State were ready to adopt to put an end to it. But the influence which will control the State government in all its branches, if the Lottery triumphs in this contest, will be in no respect better than those which brought this commonwealth in debt and put its name to infamy during the reconstruction era. For twenty-five years the Lottery will continue, as now, to present the supreme issue and to draw the dividing line in Louisiana politics. It will be its effort to elect as large a majority as possible to every Legislature and to every convention which assembles in this State.

But what is to be hoped, and what not to be feared, from a Lottery Legislature? Corrupt politicians drawing one salary from the State and another from the Lottery, will no there be itching palms, eager to accept a bribe from any speculator in human venality who has a scheme to put through at the expense of the people. And what protection or redress can be expected by a Lottery governor backed up by Lottery courts? Of course, such a condition of affairs will force an agitation for the repeal of the amendment; but the die of fate will have been cast. The Lottery is already tightening its sinuous folds around every institution of the State with the crushing strength of an anaconda. The public man who dares to oppose it is a man marked for its vengeance. He must not be seen in the Legislature or to Congress; he must not have a judgeship, or an executive office high or low, but he must be pursued with misrepresentation and calumny, until he is driven from public life. Even in business circles the Lottery mafia has its hired stilettos at wages a war of intimidation.

The time to fight this monster is now. A combined and determined effort on the part of the good people of the State will bring relief to Louisiana. The result of the fight here, whatever it may be, will be final so far as this generation of Louisianians is concerned.—*New Delta.*

BOOKS AND PERIODICALS.

PERIODICALS.

The following have been received:

MISSIONARY REPORTER. Barbee & Smith, Nashville. Fifty cents.

THE CONVERTED CATHOLIC. Rev. O'Conner, New York. $1.

GOOD HOUSEKEEPING. C. W. Bryant, Springfield, Mass. $2.40.

THE BOOK-BUYER. Charles Scribner, New York. $1.

CENTURY. Century Company, New York. $4.

CHRISTIANITY IN EARNEST. A. Kynett, Philadelphia. Fifty cents.

WOMAN'S MISSIONARY ADVOCATE. Nashville. Fifty cents.

LOCAL PREACHERS' MAGAZINE. Wayne, Ind. $1.

CHRISTIAN THOUGHT. W. B. Cheatham, New York. $2.

Sunday-School Lesson—June 21.

THE CAPTIVITY OF JUDAH.

II. Kings xxv, 1-12.

GOLDEN TEXT.—"*Come, and let us return unto the Lord.*"—Hosea vi, 1.

TOPICAL OUTLINE.—I. The City Besieged. II. The City Breached. III. The City Burned.

MEMORY VERSES.—4-6.

REFERENCE WORD.—"Captivity."

TIME.—588 B. C.

PLACES.—Jerusalem, the Plain of Jericho, Babylon.

INTRODUCTORY.

Our lesson for this date recounts the events occurring at the time of the third invasion of the kingdom of Judah by Nebuchadnezzar. At this time, city and country formed a tributary province of the Chaldean king, having been made so on the deposition of Jehoiachin. Instead of this man, the Babylonian monarch had set upon the throne Mattaniah, under the name of Zedekiah. He was simply a vassal to Nebuchadnezzar. At the time of his elevation to the royal chair, Zedekiah was but twenty-one years of age. At the end of nine years of reign he foolishly made an alliance with Egypt, thereby rebelling against Babylon. He thus hoped to regain his sovereignty and throw off the yoke of his heathen overlord. But, no; human craft and scheming could not avert the impending doom. Not alone does every *effect* have an adequate cause; but every *cause* has inevitably a corresponding *effect*. Judah's sins, like Israel's, had been a monumental argument for total destruction; and the destruction came.

I.—THE CITY BESIEGED.

Thoroughly incensed at the perfidy of his vassal Zedekiah, Nebuchadnezzar came with a mighty army and marched against the city, and built forts around it, completely shutting it in. Jerusalem was, by the nature of its situation and by its splendid fortifications, incapable of capture by assault. He that would capture the city of David must be content to spend months and years at the task. The only method open to Nebuchadnezzar was to lay seige and quietly starve it into subjection. This he did with a patience and persistency that presaged victory to the city. Only once, and then for a very short time, was the seige raised. But the Chaldean army quickly returned, and for the space of one year and seven months never relaxed; nor did any help come to Zedekiah. God's prophet had foretold the doom awaiting Judah in these words: "The Chaldeans shall come again, and fight against this city and take it and burn it with fire."

The imprisoned king scorned the only escape allowed to him—that of surrender. He was too proud to acknowledge as conqueror the monarch who had betrayed. Not to draw a long comparison, but simply to point out a parallel, note the attitude of the prophet to the gospel. The good news comes to him shut up in the prison of sin and unbelief and sin, and promises to liberate him. But pride refuses to be cast out; sin has so blinded the man's spiritual sight that he can not see that he can only be made free from sin by becoming a prisoner of righteousness. The gospel calls for a full and unconditional surrender. Christ's law is to be *followed;* not to be debated and made to bend in directions of our own sinful indications.

Jerusalem's enemies were not all without her walls. Within the gates, a foe more to be dreaded than ten thousand armies, that spares not the helpless, that grants no armistice—Pestilent Famine stalked with murderous tread, slaying his thousands. In the fourth month this enemy prevailed. Resistence could no longer be offered, and then the Chaldeans poured in upon the ill-fated capital.

II.—THE CITY BREACHED.

Bread lacking, strength was gone; defenses could not be manned, and the way was clear for hostile forces to storm the walls. This they did with complete success. They made a breach on the north side of the city fortifications, and were soon busy gathering their prize. Evidently thinking the treasure secure, they delayed till morning. In the meantime Zedekiah, hearing of the disaster on the north side, made his exit through the south pathway into the plains of Jericho. Here soon after the Chaldeans overtook him, and, there being unable to offer resistance in his behalf, was captured and carried thence to Riblah, where judgment was given against him. His punishment was to be bound with fetters of brass; to see the two sons put to death, and to be deprived of sight and languish the rest of his life in a Babylonian dungeon. The condemnation came upon him for violating his oath to Nebuchadnezzar, and neglecting to announce the divine will made known by Jeremiah.

III.—THE CITY BURNED.

A month after the successful assault made upon the city, Nebuchadnezzar sent a captain of his guard to Jerusalem with orders to destroy the city utterly. He carried out the instructions to the letter. The houses of the Lord, of the king, and of every great man were consigned to the flames. What could not be burned was broken down; the army was set upon the walls and soon those magnificent structures were confused and shapeless masses. So great was the destruction in this line, that they were never again rebuilded till the time of Nehemiah. Then the people! Not only did God's temple and chosen city suffer, but his people, Judah, whom he had led as a flock, the apple of his eye; these were carried by the ruthless hand of the invader and carried away in exile. There, in the utter loneliness of their banishment, their hearts were filled with right to repentance; they hung their harps on the willows, weeping for sympathy for the captives; and though their heavy souls could arouse no melodies attuned to the sweet songs of the songs of Zion, yet they remembered Jerusalem. Let the tears mingled with the waters of the rivers of Babylon tell the story of a repentant nation. They were sincere. The Ishmaelitish was right. The Lord brought back the captivity of his people and caused them to rejoiced.

Two practical points: If Judah's sins brought about her destruction, what guarantee has the sinner that he will not die? Like causes, under like circumstances, produce like effects throughout the universe. If Judah's subsequent penitence secured pardon, what excuse has the sinner for not being saved?

Mississippi Items.

Vicksburg had a $60,000 fire on the sixth.

The Board of Trustees of the Industrial College elected Dr. R. W. Jones president of that institution.

The mail rider on the route between Louisville to Ackerman was held up by a robber who rifled all the mail pouches.

The citizens of Water Valley celebrated the completion of the Illinois Central railroad's new shops by a grand barbecue, June 11.

The receipts of the refreshment booths kept by the ladies of the several churches during the "unveiling" at Jackson netted the neat sum of $1,200.

From our Mississippi exchanges we learn that the rains last week were general, and, as a consequence, crops of all kinds are beginning to show the good results.

The Mississippi papers are running over with politics, and we find it exceedingly difficult to glean any local items from them. Our brethren will do us a favor if they will send items of news from their several sections.

Pass Christian has thirteen artesinn wells, and in a few days will have two more. These thirteen wells furnish 1,210,800 gallons of good, pure water daily. This shows that the town is not only a watering place, but is well watered.—*Coast Beacon.*

The Queen and Crescent system designs to establish at Vicksburg a coaling station, with chutes and other appliances for loading vessels with coal. It is anticipated that immense quantities of Alabama coal will be handled.

Almost every paper gives an account of one or two or more "commencements," where the girls and boys exhibited the results of the training of the past scholastic year. We presume the boys are getting ready for Millsaps College, and the girls are prepared to assume—household cares!

Tupelo has a splendid brick schoolhouse, costing $15,000, just completed; seven churches, one furniture factory, one spoke factory, capacity 15,000 per day; six brick yards, one cotton compress, two live newspapers, two banks, one ice factory, one chair factory and two broom factories. There are three resident firms of cotton buyers doing business with Eastern and English mills. No town in North Mississippi has a brighter outlook or is pushing more rapidly to the front.

Cleopatra.

This beautiful Egyptian queen is said to have possessed wonderful charms of person. Our American women are prone to neglect their health, and should, when suffering from prostration, languor, female debility or weakness, use freely and regularly Creole Female Tonic, the best friend to woman.

Louisiana Notes.

Opelousas will soon have a brick factory.

A new $35,000 brick annex to the insane asylum was completed June 1.

The Baton Rouge *Truth* has just entered its tenth year. May it live long and prosper!

The Planters' General Supply Company, with a capital stock of $50,000, has been incorporated in Lake Charles.

W. W. Duson and associates have made application to the Comptroller of the Currency to establish a national bank in Crowley.

Lake Charles now shows more mills, paint, more dash and better opportunities for profitable enterprises than any town in the State.—Lake Charles *Echo.*

Opelousas Courier: Work on the United States government building is progressing rapidly. The brick work is nearly completed, and the structure begins to present an elegant appearance.

The Franklinton *New Era* says: "There will be no property sold at delinquent tax sale in Washington parish this year." How many papers in the State can say as good for their parish?

The Houma *Times* says: "The Lotteryites got a black eye last Sunday. According to their own report, 1,000 Democrats were present, and only 125 pledged themselves to support the Lottery. In other words, only that number joined the Progressive League. And this was given out to be a Lottery meeting, too."

The police jury of St. Mary parish have adopted an ordinance prohibiting drainage of sugar-house washing into the bayou under a penalty of $50 fine. This is a subject of great importance, as such drainage hitherto has polluted the waters of the Teche, rendering it unfit for use, killing the fish and causing a disagreeable odor, calculated to promote sickness. They also granted a public road from Campertown plantation directly to Franklin, decreasing the distance some five miles.

Gretna Courier: The Southern Pacific Railroad Company is building trestle work over its road in the parts that are inundated. A large force of laborers is now engaged at this work near the Ames' crevasse, and the company expects to have their trains running again in about six or eight weeks. Thus when the water recedes entirely from the track the main roadbed can be put in proper order while the trains are running overhead.

Brandon District High School.

To All Whom It May Concern, and Especially to the Methodists and Friends of Braudon District, Mississippi Conference:

The friends of education at Mt. Rose, through the influence of Bro. Massy, now deceased, built and presented to the district a nice and comfortable house, to which they wish to build an addition worth, when completed, $500. The whole property, when completed and painted, will be worth about $1,200. Up to this time it has not cost the district one dollar. To put the addition needed, $300 has been raised. Now, will the district and friends lend a helping hand? The school is located at Mt. Rose, sixteen miles south of Newton, and is known as the Brandon District High School. There were enrolled about 130 students the past session. When the addition is made we can accommodate 200 students. We must have the building; then we will have the students. The school is in a delightful community, healthy, and surrounded with bold springs of several kinds of water, freestone and mineral. This school is under the care of the M. E. Church, South, and is designed to prepare boys and girls for college. It is presided over by Prof. L. D. McLaurin. It is said in East Mississippi that when a McLaurin undertakes anything, it will succeed. The district is fortunate in having Bro. McLaurin at the head of this institution.

Brethren and friends, let us raise the other $200, and put our district property in first-class repair. There will be built this summer a first-class boarding-house. Anyone having a boy or girl they wish to send to a good school, to prepare them for college, free from the temptations of city and town life, you will not find anywhere a better school to send them. Board and tuition included, from ten to twelve dollars per month. For terms send to L. D. McLaurin, Mt. Rose, Miss. Of the commencement, what I saw, heard and felt, I could write much, nothing unfavorable; but I desist.

P. A. JOHNSTON.

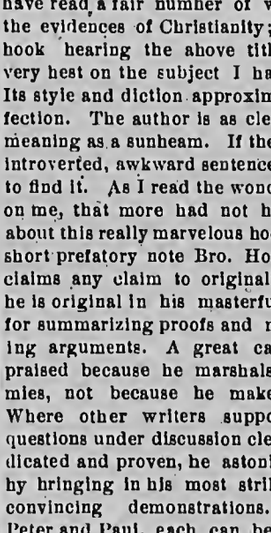
"Can It Be False"—A Short Critique.

A good book is a blessing to everyone who reads it attentively, and an evil book a curse, however perused. I have read a fair number of works on the evidences of Christianity; but the book bearing the above title is the very best on the subject I have seen. Its style and diction approximate perfection. The author is as clear in his meaning as a sunbeam. If there is an introverted, awkward sentence, I failed to find it. As I read the wonder grew on me, that more had not been said about this really marvelous book. In a short prefatory note Bro. Howse disclaims any claim to originality. But he is original in his masterful genius for summarizing proofs and marshalling arguments. A great captain is praised because he marshals his armies, not because he makes them. Where other writers supposed the questions under discussion clearly vindicated and proven, he astonishes one by bringing in his most striking and convincing demonstrations. Jesus, Peter and Paul, each can be seen in the mind's eye, perhaps, as never before. Every preacher should read this book studiously and carefully, and thereby have his style improved, his mind furnished with important truths—in short, the entire man, mental and spiritual, elevated and quickened. But the book, the author intimates, is especially addressed to laymen. Then let them read and learn upon what a rock we stand.

Pardon me, Mr. Editor, if I trespass on your space or, worse still, on your patience; but if this article will induce others to read this book, I am assured my labor is not in vain.

S. J. DAVIES.

Campo Bello, La.



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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, June 18, 1891.

Briefs.

An exchange:

The Methodist missionaries in China number eighty-one—from our church, thirty-four; Church, South, thirteen; Wesleyans, twenty-two; all other Methodists, twelve. They have united in the China Methodist Union, and propose a common name for Chinese Methodism, a uniform course of study for native preachers, and one body of rules for native members.

The *Missionary Review* says that the chief religions of the world may be classified according to the number of adherents as follows: Christianity, 450,000,000; Confucianism, 390,000,000; Hindooism, 190,000,000; Mohammedanism, 18,000,000; Fetichism, 150,000,000; Buddhism, 100,000,000; Spirit Worship, 50,000,000; Shintoism, 22,000,000; Jews, 8,000,000; Parsees, 1,000,000. Total, 1,449,000,000.

The last census of Ireland shows that the Roman Catholics number 3,594,345, a decrease of 411,146 during the last decade. The Protestant Episcopals number 600,830, a decrease of 38,744; the Presbyterians, 446,687, a decrease of 24,047, and the Methodists 55,235, an increase of 6,396. According to the above, the Methodists are the only religionists that are on the increase in Ireland. They are a people that are right hard to head off anywhere.

With college commencements on every side and traveling teachers' institutes all about, the people of Louisiana have been kept in a ferment for several weeks. We venture to say that there are more colleges to the square inch in Louisiana than in any other State in the Union, and they are grinding out "graduates" by the score. If they do what they say, in a few years Louisiana will have the best-educated population of any State, South. Of course, then we don't need Lottery money.

Dr. Thomas Francis Gailor, newly elected Episcopal Bishop of Georgia, although now only thirty-five years of age, has, according to press reports, declined a $10,000 offer to become pastor of Trinity Church, Chicago, the chair of dogmatic theology in the General Seminary of New York, and the bishopric of Michigan, to which last, however, he was not elected. His name was on the list of candidates, and he begged to have it withdrawn. An unsuccessful attempt, too, was made to persuade him to take the deanship of Racine College. And now he declines the bishopric of Georgia. We think him very certainly a declining man, and his like is not a numerous tribe.

In these days when the very foundations of the Christian faith are so persistently and so resolutely attacked, the leaders of the hosts of Israel should seek to make themselves capable men. The struggle is tremendous, and nothing but thorough preparation and watchful vigilance will stand against the enemy, and nothing less than an enthusiastic aggressiveness will drive him from the field. There are two books which we specially recommend to our preachers at this time. They are, "The Supernatural Origin of the Bible, Inferred from Itself," by Henry Rogers, and "Modern Doubt and Christian Belief," by Theodore Christlieb. A thorough acquaintance with these two books will panoply anyone for the fight.

Sentiment and Service.

There are too many Christian people whose religion is a mere sentiment. They have *settled opinions* in regard to religious matters, and they take these opinions as religion. It is a good thing to have opinions, and it is a good thing to hold them strongly. People who frequent our churches are quite likely to have *correct* opinions, and denominational pride induces them to hold those opinions quite stoutly. The doctrines of our religion may be held very tenaciously; they may even be propagated with enthusiasm, and yet the religion of the holder and propagator may be, and often is, nothing more than a mere sentiment. Orthodoxy of belief is not inconsistent with heterodoxy of life.

As far as we have been able to learn the lessons of Scripture, it seems to us that there is nothing which is so intensely *practical* as the religion of Jesus Christ. If we study the doctrines, we find behind each one a great fact, and as we go still further back we discover that not only does each doctrine arise out of a preceding fact, but that all these facts have a common origin in one great principle. Going still further, we discover that this principle underlies the whole structure of the Christian religion. The whole thing is reared upon this basal rock. Not only so, but this principle governs every effort and every form of Christian life. Like the keynote in music, it may not be heard in every strain of melody, but its governing influence is always present.

From the beginning of time God has been endeavoring to teach men what this principle is. It lay at the foundation of the first command, and every succeeding command has been an effort to emphasize it to men's minds. From beginning to end the Bible is full of it, and the life of Jesus Christ has given to the world the clearest exemplification of it. It is the beginning and the end of both faith and love, and the only true evidence of each. It is the only thing that can clear the horizon of the clouds of doubt and distrust that are ever floating in the spiritual atmosphere. It is the only thing the world will acknowledge as valid evidence of the sincerity of a religious profession and the only thing upon which God looks to determine true spirituality. Besides this, it is the only thing known in the Scriptures or anywhere else as the cure for the doubts of an honest man! And yet from the first men have done everything that human ingenuity could devise to put a substitute in its place. The effort to do this is, to our mind, the irrefutable argument in favor of human depravity.

The life of our Lord is the one brilliant exhibition of the application of this fundamental principle to human conduct and to human affairs.

Long ages before the incarnation the prophetic spirit of Christ had said: "Sacrifice and offering thou didst not desire; burnt offering and sin offering hast thou not required. Then said I, lo, I come; in the volume of the book it is written of me, I delight to do thy will O, my God." And when Jesus was in the full tide of his ministry he said: "I must work the works of him that sent me." And long after his ascension St. Peter said of him: "Who went about doing good." And it all meant service, uninterrupted, laborious, willing service. This was the law of his life. He recognized the fact that his life must not be an aimless one, but that it must be consecrated to the Father *in the service of humanity*. All his powers of mind and spirit were concentrated in the effort to fulfil that mission. If there ever lived on this earth a being continually busy in promoting the welfare of those about him, that one was Jesus Christ! If there was ever exhibited a religion helpful in every form of it and in every direction, it was the religion he exemplified in his human life. A thorough study of the Gospels brings us to the great fact that service was the law of Christ's life.

The foundation, then, the great underlying principle of all true religion, the one unvarying teaching of the Scriptures is, obedience to God. It is the beginning of faith, the evidence of love and the one motive for Christian effort. The spirit of a loving obedience must be in a man before he can take a single step in religion, and it alone gives elasticity to every succeeding step. Obedience to God here on earth simply means *service for humanity*. There is in our earthly condition no way to serve God but in serving men. God can not be personally profited by our obedience to him, but his representatives—men—must be the objects of our service.

Finally, worship is not service, as many suppose. Attending the house of the Lord is not service except in an indirect way. Praying is not service, but it brings power for it. But service, obedience to God in serving men, is the profoundest worship, because it is the best expression of the possession of the spirit of obedience to God's law. According to Jesus Christ, the last analysis of the whole matter is, "By their fruits ye shall know them." Then, service of men is the law of the Christion life, and without it all else is empty and vain.

Turn on the Light.

It has been quite a while since we came across anything so vigorous as the paragraph below, taken from last week's *Wesleyan Christian Advocate*. We commend the stirring exhortation to all our preachers. It is no time for "smooth words." The enemy must be shown up in all his hideons colors and horrid deformity.

Turn on the light! Drag sin out from its hiding-places. Expose its dual nature. Wash its painted cheeks. Disrobe it of its jewels and gaudy dress and let it, in its own nakedness, stand out the hideous thing that it is. Show up its deceitfulness, its hypocrisy and emptiness. Wake it up in its own den and behold it before its unkempt locks have been smoothed by fashion's hand, before its society smile has resumed its place. Hear its language of oaths and obscenity. Follow it into its secret chamber, where, unsuspecting detection, it plans for plunder. See the scroll in its hand with the names of widows and orphans to be defrauded and robbed by its deceitfulness and lying on to-morrow; go to its tombs and see hidden away despoiled virtue, corrupted character, and the rotting carcasses of the murdered. Turn on the light until all its retreats are discovered. Hold it up in its slime and filth until men and women will flee from it as from the breath of leprosy—until it shall not be allowed a home upon earth, nor an associate among men.

Close the door in its face as you would in the face of a murderer, though it comes with professions of decency and respectability. Make sin unpopular, disreputable, by withdrawing from the very appearance of it. Suffer not your children to enter its parlors, to be entertained with its cards, to drink its wine, or to be whirled to ruin in its dances. Let it find no tongue to apologize or plead for it from among the children of God. Show it no mercy, turn with disgust from its claims to innocency and harmlessness. If it has found its way into the church of God and has taken its place in choirs and services unchanged and unrepentant, expel it before its contagion shall spread.

In all this be ready with pity, and firmness, and boldness, to say to every deserter from its ranks, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Victory at Last.

Several times during the last few years we have referred to a law suit instituted by our church on the Pacific Coast to gain entire control of Corvallis College, with all its belongings. The case went from court to court, and has finally been decided in our favor by the Supreme Court of Oregon. Here is the dispatch from Nashville conveying this good news:

Nashville, Tenn., June 10.—Bishop R. K. Hargrove has received a telegram from President D. Atkins, of Corvallis College, Oregon, stating that the Supreme Court of Oregon has decided the college suit in favor of the Methodist Episcopal Church, South. This information will be very acceptable to the church.

The suit referred to in the telegram involved properly valued at over $3,000,000. The property has been in litigation for a number of years, and the result has been awaited with much interest.

Some years ago the government donated 90,000 acres of land in Oregon for the establishment of an agricultural college, but the time was limited. The period in which the State might avail itself of the liberal offer had nearly expired and nothing had been done.

The Legislature was in session, and a member, who is also a member of the Methodist Church, proposed in a bill to establish a college in connection with the Methodist College at Corvallis, agreeing that if the church be given the land, the church would give the State a college in perpetuity. This measure was passed and the school established.

In some way the Northern Methodist Church, which was trying to get this donation, got possession temporarily and put up several handsome buildings. When the time came and the State of Oregon attempted to rescind its action and take back the land, Bishop Hargrove, for the Southern Methodist Church, instituted suit, employing Judge Williams, who was in President Grant's Cabinet, to represent the church. After a legal fight of several years the suit has been decided in favor of the church, which now has one of the most valuable properties in the United States.—*Times-Democrat.*

An Itinerary.

After a most lengthy and oppressive drouth, copious showers of rain are falling on all this country, reviving and regaling vegetation and making glad the heart of man. We praise the Lord for these timely benefits.

Our religious and ecclesiastical affairs are in a state of hopefulness. We are conserving and building up on the foundations laid, and hope to "reap if we faint not."

Our Anti-Lottery League is in good working trim, and determined men and women intend to confront and defeat the monstrosity. A Fourth of July barbecue is projected by the Anti-Lottery League. The hospitality of this people is large, and the welcome to their houses is hearty and sincere.

That birthday party of a little eight-year-old New Orleans girl at that typical Southern home, where there were thirteen little children present (eleven little girls), intensified the satisfaction of that grandmother's heart, and gave those parents a glow of delight that thrilled their souls' depths, and also gave this pastor a rare opportunity to impress with religious thought, desire and prayer these young and plastic hearts. That continuous singing for most of the day was real, worshipful praise. Those songs of Zion were so appropriate for such an occasion. Bless the dear little children! They are the heritage of the church and the hope of the world!

That prayer meeting, the following Sunday night (by request of the Episcopal sister), was good to the use of spiritual edification. Bro. McGinnis and myself felt safe riding behind so faithful an animal as Nellie, but as we had such a guide in the darkness as Bro. Ben Hunter through those gates and field, we felt safer, and our pleasant reflection on retiring was, we have had a laborious, but pleasant Sabbath of the Lord.

Our good Sister Blanchard, by her personal energy and indomitable tact, has begged quite an amount of money for our parsonage. Our kind sister of the Episcopal Church, Mrs. Boyce, has donated and deeded a good lot opposite our church for the same; and now the prophet of the Lord will, in the near future, as we have right to believe, have a home, whence he can go out to break the Bread of Life to the people. And since Bro. John Grissom, who loves the church of his mother, and is skilled with such judgment and energy, is the chairman of the Building Committee, we expect the enterprise to be pushed to speedy consummation. Let all hands help, and the work will be light. I might mention other personals, but suffice to say: The interests of the Redeemer's kingdom are looked after. We have some seasons of "refreshing from the presence of the Lord."

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her," is a delightful strain of encouragement. To encourage to a better and holier life and a more blessed experience, seems the all-important work in the church to-day. We want our people converted; yea, "and the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. Brethren, pray for us."

T. B. WHITE.

Colfax, La.

"When to Pay Missionary Money."

In this ADVOCATE, of May 21, ultimo, Bro. D. W. Foster has the following sentences, viz.: "Ours is an agricultural country, and the staples produced for revenue are mainly rice, cotton and sugar, which are not marketed until the Fall. Evidently, then, it is a mistake to call upon the people for missionary money in the Spring, when all the seed for a crop even may not have been planted yet. The time to call for money for missionary purposes must be when the Lord has blessed the people with the harvest." Has Bro. Foster given us here a statement, sound and safe, which we may take as a rule in our church finances? For if his view holds good "for missionary money," why may it not for all moneys to be raised for church purposes? I am obliged to think his view seriously faulty.

1. While Mississippi and Louisiana, as well as some other States, are almost wholly agricultural, raising chiefly "rice, cotton and sugar," it must be borne in mind that the whole of these products is not marketed at once. Much of these crops lies over unsold until Spring, and gives a sound basis for taking collections, as well as for paying the preachers.

2. The great staples are not the only sources of revenue. There are various minor products of the farm, especially of the smaller farms near the towns—vegetables, poultry, milk and butter, etc. Many of our people are merchants, professional men, artisans and civil officers. All these are able to have money more or less during the year. The sum required from each person for all church purposes is small compared with what each spends for other things. If all our people would take part in paying, as their obligations require, the burden would be light and easily met. A little systematic care would, in most cases, enable our members to pay as the year goes by, by the week, the month, or quarter. It only needs the habit of system to relieve the strain in all our financial items. Of course, there will have to be some self-denial in this, a reduction of self-indulgence and luxuries. Whatever be the object for which the money is raised, I believe it is better to begin early in the Conference year and work steadily to the end. It is well to keep the claims of the church before the minds of the people, train them to giving; let them give something of the little they have when they get it. To defer the church claims to the end of the year embarrasses operations and puts the collection in peril.

W. T. J. SULLIVAN.

Starkville, Miss.

Notes.

They have a brisk set of census takers in India. It is said they took the census in two days, last February. There are 280,000,000 people.

George W. Childs avows himself one of those who believe it a mistake to put off being generous until after one is dead. "In the first place," he says, "you lose the pleasure of witnessing the good that you may do; and, again, no one can administer your gifts for you as well as you can do for yourself."

We thought we had made a good arrangement to give our readers a full account of the unveiling at Jackson, Miss., on the third instant; but the best laid schemes sometimes come to naught. We waited and "held up the forms" to the last; but the communication did not come, nor has it yet arrived. We did the best we could—and failed, as we so often do.

The *Methodist* preacher who goes around with a "poor mouth" among the members of a congregation, with a view to persuade them to elections with the church authorities to have him appointed as their pastor, deserves to be placed upon the periphery of the itinerant wheel, that the first turn of the crank may send him whirling off at a tangent of forty-five degrees. That's what's we think about that!

The sweeping condemnation that throughout all the civilized world is being heaped upon the Prince of Wales in his connection with the baccarat scandal, shows the appreciation in which the evil of gambling is held. It is an outlaw everywhere but in Louisiana. Here it not only is respectable, but is impudent and impertinent enough to seek to entrench itself in the supreme law of the State. It will try to effect this by any means and by every means. If the backbone of the Christian people of this State is not made of pulp, it will be overwhelmingly defeated. Amen!

Perhaps you have often wondered how the editor of the "church organ" does his work. This is the way Lafferty sees it:

Not in quiet library on velvet chair shadowed by books are the editorials of the average church paper written. He hurries to his office with eyes rimmed with car dust, eyes turning in circles of cinders and sand, collar flabby from moisture on one side and glued to his neck by perspiration on the other side, face smeared with a solution of sweat and soot, hair standing stiff with loose dirt, to some waiting printers. Is a linen duster Urim and Thummim? Is there inspiration in it?

To the staid old *Picayune*, of the city, it seems a great scandal for the heir to the British throne to be trying around as the head-man of a gambling institution. Right; but what about the sovereign people of a great and growing commonwealth becoming the head of such a concern? What is the logic of condemning the Prince of Wales, and at the same time trying to persuade the people of Louisiana to adopt his role? Ah! "circumstances alter cases." There are two different oxen. The people are fools enough not to see the inconsistency. We believe the people are not such fools that!

Progressive theology is the ill-omened and fateful *ignis fatuus* that disinherits and draws away toward a vain and sometimes wisdom the minds of many. Though there have always been different interpretation put upon the word itself. That must ever be so. But when men have gone astray from the central and essential truth of the gospel, it has been safe to seek a cause in their own moral constituency. We trace their defections backward, finding for irregular training, having its source in disobedience or superficial conviction. Of one thing we feel sure, that it is impossible for any man to deny the proper and complete divinity of Jesus Christ, and his sole and sufficient work as the atoning Savior, to construct out of the remaining materials of the gospel a theory to which we can point as the source of power and virtue in his own life and of harmony with the will of God.—*Pacific Methodist Advocate.*

The prosperity—the solid and enduring prosperity—of the community depends upon the fidelity of Christians to the common, every-day duties of life. Fidelity means to help the good cause and to give vice and error a whack every time they make an appearance. It means to stand firmly for the right and immovably against the wrong. When a great evil depends—such as a renewal of the lottery—the Christian that flickers or cowards and should be drummed out of the ranks. The fidelity of the Christian men and women of Louisiana about to be put to the severest test. Every one of them needs to study the unique picture of Jesus Christ, to study the money tables and driving in the nation the mountebanks and gamblers from the temple of the Lord! The courage for you to imitate!

Personal and Otherwise.

An invontory disoloses that the lato P. T. Barnum was wortb $4,275,532.

The directors of Union Theological Seminary still stick to Dr. Briggs, notwithstanding the Assembly's veto. So it goes.

In the Louisiana Penitentiary there are 878 convicts: 709 colored men, 30 colored women, 138 white men and 1 white woman.

A man in Milwaukee is a lawyer, his wife and one daughter are lawyers, and he has two daughters studying law. That's a legal family.

Our dear brother of the *Arkansas Methodist* is the last victim, and Quitman College, Ark., was the Doctor. All hail, Dr. Z. T. Bennett!

The missionaries in parts of China are still subject to porsecutions from natives, and in some places have been compelled to abandon their posts.

The famous City Road Chapel in London will hereafter be known as Wesley's Chapel. So the trustees have voted. Pity to change such a historic name!

The papers report that a man in Georgia has been expelled from the Hard Shell Baptist Church for resisting the divine will by putting a lightning rod on his new house!

Bros. Sawyer and Tom Carter carried on a good meeting for eight days at the Felicity Mission, on Annunciation street, which resulted in eight applicatinns for membership.

After about six weeks' absence the *Pacific Methodist Advocate* made its appearance on our desk last week. We welcome it again most warmly, for it gets brighter and cheerier all the while.

Major R. W. Jones, of the University of Mississippi, has been elected president of the Mississippi Industrial College. Having been president of this institution years ago, this election is a deserved compliment to a worthy man.

We are indebted to President Johnston for a catalogne of Tulane University for the past year. We are surprised to find the attendance during the past session so small; only 100 in the college classes and 159 in the high school.

Dr. D. C. Kelley has accepted the presidency of the Pacific Methodist College on condition that the Board of Trustees raised an endowment fund of $100,000. Dr. Kelley knows that no college can be operated successfully without an endowment.

The suit of our church in Oregon over the Corvallis College has been decided by the Supreme Court of that State in our favor. This gives our church one of the most valuable properties on the Pacific Coast. See special dispatch in another column.

Are no more revivals going on than are reported in the ADVOCATE? Brethren, snatch a little time to give to the world a brief note of what you are doing, spiritually and temporally: Your meetings, your church-building, your parsonage repairing, etc.

The membership in our church is now 1,218,561, which is an increase over last year of 41,411. So we are still growing, and, by God's grace, will continue so to do. The Northern Church has now 2,283,154 members, the gain last year being 46,691.

We received an invitation to attend the marriage of our young friend, Rev. N. B. Harmon, of the Mississippi Conference, which event was to be celebrated in the Methodist Church in Vicksburg, last Wednesday afternoon. We are sorry we could not be present.

Mrs. Dr. T. G. Richardson, of this city, has given $100,000 to the Board of Administrators of Tulane University for the purpose of building a new medical college. The building will be located on Canal street. We are waiting impatiently to make a like announcement of $100,000 given to Centenary College. Who will authorize us to make it?

We are obliged to Presiding Elder Mellen, of the Mississippi Conference, for a copy, in pamphlet form, of his sermon on the "Sabbath Day: Its Sanctity, Its Duties, Its Privileges." This sermon appeared several months ago in the columns of the ADVOCATE. It is now put in a more permanent form and re-introduced to the public with a few caustic "fore-words" to the author's critics.

Rev. W. E. Ballard continues distressingly feeble in his parsonage home in Natchez. His people of Jefferson Street Church love him greatly, and do all that can be done for his comfort. His brethren of the entire Conference hold him in high estsom as one of their superior preachers and of delightful Christian spirit. The Jefferson Street Church is in excellent condition, spiritually and financially. A superb Sunday-school and a well-attended prayer meeting. By what seems special providential favor, the pulpit has found a minister every Sabbath of Bro. Ballard's long illness. Rev. Mr. Hawley, of Arkansas, late from Vanderbilt University, will serve the church beginning this month.

E.

Rev. J. H. McLean, D. D., has been elected regent of the Southwestern University, at Georgetown, Texas. He is by birth a Mississippian, and has been for several years a professor in the Southwestern University.

The late scandal trial in England *almost* proved the Prince of Wales the head of a peripatetic gambling institution. If he were to come to Louisiana, doubtless he would be elected president of the Louisiana Lottery Company.

The first number of the *Louisiana Educator* we did not see, but number two is on our table, and we think it is a good number, reflecting credit on its editor and proprietor, T. Sambola Jones. It is published monthly at Baton Rouge, at $1 per annum, and is specially devoted to the educational interests of Louisiana. We wish it great success.

SHORTHAND TAUGHT WITHOUT CHARGE.—The editor of the *Richmond Christian Advocate* (for years the official stenographer of the Virginia Senate) will give a full course of instruction in his paper, with each lesson engraved in clear characters, so that the clumsiest can learn. The usual fee is twenty dollars. Editor Lafferty will teach his readers free, *gratis*.

"It is a fact," that Hood's Sarsaparilla does cure scrofula, salt rheum, and other diseases or affections arising from impure state or low condition of the blood, overcomes that tired feeling, creates a good appetite, and gives strength to every part of the system. Try it.

Postal Card Reports.

—Rev. T. S. West writes from Wesson, Miss.: "Wesson has been greatly moved under the earnest preaching of Rev. Geo. S. Inge. He was with us ten days. He holds the standard high, and many of our people say, by God's help, we will live up to it. He preaches a pure gospel from clean lips. He uses no low, vulgar expressions to draw and amuse the rabble; but he does draw and greatly entertains and benefits his audience. We report about one hundred accessions to the different churches."

—Rev. R. Havers writes of Pleasant Grove circuit: "At Pleasant Grove yesterday was Children's Day. We had a large attendance. At an early hour the friends and children began to gather in, so that the house was filled by ten o'clock. The service began with song, 'Open the door for the children;' then prayer. The recitations were good. Much praise is due our worthy Superintendent Wilson for the manner in which the services were conducted. Bro. Beeson and the writer gave short addresses, urging them to seek first the kingdom of God and his righteousness, and live as lights in the world. A collection was taken at the close of the service by the children. After a short intermission the writer gave a short sermon upon little things and great results (I. Kings xxii, 34), which was earnestly listened to by all. We hope good was accomplished. Our circuit is prospering. To God be all the glory."

—Rev. R. H. B. Gladney, Belen, Miss., writes: "We have held one meeting at Belen with good success. Ten conversions are reported up to date, and we expect more at any service. The Epworth League, though organized but two months, proved to be very efficient throughout the week. I can not say too much in praise of this organization. It means the young people for Christ. From this League there must come a brave, educated host to grapple with the questions of church polity at the dawn of the next century. Rev. O. L. Savage gave us a solid gospel, plain, practical, and in demonstration of the Spirit during the week. Our people would give him a hearty welcome again. We expect to evangelize the entire county; will hold five more meetings during the year, the Lord willing. Never did I see a broader or more important field in one charge. Oh! the field is white. What a harvest we patiently look for! Our new church is nearing completion and is a credit to our faithful people at this place. Let every preacher or layman pray for us."

—Rev. W. D. McCullough reports from Indianola, Miss.: "There being no parsonage here, and the old one at Falsonia not being a suitable habitation nor location, we early began operations to build a preacher's house in Indianola, and after a long pull and a hard pull we are enjoying the luxury of a nice, comfortable parsonage. As soon as we were in our nice new home there came a storm upon us. The cloud was not noticed till its contents were being emptied in the dining-room; silver rang and china was poured out and the glass glistened. This skirting of cloud had scarcely cleared the sky, and there was heard a noise at the front, and, behold! coffee, sugar, and canned goods, etc. Then there came a calm, only to be broken, for there was yet hanging on the sky no small cloud, and, behold! this time came a barrel of flour, a nice dining table, sugar and coffee. Then came from all around vegetables, milk, butter and many other good things, and still they came. Did you ever hear of a shower of fried chickens on a Methodist preacher? Well, it rained chickens. These Delta pastors are justly proud of the faithful, courageous and noble women in this great land of greatness and goodness. There is to be seen above all else the pure, brave, loving mothers and sisters and wives waving to the kisses of the breezes and the eyes of men the religion of the pure. Pressing their way to the cross, they cry to others to follow. God bless these faithful women. We have just closed a series of services here, in which we were assisted by the eloquent and powerful M. D. Fly, of Water Valley, Miss., and our old friend and brother, A. J. Jones, McNutt's pastor. Results: Church comforted. No conversions, but deep interest. Bro. Fly was called home, and we cut the work short. We had Sister Goodale with us last night, who gave us a sound lecture on temperance. At the close of her lecture she organized a W. C. T. U. She told us she would not allow men to vote in her society, and we are resolved to follow as nearly as we can and pray for her success in this most worthy undertaking. Let all the people of God say, Amen! and pray for us."

NOTICES.

Rev. Geo. S. Inge, with his tent, will be at the Aberdeen District Conference, held at Amory, Miss., July 2, 1891. We are praying for a glorious revival on that occasion. Rev. H. R. Tucker will preach the opening sermon on Wednesday night, July 1.

J. B. STONE, P. E.

The Sardis District Conference will meet in Como, Thursday, July 2, and hold till Sunday night. The first day, Thursday, will be devoted to the interest of the Sunday-school. Opening sermon, Thursday, at eleven o'clock, by Rev. J. W. Malone.

J. J. WHEAT.

The District Conference for Seashore district, Mississippi Conference, will be held at Bay St. Louis, beginning July 23, 1891, at eight P. M. The opening sermon will be preached by Rev. C. A. Powell, of Moss Point. Recording stewards will please have Quarterly Conference records on hand for inspection. It is expected that Bishop Galloway will preside.

The Sunday-school Conference will be conducted by Rev. T. W. Adams.

E. H. MOUNGER, P. E.

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Address G. W. Bachman, colporteur, Kosciusko, Miss.

The advice with each bottle of Johnson's Anodyne Liniment is worth many times the cost.

Vicksburg District Conference.

Arrangements have been made with the L., N. O. and T. railroad by which brethren attending the District Conference, to meet at Fayette, July 2, can return on one-third fare by getting a certificate from agent at the time of purchasing ticket. These certificates will be given on the "Little J," as it now belongs to the same company.

R. BRADLEY, P. C.

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

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See JUNE Number of

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Letter from Rev. A. B. Nicholson.

MR. EDITOR: I have just received a check for twenty dollars you sent to Bro. Cooper. He sent to the ADVOCATE a notice of my condition. As mortifying as it is, I met with an accident the first of January. I was called to a part of the town one night, very dark, and I knew nothing of that part of the town. I was walking on a sidewalk very fast, came to the end and stepped off several feet to the ground and fell. I was picked up, taken into a house; lay thirty days on my back, could not move nor get my clothes off. I was kept alive by opiates and stimulants for five months; could not get out of my house. I had three doctors, and my drug bills and nurse took all I had.

Bro. Cooper, knowing these things, sent that notice. Well, the good Lord only knows what I should have done if he had not done so. I have received about sixty dollars. I thank you for your kindness. May God bless you!

Yours respectfully,

A. B. NICHOLSON.

Hazlehurst, June 11.

Mr. P. D. D. Delacroix, Cypremort P. O., La., Nov. 30, 1888, says: "Three years ago as agent representing Dr. Davis' Coinpound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterward I caught a heavy cold. Remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction to all. It acts like magic on all my family, and I would not be without it. I take pleasure in recommending it at all times." One dollar bottles hold two and a half times as much as 50c. bottles.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. H. P. Lewis, J. H. Smith, Thos. J. Upton, W. B. Lewis (2), P. Howard, M. D. McCullough, L. Carley, T. L. Lallance, T. S. West, Bishop John C. Keener, J. F. Wynn, J. M. Cowan, J. H. Williams, H. J. Boltz, Amos Kendall, Thos. B. White (2), R. O. Brown, W. C. Ilberon, I. W. Cooper, J. F. Robinson, J. T. Howell, E. S. Lewis, Hervie Mellard, Heury May, J. H. Holland, G. H. Galloway, G. E. Greene (2), A. W. Langley, R. Bradley, J. Anderson, D. D.; A. D. Miller (2), E. F. Edgar, James L. Bowling, Wm. Hoover, J. M. Hughli, Will P. Jones, W. H. Lewis, S. J. Davies, M. H. Moore, H. Walter Featherstun, J. E. Thomas, H. M. Booth, R. S. Gale, N. S. Cornell, H. R. Singletary.

Messrs. R. M. Millsaps, R. H. McGilmsey, Emilo Pioto, John B. Harlow (2), R. Thayer, J. W. Ludlum, J. D. Phillips, G. Miller, Lee Kibbingor, L. E. Harris, Wm. J. Saucier, D. M. Miller, M. E. Harper, J. F. Powell, W. J. Robinson, R. A. Ford, L. B. Ellis, G. L. Holley, R. M. Tindall, G. G. Sanders, A. B. Eturino, R. J. Collins, G. W. Walker, H. C. Griffin, W. H. Hill, J. R. Hays, J. L. Cain, J. B. Womack, A. Marshall, W. D. Grisham, R. F. Parnell, Ben H. Gray (3), L. P. McKee, P. H. Hale, E. E. Riggs, R. G. Waterhouse, D. L. Easterling, K. V. Moore, J. W. Allgood, W. E. Foley, Henry Block, M. O. Chapman.

Mesdames H. B. Hardy, J. C. Welks, B. M. Burchill, H. M. Davis, R. H. Dixey, W. B. Cook, Fannie Gray, S. E. McLeod, M. E. Carr, Katie Howe, J. M. Brunner, Dora E. Barbour, Sarah A. Diamond.

Misses L. E. Firtz, M. E. Robinson, Myra Pichford, S. Russworm, A. Meddox, Dora Bornhardt.

June 15.

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TESTIMONIAL.

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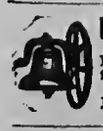

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Our Young People.

A BOY'S PROMISE.

BY GEORGE COOPER.

The school was out, and down the street
A noisy crowd came thronging;
The hue of health and gladness sweet,
To every face belonging.

Among them strode a little lad,
Who listened to another,
And mildly said, half grave, half sad:
"I can't—I promised mother."

A shout went up, a ringing shout,
Of boisterous derision;
But not one moment left in doubt
That manly, brave decision.

"Go where you please, do what you will,"
He calmly told the others;
"But I shall keep my word, boys, still:
I can't—I promised mother."

Ah! who could doubt the future course
Of one who thus had spoken?
Through manhood's struggle, gain and loss,
Could faith like this be broken?

God's blessing on that steadfast will,
Unyielding to another,
That bears all jeers and laughter still,
Because he promised mother.

Letter to Our Cousins.

Dear Cousins of the NEW ORLEANS CHRISTIAN ADVOCATE:

Your letters in the ADVOCATE are read with much interest by your cousin who has never written a letter to you, but who likes you all very much. My name is a very old-fashioned one—Mary—and I am rather short for my age. I have been attending Sunday-schools some time, and have been in a number. One of the first Sunday-schools I went to had a little girl in it called Isabella Lowry who was blind, but she could do more than any of us could, for she repeated the whole of the 119th Psalm without a single mistake, and she could always tell about the sermon, too, and she always stayed to all-day's preaching; and the Sunday was a grand day for blind Isabella. We children always felt sorry for her, but she seemed happy, and I think she is very happy now in heaven, for she went there not long after I left that school. We had celebrations at some of our Sunday-schools, and one time when I was going away on the cars to another place, our train stopped at a little station near by, and what should I see on looking out of my window but a whole school of children close by with flowers and banners waving at me, and singing a pretty hymn, after which they all shouted out, "Good-by! good-by! don't forget the Sunday-school." I tell you that good-by brought large tears out of my eyes, and I just had to have a big cry in the cars before all the people, who looked curiously at me, a lone little thing. Well, I never forgot my first Sunday-school, and I have been trying to keep going to one or another somewhere. Just now I attend two Sunday-schools: one in the morning at nine o'clock, and one in the afternoon at two o'clock. We don't have a large number of pupils, but we all like the schools. There are very few girls in the nine o'clock school—mostly boys attend. They sing hymns, read in the Bible, recite texts and answer many questions the teacher asks them. They know many things about the Bible, and I have heard three or four of the boys tell the teacher that they wanted to see Jesus, and that they wanted to go to heaven, and they believed that Jesus rose from the grave. So these boys are thinking about what we learn in that Sunday-school. Our teacher had some books called "Pilgrim's Progress" for us to read from this morning, and those boys said they thought that Christian was a funny man to run away and leave his family behind. But we are to read more next time, if we can. The books are so badly printed that we can not read very easily. Do you have that book, and how much does it cost? Ours cost ten cents. I think it is too cheap to be good. If some friend could send us twenty copies, it would be nice.

In the other Sunday-school I attend there are no benches, no seats for the children, all have to sit upon the matted floor; but the children are very nice and do not make a fuss. We have hymns, catechisms, texts and Christian stories told the whole school. One thing they do in this school is to write from a blackboard whatever text is to be learned, and quite small girls have pencils and books and write very correctly. The Lord's prayer is recited in concert by the whole school; and each child has a paper of cakes and some kind of candy at the close, also a picture leaflet when the teacher can get them for the school. I expect it costs something to buy all these things for the Sunday school. Not one scholar in this school has a Christian father or mother living. One girl wants to be a Christian, and I think she will be, too. She has been praying about it for some time, and her father and mother are not teasing her so much as they did. So I think they have heard her praying to God to make them happy and to help them love Jesus. She is a nice girl and always sits near me, and I am glad to know her.

If you would like it, we will have a photo of this Sunday-school taken, and send you one each for twenty-five cents. Is that dear? When the children go away, each one bows to the teacher, and says, "Good-by," or, "*Sayo wara.*" I must say the same now, and if Mr. Editor does not burn this up, I may write again some day. A loving good-by to you all from

COUSIN MARY.

Japan.

Boys will be interested in this tribute to the boy's hat, by a contributor to the *Home Journal:*

Did you ever pause to realize that a boy never had a dearer friend or more pleasant companion than his hat? Why, without it he would die of loneliness or sink into a melancholy incurable, would even abstain from fresh air, but his sister would have her share though she had been bonnetless for a month; but he—ah, no—he could not stir until the battered, shapeless article was found and securely jammed upon his head; then with a world of glory he vanishes until another serious accident occurs in relation to that precious treasure.

At what an utter loss would he be to give vent to his enthusiasm could he not swing his hat with a terrific hurrah to proclaim his anticipations; and while we gaze at the flying hat, and see it spinning round and round in the air, need we ask for a more perfect understanding of a boy's delight and patriotism?

A new hat—how inferior it is to the old, the dilapidated one that has captured butterflies by the hundred, has been daily knocked about and slept in the dew all night, that has served as a drinking cup from some neighboring brook and never known its rightful place. But the new—it is neatly placed in a box in the closet and worn on Sundays only, or extra occasions, while the boy is in misery during the time, and "feels at home" only when he has donned again the old one. Peace is regained, life worth something now, and the expensive straw in the bandbox is completely ignored and forgotten.

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Which Is Worse?

A little girl came running in from her play one morning, and going up to her mama, said:

"Which is the worse, mama, to tell a lie or to steal?"

The mother replied that they both were so bad that she couldn't tell which was the worse.

"Well," said the little one, "I've been thinking a good deal about it, and I think that it is worse to lie than to steal. If you steal a thing, you can take it back, unless you've eaten it; and if you have eaten it, you can pay for it. But," and there was a look of awe on the little face, "a lie is forever."

What do you think about it?

EVERY Housewife
EVERY Counting Room
EVERY Carriage Owner
EVERY Thrifty Mechanic
EVERY Body able to hold a brush

SHOULD USE

PIK-RON ASK YOUR DEALER FOR IT. TRY IT.

WILL STAIN OLD & NEW FURNITURE
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WILL STAIN TINWARE
WILL STAIN YOUR OLD BASKETS
WILL STAIN BABY'S COACH
} and Varnish at the same time.

WOLFF & RANDOLPH, Philadelphia.

Household.

KEEP A BRAVE HEART.—Said somebody to a woman in my hearing the other day: "My friend, I am afraid you are getting bitter. I detect it now and then in what you say and write. Not much, only enough to show some bee has stung the sound fiber of your nature, and left the rankle of its bite." If you have any spare prayers to offer, my dear, whoever you are who reads this paragraph to-day, get right down on your knees and implore Heaven to keep you from all cynicisms and bitterness. Try hard to preserve your faith in the ultimate victory of good over evil, and in the fair shining of an untroubled sun behind these flying clouds.

When you and I lose our hold on hope we join hands with despair, and despair is a guide that leads the soul downward. No matter how hard life may be, how the storm may beat, or however unceasing the grind may be, hold fast to your faith in the Captain who never lost a battle yet, nor ever signaled the trumpets to call retreat. Everything is coming out right in the end. Nothing can withstand the advance of an earnest soul.

There is not material force enough in the universe to keep it down. Difficulties vanish before a steady front. Was it not Thoreau who said, "As soon as Atlas got his back made up that was all that was required"? Brave backs go a-begging for burdens.—Chicago *Herald.*

CHOOSE A FEW BOOKS.—Keep them with you. Read them often. Acquire a taste for them. Be satisfied with nothing but the best. Begin by reading some parts of the Sacred Scriptures; for, apart from its being the Word of God, there is no higher poetry on earth than Isaiah, no higher prose than the parables of our Lord. Then we have "The Following of Christ," a book recognized even by infidels as a masterpiece. Think for a moment of the measureless influence which these book have on the lives of millions. Take lower books, like those of Sir Walter Scott; take Robinson Crusoe, which, by the way, is not a book merely for children; a great philosopher underlies it; it shows what a man, by exercising the energies God has given him, may do; it is a prose epic on the triumph of mind over matter. "The great masterpieces of the world are thus, quite apart from the solace they give us, the master-instruments of a solid education." If you leave school without a taste for good books, your education has partially failed. And so exacting has society become, so important is literature in life, that if you look on it as a mere amusement, a light and trifling amusement, you will have deep regrets your whole life long.—*M. F. Egan.*

DO SOMETHING WELL.—I would say to all young girls, whether rich or poor, educated or uneducated, make some one good thing a particular point in your life. If you will be a cook or housekeeper, be thoroughly good. Have a general knowledge of all matters of interest and importance; but have one particular branch perfect, so that, if the time came when you must face the world and carve your own fortune, you will be able to do that something well. No matter how homely the duty, its value is enhanced tenfold by being well done. It is as creditable to be a thorough housewife as to be a teacher or accountant. —*Good Housekeeping.*

The New York *World* recently offered a prize of $100 for the best recipe for keeping a husband at home. Quite a number of ladies contested for the prize, but the winner wrote: "Keep him at home by encouraging him to go out occasionally. Employ no arts of coquetry. Become his choicest comrade. Keep the details and worries of the household from him; he has his full share of worry outside. If after all this, he goes elsewhere, he is not worth keeping at home." This is true, especially the last clause.

Robust English Women

owe their health to much outdoor life and physical exercise. In our Southern climate during the protracted summer, the broiling sun forbids exposure, but the use of Creole Female Tonic will be found of great service in all cases of female weakness, debility, suppression and prostration.

The first train over the S. P. R. R. through the country overflowed on the Ames' crevasse passed out Sunday, June 7.

Scientific.

The Earth's Interior.

One of the most interesting questions relating to the earth considered as a planet is that of its interior constitution. Observations made in deep mines and borings indicate that the temperature increases as we go downward at the average rate of one degree Fahrenheit for every fifty-five feet of descent, so that if this rate of increase continued, the temperature at the depth of a mile would be more than one hundred degrees higher than at the surface, and, at the depth of forty miles, would be so high that everything, including the metals, would be in a fluid condition. This view of the condition of the earth's interior has been adopted by many, who hold that the crust of the earth on which we dwell is like a shell surrounding the molten interior. But calculation based upon the tidal effects that the attraction of the sun and moon would have upon a globe with a liquid interior have led Sir William Thomson and others to assert that such a condition is impossible, and that the interior of the earth must be solid and exceedingly rigid to its very center. To the objections that the phenomena of volcanoes contradict the assumption of a solid interior it is replied that unquestionably the heat is very great deep beneath the surface, and that reservoirs of molten rock exist under volcanic districts; but that taking the earth's interior, as a whole, the pressure is so great that the tendency to liquefaction caused by the heat is overbalanced thereby. The whole question, however, is yet an open one. According to the nebular hypothesis, which assumes that the bodies of the solar system once existed in a nebulous form and by gradual condensation and loss of heat have attained their present condition, it is probable that the earth is still slowly cooling off, and that, as we see it, it represents an intermediate stage between the hot vaporous globe of a planet like Jupiter and the cold and barren moon. If we accept this theory—and it is yearly gaining strength—then the habitable period in the earth's career appears to be but one chapter in its varied history. When it was yet molten and vaporous it could not support life, but it shed light like a star. Now it possesses a cool and solid crust on which innumerable tribes and species of animal and vegetable life swarm and flourish. Anon it will become cold and inert, its waters and its atmosphere retreating into its interior, and with them the life that depends upon their presence will disappear. This possible cause of the cessation of the life-supporting energies of the earth, it will be observed, is independent of the withdrawal of the light and heat of the sun, an ultimate catastrophe to which we have heretofore referred.—Prof. Garret P. Serviss, in *Chautauquan.*

Phenomena of Stream Currents.

In a paper on the flow and friction of water in open channels, read by Dr. D. T. Smith at the American Association, the questions were asked: Why are there streams? Why are the channels of streams trough-shaped? Why are streams higher in the middle than at the edges? Why is the greatest speed of streams not at the surface but at some distance beneath. Why do streams flowing into the sea through deltas have plural mouths? Why are the banks of rivers in deltas raised above the adjacent lands? Why do rivers, flowing down steep inclines, early come to an even rate of speed, and not increase in speed to the bottom of the incline as do solid bodies in falling? Why does drift move from the margins to the middle of rapid streams? Why are rivers deep just before entering the sea, yet entering with the bottom sloping upward? These phenomena, it was claimed, are all produced by movements in the water due to unequal friction. The particles of water rubbing against the sides of the channel are retarded more than those next within, and, as those outside fall behind, those next within move out and take their places, thus preserving the width of the stream. Those next within take the place of these, and so on to the middle of the stream at the bottom. As the water at the bottom moves out, that above settles down in the middle. As the water moves against the banks, it is raised up by the force with which it strikes, and the surface of the stream at this stage potentially represents a trough. The water from the edges of this trough flows back obliquely toward the middle, and by the time it reaches the middle it gains such momentum that the middle of the stream is made the highest. Every stream is by these forces resolved into two cylinders, revolving spirally on parallel axes in opposite directions—that is, outward at the bottom, upward at the edges, inward at the top, and downward through the middle. The principle is denominated "the law of the double spiral," and affords an explanation of all the phenomena in question. Since glaciers are subject to the same conditions, it is believed that they are subject to the same movements. It is believed to apply to air currents also, and that the Western blizzard and the Texas norther may be in part due to waves of cold air descending to take the place of that which friction has caused to ascend the Rocky Mountains.—*Popular Science.*

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A Life Saved!

READ THE TWO STATEMENTS.

An Extraordinary Case!

NEW ORLEANS, LA., Nov. 22, 1890.

Last April I was attacked with Chagres Fever in Spanish Honduras and was given up to die by two physicians. During that spell and since I have used a pound of quinine and quantities of other medicines without any benefit. From three to four days out of every week I have been down and have suffered untold agonies. Between these spells I could scarcely walk more than two blocks at a time. I did not expect to live through the coming winter. Ten days ago I commenced using Dr. King's Royal Germetuer. I have had no fever since. All the symptoms have entirely disappeared. I have no pain or trouble of any kind. Am gaining strength very fast. Can walk miles at a time. My sudden and rapid improvement is simply wonderful. Germetuer has been a God-send to me. I can not say too much in its praise. Any who wish to do so may call on me. DANIEL PAPPON, 481 Jersey Street.

NEW ORLEANS, June 1, 1891.

My improvement continued, and soon after writing the above statement I was able to go to work and have been working ever since. My health is now perfect. I never felt better in my life. I give this testimony gladly, because I know that Germetuer saved my life.

DANIEL PAPPON.

Chagres Fever is known to be not only a most dangerous form of sickness, but also very difficult to cure. Germetuer has been tried on a number of cases. In every known instance it has cured quickly and completely. It has a similar record as a remedy for Swamp Fever and Malarial troubles of all kinds. Properly used, it is the quickest and most unfailing remedy for Fevers of all kinds, Dyspepsia, Debility, Rheumatism, Catarrh, Diarrhœa, Dysentery and all diseases of the Blood and Skin.

These claims are sustained by evidences from thousands of the best people in the country, and the evidences multiply in our midst every day.

For sale by druggists and country merchants, and at the Germetuer office, 202 Canal St., New Orleans. For full information, circulars, etc., call on or address Kit Williams, Agent, 202 Canal St. $1 bottle; six bottles for $5.

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MARRIAGES.

DALLY—CLAWSON.—At the residence of Mr. A. W. Sulphin, near Red Lick, Miss., June 3, 1891, by Rev. J. M. Cowan, Mr. John S. Dally to Miss Anna E. Clawson.

JENNINGS—COMBS.—In the Methodist Church, Holmesville, Pike county, Miss., June 4, 1891, by Rev. J. W. Ellison, Mr. A. W. Jennings and Miss A. A. Combs.

McCALLA—MANN.—At the residence of the bride's father, Mr. L. J. Mann, Barton, Miss., June 4, 1891, by Rev. Geo. H. Jacobs, Mr. W. T. McCalla and Miss Minnie Mann.

OBITUARIES.

RICHARDSON—JOHN WESLEY RICHARDSON died at his residence, West Over, near Jeanerette, Iberia parish, La., May 17, 1891, in the seventy-seventh year of his age. He was the second son of Col. J. G. Richardson and Margaret Dubose, and was born in Washington county, Miss.

Early manhood found him in the commercial business in New Orleans, as Richardson & Dubose, where, in the midst of great prospective success, at the age of twenty-six, he became blind. To a nature like his the shock was terrible, and for a time it seemed as if he could not and would not survive it. But religion and reason prevailed, and enabled him to say, "Though he slay me, yet will I trust in him." And now in his grave, with fifty years of night behind him, this he has done to the wonder and admiration of his large circle of family and friends. With a mind gifted far beyond the common, he became the delight of the social circle, and it was hard to choose between his breathing flute and deep mellow voice in song. Literature became his delight, and his contributions were highly prized by journals of the day. Few old Louisianians but have dropped a tear over his "Visions of the Blind," and much of his manuscripts have not yet been given to the world.

In '47 he built his beautiful home, now almost classic, the joy and pride of his heart. A daughter by his first marriage and a son by his second, with his widow, survive him.

His success in life has been the talk of the Teche country for half a century. His work, as State agent in the printing house for the Blind will long be read of by those who wear God's signet in their sightless orbs.

After his loss of property, in common with us all, he made himself famous as a book agent, and bore off the prizes of the publishers. But it was in his hospitable home of other days, on his plantation, in his garden, amid fruits and flowers, when his family came to visit him in the winter, with a love that was never blind to their comforts and pleasure, his image will never die. Amid all the activities of his eventful life he allowed nothing to come between him and his Christian duties. As the chief pillar in his church at Jeanerette, he can never be forgotten, for in his darkness he always saw his way clear in this and never shirked a duty. Such a life is a benediction to the world. In his half-century of perpetual night, Luna-like, there has been reflected a brightness which has lighted up the pathway of many a weary pilgrim, showing where duty and trust will lead. All unconscious, in his own darkened existence, he never knew and the world will never know how many have been pointed by his bright example to a higher and nobler life.

WRIGHT—The church at Magnolia has sustained another loss in the death of Sister M. J. WRIGHT, the wife of Capt. D. C. Wright. It was on the evening of April 28, 1891, that her spirit left the home of clay and entered the realms "from whose bourne no traveler returneth."

In early life she, with the rest of her family, led a life of gaiety and pleasure; but at the age of twenty three, while in attendance at the old Carrollton Camp Meeting, she, with a sister, was happily converted to God—an event of no small importance not only to herself and her family, but to the entire community. Being apprehensive of her reception by her father, who was at the time a wicked man, she requested Dr. Abbey to return with her, which he did, and from the result it must have been well.

A young Methodist convert must work in order to live, for they, realizing that theirs is not a final gift of eternal life, understand that they must labor to inherit eternal life. So it was with her who is the subject of this sketch, for she was soon up and about raising the means for building a house of worship. The amount necessary was soon raised, and old Jordan Chapel, near Lexington, was solemnly dedicated to God. It still remains a monument of the early zeal of our departed sister. It was not long before her father was converted and licensed to preach. A little leaveneth the whole.

Sister Wright was happily married to Capt. D. C. Wright in 1859. Thirty-two years of married happiness must have made the twain as one. God alone sees and knows the anguish of lacerated hearts; but overwhelmingly pathetic were the words from calm, suffering lips—"I feel lost." And, oh! sad, sad were the words of the loving daughter who saw her no longer while living and the other who did—"My mother! Oh, my mother! Just one word!" But, alas! alas! those lips were closed forever. Did I say "forever"? Not so; for "we shall sleep, but not forever."

G. H. GALLOWAY, P. C.

BLYTHE—CASSIE, second daughter of Bro. J. and Sister Blythe, was born July 23, 1871, and, on the morning of April 19, 1891, Death, snatching from his wardrobe a mantle of icy coldness, cautiously approached her bedside, threw it around her form and fled with his precious burden. Another bright flower has been plucked by the gruff hand of Death. Loving and loved by all her friends, no wonder her death has cast such dark gloom over their hearts! But God knows best, and we believe his blessings were upon her, for she trusted Him to the last. Her parting injunction to her friends and parents was, "Meet me in heaven."

Fond parents, grieve not for her, for she is "safe in the arms of Jesus." So ended a short, but well-spent life; in many respects a model young girl and a devoted Christian.

May this stimulate others to a godly walk! Let the perfume of this life refresh others, and may He soon bless the bereaved and give them grace sufficient for this sad trial. Peace to her ashes as they rest in darkened silence to await the resurrection!

M. R. MANLY.

COPE—[illegible], daughter of Rev. Geo. and Sara Cope, was born in Jefferson county, Miss., Jan. 14, 1869, and died at Cannonsburg, Miss., Jan. 27, 1891.

By her quiet, kind disposition she endeared herself to all her friends, and especially to her family. Though an invalid for several years, her life was one of cheerfulness, and in her deepest affliction she was bright and happy. The hand of God relieved her of her sufferings, and carried her to the world beyond, where many loved ones had gone before, to await the ones left behind to mourn her departure.

May God bless the mother, sister and brother to take courage in the promise, that "he that believeth in me, though he were dead, yet shall he live!"

M. L. BURTON.

BAKER—Mrs. A. C. BAKER was born in 1847, and died in Adams county, Miss., May 18, 1891. She was happily married to Mr. H. L. Baker, with whom she lived till her death.

She was a Christian from her childhood. She had been a sufferer for years; but since Dec. 17, 1890, she had been confined to her room, and for the greater part of the time to her bed. During all her affliction she was patiently resigned to the will of God, waiting and watching for the final summons from her heavenly Father to release her from this body of pain, and to carry her to the haven of rest beyond the Jordan of death. Only a few weeks before her death she desired to be carried from her home in Natchez to the country, thinking the change would be beneficial. But her anticipation was never fully realized.

During the latter part of her illness she frequently spoke to her mother and friends of her desire "to depart and be with Jesus." She exhorted her husband, children and loved ones to be faithful to God and meet her in heaven. She continued happy to the end, frequently singing hymns of praise, and she requested her friends to sing with her, "God be with you till we meet again," and at her funeral to sing, "God's children are gathering home."

Thus passed from earth to heaven a loving child, a kind mother, a devoted wife and a bright and happy Christian.

May God bless the mother, brother, husband, children and host of sorrowing friends with grace and strength to emulate her godly example, and by faith in God, and loyalty to him, to overcome the trials and temptations of this troublesome world, and at last reach the land of rest eternal!

W. E. B.

TURNER—Uncle SIMON T. TURNER was born near Raleigh, N. C., Nov. 3, 1809. When a boy his father moved to Tennessee. On May 21, 1831, he was married to Miss Martha Ann Eddings. This was a blessed union. In the year 1831 he gave his heart to God and his hand to the Methodist Church. He came to Mississippi in 1838, and in 1841 he found a home near Carrollton, where he lived and raised his family. He fell on sleep at his residence, April 5, 1891.

Bro. Turner was a child of God on earth for about sixty years, A good husband, a kind father and an every-day Christian! The whole family are in the church; eight in this part and three in the other part beyond the "river of death." He loved the church with his whole heart. The Saturday service was to him always precious. He was happy at all the services the last few years of his life. He lingered on the shores of time for a long while, but with such patience as but few have. He often talked of God's goodness to him. "I am just waiting for the call to go home," he said. Thus passed from us one much loved. The pastor will hear no more his words of cheer. No more will he occupy his accustomed chair by the pulpit. But he is at home with God.

God bless the widow, Thomas, Simon, William, Mollie, Benjamin, Samuel, Josephine and Sallie, with their loved ones, and bring them to meet above!

D. L. COGDELL.

BLYTH—On April 1, 1891, death made its inroad in the home of Bro. and Sister Blyth, and stole from their embrace their fourth and youngest daughter, LULA. An obedient, dutiful and beloved child has passed away from earth to heaven, to join the choir of those who sing around the throne the song of the redeemed.

Her disease was typhoid fever of a very severe type. I learned that through the greater part of her sickness she was unconscious, but when rational she endured it with patience. She left parents, brothers and sisters to mourn for their departed dead. Two of the sisters have since passed away, and have joined her in the songs of triumph on the shores of sweet deliverance. She was born May 2, 1880.

Weep not for her, dear parents; for your Lula is not dead, but sleepeth. Another bud has been plucked from the thorny garden of earth to blossom forever in the paradise of God. May the Lord pour his Spirit upon the bereaved family!

W. A. MANLEY.

HALE—S. P. HALE was born Nov. 16, 1846, and died May 29, 1891, in Kemper county, Miss.

Bro. Hale was a valued member of the Methodist Church, liberal and cheerful in his support of the ministry. His place will be hard to fill in the church.

He was sick only a week. His death was a surprise to many. Just before he died he called his wife to his bedside, and said, "Julia, meet me in heaven." He gave a parting blessing to his family. He then sang, "I will meet you in the city of the New Jerusalem."

He died perfectly happy. Lord, may we make a like happy escape, and may our last end be like his!

W. J. DAWSON, P. C.

ALSTON—Died at Sedan, Gonzales county, Texas, on May 6, 1891, Mrs. MARY CUSTIS ALSTON, aged forty years; formerly of Hinds and Issaquena counties, Miss. This Christian woman leaves a husband and five children, the youngest only three years old, to mourn her loss. Left an orphan herself at an early age, she was reared and educated to Methodist principles in New Orleans by her grandmother, Mrs. Bartlett, of Virginia. She was married in 1871 to Wm. P. Alston, at Raymond, Miss. After living there several years, they moved to Mayersville, and then to Texas, where she died.

W. H. SCUDDER.

CRITZ—FLORENCE BLANCHE CRITZ, daughter of P. P. and Alice Critz, was born March 17, 1886, and died April 1, 1891.

Though affectionate, beautiful and bright, she has gone to live with him who took little children in his arms, and said, "Of such is the kingdom of Heaven."

D. W. BANE.

It was Bon Johnson, we believe, who, when asked Mallock's question, "Is life worth living?" replied, "That depends on the *liver*." And Ben Johnson doubtless saw the double point to the pun. The liver active—quick—life rosy, everything bright, mountains of trouble melt like mountains of snow. The liver sluggish—life dull, everything blue, molehills of worry rise into mountains of anxiety, and as a result—sick headache, dizziness, constipation. Two ways are open. Cure permanently, or relieve temporarily. Take a pill and suffer, or take a pill and get well. Shock the system by an overdose, or coax it by a mild, pleasant way.

Dr. Pierce's Pleasant Pellets are the mild means. They work effectively, without pain, and leave the system strong. One little, sugar-coated pellet is enough, although a whole vial costs but 25 cents.

Mild, gentle, soothing and healing is Dr. Sage's Catarrh Remedy. Only 50 cents; by druggists.

He that is sensible of no evil but what he feels, has a hard heart; and he that can spare no kindness from himself, has a narrow soul.—*Collier.*

A Woman's Fortune

consists in the possession of robust health and vigor; this is best obtained by the timely and regular use of Creole Female Tonic when suffering from feminine disorders.

Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54
CASH ASSETS, December 31st, 1890,	$551,897.82

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

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W. B. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary

Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - - $300,000.

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.
Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid in Cash, without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office the same as with local companies.

DIRECTORS IN NEW ORLEANS.

GUSTAF R. WESTFELDT, Chairman. L. C. FALLON, LUCAS E. MOORE, C. M. SORIA.
CLARENCE F. LOW, Ass't Resident Sec'y. H. V. OGDEN, Resident Secretary.

Mention this paper.

J. S. BAST, Estimates cheerfully given. Mail orders solicited and full instruction for measurement on application.

WIRE SCREENS MOSQUITO HOUSES AND WEATHER STRIPS. Where Comfort and Cleanliness are desirable, screens, properly made and fitted, are indispensable

147 Camp St., four doors above Christian Woman's Exchange.

The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $559,348.11.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

Frank Roder, J. H. Menge, Joseph Schwartz, F. G. Ernst, T. J. Woodward.

LOUIS GRUNEWALD CO., L't'd,

18 Baronne and 127 Canal Streets, New Orleans, La.

SOLE AGENTS FOR ALL THE LEADING

PIANOS!

Steinway, Chickering, Knabe, Sohmer, Behr, Mehlin, Fischer, Pleyel, Lowest Prices!! Pease, Shoninger, Sterling, etc. Easiest Terms!

LOUIS GRUNEWALD CO. (Limited), New Orleans.

N. B. SLIGH, President. T. R. ROACH, Cashier.

SOUTHERN NATIONAL BANK,

137 GRAVIER STREET.

CAPITAL STOCK, - - - - - - $500,000.

DIRECTORS:

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WM. CAMERON, Texas.
HENRY RICE, of Rice, Born & Co., Hardware.
J. B. WEST, of Chaffe, Powell & West, Cotton Factors.
ISIDORE HECHINGER, of S. Gumbel & Co., Cotton Factors.
J. W. CASTLES, of Cameron & Castles, Wholesale Grocers.
L. N. BRUNSWIG, of Finlay & Brunswig, Wholesale Drugs.
T. J. WOOD, JR., Cashier, Fourth National Bank, Dallas, Texas.
N. B. SLIGH.

GRANT'S FURNITURE STORE

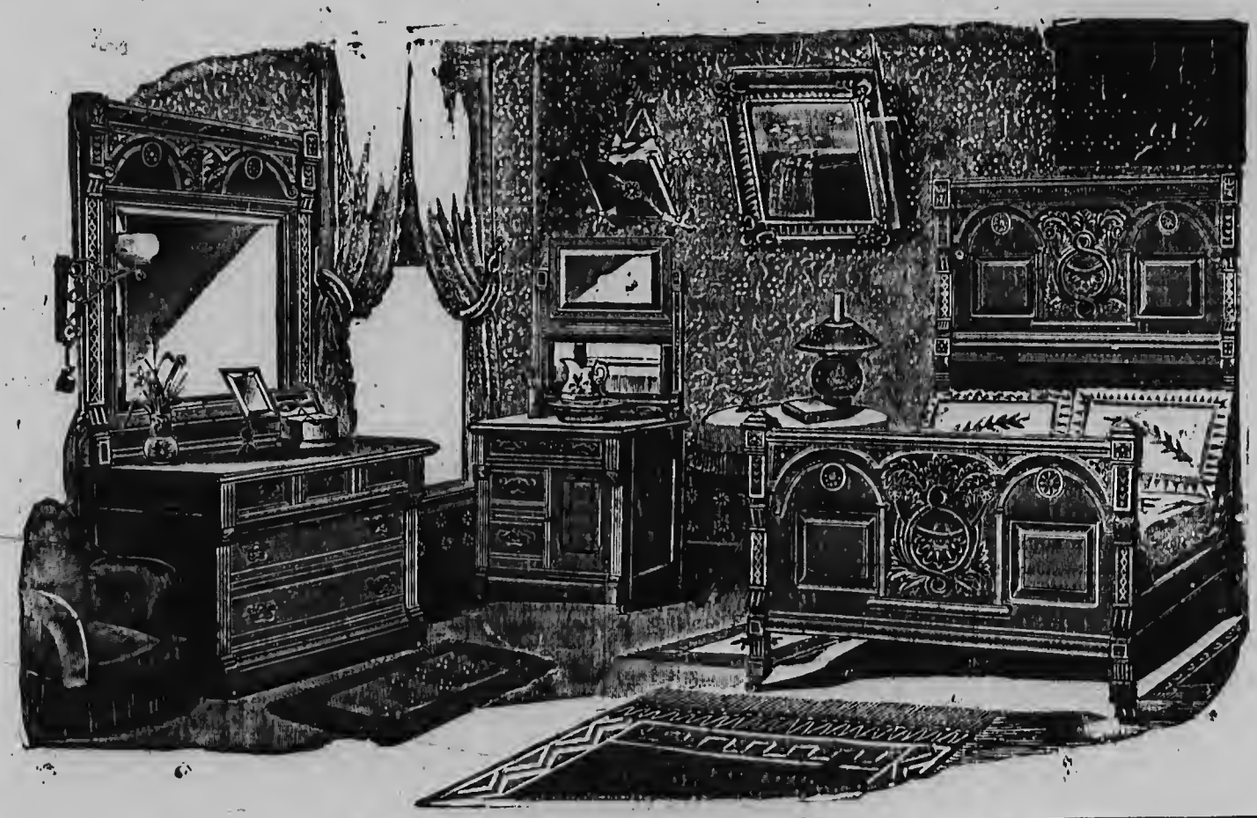
NEW STORE, AT **28 and 30 Camp Street, NEW ORLEANS**

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

In all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - - NEW ORLEANS.

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Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Enterprise and Stonewall	(Fri.)	July 10
Waynesboro station		11, 12
Shubuta circuit, at Quitman	(Mon.)	13
Clarke circuit, at Salem		16, 19
State Line circuit, at Mt. Pleasant		25, 26
Vossburg circuit, at Good Water		Aug. 1, 2
Manassas circuit at Union		8, 9
Linwood, at Hopewell		15, 16
Daleville station		22, 23
DeKalb circuit, at Pleasant Ridge		29, 30
Binnsville and W	(Thu.)	Sept. 3
Meridian, Central		5, 6
Meridian, West End	(night)	5, 6
Meridian, East End	(Wed.)	9
Meridian circuit, at Spring Hill		12, 13
Marion circuit		19, 20
Porterville, at Mt. Hebron	(Thu.)	24
Lauderdale, at Brogan's		26, 27
Winchester circuit		Oct. 3, 4

The preachers are referred to Question 14, and they and the recording stewards to Question 15 of the Discipline, under which the books will be called for.

The District Conference will meet in State Line, at nine A. M., Thursday, July 2. A full attendance is looked for.

T. L. MELLEN, P. E.

VICKSBURG DIST.—THIRD ROUND.

Fayette, at Harrison	(Mon.)	July 6
Natchez, at Jefferson St		11, 12
Natchez, at Wesley Chapel		11, 12
Utica, at Cayuga		18, 19
Port Gibson		25, 26
Washington, at Locust Grove		Aug. 1, 2
Martin, at Rodney		8, 9
Warren, at Oak Ridge	(Wed.)	12
Hurtonton at Burtonton		15, 16
Mayersville, at Beulah		23, 24
Rocky Springs, at Shiloh	(Wed.)	26
South Warren, at Bovina		29, 30
Vicksburg		Sep. 5, 6
South Vicksburg		5, 6
Anguilla at Sun flower		12, 13
Rolling Fork, at Rolling Fork		13, 14
Rox e		19, 20
Meadville	(Tue.)	22

District Conference at Fayette, beginning Thursday, July 2, at eleven A. M., with sermon by Rev. W. H Lewis.

JOHN A. ELLIS, P. E.

BRANDON DIST.—THIRD ROUND.

Brandon, at Brandon		June 27, 28
Fannin, at Union		28, 29
Clarksburg, at Liberty		July 3
Forest and Morton, at Pelahatchie		4, 5
Homewood, at Zion Grove		5, 6
Lake, at Carr's		11, 12
Westville, at Gibson's		18, 19
Shiloh, at Bethany		19, 20
Carthage, at Rocky Point		25, 26
Rose Hill, at Pleasant Grove		Aug. 1, 2
Neshoba, at Cook's		8, 9
Walnut Grove, at Reech Springs		10
Hillsboro, at Good Hope		15, 16
Decatur, at Decatur		22, 23
Newton and Hickory, at Newton		23, 24
Mt. Rose, at Mt. Zion		Sep. 5, 6
Raleigh		7
Preuton		8
Marvin		12, 13

P. A. JOHNSTON, P. E.

JACKSON DIST.—THIRD ROUND.

Raymond, at Raymond		July 4, 5
Madison, at Pearl River		11, 12
Camden, at Soule Chapel		18, 19
Jackson, First Church		25, 26
Jackson, Capitol Street		25, 26
R. Lake	(Tue.)	28
Sharon, at Forest Grove		Aug. 1, 2
Benton a and D., at Dover		8, 9
Yazoo circuit, at Short Creek		15, 16
Yazoo City	(Sn. P. M. and Mo. 10 A. M.)	16, 17
Mt. Olivet, at Mt. Olivet		22, 23
Flora and B., at Flora	(Wed.)	26
Spring Ridge		29, 30
Edwards, at Edwards		Sept. 5, 6
Benton		12, 13
Lake City and Lodi	(Tue.)	15
Canton		19, 20
Silver Creek		26, 27

The Jackson District Conference will be held at Raymond, beginning on Friday, July 3, at 9 A. M. The Sunday-school Convention will be held in the afternoon of Friday.

D. A. LITTLE, P. E.

WOODVILLE DIST.—THIRD ROUND.

Bayou Sara circuit, at Bayou Sara		July 4, 5
Woodville station		11, 12
Percy's Creek		18
East Feliciana, at Clear Creek		18, 19
Amite and Mission, at Liberty		25, 26
Wilson, at Pisgah		29
North Wilkinson, at Bethel		Aug. 1, 2
Clinton and Bitoville, at Clinton		9, 16
Gloster and Cen., at S. J. Camp G		16
St. Helena, at Darlington		22, 23
Jackson station		26
Port Vincent, at Big Swamp		28
East Baton Rouge, at Bay Ridge		29, 30
Zachary station		31
Franklinton		Sep. 5, 6
Amite City		8
Springfield		10
Live Oak, at Palmetto		12, 13
Tallibeck, at St. Tammany Camp G		19, 20
Covington		19, 20

C. MCDONALD, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—THIRD ROUND.

Sunny Side station		July 11, 12
Minter City		12, 13
McNutt and Shell Mound		18, 19
Tillatoba		Aug. 1, 2
Charleston	(Thu.)	6
Coffeeville		8, 9
Abbeville		15, 16
Toccopola	(Tue.)	18
Oxford circuit	(Wed.)	19
Water Valley circuit	(Fri.)	21
Water Valley		23
Oxford	(T. W. Dye)	23
Carrollton	(Thu.)	27
Grenada circuit	(Sat.)	28
Grenada		30
Chapel Hill	(J. E Thomas)	29, 30
Pittsboro		Sep. 5, 6
Atlanta	(Tue.)	8
Cherry Hill	(Thu.)	10
Banner		12, 13

J. W. PRICE, P. E.

WINONA DIST.—THIRD ROUND.

Winona station		June 26
Carrollton		July 4, 5
Greenwood		3
Winona circuit		11, 12
Valdeu		15
Richland		18, 19
Ebeuezer		25, 26
Kosciusko		Aug. 1, 2
Lexington		8, 9
Belzona		15, 16
Poplar Creek		22, 23
Weir		27
Ethel		29, 30
Salls		Sep. 3
Newport		5, 6
Rural Hill		12, 13
West		19, 20
Black Hawk		26, 27

S. M. THAMES, P. E.

SARDIS DIST.—THIRD ROUND.

Panola circuit	(Sa., Su.)	June 26, 29
Como	(Sa., Su.)	July 4, 5
Batesville	(Sa., Su.)	11, 12
Senatobia		18, 19
Hernando, at Cold Water	(Sa. Su.)	25, 26
Sardis	(Sa., Su.)	Aug. 1, 2
Arkabutla, at Chestnut Ridge	(Sa. Su.)	8, 9
Coldwater mission	(Sa., Su.)	8, 9
Horn Lake, at Eureka	(Sa., Su.)	15, 16
Lewisburg cir., at L	(Sa., Su.)	15, 16
Cockrum, at Cockrum	(Sa., Su.)	22, 23
Mt. Vernon circuit	(Sa., Su.)	22, 23
Chickahoma circuit	(Sa., Su.)	29, 30
Courtland circuit	(Sa., Su.)	Sept. 5, 6

J. J. WHEAT, P. E.

ABERDEEN DIST.—THIRD ROUND.

Tupelo station		July 8
Verona station		11, 12
Okolona station		15
Shannon		18, 19
Prairie		21
Aberdeen station		22
Saltillo		25, 26
Pontotoc		29
Nettleton		Aug. 1, 2
Okolona circuit		5
Tremont		8, 9
Houston and Wesley		15, 16
Buena Vista		22, 23
Athens		20, 30
Sparta		Sep. 5, 6
Ebenezer		7, 8
Fulton and Smithville		12, 13

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs station		June 28, 29
Byhalia		July 4, 5
Cornerville		11, 12
Myrtle		13
Early Grove		18, 19
Ashland		25, 26
Shelby Creek		27
Red Banks		Aug. 1, 2
Mount Pleasant		1, 2
Holly Springs circuit		8, 9
Pine Mountain		11
Shawnee		15, 16
Olive Branch		30, 31

JNO. W. BOSWELL, P. E.

GREENVILLE DIST.—THIRD ROUND.

Gunnisou		June 21
Alligator Lake		28
Shelby	(Mon.)	29
Beulah	(Wed.)	July 1
New Salem		5
Arcola	(Wed.)	8
Dublin		12
Friar's Point		15
Lula		19
Belin		22
Jonestown		23
Avon		26
Bolivar	(Wed.)	29
Lherton		Aug. 1, 2
Rouds		0
Clarksdale		12

R. M. STANDIFER, P. E.

CORINTH DIST.—THIRD ROUND.

Corinth circuit		June 20, 21
Iuka station		27, 28
Kossuth circuit		July 4, 5
Iuka circuit		10
Harmony circuit		11, 12
Marietta circuit		18, 19
Pleasant Ridge circuit		25, 26
Booneville and Rienzi		Aug. 1, 2
Blackland circuit		8, 9
Guntown circuit		15, 16
Blue Springs circuit		22, 23
Ripley circuit		29, 30
Ripley and New Albany		Sept. 5, 6
Jonesboro circuit		12, 13
New Albany circuit		19, 20

W. S. LAGRONE, P. E.

COLUMBUS DIST.—THIRD ROUND

Starkville station		June 18
Columbus circuit, at Mt. Pleasant		20, 21
Columbus station		21, 22
Shuqualak circuit, at Cooksville		26
Macon		27, 28
Crawford circuit, at Shafer		July 4, 5
Brooksville circuit, at Exprairie		11, 12
Hebron circuit, at Memphis		18, 19
Starkville circuit, at Osborn		25, 26
Mashulaville circuit, at Hashnqua		Aug. 1, 2
Louisville circuit, at Noxupata		7
Plattsburg circuit, at Pisgah		8, 9
Chester circuit, at South Union		15, 16
Tampico circuit, at Pneba		22, 23
Maben circuit, at Providence		28
Sturges circuit, at Big Creek		29, 30
Walthall circuit, at Long Branch		Sept. 5, 6

W. T. J. SULLIVAN, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—THIRD ROUND.

Lafayette and Crowley, at Lafayette		June 20, 21
New Iberia		25
Abbeville, at Abbeville		27, 28
Patterson and Morgan City, at P		July 1, 2
Franklin, at Centerville		4, 5
Plaquemine B. and Rayne, at P. Brulee		11, 12
Lake Arthur		18, 19
Opelousas and Washington, at O		25, 26
Grand Chenier, at Leesburg		Aug. 1, 2
Lake Charles		8, 9
Sabine mission, at Keener Chapel		12, 13
Sulphur Mine, at Bagdad		15, 16
Indian Bayou		22, 26

JOHN A. MILLER, P. E.

DELHI DIST.—THIRD ROUND.

Lind Grove, at Chemanahant		June 20, 21
West Monroe, at Faulka Chapel		27, 28
Rayville, at Little Creek		July 4, 5
Bastrop, at Island		11, 12
Oak Ridge, at Good Hope		18, 19
Delhi, at Delhi		25, 26
Harrisonburg, at Sicily Island		Aug. 1, 2
Lake Providence, at Pecan Grove		8, 9
Waterproof, at Jourdia		15, 16
Floyd		22, 28
District Conference, at West Monroe		27-30
Winsboro Quarterly Conference		Sept. 5, 6

The first day of the District Conference will be a Sunday-school Conference, as the Discipline directs.

H. O. WHITE, P. E.

The Russian government intends to limit the number of Jewish physicians, bankers, lawyers and journalists in every town in Russia.

EVERY SKIN AND SCALP DISEASE, whether torturing, disfiguring, humiliating, itching, burning, bleeding, scaly, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczemas, and every humor of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. This is strong language, but true. Thousands of grateful testimonials from infancy to age attest their wonderful, unfailing and incomparable efficacy.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.

Send for "How to Cure Skin and Blood Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Rheumatism, Kidney Pains, and Muscular Weakness relieved in one minute by the CUTICURA ANTI-PAIN PLASTER. 25c.

GARMENTS GUARANTEED TO FIT PERFECT WITHOUT TRYING ON.

FREE

by return mail full descriptive circulars of MOODY'S NEW TAILOR SYSTEM OF DRESS CUTTING. Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment, in any style to any measure for lady or child. Address MOODY & CO. CINCINNATI, O.

NEWS OF THE WEEK.

DOMESTIC.

The Illinois Legislature has passed a bill appropriating $800,000 for the World's Fair.

The floods in the Red river bottoms, last week, have caused much disaster. The bodies of thousands of horses, cattle and other animals are scattered along the river banks.

The field or union of the national flag in use in the army will, on and after July 4, 1891, consist of forty-four stars in six rows, the upper and lower rows to have eight stars, and the second, third, fourth and fifth rows seven stars, each, in a blue field.

Senator Stewart, of Nevada, in an interview, said that he was confident a free coinage bill would be passed next session, even over the President's veto. There will be a majority in favor of such a measure in the Senate, and a two-thirds vote in the House.

Mrs. Charlotte Smith, president of the Women's Industrial League of the United States, has written a letter to President Harrison, earnestly urging the appointment of two women on the Board of Commissioners to investigate the immigration problem in Europe.

During the last two years the relations existing between Indian Commissioner Morgan and the Catholic Bureau of Indian Missions have been somewhat strained. The difficulty had its origin in the Catholic opposition to Mr. Morgan's policy of substituting government schools for denominational schools on Indian reservations.

The Czar of Russia has presented the Stanford University, California, with a collection of Russian and Siberian minerals taken from the St. Petersburg museum. The collection is valued at about $35,000, and comprises 800 specimens. Mrs. Stanford will in return send the Czar a collection of California minerals and precious stones.

The committee of the Southern Press Association having in charge the raising of funds for the Davis monument are greatly encouraged at the outlook. The appeal has met a responsive chord throughout the entire South, and the indications are that there will be a very general effort made on the eighteenth to raise the requisite funds. The plan most generally adopted has been through the appointment of committees, who will devote the whole of the eighteenth to the work of soliciting and collecting the funds.

The formal agreement between the United States and Great Britain relative to the Behring Sea controversy has been announced by proclamation issued by President Harrison. Great Britain and the United States agree to prohibit their respective subjects or citizens from taking seals in Behring Sea until next May, except the small portion which the North American Company is to be permitted to take, by mutual agreement, to provide for the natives maintained upon the islands. Another section empowers the naval forces of either contracting party to capture all vessels found fishing in defiance of the agreement, but such trespassers are to be turned over for trial to the nationality to which they belong.

FOREIGN.

In the Galician storms in Austria fifty persons were killed.

A coal field forty-eight feet thick has been discovered on the Great Northern railroad in South Australia.

The Standard Oil Company's warehouse in Honolulu has been destroyed by fire. Estimated loss, $300,000.

It is said that the Pope intends to reduce the expenses of the papal nuncios at all foreign countries, except at Paris.

An accident occurred to an excursion train in Switzerland, on June 14, in which one hundred persons were killed and hundreds injured.

The Chilian provincial government, representing the insurgent party of Chili, has addressed a circular note to the European powers, asking for recognition as belligerents.

In reply to a Jewish petition Lord Salisbury promises to consult the Turkish ambassador to ascertain whether British influence would induce the Sultan to consent to Jews settling in Palestine.

The famous crater of the Solfatara, of Pozzueli, near Naples, is showing signs of renewed activity. This volcano was active before Vesuvius, but has long been nearly extinct. For some time there have been frequent tremblings of the earth in the vicinity.

Dispatches from Shanghai announce fresh excesses upon the part of the anti-European element in the population of China. Attacks upon the Christian missions in the interior continue. In one case the Chinese troops sent to repress the rioters sided with them and made matters still worse.

At a conference of Hebrews held in Berlin it was resolved to form an international emigration committee for the purpose of supervising the emigration of Jews from Russia. Only refugees who have been compelled to leave their homes will be assisted, and those will all be sent to their ultimate places of settlement.

The Bureau of American Republics is officially informed that the government of Nicaragua has reaffirmed a decree of March 18, 1805, donating to every family of immigrants from the United States and other countries settling in Nicaragua with the object of becoming naturalized citizens, a maximum of 120 acres of unoccupied land, according to the number of persons in the family, and to each able-bodied single man sixty acres.

Representative gatherings of religious bodies, Congregational, Methodist, Baptist, Unitarian and Presbyterian, in England, have already recorded their condemnation of the actions of the Prince of Wales. Boards of guardians are going out of their accustomed paths to discuss motions branding the gambling propensities of the Prince of Wales as a disgrace to the country, and several liberal societies have adopted protests against his continuance in the army.

Ball players and athletes need Johnson's Anodyne Liniment for bruises, lameness and cuts.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5⅛ @	— —
Ordinary	6	— —
Good ordinary	6⅛	— —
Low middling	7¼	— —
Middling	8	— —
Good middling	9	— —
Middling fair	10	— —
Fair	11¼	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	8⅝	— —
Good fair	8⅜	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2⅝	2
Prime yellow	— —	— —
Grny white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 5-16	2⅜
Good	5	5⅛
Fair	4⅞	5
Prime	5¼	5⅝
Rough, ₩ bbl	3 00	4 50
POLISH, ₩ ton	20 00	22 00
FLOUR.		
Extra Fancy	5 00	5 25
Fancy	4 95	5 05
Choice	— —	— —
Minnesota Patents	6 00	— —
Winter wheat pateuts	5 40	5 55
Minnesota bakers	5 00	5 50
CORN PRODUCTS.		
Corn meal	8 15	— —
Crenm meal	8 50	— —
Grits	8 50	8 75
Hominy	4 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	72
Yellow	72	73
Mixed No. 2	72	78
OATS:		
Western	56	57
Texas rust-proof	— —	66
BRAN:		
₩ cwt	92½	97½
HAY:		
Prime	16 50	17 50
Choice	— —	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	11 50	12 00
Prime Mess	11 00	11 25
Rumps	— —	— —
BACON:		
Fancy Breakfast	8½	9¼
Shoulders	6⅛	— —
Sides, short rib	— —	7⅛
Sides, long clear	7⅛	— —
HAMS:		
Sugar-cured	9¼	10½
DRY SALT MEAT:		
Shoulders	5⅝	— —
Sides, short rib	6⅝	— —
Sides, long clear	6⅝	— —
GROCERIES.		
COFFEE:		
Prime	20	— —
Fair	19⅝	— —
Common	16⅝	— —
TEAS:		
Choice	40	80
Ile-No	— —	— —
BUTTER:		
Western Creamery	— —	21
Western Dairy	11	17
Common	— —	— —
LARD:		
Refined	— —	5⅞
OILS:		
Coal, bbls	8¾	— —
Coal, cases	18½	14
Cotton seed, crude	25	— —
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	3 25	3 50
Western	— —	— —
ONIONS:		
New Louisiana	2 75	3 00
Western	— —	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	7¼	— —
Jute, 1¾ lb, ₩ yard	— —	6¼
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9½	12½
TIES:		
₩ bundle	— —	1 35
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 00	5 50
Young Chickens	2 50	3 50
Chickens, Southern	3 00	3 50
Young	1 50	2 50
Turkeys, Southern	8 00	12 00
EGGS:		
Western	15	16
Southern	— —	16
WOOL:		
Lake, ₩ lb	28	— —
Louisiana	21	22
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3¾	4
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	24 50	26 50
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2¼
Sulphuric acid	— —	2½

—*The New Delta*, June 16.

How's This?

We offer One Hundred Dollars reward for any case of catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

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Wholesale Druggists, Toledo, O.
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Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all druggists.

CAMP MEETINGS.

The Rapides Camp Ground is situated about 22 miles west of Alexandria, and 9 miles south of Boyce. The camp meeting for this year will begin on Sunday, Aug. 16. Ample accommodations have been made for the entertainment of the public. Hacks will meet passengers at Boyce and convey them to the camp ground.

B. K. HUNTER, Sec.

The Annual Holiness Camp Meeting will be held in Scottsville, Texas, Aug. 11-21, 1891. Bishop Key, Dr. Carradine, Dr. Godbey, Thos. H. Leitch, A. J. Jarrell, W. A. Dodge, and others, have signified their intention to be present. The Texas and Pacific and many connecting roads have given a rate of four cents for the round trip. Full particulars as to location, accommodations and any other questions will be freely answered by addressing any of the undersigned.

W. E. WINSTON, Waskom Sta., Texas.
R. R. SCOTT, Scottsville, Texas.
A. B. WASKOM, Jonesville, Texas.
G. R. UHLIG, Marshall, Texas.

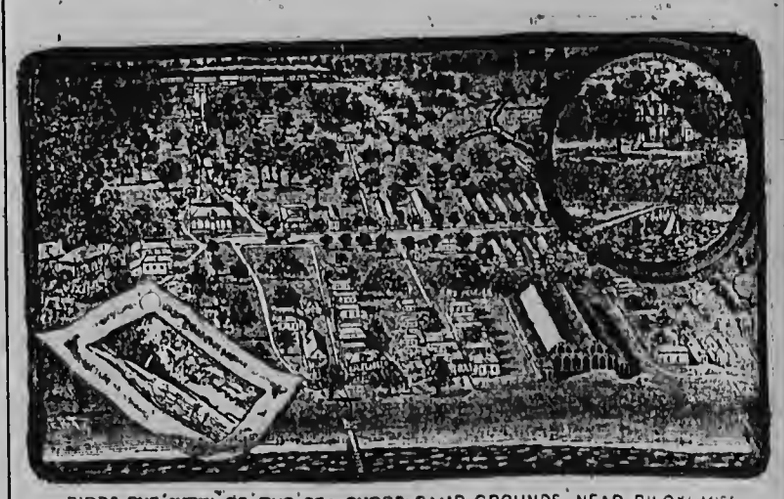
ST. LOUIS, November 20, 1862.

Messrs. J. & C. Maguire: I have never known any remedy to have such excellent effect as Maguire's Henne Plant in complaints of the bowels, such as cholera, dysentery, diarrhœa, cholera morbus, etc.

FITZ HENRY WARREN, Brig.-Gen. U. S. Vols.

Episcopal Visitation for 1891 and 1892.

Conference.	*Date.*	*Place.*	*Bishop.*
Brazil Mission	July 8	Piracicaba, San Paulo	Granbery
Montana	July 29	Helena, Montana	Key
Denver	Aug. 5	Rye, Colorado	Duncan
East Columbia	Aug. 12	Dayton, Washington	Key
Western	Aug. 26	Hillsdale, Kansas	Hargrove
New Mexico	Aug. 26	El Paso, Texas	Duncan
Columbia	Aug. 26	Roseburg, Oregon	Key
Japan Mission	Sept. 2	Kobe, Japan	Wilson
Kentucky	Sept. 2	Harrodsburg, Kentucky	Wilson
Missouri	Sept. 2	Maryville, Missouri	Hargrove
Los Angeles	Sept. 2	Los Nietos, California	Haygood
Louisville	Sept. 9	Cadiz, Kentucky	Wilson
Western Virginia	Sept. 16	Parkersburg, West Virginia	Granbery
Southwest Missouri	Sept. 16	Sedalia, Missouri	Hargrove
St. Louis	Sept. 23	Sikeston, Missouri	Wilson
Pacific	Sept. 23	Santa Rosa, California	Haygood
Illinois	Sept. 23	Waverly, Illinois	Hargrove
Holston	Sept. 30	Chattanooga, Tennessee	Galloway
China Mission	Oct. 14	Souchow, China	Wilson
Tennessee	Oct. 28	West End, Nashville, Tenn.	Wilson
Mexican Border	Oct. 28	Laredo, Texas	Haygood
West Texas	Oct. 28	San Marcos, Texas	Fitzgerald
Indian Mission	Nov. 4	Oklahoma City, Oklahoma	Hendrix
West North Carolina	Nov. 5	Asheville, North Carolina	Galloway
German Mission	Nov. 5	New Fountain, Texas	Fitzgerald
Virginia	Nov. 11	Petersburg, Virginia	Keener
North Texas	Nov. 11	Terrell, Texas	Hendrix
Central Mexico	Nov. 11	City of Mexico, Mexico	Haygood
Texas	Nov. 18	Austin, Texas	Fitzgerald
North Carolina	Nov. 19	Greenville, North Carolina	Galloway
Arkansas	Nov. 25	Russellville, Arkansas	Duncan
Memphis	Nov. 25	Mayfield, Kentucky	Key
Northwest Mexican	Nov. 25	El Paso, Texas	Haygood
Northwest Texas	Nov. 25	Corsicana, Texas	Fitzgerald
South Georgia	Dec. 2	Cordele, Georgia	Keener
South Carolina	Dec. 2	Darlington, South Carolina	Granbery
Little Rock	Dec. 2	Arkadelphia, Arkansas	Duncan
North Mississippi	Dec. 2	Macon, Mississippi	Hendrix
North Alabama	Dec. 2	Decatur, Alabama	Galloway
Mississippi	Dec. 9	Brookhaven, Mississippi	Hendrix
North Georgia	Dec. 9	Cartersville, Georgia	Key
East Texas	Dec. 9	Henderson, Texas	Fitzgerald
Louisiana	Dec. 16	Alexandria, Louisiana	Keener
White River	Dec. 16	New Port, Arkansas	Duncan
Alabama	Dec. 16	Selma, Alabama	Hendrix
Florida	Jan. 8	Tampa, Florida	Granbery
Baltimore	Mar. 24	Harrisonburg, Virginia	Keener



BIRDS-EYE VIEW OF THE SEA SHORE CAMP GROUNDS, NEAR BILOXI MISS

CAMP MEETING.

The Twentieth Annual Camp Meeting on the SEASHORE CAMP GROUND will open July 15TH, next, and continue for eight days.

Eminent preachers will assist in conducting the religious services, as heretofore.

Ample accommodations will be provided for all visitors.

Two commodious bath-houses render the finest salt-water bathing on the coast accessible to all.

The Grounds are 78 miles from New Orleans, immediately fronting the beach, and on the line of the L. and N. railroad. All trains stop at the station during the meeting, landing visitors within 100 yards of the enclosure.

Reduced fares will be in force over all connecting roads for the meeting.

The gate fee for entrance into the Grounds is 50 cents for the season, or 25 cents for the day. The revenue thus obtained is used for improving the Grounds.

Preachers will be furnished sleeping accommodation free of charge, and tickets for meals at the restaurant at half rates, as heretofore.

For further information apply to

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68 S. Rampart St., New Orleans, La.

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Competent judges say this is one of the best books to travel to put into the household.

It has been adopted as an addition to the Epworth League course by the League of the Carondelet Street M. E. Church, South. Other Leagues will do well to adopt it as a part of their literary course.

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Christian Advocate.

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Sermon.

he following sermon was preached Rev. B. Jones at the Woodville Dis- Conference, and is published by uest of the Conference:

d God saw that the wickedness of man reat in the earth," etc. (Gen. vi, 5). "For magination of man's heart is evil from his Gen. viii, 21). "Train up a child in the he should go: and when he is old, he will depart from it" (Prov. xxii, 6).

he tendency of human nature is to Probably about the first thoughts, ngs and acts of most children are g, and after they come to years of ntability, sinful. Under the in- ce of pious parents and the guid- of the Holy Spirit, the child may ept from sin and induced to follow right in the main. Let these influ- e cease, and he goes wrong again, at there is need of constant teach- and constant training; and where wholesome influences are want- a wicked life is inevitable. The rity of the child is, therefore, ward, and he has need of con- t help; hence the saying, "Line line, precept upon precept; here tle, and there a little." Among that embrace the truth and de- oe upon a good life, a large por- backslide and go astray. God often cause of complaint against ews for their repeated backslid- Again and again they turned the worship of God to the wor- of idols. Under the gospel dis- ation the same thing is seen, gh to a less extent; hence the of frequent reformations and ls of religion. God watches his people, and the men needed use the church to action are d and sent in proper time. In the fourteenth century God the church John Wickliff; toward close of the century, John Huss. came Luther and others; after- John Knox, and about a century a half ago John Wesley. The ncy to formalism and sin is indi- by the terms Reformed, Evangel- d Catholic and Primitive Meth- Churches. In our church there ndications of decline in personal In many things we have im- d, and are still improving. Our nes are becoming more and more al; they are better taught and understood than formerly. Our and periodicals are of a higher ; our ministry is better educated; schools and colleges are more ugh; our missionary spirit is y improved; our contributions to olence are larger, and we are ing better churches and parson- and we are building them faster ever before. But in personal piety re not advancing. This is indi- , first, by less regular attendance the means of grace. Second, by ct of family religion. It was expected that every parent would and sing and pray at home with ren. Third, by lack of zeal in ing up our churches at home. In Methodism every converted man woman was expected to be a er in God's vineyard. All were at as they ought to have been. Now, think that but little can be done ut an imported evangelist. h, by inconsistent living. Our Discipline is not as strict as it once was, and many of our people are living in sin. In former times, if one went astray, his brethren went immediately after him to bring him back to the fold. Fifth, our growth in grace and our growth in numbers are not in proportion to our opportunities. If we were right in everything else, this alone would show that we were wanting.

Now, how is this tendency to backsliding to be overcome, and such increased power for good, as the circumstances demand, to be secured? The one thing to which our attention is directed to-day is the proper use of the Sunday-school, and the Christian education and training of the young. We observe, first, that with all our backslidings and shortcomings, the church is gaining ground. The world is being filled with Bibles. Every part of the world will soon be occupied by ambassadors of Christ. The hearts of all people are being prepared, and millions are ready for the reception of the gospel. We observe, also, that the best educated people are the readiest to embrace the truth. Religious teachers are certainly the best educators, and a large portion of the teachers in our land are members of the church. There are in the United States about four hundred colleges and universities. Above eighty per cent. of these are owned by Christian Churches. Thirty years ago twenty-six per cent. of the students of these colleges were members of the Christian Church. Now fifty per cent. of the students are Christians, and it is said by high authority that revivals are of more frequent occurrence, longer continuance, of greater pervasiveness, and of a calmer and more intellectual character among college men than any other class of the community. Now, if these statements be true, and our text, "Train up a child," etc., be true, what we have to do is to educate and train our children properly, and they will become Christians of the highest and most permanent stamp. Every wise parent will select a Christian school for his child, and every wise parent will co-operate heartily with the Sunday-school. Our Sunday-schools are not yet used to the best advantage; and yet it is true that in this field of labor, also, we are constantly improving. Our Sunday-school books and papers are better than ever before; our teachers are more skillful, and recreations and amusements for the children better chosen. The purpose to put a Bible in the hands of every pupil that can read, suggested by the American Bible Society, is an admirable movement. Let every child have his own Bible, and hereafter let it be the first book given to a child. The organization of the Epworth League, though not immediately connected with the Sunday-school, if rightly worked, will fill the minds of the young with Christian truth and Christian philosophy. It will familiarize them with good books, make them acquainted with pure doctrine, fortify them against error, and aid them in forming good habits. Our young people, especially, need knowledge. Many of them are destroyed for lack of it; but "many are running to and fro, and knowledge shall be increased." We lack a disposition to apply our knowledge of and faith in the truth. Parents know what the Bible says upon the subject of training children; but all do not make a practical use of their knowledge. They know also what wise men say on the subject, but believe it not, and heed it not. They know also what is said to have been the experience of the wise in securing happiness and heaven for their children. But the teachings of the Bible and of wise men, and the examples which they have given, are not followed by many, and the benefit thereof is lost to them. Too many of us love ease above duty; too many of us are ready to throw off responsibility, and the religious teaching of our children is surrendered to the pastor and Sunday-school. Now, when every Christian home shall become a Bethel, where God is daily worshipped in spirit and in truth; when every member of the family learns a lesson daily, and studies carefully a weekly one from the Word of God, and when parents choose religious teachers and go with their children to the Sunday-school, there will be but little backsliding and but little sluggish Christian life in the church; but there will be great aggressive force for the conversion of the world. By God's blessing we can make our children anything that we want them to be. Set head and heart about it, and they will become either doctors, lawyers, legislators, planters, or builders in the world; and, by the blessing of God, we can lead them to Christ, and they will become active Christian men and women. What our country is to be in future time will depend upon the education we give our children in the next ten years. It will become a nation of stability, sobriety, intelligence, virtue, righteousness, and wonderful prosperity, or it will be overthrown, and God will choose another people to represent himself. We are moving rapidly, and ten years will decide it. If Satan is in the school-house, we must drive him out, or he will drive us out. We must throw off our weakness, and put on the strength of God. We must awake to righteousness, and sin not. Give the rising generation a well-rounded character; educate the body, mind, heart and soul; and when the mind is full of knowledge, and the heart loves it, and the soul rejoices in it, God will be obeyed, his blessing secured, and he will add no sorrow with it.

Paul the Aged.

He was prematurely old. His candle of life burned at both ends, and was wasted by the passions of early and the superior fervors of late manhood. The effects of persistent disease, which is undoubtedly the "thorn in the flesh" to which he refers, must have "weakened his strength in the way," while the "fastings, scourgings and abundant labors," to say nothing of the "imprisonments and deaths oft," would have wrought a similar effect. The man who had been left for dead on the hillside of Lystra, and, perhaps, also in the arena of Ephesus, could hardly have escaped back to youth, or have gathered up more than the fragments of his strength from those scenes of wreck. The "cares of all the churches," too, would have bowed his frame, and the sorrow caused by the defection of many of those who had been warmed into greatness and into the superior beauty of Christian manhood and womanhood by contact with him, have planted wrinkles on his brow. It may be said of him that he was born to command; and though bred to civic life, the natural energy and intrepidity of his character placed him in the leadership of every movement with which he was connected during the whole period of his life. Whether on the march to Damascus, or in the trough of the sea, or by the suffrages of friends or enemies, he was, on every crimson field and under every black sky, at once pilot and commander. He did not have to wait for old age; its fruit of seniority fell into his grasp when yet a young man; but there is a dignity of age that adorns human character as nothing else does. Neither of the great trio—Alexander, Cæsar, or Bonaparte—lived to be old men, and their renown is so much curtailed by this circumstance that we never think of comparing them with one another, or of claiming for either the first place in military annals. The sunset of life, comparatively speaking, is far lovelier than its dawn. We gather fruit, not from the seedling, but the mature stock. It is a significant fact that the great apostle who, in his early ministry, had almost hurled imprecations at John Mark, took him into his service and found him most profitable as a servant, while that ministry was drawing to its close. Timotheus, when we hear him first mentioned, is a "fellow-laborer;" but, as the years go by, he becomes a blood relation and "mine own son in the gospel." Paul had made several visits to Ephesus the Golden, before there is any record of tears; but when he was there the last time they "fell on his neck and wept sore." When past sixty, as we might anticipate, he is no longer argumentative, as in the Epistles to the Romans and Galatians, or sententious, as in those to the church at Thessalonica; but there is a coloring as of evening skies, and a pathetic tone as of one who views all loved objects and persons under a glamor of exile, as in Philippians, the pastorals to Timothy, and the short letter to Philemon. It is "such an one as Paul the aged," whom the hands of rhetoric can no longer detain, who furnishes to us in Colossians and Ephesians calcium-light views of his own inner man as one who, in the fervor of his pursuit after godliness, has overtaken the hope of glory and made it subjective, and who, at the same time, with prescience only less than divine, presents us with kaleidoscopic vistas of the world to come. His "strait and narrow" mountain-path is hearing him yet farther into the region of the "heavenlies," where he finds Hebrews, and choiring cherub and flashing seraph crowd upon his horizon until it seems lost in a saffron haze, and nothing makes him coherent to the ordinary reader but the tabernacle pattern which he holds up, as a mirror, to catch the radiance of the beyond. He wrote nothing, it would seem certain, until he had long passed middle life, when his stylus had become a veritable wand of enchantment; but even that excellent literary degree which he took in old age we can trace through advancing years by such graduating stages as doctrine, sentiment, and prophecy.

It has been said in the language of proverb that he who would be a reformer of the world's abuses must often stand alone, and the Holy Spirit, as if in confirmation of this sentiment, has given us two electrotypes of Paul at calendar extremes of his ministry—one at Athens, standing amid the decay of the world's learning; the other at Rome, above the embers which are kindling for the destruction of its empire. At the former place he proclaims the "unknown God" with Demosthenean strength and fire, and gains a convert from the Areopagus; but it is at Rome, confronting the lion of an hundred terrible tragedies, fierce Nero, an old man silver grey, and bent with toils and growing infirmities, so that he leans for support upon the chain binding him to the soldier-athlete at his side, and when there is good reason to believe that even faithful Luke is in hiding, that his attitude of loneliness is most striking, for under the spell of tragedy cast by that countenance which is said to have acquired the trick of scowling with the aid of a looking-glass, "all men forsook him and fled." "Nevertheless, the Lord stood with him," or he must have fallen from excess of emotion, not of fear, but of grief and shame; and by him the preaching was "fully known," even in this last of the strongholds of Satan, and Nero, illustrious for his conquests as for his vices, saw an enemy which Roman arms could not quell, and an example of valor which all the ages would study to profit. When we meditate upon this scene we try to compute how much the heroism of the world would have suffered if Paul had died before he attained three-score, or if the Paul of Athens, much given to oratory, had failed to grow up into the perfect stature of the Paul at Rome, who abates nothing of "the truth as it is in Jesus." "So fight I not as uncertainly," he wrote of his warfare in earlier years, and so might Alexander or Bonaparte most truthfully while prosecuting their campaigns for earthly conquest; but from the whole circuit of Alexander's wars or Bonaparte's empire of arms, there can not be obtained a faint counterfeit echo of that shout of victory with which the world's greatest soldier breaks through the armed barriers which death and hell oppose to him, exclaiming, "I have fought a good fight!" From that populous plain, a century before, the Romans having tendered a crown to their military idol, the blood of great Cæsar had cried to heaven, "All is lost;" now the ideal conqueror, if tragically, yet tearfully and trustfully meets his fate, crying, "Henceforth there is a crown of righteousness laid up for me." The process which hardens other men, and renders them impervious to the divine, has seemingly moistened this clay, as if from hidden tear ducts or wells opened beneath the surface, and brought it back to the protoplastic stage once more. The wrinkled visage is aglow as if some voice had cried to it from the veiled beyond, "Arise, shine, thy light is come!" The lip, stiff with imperious resolve, curls ecstatic; and the eye, dulled by age and dearth of worldly triumph, grows presageful, as if of "opening heavens that around him shine, as still reaching forward unto the things which are before." Paul the aged awaits the executioner's stroke. There on the Appian Way, where, when old and a prisoner, journeying to the world's metropolis, the "brethren at Rome" had met him with such stress of welcome as to take away all his melancholy and fear, the angels of God meet him *en route* to the metropolis of heaven, and in a quiet moment in which there is nothing to suggest Damascus midday or Philippian midnight, and in which there is everything of tragedy but drama, he exchanges cross and chain and black defeat for crown and sceptre and a far more exceeding and eternal weight of glory.—Oh, may we triumph so when all our warfare's past! J. M. B.

The Christian and His Graces—No. 1.

BY AN OLD MINISTER.

How do we become, and how do we continue to be Christians? These are questions whose importance can not be overstated. They involve interests that immeasurably transcend all other interests. In reply to these important questions, we may say, first of all, we need some instruction about God, and the relation we sustain to him. For this instruction we are dependent on divine revelation. Man, by wisdom, can not find out God. His character and will can not be gathered from the assemblage of created things which we call "nature." It is true that material nature teaches by contrivance, design; and design shows there must be a designer, or designers, possessed of a wisdom and power immensely superior to man. But nature, independent of revelation, has never taught the unity and oneness of God; so that ninety-nine-hundredths of the world's population were not monotheist, but polytheist, until after the coming of Christ. The Jews were the only people at the advent of the Son of God who were worshippers of one only true and ever-living God. But we are by no means to infer that it was a Jewish discovery, for the history of the Jews for a thousand years showed a continual tendency to lapse in polytheism, and they were only cured of this by a severe captivity of seventy years in Babylon.

Material nature does not teach that God is holy, and abhors sin; that he is just, and means to punish unrepented, unpardoned sin. Nor does nature teach that God hears or answers prayer. Nor does it tell of any method by which a just God can pardon sin. Neither has nature ever brought immortality to light. The wisest and greatest of the ancient heathens knew nothing of it, but lived and died in the dark. The instruction in order to the religion of salvation, of which we stood in most imperative need, had to come from God as the only source of moral and spiritual illumination. This revelation has been given, divinely authenticated, and wonderfully adapted to our needs. It reveals the Eternal One as the God and Father of us all; revealing himself in Christ as the Savior, in the Holy Spirit as the Renewer and Comforter—in short, all we can need to know, do, or hope. The revealed Word instructs us perfectly in the way of the Lord, and makes us wise unto salvation.

To be a Christian, there is *something* to be *believed*, even the record God has given of his Son. By this we understand the whole inspired statement of the law and method of salvation through Christ. Without faith it is impossible to be a Christian. He that believeth not is condemned already, because he hath not believed on the only begotten Son of God. He has rejected God's way, and the only possible way known to us by which God can be just, and yet pardon and save a sinner. Now, remember you are not asked to believe *how* God pardons sin; that's God's responsibility. Neither are you to believe anything about the *experiences* you may realize when you are pardoned. The making you "a new creature" is the work of the Holy Spirit—a mighty work wrought in you. This is not your care or work. You are to be done with sin, to renounce it wholly and forever. You are to trust in Christ's saving righteousness, and not any sort of self-righteousness, as prayers, tears, or good works, but in Christ as your *only, all-sufficient* and *present Savior*. There your duty and responsibility ends.

As a Christian, you are to believe in the great and precious promises, fully trusting in their truthfulness as "yea and amen in Christ Jesus," and confidently expecting their gracious fruition in your own experience, remembering it is written, Whatsoever ye ask in my name, it shall be done unto you, "for he that asketh receiveth," and "as thy days so shall be thy strength, for my grace is sufficient for thee." So we should, as Christians, be *careful* for nothing, be earnest, be diligent, not full of care, but in everything let your request be made known unto God, and the peace of God which passeth all understanding shall keep your heart and mind through Christ Jesus. We are to live and to walk by faith. Indeed, as we can not tell what a day may bring forth, we can not do otherwise. We certainly have walked by faith in most all temporal and material things. It ought, therefore, not to appear singular and strange if we have to do so in things spiritual and unseen.

Arcadia Male and Female College.

The commencement exercises of the Arcadia Male and Female College have just closed. Rev. L. M. Pearce, of Shreveport, preached the commencement sermon, and it was timely, appropriate and good, and evinced an earnestness and spirituality that was appreciated. There were four young gentlemen graduated in literature, and two in the commercial course of the college. There were nine young ladies that graduated in literature and four in music. All the exercises were first-class. The young gentlemen and ladies of the graduating classes, in original essays, reflected much credit both upon themselves and their teachers. These schools are doing well, and merit the patronage of all. "Hard times"—scarcity of money—has militated much against the cause of education in these parts.

After the commencement exercises were over, the next day there was a general picnic, given by the town and neighborhood. Mr. Gulee, State lecturer for the Alliance, addressed the people, and for the size of the crowd of people present, I must say I never saw a more orderly one; everyone seemed to enjoy themselves to the full. It is said there were over three thousand persons in attendance.

We are adjusting ourselves for the coming of the District Conference, which is to convene here the second day of July. We should be glad to have our editor to look in upon us Thursday morning; and I do trust that all the preachers and delegates will come in the spirit of a revival, and that God may visit this part of his vineyard with a deep work of grace.

T. H. McCLENDON.

Arcadia, La.

Intellectuality Not Religion.

There has never been an ecclesiastical conflict which did not stir passions to the bottom. Religion, like love, in its essence, lies in the emotions. Intellectuality is not religion, however intimately associated with it. Cross a man in his love, or in his religion, and you disturb his whole emotional nature. No wars have been so ferocious as religious wars; and no hatreds so deadly as religious hatreds, excepting those which arise from disconcerted love. When these emotions were not yet subdued by Christianity the vengeance of religious rancor could find no expression short of the stake. This peculiarity of the human mind lies in the nature of things, and however modified or restrained, it will always continue.

Now, for my own part I can not regard intellectuality as a necessary, nor as a part of the essence of religion. What Christ said is as true of to-day as it was when he said it—that spirituality is hidden from the wise and prudent and revealed unto babes. This is not saying that great intellects may not be the endowment of genuinely pious souls; but it is saying that preponderating intellectuality is not favorable to the fullest development of piety.

So, from philosophy as well as from instinct, I oppose violent measures in religion. Religion must be viewed, to be seen fully, by two eyes, one with its optic communicating with the brain, and the other communicating with the heart. "If thou believest *with thine heart* thou mayest be baptized." He who sees only with the intellect is half blind. Religious quarrels can never be subdued by argument or force. They can in nearly all cases be subdued through the touching of the heart.

But, of course, we must recognize that the old battle between conservatism and progress is to go on till the end of time—the old contention between authority and liberty. Both have learned wisdom by costly experience. Autocracy is always beaten in the end. Liberty runs to ruin in license. They ought to be mutual correctives and restraints, not mutual and irreconcilable foes.—*Interior.*

When the apostles were full of the Holy Ghost, they could speak the word with all boldness. He who has it not is weak in his faith, uncertain in his assurance, timid in his utterance, and fruitless in his toil. The need of these times is a bold, fearless, powerful ministry—men who know whereof they affirm, count not their lives dear unto them and, by their fearless, unctuous declaration of truth, "turn the world upside down."—*Selected.*

Christian Advocate.

Thursday, June 25, 1891.

MY SOUL, COME IN.

BY LLEWELLYN A. MORRISON.

"While I was musing the fire burned."—Ps. 39:3.

My soul, come in from the world to-night,
Thou art far too burdened with all its care;
Thou hast never a moment of sweet delight,
Shut in from its din with thy Lord in prayer.
Come in, thou hast tarried too long abroad,
To thy holy of holies to night return.
And hold communion alone with God,
And while thou art musing the fire will burn.

Come in, my soul! Thou art all alone
In the busy mart, with its bustle and blare;
The chamber of prayer is beside the Throne;
There is strength and healing, and solace there
Come in and talk with thy risen Lord,
He waits for thy coming and will not spurn
Thy utter trust in his princely Word
And while he is speaking the fire will burn.

Thou needest the fire to purge thy dross,
To leaven with life and to cast out sin;
The spell of power for thee is the cross,
And prayer brings the fire of Pentecost in.
Then wait on the Lord, thou soul of mine;
To repent the past can alone return
Thee into the current of life divine:
There, while thou art musing, the fire will burn.

Thy Lord on Tabor, at eventide,
Transfigured, stood on the Mount of Prayer,
And now in thy life shall be glorified,
And the beauty of heaven shine clearly there.
If thou wilt bow before God, my soul!
The world will know thou hast seen his face,
And others will yield to his sweet control
By the prayer-found fire of redeeming grace.

—*Methodist Magazine*

Columbus District Conference Reports.

REPORT ON EDUCATION.

We rejoice in the fact that Methodism, under God, had its origin under the shadow of one of the most famous institutions of learning in the world, and with men of the highest mental culture. And that throughout her entire history of one hundred and fifty years she has been the friend and advocate of education. And in her ministry and membership are found today thousands of men and women whose intellectual attainments are equal to those of any other Christian communion in the world. Her schools of different grades, male and female, from the high school to the university proper, are numerous, generally well manned, and are doing a noble work in the development, mental and moral, of all within their consecrated walls. If Christian education should be relegated to the State, there would soon be visible a sad and widespread moral deterioration. We appreciate the work the State is doing in the education of our young people; but we would emphasize the fact that we owe it to our children, the church and the country to provide for the Christian culture of our young people, and we are glad to see an increased interest on the part of the church to which we belong in this direction. The North Mississippi Annual Conference has her own collegiate institute for girls and young ladies at Grenada, Miss., and presided over by the Rev. T. J. Newell, A. M., which is fully prepared to furnish mental and moral instruction, which are necessary to the proper development of those who may be placed in that institution. And it is hoped that those who have daughters or wards in our territory to send from home to be educated, will first examine the claims of this school and the inducements which it presents. The North Mississippi Annual Conference is jointly engaged with the Mississippi Annual Conference in the founding of Millsaps College for boys and young men. Progress is so far made as to fix the location of this college at Jackson, the capital of the State. The grounds selected as the college site are said to be eminently suitable, and we trust that a school will rise on that foundation that will be a power in the pulse of our Mississippi Methodism. It has long been a sort of reproach and a cause of humiliation to us, as a great and influential church, that we have had no institution of high grade for the education of our young men. The establishment of Millsaps College, under the auspices of our church, will do away with this reproach, and will be a cause of gratulation to Methodists specially, and to friends of education generally. We are glad to know that the one hundred thousand dollars to be raised for endowment is so nearly complete that the institution will be opened for students in a few months.

Your committee would suggest the propriety of agitating the question of establishing several training-schools for boys in the bounds of the North Mississippi Conference, to prepare them for college. There are many normal and other schools in our territory, none of which are under the direct auspices of our church, and we think it would be well to have some schools of the grade and character we have here indicated. We would call the attention of our pastors to the disciplinary requirement to preach to their congregation once a year on the very important subject of Christian education. We would also unite with the Methodists of Mississippi in requesting the trustees of Millsaps College to take the proper steps at once to have the charter so amended as to prohibit the legal sale of intoxicants within five miles of Jackson.

K. A. JONES, for Com.

COLPORTAGE AND CHURCH LITERATURE.

It is gratifying to note the fact that Methodism is true to her traditions and early history in regard to the publication and distribution of good books and religious literature. The founder of our church, John Wesley, was a man of learning, and believed in the efficacy of a sanctified literature as a means for impressing and elevating the masses. The Southern Methodist Publishing House has been fertile in the last few years in the production of good books. And the church has provided a system of colportage for the distribution and circulation of our books, tracts and religious papers. Each Conference may have its general colporteur and its depository of books, and through such provision the immediate territory may be supplied upon the same terms as by the Publishing House at Nashville. Rev. G. W. Bachman is the general colporteur for the North Mississippi Conference. Bro. Bachman has much experience, and is achieving a gratifying success in his very important work. He is energetic and laborious, spending much time and traveling much in the prosecution of his mission. He keeps on hand and carries with him a good supply of our standard publications of hymns, Disciplines, books of memoirs and Sunday-school books. He combines in himself both colporteur and itinerating depository. He has the confidence of the Publishing House, and deserves the commendation and co-operation of all the brethren. Bro. Bachman's suggestion in late numbers of some of our *Advocates*, recommending the raising of a helping fund for the gratuitous distribution of Bibles and religious books and papers, is a good one. Many of our people would like the books and papers, but they are too poor to pay the price. Your committee commend the suggestion as worthy of most favorable consideration and adoption by the friends of the church. The NEW ORLEANS CHRISTIAN ADVOCATE, the organ of our Conference, is a religious paper of high grade. We notice with gratification frequent quotations from its pointed editorials by the other church papers. Another gratifying fact is noted in the increase of subscribers—three thousand—in the three years next preceding the last meeting of the Publishing Committee. Yet, in order to put the paper on a career of enlarged and increasing prosperity, we would urge its friends to make earnest efforts to build up the patronage of the paper, and also to secure the payment of the amount due on its books. We welcome the business manager, Rev. D. L. Mitchel, to our Conference, and bespeak for him the favor of all our preachers and people, and a large list of subscribers to the ADVOCATE.

The *Nashville Christian Advocate*, as the official organ of the General Conference, maintains its excellent character, and is worthy of the large circulation which it already has—yea, more. It should have fifty thousand subscribers among over 1,200,000 church members.

The *Quarterly Review* is ably edited by Dr. W. P. Harrison. We commend it to our intelligent laymen, as well as to our preachers, as a periodical of high literary and religious character. Our Sunday-school literature appears to meet with growing favor throughout the bounds of the church. Its success has been gratifying beyond expectation.

A. P. SAGE, for Com.

TEMPERANCE.

We, the committee, have gathered the points as best we could upon this subject from the reports of the brethren from the various charges, and are happy to state that upon the whole there are signs of improvement. There are not as many open saloons in our bounds as formerly, and there seems to be less drinking among the people. We are glad to learn there is little or no drinking among the members of the church. But it is the opinion of the committee that the cause of temperance is not receiving the attention which its great interest demands. At this time especially is this true of the church and ministry. All just civil law is an expression of the people, and no law which is not an expression of the sentiment and will of the people, will or can be enforced by its officers. Civil law was never intended for an educator; the education must come first to form the sentiment, and then the sentiment to express itself in the form of law. The sentiment or will of the people makes law, and not law the sentiment. Therefore, if we ever have a law which can adequately deal with and suppress the traffic of whisky, it must be obtained by educating the masses up to the point where public sentiment will express itself in the desired law, and support its officers in its execution, both in spirit and letter. To suppress an evil, it is not enough that we have a statute prohibiting the evil, but that statute must be enforced. It is true that every public officer is a servant of the people, and just such one as they make him. We have law enough on our statute books to-day to crush every saloon in the land if enforced. It is an admitted fact that the saloon could not be run if the law was enforced. We conclude, therefore, if our country and homes are ever freed from the blighting effects of intemperance, it must come by the education of the people. But how shall we educate the public? It must be done by agitation. It should be preached from the pulpit, taught in the Sunday-school, and by the dissemination of proper literature. We recommend that the members of this Conference go back to their homes and organize, and put into operation the forces against this evil, and push to victory. Let our preachers ever keep before their people the fact that it is a violation of the law of the Methodist Church for any of its members to sign a petition for the sale of liquor.

Respectfully submitted,

J. H. MITCHELL, for Com.

The Blood of Christ Not a Fountain.

MORE ABOUT IT.

Some time ago I showed that Christ's blood was not referred to by a single inspired writer as a fountain, but that inspired men spoke of him as a fountain of water, and as "the fountain of living waters." To spiritualize this figure is the business of the theologians.

I stated that back of any specific consideration of essential importance in the question of man's salvation, the love of God and of the Lamb stands first. This is really the overflowing fountain, from which comes every specific consideration, such as the gift of his Son to die for us, the shedding of his blood to make an atonement, the gift of the Word and of the Word manifest in the flesh, the gift of the Holy Ghost, the gift of the church, the ministry, and all personal experiences growing out of these. As every consideration centers in Christ, he is, by another poet, justly called "the Fount of every blessing," just as other men speak of him as "the one thing needful," or as "the pearl of great price," etc. If "the river of the water of life" means anything, it means the love of God and of the Lamb, the prime consideration of man's eternal salvation, in which is included everything else; therefore, to point out any one consideration of man's salvation—as, for instance, the shedding of his blood—as a prime consideration, is neither logical nor scriptural teaching. We should not magnify a special and a consequential consideration into the prime consideration. I, therefore, suggest the theology of the hymn, and hope some poet will give us the poetical statement:

"There is a fountain filled with love,
Flowing from the Father's throne;
Sinners to that fountain coming
Lose all their guilty stains."

(See Ezekiel xlvii, 1, etc.; Revelation xxii, 1.) Here Christ is pictured as the manifestation of that love, as he is introduced to the world by John, through prophecy, as waters issuing forth from the house, as a *magnified* illustration of that love, and then asks, "Son of man, hast thou seen this?" (verse 6.) To these waters Isaiah invites a thirsty world to come for drink, as it is in Revelation xxii, 17: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." All may enjoy salvation through Christ as the gift of the Father's love, and, of course, every consideration that makes that complete whole.

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away."

As a first consideration, love contrived the way to save rebellious man; hence love "hides a multitude of sins," in this case, through Christ. And as a secondary consideration, since Christ shed his blood as an expression of *his* love, we may appropriately sing:

"Dear dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved to sin no more.

"E'er since, by faith, I saw the stream,
As flowing from thy throne,
Redeeming love has been my theme,
And shall be till life's done."

This last statement may not be elegant, but will serve to indicate an idea until something better can be given. It is an abbreviation of "life is done." It is less shocking to me, however, than calling Christ's blood a fountain and a flood, and then plunging a sinner into it.

"Then, in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping, stamm'ring tongue
Lies silent in the grave."

Figurative language is extensively used by God, and it is our business to study out its spiritual meaning. When we invite sinners to Christ as the fountain of living waters, and tell them to drink, the spiritual significance of the statement is: Believe on Jesus as the "Lamb of God, which taketh away the sin of the world;" or come to him as the world's great High Priest, and daily live under and by his ministry, before whom they must stand or fall.

John taught the people, as a preparation for coming to Christ, to believe that they were fallen beings, and unclean; and their submission to baptism was a confession and an acknowledged need of one who had authority to forgive sins, "to cleanse," "to wash," "to purify," "to baptize."

J. W. ELLISON.

Sunday Travel.

I see an article in the ADVOCATE, of the eleventh instant, headed "Railroad Travel," in which Sunday trains are indorsed. After speaking of the conveniences of the railroad to certain preachers, and of Sunday trains, the writer says: "There are preachers who see nothing peculiar in this transaction to the sacred calling of the minister, nor to the sanctity of the holy Sabbath day."

Now, as this is a subject of vital importance to us all, I think it should be discussed in order that we may condemn that which is wrong and indorse that which is right. It is needless to attempt to prove that it is wrong in the sight of God and good men to run Sunday railway trains. It is, in the light of Scripture, most assuredly an evil. Now, while we can not, as Christians, remedy this evil, we can keep from patronizing it and endorsing it. We can condemn it as wrong. While we know that "evil doers will wax worse and worse," yet we have the command to "abstain from all appearance of evil;" be sure that we do not do "evil that good may come." Two of our most useful and consecrated preachers who have accomplished great good (for God is with them) in nearly every State in the Union, although always pressed for time, will not travel in railway trains on God's holy Sabbath day. They have learned that the secret of the presence of the Lord is to keep his commandments. And no one can do any good thing except the Lord be with him.

There is a little book, the title of which I do not now remember, published years ago, showing how preachers can do more harm than good by going on long trips on public conveyance to preach. Oh, that this little book was in the hands of every preacher of the gospel! The Savior said, "Wherefore it is lawful to do well on the Sabbath days," but he did not say it was lawful to do evil, or patronize "evil, that good might come." Our conscience should be kept as tender as the "apple of the eye" in regard to God's holy day.

E. B. PARTIN, M. D.

Hickory, Miss.

Letter from Rev. H. M. Booth.

There is no son of Mississippi who rejoices more in the progress of his native State in all material and immaterial interests than this writer, away off in Southwestern Texas. The endowment and location of Millsaps College is especially the cause of rejoicing to one to the manor born, and the descendant of ancestry, natives of Mississippi, in Spanish times, in the famed valley of Bayou Pierre. The location of the college is, above all others, particularly fortunate at the capital of the State, where her great men convene and radiate an influence all over the State favorable to her great collegiate institution, and where the two men live, natives of Mississippi, who have been the chief factors in the origin and consummation of this grand enterprise—Major Millsaps and Bishop Galloway. My heart is greatly moved by the location of the college in the region where my first essay in academic life was inaugurated, and also ministerial life a half century ago, calling up recollections vividly as a school boy and young minister. Dr. Comfort, as president of Clinton College, and Judge Johnson and Thos. Ford and many others are names sacred to the memory of the youthful student and young itinerant. When the question of the location was so thoroughly canvassed and finally settled in favor of Jackson, no friend of its location there was better pleased than this son of Mississippi. May the richest blessings of heaven rest upon this achievement of Mississippi Methodism, at whose shrine this scribe worships with an idolatrous adoration! Every note of progress in my dear native land strikes a responsive chord in a heart that beats with high aspiration for her welfare. Thank God that I have lived to see the day of her redemption from the curse of Yankee desolation and the ruin of Yankee reconstruction. I know what it means, having passed through its horrors, and now rejoice with great joy in the redemption of my native State by the indomitable energy of its people. Having cast our lot in this goodly land by the sea, our family are rising from the ashes of a desolated home by a vandal foe, and regaining all that was lost by fire and sword wrought by Sherman's army, the synonym of ruin and destruction. In conclusion, I greet my countrymen and my church for their rising glory and bright destiny.

H. M. BOOTH.

Woman's Board.

ANNUAL MEETING.

The Woman's Board of Missions, M. E. Church, South, has just closed its thirteenth annual session in Fort Worth, Texas. It was my duty and privilege to attend as alternate. The venerable president, Mrs. Hayes, presided with wonderful ability for one of her years. Temporary illness caused her absence from the chair two days; but in answer to special prayer she was restored, and resumed her duties during the last days of the session. Mrs. M. Gavock, corresponding secretary of foreign, and Miss Mary Helm, secretary of home affairs, were prevented from attendance by feeble health.

There was a full delegation, and business was dispatched with ability and precision. Some radical changes were made in the Constitution—notably, the establishment of a Conference Committee for examination of missionary candidates before their presentation to the Board. A juvenile connectional paper was projected, with Miss Annie M. Barnes as editor. Receipts for fiscal year, $83,865.72; disbursements, $89,010.

Missionaries present: Miss Mattie Jones, from Brazil; Miss Lou Phillips, from China. Rev. Mr. Methvin, from Indian Territory, gave an encouraging account of the work in the Territory.

The outlook from every field is encouraging, and in view of past success and future promise, the home workers "thank God and take courage."

The Minutes of the session will soon be forthcoming.

Forth Worth is the center of hospitality, and the ladies of the Woman's Board of Missions were entertained royally.

Many of the delegates go immediately to their respective annual State meetings, full of zeal and spiritual upbuilding.

Our own annual session of Woman's Missionary Society, Louisiana Conference, calls us to speedy action. List every auxiliary in the State send up a delegate to Shreveport, and, by the help of our Master, we will have from the nineteenth to the twenty-first of June the best meeting we have ever had.

Don't forget, delegates, to get a certificate of full fare with every tickets purchased on T. and P. railroad. Other railroads have promised round-trip tickets at four cents.

MRS. THOS. P. FULLILOVE,
Pres. W. M. S., La Conf.

FROM THE WORK.

BOWERTON CIRCUIT.

Our second quarterly meeting for Bowerton circuit, Brookhaven district, Mississippi Conference, was held at Rehoboth Church, May 31 and June 1, Sunday evening and Monday. Our very highly esteemed presiding elder was at his post, and preached two fine sermons, to the delight and edification of our people. He seems to be perfectly at home in the chair. We had a very fine attendance of official members and people, all the churches being represented. Our Board of Stewards made a very fine showing, indeed, paying considerably in advance of the quarter. We have a fine Board of Stewards on this work. They see that the preacher and family do not suffer. Many thanks to the Board of Stewards, and to the good people back of the Board that enabled them to make such a fine showing. They are kind and liberal. May God abundantly bless them all!—and he will. "For God loveth a cheerful giver." I think we are getting on splendidly, and I am hoping and praying for a sweeping revival all over the work. Pray for us. We are having an abundance of rain, and the crop prospects, I think, fine, and health very good.

A. D. MILLER.

COUSHATTA, LA.

I am pleased to report the gratifying results of a meeting begun at this place on May 24, and closing June 7. We acknowledge valuable assistance from Rev. S. H. Whatley, of Keatchie, La.; Rev. G. B. Hines, of East Texas Conference; and Rev. J. B. Williams, of Wesley, La. The brethren truly preached in the power and demonstration of the Spirit, and will add, Bro. Hines charmed everyone with the gospel in song. The meeting closed with twenty-one accessions, twenty-one baptisms, eleven of which were infants, and quite a number of conversions. Our Baptist brethren recently held a meeting here, resulting in eleven accessions, which, added to the number received by us, makes an aggregate of thirty-two enlisted for the Master in the past five weeks. Praise the Lord for his goodness! We will protract another meeting there about the first of October. If we have good luck, I trust to see this a station next year.

J. E. DENSON.

CASEYVILLE CIRCUIT, MISSISSIPPI CONFERENCE.

This is an old work with a new name. It was, until last Conference, known by the name of Scotland circuit. It was changed because Caseyville is the name of the pastor's postoffice. Some of the old officials are dissatisfied with the change, and will petition the authorities at the next Conference to give them back their old name. The work consists of four appointments, located in four counties, viz: Lincoln, Copiah, Franklin and Jefferson. This work has been served by some of the best and most useful preachers, some of whom have passed away, and others are still in the "thick of the fight." I hear the people speak kindly of Lee, Caldwell, B. F. Jones, Forsyth, Hill, Howell, and Ellison. These brethren preceded me, and left the charge in good working condition. The people are kind and liberal, and take good care of their preacher. Up to date I have dismissed by letter twenty, and some have died, and only one has been received on profession of faith. Numerically, we are progressing backwards; but I am hoping for better things in the future.

D. G. W. ELLIS.

NEWPORT, MISS.

Many times in the last few months have I been made to rejoice at reading the reports of progress in the different charges in our beloved Zion, and they have provoked a desire in me to give you some facts in regard to this (Newport) circuit, under the wise watch care and efficient labors of our beloved D. L. Worsham. Our second Quarterly Conference was held on May 30 and 31, with our own beloved S. M. Thames in the chair, presiding with his usual grace and love. He preached twice for us, and we were delighted and built up by his counsel. Our work is doing well, spiritually and financially. The preacher's salary was raised from $400 to $500, and we mean to pay it. We have never had better preaching, and our reports show decided improvements on all lines. Our general collections are all in cash and good subscriptions. We are expecting great things from above during the year in the way of revivals, which have practically begun in our hearts. Success to the ADVOCATE.

WILL P. DUBARD.

SHAWNEE CIRCUIT.

The second Quarterly Conference of Shawnee circuit convened at Mount Zion, June 6 and 7. Rev. John T. Boswell, P. E., presided to the delight of all. He impressed our people with his deep and earnest preaching. The interests of the church were looked after and, we trust, strengthened. The collection for support of ministry moderately good. We are moving along nicely; have built a new church during the past quarter; hope to do the same in the near future. Something near half the preacher's salary and Conference assessments are beginning to be paid. One of our churches paid about half its assessment. We are led to believe that the preaching of the Word is having free course, and some twelve or fourteen sinners are interested, and have already put up asked an interest in the prayers of Christians; this the best of all. Pray for us.

JAMES L. BOWLING, P. C.

Because.

The antis in the Legislature oppose the so-called revenue amendment because the Constitution of 1879 declared gambling to be a vice, and fixed a time when lotteries shall be suppressed in this State.

Because, as said by Gov. McEnery in his message, the Lottery "is demoralizing society, corrupting politics and impeding legislation."

Because the Morris proposition is simply a bribe, and is against the principles and doctrines of the Democratic party.

Because, as Democrats, the antis will not indorse a gambling monopoly controlled by Morris, Baldwin, Hero, Pinchback and others, who disgraced Louisiana during the siege of reconstruction.

Because the Lottery, as presented to the people for indorsement, has no known domicile, is irresponsible for its acts, and beyond the reach of any mandate.

Because the Lottery would centralize power in the hands of a few men, the foes and enemies of Democratic principles.

Because the State of Louisiana is rich in resources, and can maintain her public institutions independent of the bribes of the Lottery.

Because the Lottery is dishonest, and could not maintain itself on its merits and without its money influence.

Because the Lottery is undemocratic, and being the creation of the worst government that ever cursed a State, seeks to continue to hold power and control by corrupting influences and bribery.

Because the Lottery expects to centralize the popular vote by the use of expenditure of money in securing a purchasable and ignorant vote in the State.

With few exceptions, the intelligent people of the State, not influenced by the Lottery, have indorsed the position of the antis in the Legislature. Without the assistance and co-operation of the negro vote in the General Assembly the Lotteryites would have been powerless and the constitutional provision of 1879, limiting the date when lotteries shall cease to exist in the State, would have been respected.

But the Lottery combine, in their blind and mad career to control and dominate, are ready to risk the length of any limit to further prosperous and peaceful State, even chaos, and to sacrifice life if necessary to attain their purpose.

The people, however, the honest masses are incorruptible, and by the weight of their power will crush out iniquity from existence.—*Shreveport Caucasian.*

In place of the regular Review Lesson for the past quarter, we give the following:

The Cultivation of the Missionary Spirit in the Sunday-School.

BY THE REV. JESSE T. WHITLEY.

The missionary spirit is that disposition of mind and heart which finds expression in active and persevering efforts to spread abroad the truth of God, and win human souls to Christ. It is the plant of love, blossoming into prayers of intercession, and fruiting in deeds of evangelism.

This is a disposition that can be cultivated. It is not indigenous to the human soul. Divine grace plants it there, in the hour that brings forgiveness of sin. The first impulse of a converted soul is to thanksgiving; the next is to tell the story of salvation to other souls. No sooner has he sung, in his ecstasy, "Glory to God in the highest," than he adds, "On earth peace, good-will toward men." He rejoices in the privilege of praying, working, giving, to glorify Christ and rescue perishing humanity. But this holy impulse does not usually long persist in undiminished power. The glow fades, and not seldom a long season of dullness and inactivity ensues. Afterwards the spiritual pulse quickens somewhat, and the life moves on more gladly. The era of fluctuating impulse is past, and sober principle prevails. Now comes the season of cultivation, extending through all the following years. By reading and reflection, by prayer and conversation, and especially by active expression of the missionary spirit in personal work for Christ, and in giving pecuniary support to evangelistic work at home and abroad, the Christian heart is brought more and more completely under the sway of the missionary principle. It often turns out that many a person whose original disposition was selfish and miserly, is transformed by long and patient cultivation into a broad-minded and liberal helper of the missionary cause.

The missionary spirit is a disposition that can be cultivated in the Sunday-school. Suffer a suggestion or two as to methods of accomplishing this. One way is to keep informed in the literature of missions. He who would have his pulse quickened, and his heart set aglow, must learn what has been done, and what needs to be done, at home and abroad, to subdue the kingdoms of this world to Jesus Christ. Every Sunday-school worker would do well to take one or more missionary periodicals, and to read them after he reaches them. The great principles that underlie the missionary enterprises of the church of God should be as well known to him as the prices of stocks and the quotations of the markets. The multiplication table ought not to be more familiar to a Christian than the reasons for evangelizing the heathen by the particular methods that are now in operation. And out of the fullness of this knowledge, superintendents and teachers should impart from time to time to their scholars. This can be done partly in connection with the regular lessons, and partly by means of special meetings or public addresses of a popular character. A judicious use can be made of missionary literature in this connection. Especially should the scholar be impressed with the fact that the Bible, the book upon which the Sunday-school itself is founded, and out of which comes the truth that constitutes all their themes of study, is saturated with the missionary idea. They should be impressed with the fact that Jesus himself is the master-spirit of missions, and that all such work is done under the impulse of obedience to that commission which he gave to all of his disciples: "Go ye into all the world, and preach the gospel to every creature."

A missionary tone should also be given to the devotional exercises with which the school is opened and closed. Not always, but often, the songs might well breathe the spirit of missions, and the prayers include fervent petitions in behalf of this cause. It would not be amiss to hold a special meeting of teachers and scholars once in a while, to make supplication in behalf of particular enterprises in the home and foreign fields. Many a time has a song made its nest in the heart of a child, and from that nest have come forth, at length, on fluttering wings, holy ambitions and glorious deeds. Many a time has a brief prayer turned the current of childish thought and feeling into channels that have conducted a noble life to realms of widest usefulness in after days. That which we sing about, and pray over, soon takes hold upon the roots of our being, and helps to control the fruitage of our lives.

Still another method of cultivating the spirit of missions is to stimulate the disposition to give money to the support of missionary enterprises. When will the day arrive that shall witness the payment by the church of the ordinary expenses of the school, so as to allow the regular gifts of the children to be devoted to missions and kindred purposes? What better way of cultivating the spirit of missions than by encouraging the scholars to earn their own money, and out of that to give freely a contribution every week, to spread the truth of God throughout the earth? Let the children know that what they give is devoted to this purpose, and their gifts will be poured into the treasury with intelligence and an enthusiasm heretofore unknown. Sometimes a single class or a whole Sunday-school has been organized into a missionary society, and trained to intelligent and conscientious efforts in this direction. The necessary details of method will occur to any careful superintendent or teacher. What I wish to emphasize just here is, that the way to train a school in the spirit of missions is to work on the light of full information, to apply the stimulus of prayer and song, and to foster the habit of regular giving, according to the measure of each one's ability, to honor Christ in the spread of his truth and salvation among men. And this is a matter of duty. The missionary spirit is a disposition of mind and heart that ought to be cultivated in the Sunday-school. It is not a matter of option, but of pressing obligation. The spirit of missions is the spirit of Christ—the essential spirit of Christianity. If the supreme object of the Sunday-school is to make and train Christians, then it would seem a conclusion from which there is absolutely no escape that a cultivation of the missionary spirit is an essential part of Sunday-school work. To omit the spirit of missions is to omit Christ, is to leave the body without a soul, is to strike from the solar system the glorious sun himself. To foster a large-hearted missionary zeal in the Sunday-school is to inculcate the spirit of Christ, and in so far to vindicate the right of the school to exist.

Oh, be faithful to Christ in training the children in ways of loving, self-denying service! Out of that school or class of yours may go forth the most Christ-like missionary of the twentieth century.—*Sunday-School Times.*

Louisiana Notes.

Lake Charles expects to have a foundry soon.

A new postoffice has been established at Adaline, Vernon parish.

Monroe will soon have an infirmary, to be under the management of Dr. R. Layton.

The two-and-a-half-mills schoolhouse tax was carried in Opelousas on the ninth instant.

The Bank of Plaquemine opened for business last week, and received $18,543 deposits the first day.

Baton Rouge will have special delivery inaugurated next month, its postoffice receipts being over $10,000.

The police jury of Ascension parish have reduced parochial taxes from ten to nine mills without curtailing appropriations.

The Alexandria Barrel and Box Manufacturing Company, Limited, with a capital stock of $50,000, was organized recently.

Work began Monday on the factory of the Monroe Sash, Door and Blind Company. The building will be 50x100 feet, and two stories high.

There are 843 postoffices in Louisiana, and the length of mail transportation is 6,577 miles, and the total cost of maintenance is $257,716.

On or about July 1, Mr. J. T. McClanahan will issue a weekly, the *Mansfield Journal*, that will be anti-Lottery from start to finish.

There is a house near Winnsboro covered with cypress boards which were first put on in 1811. The boards appear to be perfectly sound, notwithstanding their eighty years' service.

We understand that the City Council at its meeting last Monday evening (15), provided for the city public schools by placing in the budget one and one-half mills for the school and one-half mill for school improvement purposes. This is commendable.—Lake Charles *American.*

Mr. George Garlick sold his farm of 160 acres, near Esterly, in this parish, last week, for fifteen dollars per acre. He paid Mr. J. B. Watkins for the same, a little more than two years ago, five dollars per acre; thus the farm for which Mr. Garlick paid $800 less than three years ago, sells for $2,400 cash—a clear profit to Garlick of $1,600.—Lake Charles *American.*

Cleopatra.

This beautiful Egyptian queen is said to have possessed wonderful charms of person. Our American women are prone to neglect their health, and should, when suffering from prostration, languor, female debility or weakness, use freely and regularly Creole Female Tonic, the best friend to woman.

Mississippi Items.

A lot has been purchased and the money raised to build a Presbyterian Church at Pickens.

The assessed valuation of the city's property in Jackson is $2,443,272, while the debt is only $25,000.

Work on the new hotel at Queen and Crescent Springs, near Vossburg, is rapidly advancing and will be completed in about ten days.

Judge Chrisman, in view of extenuating circumstances, imposed one cent fine and costs upon parties indicted for selling lottery tickets in Jackson.

The Thirty-fifth Mississippi Confederate Veterans will have a reunion at West Point, July 10. The address of the occasion will be delivered by Col. S. M. Meek.

The twenty-fifth session of the Deaf and Dumb Institute in Jackson was closed last week. The pupils gave creditable exhibitions in cookery, sewing, free-hand drawing, printing and carpentry.

It is possible that the Natchez, Red River and Texas railroad may be extended to Alexandria, La. This would give Natchez a very important outlet to the West, and a connection with the Gould System.

Mr. A. C. Wharton has found what is believed to be the fossil remains of a buffalo a half mile south of Port Gibson. The bones were found on the side of a hill twenty feet below the surface of the ground.

There will be a competitive examination at Jackson, the first Monday in September, to fill the vacancy in the Military Academy at West Point, from the Seventh Congressional District. This early announcement is made that candidates may have ample time to prepare.

The contract for the new court-house for Washington county has been awarded to T. E. Barnes, of Greenville, and the work will soon begin. It is to be an elegant structure.

Mr. F. W. Luscombe, of Dyersburg, Tenn., has just closed the deal to locate a large barrel factory at Greenwood. He will put in a plant that will work sixty hands, with a daily pay roll of $100. We have an inexhaustible quantity of the finest kind of oak timber. This plant will work it up into oil, wine and other kinds of tight barrels. Mr. Luscombe has a fifty-horse power mill, which he will move from Dyersburg. Work to begin at once.

The citizens of Natchez are manifesting a great deal of apathy in the matter of registration. The books were opened a week ago for a new registration, in accordance with the provisions of the new Constitution, and up to this morning only sixty names had been enrolled. A good many were cut off by not paying their poll tax in time. So that the qualified voters at the fall election will probably not exceed more than 500 or 600, less than half the usual number of votes cast. If Natchez and Adams counties are taken as a test, the new Constitution will reduce the qualified voters of Mississippi nearly 50 per cent.

For over fifty years Dr. Davis' Compound Syrup of Wild Cherry and Tar has cured coughs, colds, asthma, bronchitis, throat and lung affections. It is the regular prescription of a physician of extensive practice, who, after prescribing it for twenty years, was induced by the gratifying results to make it a proprietary medicine. Davis' Wild Cherry and Tar soon became known as the best remedy for all throat and lung troubles. Why? Because it has merit and will cure. A. C. Haffelfinger, Philadelphia, says: "I know a man suffering with his lungs who was in the hospital a year without benefit. I induced him to take Davis' Wild Cherry and Tar, and to-day he is well. I know it saved his life." Try it.

Books and Periodicals.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

GOSPEL CRITICISM AND HISTORICAL CHRISTIANITY. By Orello Cone, D. D. G. P. Putnam's Sons New York. Eyrich, New Orleans. Price, $1.75.

This book purports to be "a study of the Gospels, and of the history of the gospel-canon during the second century, with a consideration of the results of modern criticism." Those results are that the Gospels are not historics; that the picture of Jesus, produced by the evangelists, is "a reconstruction at which faith, hope and legend wrought;" that he wrought no miracles; that there is no evidence of his divinity; that the evangelists were not inspired, etc. This "gospel criticism" criticises all the gospel out of the gospel, and leaves it a dead form, as inexplicable as the Sphinx.

HADASSEH; OR, FROM CAPTIVITY TO THE PERSIAN THRONE. By E. Lenty Collins. Cassell Publishing Company, New York. For sale by Wharton, 5 Carondelet street, New Orleans.

This is a well conceived and beautifully written romance founded on the story of Esther, as given in the book of Esther in the Old Testament. There is a pleasing fascination about those old histories of the Jewish people that will never lose its charm. What a wonderful people they were!

PERIODICALS.

HOME-MAKER. Home-Maker Company, New York. $2.

THE AFRICAN. C. E. Welch, Vineland, New Jersey. $1.

BOOK NEWS. John Wanamaker, Philadelphia. $1.

GOSPEL IN ALL LANDS. Hunt & Eaton, New York. $1.50.

PAMPHLETS.

—Biology: A Sketch of Its History. By F. H. Herrick, Ph.D., Cleveland, O.

—Scientific Temperance Instruction: A Brief History of Its First Decade. By Mary H. Hunt, superintendent, Boston, Mass.

—Protection or Free Trade? By Henry George. Price, twenty-five cents.

—The Sabbath Day. By Rev. T. L. Mellen, of the Mississippi Conference. Barbee & Smith, Nashville. Price, ten cents.

—Forty-fifth Annual Report of the Board of Missions of the M. E. Church, South.

—There have come to our table two very choice little pamphlets: Sunday at Home, and The Girls Own Paper. They are English papers sent out in monthly parts, at six pence, each by the Religious Tract Society of London, and in this country by Fleming H. Revell, New York and Chicago.

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Arrive.	Leave.
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Vicksburg and Natchez Express.....5:15 pm	Vicksburg and Natchez Express.....8:40 am
Baton Rouge "Coast Train".....10:20 am	Baton Rouge "Coast Train".....3:50 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:30 am	No. 4 F'st Ex...8:05 am
No. 5 F'st Ex...7:20 pm	No. 8 Coast....3:30 pm
No. 7 Coast....9:20 am	No. 6 Lim. Ex..7:30 pm
Lim. express,..4:45 pm	Fast mail.....8:25 pm

ILLINOIS CENTRAL.

No. 1. Local Mail and Express..7:20pm	No 2. Local Mail and Express..7:00am
No. 41. Chic. and St. L. F. Mail. 8:25am	No 42. Chic. and St. L. F. Mail. 6:00pm
No 45. Chic. and N. O. Lim....8:00pm	No. 46. Chic. and N. O. Lim. 12:01noon
No 41. Memphis and K. C. Ex. 8:25am	No 42. Memphis and K. C. Ex. 6:00pm

TEXAS AND PACIFIC.

No. 83 California Express. 7:30 pm	No. 51 California Express. 8:00 am
B. Rouge, local, 10:25am	B. Rouge, local. 3:50 pm

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No. 17 Local...7:35 pm	No. 20 Califor.. 1:15pm

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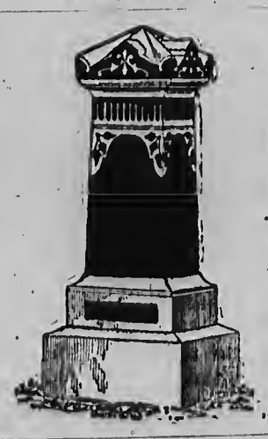

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, June 25, 1891.

Briefs.

Religion is more than a set of opinions: *it is life in Christ Jesus.* "The life that I now live in the flesh I live by faith of the Son of God."

Are not these words of Christ applicable to a great many "seekers" of to-day: "Ye search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. *And* ye will not come to me, *that* you might have life." Do not a great many accept everything *about* Christ but Christ himself? Yet he said: "I am the Life."

The men who are endeavoring to dislodge Moses from his seat, and to relegate his Five Books to the limbo of pious frauds, should remember the warning of Christ: "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses." These very writings, which they are trying to discredit, will plead against them "in that day."

The question, "How to reach the masses," is being answered by Mr. Nix, of England,—by going where the masses are. He is preaching regularly to the crowds that attend the great races at Epsom Downs. Here is a short account of the manner in which he works, taken from the London *Times*: After the distribution of the literature, cards, tracts and Testaments to everybody, services begun on the course itself at 11:30, if the weather permitted, and lasted till the bell sounded for the first race. Then the workers marched to their tents, which they closed up, held a prayer meeting till the race was over. Services were held in the tent each night during the week; 95,000 tracts were given away; 4,000 copies of the Testament and Gospels, and thousands of cards.

The pro-lottery press of this State gave a good many of its readers the "wonders" last week. The occasion that called forth the exhibition was the baccarat scandal. The one on who was heaped much abuse and well-deserved criticism was the Prince of Wales. All with one accord condemned in him, as debarring him from the succession to the throne, the fact that he was a gambler, and consequently should never be allowed to become the chief man in a kingdom like Britain; yet, in the same issues, they advocated and urged the setting up of just such a class as the rulers of this State, and not only that, but that the State should become partner in the business of debasing itself and its youths. Why should they be so mindful of the welfare of the people of England and so unmindful of that of Louisiana?

An idea of the manner in which missionary work is done now in regions in which St. Paul once wrought may be gotten from the following paragraph from a letter in the *Independent:*

A missionary from Smyrna writes of his winter tour through a field of some 40,000 square miles in extent. He went eastward from Symrna, stopping at hopeful places a day or two, or prolonging his stay for two or three weeks where there was special interest; visiting men in their shops, receiving calls from inquirers, preaching every night, traveling by day under circumstances that recalled Paul's description of his adventures in the same regions; and all this in the bitter winter weather, because it is the season when men can be found at home. This sort of work has the most immediate results. The man who preaches to a stated congregation, or teaches, or writes books, is sowing seed for others to reap. But the man who tours much in his district returns with joy, bearing his sheaves with him.

The Country vs. the City.

The last census reveals the fact that the population of this country is tending toward the cities. To some people this is a grave fact. They seem to see in it the origin and future growth of many evils. Others look upon it as a healthy sign, regarding it as an indication that people see in a city life greater opportunities, and are quick to make use of those opportunities. We do not now join either side, but we write this for the eyes of young men and women in the country who read this paper.

You have, doubtless, often had a desire to exchange your country home and work for a home and work in a large city. We do not say that this is not a laudable desire. It is always a good thing to better our condition, if we can do so legitimately. That is a law which governs all healthy activity. But before you determine finally to carry into effect this desire, it would be well for you to ponder long and carefully. Perhaps you are doing tolerably well where you are. It may be true that you are not accumulating money very fast. It may be true that you are barely "making both ends meet." Under this condition of things you are becoming restless, and, hearing of "good openings" and larger salaries for work in the large cities, you are "almost persuaded" to "pull up stakes" and take the first train and cast in your lot with the multitudes that surge and jostle one another in their streets and houses of business. We ask you to pause and think.

In the country you have many blessings which you will not have in any city. First of all, you have a boundless extent of free, healthful air, which is most conducive to a healthy development of the physical, mental and moral nature. If you come to the city, you will surely leave that behind! In the country, by the sturdy and persistent strokes of patient industry, you can compel even the most ungenerous soil to yield you a living. To a young man or woman just come to a city, the most precarious, the most vexatious, sometimes the most hopeless attainment is that same living! The chances are that you will walk the streets until you are foot-sore, that you will meet with rebuffs that will make you heart-sick, that you will spend all your little store of hard earnings before you will secure even a "trial place!" And that secured, you will find that its promises are less than those you left behind, while its exactions are far more rigorous and its burdens heavier than any you have ever felt. Besides this, you will be subject to a thousand temptations you never dreamed of before. Solicitations to wrong will meet you at every turn, and your life will be a worry from morning till night. In addition to this, you will find that while your income is no larger than in the country, your expenses will be far greater. Board and lodging will eat up your salary as fast as it comes in, and at the end of every month you will find your means increased but little, if any. We know a preacher who lived comfortably on a salary of $700, but by the turn of the itinerant wheel he was placed in a city. His salary there was $2,000, but he and his family lived no better, dressed no better and made no better show than they did in the country on $700.

Of course, there are thousands of people in the cities who live on almost nothing; really live from "hand to mouth." That is one advantage the city has over the country; it can show more paupers and beggars. The writer never saw one of these until he came to New Orleans. And a great many of these came to the cities for the same reason that you are thinking of coming. They made a fatal mistake.

In regard to money-making, which is the rage now, this remark, made by the Canadian Minister of Agriculture, we commend to your careful consideration: "The wealth of the agricultural districts is *more evenly divided*, and a more general state of comfort, manhood and independence obtains in them than in the cities." Our own observation and experience confirm the truth of that statement. To exchange the independence of country life for the servitude of city life, to give up a certainty in the matter of living for a precarious means of subsistence, to turn your back upon a healthy atmosphere that you may breathe the foul airs of city sewers, to fling yourself unprepared into the midst of ten thousand pleasing temptations to evil, is not wise. Young men and women, stay in the country, and by honest toil and careful training build up your fortunes and develop your characters.

Hermits and Heroes.

These two words are very close together in the dictionary. The characters they describe are very close together in the church. The church is composed of hermits and heroes. The popular idea of a hermit is, that he is a person who has voluntarily excluded himself from society and lives by himself and for himself and to himself. The old idea was, that a hermit was a man who for the better and speedier attainment of religious character eschewed the world and took himself off to some cave or mountain and there lived on roots and berries and meditated and grew like God. It was a queer notion, but many people actually carried it out, and lived and died in the belief that such a life was really a God-service! It is too late now to raise a question or to quarrel with those people. But they have descendants in the direct line, and these descendants have the same spirit, though they differ somewhat in practice. The present-day hermits do not often "take to the woods"—it would be a blessing to the church if some of them did—but their religion differs very little from that of their ancestors. As far as religious activity in behalf of needy and perishing humanity is concerned they are just like their forefather hermits. As well as we have been able to study them, their religion appears to consist in about equal parts of meditation on themselves and on the Divine Being. It exists only in the convolutions of a meditation. Action is no part of their thinking and no part of their lives. Suffering humanity, with its wail of woe and sorrow, never catches the ear that listens so intently to its own selfish moanings. The stirring life of Jesus Christ, the intense activity of his apostles, the ringing shout of victorious Christians all along the historic line, find no entrance into ears filled only with pitiful wailings over natural infirmities. These hermits creep out on sunny Sundays and repair to the house of the Lord, and, with solemn mien and heavy, deep-drawn sighs and unutterable groans, make a show of worship, and then withdraw within themselves and try to feed and nourish their melancholy souls with their selfish meditations. The old-time hermit, with his sunken eye and haggard cheek, and mossy beard reaching to his waist, and tattered garment trailing the ground, and tottering step betokening extreme weakness, is a good photograph of the spiritual life of his present-day descendant.

The outward appearance of the old-time hermit has become the inward reality of the descendant of the present day. The sunken, haggard, mossy, tattered, tottering religion of *our* hermits is as picturesque as the bodily appearance of their prototype. But how small a space must it occupy in the mind of the Man of Nazareth, whose whole thought and life were busy with schemes and intense work for the good of ordinary humanity! How that religion shrinks within its shell of meditation before the light of the practical religion of the gospel! Appreciating none of the vast privileges that are open for the service of needy men and women, it enjoys none of the great blessings which flow from a service so divine! Comprehending nothing whatever of the gracious opportunities of the present stirring age, it reaps no harvest of rich and enjoyable results from using them! Feeding on its own nothingness, it dies of inanition, and its poor dupes go to judgment with empty hearts and empty hands.

But we are not saying that all religious people are hermits. By no means. There are as real heroes in the Christian ranks today as ever marched to battle to the sound of martial music. There are men and women in the church to-day whose hearts are aflame with the divine enthusiasm of lowly, yet heroic service for their fellows, whose words of cheer and encouragement ring along the lines as clear as a clarion note, whose deeds of daring love challenge the admiration and provoke the emulation of all on-lookers, whose lives are living sacrifices laid upon the same altar where the life of the Son of Man went out in august grandeur for the good of the human family! These men and women have eyes open to see every opportunity for doing good; hearts pulsating with holy ambition to honor their Lord by faithfully serving others; hands from whose open palms benefactions are continually dropping into the lap of the poor; feet finding out and treading the by-paths, as well as the public ways, on missions of mercy and love! These are brave souls fighting for every inch of ground over which they pass, and at every point wringing victory from the stubborn, sullen foe. They shrink not at sacrifices; they weaken not under the heaviest strain; they murmur not at adverse circumstances; they complain not at hard work; they mourn not over the defection of friends; they quail not in presence of an enemy. Spiritual contests are their delight; moral progress is their aim; victory over every form of evil is their ambition; the approbation of a good conscience is the end of their effort, and the approval of the Great Captain is "their chief joy."

These men and women are the heroes and heroines of the church. They are not much known to the great world, but they are well known in the celestial realm. Their names are not blazoned upon the pages of this world's history, but they are "written in heaven." When the final annals of this world are made up, perhaps, they will not be mentioned; but when the recording angel opens his book of history, their names will be found in the chief places! Many of them, in the world's view, lead lowly lives, but they are doing duty and building character, and from that lowly place they will step into the ineffable splendors of the divine habitation! While here they serve God by serving men, and in that service the vitality of their religion is quickened and its robust vigor strengthened by its persistent exercise. Fully appreciating the vast privileges of probation, they have an exquisite enjoyment of the rewards of service. Comprehending the greatness of the opportunities of the present, they push their way through every open door and reap harvests of rich and gracious blessing. Feeding their souls on the substantial food of the Divine Word, they grow up into strong men and women in the Lord, and when the end comes the last enemy flies before them and they go to the judgment with hearts like unto the heart of the Son of Man and hands full of gathered sheaves!

Reader, will you be a hermit or a hero? You must needs be one or the other. Which will you be?

Port Gibson Female College.

This institution of learning was inaugurated through the benevolence of a few liberal-hearted Methodists in 1854. It is located in a very desirable part of the beautiful and healthful little city of Port Gibson. Of Port Gibson I need only say, in proportion to population, it is second to none in the State. It is a town of churches and schools; hence of piety and culture.

The commencement exercises were introduced on Friday evening, June 12, by an exhibition in the Kindergarten. This is an important feature of our college, and is presided over by a competent teacher, who is thoroughly acquainted with this system of instruction. It is to be feared that our Southern people do not appreciate, as they should, this mode of teaching beginners. But persistent effort and practical demonstration of its adaptability to the conditions of the youthful mind may, in time, lead us to accept and patronize it more generally.

The commencement exercises proper began on Sunday (14) with the annual sermon, by Dr. W. C. Black, on "Bihlical Archæology." The sermon was equal to the occasion. It abounded in rich and refreshing thought, and presented a wonderful array of facts from both profane and sacred history which verified the statement of the text: "But the Word of our God shall stand forever." Throughout the entire discourse the audience was held captive, and the Word of the Lord was magnified. Rev. B. F. Lewis preached in the evening. The sermon was replete with beautiful and choice thought, expressed in well-chosen and vigorous words. The cross of Christ was held up as the center of all things, terrestrial and celestial. The sermon was edifying.

This institution, as you know, is presided over by Miss M. E. Compton, a lady of fine accomplishments, experience and wonderful adaptation to this position. The Board of Trustees did a good thing for the college by re-electing her to its presidency. Her record of success in the past augurs prosperity in the future. She will have an efficient corps of teachers. There were about one hundred pupils in attendance this session, and the results of the year's work indicate the excellent attainments of the students in the various departments. The vocal and instrumental music were of a high order. The art department, under the management of Miss Sallie McGill, made an exhibit which was convincing as to her competency and the diligence of her pupils. On Tuesday evening a splendid audience assembled in the hall to witness the closing exercise. The following young ladies were graduated, and received the degree of M. E. L., viz.: Annette L. Beers, Mary A. Compton, Anna N. Compton, Jennie R. Jeffries, Jennie O. Lane, Ethel N. Martin, Nellie L. Rea, and Anna V. Richmond. Rev. J. A. B. Jones delivered the baccalaureate address. Dr. Hunnicutt delivered the annual literary address. He discoursed upon "Woman as a Teacher." He handled his subject in his usual elegant and masterful manner. His argument was fresh, vigorous and convincing. A scheme was on foot looking to the endowment of the college, and the trustees are confidently expecting gratifying results from the plans adopted.

The next session opens September. The course of study is thorough and practical. The buildings and campus compare favorably with other colleges for girls in this State. There is an attractive, home-like air in the college which impresses you with the spirit of harmony and love which prevails between the teachers and pupils. The minds, health and morals of the girls are carefully guarded. The boarding department is excellent. Parents wishing to educate their daughters in a first-class home college, under a good management, will do well to send them here. They will never regret it.

B. F. Jones.

Notes.

The New York *Sun* has settled the Briggs affair. It says: "First of all we say we, Dr. Briggs must have a fair field and fair play." That settles it.

"A Boston physician of repute" has predicted that there is to be a great boom in babies. This year will break the record in that line of things. Let it. Babies are good things.

The people who grumble do a good deal of work for the devil for nothing.—*Ram's Horn.*

And yet you would have a considerable task to take the census of the grumblers in the church.

There was one thought which thrilled Paul with fear. It was the thought of being a castaway after having preached to others! A man may guide others to the path of life without walking there in himself. He may pilot others and yet he drowned himself. Think of that, ye preachers of the gospel!

Gail Hamilton has somewhere written this paragraph, which some people might ponder to profit:

If you wish to know whether you are a Christian, inquire of yourself whether in and for the love of God you seek to make happy those about you by smiles and pleasant sayings. Are you a comfortable person to live with? Are you pleasant to have about?

The man who never reads the church paper has no opportunity of learning about the progress of the church except from the secular press. In reporting religious matters the secular press is notorious for its inaccuracy; hence what is learned from it had better not be learned at all. If a man wants church news, he must read church papers.

There is a sound reason why there are bones in our meat and stones in our land. A world where everything was easy would be a nursery for babies, but not at all a fit place for men. Celery is not sweet till it has felt frost, and men don't come to their perfection till disappointment has dropped a half-hundred weight or two on their toes. Who would know good bones if there were no heavy loads?—*Plowman.*

A man who in early life, for a time made his home in a Christian family, returned recently, after an absence of many years, to thank them for the good influence carried from that Christian home. He said: "I often tried to escape family worship by leaving the house early in the morning, but I thank you now with all my heart for your faithfulness, and that you always took care to detain me." There are few, if any Christian families, who faithfulness or unfaithfulness in the matter will not have its influence for good or evil upon the life and destiny of some one. What kind of influence is being exerted in your family?—*United Presbyterian.*

In the recent memoir of Jenny Lind this little story is found:

Once an English friend found her sitting on the steps of a bathing machine, on the sands, with a Luther Bible open on her knee, and looking out into the glory of a sunset that was shining over the waters. They talked, and the talk drew near to the inevitable question, "Oh, Mme. Goldschmidt, how was it that you ever came to abandon the stage at the very height of your success?" "When, every day," was the quiet answer, "it made me think less of this (laying a finger on the Bible), and nothing at all of that (pointing out to the sunset), what could I do?"

The secular press has had a great deal to say lately in regard to church matters and religious beliefs, etc. It is very well for the secular press to give the church news of the day when it will give it properly; but it is hardly in position either by education or otherwise to pass such infallible opinions on religious questions as it now seems disposed to do. A little modesty at this point would be very becoming and would save it from "many a blunder and foolish notion." Secular eyes can't see very far into spiritual things. A man who does not know one creed from another had better not talk much about creeds!

Personal and Otherwise.

There will be a week's services at the Union Mission, commencing June 29. Services will be conducted by Rev. E. T. Denson, of Houma.

Mrs. J. V. Penn, the wife of Rev. J. V. Penn, of the Mississippi Conference, died at the home of her mother, in Jackson, La., June 18. We sympathize with our brother in his sore bereavement.

Rev. T. E. Winecoff, a graduate of Davidson College, N. C., having just finished a post-graduate course at Vanderbilt University, has been elected to the chair of Latin in Centenary College of Louisiana.

John F. Goucher, a wealthy member of the Mission Board of the M. E. Church, is educating 3,000 boys and girls at this time in India. So says Dr. McCabe in the June number of the *Gospel in All Lands*.

Since the baccarat scandal, in which the Prince of Wales played so conspicuous a part, the old adage, "The king can do no wrong," has been modified to read: "The king can do no wrong—unless he gets a good chance."

Rev. Mr. Yoshioka, now a student at Vanderbilt, is expected at the Meridian (Miss.) District Conference, State Line, Miss., July 2-5. He is the first licensed preacher of our Japan Mission, and is said to be a strong man and a good preacher.

Got Hay-fever? Some say Johnson's Anodyne Liniment will cure it. Try it and report to us.

Postal Card Reports.

—Rev. Jas. G. Cammack, Carthage, Miss., writes: "I have just closed a five days' meeting, assisted by Bro. I. L. Peebles, which resulted in five accessions, and the entire church and town awakened as they were never before. Methodism is moving up in these parts. As we intimated in our last letter, the next District Conference for this district will be held here."

—Bro. Honnoll, writing from Holly Springs, says: "The church at Holly Springs still lives. We receive a new member occasionally. Our parsonage is now adorned by a new porch, forty-five feet long, costing over two hundred dollars. This has been done by our good ladies. Our kitchen and dining-room have been torn down to make way for new and better ones. The work on our Sunday-school room begins next week—all of which will cost us about $1,500. Prayer meeting and Sunday-school are well attended."

—Rev. C. McDonald writes from Slaughter, La.: "The second Quarterly Conference for Zachary station was held June 13 and 14. The congregations were good. We preached three sermons for them, baptized three children, had a pleasant communion service and took a collection. The church edifice is complete at a cost of about $2,500, and is all paid for except a small sum, which is promised. We think it is the prettiest church in the district. It was built according to one of the plans sent out by our Board of Church Extension. The young pastor is doing well and is hopeful."

—Bro. W. H. Sanders writes from Belzoni circuit, North Mississippi Conference: "We held our second Quarterly Conference on this charge, the thirteenth instant. Bro. Thames, P. E., present. He gave a send-off that will do us good. We have made a gradual move towards the front all the year. Five have joined by letter this year. On Sunday, June 14, we held Children's Day service, and the little ones raised five dollars. Everything is encouraging and shows signs of progress. We hope to be able to make a better report this fall than ever. It does a young preacher good to have his presiding elder with him. This is my third year in the Conference and my third year on this charge, and I hope that I may do as good work this year as before. At this place (Sidon) we are to feel proud and congratulate ourselves for what we have done. The presiding elder was favorably impressed with this people."

—Rev. J. S. Parker, P. C., writes from Hattiesburg, Miss.: "Two weeks ago we closed a protracted meeting which proved to be of much spiritual benefit to our live little city. Twenty-six were added to our church and three to the Presbyterian Church. We have received over sixty members into our church since the first of January, last. We had with us during the meeting Revs. J. W. Chambers, I. L. Peebles and J. J. Smylie. These brethren came in the spirit of the Master, and did efficient service. Children's Day was observed according to program, and was a delightful occasion. At the close of the services the altar was crowded with children, and six little girls and boys united with the church. One of the brightest and fairest of all has since gone home to heaven. The collection was creditable. Thanks to Bro. McAllister for his interest in our behalf, and to Bro. J. G. Grant for his donation of two pulpit chairs to our church."

—Bro. H. D. Howell, writing from Lumberton, Miss., says: "The work of the Lord, I think, is prospering on the Purvis circuit. Congregations good, prayer meetings well attended, Sunday-schools doing well. We have one Epworth League, two Woman's Aid Societies. Our meeting at Poplarville was not a marked success; five professed conversion, and we received four into the church. At Purvis we had a good meeting. How many conversions I do not know, but quite a number. The church was greatly blessed and strengthened. All the collections well in hand. My stewards are good men, and true."

—Rev. J. H. Callaway reports from Monterey, La.: "We are now blessed with a good rain since a considerable drouth. Our second Quarterly Conference convened here in the neighborhood of Monterey. Our well-beloved, young and eloquent presiding elder was with us in the spirit of the Lord, and preached four eloquent sermons to the delight of his many hearers. We love him dearly. He is the first presiding elder we have had the pleasure of entertaining since we married. He is so pleasant, we love for him to come. I think we will have a glorious time this year. We have had some good meetings; some money collected. Eight accessions and thirteen children baptized."

—Rev. G. R. Ellis, Estabuchie, Miss., writes: "Have just closed a profitable meeting at this place of eight days' duration. Ten accessions: nine on profession and one by certificate. Much good, I trust, has been accomplished for the Master. The church is considerably revived. Bros. Merchant and Gilmore were my helpers till the last night (Sunday) of the meeting, when Bro. E. J. Taylor came and preached us a masterly sermon on the Sacrament of the Lord's Supper, after which the emblems of his (Christ's) broken body and shed blood were administered to quite a number of communicants. God is blessing us up here. My congregations are getting so large that at some of my appointments the houses are too small to accommodate them, some having to stand while listening to the preaching of the Word."

Robust English Women

owe their health to much outdoor life and physical exercise. In our Southern climate during the protracted summer, the broiling sun forbids exposure, but the use of Creole Female Tonic will be found of great service in all cases of female weakness, debility, suppression and prostration.

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Having an opportunity of scattering ten thousand (10,000) copies of the "Louisiana State Lottery Company Examined and Exposed," by the Rev. B. Carradine, D. D., over the State of Louisiana for only three hundred and twenty-five dollars ($325), we have determined to raise the money and scatter them gratuitously. The following parties have subscribed for this purpose: Rev. John T. Sawyer, $5; Rev. Wm. H. LaPrade, $7 50; J. G. Grant, $10; A. A. Parker, $5; Frank A. Daniels, $5; J. C. Shansy, $5; J. Thomson, $5; Geo. Thomson, $5; Rev. A. E. Clay, $2 50; Rev. Wm. P. McLaughlin, $1—making a total of $51, and a balance of $274 yet to be raised. Any amount sent to us will be promptly acknowledged. Ten copies of the above book will be sent gratis to anyone wishing to use them for distribution. All we require is that you pay the express charges at your end of the line or send 50 cents to pay postage. Send on at once and help on the work. Send to us, or to F. D. Van Valkenburgh, 106 Camp street, New Orleans.

University School of Petersburg, Virginia.

We beg to call the attention of our readers to the advertisement of this famous Virginia School, which, for its methods, the high tone of honor existing among its pupils, and their success at the University of Virginia, Princeton, Harvard, West Point, Annapolis, and the great engineering schools of the country, has achieved such an enviable reputation. The 27th annual session begins October 5th.

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O. P. FITZGERALD.

Half Fare to New Orleans and Return.

Excursion tickets will be sold by agents of the Queen and Crescent Route to New Orleans and return, at stations between Birmingham and New Orleans, on June 23, good for return until June 26, at one fare for the round trip; account of Mass Meeting of the Colored People of the South.

NOTICES.

All who expect to attend the Sardis District Conference at Como, Miss., please write me at once.

J. M. WYATT.

Como, Miss.

To the Preachers and Delegates of the Meridian District:

Dear Brethren: You will please secure certificates when you purchase tickets for District Conference, which will enable you to return on one-third fare. Now, brethren, don't fail to get your certificates, and don't fail to come to District Conference, to convene July 2, 1891. P. H. HOWSE.

Remember the Woman's Missionary Society of the North Mississippi Conference convenes in Winona, Saturday night, at eight o'clock, June 27. All officers and delegates are urged to be present at the first meeting, which will be a praise service.

Just as little baggage as possible, sisters. MRS. T. B. HARGROVE, President.

Persons coming to the meeting of the Woman's Missionary Society, which meets in Winona, Miss., June 27, will procure certificates from the agent issuing their ticket that they paid full fare to this place. Agents have not been instructed, but we are trying to get reduced rates on all the railroads, and hope to succeed. With such certificates we hope our agents here will be authorized to give reduced rates returning.

J. D. CAMERON.

To the Members of the Arcadia District Conference:

Dear Brethren: It is expected by the pastor, myself and all concerned here that you will be on hand Wednesday evening, so that you may have your homes assigned you. It will aid us much to have a full delegation present at the opening of the Conference. Let preachers and laymen come in the spirit of the divine Master, aiming at the glory of God and the salvation of souls.

J. L. P. SHEPPARD, P. E.

Ministers and delegates attending the District Conference at Arcadia, La., July 2, will be required to pay full fare coming, and get a certificate from agent of that fact (when he purchases his ticket), and will be entitled to return for one cent per mile over the V., S. and P. railroad. There are two trains each way per day. East-bound, arriving at 9:17 A. M. and 6 P. M.; west-bound, 8:30 A. M. and 8 P. M. Parties arriving by private conveyance will report at the store of W. P. Theus.

T. H. MCCLENDON, Pastor.

East Mississippi Female College.

This institution has just closed a prosperous session. President Anderson has given eminent satisfaction. There is not a dancing, theatre-going, irreligious teacher in the faculty. No professional opera singer is employed. The Bible has a place in the curriculum. Commencement sermon, Sunday, June 14, by Rev. W. B. Lewis. Address before art department by Rev. A. F. Watkins, Monday, June 15. Annual address by Rev. Wm. Rice Sims, Ph.D., Thursday, June 18. Seven graduates in degree of M. E. L., to wit: Misses Ruth Gully, Ida Lewis, Sallie Lyon, Carol Mellen, Kate Selby and Mary White. Two others, Lucy Andrews and Lucy Harper, would have graduated, but ill-health forced them to quit school some weeks ago. None were more studious or deserving.

T. L. MELLEN.

[Bro. Mellen writes that *seven* graduated, but he only gives six names, and we can't supply the other.—EDITOR.]

Our Sunday-School Magazine.

FIFTY-SIX PAGES MONTHLY.

Bishop Haygood; Dr. Carlisle, President of Wofford College; Dr. Gross Alexander, Professor of New Testament Greek at Vanderbilt University; and Rev. H. T. Bacon, of the Virginia Conference, long known to our Sunday-schools as "Tyree Glenn," are the Lesson Writers for our *Sunday-school Magazine* for the rest of this year. Of our ninety-odd thousand Sunday-school teachers, have we not fifty thousand who will pay one cent a week for this *Magazine*? If we could present its claims personally and directly to each teacher, we would certainly get the fifty thousand subscribers. Twenty-five cents will pay the subscription for the next twenty-six weeks—from July, 1891, to January, 1892. We beg pastors and superintendents to call the attention of teachers anew to this periodical. With fifty thousand subscribers the Sunday-school Committee could afford to employ more contributors, and add more pages to the *Magazine*, so that every one of its present subscribers has an interest in raising its circulation to fifty thousand. We are sure a united effort on the part of all concerned would bring us orders for fifty thousand copies of the August number. Lend us a hand, brethren.

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OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. R. A. Davis, R. O. Brown, R. A. Ellis, W. C. Harris, J. A. Stone, G. A. Mandeville, W. B. Hines, J. W. Ellison, D. P. Bradford, R. M. Roberts, J. T. Leggett, W. J. O'Bryant (2), J. G. Cammack, J. H. Smith, B. F. Alexander, H. Bradford, W. M. Sullivan, L. W. Wood, B. F. Jaco, J. M. Shumaker, W. H. Saunders, E. W. Yancey, J. L. P. Sheppard, J. D. Harper, D. L. Cogdell, R. J. Jones, B. S. Rayner, W. J. Dawson, J. T. Daves, R. S. Gale, K. S. Enochs, P. Burkett, W. L. Linfield, P. Howard, Bishop Chas. B. Galloway, R. S. Isbell, W. C. Black, A. B. Jones, J. O. Bennett, W. B. Lewis, David Morton, W. G. Backus, R. B. Downer, Robert A. Davis, J. H. Brown, J. L. Hopkins.

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Mesdames W. K. Kettingham, S. P. Gilbert, Mary Jordan, Julia A. Irby, R. D. Weems, H. M. Kearney, V. P. Scott, F. A. Lyons, H. M. Burchill, J. Haughton, R. A. Armstrong.

Misses M. Calment, H. A. Johnson, Mollie Tucker, Dollie Hadley, Kate J. Fair.

June 23.

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OUR YOUNG PEOPLE.

TOMMY'S WISHES.

BY R. K. M.

No fairyland I care to know,
This world is good enough for me.
I like it very much, although
Some changes I would like to see:

I wish that study were like play,
And school a circus of delight,
And that 'twas summer every day,
And all the rain would fall at night.

I wish that luscious as ice-cream
Were castor-oil and ipecac,
And that the dentist's chair would seem
To me my frisky pony's back.

I wish that whippings made me gay
And happy, and would never hurt,
And that I had ten meals a day,
And each one nothing but dessert.

—*Harper's Young People.*

True Gentlemen.

"I beg your pardon!" and, with a smile and a touch of his hat, Harry Edmond handed to an old man, against whom he accidently stumbled, the cane which he had knocked from his hand. "I hope I did not hurt you! We were playing too roughly."

"Not a bit," said the old man. "Boys will be boys, and it is best they should be. You didn't harm me."

"I'm glad to hear it," and, lifting his hat again, Harry turned to join the playmates with whom he had been frolicking at the time of the accident.

"What do you raise your hat to that old fellow for?" asked his companion, Charlie Gray. "He is only old Giles."

"That makes no difference," said Harry. "The question is not whether he is a gentleman, but whether I am one; and no true gentleman will be less polite to a man because he wears a shabby coat, or sells vegetables through the streets."—*Southern Churchman.*

A POLITE HORSE.—A remarkable degree of intelligence and kindness to a stable companion is shown by a horse in Boston. One of the mounted police officers leaves his horse in the stable connected with the station on Blue Hill avenue, near Dudley street, while he answers to the roll-call at noon and again at six o'clock. The officer fastens his horse to the post forming one corner at the head of another horse's stall, and as soon as the animal is tied Billy picks up a mouthful of hay, forces it through the iron grating about his stall, and waits until his guest has eaten it. Then he repeats the operation, and continues his hospitality until the officer returns for his horse. Billy began to do this without any suggestion from the men, and he does it twice a day, much to the satisfaction of his visitor. His performance has attracted considerable attention in the neighborhood, and Billy's politeness has won him many friends.—*Our Dumb Animals.*

SIS KNEW BETTER.—A young man home from college, wishing to inspire his little sister with awe for his learning, pointed to a star, and said:

"Sis, do you see that bright, little luminary? It's bigger than this whole world."

"No 'tain't," said Sis.

"Yes, it is," declared the young collegian.

"Then why don't it keep off the rain?" was the triumphant rejoinder.—*Spare Moments.*

It was Johnny's first day at school, and when he returned home he was asked by his mother how he liked it. "Ma, it's just bully, and I wouldn't miss a day for anything!" he exclaimed. "Two boys got licked, a girl got her ears pulled, and the teacher asked me if I knowed the vowels." "And what did you say, Johnny?" asked the fond parent. "I says certainly I knows the vowels; vowels is turkeys and chickens. And then all the little boys and girls laughed."

A funny paper has this neat little story pictured out: "A hunter went out to hunt. At the same time a bear went out to eat. The hunter saw the bear. Quoth the hunter: 'Ah, there's my fur overcoat.' He fired. The bear jumped behind a tree and was not hurt. Quoth the bear: 'Ah, there's my square meal;' whereupon the bear ate the hunter. Ergo (by the mutual arrangement), the hunter got his fur overcoat, and the bear his square meal."—*Evening Wisconsin.*

If the way to heaven be narrow, it is not long; and if the gate be strait, it opens into endless life.—*Beveridge.*

MR. EDITOR: I wrote to you once before, and you published my letter, so I thought I would write again. We have been taking your good paper about four years, and I read it every time it comes from the postoffice. I go to Sunday-school most every Sunday. We have to go about four miles. Our superintendent is Mr. James. Mr. Editor, we have the best preacher you ever did see. His name is Mr. Sullivan. Everybody likes him. We will have an organ before long. We have collected most enough money to buy one. I was one of the committee to beg (as we call it). I collected $7.25; and there were five other girls. Mr. Editor (if you can), you must come down to our church some time. We would be glad to see you. I forgot to tell the name of our church; it is Bethel. Well, Mr. Editor, I must close, hoping you much success with your paper; and, hoping to see my letter in print, I am, as ever,

Your nnknown friend,
EDNA A. RICHARDSON.

Woodville, Miss.

MR. EDITOR: As I have not seen anything in the ADVOCATE from this place for a long while, I tried to write a letter to let the readers of the ADVOCATE know that we are still alive through the kind providence of the Lord, and that we are still trying to do what we can for the Master. We had quite a nice time at Pleasant Grove Church on the first Sunday of June. We had Children's Day; some speeches from the children, some recitations and some essays read, and a short address by Bro. Havers, our pastor, and one by Rev. B. A. Beeson; also an address by Bro. James Netherlin. Bro. O. F. Wilson, our Sunday-school superintendent, conducted the Sunday-school services, and carried out the children's program very nicely, after which we had a sermon suited to the occasion by our pastor. With many good wishes for the dear old ADVOCATE and its editor, I remain,

Your friend,
BELLE BEESON.

MR. EDITOR: As there are so many little children writing to your nice paper, I thought I would write a letter to surprise my Grandpa Reed. He is a preacher, and the oldest one in the Louisiana Conference. My age is ten years, and I have two little sisters younger than myself. Their names are Annie and Eurilla. We have never been to school, but our sister teaches us at home. We have a nice home one mile from the river, and my papa works a farm near the river. We sometimes go cross the river to the lakes fishing, as there are no lakes on this side of the river. I would like very much to see my first letter in print.

EUNICE REED.

Columbia, La.

MR. EDITOR: My papa has been taking the dear old ADVOCATE for eighteen years, and I enjoy reading the children's letters every week. I am a little blue-eyed girl of twelve summers. I did not go to school this term, but expect to go next. I attend Sunday-school every Sunday. Mrs. Reynolds is my teacher. I like her very much. I am studying the illustrated lesson paper. Hoping my letter will not find its way to that dreaded waste-basket, I will close by asking this question: What is the population of the city of Nineveh?

Your new friend,
MAGGIE PICKELS.

Lamourie, La.

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will do the work.

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The Poverty of Married Women.

That married women, as a class, have very little independence in the matter of money, is a fact which husbands are slow to believe. That grown-up daughters, the first bloom of girlhood over, chafed at the restraints imposed upon them by the circumstances of their respectable pauperhood, for it was often exactly this, was another fact concerning which fathers were dubious.

In these days, the unmarried woman who has received a good education, and is not needed in her home, usually strikes out for herself in some wage-earning direction. I know many young girls who use their talents in some way, so that they do not have to ask or to account for every cent they spend. The feeling which prompts them to this independent course is praiseworthy.

A woman, as well as a man, should endeavor to be useful, and if her father or brothers, as is usually in America, are men working hard at their business or professional occupations, she ought to be self-supporting.

Our sincerest sympathies go out to men who are handicapped by the indolence or incapability of sisters or daughters. Such cases were once common. They are now very infrequent.

The wife is differently situated. In the home partnership she finds her province in saving and administrating rather than in the earning. Her part is as essential in the home economy as that of her husband. There is no *justice* in the state of affairs which makes her not a business partner in the home firm, but a persistent mendicant with a purse inadequately filled, and a constant feeling of incertitude as to what she may spend for her own purposes outside of marketing, clothing and school bills. The wife of a mechanic is often more independent and really *richer* than the wife of a merchant prince, the former being accustomed to consult his wife's good sense in order to disburse wisely the small weekly sum earned by his labor. The other is often allowed to send bills to her husband, while her pocket-book may be destitute of car-fare or luncheon money, for which she is too proud to ask.

Because women are treated like children in this regard, there is more or less friction in thousands of homes which would else be very serene and charming to all within their gates.

Aunt Marjorie knows that there are multitudes to whom this talk does not appeal. There are, unfortunately, many who may be called, with propriety, "mendicant wives," to borrow a phrase of that champion of womankind, Col. T. W. Higginson.

Men sometimes say, carelessly: "It would not trouble us much could we get what we wanted for the *mere* asking. *We* work for our incomes."

Probably the asking would be as irritating to the one sex as to the other, were the cases reversed. And, who works for her salary, or wage, or part of the income, if not the wife and mother? Is it quite fair that she should, as I have known her do, live in a palace of a home, and envy her cook and waitress the freedom with which they could spend what they had earned?—Aunt Marjorie, in *Christian Intelligencer.*

OUR HABITS WITH OUR HANDS.—What to do with the hands, especially on important social occasions, is with many persons, even of cultured habits, often a disturbing problem. No one likes to appear awkward, and frequently the very dread of doing so precipitates the result that was feared. Quiet self-possession, especially amid unwonted scenes, is the solution of all perplexing matters of this sort; but, unfortunately, the command to be self-possessed is much easier to give than to obey. What to do with the hands, therefore, is best solved by doing nothing with them. If no thought is given them, they will naturally take care of themselves in a manner that will attract no attention and give no mortification to the possessor. One thing, however, should be early instilled into the practice of children, as it is then most easily made a rule of conduct; keep the hands at rest when there is nothing for them properly to do. The practice of incessantly toying with whatever may be in reach is one of the most annoying imaginable in that class of habits which do not directly affront other people, and it is not by any means confined to those who might be classed as ill-bred.—*Good Housekeeping.*

SCIENTIFIC.

ARTIFICIAL ICE.—The scientific fact on which the making of artificial ice depends is that when a liquid evaporates it uses up a great deal of heat, which it draws from anything that happens to be around it. If a can of water is at hand, its temperature is reduced, and if the action goes far enough, the water will be frozen. This cooling action can be felt by pouring a little ether or alcohol upon the hand. The liquid evaporates rapidly, and the loss of the heat which it takes up cools the hand very perceptibly. If a bottle containing water is kept wet on the outside with ether, the evaporation will chill the water and eventually freeze it. This is essentially the process by which the *carafes frappees* of French restaurants are produced. The decanters filled with fresh water are set in shallow tanks containing brine, which remains liquid below the temperature at which fresh water freezes. In contact with these tanks are receivers, which can be kept charged with newly formed ether vapor. The chilling vapor cools the brine, and this in turn takes heat from the water in the decanters, which soon freezes.

In making ice on the large scale, either ammonia or sulphurous oxide is used instead of ether, because these substances are cheaper and are not inflammable.—*Popular Science Monthly.*

WHY DOES SOLID IRON FLOAT ON MOLTEN IRON?—This question, which has puzzled a good many observers, was satisfactorily explained by Dr. Anderson in a recent paper on "Steel" read before the Iron Institute, London. When a piece of solid iron is thrown into a pot of molten iron or steel the solid metal at first sinks, which shows that its volume is less than the melted metal. But soon the solid piece becomes heated, which causes it to expand, its volume is increased, and it rises and floats on the surface of the molten mass. The action is the same both with iron and steel. Mr. Wrightson said:

"The experiment was frequently made by throwing a piece of iron into melted steel. They could see it go down, and might think that it was on account of the impetus which the iron had attained in falling that height, but as a matter of fact, if the iron were put upon a fork and lowered, it would go down; but in the course of a few seconds it came up again, and kept on expanding until the piece of iron was a considerable distance above the surface of the metal. Then it decreased in volume, and of course became of the same volume as the molten metal which it joined. Anyone could see by the distance that the piece of iron went above the surface that it was of considerably less density than the molten metal."—*Scientific American.*

PROGRESS OF GUNNERY.—In former days our most powerful weapons were the 68 pounder or 8 inch 95 cwt. smooth bore gun, used with a charge of 18 lb. of powder, which threw a spherical cast-iron shell of about 48 lb. weight, containing 2 lb. 9 oz. of powder; and the 13 inch cast-iron sea service mortar, used for bombardment, for which the spherical shell weighed 207 lb., and the projecting charge was 20 lb. of powder. The positions which these pieces then held are now occupied by the 8 inch rifled howitzer, throwing a conoidal wrought iron or steel shell, charged with a much more powerful explosive than powder; the 12 inch breech-loading gun of 45 tons weight, with a charge of 295 lb. of powder, throwing a projectile of 682½ lb. weight; the 80 ton 16 inch muzzle-loading gun, with a charge of 450 lb. and a projectile weighing 1,640 lb.; and the 110 ton breech-loading gun of 16¼ inches caliber, which throws steel projectiles weighing 1,800 lb. with a powder charge of 960 lb. The cost of production of the smooth bore cast-iron guns in those days ranged from $125 to $150 per ton; now, our rifled steel breech-loading guns cost from $850 to $1,000 per ton.—*Scientific American.*

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When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

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PARSONS PURGATIVE PILLS.

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A Life Saved!

READ THE TWO STATEMENTS.

An Extraordinary Case!

NEW ORLEANS, LA., Nov. 22, 1890.

Last April I was attacked with Chagres Fever in Spanish Honduras and was given up to die by two physicians. During that spell and since I have used a pound of quinine and quantities of other medicines without any benefit. From three to four days out of every week I have been down and have suffered untold agonies. Between these spells I could scarcely walk more than two blocks at a time. I did not expect to live through the coming winter. Ten days ago I commenced using Dr. King's Royal Germetuer. I have had no fever since. All the symptoms have entirely disappeared. I have no pain or trouble of any kind. Am gaining strength very fast. Can walk miles at a time. My sudden and rapid improvement is simply wonderful. Germetuer has been a God-send to me. I can not say too much in its praise. Any who wish to do so may call on me. DANIEL PAPPON, 481 Jersey Street.

NEW ORLEANS, June 1, 1891.

My improvement continued, and soon after writing the above statement I was able to go to work and have been working ever since. My health is now perfect. I never felt better in my life. I give this testimony gladly, because I know that Germetuer saved my life. DANIEL PAPPON.

Chagres Fever is known to be not only a most dangerous form of sickness, but also very difficult to cure. Germetuer has been tried on a number of cases. In every known instance it has cured quickly and completely. It has a similar record as a remedy for Swamp Fever and Malarial troubles of all kinds. Properly used, it is the quickest and most unfailing remedy for Fevers of all kinds, Dyspepsia, Debility, Rheumatism, Catarrh, Diarrhœa, Dysentery and all diseases of the Blood and Skin.

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MARRIAGES.

FIRD—POWELL.—At the residence of Mr. W. A. Hopper, Vicksburg, Miss., June 10, 1891, by Rev. W. B. Lewis, Mr. Fred Fird, of Illinois, to Miss Katie L. Powell, of Vicksharg, Miss.

EVANS—LONG.—At the residence of the bride's father, near Steen's Creek, Miss., June 10, 1891, by Rev. J. F. Robinson, Mr. Henry L. Evans to Miss Thenda Leng.

BURLEYSON—GREEN.—At the residence of Mrs. Green, near Belen, Miss., June 7, 1891, by Rev. R. H. B. Gladney, Mr. B. Burleyson and Miss Tompie Green.

BOWLING—CLARK.—At the residence of the bride's father, Mr. T. T. Clark, Smith county, Miss., June 7, 1891, by Rev. R. A. Shloy, Mr. L. F. Bowling to Miss Jalia Clark.

BROWN—DOLAND.—At the Methodist Church, Grand Chenier, Cameron parish, La., June 9, 1891, by Rev. C. F. Staples, Dr. W. J. Brown, of Orange, Texas, and Miss Jennie V. Doland, of Grand Chenier, La.

DANNENMANN—DOLSEN.—June 13, 1891, by Rev. John T. Sawyer, Mr. Henry Danuenmanu and Miss Anaahel F. Dolsen.

OBITUARIES.

RUSSELL—JOHN RUSSELL was born in Orangeburg district, S. C., Sept. 29, 1815; moved to Simpson county, Miss., while quite young; thence to Rankin county, where he spent the remainder of his long and useful life. Bro. Russell was converted and joined the M. E. Church, South, about the year 1830. He was married three times: the first time to Miss Mary Chapman, Dec. 18, 1833. As the fruit of this union there were four children given them. He was married the second time to Mrs. S. E. Graham, Dec. 18, 1840, by whom he raised eight children. The third time he was married to Miss Sarah Mize, April 10, 1890. Of the twelve children all have joined the church but one son.

Bro. Russell was a man of great energy and force of character, and was successful in money making. He was honored by his county in being elected to the office of coroner and ranger two terms. He served twelve years as assessor to the satisfaction of his constituents. In 1883 he was elected to the Legislature, and in 1885 was re-elected. He was a strong prohibitionist, and a true and faithful member of the fraternity of Free Masons. He died a peaceful death, after having suffered the most excruciating pain for several days, during which time he expressed himself as being ready to go. He died Dec. 29, 1890.

Thus ended a long and useful life of seventy-five years and three months. I served as his pastor two years. He was a man of strong convictions and an indomitable will. What he proposed to do he did with his might. "Blessed are the dead who die in the Lord!" May the children and the bereaved wife live so as to have a happy reunion in our Father's house!

J. F. ROBINSON.

KNIGHT—Mrs. SALLIE E. KNIGHT was born in Rankin county, Miss., Jan. 10, 1842; joined the M. E. Church, South, when twelve years old, at Shiloh Church, Strong River circuit, Brandon district, Mississippi Conference. She was married to W. B. Knight, Jan. 7, 1869, with whom she lived a happy, devoted life, until May 25, 1891, when God sent a convoy of angels to convey her immortal spirit from earth to a world of light and peace. On the twenty-seventh kind friends tenderly deposited her mortal body in the grave at Sicily Island Church, La., there to remain until the Master comes to gather his saints.

Sister Knight never attached herself to the church after leaving Mississippi in 1884, on account of ill health and the distance from her home. The writer made the acquaintance of this Christian lady early in January, last, and was deeply impressed with her devotion to God and her family. Early in March, last, she was brought to a bed of affliction from which she never recovered. Often have we called to cheer and comfort this faithful one, and never found her in doubt as to her acceptance with God; and while her sufferings were great, she would look up through her tears and rejoice. "For our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Here is a bereaved family, indeed—eight children (three sons and five daughters) in age from infancy to noble manhood. Oh! "what is a home without a mother" to shape the character and instruct the minds of the little girls!

W. L. HAMIL, Pastor.

RAWLS—SAMUEL ABIJAH, son of S. A. and Willie A. Rawls, was born July 15, 1889, and after a short and painful illness died June 7, 1891, aged one year ten months and twenty-two days.

How beautiful and impressive to see the Sunday-school children formed in procession by their beloved superintendent at the church door and march after the little corpse to the grave, and after the services at the grave were over see them again form in circle around the grave and, with their child-like voices, sing the old old hymn, "Hark! from the tomb a doleful sound!" This was, indeed, impressive to all present—all for love and respect to little Sammie; and now little Sammie is gone to be no more! O Father, comfort the bereaved parents and grandparents with a constant visitation of thy loving Spirit!

JAS. M. GRIGGS.

ELMORE—Sister MARY J. ELMORE (*nee* Houston) was born March 30, 1858, in Lafayette county, Miss.; was reared by pious parents, and was converted and brought into the church, when fifteen years of age, under the ministry of Rev. Elias Jackson (deceased). She was married to George T. Elmore, Feb. 15, 1874. She leaves one daughter and two sons and husband greatly bereaved.

Sister Elmore was a devoted Christian. With much patience she endured her last afflictions, which were of three years' duration. She ended her days peacefully at Harmontown, April 26, 1891. She was buried in the presence of very many sympathizing friends and relatives at Free Springs, April 27, by the pastor,

J. W. POSTON.

LAUGHLIN—Mrs. FANNIE LAUGHLIN (*nee* White) was born Sept. 1, 1851; married to Mr. Joe Laughlin, March 7, 1877; joined the M. E. Church, South, in 1878, and died Dec. 23, 1890.

So far as the writer knew, Sister Fannie lived a Christian life. Her health was not good for several months before her death, and, therefore, she did not attend church. She was kind and loving to her adopted children, Louie and Clyde, who, we trust, may become useful men, thus showing the good results of her teaching.

Her mother, a brother, and two sisters are left to mourn, but they have the consolation of the blessed gospel of God our Savior.

HER PASTOR.

HUGHS—JOHN HUGHS was born in Liverpool, England, July 6, 1790, and died in Jackson county, Miss., April 17, 1891. He went to sea when thirteen years old, and followed the sea for thirty years. He came to the United States in 1815; was converted and joined the Methodist Church in 1866. At one hundred years old his mind was clear, and he would talk intelligently about the various places he had visited. He died in peace.

T. S. WEST.

ABELS—RICHARD ABELS died at his home in Springfield, La., Dec. 20, 1890, aged sixty-three years eleven months and twelve days. He was a German by birth, but came to America when quite a young man, and was a resident of Tangipahoa parish, La., and remained one of her leading and most successful farmers for nearly thirty-five years. Thence he removed to Springfield, La., Livingston parish, where two years after he quietly fell on sleep to awake in the resurrection morn.

His was a lofty character, a calm disposition, a loving heart and, on the whole, a philanthropic life. Always planning for the well-being and happiness of his fellow-creatures, and ever grieved for their suffering and distress. He was a member of the Lutheran Church, having joined when but fourteen years of age. He was loyal to his church and faithful in the performance of every Christian duty to the day of his death, and he always aided the progress of Christianity, not only by contributing his means and talent to the church of his choice, but, noble and Christ-like, gave liberally to churches of all denominations. He was a great peace-maker. He loved peace, and when there was a difference between any of his friends, he ever and anon looked up the offending parties and immediately set on foot a plan of reconciliation. Again when peace was disturbed in his community, and the storm, with clouds and darkness, was ready to burst forth with appalling fury upon all, by his timely advice and wise counsel, he quelled the storm, dispelled the darkness and drove away the clouds with the scepter of the singular blessedness of peace. Surely in this he was a child of God. A Christian gentleman, an ingenuous citizen, a beloved husband and father has gone to his reward. Springfield sustains an irreparable loss. A host of friends grieve for him, a wife and six children (all of whom are grown) weep for him; but we would say to you, Grieve and weep not, for

Over the river, from sorrow and pain;
Over the river, earth's loss is heaven's gain;
Over the river, home of the blest;
Over the river, we all shall rest

forever with the Lord.

HERVIE MELLARD, P. C.

DIXON—DONNIE DIXON, daughter of L. Q. and Eliza Ann Dixon, was born Aug 7, 1879, and died June 2, 1891. Little Donnie was a bright little girl. She professed religion August, 1890, and joined the M. E. Church, South. A brighter conversion I have never witnessed; and from the time of her conversion until her death she lived the life of a true Christian. She was always present at church when sickness did not prevent. She was a bright little light in the church for old members to go by.

A few hours before she died her father asked her if she was willing to leave him and meet her mother in heaven, who had died several years before; brothers and sisters also who had passed over the river of death. She gently laid her little arms around his neck, and said: "Yes, papa. God bless you! You have done all you could for me, the physician has done all he could; but the great Physician was here, and Jesus was a better nurse than he was." Several times during her sickness she would ask some of her sisters to pray with her. The writer visited her twice during her sickness and heard her ask her brother to pray with her. She asked the writer hereof to pray with her, and we read the twenty-third Psalm, which she loved so well, prayed, and sung, "Oh, come angel hand." It has always been quite a cross for me to stand around the couch of anyone dying; but little Donnie looked like she was looking in the face of Jesus and listening to angelic songs; and I thought, surely Jesus is here claiming his own." While we were administering to her every want Jesus was saying, "Suffer her to come, for of such is the kingdom of heaven." Donnie's life here was sweet, but her eternal life is sweeter. May her father live to meet the jewel again! His loss was little Donnie's eternal gain.

R. M. HORN, L. P.

HANKS—ANNIE MAY HANKS, only daughter of Willie D. and Minnie M. Hanks, was born Sept. 23, 1890, near Onkley, Franklin parish, La.; departed this life May 3, 1891, near Natchez, Miss. A home is made desolate by the taking away of this little treasure; but heaven is brighter and happier for an angel, for little Annie has joined the company of infant spirits in a brighter home of love and joy, and she is joining her sweet little voice of praise with the band of angels at the throne of God. Dear little Annie's mission appears to have been to gather the affections of her devoted mother and father and carry them with her back to her home in heaven.

Remember, bereaved parents, your darling has a fairer, richer home in heaven than you could have given her here on earth. Console yourself with this thought. Blessed are the dead which die in the Lord! She is at peace now, and her memory will linger like the echoes of music and the fragrance of sweetest flowers with those who knew her; so sweet and pure was her influence while she stayed. She is now wearing a crown of righteousness which the Lord, the righteous judge, has given her. God bless the grieved parents, and the little one will guide them home!

J. S. H.

REEVER—Departed this life at Cross Roads, Miss., May 15, 1891, GEORGE EDMOND, infant child of George and Beulah Reever, aged five months and seven days. The little sufferer is at last at rest among the blessed. We tender the parents our profound sympathy in their sad bereavement, and hope that they may yet feel that all is for the best!

A FRIEND.

The Parting of the Ways.

Wilkins and Watkins were college chums and close friends. They had been hard students and had taken little out-door exercise. When they shook hands and said good-by, at the end of their college career, they were in impaired health. Both had dyspepsia, liver troubles and troublesome coughs.

Wilkins had plenty of money, and decided to travel for his health. Watkins was poor. "I must go to work for my living," said he, "but I'll try the remedy that Robinson talks so much about—Dr. Pierce's Golden Medical Discovery."

In less than two years, Wilkins came home in his coffin. Watkins, now in the prime of life, is a bank president, rich and respected, and weighs 200 pounds. "The 'Golden Medical Discovery' saved my life at a critical time," he often says. "Oh, if poor Wilkins had only tried it!" For weak lungs, spitting of blood, all lingering coughs, and consumption in its early stages, it is an unequaled remedy.

Afflictions may buzz and hum about the believer, like bees that have lost their sting; but they can never hurt him.—*Flavel.*

A Woman's Fortune

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LOUIS GRUNEWALD CO. (Limited), New Orleans.

N. B. SLIGH, President. T. R. ROACH, Cashier.

SOUTHERN NATIONAL BANK,

137 GRAVIER STREET.

CAPITAL STOCK, - - - - - - *$500,000.*

DIRECTORS:

THOS. SMITH, of Smith Brothers & Co., Wholesale Grocers.
WM. CAMERON, Texas.
HENRY RICE, of Rice, Born & Co., Hardware.
J. B. WEST, of Chaffe, Powell & West, Cotton Factors.
ISIDORE HECHINGER, of S. Gumbel & Co., Cotton Factors.
J. W. CASTLES, of Cameron & Castles, Wholesale Grocers.
L. N. BRUNSWIG, of Finlay & Brunswig, Wholesale Drugs.
T. J. WOOD, Jr., Cashier, Fourth National Bank, Dallas, Texas.
N. B. SLIGH.

GRANT'S FURNITURE STORE

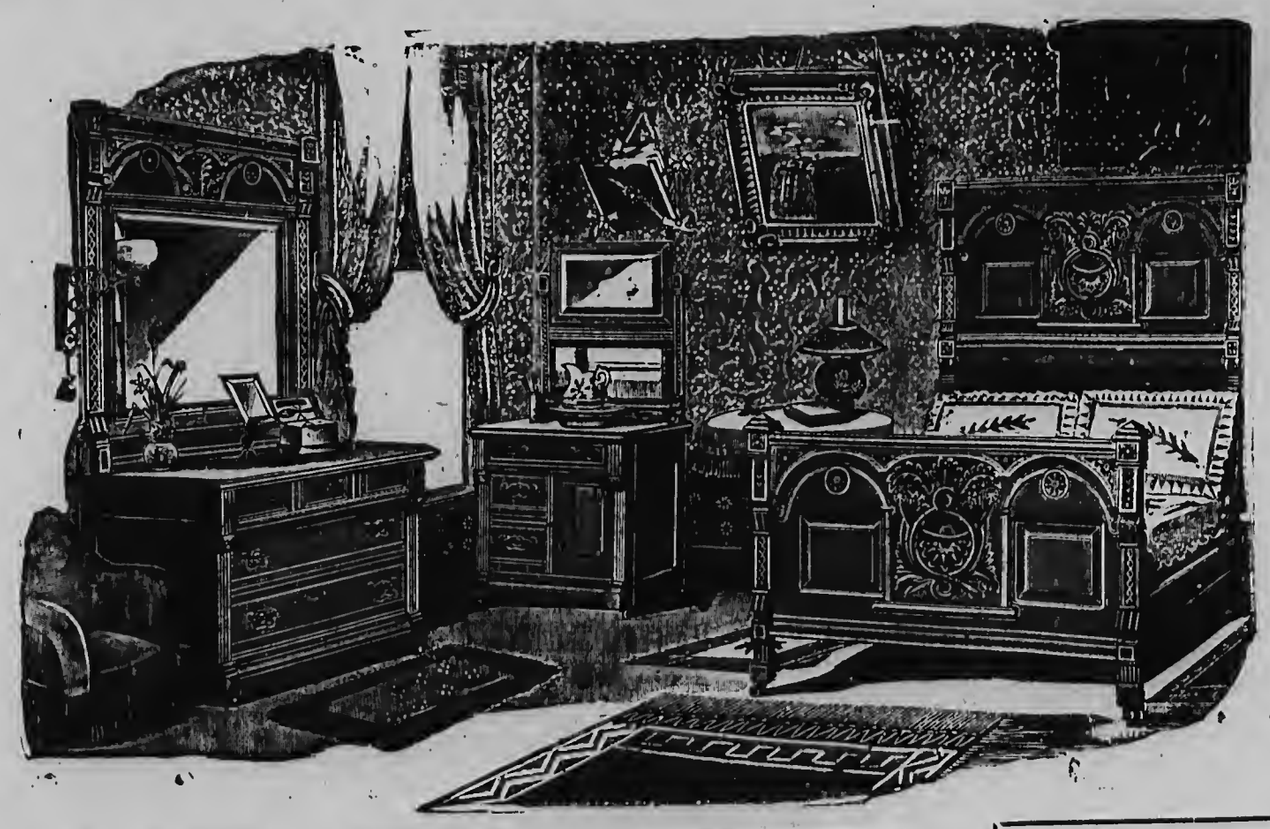
NEW STORE, AT **28 and 30 Camp Street, NEW ORLEANS**

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

In all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Ellisville, at Laurel	July 4, 5
Purvis at Poplarville	11, 12
Pearlington	18, 19
Bay St. Louis, at Bay St. Louis	25, 26
Americus, at Cross Roads	Aug. 1, 2
Ocean Springs, at Zion	8, 9
Whittington, at Marine Chapel	15, 16

E. H. MOUNGER, P. E.

MERIDIAN DIST.—THIRD ROUND.

Enterprise and Stonewall	(Fri.) July 10
Waynesboro station	11, 12
Shubuta circuit, at Quitman	(Mon.) 13
Clarke circuit, at Salem	18, 19
State Line circuit, at Mt. Pleasant	25, 26
Vossburg circuit, at Good Water	Aug. 1, 2
Manassas circuit at Union	8, 9
Linwood, at Hopewell	15, 16
Daleville station	22, 23
DeKalb circuit, at Pleasant Ridge	29, 30
Illinsville and W	(Thu.) Sept. 3
Meridian, Central	5, 6
Meridian, West End	(night) 5, 6
Meridian, East End	(Wed.) 9
Meridian circuit, at Spring Hill	12, 13
Marion circuit	19, 20
Portersville, at Mt. Hebron	(Thu.) 24
Lauderdale, at Brogan's	26, 27
Winchester circuit	Oct. 3, 4

The preachers are referred to Question 14, and they and the recording stewards to Question 15 of the Discipline, under which the books will be called for.

The District Conference will meet in State Line, at nine A. M., Thursday, July 2. A full attendance is looked for.

T. L. MELLEN, P. E.

BRANDON DIST.—THIRD ROUND.

Brandon, at Brandon	June 27, 28
Fannin, at Union	28, 29
Clarksburg, at Liberty	July 3
Forest and Morton, at Pelahatchie	4, 5
Homewood, at Zion Grove	5, 6
Carthage, at Rocky Point	11, 12
Westville, at Gibson's	18, 19
Shiloh, at Bethany	19, 20
Lake, at Carr's	25, 26
Rose Hill, at Pleasant Grove	Aug. 1, 2
Neshoba, at Cook's	8, 9
Walnut Grove, at Beech Springs	10
Hillsboro, at Good Hope	15, 16
Decatur, at Decatur	22, 23
Newton and Hickory, at Newton	23, 24
Mt. Rose, at Mt. Zion	Sep. 5, 6
Raleigh, at Boykin	7
Trenton, at Pine Grove	9
Marvin, at Sinai	12, 13

P. A. JOHNSTON, P. E.

BROOKHAVEN DIST.—SECOND ROUND

Summit, at Bogue Chitto	June 20, 21
China Grove, at Sartains	(Fri.) 26
Pleasant Grove, at Monticello	27, 28
Caseyville cir., at Gallatin	July 4, 5
Blue Hill	6
Providence circuit	11, 12

R. S. WOODWARD, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—THIRD ROUND.

Sunny Side station	July 11, 12
Minter City	12, 13
McNutt and Sbell Mound	18, 19
Tillatoba	Aug. 1, 2
Charleston	(Thu.) 6
Coffeeville	8, 9
Abbeville	15, 16
Tocopola	(Tue:) 18
Oxford circuit	(Wed.) 19
Water Valley circuit	(Fri.) 21
Water Valley	23
Oxford	(T. W. Dye) 23
Carrollton	(Thu.) 27
Grenada circuit	(Sat.) 29
Grenada	30
Chapel Hill	(J. E. Thomas) 29, 30
Pittsboro	Sep. 5, 6
Atlanta	(Tue.) 8
Cherry Hill	(Thu.) 10
Banner	12, 13

J. W. PRICE, P. E.

WINONA DIST.—THIRD ROUND.

Winona station	June 26
Carrollton	July 4, 5
Greenwood	8
Winona circuit	11, 12
Vaiden	15
Richland	18, 19
Ebenezer	25, 26
Kosciusko	Aug. 1, 2
Lexington	8, 9
Belzona	15, 16
Poplar Creek	22, 23
Weir	27
Ethel	29, 30
Sallis	Sep. 3
Newport	5, 6
Rural Hill	12, 13
West	19, 20
Black Hawk	26, 27

S. M. THAMES, P. E.

ABERDEEN DIST.—THIRD ROUND.

Tupelo station	July 8
Verona station	11, 12
Okolona station	15
Shannon	18, 19
Prairie	21
Aberdeen station	22
Saltillo	25, 26
Pontotoc	29
Nettleton	Aug. 1, 2
Okolona circuit	5
Tremont	8, 9
Houston and Wesley	15, 16
Buena Vista	22, 23
Athens	29, 30
Sparta	Sep. 5, 6
Ebenezer	7, 8
Fulton and Smithville	12, 13

J. B. STONE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Shreveport station	June 28, 29
Shreveport mission	30
South Bossier circuit, at Haughton	July 4, 5
Pleasant Hill, at Mount Pleasant	11, 12
Valley circuit, at Blocker's Chapel	16
DeSoto circuit, at Ebenezer	18, 19
Mansfield sta. (Sun. night and Mon.)	19, 20
Grand Cane, at Belle Bower (Tues.)	21
Anacoco circuit, at Holly Grove	25, 26
Bellewood ct., at Bayou Blue (Tues.)	28
Kisatchie mis., at New Church (Th.)	30
Red River circuit, at Campo Bello	Aug. 1, 2
Mooringsport ct., at Munnerlin's Ch.	8, 9
Conshatta circuit, at Conshatta (Fri.)	14
Wesley ct., at Davis Springs C. G.	15, 16
Caddo ct., at Cypress Camp Ground	16
Sabine circuit, at Red Land	22, 23
Many circuit, at Negreete (Monday)	24
Natchitoches, at Robeline (Tuesday)	25
North Bossier ct., at Walker's Chapel	29, 30

Should it be thought advisable to change the time or place of holding any of the above meetings, parties desiring it should communicate at once, giving reasons for the change, to

ROBT. J. HARP, P. E.,
629 Hope street, Shreveport, La.

NEW ORLEANS DIST.—THIRD ROUND.

Rayne Memorial	June 21
Louisiana Avenue	21
Carrollton and Gretna	28
Parker Chapel	28
Thibodaux	July 2
Algiers	5
Craps Street	5
Dryades Street	12
Camp Ground	19
Baton Rouge	Aug. 9
Morean Street	16
Gross Tete	23
Carondelet Street	30

CHAS. F. EVANS, P. E.

ARCADIA DIST.—THIRD ROUND.

Homer, at Arizona	June 20, 21
Arcadia, at Arcadia	July 1
Vernon, at Oak Ridge	7
Gansville, at Brooklyn	8
Saline, at Mill Creek	11, 12
Sparta, at Bear Creek	18
Ringgold, at Grand Bayou	18, 19
Gibbsland, at Brushwood	25, 26
Farmersville	Aug. 1, 2
Downsville	8, 9
Indian Village	15, 16
Tulip and Simsborough	20

District Conference at Arcadia, July 2.

J. L. P. SHEPPARD, P. E.

Marriage Is a Failure

when the wife pines and wastes away. It is necessary in cases of female weakness and debility to give strength and restore health and vigor by the regular use of Creole Female Tonic, woman's best friend.

Prosperous providences are, for the most part, a dangerous state to the soul. The moon never suffers an eclipse but at the full.

Among the remedies that do more than recommend, Johnson's Anodyne Liniment stands first.

The soul is the life of the body. Faith is the life of the soul. Christ is the life of faith.

HUMORS OF THE BLOOD, SKIN, AND SCALP whether itching, burning, bleeding, scaly crusted, pimply, blotchy, or copper-colored, with loss of hair, either simple, scrofulous, hereditary, or contagious, are speedily, permanently, economically, and infallibly cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and Greatest of Humor Remedies, when the best physicians and all other remedies fail. CUTICURA REMEDIES are the only infallible blood and skin purifiers, and daily effect more great cures of blood and skin diseases than all other remedies combined. Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass. Send for "How to Cure Blood and Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Backache, kidney pains, weakness, and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25c.

HALF RATE

VIA THE

Mississippi Valley Route,

TO

MINNEAPOLIS, MINN., and Return.

Account of the Convention of the Young Peoples Society of Christian Endeavor.

Tickets Sold July 5, 6, 7 and 8.

ALSO TO

TORONTO, ONT., and Return.

Account of National Educational Association Meeting.

Tickets Sold July 8 to 15, inclusive.

For Tickets, Time Tables, etc., call on or address

	Minneapolis & return.	*Toronto & return.*
R. F. REYNOLDS, ass't gen'l pass'r agt., New Orleans, La.	$34 00	$35 70
G. H. EVANS, ticket agt., Baton Rouge, La.	34 00	35 70
G. N. RECORD, ticket agt., Ethel, La.	33 65	35 70
S. D. MCNAIR, ticket agt., Harriston, Miss.	31 45	35 45
C. B. BROWNELL, ticket agt., Natchez, Miss.	32 80	36 15
O. A. CASON, ticket agt., Ft. Gibson, Miss.	30 85	34 85
G. G. SLAUGHTER, ticket agt., Vicksburg, Miss.	30 60	34 00
C. C. CAMPBELL, ticket agt., Greenville, Miss.	27 60	31 40
R. M. LITTLEJOHN, ticket agt., Arkansas City, Ark.	27 60	32 40
C. C. WHITNEY, ticket agt., Leland, Miss.	27 55	31 05
W. B. STOUT, ticket agt., Helena, Ark.	25 15	28 65

Above Rates to Toronto and return include $2 Membership Fee.

E. W. HOWE, Traffic Manager. P. R. ROGERS, Gen'l Pass. Agent.

NEWS OF THE WEEK.

DOMESTIC.

A cloud-burst at Loechburg, Pa., near Pittsburg, on June 18, destroyed much property.

The Republican Convention of Ohio has nominated Maj. McKinley, of tariff fame, for governor.

The growing crops of Kansas were greatly damaged by the heavy storms which swept through that State on June 19.

Hon. Wm. S. Parkerson, of New Orleans, by special invitation, will address the citizens of Bloomington, Ill., at their peace jubilee on July 4.

A freight and passenger train on the Illinois Central road collided, on June 19, about five miles south of Kenner, La. Four men were killed and six wounded.

An excursion train from Cleveland, O., jumped the track near Dover, on June 21, and, going down an embankment, caused much disaster. Over thirty people were terribly mangled.

In reponse to the call of Gen. Gordon, to take steps toward raising funds for a monument to Jefferson Davis, enthusiastic meetings were held at all points throughout the South on the eighteenth, and committees have been appointed to solicit subscriptions for the fund.

E. J. Jordan, natural gas inspector for Indiana, has returned from Findlay, Ohio, and reports a heavy loss of both pressure and volume of gas in all wells there. He predicts that in two years there will be no gas in Findlay for manufacturing, and also speaks discouragingly of the prospect of the Indiana field.

The Southern Interstate Immigration Bureau has established a department of health, sanitation and climatology, receiving co-operation of Southern medical organizations. It will furnish applicants data on climatology and the sanitary condition in any part of the South. The office will be either at Knoxville, Atlanta, or Asheville.

Upon complaint of the Rev. Sam Small, the grand jury found an indictment for criminal libel against the Rev. J. Wesley Hill, of Ogden, Utah. The offense charged is writing and publishing letters charging criminal conduct upon the Rev. Small in connection with the funds of Utah University.

The mayor of Atlanta has created a sensation by vetoing all licenses to beer saloons. Atlanta issues two kinds of licenses, one to saloonists handling whisky and wines as well as beer, this at $1,000 per annum. The other is for beer saloons, at $250 per annum. The mayor's reason for refusing his approval to beer saloons is that their existence is unfair to the prohibition element and to saloon men who pay the higher license.

The North American Commercial Company, through its attorney, has filed a protest with Acting Secretary Spalding, of the Treasury Department, in which it recites that it has the right to take fur seals from the Islands of St. Paul and St. George for the period of twenty years from May 1, 1890, and it will continue to perform the stipulations of its lease, notwithstanding the agreement between this country and England. It asks compensation for the loss sustained during 1890 on account of the action of the authorities preventing the company from taking its full quota of 60,000 seals during the year.

The Casa Grande Improvement Company of New York is soon to present its petition to the new land court established by the last Congress to determine the title to 6,700,000 acres of land in Arizona. It is an old Spanish claim, and the estimated value of the land involved, as it stands at present, is between $8,000,000 and $10,000,000. At the expense of $4,000,000, 800,000 acres of the grant can be irrigated, which will make the total value about $100,000,000. This petition will probably be the first business to come before the land court which has not yet been organized, but which will soon organize and will be in working order.

FOREIGN.

There is a decided feeling in favor of annexation to the United States among the coffee planters in Guatemala, but the officials of Guatemala do not seem to share this feeling.

Emperor Francis Joseph has given a special audience to Prince Ferdinand of Bulgaria. This is considered as implying that the Emperor recognizes the legal status of Bulgaria.

The English Parliament will be prorogued Aug. 6. The government intends to summon the House early, and stake their fate on the Irish local bill, and they calculate to dissolve Parliament after carrying the bill.

The Vatican has lost a large part of its funds in the Banco di Roma and other Italian financial societies. Moreover, large sums have been lent to several Roman princes, and as these have themselves suffered great losses, the Holy See is unable at present to realize on these investments.

In the House of Commons, on June 18, the amendment to the Factory bill, prohibiting children under eleven years old from working, was adopted by a vote of 186 to 20. This amendment will affect 150,000 to 200,000 children in the kingdom, now employed in manufacturing districts as half-timers.

The exchange of communications between Germany, Austria, Hungary, Italy and Switzerland has resulted in the basis of an agreement. It is said the terms upon which commercial union was agreed are meant to be held secret until after the plenipotentiaries prepare the draft of the treaty. A conference for this purpose has been arranged to meet at Berne on Feb. 20. The league is to be an intimate commercial alliance, in which no one of the contracting powers will be privileged to form a trade treaty with any other outside the union, unless it first obtains the assent of the other parties to the alliance.

Boils and Pimples and other affections arising from impure blood may appear at this season, when the blood is heated. Hood's Sarsaparilla removes the cause of these troubles by purifying, vitalizing and enriching the blood, and at the same time it gives strength to the whole system.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	5⅝	@ — —
Ordinary	5⅞	— —
Good ordinary	6⅜	— —
Low middling	7⅛	— —
Middling	7⅞	— —
Good middling	8¾	— —
Middling fair	9¾	— —
Fair	11	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	— —
Fully fair	3⅝	— —
Good fair	3⅜	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2¾	3 3-16
Prime yellow	— —	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —

MOLASSES

OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —

RICE.

No. 2	2 5-16	2⅛
Good	5	5⅛
Fair	4⅞	5
Prime	5⅛	5⅜
Rough, ₩ bbl	3 00	4 50
POLISH, ₩ ton	20 00	22 00

FLOUR.

Extra Fancy	5 20	5 25
Fancy	4 95	5 05
Choice	— —	— —
Minnesota Patents	6 00	— —
Winter wheat patents	5 40	5 55
Minnesota bakers	5 40	5 50

CORN PRODUCTS.

Corn meal	3 20	3 25
Cream meal	3 50	— —
Grits	3 55	3 60
Hominy	4 00	— —

GRAIN, ETC.

CORN:		
White, ₩ bushel	74	75
Yellow	74	75
Mixed No. 2	74	75
OATS:		
Western		
Texas rust-proof	54	56
BRAN:		
₩ cwt	— —	1 00
HAY:		
Prime	17 50	18 50
Choice	— —	20 00

PROVISIONS.

PORK:		
Mess (Standard)	11 50	12 00
Prime Mess	11 00	11 25
Rumps	— —	— —
BACON:		
Fancy Breakfast	8½	9½
Shoulders	6½	— —
Sides, short rib	— —	7⅛
Sides, long clear	7⅛	— —
HAMS:		
Sugar-cured	9½	10½
DRY SALT MEAT:		
Shoulders	5⅝	— —
Sides, short rib	6⅝	— —
Sides, long clear	6⅝	— —

GROCERIES.

COFFEE:		
Prime	20	— —
Fair	19⅝	— —
Common	16⅝	— —
TEAS:		
Choice	40	80
Ile-No	— —	— —
BUTTER:		
Western Creamery	20	21
Western Dairy	— —	16
Common	— —	— —
LARD:		
Refined	5⅞	6
OILS:		
Coal, bbls	8¾	— —
Coal, cases	18½	14
Cotton seed, crude	26	— —
Lard, Extra No. 1	50	— —

VEGETABLES.

CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	2 50	3 00
Western	— —	— —
ONIONS:		
New Louisiana	3 50	4 00
Western	— —	— —

BALING STUFFS.

BAGGING:		
Jute, 2 lb. ₩ yard	7⅛	— —
Jute, 1¾ lb. ₩ yard	— —	6¼
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9½	12½
TIES:		
₩ bundle	— —	1 35

SUNDRIES.

POULTRY:		
Old Hens, Western	5 00	5 50
Young Chickens	2 00	4 00
Chickens, Southern	3 00	3 50
Young	1 50	2 50
Turkeys, Southern	8 00	12 00
EGGS:		
Western	12	13
Southern	— —	13
WOOL:		
Lake, ₩ lb	22	— —
Louisiana	20	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3¾	4
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	23 50	26 50
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2¼
Sulphuric acid	— —	2½

—*Times-Democrat*, June 28.

How's This?

We offer One Hundred Dollars reward for any case of catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WEST & TRUAX,
Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN,
Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all druggists.

CAMP MEETINGS.

The Topisaw Camp Meeting will begin on Friday before the second Sunday in August. Ministers coming to the meeting will come to McComb City, and from there to the camp ground, which is ten miles away. They will be carried back and forth free. Ministers will be entertained also free of charge. Now, let the brethren who want to do good and get good to themselves determine to come.

J. W. ELLISON, P. C.

The Providence Camp Meeting will commence on July 30, next, embracing the first Sabbath in August. It will be on the self-sustaining plan. All preachers are invited and will be provided for. There will be a hack running from Huntsburst, sixteen miles, to the camp ground during the session. The fare of ministers provided for.

F. M. WILLIAMS, P. C.

The China Grove Camp Meeting, in Pike county, begins Friday, Aug. 21, 1891, and includes the fourth Sunday in August.

L. W. WOOD, P. C.

There need be no fear of Cholera, if, when attacked with Diarrhœa, Dysentery, Flux, or any relaxed condition of the bowels, Maguire's Benne Plant is resorted to at once. 75c. a bottle. We pay expressage if three bottles are ordered. J. & C. MAGUIRE, St. Louis, Mo.

Hot Weather

Drives Women to their Senses.

It's the time when they must have something to lessen their work. It's the time when they must have *Pearline.* Nothing else saves as much or does as much, in all washing and cleaning—and it's done without harm.

Soak your clothes in *Pearline* and water—no soap—*Pearline* contains all the soap necessary—two hours, or over night, rinse well, *and they will be clean*—particulars for this way of washing on every package. *Hot weather* increases the number who use *Pearline*—but in cooler times there's no falling off.

It's easily explained, you can drive women to use *Pearline*—some of them have to be driven to it. But, once they've used it, you can't drive them into giving it up.

Beware Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE.—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back.*

199 JAMES PYLE, New York.

BIRDS-EYE VIEW OF THE SEA SHORE CAMP GROUNDS, NEAR BILOXI MISS

CAMP MEETING.

The Twentieth Annual Camp Meeting on the SEASHORE CAMP GROUND will open July 15TH, next, and continue for eight days.

Eminent preachers will assist in conducting the religious services, as heretofore.

Ample accommodations will be provided for all visitors.

Two commodious bath-houses render the finest salt-water bathing on the coast accessible to all.

The Grounds are 78 miles from New Orleans, immediately fronting the beach, and on the line of the L. and N. railroad. All trains stop at the station during the meeting, landing visitors within 100 yards of the enclosure.

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Christian Advocate.

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Christian and His Graces—No. 2.

BY AN OLD MINISTER.

e remarked in our first number in order to be a Christian there some thing, or some things, to be ved; that they who would come to must believe that he is, and that a rewarder of them that diligent- k him. But there are not only rines and premises to be believed; e is something to be *experienced*, in r to be a Christian. To pass "from ness to light," "from the power of n unto God," "from death unto " are transitions so marked and ordinary that they must touch impress the profoundest depths of being. The felt sense of pardon, peace with God, the consciousness blessed leward change, are all ious, delightful experiences. These riences we must have in such ures of fullness and clearness as in his wisdom and love, may best to bestow. It is a gracious ation of grace that we are not left e dark to speculate and fear. "He believeth on the Son of God hath witness in himself." That witness e Holy Spirit. "He bears witness our spirits that we are the chil- of God; and because we are the of God, he hath sent forth the t of his Son into our hearts, cry- Abba, Father."

mere intellectual and historical tance of the truth of Scripture ents will never bring to our con- sness such an experience as we seen is the scriptural privilege of ers. Tens of thousands have this intellectual assent to the rical truth of the Bible without ppreciable influence on their out- lives, or inward experience of n, peace, or joy in the Holy t. A great work must be wrought heart by the washing of regener- and the renewing of the Holy t. We can not, through any hu- instrumentality of education, as- ion, law and public opinion, or denials or habits, produce this in- experience of being raised from unto life. We must be born above, born of God. It is as true spiritual kingdom as it is in the ral kingdom, that life can only from life. The pulverized min- an never elevate itself into vege- life. The living seed, or root, lay hold of the lifeless mineral, and quicken it into life, and the dead mineral a partaker of s. So in the spiritual world we be quickened, born of the Spirit, ade partakers of the divine na- The kingdom of God is within t consists not in material things, eat and drink, but in righteous- (or pardon), peace and joy in the Ghost."

ter baptism, partaking of the holy union, visible church member- nor anything merely external ritualistic, can ever of themselves us an experience of pardon or re- ation. The Spirit himself must witness with our spirits that we rn of God. Our spirits must re- and witness to our consciousness we have experienced this great racious inward change. This is omething to be experienced in to be a Christian in the highest tural sense of that holy name.

soul aspiring after God should be content, nor resting "at ease in " until there is in them a con- ness of peace with God. Know ourself and not for another, nor er for you, that your Redeemer

may not be consistent with the m of God and your peculiar men- onstitution to impart to you the nce of your acceptance and adop- as you had supposed, or, perhaps, he would. This is not your re- ibility, and it should not be your Remember, we are born babes; we begin with little; that all has to be "added to our faith." We begin our spiritual journey in a "path that shines;" but possibly the early dawn shines but dimly; but don't be impatient. It "shines more and more," but some while may elapse before the "perfect day," in its cloudless brightness, comes. After the seed, the blade, the stock and ripened ear—such our spiritual state and growth. Variety is so universal a characteristic of all God's ways and works that it would be a wide departure from all analogy if all Christian experiences were exact copies of each other. How various the aspects of the mornings; but, nevertheless, they *are* mornings. How human faces differ; but they are human faces—no one can doubt it.

Brookhaven District Conference.

The Brookhaven District Conference was held at Bogue Chitto, June 18 to 21. The custom which is growing among us, to prefer country places and smaller railroad towns for these Conferences, was approved in this instance. Bogue Chitto Methodism is grouped close about their bright new church in this thriving village. From five to eight delegates were entertained by each family, and yet there was room and welcome, with plenty to spare. This close connection added greatly, in the intervals of the Conference sessions, to the social pleasures of the occasion, and was no small factor in the harmony and the excellent religious spirit which prevailed. The elder—*Doctor* Woodward, as our people will call him—presided efficiently, and not too much. Bros. G. H. Galloway and L. W. Wood made excellent secretaries. Two pastors—Bros. Norsworthy and West—were absent on account of sickness; the attendance otherwise was about as usual. There were more than enough laymen to furnish us a delegation to the Annual Conference. The condition of the church in the district was carefully reviewed. By reason of addition in some cases and judicious subtraction in others, the church is getting ready for a forward movement with good prospects. Yet there are hard places, and Methodism continues to demonstrate its providential mission by finding these out and furnishing men and means to supply them with the gospel of Christ. The heroic days are not yet past, and the Methodist itinerant, as a hero, is yet in the succession.

The Conference business was conducted with a delightful freedom from formality. Only two committees—one on Public Worship and one on Quarterly Conference Records—were appointed; hence we have no able reports for the ADVOCATE to print. The visiting brother was present in good force, and contributed much to the pleasure and profit of the occasion. The preaching was unusually good—strong, pointed, spiritual. There were times when the amen corner seemed to be all over the house. A gracious influence attended the services of song and prayer, fully justifying the remark of one brother, that "the road to heaven goes mighty close to Bogue Chitto."

Friday's afternoon session was devoted to the interests of Sunday-schools. Bro. B. F. Lewis, secretary of Conference Sunday-school Board, was present, and, by request, conducted the exercises. Only two of the appointed speakers were on hand, and hence there was a good deal of extemporaneousness in the addresses made. Bro. Ellison, using a striking diagram by way of illustration, condensed a large amount of argument for the unity of the Scripture into a speech of twenty minutes, so that when he stated, in conclusion, that he had eight or ten sermons upon this subject, it was not hard for us to believe that he has them, and that they are worth hearing, too. A lively debate sprang up when the question was raised whether the use of the Sunday-school lesson papers is a help or a hindrance to the proper knowledge of the Scriptures themselves. The discussion brought out some interesting facts concerning Sunday-school methods, and resulted in a general agreement that when a lack of Scripture study is in any way connected with the present system, it is due, not to the use, but to the abuse of lesson helps.

Rev. J. W. McLaurin, agent of the American Bible Society, was present in the interest of that great organization.

The subject of education was not overlooked. Whitworth College made its customary report of success and progress. The affairs of the district high school were somewhat involved; but a good Board of Trustees was appointed, and a new and, we trust, successful effort will be made to establish this worthy enterprise.

Bro. A. F. Watkins was with us two days, and kept us in mind of our obligations to Millsaps College. We are rather proud in the comparison of our record upon this interest of our church. In contributions to its support, Brookhaven district is more than fifty per cent. ahead of any other in the State. Indeed, we are not sure that we have not a right to claim even more than this, since Major Millsaps was trained to give in the pine woods of Lincoln county. We look forward with high hopes to the early opening of this new institution. There was something of a sensation, however, when President Fitzhugh said that the college ought to have $500,000 to start with, and announced his purpose to push the endowment of Whitworth as soon as Millsaps College is well under way.

The ADVOCATE was well represented by the business manager, Bro. Mitchel. The sensation of the session was produced by his reluctant statement that of 400 subscribers to the ADVOCATE in this district, more than half are delinquents; the balance due on this account being nearly, or quite, $800. And yet the credit of the paper is good, and all its employees are promptly paid! Truly, a Conference organ lives like a Methodist preacher on a fourth-rate circuit—the Lord knows how. It did not help matters much to learn that other districts are equally in arrears. *Brethren, let us pay up*, and see how interesting the ADVOCATE will become.

Bro. W. D. Dominick, Conference "depositary," spent two days with us, and received encouraging assurances of patronage.

This account would be incomplete if it did not mention the presence of that true and tried old soldier, "the original and only" A. B. Nicholson, as the itinerant boys love to call him. Though greatly afflicted in body recently, and by no means yet recovered, Bro. Nicholsen grows middle-aged, not old, gracefully. Among the good things of which Brookhaven boasts we count not least the character of our superannuates, past and present. In our pine woods atmosphere they don't get sour with age; "the old is better."

The Conference meets next year at Magnolia.

Delegates to Annual Conference are: L. T. Fitzhugh, C. E. Hudson, B. F. Goza, and J. E. Carruth.

R. S. RICKETTS.

Sunday-School Work.

MR. EDITOR: Your first inquiry is, "The object of Sunday-school work?"

It is to educate the children and youth in the sacred Scriptures, that they may learn from them that all are born sinners; that there is a God of greatness and love; the gift of his Son for their redemption; his plan of salvation of all who accept Jesus Christ as their Savior, obey his commands and follow him; that by his grace they may know him spiritually, and, by true repentance, loving and trusting in him, all may be pardoned and saved.

Your second, "The best methods to effect that work?"

The object being religious instruction and salvation, it is easier to *tell* the best methods than to effect the grand object. We have in our Sunday-schools so much variety of age, character and disposition, that it is impossible to adopt any regular rule, or plan of action, or government. There must be variety in instructors to correspond, in a good degree, with those to be instructed. That gentleness of manner and kindness of temper which captivates and wins the heart of a sweet, innocent girl sometimes drives from us the rude, uncouth lad, when a little firmness might bring him under control. A teacher should be a good judge of character, fine common sense and earnest piety, with gentleness to win and firmness to command good naturedly. A teacher, to be successful, must have such qualifications as these, and exercise them with prudence and care. He must love his class, every member of it. Love begets love, and the class will love him. This being done, the work is well begun, and the foundation laid for success. But a thoughtless teacher may ask, "How can I love an unruly urchin, or a careless, sinful youth?" The Scriptures answer, "Lord, teach us to pray." "Pray for them that despitefully use you." I pray God your whole spirit be preserved. Pray for them in secret, and you shall be rewarded openly. And lest some one should be forgotten in your secret devotions, engrave the name of each upon your heart, as Aaron did, when he went into the holy place for a memorial before the Lord, continually the names of the children of Israel were on his breastplate upon his heart. So let it be with the teacher; and in secret hold each one up before God, ask his wisdom and help. It will be given. Have the best lady you can get, who loves children, to take charge of the infant class. If she fills the place well, the little ones will flock around her; the love of the Sunday-school will be so fixed in their minds that they will grow up in fondness for it. It will be a work of faith and labor of love difficult and hard for the teacher to perform; but if the love of God be in the heart, she will rise above them, looking for the reward at the end of the journey. The little ones being thus won and taught, you have a foundation sure and steadfast upon which to build for God and eternity.

In writing thus of infant classes, I would not ignore larger ones. Let these be taught by the most pious teachers you can procure, who will themselves study and understand the lesson. A teacher who will not do this, but content him or herself with asking the questions in the quarterly or magazine, then leave the class to engage in some light conversation with a friend, is not a good teacher, and will not have the members of his class as stars in his crown of glory in heaven, even though he shall get there himself. They should feel their responsibility; pray with and for every member of the class as fervently as I have attempted to direct the teacher of the little ones. Indeed, they should be more careful in their example and conversation if they would lead in the way of holiness.

Much more might be said of the manner and method of effecting the work in the Sunday-schools of bringing souls from sin to righteousness; but my object in writing is simply to give my views, and show that the great responsibility of saving the Sunday-school scholars lies with the teachers and officers of the school. When the superintendent has discharged his duty, as the head of the school, in song and prayer and praise, and the teachers have performed their duties in properly instructing their classes, then, instead of going about in an idle way, let him or them interest the school or class by telling some story appropriate or suitable to the lesson. Improve the time and occasion as will lead the mind along the heavenly way. Some word may be fitly spoken that may bring forth fruit in days to come.

Now, Mr. Editor, you ask for the results and experience. I have a long experience; about thirty-nine years of continuous management as superintendent of the Methodist Sunday-school in this place, and feel ashamed that it is not a brighter, more glorious one than it is. The great difficulty with me is in holding and keeping the young men. As they grow into manhood, they think the Sunday-school is for children, and wander away. And our young ladies, most of them; when they get married they take the marriage certificate as a diploma of graduation, and, in the main, leave us. Not so with all of them; some remain true and faithful. And I thank God I can say of almost all of our female scholars: they have been converted and are members of the church of God. And many, very many of our boys are consistent members of the church; and I hope and expect to meet a great number of the members of the Macon Sunday-school—scholars and teachers and officers—in our Father's home in heaven.

H. W. FOOTE.

Macon, Miss.

Mammon vs. Manhood—La. S. L.

Life is an irrepressible conflict between mammon and manhood.

Many put manhood into money in the service of mammon; few put money into manhood in the service of humanity. To make money many lose manhood; to make manhood few lose money. The mad struggle for gain is the insane slaughter of manhood. The best elements of manhood are sacrificed in mere money-getting.

The outraged manhood of Louisiana cries out in helpless ruin against the infamy of the Lottery "octopus" bill that recently passed the bought-up Legislature of that State. Think of it! Two-thirds of the men who misrepresent the State in the Legislature are base enough to sell the sacred manhood of the State for a million and a quarter a year; and how much to the men who are capable of perpetrating so huge an infamy no man will ever know. How much each vote cost the dupes of the gambling swindle would be a curious study in the prices of manhood. The saying that "every man has his price" receives fresh, if not convincing, proof in the fact that in this enlightened, Christian age, any such act could pass any State Legislature in these United States. But the Associated Press dispatches inform us that in the year of grace 1890, the Louisiana Legislature has passed a bill by a two-thirds vote to submit to the people the proposition to continue the Louisiana State Lottery for twenty-five years for the consideration of $1,250,000 annually, to be paid by the Lottery Company to the State for levee, school and other public expenses. The bill at this writing is in the hands of the governor, who, it is believed, will veto it, and then it will be passed over his head and go down to the people to be by them adopted or rejected at the polls. There is ill-concealed fraud upon the very face of the proposition.

The company has already made untold millions, and must expect to continue to derive a revenue from this infamy so large that they can afford to buy up the Legislature, buy up the State and its purchasable manhood, and then have left ample fortunes to divide among the official robbers who hold the bag.

Was there ever such an outrage perpetrated upon a civilized people in the interest of mammon? Do the people of Louisiana realize the magnitude of the struggle thus precipitated upon them? It is not a local question. It is not a question of State policy in which that State is alone interested. Every State in which Lottery offices are opened and Lottery tickets sold has an interest in this question as vital as the honor and integrity of the young manhood which that State fosters. Mississippi, Alabama, Georgia, Tennessee, Arkansas, Texas, and every State in this vast Union is a party to this struggle.

Every church, school and home in the land is deeply interested in the question.

Let this Louisiana *tarantula* be fastened upon the people again and perpetuate its hideous life for twenty-five years, and it will send its venomous sting into every State and community throughout the length and breadth of the land; and if any homes, churches, or institutions escape its deadly fangs, it will not be due to any lack of effort upon the part of the monster itself. This Lottery curse is mammon's boldest, most daring and desperate venture. Will manhood go down before it? Will the virtue, honor, integrity and valor of our Southern manhood be equal to this great battle? Louisiana manhood is making a heroic fight to sustain its honor in the midst of all the corrupting influences now at work.

The NEW ORLEANS ADVOCATE and the Methodist preachers of Louisiana have done their part bravely, prudently and well. Is it too much to invoke the moral and material aid of the Christian manhood of the whole land for our brethren of the Pelican State in this great extremity?

The battle of New Orleans, in which the immortal Jackson conquered a lasting peace with Great Britain, did not involve such vast and vital interests to this country and its heroic manhood, as this battle which the good people of Louisiana are now making against this monster infamy of the century. "Men and brethren, help."—*Alabama Christian Advocate.*

Address of the Bishops.

To the Members of the Methodist Episcopal Church, South.

The exigencies of the Board of Missions have impelled it to call upon your General Superintendents to appeal to the church in this behalf. The growth of the church in the mission fields so far exceeds the provision made for its maintenance that much of the most important and effective work has been left without any appropriation, and must either be abandoned or carried on by the missionaries at their own cost and under crippled conditions. These men, the representatives and agents of our own church, have but done the work they were sent to do; and have done it with such zeal, energy, and success that they can send the schedule of results to the Board and the church at home as at once the proof of their fidelity and the basis of appropriations to be made for the normal and healthy extension of the work. Their reports are confirmed to us by those of our number who have visited and inspected the missions. In response to these testimonies and in face of these facts, the church reduces collections, cuts appropriations down to about half the amount estimated as necessary, forbids extension, and blots out some established and useful agencies. Many of the native helpers will be discontinued, and, as such are always in demand, will find employment in other directions, thus discrediting our missions and enhancing the difficulty of securing such service in years to come. This backward movement puts us at a tremendous disadvantage. Earnest, faithful missionaries are embarrassed in their efforts, dispirited, made conscious that the church is not in sympathy with them. The prayer of the church, "Thy kingdom come," is restrained, supplanted by the fears of our covetousness that it is coming too fast; and the opened heavens are closed again and keep back the "blessing such as there shall not be room to receive it" which God holds himself ready to pour out upon them that render to him his due. Are we to instruct our missionaries that there is to be no further advance; that they must confine themselves within the limits now fixed—nay, that they have gone too far and must recede, regardless of manifest providences and directions of the Spirit; that their law of movement must be regulated by the law of covetousness; and that their labors henceforth must be of the mechanical, emasculating, enervating routine sort which refuses to take account of growth, and denies to the Holy Spirit the exercise of his proper function to convince the *world* of sin, righteousness, and judgment? To state these questions is to answer them. The conscience and the faith of the church repudiate the involved conclusions? Yet the conscience and faith of the church have been so overlaid by ignorance, indifference, and greed of gain as to shut up the Board of Missions to such issues. The meager and insufficient appropriations made at its last meeting convey just that disheartening message, and hold by implication just these instructions for our workmen.

Nor is the Board to be blamed. Moved by the evident blessing of God upon our missions the General Conference directed the Board to make provision for advance movements, and to supply the much-needed additional force to carry its directions into effect. The Board responded to the call, made its appropriations upon an enlarged scale and planned for an active and earnest canvass of the church. Every indication at home and abroad justified the action. With what result? At the end of the first year, marked by the constant and strenuous labors of our agents in office and field, the returns show a decrease in collections of $23,000, and an accumulation of liabilities amounting in the whole to $118,000. Knowing the conditions of the church, and taking note of its increase in members and material wealth, we can not entertain the belief that there is any sufficient reason for this declension. We are not unmindful of the advance made in the various departments of the work in the church at home. A righteous increase in pastors' salaries, a goodly number of parsonages built, new churches in destitute localities and in place of worn-out and insufficient buildings, enlarged expenditure in the interest of Sunday-schools, and much besides in the way of providing increased facilities for the service of the church in the cities and towns throughout our connection, have made appeal to the liberality of our people. It is with sincere gratitude to God that we record these tokens of his favor and demonstrations of the growth of the church. They do not, however, exhaust the resources of our people. They simply indicate large additions to our means, and do not express, except in comparatively few instances, any appreciable measure of self-denial. We do not pretend that the claim of the Son of God upon his church can be satisfied without self-denial. We can not so contradict his own Word. It is certain that we can not carry out his plans without renunciation of selfish desires and withdrawal from investments that give hope of worldly gain. This is fundamental to our Christian life, and but accords with the vows that we assumed when we entered into the communion of the church of God. We would not have it otherwise. The stability and growth to maturity of our Christian life depend upon it. It is not only in the interest of the vast multitudes in heathen lands who in their extreme poverty and spiritual destitution look to you for the word of hope in the gospel, but also in the interest of your own souls, which must inevitably suffer decay if their call be not heeded, that we make our appeal to you. A very moderate degree of self-sacrifice, that will hinder no home enterprise, that will hardly take any comfort from the family, that will trench but slightly upon the ground of self-indulgence, would amply satisfy the present demands of our mission. We commend to you the apostolic requirement that every man should give according as the Lord hath prospered him, and the example of an apostolic church, the riches of whose liberality abounded out of their deep poverty. It would put an everlasting stigma upon our church, nor could we reckon with the church's Lord, if now we should recede from the ground occupied, and suffer the loss of labor, pains, and prayers through so many years when we are just beginning to inherit the promise. The fields are white. Let us not forfeit the harvest ready to be gathered. The need is urgent. Let every presiding elder and preacher in charge see to it that in his district and charge the entire assessment is secured, with such voluntary additions thereto as instructed Christian consciences may prompt. Have our missionary literature brought into the homes of the people, and teach them publicly and privately until the conviction shall be universal in the church that Christ claims the world and the world belongs to Christ, and must be given to him. We commend you to God, who is able to make all grace to abound toward you; that ye always having all sufficiency in all things may abound to every good work.

J. C. KEENER, Ch'n.
R. K. HARGROVE, Sec'y.

—*Nashville Advocate.*

Christian Advocate.

Thursday, July 2, 1891.

WHEN DREAMS ARE BEST.

BY DORA READ GOODALE.

From heaven's high top, from earth's green breast,
In softest influence stealing,
A voice that rocks the heart to rest
Sounds at the gates of feeling.

Thy feverish hopes, thy hurrying cares,
Vain passion, doubt unseeing,
Look, what a little part is their's
On the wide sea of Being!

"Time," says the voice, "how brief a thing,
Lost in the wave that bore it!"
My soul thrills like a trembling string,
And heavenly airs breathe o'er it.

With many a fern the bank is set,
Pale sweet brier studs the hedges,
The lake, with many a silver fret,
Laughs through its darkening sedges.

Still, like a dream when dreams are best,
Like perfume heavenward stealing,
The voice of nature's infinite rest
Sounds at the gates of feeling.

Commencement at Vanderbilt.

The session of Vanderbilt University for 1890-'91, which closed on June 17, has been one of the most successful in the history of the institution. The number of matriculates this year in all the departments is six hundred and eighty. Vanderbilt now ranks among the six leading universities of the country. The most marked advance over previous years has been in the line of true university work. During the year there have been in attendance upon the University, pursuing post-graduate courses, twenty-eight graduate students from nineteen colleges and universities. One of these hails from the University of the Cape of Good Hope; another from that home of universities, Massachusetts. Truly the fame of Vanderbilt is spreading far and wide. A young man has just arrived from Brazil, who will enter the University in the fall for the purpose of taking a course in civil engineering.

The baccalaureate sermon was preached in the University chapel on Sunday, June 14, by Dr. J. M. Buckley, editor of the *New York Christian Advocate*. We had our expectations raised high, and we were not disappointed. The theme was Daniel ii, 44; "It shall stand forever." The day was warm, and the audience large; but for one hour and fifty-five minutes Dr. Buckley held his hearers entranced. The Doctor is a forceful speaker; his sentences are clear-cut; his illustrations striking. His sermon was in the nature of a prophesy concerning the kingdom of Christ, the arguments in support of the text being drawn, not from the Book of Inspiration, but from external sources. He established his conclusion by showing, first, that man has a religious nature; secondly, that the issue before us is Christianity, or no religion, and, lastly, that Christianity is the great civilizer.

On Monday morning a meeting of the Alumni Association was held. At night, in response to an invitation from the association, Judge Marr, of New Orleans, delivered a thoughtful address on the "Duties of College Men to the Public." His effort received high praise.

Tuesday morning was the time set for the hymn and Scripture reading contest by students of the theological department for the A. L. P. Green medal. Those who have never witnessed anything of this kind can have no idea of how entertaining such an exercise can be made. The nine young men who engaged in this contest read so well, bringing out both sense and spirit, that it was an inspiration to listen to them. The medal was won by Rev. J. S. Bareus, of Texas.

James Lane Allen, of Kentucky, the popular Southern author, addressed probably the largest and most appreciative audience of the whole commencement on Tuesday night, his subject being "American Literature," with special reference to that of the South. Mr. Allen is a charming speaker, and he gave us an exhaustive analysis of the causes which influence the growth and decay of a literature. His address has been pronounced by professors and others the best ever delivered here.

On Wednesday morning, at ten o'clock, the students, alumni and faculties of the University assembled at Wesley Hall, and then marched in a body to the chapel in the main building. The commencement speakers were four in number, representing, respectively, the academic, biblical and law departments; one being the class representative. Afterwards Chancellor Garland conferred the degrees as follows: M. S. on two students, M. E. on one, B. A. on twelve, B. S. on three, B. D. on four, B. E. on four, LL. B. on twenty. There were also three graduates in pharmacy, and two students received certificates of having completed the English theological course, one of these being Mr. Tohi Ho Yun, of Corea. Among those who received B. A. diplomas was Miss Dora Johnson, daughter of Dr. W. C. Johnson, of the Memphis Conference. Dr. Garland reserved Miss Johnson's diploma for the last, and then announced to the audience that her work during her four years' course at the University had been well and faithfully done. He said that there was some difficulty in making a *Bachelor* out of a young lady; but that in the present case it seemed as if it had to be done.

In making the closing announcements, Chancellor Garland said that this was probably the last time he would appear in his official capacity before a commencement audience. During the meeting of the Board of Trust, Dr. Garland tendered his resignation as chancellor, which the Board finally accepted, with the understanding, however, that the Doctor is to hold his position until a suitable man can be found to succeed him. It may be a year before the man is forthcoming. As is fitting, on his retirement, the salary of the present chancellor will be continued during his lifetime.

Rev. Collins Denny, chaplain of the University of Virginia, has been elected as Dr. Tigert's successor to the chair of mental and moral philosophy.

Splendid work is being done in the theological department of the University. Its professors are men of liberal education and the highest Christian zeal. Thirty-eight out of seventy-one theological students and candidates during the past year are college graduates. This excellent showing is due largely to the $100 scholarships which are distributed among graduates desiring to pursue this course. There are twenty-three of these scholarships to be awarded for next year. Applications for same should be sent immediately to Dr. Wilbur F. Tillott.

McKENDREE M. BLACK.

Did Not Cover All the Ground.

"A Member," writing under the heading, "Is it Binding or Not?" struck the keynote upon ministerial support. Text: "Will you be subject to the discipline of the church, attend upon its ordinances and support its institutions?" "I will endeavor so to do *by the help of God*." (The words in italic are from the ritual, not from the article.)

"A Member" stresses the support of the ministry. To that I do not object in the least—can not afford to—but I have found some members of the M. E. Church, South, too, who refused to pay the Bishop's fund. I have had others give money with the statement, "This is for you; the presiding elder is not to have any of it."

I have been connected, too, more than I desired, and much more than was pleasant, with those that were opposed to foreign missions or to the Conference fund, to our church extension work or to collections for educational purposes; some to one, some to another, and others to all mentioned.

Upwards of a year ago I asked a member of my charge for half a dollar for some assessment made by the Conference. When he declined, I stated that it was my purpose to give a dollar for each church that I served upon that collection. His reply was—and that reply, in connection with his opposition to the collection, formed the balances in which that brother was weighed by his pastor and by every loyal Methodist who knew of the circumstance—"It's given you, and you can afford to give it away."

"A Member" says, "Those who decide not to pay for the support of the church should have their names erased from the roll. "Support of the church!" That covers the ground equivalent to institutions of the church. I say, Amen and amen. I most heartily wish that the class to which reference is made would act upon the brother's suggestion. We would not have so many members, but we would be relieved of much dead weight.

A brother objected to and seemed very much worried over a statement that my worthy predecessor made, viz.: "I am a Methodist, warp and filling." That man who is a Methodist only one way, or who is not a Methodist every way, every time and every where, is not of much consequence any way, any time or any where.

Small specimen he—very miniature, indeed. He reminds me of a reply that a very small man made a large man who thought to make sport of him for being so small. "Ah," said the little man, "I've had the dog all walloped out of me. If you had the dog all walloped out of you, you would not be half as big as I am."

Moral: If some nominal Methodists had everything else "walloped out," there would be very little left. Now, let every reader be honest and locate himself. I am only making caps for the trade—not to order. Should one chance to fit, brother, just wear it. You are perfectly welcome to it. May the Lord help us to be Methodists, not simply in name, but in truth—and the name is significant, not empty and meaningless—to regard our church vow, to support the institutions of the church!

J. H. BROWN.

Woodville District Conference.

The Woodville District Conference convened at Woodville, Miss., June 4. The Bishop being absent the first day, the presiding elder, Bro. C. McDonald, took the chair. Bishop Galloway arrived during the evening, and assumed the chair on the morning of the second day. It was the first visit of our beloved Bishop to this historical town; consequently, the people of Woodville were on the *qui vive* to see the "Bishop," and, as usual, he made a lasting and favorable impression upon all who met him.

This district is a large one, embracing two Mississippi counties and seven Louisiana parishes. The reports from all the charges were full, and indicated a decided improvement over the past. Bro. McDonald, the presiding elder, deserves credit and much praise for his earnest labor in this portion of the Master's vineyard. The reports of the pastors in charge showed a general inclination for a stricter enforcement of the Discipline. A resolution to this effect was passed. A strong resolution, denouncing the Louisiana State Lottery, was passed by a unanimous vote, and publication requested in the ADVOCATE, *New Delta*, and *The Florida Parishes*. A resolution commending the NEW ORLEANS CHRISTIAN ADVOCATE was passed. Bro. McDonald, P. E., reported nearly enough money collected to buy or build a nice district parsonage.

Greensburg, La., was selected as the next meeting-place for the District Conference.

Bros. H. C. Newsom, H. W. McCraine, T. D. Lipscomb and W. O. Ligon were elected delegates to the Annual Conference; J. F. Cassells and P. S. Petty, alternates.

All members of the Conference and visitors were provided with homes, and handsomely entertained by the good people of Woodville. We found the people of this beautiful little city hospitable, refined and cultured, and will always remember our pleasant visit. May God's choicest blessings rest upon them!

W. O. LIGON, Sec.

ANTI-LOTTERY RESOLUTIONS.

Whereas, Certain unknown persons, led by John A. Morris, have succeeded in placing before the people of Louisiana a proposition to reverse their deliberate, wise and virtuous determination, proclaimed to all the world and established in the Constitution of the State, that no lottery shall ever again be licensed by the State of Louisiana; therefore, be it

Resolved, By the Woodville District Conference, that we regard the submission of such a proposition to the citizens of our State as highly offensive, not to say insulting, to the self-respect and patriotism of honorable men.

Resolved, That no amount of money offered for any conceivable purposes, however good, should make our people think for a moment favorably of altering our Constitution for the infamous purpose of rechartering that stupendous and fraudulent iniquity and disgrace known as the Louisiana State Lottery.

Resolved, That this question is not and can not be made one of party politics, but is purely one of licensing a private company to rob and plunder the public for personal and private gain; a crying shame and a public disgrace to the worthy citizens and noble State of Louisiana; that the United States government having solemnly declared that the mere carrying of the literature of the Lottery by the United States mail is so signally inimical to the public welfare as to require the strong arm of the law to prevent it forever.

Resolved, That we call on all honest and patriotic citizens to aid us in all honorable ways to abolish and forever prohibit this insult to God, and this public disgrace to the noble State of Louisiana.

W. L. C. HUNNICUTT,
T. W. BROWN,
G. H. WILEY,
Committee.

Prohibition.

The article over "Mississippi," in the last ADVOCATE, expresses the sentiment of nine-tenths of the preachers of the North Mississippi Conference.

It is news to us all that through all these years of hard fighting for prohibition in towns and counties of Mississippi, we have been compromising with the enemy and fighting for a false principle. In this, as in all good causes, our severest wound has come from the house of our friends. The abusive language of that Brookhaven resolution has done more to cripple the good work of the W. C. T. U. than all their enemies in the State could have done.

I have been ready for thirty years to vote for prohibition in the nation, State, county or town in which I live, always taking what I can get, and no amount of abuse can drive me from continuing in the good work which has freed more than half of our State from the cruel whisky traffic.

I have been in full sympathy with the W. C. T. U., and regret very much that they so far forgot themselves as to make war on other conscientious temperance workers, and still make the great mistake of trying to defend that uncalled-for and unreasonable resolution. I am still in sympathy with the order, but have but little hope of their success if this is to be their policy.

J. W. HONNOLL.

Holly Springs, Miss.

Whitworth College Commencement.

The commencement exercises of this far-famed institution of learning and female culture began Sunday, June 7, with a very fine sermon by Rev. E. E. Hoss, D. D., editor of the *Nashville Christian Advocate*. It was a masterly effort, thoroughly practical, and, at the same time, deeply spiritual—a rare intellectual treat to all who had the pleasure of hearing him. The music rendered on that occasion has probably not been excelled in Mississippi. It was a sacred cantata, "The Daughter of Jairus," sung by the music faculty and by the college choral society. It was, indeed, a rare treat to all lovers of good music.

The sermon at night, before the Y. L. C. A., was delivered by Rev. J. D. Cameron, D. D., of the North Mississippi Conference. The Doctor is a strong, vigorous preacher; one of the best, no doubt, in his Conference.

On Monday there was a debate by members of the senior class on the question, "Does increased wealth have a favorable effect on the morals of the people?" The debate was a spirited one, and so evenly were the contestants divided in point of talent, that the judges, no doubt, found it difficult to decide in favor of either side, though the affirmative came off victors. The music on that occasion was of the very highest order.

In the afternoon, at 3:30, there was a contest by members of the elocution class for medals offered by the college, and again the audience was entertained by music, unsurpassed in the annals of the college. All the contestants acquitted themselves creditably. The fortunate winners of medals were Misses Leula Weal, of McComb City, and Mai Shelton, of Jackson, Miss.

At eight P. M. was presented the song tournament, a grand musical pageant, in which were introduced in costume the songs of the different nations.

Tuesday was commencement day. At ten A. M. Rev. H. C. Morrison, D. D., of the North Georgia Conference, delivered the annual address. His subject was, "Jottings for the Journey." This brilliant, versatile speaker fully sustained his reputation as one of the best platform speakers in the South. For forty minutes he held the audience spell-bound, as in glowing words he pointed out woman's true sphere in the world, her opportunities and capabilities, and gave to the youthful travelers over life's rugged way mottoes to take with them throughout the journey. The Doctor said it was dangerous for a woman to have nothing to do. "Think," he said, "of a cyclone having nothing to do." He advised the young ladies to take their knitting with them, like their grandmothers used to do when they went off to spend the day; but if they had no knitting of their own, knit for some one else. When next the Doctor speaks upon a Mississippi college rostrum, may we be there to hear. There were twenty-one graduates. The valedictory essay was read by Miss Georgie Turpen, of Louisiana. Miss Daisy Thiel took the medal in vocal music, and our dear little friend, Miss Katie Eagan, in instrumental. A delightful musical recitation, the delivery of medals by Hon. G. D. Shands, and conferring of degrees by the president, closed the most brilliant commencement in the history of this illustrious institution of our church.

A special feature of the college is the conservatory of music and art; Prof. J. F. McKernan, director, assisted by a musical faculty unsurpassed, perhaps, in the South.

There are to be found rare advantages for all those desiring a thoroughly classical education in music. The school is prosperous in all departments. Having attended upon its commencements for several years past, and having had a daughter graduated from there, I am somewhat familiar with the new regime, and do not hesitate to pronounce it, in my opinion, unsurpassed in the South. Long may its noble president and faculty live to be a blessing to our Southern girls, and to send them out from its classic halls polished after the similitude of a palace.

J. S. PARKER,
For the Visiting Committee.

Abbeville Normal School.

The commencement exercises of the Abbeville Normal School closed on the night of June 12. These exercises were profoundly interesting to the large congregations that attended, and evinced in some degree the thorough work done by Messrs. Hightower and Harmon, the principals, and their assistants. The session just closed has been a very prosperous one. The enrollment has reached 170. Of these, about thirty were boarding pupils. With the enlarged facilities already secured for boarding pupils from abroad, we expect a much larger patronage of this kind in the future. Mr. Wineeoff's residence has been purchased, and will be enlarged for a boarding-house.

Rev. T. W. Dye, of Water Valley, preached the commencement sermon, which is thought by all, so far as I have heard expressions, to have been a masterly effort. Why not append the two D.'s to the name of this scholarly and eloquent preacher? It will be done if he lives, and merit counts for anything.

Col. Falkner, of Oxford, also delivered an able address during the commencement exercises.

Messrs. Hightower and Harmon are members of our church, and earnest workers in our Sunday-school here. The moral and religious influence they exert is most wholesome.

We are expecting a revival of religion all over the Abbeville circuit.

J. M. HUGGINS.

Abbeville, Miss.

East Mississippi Female College.

It was my privilege to abide for two days in this institution during the recent commencement exercises, and to become personally acquainted with its president, his family, and his faculty. Prof. C. W. Anderson is a layman, the son of a Methodist preacher, and a teacher from a sense of duty. A man of thorough culture and of superior abilities, he could make more money in other callings; but he is a consecrated man, and he feels called of God to be a teacher, and is conscientiously devoting his life to this business—not to make money, but to do good. He is fortunate in having at his side an elevated and a cultured Christian helpmate. It goes without saying that the religious atmosphere about that college home is delightful. The discipline is firm and gentle, and the work in the school-room is thorough. The blessing of God will abide there, for his name is honored and worshipped, and his Word read and obeyed every day. Under the present management this school has a bright future, and is an abiding blessing to the country in which it is located.

W. B. LEWIS.

Is the Parsonage and Home Mission Society Needed in North Mississippi?

In accordance with the authority given to the Executive Committee of the P. and H. M. Society of North Mississippi Conference, applications were considered and an appropriation made, June 11. There were — applications from different districts. The application granted represented conditions as follows: On a work which pays its preacher less than two hundred dollars a house and lot had been bought for two hundred dollars. A cash payment had been made, leaving a small debt bearing interest. The lot is unfenced, house of the cheapest build, unceiled, with rough doors. The pastor said he would do the work himself if we would give the money to buy material. The application was endorsed by the presiding elder and by the district secretary of the P. and H. M. Society. In making a decision, the Executive Committee were guided by the following considerations: To help the most needy, to help where a small sum would assist materially. Those who decided the matter are personally unknown to the successful applicant, and do not live in the same district. It will, therefore, be evident that the matter was decided on its merits solely.

This statement is published in order that other applicants may understand the case fully, and also to show that there is work for the society in our Conference as well as elsewhere.

This first appropriation is a milestone on our pathway. We rejoice that we can help the needy, and we earnestly invite the co-operation of preachers and people.

MRS. ROBERT SOMERVILLE,
MRS. A. B. FINLAY,
MRS. T. B. HARGROVE,
Executive Committee.

FROM THE WORK.

ROBELINE, LA.

We have had no startling religious demonstrations in our church here of late; but we do not think this a sufficient reason for holding back all mention of us.

The NEW ORLEANS CHRISTIAN ADVOCATE is read by us every week with interest second to no other paper; yet if we were not familiar with the facts, we would naturally conclude that our church here was a thing of the past. It is true we have been much reduced in strength by removals of some of our members who were alive, both spiritually and financially; yet we still have among us Methodists who are strong in the love of God.

Our pastor, Bro. A. D. McVoy, Jr., has been at the Hot Springs, Ark., for some time trying their healing waters. Some here have not forgotten to intercede for him at a throne of grace. His people, who love him so much, are rejoicing that he writes that he is improving, and that he will be with us again on July 5. During Bro. McVoy's absence, the wheels of Zion have not stopped with us entirely. Prayer meetings have been regularly kept up each week, and the Sunday-school moves on.

By the way, Mr. Editor, what do you think of the idea of having a c... ohism on the Discipline for our S... day-schools? Many who are rece... into our church comprehend ... vaguely the following question: "... you be subject to the Discipline of ... church, attend upon its ordinances ... support its institutions?" How w... it do for the next General Confer... to appoint a suitable committee to ... vestigate the feasibility of such a c... ohism? Many are received into ... church who do not know that the... a little book called a Discipline, ... when they were asked, "Will yo... subject to the Discipline?" they ... not know what it means. A l... work of this kind, as a cours... study in our Sabbath-schools am... the children, would pour out a ... of light, we think, on the duti... members, where much ignorance ... prevails.

Rev. W. D. McCullough has ... thanks for giving us a new versio... the "storms" and "poundings" w... struck him at the parsonage in ... dianola, Miss. The old way app... to have lost the novelty and pow... pleasing some of the ADVOCA... readers. The frequent repetition ... describing these "storms" and "po... ings" have become trite. How... we hope they will still continue ... come, and more frequently, to gla... the hearts of his faithful ministers.

Our presiding elder, Bro. H... passed through here once or t... since our minister's absence, and ... claimed the Word with power a... demonstration of the Spirit. Rev ... D. McVoy, president of Mansfield ... male College, gave us two excel... sermons in one day. Bro. Sh... ran in from the pine woods ... preached twice for us.

This locality has had abundan... rain, which was greatly needed. ... crops are generally in a good gro... condition. Oh, that men would "p... God, from whom all blessings flow...

R. W.

NETTLETON CIRCUIT, NORTH MI... SIPPI.

The Nettleton charge is doing t... well. We have had "showers of bl... ings." We have been made happ... almost every service, and with m... of our people have "rejoiced in hop... the glory of God." Our second q... terly meeting, embracing the fo... Sunday in May, was a grand occa... On Sunday morning the large con... church (New Chapel) was filled ... overflowing at the love feast, c... ducted by Rev. J. B. Stone, P... "The presence of the Lord not ... filled the temple," but pervaded ... overflowed congregation without ... an open-air love feast was le... Uncle Harvey Livingston, one of ... time-honored exhorters of the chu... At eleven o'clock A. M., Bro. S... delivered a discourse of great spir... power and fluency to about 500 pe... in memory of Rev. Wiley Burn... one of the fallen veterans of ... Methodism.

The patriarchal Adam Monto, a... advanced age of ninety-seven, a... the pulpit with the preacher with... odors of Paradise wafted to him ... the breezes of heaven fanning ... cheeks. He is the conscientious ... God-honored head of six hund... living descendants. He is "waiting ... the boatman" and the calling of ... Master. No wonder that Bro. S... preached under the circumstan... Hundreds were turned away for w... of sitting and standing room. Q... terly meetings have not lost ... old-time power and glory with ... Bro. Stone has lived near here ... more than twenty years, and ... maintains his hold upon the pe... and will till the sword of conflict ... from his nerveless hand. Here in ... pulpit, his throne of power, he re... over a willing people. His com... the Aberdeen district was more ... we expected, but a delight to ... Work has commenced on our ... church here at Nettleton, and we ... the much-needed building will ... pushed to completion at an early ... We have a good membership ... and a nice town on the K. C. and ... railroad. We are going to make ... needed repairs on our churches in ... country. Pray for us, and com... send to our District Conference ... Amory, July 3.

M. E. TUBLIN, P.

KOSCIUSKO AND DURANT, NORTH ... SISSIPPI CONFERENCE.

We are passing down the we... side of our second year with the ... people of this delightful charge, ... after a careful and prayerful sur... the field report as follows:

Attendance upon the preachi... the Word at Kosciusko, good; ... Durant, the best we have ever h... Spiritual condition of the church ... proving. Prayer meetings well ... tended, specially by the young p... and interest increasing. One Epw... League doing good work. Two ... day-schools, both growing in nu... and interest. We need more room... recitations. Children's Day was ... served at Kosciusko, May 17, a... Durant, June 14. Our good sup... tendent, M. T. Boswell and Col. ... Hamilton, were assisted in the ... rangements of the programme ... Mrs. Tennie Peebles, Misses ... Doty, Cecile and Lizzie Ramsey, ... others; to whom we are largely ... debted for the interesting and ... structive exercises. Additions to ... church this year, twenty-six. Fi... well up.

J. T. MOODY, P.

Sunday-School Lesson—July 5.

THE WORD MADE FLESH.

John 1, 1-18.

GOLDEN TEXT.—"*The Word was made flesh, and dwelt among us.*"

LESSON TOPIC.—The Son's personal glory.

CRITICAL OUTLINE.—I. Glory Enjoyed with the Father. II. Glory Proclaimed by John the Bapt. III. Glory Displayed among Men.

MEMORY VERSES.—12-14.

DIFFERENCE WORD.—"Son."

INTRODUCTORY.

The studies for the next six months will be in the Gospel of John, and are, therefore, in a very true sense, biographical sketches of Jesus. Of necessity, they differ widely from the studies in the Gospel of Luke, studied last year. Luke was a historian. Under the guidance of the Spirit, he collated from various sources the incidents recorded in his narrative. John, on the contrary, was one of the closest disciples of Jesus, and tells his story not at all as a historian, but as a beholder and an eye-witness. John's Gospel enjoys the distinction of being called the "Spiritual Gospel." The Apostles give us mainly the external life of Jesus Christ; John lays before us glimpses of the inner life and spirit of the Son of God. Their narrative is largely composed of his manifold and wonderful dealings with men; in John we have rather his tranquil and unbroken union with his Father. The Synoptic element which forms the background of the first three Gospels is the *atmosphere* of the fourth.

The object of the Gospel of John is clearly stated by him in these words: "But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life in his name."

I.—GLORY ENJOYED WITH THE FATHER.

It is impossible not to be struck with the similarity of style between the prologue words of this gospel and those of Genesis. Moses wrote of creation, John of redemption; Moses of the beginning of time, but John of eternity, the beginning before time, "or ever the earth was." Nor can we fail to note the fact that, while Matthew and Luke give us a genealogy of human descent, John goes beyond them and gives us his eternal descent from the bosom of God. Matthew shows Jesus to have been "after the flesh," the son of David and Abraham, the natural seed of the stock of Abraham and the true son of David, the Messiah; Luke, passing by the question of his particular relation to the Jews, shows his descent from Adam, and thus unites him to the whole human race, and so declares him the Savior of all men. But John soars above all into eternity itself, and there finds the eternal descent of Jesus from the bosom of the Father. In the first three Gospels we have an account of the glory Christ had with the Father "before the world was." The manifestation of Christ's glory to the world was not an afterthought; it was not to meet an emergency, but he was before the foundation of the world, ready to be revealed in the fullness of time.

II.—GLORY PROCLAIMED BY JOHN THE BAPTIST.

John was sent of God to prepare the way—"the voice" to call attention to the light about to dawn on the world. He was the witness. John's testimony—"He was he, who coming after me, is come before me; for he was before me."

III.—GLORY DISPLAYED AMONG MEN.

Jesus a shining light. Observe the parallelism between "light" and "life." It is remarkable how frequently in John *light* and *life*, on the one hand, and, on the other, how *darkness* and *death* are associated. "Shineth in darkness," in this dark-fallen world; "the life was the light of men." They were "sitting in darkness and the shadow of death," when Christ came, with no ability to find the way of truth or of holiness. In this darkness, then, intellectual and moral, the light of the Living Word shineth, and the darkness did not take it in. So to-day many walk in darkness because they will not let the light in. "Men loved darkness rather than light because their deeds are evil." Christ rejected first by the sinful world, generally, and by his people particularly—"his own, and they received him not." But not by everybody, for "as many as received him to them gave he power to become the children of God." Christ, the exalting benefactor, gives us power to be the children of God. Christ making it possible for us to reproduce the nature of God. Christ, the Revelation of God. Christ is not only the subject of all revelation, but he is *the* Revelation. "The only begotten son" declaring him, showing him to the world—"I and my Father are one." If we would know the Father we must know the Son; if we would know the mind of God, we must know the mind of the Son.

The object of the incarnation was to meet the weakness of men. What was the incarnation but God making himself accessible to human thought? The only begotten Son, that dwelleth in the bosom of the Father, hath revealed it to us, that he might take hold of our nature and give us a view of what God has in store for all who believe, that he might redeem us from the curse of the law; that he might raise us from sin by his precious blood, and that by living in union with him we might share in his glory, bring us back to God in himself, and bring us to the original image of God, which he designed us to exhibit when he created us. Let us not miss the grace upon grace which he comes to bestow upon us by refuting him; let us press close upon his great heart, that it may be poured out upon us and fill us with himself.

Cleopatra.

This beautiful Egyptian queen is said to have possessed wonderful charms of person. Our American women are prone to neglect their health, and should, when suffering from prostration, languor, female debility or weakness, use freely and regularly Creole Female Tonic, the best friend to woman.

Louisiana Notes.

Cousbatta is to have a bank.

The Baton Rouge United Confederate Veterans will celebrate Aug. 5, the anniversary of the battle of Baton Rouge.

Alexandria is preparing to celebrate the "glorious Fourth" in a becoming manner. All places of business will be closed except drug stores and lunch houses.

Lake Charles is making an effort to organize a corporation to run a street car line from the court-house to the Southern Pacific depot, a distance of a mile and a half.

The Clinton Brick and Tile Manufacturing Company have the engine, boiler and saw in place, and began sawing lumber for the drying-shed last week.—*Watchman.*

The Methodist congregation is having the steeple of their church painted, and will also make some improvements on the front portion of the roof. About $300 will be spent in these repairs.—*Truth.*

The Lafayette *Advertiser* says: "An ordinary observer would say: Oh! there is nothing doing in this part of the country; but go up and down the road, and watch the creditable showing made all along, and you will say that Southwest Louisiana will be up with the balance of the world when it comes to harvest time."

The preacher, no matter of what persuasion, who holds his audience during the heated term on hard benches for two hours or more, can never get to heaven. The good Lord can never look with any degree of allowance upon cruelty of any character, least of all upon cruelty to a nicely dressed angel in church. Give us, brother preachers, a rattling good sermon of thirty minutes, a couple of short prayers delivered with power and unction, two good old hymns minus the organ, a rapid doxology, and send us home to cool off in time for dinner. Then we'll bless you.—*Ruston Caligraph.*

Nearly all the churches in Baton Rouge have recently been or are now undergoing repairs, handsome residences are being built, manufacturing enterprises inaugurated, a central sugar factory in prospect, two railroad lines, two telegraph lines, two ice manufactories, oil mills, two lumber mills, brick yards, splendid system of water works, first-class fire department, electric lights, street railway, free postal delivery after July 1, State Fair in October, new wharf to be built at an early date, streets being improved, real estate commanding good prices, good lands surrounding, splendid climate, people law abiding, first-class schools—what more could a person desire? Baton Rouge is booming.—*Baton Rouge Truth.*

Timothy Davis, postmaster at Pattersonville, La., says: "Some years ago, while living in Algiers, I contracted a cough that everyone thought would cause my death. I was unable to sleep, had night-sweats, and soon became too weak to work. I had several doctors and tried many remedies, but with no improvement. An old friend hearing of my condition recommended Dr. Davis' Compound Syrup of Wild Cherry and Tar. It had cured him of a serious lung trouble, and he had great confidence in Davis' Wild Cherry and Tar. Before three bottles had been taken I was up and about, a well man. It saved my life. I always recommend it for consumption, asthma, bronchitis, any lung or throat trouble." One dollar bottles hold two and a half times as much as a 50c. bottle.

Mississippi Items.

W. B. Schmidt has donated an eligible lot upon which to build an Episcopal Church in Ocean Springs.

Dr. R. W. Jones, of the University of Mississippi, declines the presidency of the Industrial Institute and College at Columbus. The institution is so much the worse off.

The editor of the Winston *Signal* says: "We breathe easier—blackberry time has come." Alas! "blackberry time" never comes to the ADVOCATE, and the breathing is heavy "all the year round."

The Schlitz Brewing Company, of Milwaukee, has purchased 40,000 acres of land from Fuller Bros., of Tallahatchie county, for the purpose of obtaining timber for kegs, barrels and casks. The price paid was $150,000 cash. The land lies along the Tallahatchie river.

The Hinds county grand jury say in their final report: "We have visited the penitentiary, and we say without hesitation that the contrast between its present condition and what we have seen in other years is, indeed, remarkable. The condition of the inmates, the neat and the cleanly appearance of the surroundings, bespeak careful and considerate management."

In the circuit court in Raymond twenty young gentlemen amateurs were arraigned and pleaded guilty to the charge of gambling. In sixteen cases the parties were fined $25 each and costs, and required to give bond in the sum of $250, not to play cards again within two years. In the other six cases the parties were fined $100 each and costs, this because of indictment for a like offense twelve months ago; at which time they promised not to play again within two years.

Considerable interest was manifested by the citizens of our town and vicinity at the school meeting on last Saturday. If one hundred pupils should apply for boarding places in the town, they would be accommodated; enough of our citizens agreeing to take boarders to insure the accommodation of that number. Professor Boyd addressed the meeting in a manner which clearly indicated that he is a "hustler" in the proper meaning of that word. Let everybody go to work to build up a good school in Louisville.—*Winston Signal.*

Rev. Irvin Miller, in *The Dawn of Light*, says of Hickory:

I have not seen such improvements in any railroad town, in so short a time, as has been made in Hickory in the last twelve or eighteen months. This, I think, is attributable in a large degree to the flourishing high school they have established there.

The *Clarion-Ledger* says:

The Monument Association and the Citizens Committee of Arrangements are considering the matter of publishing in pamphlet form a complete report of the unveiling ceremonies, the speeches, incidents, historical sketches, etc. A capital idea. The memory of the whole affair should be preserved in some enduring form. Thousands who witnessed the unveiling would be glad to get a copy, and it might be so distributed at the actual cost of publication.

Capt. Pugh, a capitalist of Yazoo City, was in our town during the week, prospecting with a view of establishing a brick plant. He was shown over the city and expressed himself as being much pleased at the outlook. The Captain was given every encouragement by our people. We hope he will locate his plant here, as an enterprise of that kind is much needed, and we feel confident will redound to the advantage both of the projector and the city.—Water Valley *Progress.*

The Conference or Bishop.

For the convenience of the Bishops in annual session, the facts and arguments hearing on the trial at the last session of the Tennessee Conference were printed in a pamphlet. The question of their further publication was left in abeyance at the time. First, the importance of the principles involved, separate from all personal relations. Second, a number of our papers, in the absence of the facts, have, since the decision of the Bishops, declared that the Conference had not the wisdom or courage to demand its rights. The facts of the pamphlet are the proper defense of the Conference. Orders will be received by Hunter and Welburn, Nashville, Tenn. Price, twenty-five cents. Proceeds to go to the fund for the education of daughters of itinerant preachers. D. C. KELLEY.

[The arguments in the pamphlet named are all on the Kelley side.—EDITOR.]

Rev. A. B. Nicholson.

Seeing a notice of the distress that has befallen Bro. Nicholson on account of his protracted illness, it has come into my heart to make a proposition. Bro. Nicholson's ministry has been very fruitful. Many persons have been converted under his preaching. Some of these are in the ministry and some are doing well in secular pursuits. I have a distinct and pleasant recollection of a meeting at Pine Grove, Pike county, Miss., in June, 1855, held by Rev. Geo. D. Wade and Rev. A. B. Nicholson, in which there were many conversions. It was on Bro. Wade's circuit, and, Bro. Nicholson being a visiting minister, did the most of the preaching. My proposition is this: *Let each person who has been converted under Bro. Nicholson's ministry now send him a contribution of $1, or more.*

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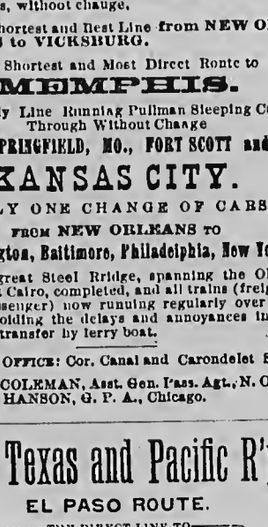

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, July 2, 1891.

Briefs.

The Congregationalists in this country have 4,823 churches; 4,619 ministers; 560,082 members; 611,850 Sunday-school scholars; 2,560 young people's societies; give for benevolent purposes, $2,267,386; for home expenditures, $6,079,348.

The principal foreign missionary societies of Great Britain have 2,167 male and 798 female missionaries, with 24,517 native helpers and 348,081 communicants. Those of the United States have 1,054 male and 1,296 female missionaries, with 10,020 native helpers and 236,187 communicants. The British societies have an income of $5,150,373, and the American societies have $3,977,701. In all there are 7,407 mission stations.

A novel plan for extinguishing a church debt has been hit upon in Melbourne. The church committee—or vestry, as the case may be—divide the total debt among themselves and each man insures his life for the amount that falls to his share. The policies are transferred to the church, and the annual payments on them are made out of the collections. Then, of course, as the members of the committee "drop off," the sums insured on their lives drop in, and later, when the last committeman is dead, the last installment of the church debt will be paid. The plan has the merit—if merit it be—of throwing the whole of the responsibility for the continuance of the indebtedness upon Providence.

From what we read in our exchanges, we judge that the great Methodist University in Washington City will be a success. The city has raised $100,000 for the land, and already over $30,000 is in hand for endowment, and already *five wills* have been made in its favor. We are a little shaky on the "will" money. Very few people can will away their money these days. There is always some little twig or pebble that turns the stream of benevolence out of the channel intended by the testator. We are glad the university at Washington City has such fair prospects. Meanwhile we are still expecting to hear that some brother or sister has donated $100,000 to Centenary College.

We must all of us thank Archbishop Ireland for a late pastoral order given to his diocese against lotteries. He says:

> We do now prohibit the raising of money for religious or charitable purposes by the sale of chances, the use of wheels of fortune, or by any method savoring of lottery or gambling.

Ex occidente lux. This is the first order of the sort in the Catholic Church that we happen to remember since the very first papal bull, if we may call it so, that has come down from the earliest centuries and which was *Adversus Aleatores.* So the circle is rounded from Victor, if we remember aright, to John Ireland. We have always regretted that in the Acts of the Baltimore Council there was no word against gambling. Now we may have some hope that a similar order may by and by be issued in the Archdiocese of Philadelphia, where it is especially called for.

The above is from the *Independent*, of June 25. The moral sentiment of the world is crystallizing against lotteries, and Louisiana can't stand against the moral sentiment of the world. The fact that the anti-Lottery people in Louisiana have the sympathy and moral support of all the outside world, should spring every man and woman and child in Louisiana to go into the Lottery fight determined to win.

Shreveport District Conference.

This body of ministers and laymen convened, June 18, in Grand Cane, La. This is a pleasant little town on the Texas Pacific railroad, about one hour's ride from Shreveport. Though small, it contains three neat churches representing Methodist, Baptist and Cumberland Presbyterian faith, showing the religious tendencies of the people. It is a town built up by the passage of the railroad a few years ago, and seems already not only to have obtained its majority, but its completed growth. There don't seem to be anything now for it to do but to simply stay where it is and as it is.

This Conference is presided over by Rev. R. J. Harp, one of our oldest ministers, but one of our newest presiding elders, who opened the sessions with appropriate religious services. The venerable elder held the reins and controlled the business with the ease and grace of a veteran in the service. There was a good attendance of ministers and delegates; all the preachers being present except one, and almost every charge being represented by some of its appointed laymen.

Just here we record this fact which we desire some of the laymen who read this paper to ponder. Why is it that some of the most prominent men in the church do not attend our District Conferences? We have attended several sessions of this Conference, and we have never yet seen in it some of those men who are most prominent at home. These are the very men we want in the *councils* of the church. We meet to *confer* about the interests of the church in the district, and these men ought to be in that Conference. The church needs their wisdom, and they are under obligation to give it, and yet never do. These men are not doing their duty and ought to be ashamed of themselves and repent. When the final account is made up, and it is shown that these men were so busy with their own affairs that they would not take time to attend to the business of the Lord's kingdom, they will then see, but too late, how foolish they were. This applies not only to the Shreveport district, but to many other districts.

The presiding elder was very careful and minute in his examination into the affairs of the district, and the pastors and delegates did not shrink from declaring fully the condition of things on their respective works. The consequence was that when the examinations in that direction were finished, all who listened had an intelligent and comprehensive view of the real state of the church. Sitting quietly by and hearing the representations of each circuit and station, we judge that the spiritual condition of the district is in advance of what it was one year ago—that is, taking the average. There seemed to be several charges where progress could not be discerned, but in the greater number there has been improvement, and that raises the general average. Many successful revival meetings have been held, very many prayer meetings are in growing condition, and the Sunday-school work is thriving. The financial condition seemed to be not much, if any, improved over last year. There does not appear to be any general system of finance. The thing in many places appears to have been left to run itself, and the consequence is, it don't run very fast. We are sorry that our people, who are successful in their private business, seem to care so little about the success of church finance. We are satisfied that there must be, not only a change in this matter, but a thorough revolution, before the church will be able to march triumphantly to the conquest of the world.

In this district there has been some development in the spirit of building houses of worship for the Lord and houses of residence for the preachers. Several new churches have been erected, and repairs and renewings made upon parsonages and churches. The Conference inaugurated the work of securing a district parsonage at Mansfield, and we trust the brethren will not let the matter rest until a good, comfortable house shall be secured for the shelter for that most important man on the district, the presiding elder.

The report of the district secretary of the Woman's Board of Missions of the Louisiana Conference was made by Mrs. R. J. Harp. This report revealed the fact that for the year past there has been a falling off in membership and contributions! Why is this? Ought not the missionary spirit to grow continuously and the contributions to swell with every collection? It seems so, and yet at the present time there seems to be all through the Christian church a general lull in missionary operations! Mrs. Harp's report said that among over 9,000 women in our church in Louisiana, only 876 were members of the Woman's Missionary Societies. What are those other 8,000 doing for the advancement of their Lord's kingdom? What are you doing, sister.

The Conference, by a rising vote, adopted the following resolution:

Resolved, That, as a body of Christian ministers and laymen, representing the sentiments of the vast majority of the people composing the various churches of the Shreveport District Conference, we do hereby call upon all lovers of purity and virtue to use every effort against rechartering the Louisiana State Lottery by the suffrages of the people of the State.

Dr. A. D. McVoy represented that Mansfield Female College had done excellent work during the past session, and that the outlook for the future is hopeful. This college is the only female school owned by the Louisiana Conference, and is deserving of the patronage of Louisiana Methodism.

The following laymen were elected delegates to the next Annual Conference: H. L. McLane, Rev. J. M. Nelson, W. Clark, T. J. Porter. A. F. Jackson and W. T. Hopkins were elected alternates.

The Conference made provision by report of a special committee for holding a District Sunday-school Convention some later in year. Coushatta was chosen as the next place of meeting.

After some appropriate remarks by the presiding elder, the Conference adjourned *sine die*. It was a good session, and the results will be seen in the future. The editor greatly enjoyed the visit to old friends, and gladly renewed the associations of former years.

The Anti-Lottery Meeting.

The first public meeting of the anti-Lottery campaign was held in the Grand Opera House, in this city, last Thursday evening, under the auspices of the Anti-Lottery League. The great auditorium was packed with as intelligent an audience as we have ever seen. The platform was filled with men eminent in all the walks of life. We noticed thereon judges, lawyers, physicians, teachers, merchants, bankers and preachers. A large part of the large audience was composed of ladies, and several noticed that *young* men were very conspicuous. President Johnston, of Tulane, was chosen president of the meeting and introduced the exercises with a few appropriate remarks. Dr. B. M. Palmer, the eminent Presbyterian divine, was the first speaker, and for forty minutes he held the great multitude in rapt attention with his remorseless logic and resistless eloquence. At the conclusion of some of his grand periods, the crowd would spontaneously burst forth in rapturous applause. When he concluded one of his scathing denunciations with the solemn sentence, "If we can not get rid of the Lottery by the forms of law, we will rid ourselves of it by revolution," men and women seemed to go wild; the women waving their handkerchiefs and the men raising the old "rebel yell." For a few minutes the scene beggared all description, and it convinced all present that the opposers of the Lottery are in dead earnest in their opposition to this iniquitous concern. Never did any corporation receive so merciless a drubbing as Dr. Palmer gave the Lottery. We will give Dr. Palmer's speech next week.

The next speaker was Hon. D. Caffrey, of St. Mary, who spoke effectively, and he was succeeded by Col. Stone, of East Feliciana. This gentleman showed great familiarity with the history of lotteries in Louisiana, showing how and when they had been put out of existence and kept out until the "reconstruction period." Col. Stone held his audience well in hand from the beginning to the close of his speech and was frequently applauded uproariously. His arraignment of a subsidized press was simply terrific.

This first public meeting was a great success. New Orleans has started the campaign with high hope. Let our brethren in the country catch up the slogan, and in every nook and corner, in every hamlet and village, on every hill and in every dale rally the clans. It is simply victory or extinction of statehood. It is manhood or serfdom. Now is the time for every man and woman to stand up bravely for the right.

Colportage in North Mississippi.

The work of colportage is advancing in the North Mississippi Conference. "More books, church papers and Sunday-school literature have been put in circulation than during the corresponding period of any previous year since our colportage work began." So writes Rev. G. W. Bachman, our efficient general colporter, in the ADVOCATE. Bro. Bachman is well qualified and suited to this important work. With a large experience, he brings to bear energy, industry and intelligence in the prosecution of his difficult mission. It is gratifying to know that the work prospers and grows under his labors. An increasing number of persons buy and read our books and papers. A reading church will become an intelligent church, and an intelligence promotes strength and prosperity.

Bro. Bachman keeps on hand a good supply of Bibles, hymn books, Disciplines and other standard and new books. He spends much time in the field and combines in himself both colporter and itinerating depository. He has the confidence of the Publishing House, and can supply, on short notice, orders for books on the same terms at which they can be had directly from the Publishing House.

That was a good suggestion, in regard to a "helping fund," made by Bro. Bachman, in late numbers of some of our *Advocates*. The colporter meets with many people in his travels who would like to read good books and religious papers, but are too poor to buy the books or subscribe for the papers. A helping fund—say, fifty dollars annually—placed in the hands of Bro. Bachman for this class of people, would be faithfully applied and would accomplish a mission of great good. Who will help? Are there not fifty or a hundred friends of the cause in North Mississippi who will give each one dollar to start a helping fund. I am willing to be one of the number.

Brethren wishing to order the books of our Publishing House can write to Rev. G. W. Bachman, general colporter, at Kosciusko, Miss. (I follow the Discipline in the orthography of the word "colporter.")

T. C. WIER,
Pres't Colportage Board.

The Endowment of Centenary College.

MR. EDITOR: Seeing your timely suggestion in last week's ADVOCATE, that some one should give one hundred thousand dollars for the endowment of Centenary College, I send you the following invitation to those so disposed to do something of that sort. It was adopted by the Board of Trustees of the college at their recent annual meeting.

They say: In order that Centenary College may be placed upon a more stable foundation, and that all its appliances for education may be elevated and enlarged, we, the trustees thereof, urge its friends everywhere to continue to subscribe interest-bearing and installment notes for its endowment, as heretofore.

We also recommend the endowment of board and tuition scholarships with $2,500 each, and of tuition scholarships with $1,000 each.

But in order that the ends desired may be more speedily and effectually reached, we especially invite any who are able to endow professorships with not less than $20,000 each, the same to bear the names of the donors, if desired, or of any other person whose memory they would perpetuate and honor.

To this end we invite correspondence with reference to the endowment of any one of the following or other professorships: 1. Theology and Biblical Literature. 2. Ancient Languages. 3. Physics and Astronomy. 4. Mathematics. 5. English Language and Literature. 6. History and Political Economy.

Now, Mr. Editor, here is an opportunity for some to do lasting good, or to erect monuments for themselves or their loved ones more enduring and far more useful and honorable than pyramids of bronze or stone could ever be.

W. L. C. HUNNICUTT.

Free Scholarships for Young Ministers at Vanderbilt University.

There are twenty-three free scholarships of $100 each in the Biblical Department of Vanderbilt University, open to A. B. graduates of Southern colleges and universities who are preparing for the ministry of the M. E. Church, South. These scholarships were held the past session by graduates of Randolph-Macon College, Emory and Henry, Trinity, Wofford, Emory, Southern University, Centenary, Southwestern University, Hendrix, Central (Mo.), Kentucky Wesleyan, and the Academic Department of the Vanderbilt. They are sufficient to meet the cost of board in Wesley Hall and the entrance fee of the University. Tuition and room rent are free. These scholarships are distributed among the graduates of the various Southern colleges and universities, and are awarded to the most meritorious applicants. Those desiring scholarships for next session should make early application to Dr. W. F. Tillett, Dean of the Biblical Department, Nashville, Tenn.

J. B. Colgate, of New York, has given $1,000,000 for the endowment of Colgate College, Hamilton, New York. And we are still waiting to hear from the man or woman who will give $100,000 to Centenary. See Dr. Hunnicutt's article on this page.

Notes.

A writer in the *Evangelist* says he has been using the petition in the Lord's Prayer thus: "Lead us away from temptation." Now he wants to know if he is a heretic?

Dr. Garland has resigned as chancellor of Vanderbilt University. Dr. Garland has served the church and educator with distinguished ability and signal success, and his retirement is cause for regret.

The papers report that General Booth is carrying his "colony" scheme into practice. He has bought for £10,000 the Hadleigh farms near Southend, England, and these are to be the nucleus of his home colony.

Something is going to happen soon, we think, because the devil was never more on the rampage than he is now. He sees that his day is coming. He is not the hosts of Israel he illudes with his pranolngs nor frightened by their bellowings!

By studying the statistics of the different churches in New York City, Dr. Shauffler brings to the attention the fact that since 1872 those churches which have more than one pastor the increase in membership much less than those which have only one. This is a fact for church authorities to think about!

We see it stated that the trustees of Mississippi College (Baptist), located at Clinton, Miss., have abolished the tuition fees, and in place of tuition each student shall pay a matriculation fee of $25. If the managers of schools don't be careful, the idea of cheap or free tuition will work great harm to the schools.

This country supports 215,000 saloons at an expense of $1,484,000,000, and 164,000 schools at an expense of $[illegible] 000,000. The value of food products is estimated at $600,000,000, and the cost of all the clothing at $400,000,000. So that we pay more for the saloons than for food and clothing and education all put together! What a people we are, to be sure!

The *Times-Democrat* devoted three *seven* lines in an obscure corner of the issue of June 26 to one of the largest and most intelligent and most enthusiastic gatherings we have ever seen in this city. In those *twenty-seven* lines there were several willful misrepresentations! Why is this? Because the meeting was a rousing anti-Lottery meeting and a complete success.

We think our brethren of the ministry, almost all, violate the Bible rule on worldly conformity. The almost universal practice among our ministers of wearing a mustache only evidences violates that rule, for the fashion does not originate in the church. At any rate, the fashion is so universal that it is monotonous, and we would hail with delighted eye a change. The idea of ministers clinging so rigidly to this worldly fashion and then preaching against worldly conformity! My!

According to the way ordinary mortals think, the creed of the newly formed Presbyterian Church greatly needs revising. The Pittsburg Presbytery some months ago tried and suspended five young ministers for preaching against the rule prohibiting ministers from voting at a civil election. The case was appealed to the Synod, and that body sustained the Presbytery and affirmed the sentence. If Christian people in this land are debarred the suffrage by the creed or their churches, then good-by to everything worth having in politics and civil matters. The Covenanters should revise that law out of their polity.

"Somebody has blundered." The secular papers have given very full accounts of all the commencement exercises of all the schools in Mississippi and Louisiana excepting Centenary and Mansfield Female College. Not a line in regard to the closing exercises of these two schools has appeared in any secular paper. We know that the papers are always ready to publish news of this kind, and, therefore, conclude that no arrangements were made by the college authorities to have reports of their commencements. If this conclusion is correct, we ask, in the name of the church, why the authorities of these institutions should ignore such an opportunity for advertising their schools!

During a recent trip—no matter where—we heard of a good brother who, at the first quarterly meeting paid the presiding elder $5, and said that he would pay as much for the same purpose at each quarterly meeting. Before the second quarterly meeting he learned that the presiding elder used tobacco, and the brother thereupon refused to give any more. We hope he will be consistent and not go to hear the elder preach or sit with him in Quarterly Conference. To hear him preach without paying him might be dishonest, and it is better to be on the safe side of the honesty question. To sit with him in Quarterly Conference might be God-speeding him in his wicked habits. So we hope the good brother will bravely maintain consistency that is consistent!

Personal and Otherwise.

Our brothren have filled our "hopper" with splendid artieles; hut, as a matter of course, some of them will have to wsit. They are well salted, however, and will keep. Thank you, brethren.

Presideet Fitzhugh gave us a call last week. He is now enjoying a well-earned vacation.

Rev. Andrew Hunter, the Nestor of Arksesas Methodism, will spend the summer at Wellsville, Penn.

Bishop Haygood has gone to the Pscific Coast to make his home. He passed through Nashville, June 22.

Randolph-Macon College conferred the degree of D.D. upon our missionary to Japan, Rev. W. R. Lambuth.

Wofford College turned out amoeg its graduates this year seven young men who expect to go into the ministry.

Don't fret, hrother, if you seem not to get your due! Oue of the hest editorials this pen ever wrote was attributed to another man.

The Board of Missions request all our pastors to read the "Appeal" of our Bishops to every congregation. You will fied it on the first page.

A case of yellow fever is reported at Chandeleur Islands; but as that is some distance away, and the quarantine officers watchful, no danger is apprehended.

Bro. T. W. Dye, of Water Valley, writes: "Our churoh work is on the up grade. Methodism leads here." And Bro. Dye "leads" Methodism in the Valley city.

A New Orleans girl—Miss Evans, daughter of Judge W. L. Evans—received from the Institute of Notre Dame, Baltimore, the gold medal for domestic economy—specially for cooking.

Bishop Key says:

Bretbren, let us come to realizo that such expressions as "for God's sake," "in the name of God," "hy the help of God," should be usod sparingly, prudently, reverently.

We regret to learn that Dr. J. J. Wheat, of the North Mississippi Conferenee, still continues feehle. Dr. Wheat is one of the graudest preachers in the Southern Church, and it appears like a calamity that his eloquent voico should be silent.

Rev. John Pipes was in attendance at the Shreveport District Conference. Though quite feehle, his health has somowhat improved of late. It is a benediction to associate with such a man, and we count it one of our cherished honors to enjoy his special friendship.

In a communication to the *Southern Christian Advocate*, of last week, Rev. S. S. Keener wrote: "Dr. Carter says, 'Every man who is transferred is transferred for a certain place and sent to it.'" Will Bro. Keener please point us to the column where that sectence is?

The new church at Mount Pleasant, Columbus circuit, was dedicated, June 21, by Dr. Sullivan, presiding elder of the Columhus district. This is the second churoh that has heon hullt on this work dnring the pastorate of Rev. F. P. Spencer, and a third one is in course of oonstruotion.

The Marietta *Journal*, Georgia, has this of a former member of the Louisiana Conference:

The Marietta Methodist Church has had some grand and ahle preachers in time, but not in the memory of the writer has that church had an ahler, more learned, purer, consecrated Christian minister than Rev. Joel T. Daves, Sr.

Revival at Enterprise.

Oe June 11, Bro. John Boring, of the Holston Conferonco, hegan a series of serviees at Enterprise. He was ahly seconded hy Prof. L. R. Gilreath, who led the singing to the great delight of the large audienees, who daily assembled to hear and to heed the gospel message.

Bro. Boring is a olear and simple expositor of the *Word*. He makes no statement whioh he does not sustain hy a "thus saith the Lord." He emphasizes the message in suoh a natural way that, notwithstanding our scattered population and daily rains, our congregations averaged 200 out of a total white population of 400. On the last Sueday the orowds equaled those that waited on the ministry of our heloved Bishop Galloway during the session of our District Conference last year.

Tho result of the meeting is apparent. Old quarrels wero settled, old debts were set right, old sinners in aod out of the ohuroh were oonvioted aed converted, and the power of the Holy Ghost rested on the congregation.

Prof. L. R. Gilreath is a modest Christian gentleman who sings to the glory of God.

Any community oould not hut be better for the coming of these two brethren. I feel stronger, and the 103rd Psalm suits my experience.

JOHN W. CHAMBERS, P. C.

Grenada Collegiate Institute.

The recent commencement of this very worthy iestitution was above the average of such occasions. The work done in all departmenis—from the preparatory up to the senior grade—was first class. President Newell has certainly been fortueate in the character of his teachers. Their praise was heard on every haed. It has, perhaps, been the most pleasant and profitable session in the hisiory of the institute. The health record is, douhtless, as good, if not hetter, than any of the schools in higher lalitudes can show. The college family numhered about fifty, aed the amount of drug bill for the term was only seven dollars and fifty cents. You can't beat that out of North Mississippi. It is pleasant to note the growing favor of the institute and its worthy president with the people of Grenada. The recent generous coetribution of two thousand dollars hy these good people to the school fund was a token of their high appreciation of President Newell and the iestitution over which he so worthily presides.

The commencement sermon of Rev. J. D. Cameron, D. D., was listened to hy a large and appreciative audience. Tho good Doctor was at his hest on this occasion. His statements were clear and his illustration of the subject was unique and highly suggestive. Tho absence of the Rev. S. D. Long, who was expected to preach at night, was a source of much regret to all.

Monday was alumnæ reunion, and the musical and literary entertainment furnished hy the cultured alumnæ was a rare treat. These ladies are earnest students to-day. They are an honor to their *alma mater*. A helated train failed to put Dr. Sims, of the State University, in his place on the programme of the day. This was keenly felt as a positive loss to us, for who misses Dr. Sims' oration loses a masterpiece. The evening of this day was given to the young folks. Tho concert given by them was enjoyable to the last degree. Much attention is shown the little people in this institution. This is right, and it is wise.

Tuesday, the sixteenth, was the great day of the feast. Seven young ladies sat upon the rostrum as graduates. The essays were well prepared and well read. Miss Adie Eason, Miss Susie Davis and Miss Carrie Boyd, from the regular course, and Miss Lula King, Miss Jimmie Grantham, Miss Lida Coffman and Annie Williams, from the school of English literature, had, with high honor, completed tho curriculum of study, and now go out to meet life's issues with an efficient equipment. A crowded audience gathered in the spacious college chapel to greet these fair young women and hid them God-speed in their chosen life-work. After the graduating class had finished their reading, President Newell introduced Dr. Alonzo Monk, of Memphis, Tenn., who charmed and captivated his audience hy the eloquence of speech. What a master of assemhlies the eloquent Doctor is! That speech will hear fruit. The subject of the distinguished speaker was: "Food for Thought." He put them to thinking. After the anuual address of Dr. Mouk was finished, the president, in a tender, graceful speech, presented the diplomas to the class of '91.

The annual concert, Tuesday night, was, despite the rain, an affair deserving the many compliments hestowed. There was not a dry, thread-hare piece on the programme. All honor to the makers and executers of that Tuesday night programme! All were delighted, and Newell said he was happy. Tho musical department, under the direction of the gifted Miss Evans, is equal to the hest in all this land. So say the critics. The art department, under Miss Sallie G. Storks, is simply superh. Miss Storks' pupils in art had their work on exhihition in the auditorium. The grouping was pleasing to the eye of even the uninitiated. Mrs. Payne had her department—the primary—up to a high degree of perfeotion. Much praise was given Misses Burges and Courtney in their several departments.

Much more might he said; hut we desist. Send to Rev. T. J. Newell, A. M., for a catalogue of the Grenada Collegiate Institute, the property of the North Mississippi Conference.

T. W. DYE, for Com.

A man who has practiced medioine for 40 years ought to know salt from sugar. Read what he says:

TOLEDO, O., Jan. 10, 1887.

Messrs. F. J. Cheney & Co.—Gentlemen:—I have heen in the general praotice of medicine for most 40 years, and would say that in all my practico and experience have never seeu a preparation that I could presoribo with as muoh oonfidence of success as I can Hall's Catarrh Cure, manufactured hy you. Have presoribed it a great many times and its effeot is wonderful, and would say in conolusion that I have yet to find a case of Catarrh that it would not cure, if they would take it acoording to directions.

Yours truly,
L. L. GORSUCH, M. D.,
Office, 215 Summit St.

We will give $100 for any case of Catarrh that can not he oured with Hall's Catarrh Cure. Taken internally.
F. J. CHENEY & Co., Props.,
Toledo, O.

☞Sold by Druggists. 75c.

Postal Card Reports.

—Rev. Hervie Mellard, Ponchatoula, writes: "Our meeting at Springfield was very iespiring. The churoh was greatly stirred and much spiritual strength is attaieed. We had four accessions. Bro. W. P. Meador, of Port Vincent, aided us. Quarterly Conference on Thursday, and Bro. McDonald preached two telling sermons, at eleven A. M. and half-past seven P. M."

—Prof. Ricketts writes from Brookhaven: "I wish the paper was illustraled. I should so like to send you a picture of Bro. Woodward sitting under the shade of his pecan trees admiring our pretty district parsonage. It is a sight worth seeing. By the way, he says it is the neatest and most comfortable parsonage he has ever occupied, and his is a large experience of the hest."

—Rev. J. A. Bowen, Aberdeen, Miss., writes: "Last Sueday, at eleven A. M., one of Bishop Paine's grandsons, Bro. W. D. Wendel, preached his first sermon in Aberdeen, and the second one in his life. It was a *powerful effort* for a young man. The house was full, and we had a time of rejoicing! Sister Mary Goodalo, of Baton Rouge, La., delighted our people last night with her temperance talk. This charge grows, and we rejoice."

—Rev. J. W. Treadwell writes from Wagoner, I. T.: "We have had forty-eight accessions this Conference year. Class meetings and Sunday-schools are well attended. Have four organized societies, with a membership of eighty-one. Our Conference assessments are behind only six dollars and seventy-five cents, which will be paid hy the first of July. Many features of our work are encouraging. Our parsonage is only in debt ten dollars, and subscriptions sufficient to pay that. Crops are fine. Our town is growing rapidly."

—Rev. J. C. Ellis writes from Raymond, Miss.: "We feel like shouting 'hallelujah.' Still the dancers are saying, 'I am done.' Strife, haokhiting, malice-holding, etc., are now heing put aside, and peace and unity heginning to dawn. One of our churches, Forest Hill, has recently had some needed repairs. At that place we left happy again yesterday, where we had a glorious meeting the fifth Sunday in May, when we were blessed with a large congregation, with a goodly number shouting praises to God. Other repairs are needed on the work which I believe and pray will he done this year. We begin our first protracted meeting at Forest Hill the third Sunday in July. Continue to pray for us."

—Rev. John A. Miller writes of the Opelousas district as follows: "I have finished up my second round of quarterly meetings, which have heen very interesting and, I trust, profitahle. At least, I have been much encouraged. We have had good attendance, with increased interest on the part of the official members. Our religious services were spiritual and profitahle. Several of the pastors have held protracted meetings with good results. The particulars as to the success I have not received; yet I am sure there will he a large increase of conversions and accessions reported from this district over last year. All the preachers are nohly hattling for the conquest of this portion of the moral vineyard for Christ. Bro. and Sister Blocker were called to Mansfield to the hedside of their sick daughter, who has been attending school there. Hope they will soon return with her restored to health. The prospects for Methodism in Southwest Louisiana were never brighter than at this time; yet it will require muoh hard work, prayer and faith to gain the victory."

—Rev. Wm. G. Evans, Simsport, La., writes: "My second Quarterly Conference was held yesterday and to-day at Riverside, and I wish some of our city Methodists could have been with us. It was truly a feast of fat things. Saturday morning Bro. Hoffpauir gave us an excellent sermon, and then held the Quarterly Conference for us, which showed a very healthy state of things. The reprcsentation from the other churches on the work was not here, hut it was their loss. Our presiding older was paid up in full to date. The services to-day were very enjoyable; Bro. Hoffpauir giving us two charaoteristic sermons, and anyone who has heard him knows what wo enjoyed. There was much meat in them. While the spiritual man was boing fed on suoh good things the temporal man was not forgotten hy tho good people of Riverside. They had provided more than hountifully for the hasket dinner; and suoh a provision! Oh! the good things. The table was hent honeath tho woight of them. The quantity and quality hoth were of the hest order. Evory one was charmed with our presiding elder, and are even at this early date asking for the fourth Quarterly Conferonoe."

Marriage Is a Failure

when the wife pines and wastes away. It is necessary in cases of female weakness and debility to give strength and restore health and vigor hy the regular use of Creole Female Tonio, woman's best friend.

Anti-Lottery.

FREE LITERATURE.

Having an opportunity of scattering ten thousand (10,000) copies of the "Louisiana State Lottery Company Examieed and Exposed," by the Rev. B. Carradine, D. D., over the State of Louisiana for only three hundred and twenty-five dollars ($325), we have determined to raise the money and scatter them gratuitously. The following parties have subscribed for this purpose: Rev. John T. Sawyer, $5; Rev. Wm. H. LaPrade, $7 50; J. G. Grant, $10; A. A. Parker, $5; Frank A. Daniels, $5; J. C. Shansy, $5; J. Thomson, $5; Geo. Thomson, $5; Rev. A. E. Clay, $2 50; Rev. Wm. P. McLaughlin, $1—making a total of $51, and a halance of $274 yet to be raised. Any amount sent to us will be promptly acknowledged. Ten copies of the above book will be sent gratis to anyone wishing to use them for distribution. All we requlre is that you pay the express charges at your end of the line or send 50 cents to pay postage. Send on at once and help on the work. Send to us, or to F. D. Van Valkenburgh, 106 Camp street, New Orleans.

Colportage in North Mississippi Conference.

Headquarters at Kosciusko, Miss., where all the publications of the M. E. Church, South; Bibles and Testaments of all styles, and any good books wanted can be procured at publisher's rates.

Publisher's discounts given to preachers, churches and Sunday-schools.

Orders promptly filled whether the colporteur is at home or in the field.

Address G. W. Bachman, colporteur, Kosciusko, Miss.

East Mississippi Female College.

The name omitted from the list of graduates was Miss Lillian McCormick. How it slipped off my pen without reaching my postal card to the ADVOCATE, I am not able to say. Miss Lillian stood high in her classes, and her essay, "Women and the Twentieth Century," attracted no little attention. All the essays of the graduates indicated thought, careful reading, much study and general information.

T. L. MELLEN.

Indian Mission.

I have received, since my last report, $5 from Rev. J. F. Robinson, Steen's Creek, Miss., heing his second payment, and $5 from Rev. W. W. Morse, Lake Station, Miss.; also $5 from one and $3 from another elect lady, who do not wish their names published; hut they are registered above. May God abundantly hless them all, is the prayer of one very much interested for the Indians in Mississippi.

A. D. MILLER.

Barlow, Miss.

ST. LOUIS, November 20, 1862.

Messrs. J. & C. Maguire: I have never known any remedy to have such excellent effect as Maguire's Benne Plant in complaints of the bowels, such as cholera, dysentery, diarrhœa, cholera morbus, etc.

FITZ HENRY WARREN, Brig.-Gen. U. S. Vols.

An Appeal.

Rev. T. Price, of Lake Charles, La., a superannuated member of the Mississippi Conference, is in need of help. Let us help our old soldiers. Bro. Price has many friends in the Mississippi Conference, and we respectfully ask them to remember him now in his trouble. Address Rev. T. Price, Lake Charles, La.

A FRIEND.

A Woman's Fortune

consists in the possession of robust health and vigor; this is best obtained hy the timely and regular use of Creole Female Tonic when suffering from feminine disorders.

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions compiled with:

Revs. D. L. Cogdell, A. W. Moore, C. R. Godfrey, S. S. Keener, George Jackson, H. Bradford, N. B. Young, B. F. Phillips, E. B. Ramsey, R. C. Callaway, W. A. Dollar, C. D. Cecil, Bishop Taylor, B. H. Rawls, N. J. Roberts, B. M. Drake, G. H. Galloway, J. W. Burton, W. M. Cox, Victor B. Hall, R. A. Ellis, P. M. Brown, W. G. Backus, R. B. Downer, J. M. Glenn, H. L. Norton, A. B. Nicholson, C. T. McLeod, W. T. Lewis, A. D. Miller, T. S. Randle, T. R. Reagun, W. S. Shipman, Prince Mims, R. A. Sibley, F. G. Davis, G. L. Galloway, J. M. Cowan, William Hoover, K. A. Jones.

Messrs. W. P. Fussell, R. Couch, Leo N. McCanghan, Jesse G. Johnston, G. D. Risinger, J. D. Johnston, T. H. Porter, R. P. Wilson, M. D. L. Crawford, W. E. Collins, A. G. Gramling, J. A. Parker, A. Y. Simmons, L. J. Guy, W. H. Jones, H. C. Walsworth, W. O. Harris, H. S. Lazenby, N. E. Ellis, W. W. Johnson, J. H. Keller, E. T. Harvey, F. M. Tucker (2), Wm. H. Gibbs, B. N. Sauls, L. W. Williams, Nelson Ghrenth, J. M. Williams, Will A. Sessions, E. R. White, W. P. Sinckey, R. M. Powe, N. Williams, J. C. T. Chaffe, John F. Bernard, D. J. Thomas, L. R. Gainey, W. M. Lewis, W. S. Malar, Thos. P. Clinton, H. Colmer, Jr.; J. F. Davis.

Mesdames Martha Roth, R. L. Burch, G. W. Brown, J. A. Platt, L. D. Pickett, Salina Clover, E. E. Bew, Mary Cassedy, Christian Keener, E. R. McGowen, V. V. Doyle, M. E. Lynch, Mary E. Nicholas, M. E. Ferguson, Lelia C. Brown.

Misses B. A. Johnson, E. C. Bangs, A. E. Powell.

June 30.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Camp Meetings.

The twentieth annual camp meeting at Crystal Springs, under the management of the Hemingtan Camp Meeting Association, will commence Thursday, Aug. 13, 1891, and continue probably far ten or more days.

In response to the urgent desire of a number of persons of all denominations, the Rev. George S. Ingo has kindly consented to take charge of the services, and will preach every day and at night during the meeting.

Preachers of all denominations are earnestly invited to attend, and will be provided for during the meeting.

The L. C. R. R. will give the usual reduction of fare from all points on the road.

To meet the expenses of the meeting and to avoid the necessity of a public collection, the usual entrance fee of twenty-five cents will be required to be paid only once during the meeting. Tickets not transferable.

The meeting of 1891 promises to be a memorable ocension. "Come with us and we will do theo good."

J. W. MCNEIL, Sec.

The Tapisaw Camp Meeting will begin on Friday before the second Sunday in August. Ministers coming to the meeting will come to McComb City, and from there to the camp ground, which is ten miles away. They will be carried back and forth free. Ministers will be entertained also free of charge. Now, let the brethren who want to do good and get good to themselves determine to come.

J. W. ELLISON, P. C.

The Providence Camp Ground is situated fifteen miles east of Hazlehurst, Miss. The meeting for this year will commence on July 30, and continue six days. Ministers are invited to attend, and will be furnished transportation free of charge to and from Hazlehurst. It will be conducted on the self-sustaining plan. Accommodations on the ground for both man and beast. All are invited.

R. F. CRAWFORD, Sec.

The Providence Camp Meeting will commence on July 30, next, embracing the first Sabbath in August. It will be on the self-sustaining plan. All preachers are invited and will be provided for. There will be a hack running from Hazlehurst, sixteen miles, to the camp ground during the session. The fare of ministers provided for.

F. M. WILLIAMS, P. C.

The China Grove Camp Meeting, in Pike county, begins Friday, Aug. 21, 1891, and includes the fourth Sunday in August.

L. W. WOOD, P. C.

The Problem of Business.

To sell one's product is the hill of difficulty which confronts every man.

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OUR YOUNG PEOPLE.

SO LET ME LIVE.

BY HOWARD N. FULLER

So let me live that when I die
My life shall show no blot of shame;
And o'er the grave wherein I lie,
Beneath my plainly graven name,
Upon a low and modest stone
That every eye can quickly scan,
May this be carved, and this alone?
He loved his God and fellow-man.

The Boy Albert.

[A story translated from the Brazilian language.]

In one of the cities of Italy there was a family composed of four persons—father, mother and a couple of children; the girl was called Olympia, and the boy was called Albert. As much as Olympia was gentle and obedient, just so much was Albert proud, obstinate, disobedient, untruthful and bad. In vain his parents sought by softness and persuasion to modify his manner. He was blind to all this; he heard their reprehensions with hateful air, forgot the admonitions of his parents with the rapidity of lightning, and fell again soon into new faults. His greatest pleasure was to take birds' nests, of plucking alive the little birds' wings and afterwards killing them. The house in which lived his parents was situated in the suburbs very distant from the city, and was in the centre of a wood. Albert often went to walk in this wood, in spite of the prohibition of his mother, who feared to see him lead himself astray to the wood. One day he saw a rabbit pass near him, and, having thrown a stone, wounded the rabbit on one leg, and it fell. Albert ran to catch it, but the rabbit, seeing him, raised itself with new strength, and left anew to run. Albert followed it yet, but when he judged that he would put his hand on it, the animal gave three or four leaps, which distanced it from the enemy. Albert felt himself tired, but not wishing to give up his intention, continued to pursue it yet for some time, and thus he arrived at a place in which the wood was so thick that the sun never penetrated there, neither presented sign of a trodden way. It was in this place that the poor rabbit could deliver itself from its persecutor. Albert, losing sight of it, seated himself upon the trunk of a tree which he saw at his feet, took his handkerchief from his pocket, and wiped the perspiration which dropped from his forehead. After resting a little while, he attempted to turn back, but trembled to find himself alone in this place, and then observed it was almost night. In vain he sought to find the way out by which he came there. He had thirst, and saw not a drop of water with which to cool it; he was hungry, and found only one fruit with which he could illude his appetite. In the meanwhile darkness covered everything, and he, losing hopes of finding the way, commenced to weep, crying for aid; but no one heard him, because at that hour no more the laborers passed by the way. Tired of crying, he fell down tired upon the ground. Then he remembered of what his mother had often said to him, that God is in all parts and hears everything. "If I would pray," thought he, "perhaps God will be sorry for me. But now I am unworthy of his pity, because I have been bad."

By these reflections, it is seen that Albert recognized himself faulty and unworthy of directing himself to the all-powerful God, notwithstanding he comprehended that only he could aid him. Bursting afresh into tears, but at the end of a few instants, he decided to make a prayer in these terms: "My God, forgive me every evil that I have done. You are my tender Father, who has pain of this son, who promises never more to offend you." Albert repeated many times this prayer in persuasion that God heard him. This idea went little by little dissipating his fears, and after some instants he felt so tranquil that he slept profoundly, and did not awaken till the following day. Opening his eyes, his first care was to render thanks to God for having kept him during the night; then he attempted to arise, but it was not possible on account of the weakness in which he found himself, for he had not eaten anything since the evening before. "I am lost," thought he. "I will never see my parents who desired so much for me, and of whom now I would ask pardon of the griefs that I have given them." The tears ran afresh from his eyes that appeared transformed into two fountains. Suddenly he heard the voice of a countryman passing along the way and singing a field song. "Help! help!" he cried with all the strength that his weak voice would permit. The rustic stopped and placed himself to look on all sides; only after much time did he see the unhappy child, who, tortured by hunger and fear, appeared to be in the pains of death. He went to the boy, took him in his arms, made him swallow a little of wine which he carried in a flask, and gave him a piece of black bread, which Albert devoured with the opening and shutting of his eyes. The countryman was silent, but the boy, as soon as he felt himself in state of speaking, thanked him in kind terms for what he had done for him.

"You have nothing to thank me for," returned the rustic, "because if I practiced this act of charity, it was on account of knowing that God wishes us to help one another, and for gratitude to your parents, who are good to everybody, but not for love of you, for well you know that I can not sympathize with a child who, with a cobble-stone, prostrated my son in the bed for eight days. Nevertheless, I help you, and will carry you to your home."

Saying this, the countryman took Albert upon his shoulders and went walking along the way. Albert was so ashamed of the evil which he had done to the son of his benefactor that in all the way he did not dare to proffer another word. Yet, well thought he that this man is grateful to my parents, and a good Christian. If he was not so, he would have left me to die in the wood. In future I will not make more evil to anyone; on the contrary, I will do good to all.

In the house of Albert's parents no one had slept during the night, such was the disquietude provoked by the inutility of the endeavors employed to find this boy whom they loved in spite of his evils. Approaching near the house, the countryman called one of the servants and told him to inform his master and mistress that he had brought their son safe and sound. Immediately there appeared the father and mother of Albert, who embraced him, weeping for joy. The first transports of joy being passed, the child thrust himself from their arms to cast himself at their feet, begging pardon for all the sorrow that he had caused his beloved parents.

"And you, Peter," said he, turning to the countryman, "forgive me the evil that I made to your son. I declare that I will correct myself and never more be bad."

"And now, Master Albert," replied the rustic, moved with tenderness; "I forgot the evil that you made to my poor child since I could fulfil a Christian duty to your parents."

Henceforth Albert had no other reprehensions, beyond those that he made himself. He became good like his sister and thanked God for having him to lose his way in the wood, because it was to this fact that he owed his regeneration of spirit and conduct.

SALLIE M. PHILLIPS.

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When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

The last act of life is sometimes like the last number in a sum—ten times greater than all the rest.—*Collier.*

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HOUSEHOLD.

For Fathers.

So, fond fathers, if you have the least aptitude, learn the delightful art of amusing your child. Your heart will gain its sweetest emotion in the practice, and your mind will exercise its utmost diplomacy and penetration. There is nothing more healthful, more philosophical, and more touching than the society of babies. If the doors are closed, do not for fear of failure hesitate to crow. Answer gently the thousand, more or less, unanswerable questions that the baby asks, the echoes of his endless dreams. And even if he commands you to play "peek-a-boo," and carries his irreverence so far as to pull your beard when he offers you his little red lips, warm with kisses, what is the harm? Good King Henry IV. showed no inability for far-sighted policy when he was his baby's horse. On the other hand, do not fear that these practices will undermine your paternal authority. On the contrary, they will guarantee that great and lasting influence which is born of mutual love. Reverence unites easily with love, friendship and smiles are not an abdication, and obedience is possible even without fear. Must the dear little man fear you if he is afraid to grieve you?

My secret is; play his comrade just enough to be entitled to be his friend. Hide your paternal authority as a chief of police hides his badge. These insignia are only shown on days of rebellion. Ask what you could command, that his inferiority be sweet, and that in his obedience there be much love. Know that children have an accuracy of judgment, a delicacy of feeling, that are not attributed to them except by those who have studied them; know that the principle of equity is at work in them, and that some of those harsh and unjust words which we speak, at times unconsciously, are those which remain ineffaceably graven on their hearts, and which they remember all their lives.—*Babyhood.*

A Good Memory.

A certain school-girl declares that, do what she will, she can never remember dates.

"Why, I have no idea when America was discovered!" she cried one night at a party. "Was it in 1776? No: that must have been when Washington was born. Tell me, somebody."

"I'll tell you how you can always remember, Mary," said a friend. "Learn this rhyme—

"'In fourteen hundred ninety-two,
Columbus sailed the ocean blue.'"

Mary was delighted, and expressed her confidence that the prescription would never fail. Later in the evening, however, her friend mischievously resolved to test her memory.

"Well, Mary," said she, "I don't believe you can tell when Columbus discovered America."

"Of course I can," returned Mary, promptly, and with some indignation:

"'In fourteen hundred ninety-three
Columbus sailed the dark blue sea.'"

—*Selected.*

ECONOMY IN A FAMILY.—There is nothing which goes so far toward placing young people beyond the reach of poverty as economy in the management of their domestic affairs. It matters not whether a man furnish little or much for his family, if there is a continual leakage in the kitchen or in the parlor. It is the husband's duty to bring into the house, and it is the duty of the wife to see that nothing goes wrongfully out of it—not the least article, however unimportant in itself, for it opens the door for Ruin to stalk in, and he seldom leaves an opportunity unimproved. The husband's interest should be the wife's care, and her greatest ambition should carry her no farther than his welfare or happiness, together with that of her children. This should be her sole aim, and the theater of her exploits in the bosom of her family, where she may do as much toward making a fortune as he can in the counting-room or in the workshop. It is not the money earned that makes a man wealthy—it is what he saves from his earnings. A good and prudent husband makes a deposit of the fruits of his labor with his best friend, and if that friend be not true to him, what has he to hope? If he dare not place confidence in the companion of his bosom, where is he to place it.—*Exchange.*

SCIENTIFIC.

Practicability of the Flying Machine.

The annual meeting of the National Academy of Sciences began at Washington on April 21, in the National Museum. A number of interesting scientific papers were read. That of Professor S. P. Langley, of Smithsonian Institution, on "Flying Machines," attracted the greatest attention. Professor Langley gave the results of a series of experiments he began about five years ago to ascertain the possibilities of aerial navigation. He said that he set up on the grounds of the Allegheny Observatory a whirling machine with a diameter of sixty feet, and driven by a steam engine of ten or twelve horse power. He first sought to ascertain whether or not it required more power to move laterally than to stand still in the air. For this purpose he had suspended a flat brass plate from the arm of the whirling machine by a spring. When the machine was put in motion and the plate encountered an artificial wind going forty miles an hour, the spring instead of elongating actually shortened, showing that the weight or power required to suspend the plate was less when in motion than when it was standing still. His next series of experiments, Professor Langley said, demonstrated that it took a second or two more for a brass plane to fall four feet while in motion than when it was dropped from the hand without motion, the plane when in motion laterally sinking slowly as if the air had become dense like cream. From his experiments he reached the conclusion that the amount of power required for artificial flight was perfectly attainable by steam engines we now possess. To him the amazing thing demonstrated by the experiments was that the faster you go the less it cost in power, and that a one-horse power will transmit a much heavier weight at a rapid speed than at a slow one.

In summing up, Professor Langley said that he did not say that man could traverse the air, but under certain conditions and with our existing means, so far as the power is concerned, the thing was possible. The difficulties would be in getting started, in coming down to the ground again, and in guiding one's self through the air. Nature had supplied an instructive intelligence in a bird to balance and guide itself. He did not question that man would ultimately acquire it. He thought all aerial navigation would pass out of the sphere of charlatanism and into the hands of engineers in a short time, possibly months instead of years. He believed we would see something notable come from it.—*Scientific American.*

SANITARY SCIENCE.—Sanitary science, says the *Sanitary News*, is a science that does not relate to the earth we live on or to the heavens we live under, but to the condition of the homes we live in. We can live on the earth or under the heavens without knowing much about them, but to live best in our homes we must know them well. Geology can not change the conditions of the earth beneath us, or astronomy those of the heavens above us, but sanitary science can change from unhealthy to healthy the conditions of the homes we live in. Is it not, then, a science worthy of study? It touches the highest interests of mankind, cleanses and purifies the present generation, and will strengthen and will glorify posterity. The effects of obedience to its laws are not remote, but immediate. They touch the everyday life of all, and enter into all the relations of life. They give strength and vigor to whatever capacity in which human endeavor is put forth.—*Scientific American.*

THE INSANE.—The total number of insane persons treated in both public and private institutions during the year 1889, as given in Census Bulletin No. 62, was 97,535, while during the year 1881 there were 56,205 treated, showing an increase in the nine years of 41,330, or 73.53 per cent. This percentage of increase, when compared with the percentage of increase of population in the last decade, namely 24.86, does not indicate an increase in the proportion of insane persons to population, but rather a great increase in the amount of asylum accommodation provided, and a willingness on the part of the public to make full use of all the facilities thus provided. The figures for the actual number of insane in the United States can not be determined until the work of eliminating all duplicate reports of cases has been completed.—*Scientific American.*

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An Extraordinary Case!

NEW ORLEANS, LA., Nov. 22, 1890.

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NEW ORLEANS, June 1, 1891.

My improvement continued, and soon after writing the above statement I was able to go to work and have been working ever since. My health is now perfect. I never felt better in my life. I give this testimony gladly, because I know that Germetuer saved my life. DANIEL PAPPON.

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MARRIAGES.

ARD—MATHEWS.—At the residence of the bride's mother, Hazlehurst, Miss., April 5, 1891, by Rev. I. W. Cooper, Mr. George Ard to Miss Dora Mathews.

POTTER—COOPER.—At the residence of Mr. T. J. Cunthen, Madison county, Miss., May 6, 1891, by Rev. I. W. Cooper, Mr. A. F. Potter, of Hattiesburg, to Miss Callie Cooper.

NESMITH—MARSHALL.—At the residence of the bride's father, near Crystal Springs, Miss., June 21, 1891, by Rev. I. W. Cooper, Mr. B. B. Nesmith to Miss Angie Marshall.

GRAYSON—HILL.—In the Methodist Church, Ocean Springs, Miss., by Rev. J. W. Harmon, George Grayson to Miss Alice Hill.

HARMON—HOWE.—In the Crawford Street Methodist Church, Vicksburg, Miss., June 17, by Rev. J. W. Harmon, father of the groom, Rev. Nolan B. Harmon to Miss Juliette P. Howe.

DIMOND—MOSLEY.—At the residence of the bride's father, June 17, 1891, by Rev. J. M. Pugh, Mr. F. J. Dimond, of Winona, Miss., and Miss Earl Mosley, of Kemper county.

EDWARDS—JONES.—At the residence of the bride's mother, Mrs. E. J. Jones, in Jefferson county, Miss., June 11, 1891, by Rev. B. F. Jones, Mr. John T. Edwards to Miss Ida J. Jones.

OBITUARIES.

ATKINS—JOSEPH D. ATKINS was born in Kosholo county, Miss., on Dec. 11, 1851, and died at his home, Knox Point, La., Saturday, May 30, 1891.

He united with the church in his native State under the ministry of Bro. Murff. Some few years after he moved to Louisiana, entered business, and became one of the most successful and prosperous men of the community. On Jan. 22, 1879, he married Miss Ophelia L. Poole, and the wisdom of mutual choice was evinced in the harmony and peace of their home.

La grippe, complicated with congestion of the brain, was the immediate cause of his death. Owing to the nature of the disease, Bro. Atkins was unconscious at the time of his death, and, therefore, unable to give any dying testimony. According to his own confession, he had not been as faithful as was his privilege; yet he was not a stranger to the covenant mercies of God in Christ. For two generations his family were staunch and faithful Methodists, and he loved the church of his fathers and her ministry with a deep, abounding love. He was deeply interested in the recent religious awakening among our people, and in his quick, unostentatious way, gave his influence for Christ and the church.

Tender and sympathetic, he was ever ready to assist his fellowman, and gave proof of his beneficence in deeds. Of a genial, sunny temperament, those who knew him well miss the kindly glance and bright smile. He was called away in the maturity and prime of life. Above the unscrutable mystery of it all, we can only write, "God knows best." Only in the light of the hereafter can the "Why it was?" be answered. May the God of all consolation be with his desolate wife and bereaved kindred!

S. J. DAVIES.

SMITH—Mrs. SARAH ANN SMITH (*nee* Cornelius) was born March 10, 1822, in Lawrence county, Ala.; professed religion, at fourteen years of age, under the ministry of Rev. L. D. Mullins. After her conversion she became dissatisfied, but did not despair. She went to the woods and wrestled in prayer till she received such a Pentecost from the Lord that she never doubted again the genuineness of her conversion. She joined the M. E. Church, South, and lived in it for more than fifty-three years. In 1838 her parents came to Mississippi, and settled near the present town of Corinth. She was one of the charter members of the old Farmington Church, now Boaz' Chapel. She was married, April 15, 1846, to W. H. Smith, by whom she had three children—two daughters and one son, the Rev. Ira W. Smith.

The writer was her pastor for four years, and can say, "She was indeed a mother in Israel." She was devoted to her church and pastor. It was her heart's delight to care for the preachers. She visited the sick, and administered to their needs and comforts, and helped the poor and needy at every call.

She was sick many months, and a great sufferer. She said to her pastor on his first visit, "I am not afraid to die." She died in peace. Another good woman has gone to rest. Her husband and children all survive her, and nearly all of her grandchildren. We say to the bereaved: "Your loss is her gain. She has passed over the river to await your coming."

W. M. YOUNG.

Texas Advocate please copy.

BOND—JOHN W. BOND, born and reared among the pine-clad hills of Washington parish, La., fell on sleep, Tuesday, April 7, 1891, near Franklinton, his native home. In 1881 he was happily married to Mrs. Lucinda M. Bulloch, who again is left alone, but with the sweet assurance that his weary soul is enjoying the pleasures of that blessed home beyond, where God is gathering his children in, "one by one."

Bro. Bond, in the bloom of manhood, became a victim of disease, and suffered intensely, but patiently; always saying, "God's will be done, and not mine." Thus his pilgrim-journey of twoscore years is marked by many kind and useful deeds; being engaged selling and distributing religious books for the M. E. Church, South—his last earthly work.

May God bless the bereaved wife and friends, and help them to live to meet him where the faithful forever dwell!

W. P. FUSSELL.

WELCH—Sister CAROLINE WELCH (*nee* Bulloch) passed from this life to rest, Nov. 29, 1890. She was born in Georgia, 1815, and in her early childhood moved with her parents to Washington parish, La., where she married and lived until 1888 with her aged husband (Jas. D. Welch), who preceded her some six months to eternal glory. She went to live with one of her sons near Centerville, Miss., where her remains now lie at rest.

She early gave her heart to God; and a brighter Christian I never knew. Though much of her life deprived of church privileges, she still held sweet communion with God in her heart. Her greatest desire seemed to be to use the talent God had given her, and, by the counsel of her pure life, help others up to a higher plane of Christian living.

May the tide of her godly influence ever live and be the golden chord, drawing her four bereaved children and many friends nearer to Christ and heaven!

W. P. FUSSELL.

SCOTT—Died in Natchez, Miss., May 29, 1891, LENA, the daughter of Mr. and Mrs. Zach W. Scott, aged thirteen years.

Lena was a member of the Methodist Sunday-school, beloved by her companions. We miss thee, Lena. The angel of death has plucked a flower from the garden of our heart; transplanted to bloom an immortal flower in heaven; gone to sing songs of praise around the throne of God. Weep not, mother. We shall meet again.

LAURA.

JOHNSON—Mrs. MATILDA JOHNSON was born in Rankin county, Miss., May 21, 1831, and died in Hattiesburg, Miss., May 31, 1891. She was converted and joined the Methodist Church more than forty years ago. She was married to Bro. Wm. Johnson in the year 1861. In every respect she was all that could be expected of a good and faithful companion.

Her Christian life was steady and beautiful. Christian principles were manifest in all that she did. The great aim of her life was to relieve the suffering and to minister comfort to the sorrowful. She was a useful and a working Christian. Her heart's desire was to minister to the wants of humanity. She was beloved by all who knew her; in fact, those who knew her best were her warmest and most ardent admirers. The last year of her life she was a great sufferer; but she was cheerful and happy in spirit. She bore her sufferings with Christian courage and fortitude. As her physical frame grew weaker from long sickness, her faith grew stronger. She often repeated the words of Paul: "I have a desire to depart and be with the Lord." When at last the cords of the frail tabernacle broke, and it fell to dust again, the spirit, grown to the full likeness of its Lord, swept its way on wings of love to its abode in heaven. May her presence there draw the loved ones she has left behind her here!

J. S. PARKER.

GOZA—Miss MARY CAROLINE GOZA, daughter of Joseph B. and Mary E. Goza, was born in Copiah county, Miss., July 25, 1879, and died of hemorrhage of the nose, or head, April 1, 1891, being at the time of her death eleven years eight months and six days old.

Carrie (as she was called) was a good, obedient child and a loving and devoted sister, and was, therefore, a great favorite in the family, and loved and esteemed by those who knew her. She had not joined the church, but, no doubt, she was prepared to go, as she expressed a desire to join the church, and said she was going to seek religion or was going to serve God, and also expressed a willingness to trust God for salvation; so we should not weep as those who have no hope, for I believe she is now in a far better world than this; and though we can see her no more in this world, she will, doubtless, be at the beautiful gate waiting and watching for the loved ones left behind.

It was a great loss and very sad bereavement to Bro. and Sister Goza and family, as she was the only daughter except a very small one. May God abundantly bless and sustain our dear brother and sister, and help them to so live and train the rest of their children that they may finally meet Carrie where parting will be no more! Is the prayer of their pastor,

A. D. MILLER.

SHAMBLIN—Mrs. EMILY L. SHAMBLIN (*nee* Quesenberry) was born in Natchitoches parish on May 27, 1851; married J. W. Shamblin in Franklin parish in 1866, and died at her home in Winnsboro, La., on May 1, 1891. She joined the Methodist Church when in the twelfth year of her age, but was deprived of church privileges for several years, and in 1885 she again connected herself with the church.

Sister Shamblin lived a consistent, upright Christian life. She "feared God and wrought righteousness" at all times. Her Christian growth was steady and uniform, and her Christian character "without stain or blot, or any such thing." She looked upon the bright side of every phase of life, and by her cheerful spirit and hopeful disposition dissipated the gloom from others. She loved her church and all its ordinances. She leaves her husband, four children and one motherless grandchild behind, while she goes to meet her daughter on the other shore and join those "who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Husband, children, follow the example and heed the precepts of the departed wife and mother, and you will by and by compose an unbroken family in "the bright world above."

A. W. MOORE.

COMPTON—HORACE LEE COMPTON was born Aug. 2, 1882; died May 29, 1891.

He left his mother in company with his father, Green L. Compton, to go to the sawmill, and in two hours his lifeless body was brought and laid before his agonized mother. While playing on the logs which were to be sawed, one of them rolled on him and broke his neck, crushing him and killing him instantly. Although so young, he loved to attend church and Sabbath-school, and gave many evidences of loving his Savior.

To his sorrowing parents we extend our deepest sympathy, and bid them live for Christ here, that they may be with their loved one in heaven forever.

G. A. MANDEVILLE.

HENRY—JAMES D. HENRY was born in Claiborne parish, La., Nov. 10, 1828, and died within three miles of the place of his birth, Jan. 22, 1891.

Bro. Henry was converted and joined the church in 1881, and lived above reproach to the day of his death. He was one of the official Board of Tulip circuit for years, and was the preacher's friend and faithful counsellor. Too much could not be said of him as a husband, father, and neighbor. He leaves a wife and five children to mourn his demise. May God's grace support and his spirit guide them to a glorious reunion with the loved ones gone before!

J. L. P. SHEPPARD.

The Lover's Lament.

Your face is like a drooping flower,
Sweetheart!
I see you fading, hour by hour,
Sweetheart!
Your rounded outlines waste away,
In vain I weep, in vain I pray,
What power Death's cruel hand can stay?
Sweetheart, Sweetheart!

Why, nothing but Dr. Pierce's Favorite Prescription. It imparts strength to the failing system, cures organic troubles, and for debilitated and feeble women generally, is unequaled. It dispels melancholy and nervousness, and builds up both flesh and strength. *Guaranteed* to give satisfaction in every case, or money paid for it refunded.

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Robust English Women

owe their health to much outdoor life and physical exercise. In our Southern climate during the protracted summer, the broiling sun forbids exposure; but the use of Creole Female Tonic will be found of great service in all cases of female weakness, debility, suppression and prostration.

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CASH ASSETS, December 31st, 1890,	$551,897.82

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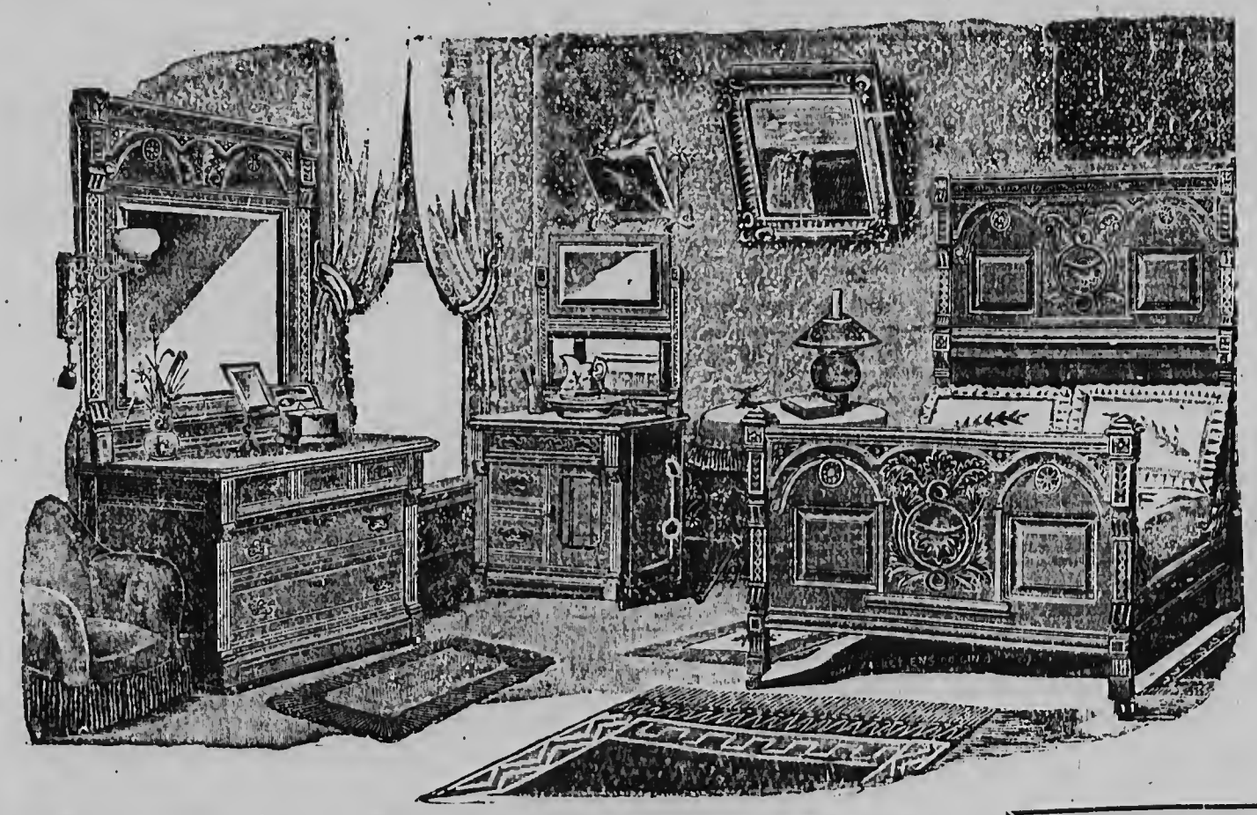
In all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



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MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Ellisville, at Laurel	July	4, 5
Purvis, at Poplarville		11, 12
Pearlington		18, 19
Bay St. Louis, at Bay St. Louis		25, 26
Americus, at Cross Roads	Aug.	1, 2
Ocean Springs, at Zion		8, 9
Whittington, at Marvin Chapel		15, 16

E. H. MOUNGER, P. E.

MERIDIAN DIST.—THIRD ROUND.

Enterprise and Stonewall (Fri.)	July	10
Waynesboro station		11, 12
Shubuta circuit, at Quitman (Mon.)		13
Clarke circuit, at Salem		18, 19
State Line circuit, at Mt. Pleasant		25, 26
Vossburg circuit, at Good Water	Aug.	1, 2
Manassas circuit, at Union		8, 9
Linwood, at Hopewell		15, 16
Daleville station		22, 23
DeKalb circuit, at Pleasant Ridge		29, 30
Blunsville and W. (Thu.)	Sept.	3
Meridian, Central		5, 6
Meridian, West End (night)		5, 6
Meridian, East End (Wed.)		9
Meridian circuit, at Spring Hill		12, 13
Marion circuit		19, 20
Porterville, at Mt. Hebron (Thu.)		24
Lauderdale, at Brogan's		26, 27
Winchester circuit	Oct.	3, 4

The preachers are referred to Question 14, and they and the Church Conference secretaries to Question 15 of the Discipline, under which the books will be called for.

The District Conference will meet in State Line, at nine A. M., Thursday, July 2. A full attendance is looked for.

T. L. MELLEN, P. E.

BRANDON DIST.—THIRD ROUND.

Clarksburg, at Liberty	July	3
Forest and Morton, at Pelahatchie		4, 5
Homewood, at Zion Grove		5, 6
Carthage, at Rocky Point		11, 12
Westville, at Gibson's		18, 19
Shiloh, at Bethany		19, 20
Lake, at Carr's		25, 26
Rose Hill, at Pleasant Grove	Aug.	1, 2
Neshoba, at Cox's		8, 9
Walnut Grove, at Leech Springs		10
Hillsboro, at Good Hope		15, 16
Decatur, at Decatur		22, 23
Newton and Hickory, at Newton		24, 24
Mt. Rose, at Mt. Zion	Sep.	5, 6
Raleigh, at Hopkin		7
Trenton, at Pine Grove		8
Marvin, at Shiloh		12, 13

P. A. JOHNSTON, P. E.

JACKSON DIST.—THIRD ROUND.

Raymond, at Raymond	July	4, 5
Madison, at Pearl River		11, 12
Camden, at Scale Chapel		18, 19
Jackson, First Church		25, 26
Jackson, Capitol Street		25, 26
B. Lake (Tue.)		28
Sharon, at Forest Grove	Aug.	1, 2
Bentonia and D., at Dover		8, 9
Yazoo circuit, at Short Creek		15, 16
Yazoo City (Su. P. M. and Mo. 10 A. M.)		16, 17
Mt. Olivet, at Mt. Olivet		22, 23
Flora and B., at Flora (Wed.)		29
Spring Ridge		29, 30
Edwards, at Edwards	Sept.	5, 6
Benton		12, 13
Lake City and Lodi (Tue.)		15
Canton		19, 20
Silver Creek		26, 27

The Jackson District Conference will be held at Raymond, beginning on Friday, July 8, at 9 A. M. The Sunday-school Convention will be held in the afternoon of Friday.

D. A. LITTLE, P. E.

WOODVILLE DIST.—THIRD ROUND.

Bayou Sara circuit, at Bayou Sara	July	4, 5
Woodville station		11, 12
Percy's Creek		13
East Feliciana, at Clear Creek		18, 19
Amite and Mission, at Liberty		25, 26
Wilson, at Pisgah		29
North Wilkinson, at Bethel	Aug.	1, 2
Clinton and Bitoville at Clinton		9, 10
Gloster and Cen., at S. J. Camp G.		16
St. Helena, at Darlington		22, 23
Jackson station		26
Port Vincent, at Big Swamp		28
East Baton Rouge, at Bay Ridge		29, 30
Zachary station		31
Franklinton	Sep.	5, 6
Amite City		8
Springfield		10
Live Oak, at Palmetto		12, 13
Tallahack, at St. Tammany Camp G.		19, 20
Covington		19, 20

C. MCDONALD, P. E.

VICKSBURG DIST.—THIRD ROUND.

Fayette, at Harriston (Mon.)	July	6
Natchez, at Jefferson St.		11, 12
Natchez, at Wesley Chapel		11, 12
Utica, at Cayuga		18, 19
Port Gibson		25, 26
Washington, at Locust Grove	Aug.	1, 2
Martin, at Rodney		8, 8
Warren, at Oak Ridge (Wed.)		12
Hurtonton at Hurtonton		15, 16
Mayersville, at Beulah		23, 24
Rocky Springs, at Shiloh (Wed.)		26
South Warren, at Bovina		29, 30
Vicksburg	Sep.	5, 6
South Vicksburg		5, 6
Augusta, at Sunflower		12, 13
Rolling Fork, at Rolling Fork		13, 14
Roxie		19, 20
Meadville (Tue.)		22

District Conference at Fayette, beginning Thursday, July 2, at eleven A. M., with sermon by Rev. W. B Lewis.

JOHN A. ELLIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

Magnolia circuit, at Osyka	July	11, 12
Crystal Springs station		15
Adams circuit, at Beulah		18, 19
Brookhaven circuit, at Bethel		24, 25
Brookhaven station		26, 27
Wesson station		28
Providence Camp Ground	Aug.	1, 2
McComb circuit, at Topisaw		8, 9
Summit circuit, at Johnson		15, 16
China Grove Camp Ground		22, 23
Hazlehurst station		29, 30
Crystal Springs cir., at Tabernacle		30, 31
Beauregard cir., at New Hope	Sept.	5, 6
Bowerton cir., at Pleasant Valley		12, 13
Caseyville circuit		13, 14
Pleasant Grove cir., at Pine Grove		19, 20
Gallman circuit, at Bethesda		26, 27

R. S. WOODWARD, P. E.

SARDIS DIST.—THIRD ROUND.

Como (Sa., Su.)	July	4, 5
Batesville (Sa., Su.)		11, 12
Senatobia		18, 19
Hernando, at Cold Water (Sa. Su.)		25, 26
Sardis (Sa., Su.)	Aug.	1, 2
Arkabutla, at Chestnut Ridge (Sa. Su.)		8, 9
Coldwater mission (Sa., Su.)		8, 9
Horn Lake, at Eureka (Sa., Su.)		15, 16
Lewisburg cir., at L. (Sa., Su.)		15, 16
Cockrum, at Cockrum (Sa., Su.)		22, 23
Mt. Vernon circuit (Sa., Su.)		22, 23
Chulahoma circuit (Sa., Su.)		29, 30
Courtland circuit (Sa., Su.)	Sept.	5, 6

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Bybalia	July	4, 5
Centerville		11, 12
Myrtle		13
Early Grove		18, 19
Ashland		25, 26
Shelby Creek		27
Red Banks	Aug.	1, 2
Mount Pleasant		1, 2
Holly Springs circuit		8, 9
Pine Mountain		11
Shawnee		15, 16
Olive Branch		30, 31

JNO. W. BOSWELL, P. E.

GRENADA DIST.—THIRD ROUND.

Sunny Side station	July	11, 12
Minter City		12, 18
McNutt and Shell Mound		18, 18
Tillatoba	Aug.	1, 2
Charleston (Thu.)		6
Coffeeville		8, 9
Abbeville		15, 16
Toccopola (Tue.)		18
Oxford circuit (Wed.)		18
Water Valley circuit (Fri.)		21
Water Valley		23
Oxford (T. W. Dye)		23
Carrollton (Thu.)		27
Grenada circuit (Sat.)		29
Grenada		30
Chapel Hill (J. E. Thomas)		28, 30
Pittsboro	Sep.	5, 6
Atlanta (Tue.)		8
Cherry Hill (Thu.)		10
Banner		12, 13

J. W. PRICE, P. E.

WINONA DIST.—THIRD ROUND.

Carrollton	July	4, 5
Greenwood		8
Winona circuit		11, 12
Vaiden		15
Richland		18, 18
Ebenezer		25, 26
Kosciusko	Aug.	1, 2
Lexington		8, 8
Belzoni		15, 10
Poplar Creek		22, 23
Weir		27
Ethel		29, 30
Sallis	Sep.	3
Newport		5, 6
Rural Hill		12, 13
West		19, 20
Black Hawk		26, 27

S. M. THAMES, P. E.

ABERDEEN DIST.—THIRD ROUND.

Tupelo station	July	8
Verona station		11, 12
Okolona station		15
Shannon		18, 19
Prairie		21
Aberdeen station		22
Saltillo		25, 26
Pontotoc		29
Nettleton	Aug.	1, 2
Okolona circuit		5
Tremont		8, 9
Houston and Wesley		15, 16
Buena Vista		22, 23
Athens		29, 30
Sparta	Sep.	5, 6
Ebenezer		7, 8
Fulton and Smithville		12, 13

J. B. STONE, P. E.

COLUMBUS DIST.—THIRD ROUND.

Crawford circuit, at Shafer	July	4, 5
Brooksville circuit, at Prairie		11, 12
Hebron circuit at Memphis		18, 10
Starkville circuit, at Osborn		25, 26
Mashulaville circuit, at Hashuqua	Aug.	1, 2
Louisville circuit, at Noxupata		7
Mattsburg circuit, at Pisgah		8, 9
Chester circuit, at South Union		15, 16
Tampico circuit, at Pueba		22, 23
Mahen circuit, at Providence		28
Sturges circuit, at Big Creek		29, 30
Walthall circuit, at Long Branch	Sept.	5, 6

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—THIRD ROUND.

Kossuth circuit	July	4, 5
Iuka circuit		10
Harmony circuit		11, 12
Marietta circuit		18, 19
Pleasant Ridge circuit		25, 20
Booneville and Rienzi	Aug.	1, 2
Blackland circuit		8, 9
Guntown circuit		15, 16
Blue Springs circuit		22, 23
Ripley circuit		29, 30
Ripley and New Albany	Sept.	5, 6
Jonesboro circuit		12, 13
New Albany circuit		19, 20

W. S. LAGRONE, P. E.

GREENVILLE DIST.—THIRD ROUND.

New Salem	July	5
Arcola (Wed.)		8
Dublin		12
Friar's Point		15
Lula		19
Belin		22
Jonestown		23
Avon		26
Bolivar (Wed.)		29
Lherton	Aug.	1, 2
Bouds		9
Clarksdale		12

R. M. STANDEFER, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

South Bossier circuit, at Haughton	July	4, 5
Pleasant Hill, at Mount Pleasant		11, 12
Valley circuit, at Blocker's Chapel		16
DeSoto circuit, at Ebenezer		18, 19
Mansfield sta. (Sun. night and Mon.)		19, 20
Grand Cane, at Belle Bower (Tues.)		21
Anacoco circuit, at Holly Grove		26, 20
Bellewood ct., at Bayou Blue (Tues.)		28
Kisatchie mis., at New Church (Th.)		30
Red River circuit, at Campo Bello	Aug.	1, 2
Mooringsport ct., at Munnerlin's Ch.		8, 9
Coushatta circuit, at Coushatta (Fri.)		14
Wesley ct., at Davis Spring C. G		15, 16
Caddo ct., at Cypress Camp Ground		18
Sabine circuit, at Red Land		22, 23
Many circuit, at Negreete (Monday)		24
Natchitoches, at Robeline (Tuesday)		25
North Bossier ct., at Walker's Chapel		29, 30

Should it be thought advisable to change the time or place of holding any of the above meetings, parties desiring it should communicate at once, giving reasons for the change, to

ROBT. J. HARP, P. E.,
629 Hope street, Shreveport, La.

OPELOUSAS DIST.—THIRD ROUND.

New Iberia	June	25
Abbeville, at Abbeville		27, 28
Patterson and Morgan City, at P.	July	1, 2
Franklin, at Centerville		4, 5
Plaquemine B. and Bayne, at P. Brulee		11, 12
Lake Arthur		18, 10
Opelousas and Washington, at O.		25, 26
Grand Chenier, at Leesburg	Aug.	1, 2
Lake Charles		8, 9
Sabine mission, at Keener Chapel		12, 18
Sulphur Mine, at Bagdad		15, 18
Indian Bayou		22, 26

JOHN A. MILLER, P. E.

DELHI DIST.—THIRD ROUND.

West Monroe, at Faulks Chapel	June	27, 28
Rayville, at Lit le Creek	July	4, 5
Bastrop, at Island		11, 12
Oak Ridge, at Good Hope		18, 10
Delhi, at Delhi		26 20
Harrisonburg, at Sicily Island	Aug.	1, 2
Lake Providence, at Pecan Grove		8, 9
Waterproof, at Jourdin		15, 16
Floyd		22, 28
District Conference, at West Monroe		27-30
Wilsboro Quarterly Conference	Sept.	5, 6

The first day of the District Conference will be a Sunday-school Conference, as the Discipline directs.

H. O. WHITE, P. E.

It's So, If They Say So.

We mean that well-known LUDDEN & BATES SOUTHERN MUSIC HOUSE, of Savannah, Ga., which, since its establishment twenty years ago, has placed over 45,000 Pianos and Organs in Southern Homes, and is still at it. They now advertise a *Special Summer Organ Sale* with great inducements in prices and terms of payment, and if they say so, *it is so.* This house never advertises what it has not got, and when they make a special offer it means *just what it says.* Read their brief, but telling advertisement, and write them for a Bargain Sheet. Chances to buy Organs at *Spot Cash* prices, by paying only $10 cash down and balance when cotton comes in, don't come along every day. *Write them.*

NEWS OF THE WEEK.

DOMESTIC.

Twenty million feet of lumber were destroyed by fire at Colquet, Minn., on June 26. Loss, $500,000.

The armory of the Seventy-first Regiment, in New York City, was burned on June 27. The estimated loss is $100,000.

The Louisiana Educational Convention, which met in Ruston, adjourned on June 26. It is considered the best convention ever held, both in attendance and character of exercises.

Much desolation has been caused by floods in Iowa. The loss of property, live stock and the personal losses of people who lived on the track of the great rain storm is very great. Seventy miles of the Illinois Central tracks are submerged, and this will entail a loss of about $100,000.

The St. Louis and San Francisco Railway $50,000,000 mortgage was filed on June 27 in the office of the recorder of deeds, St. Louis. The Mercantile Trust Company of New York is the mortgagee, in trust for the bondholders. The instrument covers a period of 100 years, to October, 1990, the rate of interest specified being 4 per cent.

The work of caring for the flood-sufferers in Cherokee, Iowa, has been systematized, and they are now quartered in the Knights of Pythias Hall and the Grand Army of the Republic headquarters. All the public buildings have been placed at their disposal. Cots fill the spacious halls, and every effort is being made to make them comfortable.

One of the novelties of the Chicago World's Fair is to be a Casino 1,000 feet out in the lake, consisting of nine two-storied buildings, the central one 180 feet in height, all of Venetian architecture. Intercommunication will be by gondolas and bridges, and there will be broad promenade galleries. At night the waters will be illuminated by sunken electric lights.

The Navy Department has received a few short cablegrams from Admiral Belknap, commanding the United States squadron on the China station, confirmatory of the news received by way of San Francisco, of the persecution of foreign missionaries by the Chinese. The Admiral has sent all of his available ships to Shanghai, the point most threatened.

The Acting Secretary of the Treasury has directed that honorably discharged soldiers and sailors be given a credit of five points in all examinations for promotion in the Treasury Department under civil service rules. This is in accordance with the recommendation of the Departmental Examining Board, and is intended to apply to all soldiers and sailors who hold an honorable discharge regardless of whether they are disabled or not.

A regular meeting of the Cabinet was held on June 26. The principal topic of discussion was the continued coinage of silver after July 1, and the Secretary of the Treasury presented considerable data on the subject. The Secretary of the Treasury has decided that his first duty in this matter is to obey the direction of Congress. Congress has ordered the coinage of the trade dollar bars into standard silver dollars. The coinage of the trade dollar bars in this manner will transform what cost $5,087,795 into 5,148,281 standard dollars.

FOREIGN.

While aristocratic circles are willing to show themselves oblivious of his faults, there is a popular reaction in favor of the Prince of Wales.

An imperial ukase, with reference to recruiting for the Russian army, places the number of recruits for 1891 at 202,400, as against 212,000 in 1881.

Justin McCarty has practically withdrawn from the leadership of the anti-Parnellite wing of the Irish party, on account of an internal complaint.

Heavy thunder storms were reported throughout England and Ireland, last week. Much damage was caused by floods and several houses were burned or shattered by lightning.

Extensive preparations have been made for the reception of the German Emperor and Empress, who are to arrive in the Thames next Saturday on the yacht *Hohenzollern.*

The Council of the Society of Arts has sent an estimate to the English government that they will undertake to provide for a creditable display of British arts and industries at the World's Fair. The amount asked for is £25,000.

The London papers state that Baron Hirsch has bought several hundred thousand acres of land in North Carolina to colonize Russian Jews. The suffering among the latter has now reached the better classes, who are unable to find occupations on account of the general persecution.

There was a scene of wild disorder in the Italian Chamber of Deputies, on June 28, when the foreign policy of the government came up for discussion. Premier De Rudini declared in most emphatic terms that the government would adhere firmly and steadily to the Triple Alliance, adding that Italy and Europe might rest assured that these alliances would be maintained, and that European peace would long be preserved.

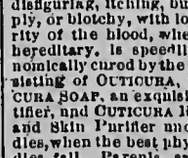
Under prompting from Cardinal Richard, the other leaders of the episcopacy in France have united in opposition to Cardinal Lavigerie's policy in support of the republic and a new party is forming, called the Union De La France Chretienne. The organizing committee includes the principal conservative senators and deputies. The composition of the union is distinctly monarchist, but in the meantime legislative action will be limited to a demand for the alteration of sectarian laws affecting religious teaching and to the abolition of the military law involving a period of service for clerical novitiates.

"Weak and weary," describes the condition of many people debilitated by the warm weather, by disease or overwork. Hood's Sarsaparilla is just the medicine needed to build up and strengthen the body, purify and quicken the sluggish blood, restore the lost appetite.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 7-16	— —
Ordinary	5 15-16	— —
Good ordinary	6 7-16	— —
Low middling	7 8-16	— —
Middling	7 15-16	— —
Good middling	8 13-16	— —
Middling fair	9 19-16	— —
Fair	11	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2¼	3 8-16
Prime yellow	— —	4 7-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	23	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 5-16	2½
Good	5	5⅛
Fair	4⅞	5
Prime	5¼	5⅜
Rough, ₩ bbl	3 00	4 50
POLISH, ₩ ton	20 00	22 00
FLOUR.		
Extra Fancy	5 00	5 25
Fancy	— —	5 05
Choice	— —	— —
Minnesota Patents	0 00	— —
Winter wheat patents	5 40	5 55
Minnesota bakers	5 40	5 50
CORN PRODUCTS.		
Corn meal	3 80	3 85
Cream meal	3 50	— —
Grits	3 55	3 60
Hominy	4 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	75
Yellow	74	75
Mixed No. 2	74	75
OATS:		
Western		
Texas rust-proof	58	55
BRAN:	— —	66
₩ cwt	95	1 00
HAY:		
Primo	17 00	18 00
Choice	— —	19 50
PROVISIONS.		
PORK:		
Mess (Standard)	11 50	12 00
Prime Mess	10 75	11 20
Rumps	— —	— —
BACON:		
Fancy Breakfast	8¼	8½
Shoulders	6⅛	— —
Sides, short rib	— —	7⅛
Sides, long clear	7⅛	— —
HAMS:		
Sugar-cured	9½	10½
DRY SALT MEAT:		
Shoulders	5⅝	— —
Sides, short rib	6⅝	— —
Sides, long clear	6⅝	— —
GROCERIES.		
COFFEE:		
Prime	20	— —
Fair	19⅝	— —
Common	16⅜	— —
TEAS:		
Choice	40	80
No.	— —	— —
BUTTER:		
Western Creamery	20	— —
Western Dairy	15	10
Common	— —	— —
LARD:		
Refined	5⅞	— —
OILS:		
Coal, bbls	6¾	— —
Coal, cases	18½	14
Cotton seed, crude	26	— —
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	2 75	3 25
Western	— —	— —
ONIONS:		
New Louisiana	3 10	— —
Western	— —	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7⅛	— —
Jute, 1¾ lb. ₩ yard	— —	6¼
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9½	12½
TIES:		
₩ bundle	— —	1 35
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 00	5 25
Young Chickens	1 50	2 00
Chickens, Southern	3 00	3 50
Young	1 50	2 50
Turkeys, Southern	8 00	12 00
EGGS:		
Western	11	12
Southern	12	— —
WOOL:		
Lake, ₩ lb	22	— —
Louisiana	20	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3¾	4
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	24 50	26 50
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2¼
Sulphuric acid	— —	2½

— *New Delta*, June 30.



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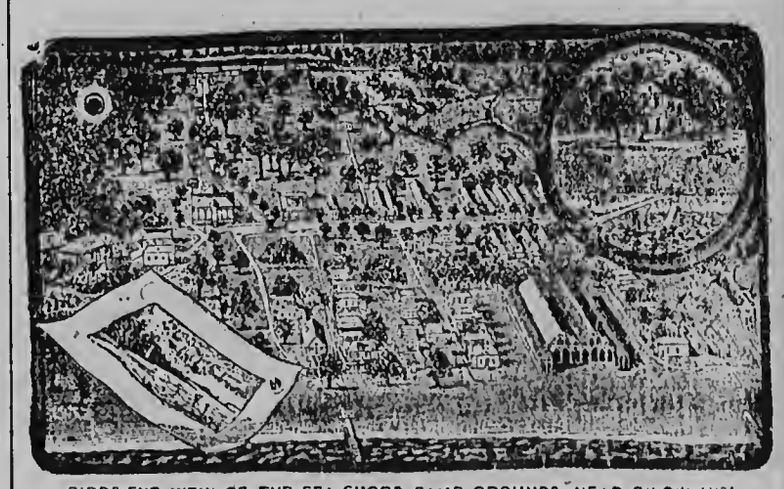
Episcopal Visitation for 1891 and 1892.

Conference.	*Date.*	*Place.*	*Bishop.*
Brazil Mission	July 8	Piracicaba, San Paulo	Granbery
Montana	July 23	Helena, Montana	Key
Denver	Aug. 5	Rye, Colorado	Duncan
East Columbia	Aug. 12	Dayton, Washington	Key
Western	Aug. 26	Hillsdale, Kansas	Hargrove
New Mexico	Aug. 26	El Paso, Texas	Duncan
Columbia	Aug. 26	Roseburg, Oregon	Key
Japan Mission	Sept. 2	Kobe, Japan	Wilson
Kentucky	Sept. 2	Harrodsburg, Kentucky	Wilson
Missouri	Sept. 2	Maryville, Missouri	Hargrove
Los Angeles	Sept. 2	Los Nietos, California	Haygood
Louisville	Sept. 9	Cadiz, Kentucky	Wilson
Western Virginia	Sept. 16	Parkersburg, West Virginia	Granbery
Southwest Missouri	Sept. 16	Sedalia, Missouri	Hargrove
St. Louis	Sept. 23	Sikeston, Missouri	Wilson
Pacific	Sept. 23	Santa Rosa, California	Haygood
Illinois	Sept. 23	Waverly, Illinois	Hargrove
Holston	Sept. 30	Chattanooga, Tennessee	Galloway
China Mission	Oct. 14	Soochow, China	Wilson
Tennessee	Oct. 28	West End, Nashville, Tenn.	Wilson
Mexican Border	Oct. 28	Laredo, Texas	Haygood
West Texas	Oct. 28	San Marcos, Texas	Fitzgerald
Indian Mission	Nov. 4	Oklahoma City, Oklahoma	Hendrix
West North Carolina	Nov. 5	Asheville, North Carolina	Galloway
German Mission	Nov. 5	New Fountain, Texas	Fitzgerald
Virginia	Nov. 11	Petersburg, Virginia	Keener
North Texas	Nov. 11	Terrell, Texas	Hendrix
Central Mexico	Nov. 11	City of Mexico, Mexico	Haygood
Texas	Nov. 18	Austin, Texas	Fitzgerald
North Carolina	Nov. 19	Greenville, North Carolina	Galloway
Arkansas	Nov. 25	Russellville, Arkansas	Duncan
Memphis	Nov. 25	Mayfield, Kentucky	Key
Northwest Mexican	Nov. 25	El Paso, Texas	Haygood
Northwest Texas	Nov. 25	Corsicana, Texas	Fitzgerald
South Georgia	Dec. 2	Cordele, Georgia	Keener
South Carolina	Dec. 2	Darlington, South Carolina	Granbery
Little Rock	Dec. 2	Arkadelphia, Arkansas	Duncan
North Mississippi	Dec. 2	Macon, Mississippi	Hendrix
North Alabama	Dec. 2	Decatur, Alabama	Galloway
Mississippi	Dec. 9	Brookhaven, Mississippi	Hendrix
North Georgia	Dec. 9	Cartersville, Georgia	Key
East Texas	Dec. 9	Henderson, Texas	Fitzgerald
Louisiana	Dec. 16	Alexandria, Louisiana	Keener
White River	Dec. 16	New Port, Arkansas	Duncan
Alabama	Dec. 16	Selma, Alabama	Hendrix
Florida	Jan. 8	Tampa, Florida	Granbery
Baltimore	Mar. 24	Harrisonburg, Virginia	Keener



BIRDS-EYE VIEW OF THE SEA SHORE CAMP GROUNDS, NEAR BILOXI MISS

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Reduced fares will be in force over all connecting roads for the meeting. Tickets for sale from July 8 to 24, inclusive, over all connecting lines, and good to return until July 31, inclusive.

The gate fee for entrance into the Grounds is 50 cents for the season, or 25 cents for the day. The revenue thus obtained is used for improving the Grounds.

Preachers will be furnished sleeping accommodation free of charge, and tickets for meals at the restaurant at half rates, as heretofore.

For further information apply to

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W. B. THOMSON,
Chair'n Tents and Cots Committee,
68 S. Rampart St., New Orleans, La.

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Christian and His Graces—No. 3.

BY AN OLD MINISTER.

Add to your faith virtue." Father nel says that "faith is the first of es, and the source of every other," uch is the place and order of faith n by the Holy Spirit through the of St. Peter. There has been no discussion as to the import of the "virtue." Many of the commen- rs have followed the great and ed Grotus, who understood the to mean "fortitude in the faith," e many other eminent scholars erstood the term to mean an "up- t and well-governed life." It, aps without straining, may im- a good life, and boldness in the festation of it. It is certain it is ible to have courage without the mpaniment of a good life, and it certain good men have some- shown a lack of Christian cour-

is a fact we do well to recognize this line—that all the religions of quity, except the revealed religion e Jews, taught and kept religion morals apart. The priests taught legends of the gods and goddesses, taught the rituals of their wor- , but never taught men to "love y, do justly, and walk humbly God." The philosophers and emen taught law and morals, but o without any reference to the of God as the authoritative source ommands and prohibitions. Their m of religion was faith in legends ont works of purity and love, and system of morals was good works out regard to the will of God. ion and morals were completely ered. The religion of the Bible e only religion that has always in- ably conjoined religion and mor- The theory of our holy religion— st, as taught in the Bible and estant Christianity—is, that the man who holds to the theory, and, e same time, goes through the hipping forms of religion, is either or a hypocrite. In our holy re- ion there is not only something es- ial to believe, to experience, but h also to be lived. We find, by ulting Paul, that there were those hoped to be saved by the deeds of Lord without faith in the atoning t of Christ; and by consulting es, that there were some who to be saved by faith only, with- the essential accompaniment of a life; whereas the true theory is, "we are saved by grace" through instrumentality of the "faith that by love." By adding to our a well-ordered life, boldly ex- ed, as need may require, is a step easurably beyond and above all man-made religions of all time. In ving on the Lord Jesus Christ as only name," and only means of ation from sin, we have laid a sure dation, even upon the "Rock of ;" but now begins our great spir- ual life-work of building a holy tem- to the Lord. Of all the "living es" we shall build upon this sure dation, none is more essential and rtant than "virtue." We must the solid structure of a good life, courage to live it, or our profes- will be vain and powerless for good. Courage, boldness have in all ages been essential. "The carnal mind has always been enmity to God," and good men have always been more or less "persecuted for righteousness' sake." Men have had to "dare to be Daniels," and dare to be such as Noah, Moses, Elijah, John the Baptist, and Paul. Men have had to be brave enough to suffer "the loss of all things"—estates, liberty and life—and to suffer death in all the cruel and appalling forms that men and demons could devise. Good men have had to have courage enough to be laughed at, to be ridiculed as weak, superstitious and fanatical. Power has sought to crush and exterminate true religion; fashion has made a profession and life of piety peculiar, singular, and odious; "science, falsely so called," has ridiculed revealed religion as absurd—indeed, impossible—and at war with the laws which rule the universe; all manner of profane witlings have sought to make a jest of piety, and to pour contempt on its profession. All this has demanded indomitable courage, and none but moral heroes could say, "None of these things move me."

Many a time we shall, in the various companies into which we shall be thrown and in the circumstances by which we shall be surrounded, find need of courage to "stand up for Jesus," for the right, for the doctrines and precepts of our holy religion. Let us, then, add to our faith virtue.

Bishop Thompson's Apostolic Succession.

Bishop Hugh Miller Thompson, of the Protestant Episcopal diocese of Mississippi, in his sermon at the consecration of Assistant Bishop Sessums, thus defines apostolic succession:

Now, here is the real meaning and value of apostolic succession. It is the continuity of a witnessing body, a testifying organization from the time the facts occurred until to-day.

If this be so, how can the Bishop say that his is the only Protestant Church possessing this supposed boon? He more than intimates this when he says in the same connection:

Mark you! the church started fifty years ago is no witness. It is eighteen hundred years too late. The church organized in Geneva three hundred years ago is fifteen hundred years out of court. The church existing in Salt Lake City is in the same predicament.

If by "the church existing in Salt Lake City," he means Mormonism, the classification of that vile blot on American civilization in the same category with the Presbyterian and other reputable evangelical churches is an insinuation of which a gentleman of Bishop Thompson's pretensions can not afford to be guilty. What does he mean by "the church *started* fifty years ago," and "the church *organized* at Geneva three hundred years ago"? How is it that "the church organized at Geneva three hundred years ago" is any less a witnessing, hence an apostolic, church than the church "started," or "organized," under the auspices of Henry VIII., in London, three hundred and fifty years ago? Was the Geneva Church "started," or "organized," in any sense whatever, other than was the London Church? According to the Bishop's definition of apostolic succession, the Protestant Episcopal Church of America is no more apostolic, having no more claim to the much-lauded succession, than the Methodist Episcopal Church, both of which are offshoots from the Church of England; nor has the Church of England any more right to claim this succession than has the Church of Geneva, both of which are offshoots from the Church of Rome. Then what is the Bishop arguing for? and what does he mean by "the Apostolic and Nicene Churches" being "more dignified in their origin than an American sect"? Does not Hugh Miller Thompson belong to an "American sect"? Is not his church as thoroughly an "American sect" as the church of B. M. Palmer, or that of C. W. Carter? and in what sense in the world is one any more apostolic than the other, according to this definition? What does Bishop Thompson mean by saying, "We of the church cling to the past?" Does he mean that he and his brethren of the Protestant Episcopal Church "cling to the past"? That can hardly be so. It may be true that this particular Bishop Hugh Miller Thompson and his constituency in the diocese of Mississippi "cling to the past," for it has just been announced that his diocesan committee refused to ratify the election of that large-hearted, broad-minded man of God, Phillips Brooks, to the bishopric of Massachusetts; but it is certainly a slander upon that goodly branch of the church of God to say that all of its clergy and members are doing nothing more than clinging to the dead issues and musty cerements of a past long dead, while the present, with its tremendous duties, and the future, with immortal destinies, are neglected. Bishop Thompson, did you mean it? Well, my brother, as you please; but as for us of the Methodist Church, let it be everywhere known that "*we of the church do not cling to the past;*" but, under the impulse of the Spirit of God, we follow our Lord Christ into an ever-widening, more glorious future by meeting the sublime obligations of the present filled with golden opportunities, and, like St. Paul, "forgetting the things which are behind, and reaching forth unto those things which are before, we *press* toward the mark for the prize of our high calling of God in Christ Jesus." A church that does this is most assuredly a thousandfold more apostolic than one which wastes its time and prostitutes its heavenly mission by clinging foolishly to a dead past, out of which can come nothing whatever. It is sad to see a great mind, like that of Bishop Hugh Miller Thompson, forever toying with the moldy skeletons of dead issues, forever gazing down the darkening vistas of a dead past, forever with his back to the opening glories and sublime possibilities of God's golden future. Oh, it is sad, sad! Why will he do it?

I love the grand old Protestant Episcopal Church, and some of its members are among my best friends, and I can not believe that it is such a pitiful business as Bishop Thompson here paints it, for it must be that the Bishop erroneously supposes his church to be like himself.

H. WALTER FEATHERSTON.

Woodville District.

Early on the morning of June 17, I started for an extensive tour in the eastern portion of the district. By six P. M. I was at Bro. Sol Killian's, a drive of thirty-nine miles. Next morning Bro. Killian and little son, in company with me, started for Springfield, a distance of eighteen miles, which we made in time for the eleven A. M. sermon. We stopped on the way at a beautiful little branch in an old field to get a drink of water, and let our horses blow for a few minutes. A flock of geese stayed here, and had dropped many quills by the water's edge, and we got a good supply of toothpicks. Was there anything significant in that? At Springfield we found Bros. Mellard, Meador and Boyes holding a protracted meeting, to be closed by the services on the day of quarterly meeting. We preached at eleven A. M., baptized five children, and held a pleasant communion service. The Quarterly Conference in the afternoon was well attended. The reports were encouraging. The pastor in charge has collected nearly every dollar of his Conference collections. This is the first year this charge has been on the self-supporting list for thirty years. It is taking on new life, and promises to do better than ever. There were five accessions as the result of the meeting, which closed on Thursday night. There is a lady here whose house is the home of our preachers, who has never seen a Methodist preacher's wife. The circuit, for many years past, has been filled by single men, or preachers who would leave their wives at home. They talk of securing a parsonage at Springfield.

On Friday morning I set out for the next appointment. The ferryman at Tangipahoa river told me the sharks had taken some catfish off of his set hooks. I learned at other times and places that sharks come up all these rivers as far as the tide-water affects them. They are only up in these rivers two or three months in the summer. I met Bro. Wallace at Bedico, and preached there at night.

On Saturday morning we were at Madisonville in time to preach and hold Quarterly Conference. This is an old town, and is said to have no regular school-house. Catholicism prevails here. Dancing is poor business at best, and worse still on the Sabbath. Rev. G. T. Vickers met us here on Saturday, and we had the pleasure of his company to Covington on Sunday evening. We preached at Covington at night. Monday we took the train for Slidell, where we preached twice, and held the Covington Quarterly Conference, and returned in the evening.

A drive of twenty-two miles on Tuesday brought me to Bro. Fussell's, where I spent the afternoon and night; thence to Franklinton, where I met Bro. Sandell. I preached here at night. This is one of the most pleasant parish towns I have seen. The Quarterly Conference was held at Magee's Church (Thursday). A good congregation and a good Conference. Here we granted license to preach to E. L. Alford, of whom we expect many long years of useful life for the church. In this vicinity they want a local preacher to move into their midst. He could be useful. There is a large scope of country in Louisiana, between the Pearl and Homo Chitto rivers, not occupied by our church, where we must put a preacher soon. A drive of about twenty-five miles on Friday, and I was at Tangipahoa, where the quarterly meeting for Amite City charge was to be held on Saturday and Sunday. Bro. Anders was engaged in a protracted meeting here, assisted by Rev. R. W. Tucker. Some good was accomplished. We preached at Greensburg on Sunday night; drove home on Monday, after an absence of thirteen days. During this time we held five Quarterly Conferences and preached fourteen times. The rains have been general, and the crop prospects are good. Revival meetings are the order of the day. May the Lord help the hosts of Israel, and give us signal victories!

C. MCDONALD, P. E.

Corvallis College.

MR. EDITOR: In your issue, of June 18, there is a quotation from the *Times-Democrat* which does not correctly represent our suit in Oregon. D. Atkins did not telegraph to Bishop Hargrove that "the Supreme Court of Oregon has decided the college suit in favor of the M. E. Church, South." The case was decided in the circuit court in favor of the church; but it has not yet reached the Supreme Court. An appeal will, doubtless, be taken by the defense; if not, possession will be taken soon. The suit does not involve property amounting to over $3,000,000; but the suit, so far as yet instituted and decided, involves a tract of land containing thirty-five acres, and a building which has been erected thereon, despite our protest, worth $25,000, making property worth about $40,000. The State of Oregon never gave any land to the M. E. Church, South. The Northern Methodists never had anything to do with the college or the land in any way whatever, except that an effort was made by some member of the Legislature to have Willamette University designated as the Agricultural College at the time when Corvallis College was so designated; and the Willamette University is under control of the Northern Methodists. We believe the present decision will not be reversed by the Supreme Court, but another suit will be necessary in order to secure all our rights as the Agricultural College of the State.

As there seems to be some misunderstanding of this case, I give you the text of the act making Corvallis College the Agricultural College of Oregon.

Sec. 1. That Corvallis College, in Benton county, is hereby designated and permanently adopted as the Agricultural College of the State of Oregon, in which all students sent under the provisions of law shall be instructed in accordance with the requirements of the act of Congress approved on the second day of July, 1862, granting public lands to the several States and Territories which might provide colleges for the benefit of agriculture and the mechanic arts, and the acts amendatory thereof.

Sec. 2. The following persons, to wit: J. C. Avery, L. F. Grover, and N. H. Cranor, are hereby constituted a Board of Commissioners, to propose a plan for the instruction and education of the students in said Agricultural College, and to prepare rules, regulations and by-laws for the government of the same, all of which shall be submitted to the Legislative Assembly, at its next regular session, for its adoption or rejection; and in the meantime the said college shall be governed by and under the provisions of the act of the Legislative Assembly, approved the twenty-seventh day of October, 1868, in relation to said college.

Sec. 3. That the Board of Trustees of Corvallis College shall, by resolution, accept the provisions of this act, and agree to be bound by the same within thirty days after its passage, and cause a copy of said resolutions to be filed with the Secretary of State; and upon their failure to do so, they shall be deemed to have rejected its provisions.

Sec. 4. Inasmuch as there is no provision of law permanently locating the Agricultural College of Oregon, this act shall take effect and be in force from and after its approval by the governor. Approved Oct. 21, 1870.

The trustees of Corvallis College held a special meeting Oct. 29, 1870, and passed the following resolutions:

Resolved, By the Board of Trustees of Corvallis College, that said Board does accept the provisions of said act of the Legislative Assembly aforesaid, and they do agree to be bound by the same.

Resolved, That the secretary of the Board is hereby directed forthwith to forward to the Secretary of the State of Oregon a copy of the foregoing preambles and resolutions.

R. S. STRAHAN, Pres.
B. R. BEDDLE, Sec.

This was filed in the secretary's office, Nov. 2, 1870.

The above proposition of the Legislature, and acceptance on the part of the trustees, constituted a contract, making Corvallis College the Agricultural College of the State, and, as such, entitled to the income from all the funds arising from the sale of the lands donated by the government to the State of Oregon by the act of Congress, approved July 2, 1862. The State did not convey the 90,000 acres of land to the church, or to Corvallis College. The money arising from the sale of said land went into the State treasury, and the income was paid out by the State treasurer on the warrants drawn by the Secretary of State.

By the terms of the contract, Corvallis College relinquished its right to form and regulate the course of study, or rules for government, as that was provided for by the appointment of a commission. The charter of the college remained intact; the trustees were appointed by the Columbia Conference; the contract was binding and permanent. This contract has never been dissolved. A resolution was passed by a few members of the Board of Trustees, in special meeting, which has been claimed by our enemies as a surrender of the franchise; but there were only nine members of a Board of nineteen present. Four of these voted to return the franchise to the State, three voted against it, two did not vote at all. Upon this illegal procedure the Legislature passed a law accepting it, and providing otherwise for the Agricultural College; accepting it, however, on conditions of its own different from what the trustees proposed. Corvallis College is the legal Agricultural College of the State; but the treasurer of the State refuses to pay money to the authorities of Corvallis College, and is paying it out to the illegally constituted Board of Regents to the State. A suit will be necessary to enforce the payment of this money. This suit, however, has not been instituted.

After Corvallis College became the Agricultural College of the State, the trustees bought thirty-five acres of land, to be used as an agricultural farm for experimental purposes. A special meeting of the trustees of Corvallis College made a deed of this land to the Board of Regents appointed by the State. This act was done contrary to the expressed wish of the Conference, and without any consideration. The present suit was to have the aforesaid deed set aside, and the title affirmed in Corvallis College. This suit was at first instituted in the name of certain members of the church, who had subscribed to the purchase of the land in the circuit court of Benton county. The defense demurred; the demurrer was sustained. An appeal was taken to the Supreme Court, which reversed the decision below and sent the case back for trial. Corvallis College was then joined with these members of the church as plaintiffs, and the judge in Benton county, now sitting, being disqualified, the case was referred by consent to Judge Shattuck, of Portland. He decided the case in favor of the plaintiffs, and this is the decision telegraphed to Bishop Hargrove. There are immense interests involved. The agricultural income will, in a few years, amount to $15,000, and Corvallis College, as the Agricultural College, is entitled to draw and use this money; but it will have to sue for this right, and it will be several years before the end is reached.

D. ATKINS.

[Our mistake in the above matter was in getting church news from a secular paper! It won't do. We repent.—EDITOR.]

Which?

In the course of my travels I recently visited Harrisonburg, La., which I found to be, in some respects, a remarkable town. It has about 300 inhabitants, six stores, two newspapers, a court-house and a jail, and a very neat church. It is a good sign when the church is one of the best buildings in the community, as it is in this instance. This town once had whisky dispensed by two saloons, aided occasionally by a third. Of course, they were not without the usual concomitants and consequences.

About seven years ago the people determined to drive whisky out, and they did it. Strange as it may seem, the saloon keepers themselves helped to put it out, and for seven years they have been without it. It can not be gotten now even at the drug stores. During all this time nobody has died from a rattlesnake's bite and no merchant has failed in business. Here the question arises, Have these people lost their senses? If not, what about those towns and communities that cling to whisky as if it were one of the most necessary things in the world? A noticeable feature in this case is the fact that all the business men and most of the people in and around the town are natives of the parish or of the adjacent country. The foreign element is the strength of the saloon business in the United States.

Of course, such a town would be ready to hear a plea for Christian education and to help the cause. The former they did on Sunday and the latter on Monday, adding a handsome amount to my list of endowment notes for Centenary.

Rev. W. L. Hamil, the pastor, is full of energy and zeal in his work, and has good congregations in the town and on Sicily Island, besides several new preaching-places with growing Sunday-schools and good prospects of building new houses of worship during the year. At Winnsboro, where I advocated Christian education on Tuesday night, I heard of the successful labors of Bro. Renneau, who seems to be building up Methodism in that growing railroad town.

Rains have been plentiful, and crops of all kinds promise an abundant yield. The low price of cotton is causing many to think of looking less to that staple for support. On Sicily Island, which is chiefly a fertile region above overflow, some are combining stock-raising with planting. Planters must learn to make their living at home. They can not buy provisions with cotton at six or seven cents. Mr. H. M. Peniston, with whom I had the pleasure of spending a few days, looks to grazing herds of cows and sheep, rather than to cotton, for the profits of his plantation.

The law favors the gospel in this region, and ferrymen are required to transport ministers of the gospel without charge. The Natchez and Northwestern railroad gives half fare to ministers, which is liberal. Mail facilities are much lacking. Surely the railway company will get the contract, and give the people daily mails before long.

The anti-Lottery sentiment is strong in all this region. Men are indignant at the thought of being asked to change the State Constitution, so as to re-establish a system of corruption, fraud and robbery which it was one of the chief objects of that Constitution forever to prohibit. In such a contest the honor and virtue of the people are to be confronted at the polls with the purchasing power of money. Voters are to be hired to hire out the State of Louisiana to the highest bidder. Plutocrats propose to treat her as a pauper, and flatter her imbecility with the promise of plenty, which is to be stolen from herself and the rest of mankind by the machinery of chance.

It is hard for honest men to speak of this thing with any patience. It is time for voters to think and act, for honor and liberty are at stake. It is time for all Christians to cry mightily to God to aid them in opposing this covetous scheme which, if successful, must enslave the State and work the moral ruin of her people. Let Louisiana maintain her fair name in the eyes of the civilized world.

W. L. C. HUNNICUTT.

He that is sensible of no evil but what he feels, has a hard heart; and he that can spare no kindness from himself, has a narrow soul.—*Collier.*

Christian Advocate.

Thursday, July 9, 1891.

Indictment against the Lottery.

BY R. M. PALMER, D. D.

Tho following is Dr. Palmer's masterful speech dolivered in this city, Juno 25:

Mr. Chairman and Fellow-citizens of Louisiana—I lay tho indictmont against the Lottery Company of Louisiana that it is essontially an immoral institution whose business and avowed aim is to propagato gambling throughout the State and throughout the country. That being not simply a nuisanco, but even a crimo, no Legislature as the creature of the people, nor even tho people themselves in convention assembled, have the power to legitimate it, either by legislative enactment on one hand, or by fnodamental charter upon the othor. In other words, I lay the indictment against the Louisiana Lottery Company that its continued existence is incompatible, not only with the safety, but with the being of the State.

In saying this, sir, I desire to be understood as not simply uttering the language of denunciation. I frame tho indictment and I propose to support each of its specifications by adequate proof. And I do this the more distinctly from the conviction that there are many citizens throughout our bounds who having been accustomed to look at the Lottery simply as a means of revenue, either public or private, have not sufficiently considered the inherent viciousness of the system itself. (Applause.) And it is that class which I hope this night to reach and to range upon our side in this great controversy.

Indeed, sir, if the worst should come to the worst in this present campaign, I for one could wish that all technicalities being swept away, there might be some method by which the question could be carried up to the Supreme Court of the United States, whether it is competent to any State in this Union to commit suicide. (Applause.) And if that venerable court should return an answer, which I think they would not for a moment consider as possible, I would then for my part make the appeal to the virtue and common sense of the masses of our people, that the very instinct of self-preservation may stamp out of existence an institution which is fatal to the liberties and to the life of the commonwealth.

I have laid down a proposition sufficiently broad. Now for the proof. What would you say if a syndicate should be formed in this State or any other State of the Union for the avowed purpose of propagating leprosy (laughter) throughout the land, sending their agents with the utmost activity in order to impregnate every woman and man and child in all the country with the virus of that dreadful disease? Is there a Legislature that is competent to induct such an association into existence? Or, would the people themselves, in the exercise of their high sovereignty in convention assembled, undertake to render lawful the existence of such a corporation as that? Or, to vary the illustration: Suppose that a university should be endowed with many millions in this State or elsewhere, in order to persuade the people throughout the land of the great advantages of lying and of stealing (applause), sending out their agents in all the avenues of life in order to indoctrinate the people both as to the methods and the advantages of these practices. Is there a Legislature in the land, or the people themselves in convention assembled, who would not immediately recognize that in chartering such an institution they simply dissolved the State? For how can society hold together if confidence be destroyed in the veracity of man to man, or if there be no security whatever in our earthly possessions?

Permit me to vary the illustration still further. Suppose there should be an organization effected in this city in the interests of murdering; and, by the way, we have had some little experience of that of late. When all the machinery of human justice proved inadequate to defend the safety and life of the commonwealth, extra-legal measures were necessitated under the instinct of self-preservation to stamp out the existence of the Mafia in our midst. (Applause and cheers.) Now, sir, I put the Lottery upon the same moral plane with these cases which I have mentioned. (Cheering and applause.) In every view which you take of it, it is an institution that antagonizes the State and the people in all their interests, and there is but one issue before this people, and I announce it without hesitation upon this platform: Either the Lottery must go, or Louisiana is lost. (Cheers and applause.) And with the point of my finger I write upon the walls of every house in this city and throughout the State, "*Carthage est delenda.*" Carthage and Rome could not exist side by side on the same planet, and Rome must conquer and Carthage must fall. (Cheers.)

If I am asked to sustain by adequate proof the proposition which I have announced as to the inherent viciousness of the Lottery system, permit me to say that the first physical matter which forms a basis upon which human society rests is the law of labor. There are moral laws underlying society, as for example that law which demands truth and righteousness between man and man; but as the physical basis upon which all society and government must rest, we find that basis is the law of labor. It was ordained from the beginning by the great Creator when he placed man in his primal innocence in the garden to dress and to keep it, and when after the fall that light labor deepened into the curse, and it became under the decree of Heaven necessary that a man should earn his bread by the sweat of his brow. Divine grace coming after it ameliorated the curse, and from that day to this, under the providence of a kind Heaven, labor proves a blessing, hides within its folds and under its forbidden aspect the highest blessing which can be conferred upon the human race. (Applause.)

It was written in the best of books, that if a man will not work, neither shall he eat. So that from the creation to the time of Christ's appearance upon the earth, it has been the fundamental and universal law under which society exists that each unit in society lives by his individual and personal labor. The farmer harrows the ground, plants the seed in it, and reaps the abundant harvest. He blends his industry with the fertility of the soil and with the beneficence of Heaven in giving the early and later rain, and the dews and the sunshine. The common carrier takes the cotton bloom and bears it from the harm of the planter to the distant manufacturer, and in the transportation he stamps a new value upon the original product of the field, and lives by that value which he has attached.

The manufacturer brings his industry and his skill and his invention, spinning the staple into thread and weaving it into cloth, and stamps upon the cotton bloom a value thousandfold more than it originally had, and the manufacturer lives upon the value which he has contributed to the plant. And so, the wholesale merchant and the retail merchant, lifting the pile of goods from under the manufacturer's hands, transports them over the land until they are found in the remotest hamlet, and are sold by the yard, and the price paid by the consumer measures all the successive values which have been imparted to the original product of the field, and each class lives by the value which he has himself imparted to the same. Mr. Chairman, I am almost ashamed to repeat this earliest and simplest lesson in our political economy. But I do it for the purpose now of asking the searching question, "What value does the gambler ever create? What new value does he ever stamp upon the value which existed antecedently?"

What does the Lottery do, in all of its manipulations but simply shift the products of a preceding industry from one hand to another hand (applause) without the imparting in the process of a particle of value to that which is thus transferred. It may be said that there are consumers who not being producers are under the same charge of using up what they do not create. It only emphasizes the position already taken, for even the non-producing class, as for example professional men, live upon that which they in a sense create. The lawyer may not create a new material product, but man being as he is there could be no basis of personal property without the machinery of justice, and he is the representative and organ of that justice, and just in so far as he conserves that which others create, and protects them in the enjoyment of the same, he is worth his living, though he may not be a creator of a new material product. The physician who restores health to one who is incapacitated by disease from labor, or who ameliorates the sufferings which disease inflicts, becomes by virtue of his calling a necessity to society, and is worth in the exercise of his profession all that it costs to maintain him.

And the preacher, of whom I stand before you a representative, taking even the lowest economic view of his profession as a consumer and not a producer, he is an important part of that necessary police force without which the order and position and prosperity of society can not be preserved. (Applause.) All not being then producers, but consumers, yet in the exercise of their several callings add to the value of what is created and render secure the enjoyment of the same. But what value does the Lottery Company protect, not to say what value does the Lottery Company create?

Let me illustrate this so that it shall be understood by all present to night. That company issues, if you please, a thousand tickets of $500 value apiece, creating thus within its vaults a fund of $500 000. It has first got to take $250,000 of that and deposit it safely in its own locker as its portion of the plunder. (Laughter.) It then takes the other half, the $250,000, and divides it into twenty-five shares of $10,000 each and puts these into the wheel, and the 500 men may take their chances as to which of them shall get these twenty-five prizes. When at last the prizes are realized, what has been accomplished? Simply the transfer of $500,000 out of the pockets of 1,000 individuals, one-half of it to enrich those who run the machine, and the other half divided among twenty-five men, leaving 475 to hold the empty bag and gain the loss. (Laughter and applause.)

Mr. Chairman, I do not wish to appear harsh, but will you draw for me the line between this and absolute stealing? (Applause.) If twenty-five men can put their hands into the pockets of 475 men and take the $250,000 by which they are enriched without giving to those 475 any equivalent, where is the distinction any other than barely a metaphysical distinction without even a hair-breadth's width to mark it between that and what we call in common style a theft. (Applause.) Now, sir, I know the reply to this. There are but two methods by which we acquire property, either by gift or purchase. Now, I ask whether these 475 men have made a gift to the successful winners of the prizes. Each one of those 475 men, so far from being willing to donate their loss so that it shall become the others' gain, each one of them has been hoping and wishing that he might put into his own pocket the coveted treasure. Was there any good-will in the transfer from the loser to the gainer? Is it a purchase? What equivalent has been rendered?

It is simply grotesque to speak of that being purchase money which does not amount to one-twentieth of the value of the thing purchased. But, it is urged in answer to this that the parties contract and make the bargain between themselves as to this gain and loss, and that as the losers agreed to take their chances with the rest, it is constructively, although not actually, a gift on their part.

Now, it appears to me, Mr. Chairman and fellow-citizens, one of the plainest principles of ethics that what a man has no right to do, he has no right to bargain to do, and no contract between man and man to do a thing that is unlawful can ever be made right in the sight of man or God simply by the fact that it is a contract between them. I go beyond this, and say that the deliberateness of the act when two or more men sit down together and combine to do a thing which in itself was not right to do, the deliberateness of the act makes it more criminal than if it sprung from the spontaneous and sudden act of an individual, and more than all, you have in the contrast to do the wrong thing, not only this deliberateness, but you have the concurrence of two wills, doubling the crime on the part of both. The man who staked his property had no right to stake that property on a chance, and the man who won the property upon that stake had no original right to take it. It was neither a gift nor a purchase, and consequently the agreement between the parties to stand simply by the chance was an immoral agreement, and no legislation can possibly make it legitimate. (Applause.) Here, then, is my first position against the Lottery, when I say that it disorganizes society, and is incompatible with the safety of the State. It strikes at that fundamental law of labor. It has said to these 1,000 men: "There is no need for you to work. There is a shorter way by which you can enrich yourselves and your families." Those 1,000 men are called away from their proper duties, and they fail in meeting that fundamental obligation to live either by the toil of their hands or by the work of their understanding.

But more than this, sir. When I have said there is no equivalent given and no new value imparted, when there is transfer of money from one hand to the other through the Lottery and its agents, it is a lesson industriously taught the people not only to live by luck, but to live upon the misfortune of their neighbors. I beg the attention of the audience to the announcement of this principle. Sir, it is a solemn thing for any body of men to inculcate it as at all right and proper that we should live simply and alone upon the losses of those that are unlucky. If I win the $10,000 prize, those that entered into the chance with me have lost just that much, and I am enriched through their poverty. Now, sir, let the Lottery exist five and twenty years. If only twenty-five men out of the 500 succeed in gaining what the Lottery promises, how long will it take the fourth of a century to transfer the entire wealth of the State of Louisiana into the hands of one out of twenty of its citizens? What will be the condition of things when one-twentieth of the population own everything upon the soil, and let me ask, sir, how long is any community going to stand that sort of thing? (Applause.) When the country has been led straight up or driven up to the very verge of a precipice, do you suppose that, like a herd of buffaloes, all the people of this State are going to leap that precipice into the yawning and hissing depths below? No, sir; they must and they will recoil, and if this Lottery can not be destroyed by forms of law, it must unquestionably be destroyed by actual revolution. (Tremendous and prolonged cheering and applause.) I fear that I may be trespassing upon the time of the other speakers. (Cries of "No, no; go on, go on.")

I sometimes hear the apology for the Lottery after this sort: "Oh, it is all wrong. It is immoral, we grant that, but then it is one of the evils to which society is incident, and we can not help ourselves. It is just like drinking. The State knows that the saloon is a deep injury to the State, and if in her power, would gladly suppress it; but as men must and will drink, it is wise for the State to throw around existing saloons such restrictions as shall diminish the harm and make the evil less as it bears upon society at large." Now, the analogy is drawn. "Gambling is in human nature. Men will gamble, and why should not the State deal with the Lottery exactly as it deals with the saloons? Give it license to do its work." But, sir, without dwelling too long upon the statement, let me dissipate the illusion by showing where the analogy fails.

Saloons exist, but they exist under protest. They exist under not only the protest of the government, but under restraints such as the State will be able to throw around them. It stands by itself, and simply answers the wishes and demands which are made upon it by those who desire the liquor which is sold them; but if you want the parallel to be exact, you must convert all the saloons in the country into one grand saloon syndicate (laughter and applause), and that syndicate must go to the Legislature and demand a charter; and in order that their rights may be beyond invasion over afterwards, it must be imbedded in the Constitution that they, and they alone, shall have the right to satisfy the thirst of the people. (Laughter.) What next? They open their tap-rooms upon every corner in every city where they gain access, and they hang out their prices from the pint, earthen mug, quite up to the gallon and hogshead. (Laughter.) And according to the money the parties are willing to pay, this saloon syndicate will drown the country with what they desire and what proves their ruin. Not only that, but they have their agents walking the streets thrusting invitations into your face as you walk quietly in your citizenship along the streets of this city, telling you how cheap you may get this drink that you wish, and so they become the propagandists of the saloon.

That is the crime which I charge now against the Lottery. It is not only a gambling-place, such as other gambling-places that are in this city, meeting under the cover of night to satisfy the wishes and anticipations of those who love the gambling, but it becomes the apostle of gambling. It becomes the propagandist of gambling. It goes forth under the charter of the State to persuade man, woman and child, wherever they meet them, to gamble. (Applause.) It carries the solicitation into our very homes; it meets our cooks when they are going with the basket to get the master's breakfast (laughter), and induces them to gamble. How long, sir, would the country stand a syndicate of saloons, and I ask how long will Louisiana or the country stand this syndicate of gamblers? (Applause.) What I charge, therefore, upon the Lottery is not simply that it is a gambling concern, but that it is a university for the instruction in gambling, and a high endowment in order to stimulate the process of gambling by and through the country at large. I have only one thing more to say, and I am done.

I have said the Lottery must go, because the State can not be allowed to perish. Why, sir, before the half of twenty-five years have elapsed, if this Lottery should gain its charter, every man that is able to leave the State of Louisiana will abandon it. (Applause.) Whilst you are holding out our invitations to invite capital and invite population, who shall drain your morasses and stimulate industry and create the wealth of the State, you are holding up this forbidding thing to drive every desirable citizen away from Louisiana. Worse than that, sir—when you have an institution that goes openly before the Legislature and seeks to bribe it, that in less than ten years after its reorganization will carry in its pocket every governor in the State (applause), remove every honest judge from the bench, and put their men in the places to do their bidding, what then will Louisiana be worth? (Applause.)

I, sir, was not born upon the soil of Louisiana, but I am her son by adoption. (Applause.) I have spent thirty-five years, almost the half of a long life, in what I believe is honest and virtuous labor for the good of this people. (Applause.) It will not be in my power to abandon this State, even though I might desire to escape the odium attaching it. My dead are here, and the narrow house is already built in which, after a year or two of active service, I expect to be laid aside to enjoy the quiet repose which Heaven has afforded to them; but before that event takes place, I desire to see this land of my adoption redeemed. (Applause.) I want her redemption to be accomplished by her own act. These beautiful plains; this delicious climate, taken the year round, superior to any other upon this continent; these beautiful streams which, like silver threads, almost convert a portion of our State into a modern Venice—are we, sir, to abandon such a land as this, created by beneficent Heaven and secured by the patriotism of the fathers that went before us? Are we to deliver her, bound hand and foot, to such an enemy as this? (Cries of "No, no.") Unless she be redeemed by her own act, then the appeal must be made to the virtue and the intelligence of the entire country. Mr. Chairman, I need not say to one like you, so versed in moral truths, that the world is ruled by ideas, and it is not competent to any isolated community to live against the moral convictions of the world. (Applause.)

Scarce recovered, as a people, from the blow inflicted upon us, coming in that precise way, the moral sentiment of the world, right or wrong, was arrayed against the institution of slavery, and it went down. The moral sentiment of mankind is against the lottery, and all the countries that have given it a temporary existence have found that it exhausted the resources of the land, and have more or less divested themselves of the curse; but if, notwithstanding all these things, the curse should still be inflicted upon us, Louisiana must become a lost pleiad in the sisterhood of States, and she will go forth an outcast pariah with the scarlet letter of shame branded forever upon her forehead. (Applause.)—*New Delta.*

FROM THE WORK.

COLUMBUS CIRCUIT.

It is with mingled feelings of pride and pleasure that I record the dedication of the second new church built on this circuit during the past twelve months. It was one of the most enjoyable occasions of my life, and one long to be remembered in the history of this charge. The services of the occasion began on Saturday, June 20, at eleven o'clock A. M., with an able sermon by our presiding elder, W. T. J. Sullivan, D. D., from the text, "Pay thy vows unto the Most High." Immediately after services we were invited to an excellent and bountiful dinner on the grounds; after which we proceeded to hold our third quarterly meeting. The Conference was of more than usual interest, and the attendance exceptionally good. Our reports showed that the progress along all the lines of church work is encouraging. I would especially mention one feature of our Sunday-school work at Mount Pleasant. We call it a "missionary egg box." This box is placed on the lower apartment of the Sunday-school table, just in front of the pulpit, and each member of the Sunday-school, young and old, is expected to bring an egg each Sunday and deposit it in this box. These eggs are then turned over to the treasurer elected for the purpose, whose business it is to sell the eggs and appropriate the proceeds to the cause of missions. This, at first blush, may seem a small business; but, in reality, it is a right step and a long step toward the accomplishment of two most important things—the training of the young in Christian giving and the conversion of the world. Dr. Broadus says, "The best way to learn how to preach is to preach." So, too, the best way to learn how to give is to give—give frequently, though it be but little at the time. This constant giving, though it be but an egg in value, will keep the cause of missions before the mind, enlist the sympathy and prayers of each contributor in this, the great work of the church, and lead the young heart gently, but surely, into a life of systematic, Christian giving.

And, too, this is not a little thing when viewed from a financial standpoint. We have fifty scholars in the Mount Pleasant school, which, we will suppose, give two dozen eggs per week—a small average—at twelve and one-half cents per dozen. This would be twenty-five cents per week, one dollar per month, or twelve dollars per year—a neat little sum for one Sunday-school. But I have six such schools in my charge, which, at twelve dollars each, would give us the considerable sum of seventy-two dollars for missions alone from the Sunday-schools of this charge. But suppose we run it through on a larger scale. The fifty-four Sunday-schools of this district would give us, at twelve dollars each, $648, and North Mississippi Conference, with its 438 schools, would net the beautiful sum of $5,256, and the 1,200,000 Sunday-school scholars of our entire church, at one egg each per week, or fifty-four cents per year, would yield the enormous sum of $12,000 per week, or $624,000 per year. This sum would be a power in the evangelization of the world. Let us have the one egg per week from every Sunday-school scholar in the land, and we may soon claim the world for Christ. But to return to our dedication.

Early Sunday morning the crowds began rolling in, and soon the beautiful new church at Mount Pleasant was surrounded with carriages, buggies, hacks, carts, wagons and every other conceivable means of conveyance, and the auditorium filled to overflowing with an anxious, eager crowd of listeners. Dr. Sullivan preached the dedication sermon; and, though somewhat complaining, he was fully at himself, mentally. It is sometimes well that the Lord afflicts the body to draw out the finer sensibilities of the spiritual man. The Doctor's physical disability gave a degree of melody, tenderness and sweetness of spirit to his discourse which it otherwise might not have had. His text was taken from Psalms cxxii, 2-4 verses. He handled it with a master-hand. I never saw him in finer command of language and thought. His sermon was logical, terse, appropriate, and, as a good brother afterward remarked, "full of sound Methodist doctrine." At the close of the discourse the Doctor proceeded at once to the dedication. Capt. George W. Vaughn, F. A. Rowan, Capt. E. C. Leech and John Loftis (trustees) formally presented the church for dedication, and it was soon set apart for the service of God.

In conclusion, I must say this is a beautiful church. It cost one thousand dollars, and is the cheapest house at that price I have ever known put up. From pillar to comb there is not a sorry piece of timber in it. It is of modern style—Gothic windows, arched ceiling, panelled wall and ceiling, organ-stand back of pulpit, elegant pulpit and chancel, nicely carpeted, and the best of all is, every dollar was paid before the day of dedication. We are proud of our new church.

I must say here, too, that we are building a new church at Piney Grove also, and hope to have it ready for dedication before Conference. Our work moves along well among this intelligent, kind and liberal people.

F. P. SPENCER.

EAST FELICIANA CIRCUIT.

I know you and others are anxious to hear what we are doing on "one of the best circuits in the Mississippi Conference." Well, we have observed Children's Day at Independence and Olive Branch with encouraging success. The Sunday-school scholars recited well-selected pieces, which were well received. We had good collections for needy Sunday-schools, a fine dinner, perfect harmony, and the Sunday-school work very much revived. One nice feature we added at Olive Branch, which we commend to all the brethren. We baptized eight children at the evening service, which, it appears to me, is a beautiful and appropriate service for that day. Our Sunday-school at Oak Grove voluntarily collected money enough to paper one room of the parsonage at a cost of about twelve dollars. Besides this, they have bought a nice library for their school.

Our people are organizing Anti-Lottery Leagues and circulating anti-Lottery literature. We are thinking of holding another local option election to get whisky out of our parish. We are planning for a permanent camp meeting, accessible to Live Oak, St. Helena and East Feliciana circuits. We have subscribed and collected together two-thirds of our Conference collections, and two appointments have not yet had these claims presented to them. I guess I had better stop before you get tired of publishing the good things we are doing. Will try to write less at one time and oftener hereafter.

H. BRADFORD.

VERNON CIRCUIT (LA.) PARSONAGE.

The parsonage is situated on an eligible site in the town of Vernon, there being eight acres in the lot, and it well sodded in Bermuda grass (which makes a splendid pasture for Bro. Barr's Jersey cow, of which he is very proud), and is also well set in shade trees. The house and lot were purchased for a parsonage about six years ago, and have been in a dilapidated condition ever since, until the arrival of Bro. Barr the last of December, last; and he, seeing the condition of the house and lot, went to work, got some of the brethren together, and began making estimates as to repairs, etc. The decision was to tear down the old house and rebuild. The necessary funds were soon subscribed, and the work let out, and the result is, we have a splendid parsonage, consisting of five rooms and open gallery on the f... the two front rooms being nicely ...pered; a splendid garden and ... crib, and other outhouses attac... The above repairs have been done ... expenditure of $400, and none ... hurt, and the consequence is, we ... our preacher very well cared for, ... we feel proud of the result. W... well pleased with our preacher, ... will do all we can to assist hi... bringing souls into the fold of C... We are hoping and praying for th... be a year of great rejoicing in... camps of Israel. May God, in hi... finite mercy, prepare the people ... suitable waiting before the Lord ... opening their eyes to the great da... that are threatening us on every ... The great trouble is, the people ... think. If you can just get the pe... to thinking, then they are prepari... act. May the time soon come ... wickedness in high places will be ... throned, and righteousness reign... preme in the land!

In conclusion, I wish to state th... have the venerable Bro. James ... Wright domiciled here, who is a b... diction to all with whom he com... contact. Grand old man, as he g... older his zeal for Christ grows stron... Superannuated, but continues to w... he having three monthly appointm... May his last days be his brightest ... best! J. T. M. HANCOC...

OPELOUSAS, LA.

I am hard at work endeavorin... bring my charge to a higher poi... spiritually and otherwise. I ha... large and laborious work, which k... me busy all the time; but I am g... ing fat under it. I feel that we ... moving up. I have made no effor... revival as yet; but there has ... growth. I have had about thirtee... cessions to the church. We are co... up well on missions, and other co... tions are well up. The people ... very much interested on the la... part of the work; but there are ... who are indifferent, and take litt... no interest in church matters. I ... pose this is so everywhere. There ... a great many hindrances in this c... try to prevent very rapid progress ... growth in the church. The peop... that is, most of them—in this cou... have but little or no regard for ... Sabbath. This is the day of recre... —the day in which they run h... races, have fairs, dances, and ... ball; and on one Sabbath they h... prize fight in this town, and wound... at night with a big ball (dance). T... are some of the things we have to ... tend with that retard the movem... of Zion. Talk of darkest Africa, o... superstition of China and other ... then nations, but I tell you we ha... all here in this beautiful South... Here we need missionaries who ... teach and lead this people into ... light of gospel truth. I mean t... who can speak and preach in Fre... I have written more than I inten... Please excuse me. T. S. RAND...

BOOKS AND PERIODICAL...

All books received will be acknowledg... this column. A fuller notice will depend ... the interests of our readers.

BOOKS.

ANTHEMS OF JOY.

We have just received from the p... lishers, S. W. Straub & Co., 243 ... street, Chicago, a new choir book, ... titled "Anthems of Joy." It is ... combined work of T. Martin To... and S. W. Straub, both author... marked ability, experience and po... larity. The book is printed from l... clear type on good paper, and se... binding, making a very desirable ... in every way. Price, $1. The p... lishers offer to send one sample c... for examination, for only fifty c... This is an excellent opportunity ... choir leaders to examine a splen... new anthem book.

ROB: A STORY FOR BOYS. By Ma... ret Sidney. 12 mo, $1. Boston: D. Lo... Company.

Margaret Sidney, always bright ... always practical and to the point, ... in her new story, "Rob," how a ... with an opportunity can make the m... of it, and yet be healthy and active ... strong. He gets into trouble and ... out of it; he runs away through fe... a tyrannical task-master, gets ... finds friends, and learns to help o... as well as himself. "Rob" is a boo... inspire and interest, and to lead b... and girls to practical work a... God's poor. And it is always ... crisp, strong, quaint and tender ... acter-sketching that Margaret Sid... knows so well how to do.

PERIODICALS.

—WIDE AWAKE. D. Lothrop C... pany, Boston. $2.40.

—PREACHER'S MAGAZINE. W. ... Ketcham, New York. $1.50.

—THE QUIVER. Cassell Publis... Company, New York. $1.50.

—OUR DAY. Our Day Publis... Company, Boston. $2.50.

—POPULAR SCIENCE. D. Appl... & Co., New York. $5.

—THE PULPIT. E. Rose, Buf... N. Y. $2.

—MISSIONARY REVIEW. Funk ... Wagnalls, New York. $2.

—CHAUTAUQUAN. T. L. Fl... Meadville, Pa. $2.

—LADIES' HOME JOURNAL. C... Publishing Company, Philadel... $1.

—MAGAZINE OF ART. Cassell P... lishing Company, New York. $3...

PAMPHLETS.

—Scriptural Baptism. By Rev. J... Lovett, of the Indian Mission Con... ence. Price, ten cents; seventy-... cents per dozen.

Address the author, Tahlequah, I... Ter.

Sunday-School Lesson—July 12.

CHRIST'S FIRST DISCIPLES.
John 1, 20-42.

Golden text: "Behold the Lamb of God which taketh away the sin of the world" (John 1, 29).

I. John the Baptist's testimony of Christ. Vs. 29-34. (1) The place was Bethabara, on the east side of the Jordan, ten miles from its mouth. (2) John was preaching and baptizing. In verses 19-28 he speaks golden words of Jesus. The following day he bore witness to him in the language of verses 29-34. (a) Christ is declared to be the Lamb of God; that is, the Redeemer who was to come to make atonement for the sin of the world by the shedding of his own blood. (b) He saw the Holy Spirit descend upon Christ. (c) He says that Christ is the Son of God—the true Messiah, the only Savior of the world.

II. The first two disciples—John, the writer of this Gospel, and Andrew—how they came. Vs. 35-39. Observe: (1) These men had their attention first directed to a vicarious Savior. The Lamb of God conveyed the idea of divine sacrifice for sin. This was the gospel truth heard. This, too, must be the truth preached to all men before they can ever become disciples of Christ. (2) "Behold the Lamb of God" is the staff with which Christianity must walk around the earth, "making disciples of all nations" (vs. 35, 36). (2) John and Andrew responded to the Baptist's preaching by following Jesus. All preaching is useless until men make the positive advancement toward Christ (v. 37). (3) Jesus soon recognizes the inquiring soul. The two quickened men before us had only gone a few steps when they were encouraged to go forward to a more intimate acquaintance, by being asked the question (v. 38), *What seek ye?* and by a warm invitation to come to his home to see for themselves what he was and what he had for them (v. 39). (4) The result of this interview was that both found Christ a personal Savior. Men that come to Christ with a longing heart find him a glorious Redeemer!

III. The third disciple—Peter—how he came. Vs. 40-42. Observe: (1) When Andrew found the Savior himself, he was not satisfied till he had secured the same blessing for his own brother Peter (14). Righteousness always diffuses itself. If we do not desire to save others, it is good evidence that we are not saved. (2) The person brought to Jesus was Peter, Andrew's brother. Men should commence our Christian work at home. (3) The great Peter was saved through one much his inferior in point of ability. We never know when we may help to save a person. Peter. (4) The thing to be done was to bring men, not to prayers, church, repentance, honesty, *but to Jesus* (v. 42). Salvation has to do with a person, not with a thing! (5) It would seem that Peter believed at first sight, since Christ's reception of him as his disciple (v. 42). (6) It was the testimony of Andrew that made it easy for Christ to accept the Messiah (v. 41). We should tell our experience to others.

IV. The fourth and fifth disciples, Philip and Nathanael. Vs. 43-51. Observe: (1) No visible instrumentality is present in Philip's case. Jesus said to him: "Follow me." He obeyed. There are those who hear the divine call, all of themselves, and follow Christ; no one in particular having to do with the matter of their salvation. It is pleasing to know that many, while doing nothing done for their souls by Christians, are spoken to by Christ, in his providence, by his Word and his still small voice—all saying, "Follow me." And they do follow. The fourth disciple may have come into the kingdom as a representative of the church-elected, but not Christ-neglected, class. (2) Philip brings Nathanael by declaring that he had found the Christ of the Old Testament. This, no doubt, is the best way to persuade that good man. Being an Israelite without guile, he would at once be interested in a person said to be the Messiah of Moses and the prophets (v. 45). It is well to go, as far as possible, common ground, where we desire to lead people and do them good. (3) An objection is raised that Jesus was of Nazareth. Here was an honest doubt. Such doubts may be in any mind. It is beautiful to see how Philip dealt with this misgiving in Nathanael. He simply said to him: "Come and see" (v. 46). This is all that need be said to any honest doubter. Any that truly desires to know the truth can easily find it in the Bible. An honest reading of the Scriptures ever causes men to cry out: "Master, thou art the Son of God; thou art the King of Israel" (v. 49). The trouble with many people is, their doubts are diseased, born of rebellious hearts, not wanting to know Christ or have anything to do with him. (4) The testimony of Jesus regarding Nathanael—"an Israelite without guile" (v. 47); a sincere, good man, all ripe for the kingdom. Would that even of Christians this could always be said. It is what we should strive for. (5) In Christ's witness for him, Nathanael had an evidence of his divinity. He knew that his heart was read. God alone knows the heart. (6) The keenness of Nathanael's spiritual insight guaranteed to him that, in the future, he should see great things, even the ladder of Jacob's ladder: "Heaven open and the angels of God ascending and descending upon the Son of man" (v. 50, 51). What a blessing it is to have a guileless heart and to be anxious to receive what light God is ready to give us. Then, too, are we in a condition to "see greater things." Heavenly glories may even flame before us!—*The Treasury.*

A Woman's Fortune

consists in the possession of robust health and vigor; this is best obtained by the timely and regular use of Creole Female Tonic when suffering from feminine disorders.

When once infidelity can persuade men that they shall *die* like beasts, they will soon be brought to *live* like beasts also.—*South.*

ST. LOUIS, November 20, 1862.
Messrs. J. & C. Maguire: I have never known any remedy to have such excellent effect as Maguire's Benne Plant in complaints of the bowels, such as cholera, dysentery, diarrhœa, cholera morbus, etc.
FITZ HENRY WARREN, Brig.-Gen. U. S. Vols.

Louisiana Notes.

The police jury of Sabine parish has levied a four-mill tax for school purposes.

A stock company has been organized at Simsboro, with $25,000 paid in, for the purpose of establishing a planing mill at that place.

The city council of Baton Rouge are taking steps to improve the Boulevard and to build a new wharf. The Postal Telegraph Company has opened an office for business, and sent its first message last week.

The Monroe and Columbia telephone line, owned by Mr. R. B. Blanks, president of the Merchants' and Farmers' Bank, Monroe, was completed recently, and connections made with the Monroe Telephone Company's line.

The *Mirror* will issue an extra edition of twenty-five hundred or more copies on August 15. It will be descriptive of East Feliciana and her resources, describing her towns, soil, farms, forests and the many advantages to the home seekers.

A rousing anti-Lottery meeting was held last week in Lafayette. The court-house was packed to its utmost capacity, and several eloquent addresses were made. Let everybody join in an enthusiastic crusade against the Lottery. We must kill it, or be killed by it.

The Lafayette *Advertiser* gives the following expression: "With an abundance of such delicious fruits as peaches, figs, watermelons, cantelopes, etc., and all varieties of vegetables, combined with fine crops and a delightful and healthful climate, we can not see that we have any reason to envy any other people in the world."

Every ward in every parish in this State should organize an Anti-Lottery League at every voting precinct. By making a proper organization we will most assuredly rid our State of the Lottery and wash the alluvial lands clean of its corrupting influence.—*Mirror.*

We are authorized by President W. S. Burke to announce that the Jefferson Davis College, of Minden, La., will give free tuition to one son or daughter of an ex-Confederate soldier from each parish in the State, the selections to be made by the different superintendents, each for his own parish. State papers please copy.—Webster *Signal.*

The Lake Charles *American* says:

The experiments made this Summer with alfalfa are demonstrating the fact that this valuable forage plant will be a great success here. The plots sown to alfalfa last spring show the plant progressing finely.

Also this:

The new court-house is nearing completion, and Contractor Robinson assures us that by August 1 the officers who have for so long "held the fort" in the old shell, by courtesy denominated a court-house, can move into the new building. But for the various changes in plan, etc., the building would have been ready for occupancy at an earlier date.

Many people neglect a cold, thinking it will go as it came. Frequently with serious results, the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

Mississippi Items.

Jackson may have an ice factory of twenty-five tons capacity.

The grand jury in Vicksburg has indicted the street car company as a nuisance, the track being an obstruction to vehicles of all kinds.

The total taxable property of Jackson, both personal and real, is $2,443,272. The bonded indebtedness is $25,000 (the school building), and the rate of taxation is 13½ mills.

A judgment of $700 was recovered in the Hinds county circuit court by Dr. J. H. McKay and W. M. Campbell against the Illinois Central Railroad Company for the destruction of eight acres of strawberry plants last December, the same having been fired by a passing engine near Byram.

The New Orleans and Northwestern railroad, now running from Natchez to Rayville, where it crosses the V., S. & P., will be pushed through to Collins station, a distance of fourteen miles, where it will tap the Houston Central, Arkansas and Northern railroads, a part of the Gould system.

The First National Bank, of Greenville, sold there, on June 24, to Major R. W. Millsaps, of the Capitol State Bank, Jackson, Miss., $50,000 of Washington county court-house and jail bonds at par. A large portion of these bonds are taken for the Millsaps College at Jackson, Miss., and for the Mississippi Baptist College (Clinton, Miss.) endowment fund.

Miss Anne Walter, of Holly Springs, who is studying medicine at the Woman's Medical College in Philadelphia, received notice from the dean of the faculty several weeks since that she had "most satisfactorily passed all the examinations of the Freshman year." She has since obtained a position as assistant to Dr. Price in the College Hospital.—*Clarion-Ledger.*

There are over sixty candidates for office in Copiah county.—*Hattiesburg Courier.*

The dredgeboats of Mr. Rittenhouse Moore, the contractor for dredging the channel in the Pascagoula river, has been at work for some time, and has been doing some fine work. The channel is to be 120 feet wide, and the dredges have been carrying two cuts of 40 feet each to the depth of 10 feet. They are now making the other cut of 40 feet, and have all but about 800 yards completed. They will then go back in the bay and commence in 12 feet of water, and deepen the whole channel to 12 feet at low tide. So when we have a tide of one foot, vessels drawing 13 feet will come up to the railroad bridge with ease. It was feared for a while that the appropriation would fall short, but it now seems that it will be ample to do the work. It will be a day for rejoicing when this work is done, and it will be in a very short time.—*Democrat-Star.*

Corinth District Conference.

The Corinth District Conference convened in the Methodist Church at Iuka, June 25, 1891; our beloved presiding elder, Rev. W. S. Lagrone, in the chair. The attendance was large and enthusiastic. Every pastor in the district was present, and from one to four laymen from every charge. Every interest of the church was carefully looked into. The day devoted to Sunday-schools was specially profitable and enjoyable.

Special emphasis was given the circulation of our church papers and the dissemination of our own literature. Our own organ, the NEW ORLEANS ADVOCATE, received due attention.

Bro. Bachman was present with a trunk full of our publications, and made liberal sales. Bro. Watkins, of Millsaps College, and Bro. Newell, of Grenada Collegiate Institute, were on hand looking after the interests they represent.

The Woman's Missionary Society held two services to the delight and profit of large audiences.

W. H. Reese, John E. Young, J. Y. Murray and Prof. H. A. Doan were elected delegates to the Annual Conference; G. P. Hammerley and F. E. Ray, alternates.

Iuka entertained us with hearty, generous hospitality. Our presiding elder won fresh laurels. He is a man of God, and magnifies his office.

T. Y. RAMSEY, Sec.

Ruston College.

MR. EDITOR: It may interest some of your readers to hear what is being done, in this section of our State, toward educating the people. North Louisiana is very much aroused on the subject, and there are several schools of high grade along the line, or near the V., S. and P. railroad, between Monroe and Shreveport; and prominent among these is the Ruston College, which, though not a denominational, is a *religious* school, in whose halls the Scriptures are daily read, and the sound of sacred song and prayer is heard; and there is a fine moral and religious influence exerted by the faculty over the pupils, who, without exception, are members of some church, and are doing a fine work for the intellectual and moral training of the youth of our land. The writer thinks that this institution has shown the practical advantages of the co-education of the sexes. The average daily attendance the past session was 165, and that while there has been a general financial depression. The examinations, recitations and other exercises of the last commencement showed that faithful work had been done in all the branches taught. The essays of the five graduates reflected credit on the young ladies who read them, and the teachers who had trained them. The address of Hon. W. H. Jack, State Superintendent of Education, was one of rare merit. He boldly asserted that there was no conflict between true learning and religion, and that science only confirmed the Bible account of the creation and the history of man; and his array of arguments and facts sustained the assertion.

President Sligh, with his estimable wife and faithful corps of teachers, deserve the hearty endorsement of all lovers of education, and a liberal patronage from the people of our State.

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No. 5 F'st Ex...7:20 pm	No. 8 Coast....8:30 pm
No. 7 Coast....9:20 am	No. 6 Lim. Ex. 7:30 pm
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No 45. Chic. and N. O. Lim....8:00pm	No. 46. Chic. and N. O. Lim .12:01noon
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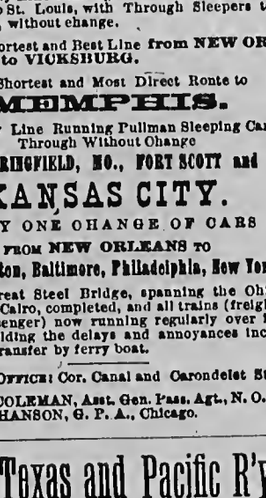

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, July 9, 1891.

We are desirous to publish occasionally an anti-Lottery supplement during the present campaign. But there is so much money due us now that we can not do this without special help. Will not the friends of honesty and religion help us in this important matter by voluntary contributions of money? We will guarantee a right use of all moneys sent. Men and women of Israel, help!

Briefs.

According to the statistics published by the French Cultus Ministry, the status of Protestantism in France is at present as follows: Reformed Church, 540,000; Lutheran Church, 75,000; the United Church at Algiers, 9,733; Free Churches, 6,000; various sects, 4,000; not on the official list, 15,000; total, 679,733.

The totals of missions in China are: Thirty-nine societies, 526 male missionaries and 597 women—total, 1,123 missionaries; 162 native ordained helpers, 1,278 unordained, 34,555 communicants in the churches, and 14,817 pupils in school. Forty-four thousand dollars were contributed by the churches the past year, and the net increase in membership was 2,295.

Emigration statistics covering arrivals at all ports of the United States for the month of May, from all foreign countries, except Canada and Mexico, show an increase of 3,000 over those of the same time last year. The total arrivals were 85,941, of which Great Britain and Ireland furnish 20,860; Germany, 16,490; Austria, 11,751; Italy, 14,454. The gain is almost wholly from Italy, which increases her emigration to this country by 2,894 over the same month last year.

"So teach us to number our days, *that* we may get us an heart of wisdom." This prayer of the man of God teaches us that what is worth praying for is worth trying for. All the sighs and supplications in the world will not bring wisdom into the heart that fills itself with folly every day; nor mercy into the heart that sinks itself daily in sin; nor usefulness into the life that is spent in vanity and uselessness. The heart of wisdom for which he prays is *the* thing after all—"With all thy getting, get wisdom."

The New York *World*:

The pension list of the United States on May 31 contained 630,394 names. This exceeds by 135,000 the peace establishment of the German army. The cost of the pension list for this year will be $130,000,000. This exceeds, by nearly $50,000,000, the cost of the great standing army of Germany. The pension disbursements on this basis represent a public debt of over $4,000,000,000 at three per cent. The highest point reached by the bonded war debt was only $2,700,000. After twenty-five years of debt-paying, unexampled in the history of nations, the United States are now burdened with $17,000,000 more annually for interest on the war debt and for pensions than they were in 1866.

A writer in the *Christian Observer*, speaking of Sam Jones at Chattanooga, says:

His ministry here was like a dashing, driving rain, accompanied by a storm of wind. The rain was greatly needed; but after it is over the wind has torn down and destroyed so much that the blessing of the storm was a modified one.

A True Little Story.

She was a beautiful woman—a Southern belle. The breezes that moaned through the pines had toyed with her raven tresses. The briny waves of the Gulf had laved her beautiful feet. The healthful airs of the prairies had tinged her cheeks with a delicate bronze. The light duties of household exercise had knit her lithe form into an incarnation of symmetry and grace. Her charming society was sought by many admirers. Her winning ways, her sparkling intelligence, her modest mein, her liquid eyes, her rippling voice, enraptured all acquaintances. The genius of a Southern clime sung her praises in strains of exquisite poesy. Brave men laid down their lives in defense of her honor. By some strange hallucination, thrown over her mind by an evil spirit, she was decoyed into a great, dark forest. Friends became alarmed at her prolonged absence. Acquaintances shuddered to think of what might be her fate. Runners in hot haste posted in every direction in search of the lost beauty. Anxiety grew more anxious. Fear became more fearful. Alarm grew more alarming. Just when the tension of feeling could bear the strain no longer, word came that the lost was found. All eyes were turned and all feet sped away in that direction. But, horror of horrors, what a sight! Reclining gracefully under the shade of a giant live-oak lay the beautiful one; but a huge vampire had fastened his beak into her white throat, and struck his claws into her snowy bosom, and, with his great wings gently fanning her cheeks to lull her to repose, was greedily drawing the life current down into his thirsty maw. What could be done? What ought to be done in such an emergency? Hurried consultations were held as to the best and speediest means of rescue. Then it was that the voice of a former admirer and so-called friend was heard pleading for gentle means to rid the beautiful woman of the devouring monster: "Be gentle, don't get excited, don't stir up strife with that terrible vampire."

The story ends here. Reader, do you recognize the picture? Is is realistic enough for you? That beautiful woman is Louisiana. That vampire is the Lottery. That so-called friend is the Lottery press. In such a case, has the vampire any right to mercy? Has the press, which helped to place this venomous beast at Louisiana's throat, and is using all its power to keep it there sucking her life blood away, any right to counsel peace? "What peace, so long as the whoredoms of this Jezebel and her witchcrafts are so many"?

Louisiana Educational Association Notes.

The eighth Annual Convention of the Educational Association of this State has for some weeks been before the public eye on the paper of its hand-bills. Attracted by the alluring promises of its advertisements, I, a teacher, was led to determine that as soon as the school term closed I would betake myself to the quiet retreat where the conclave was to be held and partake of the opportunities for information thereby guaranteed; at the same time facility would be afforded for renewing my acquaintance with the good people of North Louisiana.

The place of holding was advertised to be Ruston, the young, but unanimously conceded, metropolis of its section. This rising town has received, and meritoriously, too, the title of the "City of Conventions." And surely its past record justifies the applicability of the name. Its hospitable people are full of local pride. They maintain this good reputation by flinging wide open the doors of their beautiful homes to all visitors. If any of your readers desires an object-lesson in true hospitality and genial companionship, let him pay his fare to Ruston.

Arriving at my destination late in the evening of the twenty-third, I had little chance to get a well-defined idea of the lay of the land. I had but time to betake myself to quarters, have a few words with old friends, and then retire to dream of the events of the coming morrow.

Wednesday morning, the time fixed for the opening of the convention, dawned bright and clear. You are fully aware, no doubt, of what a bright and clear June morn usually portends. This formed no exception. Accompanying the brightness was the inevitable heat; along with the clearness came the sultriness of the real summer day.

The site for the day sessions was set to be the Chautauqua Tabernacle; and a more fit situation one could scarcely find. This is located within the grounds of the Louisiana Chautauqua Assembly, about a mile and a quarter from the town. Visitors are conveyed thither in carriages, buggies, tallyhoes, wagonettes, carts and farm wagons, or on ponies and foot. The route of these varied modes of journeying offers a parallel to them in its ever-changingness. The road has a compound motion—the first, a vertical, now struggling up hill, now rushing down hollow; the second, a lateral, now bending to the right around corners of fields, now to the left through pleasant lanes. Viewed from a seat in the clouds, one would be reminded of the sinuosities of a mighty serpent dragging his lingering length along. The "*lingering*" part can be best appreciated by one who has traversed it in a spring*less* wagon.

The selection of the site for the building set apart for the auditorium was especially opportune. Located, as it is, on the top of a large mound of iron-impregnated sand, it commands immediate attention for itself, and is, at the same time, the point from which the most comprehensive view of the whole grounds may be obtained. The building itself is, in form, a huge tent; in construction, a veritable temple. In shape it is circular, with no closing in except at the rear of the rostrum; as to acoustics, its equal is difficult to recollect; its ventilation is most abundant; its size sufficient to seat, with every degree of comfort, fifteen hundred persons. In fine, it is a model for buildings constructed for such purposes, and reflects great credit upon its designer. They that profess to know say that it far surpasses other assembly buildings.

But the grounds around deserve some attention. To the left of the building and somewhat to the rear are the waterworks of the place. These consist of copious springs of cool, sparkling water, gushing out of the sides of the hills that wall in a meandering brooklet. The water of these springs is strongly impregnated with iron. I suppose it is on this ground that some sanguine citizen has prophesied a brilliant manufacturing future for Ruston. Though by no means certain, I have somehow become imbued with the idea that this characteristic of the soil may have had something to do with the naming of the town hard by. Its primitive form was probably Ruston-the-hills; but what car porter could ever intelligently announce that to a passenger? Probably it was for the sake of that dusky nabob, and out of tender mercy to the poor, inoffensive traveler, that the last two syllables were excommunicated.

But to return to the springs—as I assure you many were wont to do, in the midst of some pedagogue's dry lecture—what delightful retreat from Sol's penetrating rays! One or two of these fountains of nature's building have been furnished with seats conveniently placed, inviting to quiet meditation the contemplative professor, and to listless ease, or, perhaps, still quieter dreaming, the charming young "school-marm." And to the amorous mind, if it were possible to find such shallowness of sentiment in conjunction with such profundity of intellect, what an opportunity was afforded by these "umbrageous grots and caves of cool recess!" I am inclined to believe that this one, at least, of nature's kind provisions is not wholly contemned, even by the mind rendered staid and sedate by the matter-of-fact experiences of a teacher's humdrum life.

I dwell somewhat on the location, because this place is to be the center of gravity for the school teachers of our State. This is the home of the Louisiana Chautauqua, which is the two-year-old child of the Louisiana Educational Association. What a wonderful child! The children of men do well if after decades of unceasing toil they can extend a hospitable roof to a parent; but glowing enthusiasm, backed up by most strenuous effort, is not of such slow growth. The northern section of our beloved, but behindhand State is fully alive to its needs and fully determined to meet them. When the Educational Association came to Ruston, it met its youthful offspring eager to receive its mother, rich in achievements and all aglow with the ruddy flush of hopeful expectancy. Let the Chautauqua manifest the same devotion and industry in the long future as it has done in its short past, and ere the century closes, it, too, shall boast an offspring the peer of any, when Louisiana's youth, roused out of their sleep of ignorance, and invigorated by the inspiration implanted by this movement, will rise in the plane of intellectual strength and call it *alma mater*.

As to the convention in its workings and results, I have, perhaps, little to say. I might copy you out the programme, which would be as needless as uninteresting, for the telegram of the daily paper outstrips in speed the mail bag of the weekly. I might give you a digestion of all that was said and done; but at the same time I would present to you and your readers a well-developed case of mental *in*digestion. Believing that it is perfectly futile to attempt to measure the results of any great deliberating body's actions by printer's ink, I forbear making the attempt. The stimulus given to advancing thought and the enthusiasm that was engendered in behalf of higher moral and intellectual culture by the earnestness and eloquence of the different speakers that addressed the convention, are not to be gauged by the number of strokes the reporter's pencil makes. Lines of paper can not be commensurate with lines of mental activity.

Undoubtedly the question upon all lips is, "Was the convention a success?" The answer is just as undoubtedly, "Yes." And the new zeal of the teachers, their more widened view of ways and means, and, above all, their better work for the coming session will but reiterate the answer a thousand times.

The public school, the sole guarantee of our nation's perpetuity, was the inspiration of every essay. The inculcation of manners and morals in the minds and hearts of the children was the watchword that passed from the chief superintendent all along the line to the humblest instructor. Education—that mysterious term—received its true definition. Look at its etymology; it means a *leading out*. Here's the true sense. For a series of ages the idea has been that education meant to *put in*. The doctrine was, "Cram the head full of an ill-arranged, conglomerated, uncorrelated set of dry facts, paste the first two letters of the alphabet upon your boy and send him forth as a college graduate." Verily, he has but the *first two* letters of the great alphabet of life, and scarcely knows them well! The light of this century's glory has revealed our utter calamity; but it uncovers also the way of escape. Don't try to put anything into your boy's head. If there is nothing there, there never will be, and your boy is not a fit subject for education. The method is from within to without. The true design of education is to bring out the mind, to develop the intellect. The work of teacher and parent is only to direct what means shall best subserve this purpose. Whatever will make the child think the brightest and most ennobling thoughts, that is the best mental pabulum, be it books, birds or blossoms. This is the true doctrine. The Louisiana Educational Association preaches it with a fearless voice. May it exist long enough to enforce it upon every citizen from palace to poor-house! Then, perhaps, long after her promoters have received their reward, its mission will be accomplished—Louisiana will have been educated.

T. C.

That Egg Box.

It is a missionary egg box in a Sunday-school. It came to pass on this wise. Some one—a young person—suggested that a box be put in a proper place, and that every Sunday morning all the members of the Sunday-school, especially the children, bring an egg apiece to be put in that box as a contribution to missions. Two dozen eggs, more or less, every week. Twenty cents a week in that way for missions.

This scribe found that egg nest under Ques. 3 in the Quarterly Conference held at Mt. Pleasant, last Saturday, on Columbus circuit. The preacher in charge, Bro. F. P. Spencer, hesitated to mention so small a thing, and did so to commend its use for training the children to give.

The venerable superintendent of that school, George W. Vaughn, greatly enjoyed his own surprise at seeing what seemed so insignificant a thing as an egg a week per scholar rise to such measures of value in the consideration which the Quarterly Conference takes of its Sunday-school work. All are trained in systematic giving, all are taught that gathering the littles will make the large, the useful and adequate; all see that "where there's a will there's a way," and those who can do but little are encouraged to do that.

My mind began to calculate. Twenty-four eggs each Sunday, twenty cents for missions. Twenty times fifty-two, ten hundred and forty cents; ten dollars and forty cents a year for missions from a small Sunday-school in the country. Allow four hundred Sunday-schools in the North Mississippi Conference, with the same average number of scholars, by the same method we shall have $4,160. What is done in this case with eggs can be done in other cases with other things. There are few who can not give something in littles that will bring money for the Lord's use.

So also a thoughtful care on the part of the people, to send their preacher small contributions to his domestic needs, would often be a great help to him and no privation to them. Why not do so? I am sure that the example herein referred to will bear much good fruit.

W. T. J. SULLIVAN.

Starkville, Miss.

Notes.

There are said to be 9,000,000 you... in this land outside of all Sund... schools! What a field for useful... there is for the people of God!

The Lottery papers "blow hot ... cold." They deprecate taking the L... tery question into politics, and ye... a preacher speaks against the Lott... they shout, "Preachers should keep ... of politics." When papers pur... that sort of a policy, it shows ... they are reduced to desperate straits.

What astonishes and distresses ... alarms the Lottery papers is the ... that Catholics and Episcopalians ... Presbyterians and Methodists and B... tists all stand squarely on the sa... platform of determined opposition to ... Lottery. And they are going to ma... together to victory, too.

Archdeacon Farrar says: "The te... 'popular preacher' is mixed up with ... many connotations of superficiality, ... effeminacy, of vanity, of emptiness, ... verbosity, that anyone to whom it ... applied may well regard it as a term ... humiliating insult." And yet ma... are ambitious to be considered "popu... preachers."

The Massachusetts Legislature unan... mously adopted a resolution protesti... against opening the World's Columbi... Exposition on Sunday. There are ... members, and a unanimous vote in t... favor of Sabbath keeping is a little ... markable. There is only one preacher ... that body, and he is the oldest me... ber, and moved the resolution of pr... test. Good for him!

The *St. Louis Advocate*, photograp... ing the church papers, says of us:

The NEW ORLEANS ADVOCATE is o... of the most conservative and dignifi... of the Southern Methodist Advoc... family.

We confess that we have been a "l... tle skittish" of that word "dignifie... ever since we heard Sam Jones s... "The most dignified thing in the wor... is a corpse."

The *Picayune* declares, editorially, th... it is "not in line with fanatics." As t... Lottery papers persist in characteriz... all the Lottery opposers as "fanatics," ... the logic of the *Picayune's* declaration ... that it is "in line" with the vice of gam... bling. We have been suspecting this f... some time; but the straight-out de... laration of the fact rather makes ... "catch our breath." But it is sa... "An honest confession is good for th... soul," and we hope the *Picayune* ... better.

One hundred thousand dollars h... been added to the endowment fund ... Emory College during the past yea... We congratulate President Candl... and his co-workers on their splend... success. And now we are still listenin... to hear who will give $100,000 to Ce... tenary! This is a case where every... body is allowed to speak at once. ... Money given to Centenary *now* will d... vastly more good than if bestowe... elsewhere, for the reason that the co... lege is already successful in its wo... and needs money only to make it mo... successful.

Speaking of Phillips Brooks, Arch... deacon Farrar says: "If we had four ... five such men as he in the Church o... England, the atmosphere of our ec... clesiastical assemblies would be mo... sunny and less suffocating than it some... times tends to become. But I can n... recall the name of a single divin... among us, of any rank, who either ... equals him as a preacher, or has the larg... sympathies and the rich endowment... which distinguish him as a man. ... What do some of our great Southern ... Episcopalians think of such words from ... such a man about Dr. Brooks, again... whom they voted with so much gusto?

Speaking of the embarrassment t... our missionary operations, the *St. Louis ... Advocate* recommends this plan as on... to tide us over the shallows:

We know of no better way to stir th... entire membership of the church tha... for the Bishops to project a plan lo... holding simultaneous meetings during ... a missionary week throughout the en... tire connection. Not only would ... well-matured plan bring information ... to thousands and arouse an enthusiasm ... such as, perhaps, never existed in our ... church on this great subject, but it ... would be a glorious spectacle to behold ... our entire communion, with all our ... missionaries abroad, simultaneously ... praying for the coming of the kingdom ... and the spread of the gospel.

The *Presbyterian*, in a forceful arti... cle on "The Gambling Mania," use... these words to the Christian people o... the land:

Whatever others may and should do, ... the church must be neither silent nor ... inactive. She must plant herself ... squarely against gambling in every ... shape and in every place. Her ministers must lift up a telling protest against ... its further sway. Her press must point ... out and warn against its baneful ... donoles. Her courts must deal with it ... in all judicious ways. Her Sabbath-school teachers must not only caution ... the young against it, but beget in their ... minds a repugnance toward it. All ... her moral and administrative forces ... must be arrayed against it strongly and ... persistently. The time has come for ... an intelligent, steady and fearless war-fare upon a sin which threatens social ... and national life to an alarming degree.

A Methodist Home.

It was recently suggested in an editorial of this paper that there was great need for a Methodist Home near New Orleans. There is an increasing interest in this matter. A friend has suggested it is possible to obtain a few acres of land near New Orleans, free of cost, on which to begin this enterprise. The object of such a home is to provide a healthy place where widows, orphans, sick, helpless inebriates and unemployed persons can be provided homes where they could be cared for and, so far as able, earn their livelihood; where dependent incurables could find a resting-place, and children could be educated under Methodist teachers. It has been thought each of our churches in New Orleans might take a part of the land and build its own home, or school, or hospital thereon, but the whole affair to be under the direction of a superintendent and matron appointed by this District Conference.

Anyone wishing to aid in this effort, either by suggestions or money, will please send same to Rev. C. W. Carter, D. D., or to Rev. Dr. C. F. Evans, P. E., or to Rev. W. H. LaPrade, or to Rev. J. B. A. Ahrens, D. D., or other city pastors, care of the NEW ORLEANS CHRISTIAN ADVOCATE.

Personal and Otherwise.

We are again compelled to state that this ADVOCATE has never published obituary poetry. Don't send it here. This is a rule we will not break.

The *Holston Methodist* has enlarged itself beautifully. We rejoice in the ability of the management to do that thing. We are hoping in the same direction.

Rev. A. Coke Smith, D. D., of Vanderbilt University, gave us a pleasant call last week, on his way to Georgetown, Texas, where he is to deliver several addresses.

We had a pleasant call from President Hunnicutt, Monday. He reports that at the Vicksburg District Conference, at Fayette, he got $875 in cash and notes for the endowment of Centenary College.

G. D. Shands, Dr. J. W. Sharp, Rev. W. H. Eckles and P. T. Callicutt were elected delegates, and Dr. A. A. Young and J. D. Baker, alternates, to the Annual Conference from the Sardis District, North Mississippi Conference.

Rev. P. Howard, our pastor at Greensburg, La., will have a month's vacation visiting friends at Little Rock, Ark. This is the first vacation in thirty-three years. His wife accompanies him, and we wish them a pleasant time.

Rev. Geo. E. Horr, Jr., for two years assistant editor of *The Watchman*, has been chosen editor-in-chief, as successor to Rev. John W. Olmstead, D. D., the failure of whose health compels him to retire from the position he has so long occupied.

The following gentlemen were elected delegates to the Annual Conference from the Jackson district, Mississippi Conference: Major R. W. Millsaps, Capt. E. C. Postell, Hon. D. Bunch, J. T. H. Laird; Peter James and J. W. Ratliff, alternates.

Rev. J. J. Wheat, D. D., presiding elder of the Sardis district, North Mississippi Conference, has about fully recovered his health, and he is filling all his appointments and performing all his work with great acceptability and power since April, last. He looks to be as stout, and claims to be about as well, as for some years past.

The ministers and other Christian workers of America are to have a rare opportunity during the months of July and August to hear two of the most eminent preachers of Great Britain. Rev. John Smith, of Edinburgh, Scotland, who has come into prominence so rapidly in that country and exerted such a widespread influence among the ministers, is to be at the Bible Institute, in Chicago, from about July 10 to August 15. Immediately following him, Rev. F. E. Meyer, of London, England, will speak at the Institute through the remainder of the month of August. Mr. Moody sends out a cordial invitation to all Christian workers to spend their vacation listening to these able men. There is no charge for attendance upon the lectures. Further information can be had from R. A. Torrey, 80 W. Pearson street, Chicago, Ill.

Anyone in the market for window shades will do well to read the prices quoted by Heath, Schwartz & Co., Lim., in this issue.

Postal Card Reports.

—Rev. T. W. Lewis writes: "We have just closed a week's meeting at Greenville, Miss. The church was greatly revived, and three were added to the church—all young men. Rev. C. H. Owen did the preaching, and it was done in the power of the Holy Spirit, and in great demonstration. Our people will not soon forget those sermons."

—Bro. Downer writes from Ellisville, Miss.: "Our protracted meeting began at night, June 17, and continued till noon of the twenty-ninth. Rev. Joe T. Nicholson did nearly all the preaching. Our whole community has been profoundly stirred. Baptists and Presbyterians gave the meeting their hearty support. Many say it is the most satisfactory meeting ever held here. Six accessions; never ascertained the conversions. Let time indicate that. Our experience meetings were delightful. No tedious recitals; all fresh and crisp. Very few tongue-tied; all wanted to talk. The message delivered by Bro. Nicholson was clear, incisive, and full of the spirit of the Master. Edwards may lose their preacher next Conference. Ellisville has been captivated. The whole circuit is in good condition. Family prayers and prayer meetings abound."

—Rev. H. P. Lewis writes: "Benton has been favored of late. The Sunday-school Convention for Yazoo county met here June 19 and 20. Nearly all the Sunday-schools in the county were represented. There are about twenty-five or thirty Sunday-schools in the county; most of them doing well. The convention was the best; most interesting of any that has been held here before. The interest is increasing all the time. We have on the Benton charge over 200 names enrolled. Average attendance, good. On Sunday, June 28, Bro. R. J. Jones, of Yazoo City, gave us a stirring sermon on 'Parental Responsibility.' The sermon did me good. On Monday night, June 22, Bros. Morehead and Newell, of the North Mississippi Conference, were with us. Bro. Newell preached a telling sermon on 'Prayer,' which was listened to by a good crowd with much interest. God bless all the brethren! Our second quarterly meeting was held, June 27 and 28, at New Hope. Bro. Little, our presiding elder, gave us two good sermons. A large number of people, young and old, communed on Sunday. We are hoping and praying for a revival."

—Rev. J. M. Johnston writes from Big Cane: "We have had threatening times on the Big Cane and Mellville work ever since our arrival, about the first of January. First we had rain much of the time through January and February; then we were threatened with overflow; next the dry weather, which retarded the farming interest. But now all these conflicting circumstances have passed off, with the following results: We have had our parsonage much improved in appearance, both inside and out. We also have 25,000 shingles at our church door in Big Cane, which will be used next week in the way of giving our church a new roof, and then will come the finishing up of the inside by ceiling and painting, which will give Big Cane a beautiful and desirable house of worship. Last, but not least, on last Thursday evening, while quietly resting in our little room, we heard the sound of distant thunder. Wife desired that I should attend to a little needed work in the garden before the rain came, which I started to do. But, lo! I did not get far before the rain began; and what do you think it rained? For the shower not only fell on the outside, but it came inside, and our larder was overflowed with just such things as are necessary to gladden the heart of preacher and family. For all of which the good sisters and friends of Big Cane have our thanks. Now, if we can have a much more needed outpouring of the Divine Spirit upon our people, we shall be rejoiced in a much higher sense, and I feel that we shall have it before the year closes. Health of our people good, crop prospect very flattering."

—Rev. J. R. Whittington writes: "Our second quarterly meeting for this (Meadville) circuit, Mississippi Conference, has come and gone, but leaves many pleasant reflections behind. Rev. John A. Ellis, our beloved presiding elder, was on hand; the dates being June 20 and 21. Saturday was Children's Day, and a splendid day we had. All the pupils acquitted themselves well, which reflected honor upon the superintendent and teachers. The presiding elder took the preacher's place, and gave the children a splendid and practical talk, which made a good impression. The collection amounted to $5.15. We have observed this day at three of our churches, and realized from all $15.35. We have six wide-awake Sunday-schools and 210 pupils enrolled. When we came on the work we found two, and about 60 pupils; no prayer meeting, but now we have three, and one class meeting—all doing well. My predecessor has done a very fine work in building two new churches. This circuit is fast coming to the front as a first-class work. It paid last year about $300 to the preacher and $80 on all the Conference claims. This year the Board of Stewards made the preacher's salary $500; one-third paid. For all the Conference claims we are assessed $156—all in hand now except about $12. And I want to say right here we are making grand strides. We will open our batteries in the way of a *protracted* meeting, Thursday before the second Sunday in July, and we are praying God to give us power to storm and drive Satan from the last ditch. All of which I will soon report to you, Mr. Editor, before a great while."

A Card.

We wish to say to the friends of Rev. Thos. Price that the "appeal" made in his behalf, signed "A Friend," published in last issue of the ADVOCATE, was unnecessary and in opposition to the wishes and views of his *nearer friends*. In justice to ourselves, and to relieve any uneasiness on the part of his friends, we would say that he has no special trouble more than bodily infirmity, and his life is peaceful and happy.

T. H. PRICE,
GEO. D. PRICE.

Anti-Lottery.

FREE LITERATURE.

The contributions to secure another edition of Dr. Carradine's pamphlet on the Louisiana Lottery Company continue to increase, as is shown by the following:

Previously contributed	$56 00
Received by Rev. F. D. Van Vulkenburgh since last issue of this paper	27 50
	$78 50

Balance required to get out the book, about $250.

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual*; all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

Two Obstacles.

It is strange that the second blessing theory was taught by the Wesleys, and endorsed by the founders of Methodism generally, and is retained in our new and carefully prepared and compiled hymn book, and the question is put by our Bishops to every class for ordination, "Do you expect to be made perfect in this life?" and is answered in every case in the affirmative; yet when a preacher professes it he becomes a target for the whole church, except those claiming the same, and subjects himself to the most merciless and uncharitable criticism, especially by his brother ministers. As Rev. W. B. Palmore said recently in relating his experience: "Some will say now that I am just converted." This seems to us inconsistent and contradictory. Why not rejoice with a brother when he claims to have been cleansed from all sin as we rejoice with a new convert professing the new birth? Why not, we ask, when we claim it as a Bible doctrine and a doctrine of our church?

This inconsistency, we term it, is a great obstacle in our way. Time and again our mind has been well nigh settled upon the subject, when some preacher would talk us entirely out of it.

Another obstacle in our way is the great inconsistency upon the part of many professing it. Some we have known to stand up publicly and declare themselves free from any inclination to sin, never losing temper, etc., when at the same time it was known that they were irritable in temper, and very intolerant towards others holding different views, declaring all such to be on their way to hell, and becoming furiously mad at the thought of it. Instead of having a sweeter temper, and leading a more consistent and godly life, they seem to have become much worse than before. This is obstacle number two.

H. ARMSTRONG.

Bastrop, La.

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1062 Race street, Philadelphia, Pa., naming this paper.

Colportage in North Mississippi Conference.

Headquarters at Kosciusko, Miss., where all the publications of the M. E. Church, South; Bibles and Testaments of all styles, and any good books wanted can be procured at publisher's rates.

Publisher's discounts given to preachers, churches and Sunday-schools.

Orders promptly filled whether the colporteur is at home or in the field.

Address G. W. Bachman, colporteur, Kosciusko, Miss.

Dandruff is due to an enfeebled state of the skin. Hall's Hair Renewer quickens the nutritive functions of the skin, healing and preventing the formation of dandruff.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

Marriage Is a Failure

when the wife pines and wastes away. It is necessary in cases of female weakness and debility to give strength and restore health and vigor by the regular use of Creole Female Tonic, woman's best friend.

An excursion will be given from Yazoo City to New Orleans, July 16, 1891, for the benefit of those who wish to visit the Seashore Camp Meeting at Biloxi, Miss. This excursion will leave Yazoo City promptly at 6 o'clock, Thursday morning, July 16, reaching New Orleans at 3 P. M., where will be in waiting a special train over the L. & N. R. R., to Biloxi, leaving New Orleans at 3:30 P. M., and arriving at Biloxi at 6 P. M. Tickets good to return on any regular passenger train, until and to include July 21. Baggage checked through to destination. Arrangements will be made on excursion, before reaching New Orleans, for tickets from New Orleans to Biloxi, at the rate of $2 50 each for round trip. This will prevent any delay in New Orleans. This excursion will be first class in every particular, and I shall spare no pains or expense to make the excursion a delightful trip. It makes a daylight run, giving passengers an opportunity of viewing the many sights to be seen as they go dashing around the Gulf Shore.

Address H. H. HOGG, Hazlehurst, Miss.

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. T. W. Lewis, A. B. Jones, D. D.; E. J. Stanley, J. F. Wynn, P. E. Nicholson, H. Bradford, Hicks M. Ellis, J. M. Cowan, N. B. Young, O. L. Savage, T. C. Wier, G. W. Bachman, W. L. Hamill, W. P. Mendor, R. H. Barr, W. S. Lagrone, J. B. Kent, C. D. Cecil, T. J. Newell, T. S. West (2), B. H. Rawls, K. S. Enochs, R. O. Brown, P. Howard, I. L. Peebles, J. G. Cunningham, J. F. Robinson, H. P. Lewis, H. W. Featherstun, C. H. Owen, C. A. Powell, L. D. Worsham, I. W. Cooper.

Messrs. T. A. Holloman & Co., M. E. Harper, E. Griger, A. S. McKinney, J. A. McLeod, W. H. Wilkinson, L. M. Lipscomb, J. Estello, W. J. Rousseau, W. H. Colbert, M. Mims, M. J. Taylor, M. F. Elgin, C. W. Laird, N. W. Ayer, C. I. Hood & Co., Royal Baking Powder Co., J. M. Baker, J. H. Illnemon, Willis Holmes, R. Hoe & Co., Lee Stewart, D. Head, C. A. Knight, T. H. Selby, J. P. Clayton, J. W. Matthews, H. H. Moore, S. T. Smith, M. A. Gilliland, R. Cain, J. W. Lee, E. V. Birlag, R. Randle, W. P. Frazer, A. E. Knight, H. A. Morgan, W. H. Cassell, J. H. Bradford, W. D. Darkins, W. P. Payton, R. A. Tibbs, A. P. Sims.

Mesdames E. A. Carre, Mary B. Horn, P. R. Steele, J. A. Furley, J. R. Jayne, C. Savage, S. F. Tallaferro, E. C. Nichols.

Misses M. Baker, L. Fletcher, K. White.

July 7.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

SAWMILL firewood at $1.50, and oak and ash, mixed, at $2.50 per load delivered. C. Arthur, 1360½ Tchoupitoulas street.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds and Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

WINDOW SHADES!

Our offering of dropped styles of shades at half price was so successful last summer that we have concluded to repeat the same this year. By dropped styles we mean the styles which will not be made this coming fall and which we will, therefore, be unable to get duplicates of. The goods are perfect and on the best quality of spring fixtures with a handsome band. We will sell

A 7x42 Shade at 75c.; worth $1.50,
An 8x38 Shade at 90c.; worth $2,

and others in proportion. The larger sizes of shades are what they use principally in the South, and there has never been an opportunity of buying them as low as this. We will accompany the drive with standard makes of Table Oil Cloth at 15 cents per yard. Floor Oil Cloth, Wall Paper, Matting and Rugs we are running out at very low figures, and you will save money by buying now.

Heath, Schwartz & Co., Lim.,
116 Camp St., New Orleans.

Attention, Architects!

Architects are requested to submit plans for a church-building, to be constructed of wood and stone, the cost of which will be not less than $10,000 nor more than $13,000. Address

R. H. WILDBERGER,
Sec'y Building Committee,
Clarksdale, Miss.

Gulf View Cottage,

BILOXI, MISS.

N. JENKINS, - - - PROPRIETOR.

Large, Airy Rooms, Excellent Table and Home Comforts.

SUMMER AND WINTER BOARDERS

Solicited by the Day, Week or Month.

Beautiful Grounds, Fine Bathing and Fishing.

Located immediately on the beach, one and a half miles east of the Seashore Camp Ground.

North Mississippi Normal College,

AT VERONA, MISS.

The 21st Annual session of this institution will open Tuesday, Sept. 1, 1891, and continue forty weeks.

Matriculation fee	$ 2 00

TUITION FOR FIVE MONTHS.

Primary classes	10 00
Intermediate classes	15 00
Collegiate classes	20 00
Music, art, etc.	20 00

Patronage Solicited..... { Education, Health, Home.

Address L. B. AHELL, Principal.

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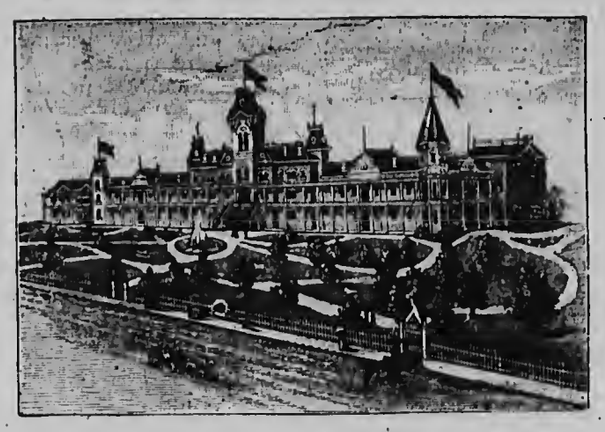

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OUR YOUNG PEOPLE.

IT PAYS.

BY ANNA E. THEAT.

It pays to wear a smiling face
And laugh our troubles down,
For all our little trials wait
Our laughter or our frown.
Beneath the magic of a smile
Our doubts will fade away,
As melts the frost in early spring
Beneath the sunny ray.

It pays to make a worthy cause,
By helping it, our own;
To give the current of our lives
A true and noble tone.
It pays to comfort heavy hearts,
Oppressed with dull despair,
And leave in sorrow-darkened lives
One gleam of brightness there.

It pays to give a helping hand
To eager, earnest youth,
To note, with all their waywardness,
Their courage and their truth;
To strive, with sympathy and love,
Their confidence to win;
It pays to open wide the heart
And "let the sunshine in."

—*Good Cheer.*

MR. EDITOR: I am a girl fourteen years old, and this is my first letter. I did not see any letters from the young folks from this country, so I thought I would write. I have five brothers and four sisters, and we go to Sunday-school. My mother takes the dear old ADVOCATE, and I enjoy reading the cousins' letters very much. Bro. H. Mellard is our pastor for the second year. We all like him very much. Bro. Hicks is our superintendent. He has gone back on us. Please help us pray for him. Sister Lizzie Howes is my teacher, and I like her very much. My father and mother and two sisters and I belong to the Methodist Church. I hope my letter won't reach the waste-basket.

Your new friend,
JANIE WELLS.

Tangipahoa, La.

MR. EDITOR: As my grandpa, Capt. G. W. McDuffie, is a member of the M. E. Church, South, and a subscriber to your valuable paper, I thought I would write to you. My papa used to know you a long time ago, when he lived in Bastrop, La., and he thinks so much of you. We live on a farm, and I have my pet chickens and four of the prettiest little white puddle ducks you ever saw. I did have thirteen, but the old hens killed the others. I hope you will be so kind as to publish this in your paper. If you will be so kind as to publish this, I will write and tell you of the news of the Oak Ridge neighborhood.

Your little friend,
NETTIE T. TRAYLOR.

Oak Ridge, La.

MR. EDITOR: As I have never written to your paper, I thought I would write now. I have three sisters and three brothers. I study third reader and first arithmetic and first spelling book. I am ten years old. We have a little pet rabbit, and he eats cabbage, lettuce, bread and most anything you give him. One little sister is named Clara Chrisman for the missionary. She is sick now. Well, I must close, wishing my letter to be printed, as it is my first.

Your friend,
HELEN RICHARDSON.

Dogs Blow the Bellows.

In a blacksmith shop in New York three dogs are employed to blow the bellows, doing in this way the work of two men. There is a large wheel, the iron band of which is about three feet wide. In this the dog runs, his weight and motion turning the wheel which moves the bellows and keeps the fire bright. At seven in the morning Jack, the dog who has been at the work the longest, springs into the wheel and starts with a fast dog-trot on his journey for nowhere. We would think it discouraging to run fast and yet stay in the same spot; but these dogs do not seem to mind it. Jack works for just an hour; then Bobby comes to take his turn. He does not own a Waterbury, but must have some method of his own for telling time, as he is always on hand when wanted. After Bobby has worked an hour Spot comes in for his share of the work, and then Jack, having had two hours' rest, relieves Spot at ten o'clock. The blacksmith, when asked how he came to think of using dogs for this work, said he learned his trade in Wurtemburg, Germany, and dogs were used there. Jack, Bobby and Spot are all English hunting dogs. At first Jack did all the work, then Bobby was brought to help, but Spot was hired by Jack and Bobby, and not by the blacksmith! This is what the blacksmith says about it:

"He came around here one cold winter's day two years ago and snuffed around outside the door, until Jack noticed him and ran out to him. Bobby noticed the two rubbing noses together, and he jumped off the wheel and ran out to inspect the stranger also. Whether they found a long-lost brother or not, I don't know, but Spot came into the shop with them, and while Bobby jumped back on the wheel, Jack took the tramp to his own particular corner near the forge, and soon after I saw them gnawing a bone quite friendly like. Spot has been here ever since. For a time after he came he would watch Jack and Bobby curiously, and then one day I put him on the wheel. He knew at once what was expected of him, and did his turn well, too. Ever after he stood his trick at the wheel."

It is not very strange that dogs can be taught to do such work; but it does seem remarkable that they should know when to come to work, for during their two hours off they play about the neighborhood. One day Jack was harnessed by some children to a wagon and they were having a jolly time driving him. But all at once he started pell-mell for the shop and rushed in, banging the wagon after him, followed by a group of excited children. He was not "mad," neither was he tired of play, but his hour for work had come, and he proposed to be on hand whatever the consequences to the chariot or the children.—*New York Advocate.*

A CHILD'S FAITH.—Some weeks ago the writer lost his little girl; previous to that my brother was very sick with typhoid fever.

Mother is a very devoted Christian, and while my brother was sick she had care of his children.

Ralph, the five-year-old boy, heard her pray for my brother's recovery.

After my baby died, Ralph told father, "If grandma had been at Uncle Fred's, little Nellie wouldn't have died." When asked why, he said: "When papa was sick, grandma prayed for him, and Jesus let him get well. If grandma had been at Uncle Fred's, she could have prayed for Nellie, and she would have got well."

If every Christian had such faith while they prayed, what a work could be accomplished!—*F. L. Houghtby.*

Teacher—You must not come to school any more, Tommy, until your mother has recovered from the small-pox. Tommy—There aint a bit of danger. She aint going to give me the small-pox. Teacher—Why, how's that? Tommy—She's my stepmother. She never gives me anything.

"What makes you so late coming to school this morning?" asked Mr. Leonard, a teacher in one of the New York public schools, to a tardy pupil. "They arrested a burglar in Fifty-eighth street, and ma sent me to the station-house to see if it was pa," was the reply.

The record of cures accomplished by Hood's Sarsaparilla can never be completely written. The peculiar curative powers of Hood's Sarsaparilla are successful when everything else has failed. If your blood is impure, your digestion out of order, try Hood's Sarsaparilla.

Little Bertie, two and a half years old, was looking out of the window one evening at the stars. He had never observed them carefully before. After looking at one very intently for a few moments he cried out, "Mama, come quick and see him wiggle."

Wolff's ACME Blacking
IS WATERPROOF
A HANDSOME POLISH.
A LEATHER PRESERVER.
NO BRUSHING REQUIRED.
Shoes can be washed daily.
Used by men, women and children.

Oh, Willie, when did you put red glass in your window?
Why Alice, this is the same old glass, but papa painted it with
PIK-RON
TRADE MARK
A PAINT THAT ONE CAN SEE THROUGH.
TRY IT,
and everything looks red and pretty.
WOLFF & RANDOLPH, Philadelphia.

HOUSEHOLD.

Scientific Cooking.

Cookery is an exact science. The fundamental principles are the same all over the world. Certain manipulations and conditions will bring certain results. It is not until the American woman learns the simple principles governing healthful cookery and digestion that we shall have food so prepared that health, mental vigor and good character shall be the rule throughout the country. This condition can only come with the introduction of the science of cookery into all the schools, public and private; for no woman is so rich, and none so poor, that this knowledge is not of prime importance to her when she comes to make a home for herself and others, or to assist in the making of a home for some one else. Far too many girls and women who go into domestic service, it may be said in passing, forget what a power they have to contribute towards the happiness of the household.

A few schools, both private and public, are teaching cookery; but so far as my knowledge goes, there is none that teaches in connection with cookery the principles of digestion. The first principles of both digestion and cookery can be so taught that a child of ten or twelve years can easily understand them. For many years the New York Cooking School taught hundreds of poor children, per annum, the simplest forms of cookery. These children carry the exact methods of doing certain things into their homes, and into the homes of others when they go out to service. They are also taught the reasons why the methods they follow are the best. A lady who took one of these girls for a servant told me she was unexpectedly left alone with the child, and a member of her family being taken ill, she could not attend to the cooking herself, and asked the girl, Lizzie, if she could cook a beefsteak.

"Yes," said she, "I learned in the cooking school."

The lady passed through the kitchen some moments later while Lizzie was broiling the meat, and was surprised to hear her counting, as if she were practicing a music lesson. The steak was in a double broiler, which Lizzie held over the coals. "One, two, three, four," said the child, over and over again; turning the broiler each time she reached four. Well, the steak came to the table perfectly cooked, and when the mistress asked Lizzie how she knew it was done, the answer was that it was to be cooked ten minutes if an inch thick, and that she was to turn it every time she counted four. Of course there had been many other things taught the child in regard to the fire, seasoning, care to have the dishes hot, etc., which contributed, as a whole, to make the steak so appetizing; but here was a child taken from one of the poorest tenements in New York, who could cook a steak more scientifically than hundreds of educated housekeepers throughout the country, simply because she was taught exact principles, and followed the teaching to the letter.

This is where the French housekeeper excels. She does not attempt as much as her American sister. Her bread, pastry, and dessert, as a rule, she buys; her soups, meats, vegetables, etc., she prepares on scientific principles. There is no waste of material or fuel. For generations the French woman has been taught how to do the simple things well. There is no haphazard work there. To get the most out of everything, to prepare and serve the food in the most nutritious, healthful, and artistic ways, and to partake of it in the most sensible manner, all these things are second nature to the French woman, be she mistress or maid.—Maria Parloa, in *Ledger.*

Robust English Women
owe their health to much outdoor life and physical exercise. In our Southern climate during the protracted summer, the broiling sun forbids exposure, but the use of Creole Female Tonic will be found of great service in all cases of female weakness, debility, suppression and prostration.

God made both tears and laughter, and both for kind purposes; for as laughter enables mirth and surprise to breathe freely, so tears enable sorrow to vent itself patiently. Tears hinder sorrow from becoming despair and madness, and laughter is one of the very privileges of reason, being confined to the human species.—*Anon.*

SCIENTIFIC.

Ancient Fireplaces on the Ohio.

The ancient fireplaces at Blue Banks and other places on the Ohio river near Portsmouth are described by Mr. T. H. Lewis as being of three different classes. Those on the lower levels only show a burned streak of clay from five to eight feet in diameter, with but a slight concavity, on which are found ashes, charcoal, burned stones, and bones, with an occasional fragment of pottery, composed of broken stone and clay. Many of them, at the level of twenty feet from the surface, where they are most numerous, are from one to three feet deep, and are lined with flat stones. The clay outside of the stones bears evidence of intense heat. In some instances they are nearly filled with ashes and charcoal. The pottery within them is composed of shell and clay. At a higher level, the fireplaces, while not so numerous, are more interesting, because more or less fire relics are obtained from them. They are only slightly concave, and mixed with the ashes are stones broken by the action of fire, bones of various kinds, arrow-heads, drills, stone and hematite celts, stone pipes, perforated stones called shuttles, and much broken pottery. These places seem to have been occupied at different times, and also by different tribes or nations. The first occupants used stone in the manufacture of their pottery. They were succeeded by others who used shells, and these in their turn gave way to people using stone. The latter seem to have occupied the ground for only a brief period, and then to have been displaced by others using shell. In the adjoining field, however, both kinds of pottery are found intermingled. It is Mr. Lewis' opinion that the people of these fireplaces antedated the residence of the mound-builders in their neighborhood by many centuries, because the works of that race, themselves very ancient, are found on the surface above them. The fireplaces occur at various levels, from near the top of the bank to thirty feet below. At one point they were visible at seventeen different levels. They are exposed to view by the caving off of banks at high water. A somewhat similar series of fireplaces or ovens was described in the American Association by Prof. Putnam as observed on the banks of the Little Miami river.—*Popular Science Monthly.*

Mistake of Architects.

In the search for the beautiful, the demand for impressive facades, the taste for complicated ornament, and a most singular appreciation of the odd, the grotesque, and the ugly, there is little attention paid to matters which seem self-evident and are of really vital importance. Windows are arranged to suit a symmetrical facade, whether they are just what are needed for the rooms or not, and even where it is possible, little attention is given to the direction of the sunlight in order that the living rooms may receive the full benefit of the natural warmth, nor are those rooms where it is not needed, or minor offices, relegated to the exposed side. The most important external feature, the door, is seldom adjusted to the climate.

Even in large office buildings, hotels, and churches, where they should be ample space for every structural convenience, the door is frequently of cramped dimensions, and instead of being preceded by a porch, which would be an integral part of the architecture, and which is absolutely essential in our long, cold, damp winters, is bourded up with "storm doors," that are not only hideous in design, but an actual obstruction. With the rapid increase in the value of land which has taken place in all our large cities in late years, a wild fear lest any inch be wasted has resulted in a compactness of plan that is frequently painful. The housekeeper longs for the roomy closets and ample storerooms of the old buildings; the fine hall that once formed imposing and appropriate entrance has given place to the narrow entry through which it is frequently impossible to carry the larger articles of furniture.

The same difficulty is experienced in the sharp, frequent turns which characterize so many stairways. Bed-rooms are pushed into corners where they seldom have the benefit of pure, free air and the heat of the sun, for no other reason than that space is required for ample reception-rooms and state apartments, which, though used comparatively seldom, are treated as the most important part of the house.—*The Telegram.*

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They positively cure SICK HEADACHE and BILIOUSNESS, all Liver and Bowel Complaints. *In Glass Vials, Thirty in a bottle, one a dose.* They expel all impurities from the blood. Delicate women find great benefit from using them. Sold everywhere, or sent by mail for 25 cts. in stamps; five bottles $1.00. Full particulars free. L. S. JOHNSON & CO., 22 Custom House St., Boston, Mass.

A Life Saved!
READ THE TWO STATEMENTS.
An Extraordinary Case!

NEW ORLEANS, LA., Nov. 22, 1890.
Last April I was attacked with Chagres Fever in Spanish Honduras and was given up to die by two physicians. During that spell and since I have used a pound of quinine and quantities of other medicines without any benefit. From three to four days out of every week I have been down and have suffered untold agonies. Between these spells I could scarcely walk more than two blocks at a time. I did not expect to live through the coming winter. Ten days ago I commenced using Dr. King's Royal Germetuer. I have had no fever since. All the symptoms have entirely disappeared. I have no pain or trouble of any kind. Am gaining strength very fast. Can walk miles at a time. My sudden and rapid improvement is simply wonderful. Germetuer has been a God-send to me. I can not say too much in its praise. Any who wish to do so may call on me. DANIEL PATTON,
481 Jersey Street.

NEW ORLEANS, June 1, 1891.
My improvement continued, and soon after writing the above statement I was able to go to work and have been working ever since. My health is now perfect. I never felt better in my life. I give this testimony gladly, because I know that Germetuer saved my life.
DANIEL PATTON.

Chagres Fever is known to be not only a most dangerous form of sickness, but also very difficult to cure. Germetuer has been tried on a number of cases. In every known instance it has cured quickly and completely. It has a similar record as a remedy for Swamp Fever and Malarial troubles of all kinds. Properly used, it is the quickest and most unfailing remedy for Fevers of all kinds, Dyspepsia, Debility, Rheumatism, Catarrh, Diarrhœa, Dysentery and all diseases of the Blood and Skin.
These claims are sustained by evidences from thousands of the best people in the country, and the evidences multiply in our midst every day.
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MARRIAGES.

HAVERS—SHARP.—At the residence of the bride's father, Summit, Miss., by Rev. J. G. Shirley, Mr. E. P. Havers and Miss Effie A. Sharp, all of Summit, Miss.

GOFF—DAVIS.—June 25, 1891, by Rev. John T. Sawyer, Rev. Samuel Davis Goff and Miss Henrietta Clay Davis.

LEFLER—FLENDER.—In Vicksburg, Miss., May 31, 1891, by Rev. F. M. Keen, Mr. Ira S. Lefler to Miss Maggie May Flender.

CHRISTY—TURTLE.—In Vicksburg, Miss., June 21, 1891, by Rev. F. M. Keen, Mr. Geo. W. Christy to Miss Annie Turtle.

OBITUARIES.

PERKINS—Sister MARY B. PERKINS was born at Greenwood, Heary county, Va., June 13, 1808. She was the seventh child of Patrick Henry and Mary Fontaine. At the age of twenty-one she was married to Jesse Perkins, of Virginia. By this marriage she became the mother of six children—five of whom survive her. Her husband died in November, 1872.

As a mother, she was solicitous, tender and affectionate, ever maintaining the character she would stamp upon her children.

Sister Perkins came with her husband from Virginia to Mississippi in 1835, and settled in Madison county, where she spent the remainder of a long life. As a neighbor, she was held in highest esteem. With guarded tongue and sympathizing heart, she was ever ready to befriend the needy. Her life was not without many deeds of charity. She loved the association of neighbors and the company of young people.

In her was found our ideal of the beautiful and good, viz.: a cultivated mind and heart. Added to her brilliant native intellect, she possessed in a large measure the finer graces of her sex. She was a woman of culture. She was charming in conversation. Her information was extensive and of the most accurate kind. In her conversation were flashes of wit and eloquence akin to that of her immortal kinsman, Patrick Henry. Her intellect was never clouded to the last. Perhaps the most distinguished trait of Sister Perkins' character was her deep reverence for God and his word and love for his cause.

She was converted and joined the Methodist Church at the age of fifteen, perhaps, under the ministry of Rev. Joseph Traylor, of Virginia. At the time of her death she was probably the oldest Methodist in Mississippi, having been in communion with that church for sixty-eight years. Of deep piety and genuine devotion, and always with a reason for the faith that was in her, she was an intelligent Christian. Her Bible was her daily companion. Very nearly every chapter of a Bible bought last June has been read and marked by her. She loved the true minister of the gospel and his visits, and always made such an occasion a benediction to him. I loved her company. She loved the church and its service.

It was my privilege to be with her when she knew the end was coming. She had no fear of death and the future, but regretted her weak devotions. She asked for the communion, which was given her, as a last act of obedience to Jesus' commands. Within a few hours of the end she, looking over her past life, said she could see the trace of God's finger throughout her life; that she had been led by him; that he was still her shepherd. In her last illness of about one week she suffered much. But she was far from reproaching God with it. She said: "I love this world with its beauties, its birds and its flowers; I love the clear streams and green forests; it takes this suffering to loose my hold on these." The river of death was not cold and chilly to her. Jesus still whispered, "I am the way." Thank God for such lives and for such deaths! Her last hours were spent in exhorting her children to make an unbroken family in the bright beyond.

G. H. T.

DILLON—Mrs. FRANCES L. DILLON, daughter of John and Mary Bradley, was born March 21, 1814, in Smith county, Tenn. She came to Mississippi in 1835 or '36; was married to Col. Wilson L. Dillon, Nov. 11, 1839, who died May 14, 1876, since which she has lived on the old homestead in Hinds county, Miss.

Having been an invalid for many years from rheumatism and chronic dyspepsia, she was tenderly cared for by her step-daughter and nephew, Julia and John B. Herod, who say she was a true wife, and faithful to her step-children as long as she was able to do anything for them. She professed religion at an early age at a camp meeting in Wilson county, Tenn., and joined the Methodist Church, in which she has lived an intelligent, consistent Christian life until Jan. 22, 1891, when from an attack of *la grippe* she passed into her eternal rest.

Oh! how she did love to read our church papers! I was her pastor for three years, and visited regular once a month, and I always left her bedside a better man. Amid her deep and long affliction she was patient and hopeful, always abounding in the love of God. I do not know how she died; but I have told you how she lived. May her Christian character be impressed upon all the surviving friends! is the prayer of her former pastor,

F. M. WILLIAMS.

PRICHARD—Sister TEMPIE PRICHARD died at her home at Marietta, Miss., Jan. 21, 1891. She was the wife of Bro. James W. Prichard and daughter of J. C. and Elizabeth Davis—all of Marietta, Miss. Her parents, husband and three brothers still live to mourn her departure.

Sister Prichard was converted and joined the M. E. Church, South, in 1866, at the age of sixteen; was happily married to J. W. Prichard, March 5, 1871. About four years after her marriage she was confined to her room with rheumatism, and could never walk a step until her death.

The writer was personally acquainted with her. Too much could not be said of her Christian life. Tongue could not tell the pain she suffered for sixteen years, and though her suffering was so great, yet she was the light of her home. She was always at church if it was at all reasonable for her to be carried after she got so she could not get to church any other way. Her faithful husband had her a hand carriage made, and, assisted by her devoted father, they would pull her to church; and when it was my lot to preach at Marietta how glad I was to see her at her place in church! Too much could not be said of her kind husband and aged father and mother and affectionate brothers for their kind treatment to her for sixteen years. We expect to meet her over there.

M. H. HONNOLL.

SWITTENBERG—Died, from railroad accident at Madison Station, Miss., May 22, 1891, WILLIE SWITTENBERG, aged thirty-one years eleven months and nineteen days. About the age of sixteen he was converted and joined the Evangelical Lutheran Church, and lived a devout Christian until his death. He lay on his bed of affliction three weeks, and suffered great agony, but never murmured, and we are sure our loss is his eternal gain. He leaves a wife, two children, brothers, sisters and many relatives and friends to mourn their loss.

SISTER.

DAY—Col. W. C. DAY died at his residence in Marion, Miss., June 12, 1891, aged seventy-nine years. Bro. Day was born in North Carolina in 1812, and has been a member of the M. E. Church, South, about fifty years.

The NEW ORLEANS CHRISTIAN ADVOCATE has been coming to this family for twenty-two years, and is still coming. I feel that something ought to be said through its columns about this man.

Marion Church has lost one of her best members, and the community one of its best citizens. Bro. Day was a true, regenerated man, and one who was gifted in prayer. He leaves a good wife who has the church at heart, and the preacher's family also. Four children are still living, while others have crossed over the river. All of them are good Christians but the only son. They are true to their church. God grant that the mantle of the father may fall on the son! May they all meet as one united family in the "New Jerusalem," where "the tree of life is blooming," and where the ransomed of the Lord shall "thine their harps of lucid gold," singing the song of redeeming love amid the beatitudes of "the sun-lit clime," where the "weary are at rest!"

J. N. WARE.

COLE—W. BOON COLE was born in Lawrence county, Miss., Feb. 7, 1851, and departed this life in Beauregard, Miss., Feb. 9, 1891. Bro. Cole was first married to Miss E. E. Martin, of Copiah county, with whom he lived happily for four years, when God took her to himself, leaving him one daughter. On Oct. 25, 1882, he was married to Miss Fannie Ray, of Beauregard, whom he leaves with two bright little children, and, thanks be to God, not comfortless nor fatherless, for theirs is the great promise.

Bro. Cole came to us from the Baptist communion, in which he had lived a consistent member for five years. For eight years he has been a devoted member of the Methodist Church. Dying of consumption, he was for five months the most patient and submissive sufferer I have ever seen. From the first consciousness that consumption had seized upon the citadel of his life, and would require but a few months to complete its work, he gave himself, his all, into the hands of God, and thus death found him waiting.

He was an obedient and loving son, a faithful and devoted husband and father. Of his Christian life it is enough to write—"He being dead, yet speaketh."

V. V. BOONE.

EAGLES—KILA RAY, daughter of John M. and Mary E. Long, and wife of Harry Eagles, was born in Winn parish, La., May 27, 1866, and departed this life, Jan. 3, 1891, leaving a husband, with three small children, besides many relatives and friends, to mourn her great loss.

Sister Eagles embraced religion and joined the Baptist Church in 1881, and continued an exemplary member. At a meeting held by Bro. Mandeville and myself at Winnfield, last September, she and her husband received the baptism of the Holy Ghost.

Her sufferings were intense for forty days before her departure, but were borne cheerfully and submissively. Her dying moments were unusually bright. She called her aged father and unconverted brothers to her, and exhorted them to repent of sin and meet her in glory. Three of those who were so greatly blessed at our Winnfield meeting have passed triumphantly away, while others are rejoicing on their journey home. We will have a happy meeting after awhile.

J. F. WYNN.

SHUTE—Sister M. A. C. SHUTE was born in Lancaster district, S. C., March 9, 1812. She professed religion and joined the Missionary Baptist Church when quite a child, and remained a member of that church for years; but her children, growing up, became Methodists, and she joined the M. E. Church, South, to be with them, and was a consistent member until the day of her death. She was married when about fourteen years old; removed to Mississippi in 1872; was left a widow in 1878, and went home to heaven, May 25, 1891.

Sister Shute had the care of six children—five of whom are members of the M. E. Church, South, and endeavoring to live right. The youngest will join the church soon. Sister Shute was a model Christian; managed her household affairs like a Christian; was beloved by all her neighbors. She suffered much and long, but died happy and is at rest. May the Master save her children in heaven with mother!

B. F. PHILLIPS.

CATOE—Sister SALLIE A. CATOE, wife of E. V. Catoe, and daughter of J. D. and Martha C. Sulluth, was born in 1878, and died March 2, 1891. She was married to E. V. Catoe, March 20, 1890. She had been a member of the M. E. Church, South, for several years, but did not profess conversion until in September, 1890. From that day until God's angels came for her she was a consistent Christian, and went shouting home to heaven.

Sister Catoe was afflicted for weeks, and suffered much, but showed that God's grace was sufficient to help us suffer his will as well as do it. May God's richest blessings rest on all the loved ones!

B. F. PHILLIPS.

Takes 1,000 people to buy Dr. Sage's Catarrh Remedy, at 50 cents a bottle, to make up $500. One failure to cure would take the profit from 4,000 sales. Its makers profess to cure "cold in the head," and even chronic catarrh, and if they fail they pay $500 for their over-confidence—

Not in newspaper words, but in *hard cash!* Think of what confidence it takes to put that in the papers—and *mean* it.

Its makers believe in the remedy. Isn't it worth a trial? Isn't any trial preferable to catarrh?

After all, the mild agencies are the best. Perhaps they work more slowly, but they work *surely*. Dr. Pierce's Pleasant Pellets are an *active* agency, but *quiet* and *mild*. They're sugar-coated, easy to take, never shock nor derange the system and half their power is the mild way in which their work is done. Smallest, cheapest, easiest to take. One a dose. Twenty-five cents a vial. Of all druggists.

No triumphs are comparable to those of piety—no trophies so magnificent and durable as those which victorious faith erecteth; they do far surpass the most famous achievements of pagan heroes.—*Barrow.*

Cleopatra.

This beautiful Egyptian queen is said to have possessed wonderful charms of person. Our American women are prone to neglect their health, and should, when suffering from prostration, languor, female debility or weakness, use freely and regularly Creole Female Tonic, the best friend to woman.

I envy no man that knows more than myself, but pity them that know less.—*Sir T. Browne.*

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CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54
CASH ASSETS, December 31st, 1890,	$551,897.82

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HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which* is not bread? and your labor for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.—*Isaiah lv, 1, 2.*

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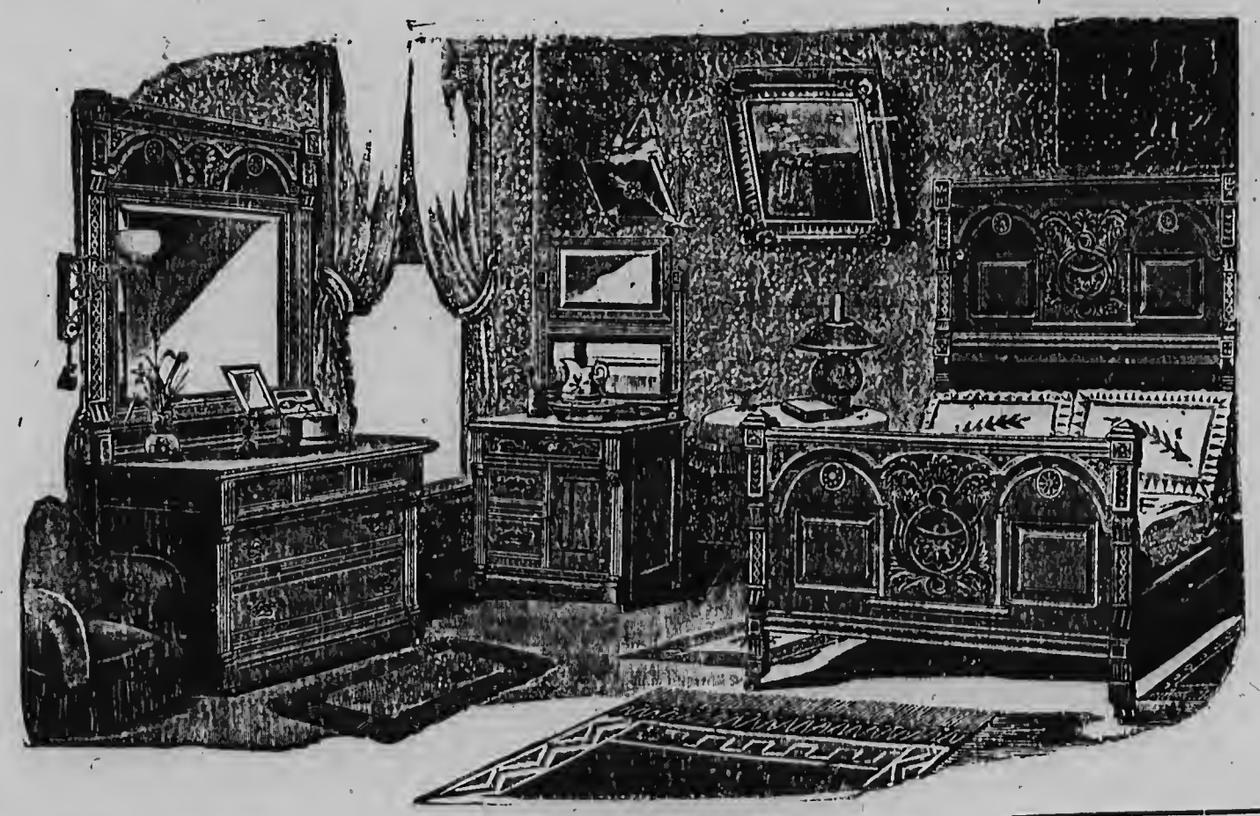
In all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



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MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Purvis, at Poplarville	July 11, 12
Pearlington	18, 19
Bay St. Louis, at Bay St. Louis	25, 26
Americus, at Cross Roads	Aug. 1, 2
Ocean Springs, at Zion	8, 9
Whittington, at Marvin Chapel	15, 16

E. H. MOUNGER, P. E.

MERIDIAN DIST.—THIRD ROUND.

Enterprise and Stonewall (Fri.)	July 10
Waynesboro station	11, 12
Shubuta circuit, at Quitman (Mon.)	13
Clarke circuit, at Salem	18, 19
State Line circuit, at Mt. Pleasant	25, 26
Vossburg circuit, at Good Water	Aug. 1, 2
Manassas circuit at Union	8, 9
Linwood, at Hopewell	15, 16
Daleville station	22, 23
DeKalb circuit, at Pleasant Ridge	29, 30
Blunsville and W. (Thu.)	Sept. 3
Meridian, Central	5, 6
Meridian, West End (night)	5, 6
Meridian, East End (Wed.)	9
Meridian circuit, at Spring Hill	12, 13
Marion circuit	19, 20
Porterville, at Mt. Hebron (Thu.)	24
Lauderdale, at Brogan's	26, 27
Winchester circuit	Oct. 3, 4

The preachers are referred to Question 14, and they and the Church Conference secretaries to Question 15 of the Discipline, under which the books will be called for.

T. L. MELLEN, P. E.

BRANDON DIST.—THIRD ROUND.

Carthage, at Rocky Point	July 11, 12
Westville, at Gibson's	18, 19
Shiloh, at Bethany	19, 20
Lake, at Carr's	25, 26
Rose Hill, at Pleasant Grove	Aug. 1, 2
Nesboba, at Cook's	8, 9
Walnut Grove, at Beech Springs	10
Hillsboro, at Good Hope	15, 16
Decatur, at Decatur	22, 23
Newton and Hickory, at Newton	23, 24
Mt. Rose, at Mt. Zion	Sep. 5, 6
Raleigh, at Boykin	7
Trenton, at Pine Grove	8
Marvin, at Shiat	12, 13

P. A. JOHNSTON, P. E.

JACKSON DIST.—THIRD ROUND.

Madison, at Pearl River	July 11, 12
Camden, at Soule Chapel	18, 19
Jackson, First Church	25, 26
Jackson, Capitol Street	25, 26
B. Lake	28
Sharon, at Forest Grove	Aug. 1, 2
Bentonia and D., at Dover	8, 9
Yazoo circuit, at Short Creek	15, 16
Yazoo City (Su. P. M. and Mo. 10 A. M.)	16, 17
Mt. Olivet, at Mt. Olivet	22, 23
Flora and B., at Flora (Wed.)	26
Spring Ridge	28, 30
Edwards, at Edwards	Sept. 5, 6
Benton	12, 13
Lake City and Lodi (Tue.)	15
Canton	18, 20
Silver Creek	26, 27

D. A. LITTLE, P. E.

WOODVILLE DIST.—THIRD ROUND.

Woodville station	July 11, 12
Percy's Creek	13
East Feliciana, at Clear Creek	18, 13
Amite and Mission, at Liberty	25, 26
Wilson, at Pisgah	28
North Wilkinson, at Bethel	Aug. 1, 2
Clinton and Bitonville, at Clinton	9, 10
Gloster and Cen., at S. J. Camp G.	16
St. Helena, at Darlington	22, 23
Jackson station	26
Port Vincent, at Big Swamp	28
East Baton Rouge, at Bey Ridge	29, 30
Zachary station	31
Franklinton	Sep. 5, 6
Amite City	8
Springfield	10
Live Oak, at Palmetto	12, 13
Tallipeek, at St. Tammany Camp G.	19, 20
Covington	19, 20

C. McDONALD, P. E.

VICKSBURG DIST.—THIRD ROUND.

Natchez, at Jefferson St.	July 11, 12
Natchez, at Wesley Chapel	11, 12
Utica, at Cayuga	18, 19
Port Gibson	25, 26
Washington, at Locust Grove	Aug. 1, 2
Martin, at Roduey	8, 9
Warren, at Oak Ridge (Wed.)	12
Burtonton, at Burtonton	15, 16
Mayersville, at Beulah	23, 24
Rocky Springs, at Shiloh (Wed.)	26
South Warren, at Bovina	29, 30
Vicksburg	Sep. 5, 6
South Vicksburg	5, 6
Anguilla, at Sunflower	12, 13
Rolling Fork, at Rolling Fork	13, 14
Roxie	19, 20
Meadville (Tue.)	22

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Magnolia circuit, at Osyka	July 11, 12
Crystal Springs station	15
Adams circuit, at Beulah	18, 19
Brookhaven circuit, at Bethel	24, 25
Brookhaven station	26, 27
Wesson station	29
Providence Camp Ground	Aug. 1, 2
McComb circuit, at Topisaw	8, 9
Summit circuit, at Johnson	15, 16
China Grove Camp Ground	22, 23
Hazlehurst station	29, 30
Crystal Springs cir., at Tabernacle	30, 31
Beauregard cir., at New Hope	Sept. 5, 6
Bowerton cir., at Pleasant Valley	12, 13
Caseyville circuit	13, 14
Pleasant Grove cir., at Pine Grove	19, 20
Gallman circuit, at Bethesda	26, 27

R. S. WOODWARD, P. E.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—THIRD ROUND.

Batesville (Sa., Su.)	July 11, 12
Senatobia	18, 19
Hernando, at Cold Water (Sa. Su.)	25, 26
Sardis (Sa., Su.)	Aug. 1, 2
Arkabutla, at Chestnut Ridge (Sa. Su.)	8, 9
Coldwater mission (Sa., Su.)	8, 9
Horn Lake, at Eureka (Sa., Su.)	15, 16
Lewisburg cir., at L. (Sa., Su.)	15, 16
Cockrum, at Cockrum (Sa., Su.)	22, 23
Mt. Vernon circuit (Sa., Su.)	22, 23
Chulahoma circuit (Sa., Su.)	29, 30
Courtland circuit (Sa., Su.)	Sept. 5, 6

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Cornerville	July 11, 12
Myrtle	13
Early Grove	18, 19
Ashland	25, 26
Shelby Creek	27
Red Banks	Aug. 1, 2
Mount Pleasant	1, 2
Holly Springs circuit	8, 9
Pine Mountain	11
Shawnee	15, 16
Olive Branch	30, 31

JNO. W. ROSWELL, P. E.

CORINTH DIST.—THIRD ROUND.

Kossuth circuit	July 4, 5
Iuka circuit	10
Harmony circuit	11, 12
Marietta circuit	18, 19
Pleasant Ridge circuit	25, 26
Booneville and Rienzi	Aug. 1, 2
Blackland circuit	8, 9
Gantown circuit	15, 16
Blue Springs circuit	22, 23
Ripley circuit	29, 30
Ripley and New Albany	Sept. 5, 6
Jonesboro circuit	12, 13
New Albany circuit	19, 20

W. S. LACKEY, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

South Bossier circuit, at Haughton	July 4, 5
Pleasant Hill, at Mount Pleasant	11, 12
Valley circuit, at Blocker's Chapel	16
DeSoto circuit, at Ebenezer	18, 13
Mansfield sta. (Sun. night and Mon.)	19, 20
Grand Cane, at Belle Bower (Tues.)	21
Anacoco circuit, at Holly Grove	25, 26
Bellewood ct., at Bayou Blue (Tues.)	28
Kissatchie mis., at New Church (Th.)	30
Red River circuit, at Campo Bello	Aug. 1, 2
Mooringsport ct., at Mannerlin's Ch.	8, 9
Coushatta circuit, at Coushatta (Fri.)	14
Wesley ct., at Davis Springs C. G.	15, 16
Caddo ct., at Cypress Camp Ground	18
Sabine circuit, at Red Land	22, 23
Many circuit, at Negreete (Monday)	24
Natchitoches, at Robeline (Tuesday)	25
North Bossier ct., at Walker's Chapel	29, 30

Should it be thought advisable to change the time or place of holding any of the above meetings, parties desiring it should communicate at once, giving reasons for the change, to

RUFUS J. HARP, P. E.,
629 Hopn street, Shreveport, La.

OPELOUSAS DIST.—THIRD ROUND.

New Iberia	June 25
Abbeville, at Abbeville	27, 28
Patterson and Morgan City, at P.	July 1, 2
Franklin, at Centerville	4, 5
Plaquemine B. and Rayne, at P. Brulee	11, 12
Lake Arthur	18, 10
Opelousas and Washington, at O.	25, 26
Grand Chenier, at Leesburg	Aug. 1, 2
Lake Charles	8, 8
Sabine mission, at Keener Chapel	12, 13
Sulphur Mine, at Bagdad	15, 13
Indian Bayou	22, 26

JOHN A. MILLER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Dryades Street	July 12
Camp Ground	16
Baton Rouge	Aug. 9
Moreau Street	19
Gross Tete	28
Carondelet Street	30

CHAS. F. EVANS, P. E.

ARCADIA DIST.—THIRD ROUND.

Saline, at Mill Creek	July 11, 12
Sparta, at Bear Creek	13
Ringgold, at Grand Bayou	18, 13
Gibbsland, at Brushwood	25, 26
Farmersville	Aug. 1, 2
Downsville	8, 9
Indian Village	15, 16
Tulip and Simsborough	20

District Conference at Arcadia, July 2.

J. L. P. SHEPPARD, P. E.

DELHI DIST.—THIRD ROUND.

West Monroe, at Faulk's Chapel	June 27, 28
Rayville, at Lit le Creek	July 4, 5
Bestrop, at Island	11, 12
Oak Ridge, at Good Hope	18, 13
Delhi, at Delhi	25, 26
Harrisonburg, at Sicily Island	Aug. 1, 2
Lake Providence, at Pecan Grove	8, 8
Waterproof, at Jourdin	15, 16
Floyd	22, 23
District Conference, at West Monroe	27-30
Winsboro Quarterly Conference	Sept. 5, '6

The first day of the District Conference will be a Sunday-school Conference, as the Discipline directs.

H. O. WHITE, P. E.

A man who has practiced medicine for 40 years ought to know salt from sugar. Read what he says:

TOLEDO, O., Jan. 10, 1887.

Messrs. F. J. Cheney & Co.—Gentlemen:—I have been in the general practice of medicine for most 40 years, and would say that in all my practice and experience have never seen a preparation that I could prescribe with as much confidence of success as I can Hall's Catarrh Cure, manufactured by you. Have prescribed it a great many times and its effect is wonderful, and would say in conclusion that I have yet to find a case of Catarrh that it would not cure, if they would take it according to directions.

Yours truly,
L. L. GORSUCH, M. D.,
Office, 215 Summit St.

We will give $100 for any case of Catarrh that can not be cured with Hall's Catarrh Cure. Taken internally.
F. J. CHENEY & Co., Props.,
Toledo, O.
Sold by Druggists. 75c.

Camp Meeting Calendar.

Camp Meet'g.	*Begins.*
Seashore	July 15
Providence	July 30
Topisaw	Aug. 7
Holiness (Scottsville, Texas)	Aug. 11
Henington (Cryatal Springs)	Aug. 13
Rapides	Aug. 16
China Grove	Aug. 21

Centenary Female College.

The following are some extracts from letters endorsing Centenary Female College:

"There is no college to which I would commit my daughter with more confidence than to Centenary. Your curriculum is thorough, your faculty complete, and, above all, the home comforts given our daughters there commend the college to the young ladies themselves."—*Rev. Sam P. Jones (Evangelist).*

"In Centenary, our daughters of the South will find one of the best colleges in America. I have been among you, and remained with you, and I know whereof I affirm."—*T. T. Fishburn (Banker), Roanoke, Va.*

"The place may justly be called a well-appointed home for those sheltered within its walls. The rule of work is thoroughness. Having been a patron of the college, I can cordially testify of its high character."—*Mrs. M. E. Riggs, McLendon, Texas.*

"Indeed, it is the ideal college within the range of my observation."—*John B. Boyd, (Merchant), Sonoraville, Ga.*"

"It is just such an institution as all sensible parents desire for the education of their daughters."—*Henderson H. Henson (Pres. Bank), Chattanooga, Tenn.*

"Home comforts unexcelled by any school of my knowledge."—*Rev. J. A. Jones, Vicksburg, Miss. (Pastor Pres. Church.)*

Wesleyan Female College, Macon, Ga.

This old and well-known Institution has had as successful a career as any college in the South. Its attendance has grown steadily year by year, until now its attendance exceeds that of any other Georgia College. Under the able management of Rev. W. C. Bass and an able faculty, the students have the advantages of the most modern methods of instruction. The buildings are commodious and embrace all the latest improvement. We cordially recommend this Institution to any of our readers who wish a safe Christian home for their daughters. Catalogue free.

NEWS OF THE WEEK.

DOMESTIC.

Hannibal Hamlin, ex-Vice-President of the United States, died on July 4.

Fifty thousand persons attended the great Saengerfest at Newark, N. J., on July 5.

The city of New Orleans has been sued for $60,000 for cutting down the poles and wires of the Postal Telegraph Company.

A church altar intended for Lafayette, La., and imported at New Orleans per Marseilles, has been refused free entry as a work of art.

A freight train collided with a passenger train at Ravenna, O., on July 3. About twenty-five persons were killed, and many wounded.

The celebration of the Fourth of July in this city was observed with unusual interest and elaborateness, and was made a general holiday.

An excursion train of two coaches was wrecked near Charleston, W. Va., on July 4. Thirteen were killed and many wounded. Only one passenger escaped injury.

A general agent has been selected for the promotion of the Davis monument. He will visit the various cities and towns in the South and work up the movement.

The Secretary of the Interior has decided that the Agricultural and Mechanical College at Baton Rouge and the Southern University (colored) in New Orleans will share equally in the distribution of the Agricultural College Fund.

A terrific storm at Galveston, Texas, on July 4, inundated the lower portion of the city. One thousand feet of the Galveston and Western railway were washed out, while several blocks of the electric railway on the beach were destroyed.

John Bardsley, ex-city treasurer of Philadelphia, who was convicted of loaning, speculating with and receiving interest on public funds entrusted to his care, has been sentenced to fifteen years imprisonment and to pay a fine of $237,530—the amount embezzled.

The famous Death Valley, or Colorado desert, has been transformed into a great lake, covering many thousands of square miles of the alkali lands from three to eight feet deep. It is said that the flooding of the desert is due to an earthquake, which opened up a subterranean connection with the Pacific.

A cyclone struck Baton Rouge, on July 6, and caused much havoc and destruction. Nearly a hundred residences were damaged or destroyed. The State Penitentiary was partially wrecked, and many prisoners were crushed under the mass of brick and timber. Ten convicts were killed and thirty-five were seriously wounded.

FOREIGN.

The Emperor of Germany arrived in England on July 4, and met with an enthusiastic reception.

The Irish Roman Catholic Bishops, at a meeting, reaffirmed their former declaration, that Mr. Parnell was unfit to be the leader of the Irish people; that he was unworthy of the confidence of Roman Catholics, and calling upon Irishmen to repudiate him.

At the closing session of the International Postal Congress at Vienna, a cable dispatch was read from Postmaster General Wanamaker of the United States, thanking the Congress for selecting Washington as the place for holding the next session.

The German socialists have published an official programme. In it they demand universal suffrage for both men and women, a capital and succession tax, the abolition of the standing army, the abolition fees in courts of law, and the granting of free medical assistance.

Emperor Francis Joseph has signed the Triple Alliance treaty. The *Standard's* Vienna and Berlin correspondents both declare that it is substantially the same old treaty, and that an attempt will be made to strengthen trade relations by new customs and commercial treaties.

A terrible tornado has swept over the Crefeldt district of Rhenish Prussia. A number of booths and a hall erected in the town of Crefeldt for a rifle meeting and fifty houses were destroyed. Many people were killed and injured. At the village of Aurath scarcely a house was spared.

The suppression of the African slave trade, so far from being an unmixed blessing to the wretched victims, seems to work them still worse misery. It is said that the warlike tribes of the interior, finding themselves unable to dispose of their captives by sale, have taken to murdering them to get rid of them.

The *Galois*, the *Figaro* and other papers are pleading for the abandonment of the prosecutions of M. DeLesseps on the grounds that he accomplished his scheme of piercing the Isthmus of Suez with a canal; that he wears the cross of the Legion of Honor, and that he is an academician and a "grand Francaise" generally.

The Vatican authorities have requested the papal nuncios at foreign courts to invite contributions to compensate for the speculative losses in the Peter's pence fund. The Pope has decreed an extension of the marriage tax to all Catholic States. This decree specially affects Spain and Portugal, which have hitherto been exempt from the tax.

The soundest and most reputable and financial organization in France, the Economiste Francais, has denounced the Panama affair as "the greatest financial scandal of the nineteenth century," and demands the trial of the persons responsible for the absorption of 1,300,000,000 francs snatched from the savings of small capitalists, many of whom have been ruined and numbers of whom are dead through despair.

Eternal Vigilance

Is the price of health. But with all our precaution there are enemies always lurking about our systems, only waiting a favorable opportunity to assert themselves. Impurities in the blood may be hidden for years or even for generations and suddenly break forth, undermining health and hastening death. For all diseases arising from impure blood Hood's Sarsaparilla is the unequalled and unapproached remedy. It is King of them all, for it conquers disease.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 7-16	@ — —
Ordinary	5 15-16	— —
Good ordinary	6 7-16	— —
Low middling	7 3-16	— —
Middling	7 15-16	— —
Good middling	8 13-16	— —
Middling fair	9 13-16	— —
Fair	11 1-16	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2 3-16	3 3-16
Prime yellow	— —	4 7-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	23	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 5-16	2½
Good	5	5⅛
Fair	4⅞	5
Prime	5⅛	5⅜
Rough, ₩ bbl	3 00	4 50
POLISH, ₩ ton	20 00	22 00
FLOUR.		
Extra Fancy	5 10	5 20
Fancy	4 85	4 90
Choice	— —	— —
Minnesota Patents	6 00	— —
Winter wheat patents	5 30	5 50
Minnesota bakers	5 00	5 50
CORN PRODUCTS.		
Corn meal	3 30	3 35
Cream meal	3 50	— —
Grits	3 55	3 60
Hominy	4 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	80
Yellow	74	75
Mixed No. 2	74	75
OATS:		
Western	52	53
Texas rust-proof	— —	66
BRAN:		
₩ cwt	85	1 00
HAY:		
Prime	17 00	18 00
Choice	18 50	19 50
PROVISIONS.		
PORK:		
Mess (Standard)	11 75	12 00
Prime Mess	10 75	11 00
Rumps	— —	— —
BACON:		
Fancy Breakfast	8⅛	9½
Shoulders	6⅛	6¼
Sides, short rib	7⅜	7½
Sides, long clear	7⅛	7⅜
HAMS:		
Sugar-cured	9½	10
DRY SALT MEAT:		
Shoulders	5½	5⅝
Sides, short rib	6¾	6⅞
Sides, long clear	6¾	6⅞
GROCERIES.		
COFFEE:		
Prime	19¾	— —
Fair	18	— —
Common	16¼	— —
TEAS:		
Choice	40	80
Ile-No	— —	— —
BUTTER:		
Western Creamery	20	— —
Western Dairy	15	16
Common	— —	— —
LARD:		
Refined	6	— —
OILS:		
Coal, bbls	8¾	— —
Coal, cases	13½	14
Cotton seed, crude	26	— —
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	2 20	2 25
Western	— —	— —
ONIONS:		
New Louisiana	— —	— —
Western	3 25	3 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7⅛	— —
Jute, 1¾ lb. ₩ yard	— —	6⅛
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	9½	12½
TIES:		
₩ bundle	— —	1 35
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 00	5 25
Young Chickens	1 50	2 00
Chickens, Southern	3 00	3 50
Young	1 50	2 50
Turkeys, Southern	8 00	12 00
EGGS:		
Western	11	12
Southern	12	— —
WOOL:		
Lake, ₩ lb	22	— —
Louisiana	20	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3¾	4
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	24 50	26 50
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2⅛
Sulphuric acid	— —	2½

—*New Delta*, July 7.

Cuticura Soap
FOR BAD COMPLEXIONS RED ROUGH HANDS AND BABY HUMORS.

BAD COMPLEXIONS, WITH PIMPLY, blotchy, oily skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvelous beautifier of world-wide celebrity, it is simply incomparable as a Skin Purifying Soap, unequalled for the Toilet and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, CUTICURA SOAP produces the whitest, clearest skin, and softest hands and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurations, while it admits of no comparison with the best of other skin soaps, and rivals in delicacy the most noted and expensive of toilet and nursery soaps. Sale greater than the combined sales of all other skin soaps.

Sold throughout the world. Price, 25c.

Send for "How to Cure Skin and Blood Diseases."

Address POTTER DRUG AND CHEMICAL CORPORATION, Proprietors, Boston, Mass.

Aching sides and back, weak kidneys, and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25c.

Camp Meetings.

The twentieth annual camp meeting at Crystal Springs, under the management of the Hannington Camp Meeting Association, will commence Thursday, Aug. 13, 1891, and continue probably for ten or more days.

In response to the urgent desire of a number of persons of all denominations, the Rev. George S. Inge has kindly consented to take charge of the services, and will preach every day and at night during the meeting.

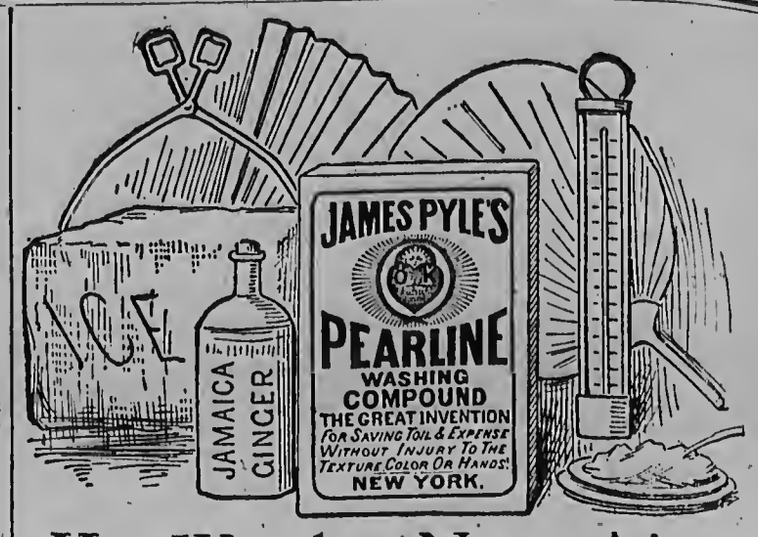
Preachers of all denominations are earnestly invited to attend, and will be provided for during the meeting.

The I. C. R. R. will give the usual reduction of fare from all points on the road.

To meet the expenses of the meeting and to avoid the necessity of a public collection, the usual entrance fee of twenty-five cents will be required to be paid only once during the meeting. Tickets not transferable.

The meeting of 1891 promises to be a memorable occasion. "Come with us and we will do thee good."

J. W. MCNEIL, Sec.

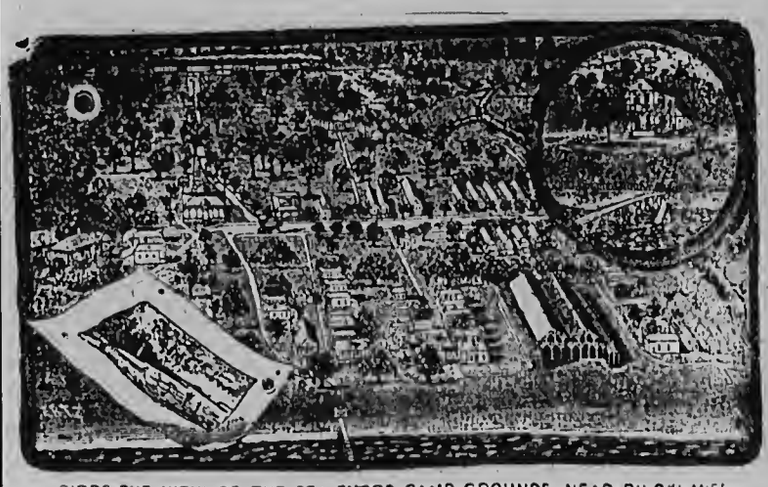


Hot Weather Necessities.

Notice the large square package in the front rank. That's where it belongs—ask any woman who has used it. See what it does. It saves work, saves strength, saves health, time, and temper. It saves wear and tear, too—and that's money. Delicate summer clothes don't have to be rubbed and wrenched when they're washed with *Pearline*. Everything is washed easily—and safely. *Pearline* doesn't *do* any more in warm weather than in cold, but you seem to *need* it more then. It's a necessity. But it's a luxury, as well. Try it in the bath, and you'll think so.

Beware Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back.*

193 JAMES PYLE, New York



BIRDS-EYE VIEW OF THE SEA SHORE CAMP GROUNDS, NEAR BILOXI MISS

CAMP MEETING.

The Twentieth Annual Camp Meeting on the SEASHORE CAMP GROUND will open July 15TH, next, and continue for eight days.

Eminent preachers will assist in conducting the religious services, as heretofore.

Ample accommodations will be provided for all visitors.

Two commodious bath-houses render the finest salt-water bathing on the coast accessible to all.

The Grounds are 78 miles from New Orleans, immediately fronting the beach, and on the line of the L. and N. railroad. All trains stop at the station during the meeting, landing visitors within 100 yards of the enclosure.

Reduced fares will be in force over all connecting roads for the meeting. Tickets for sale from July 8 to 24, inclusive, over all connecting lines, and good to return until July 31, inclusive.

The gate fee for entrance into the Grounds is 50 cents for the season, or 25 cents for the day. The revenue thus obtained is used for improving the Grounds.

Preachers will be furnished sleeping accommodation free of charge, and tickets for meals at the restaurant at half rates, as heretofore.

For further information apply to

E. P. MACKIE,
Chair'n Transportation Committee, New Orleans.
W. B. THOMSON,
Chair'n Tents and Cots Committee,
68 S. Rampart St., New Orleans, La.

C. H. LINDSEY, Rec. Sec'y, Mobile, Ala.
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WIRE DOORS and WINDOW SCREENS, properly made and fitted. Will KEEP OUT mosquitos and flies.

Portable MOSQUITO HOUSES for gallery or lawn. Any size to order. Good Work, Prompt Service and LOWEST Prices guaranteed. Let me give ESTIMATE for fitting up at least ONE ROOM.

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Christian Advocate.

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REV. T. C. WIER, M. D.

e Christian and His Graces—No. 4.

BY AN OLD MINISTER.

"And to virtue, knowledge."

ourage is an essential element of a ler's character; but his courage ld be of little value and stand him poor stead in the conduct of war hout knowledge. The successful ristian soldier must have knowl-e; so in the outset of his spiritual fare he is exhorted by the highest hority and the profoundest wisdom add to his courage "knowledge." owledge, though not synonomous h power, is yet one of the greatest ns of power. All history shows immense superiority of the civilized the savage man. See the powor the enlightened Greeks over their barian neighbors. See the power handful of Englishmen over hun-ds of millions of less enlightened . See the power of the high-born sty of mind over inferior animate re and over the elements of inani-e nature, so that mind rules matter the solid granite to the yielding ning and all that lies between. e words of inspiration warn us nst "science falsely so-called," and inst the "knowledge that puffeth" but also commands us to "search know the Holy Scriptures, that are to make us wise unto salvation." othy, and through him all Chris-workers, are exhorted to study to themselves workmen that need be ashamed.

is the Bible that gives us, and it e that gives us, a knowledge of the racter and will of God. The Being od is the greatest and most neces-of all facts in the universe. All it is possible for us to know of the ite One, it should be our pleasure our highest ambition to know. The ion we sustain to him, the duties has enjoined, and the promises he been pleased to make are matters the first concernment to us. The mand, "Know thyself," was con-red one of the wisest and most im-ant teachings of the ancient philoso-. No book can teach us this lesson the Bible. It is a mirror that thfully reflects us to ourselves. But, withstanding the importance of knowledge, few of us possess it, in a most limited measure. Let us, , by often looking into the mirror inspiration, see ourselves in the hful light of God. To know our-es is a protective power. The wise rsl not only knows his strength, he especially is careful to know his k and most vulnerable points, and ortifies and defends where the need the peril is greatest. So the Chris-soldier who has added to his vir-knowledge. He knows and forti-the weak places against the assaults the enemy. All who possess any eetsbio share of self-knowledge sensibly aware, perhaps painfully of weaknesses and need of help. e of us are too slow; we let the ortunity slip, because we were ind time. Some of us are too hasty; jump to conclusions, we speak be-we think, act before we are ready. e too sanguine, and hence often ppointed. Some of us too faith-, and despair before we begin, and hrink from beginning at all. Now, e weak points invite assault, and fortifying; but to be forewarned, s wise man, is equivalent to being armed. Our safety, then, demands that we shall add to our faith, knowledge.

Knowledge added to our faith will greatly increase our influence and power for usefulness. We shall know *what* to do, and what *not* to do, and *how* to do. We shall be called to lead, to speak, to write, and formulate the thoughts and purposes of the community in which we live. A reputation for knowledge will inspire respect for our opinions and command the co-operation of others. A reputation for knowledge will give weight to our words, power and eloquence to our persuasions, and enable us to promote useful enterprises and win souls for the Master. If we would be useful and wise to win souls, let us be diligent to add to our virtue, knowledge.

The sources of knowledge lie all about us; books were never so numerous, so cheap and so accessible as now. The Bible, with its untold wealth of knowledge, lies open before us. History unfolds and spreads its luminous pages bright with the story of man and his wonderful fortunes. Nature in all her kingdoms is full of lessons. It only needs that we carefully observe, that we intelligently reflect on the *without* and the *within* us to add to our virtue, knowledge.

"When to Pay Missionary Money."

This is an important subject, and ought to be seriously considered.

Bro. Forsyth declares, unqualifiedly, "It is not necessary to defer until harvest-time." He would cut the Gordian knot with one stroke of his pen, it seems. He, perhaps, is a fledgling, anxious to sally forth on his pin-feathers before his spurs have sprouted. But let us "deal gently with the young man." Perhaps "gentleness may make him great" yet.

In my article, which he criticized, *non suaviter in modo*, I wrote for "our country," and stated that it, being agricultural, receives its income when the products of the fields are harvested and sold; and asked, How can we pay the tenth of our income before we receive it? if we adopt that system. And I ask again, Why not pay all the tithes at once, or as soon as received? And if we pay all then, how can we pay more until the Lord blesses us with another harvest? Who will dare "keep back part of the price"? "All the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." And so is "the tenth of the herd or flock." And have we any right to hold it back even, much less to appropriate it to any other uses? But how can we "bring it into the storehouse" unless and until "the Lord giveth the increase"? But that brother says, "It is charging wholesale improvidence, for where is that with which God blessed them in last year's harvest?" Where is it, sure enough? It ought to have been "brought into the storehouse" of the Lord as soon as harvested.

And that brother asks further: "Are we to *teach* (italics are mine) the people they are continually to have God on trial? If he will give them a good harvest, they will then respond to the demands upon them?" Are we not "taught" in the Scriptures that "in him we live, and move, and have our being," and that "it is he that giveth us power to get wealth"? How and when do agricultural people in our Southland get means to contribute for the support of the various institutions of the church? Is it not from their crops, when harvested? Then, is not that the time to pay their tithes—when they have the means and know how much is due the Lord? Why not pay, then, promptly and fully all our dues as soon as the good Lord enables us to do so? Is not the best time to pay any debt when and as soon as the debtor has the money for that purpose?

Bro. Sullivan asks if I have given in my article in the ADVOCATE, of May 21, "a statement, sound and safe, which we can take as a rule in our church finances;" and he gives it as his opinion that my views are "seriously faulty." If they are really "faulty," no man is more anxious than I am to have them corrected; for I would rejoice if the church had the best possible system of finances. It is much needed and greatly to be desired by all good people.

The Lord instituted the tithe system, and, in my simplicity, I had accepted it implicitly, and had never once thought that his plans could be improved upon. If I may be allowed to do so, I will use an *ad hominem* illustration. Having adopted the Lord's system of tithes, I keep books for him, and pay the tenth of my income from the practice of medicine and all other sources. And how can I know how much I owe the Lord, and how to properly distribute it among his various claims, until I have received my annual income from all sources? In an agricultural country like ours, it is the universal custom for merchants, doctors, lawyers and others to collect their claims when the planters have harvested and marketed their crops, and not sooner, nor later. And why would it not be best to collect missionary money then, too, when the people are flush of it? Why not then? I repeat. Is not that the Lord's appointed time? Will not anybody pay more when he has more, than when he has less? And is it not a fact that the bulk of the missionary money is "brought into the storehouse" at the harvest time? Why not pay it all in then? I don't impiously "put the Lord on trial," but I pay in proportion to my income, as I am commanded to do; and I feel it my duty to exercise my best judgment in the distribution of my tithes scrupulously among the various purposes for which the Lord claims them. "It is the Lord's: it is holy unto the Lord;" it is not mine to withhold or distribute at my discretion. I am simply his agent in the matter, to be guided by his will.

We have commercial years—twelve months—for accounts to run, and even dates for them to fall due, and settlements to be made, regulated by the seasons. And has not the Lord set us the example in "giving seed-time and harvest"? And why should we not adopt the plan of balancing books and settling accounts with the Lord accordingly? And if all of "the tithes were brought into the storehouse" of the Lord as soon as the crops are harvested and sold, could not all "the institutions of the church be supported" better? Not only the missionaries in foreign lands, but could not the preachers at home, also, get along better, and accomplish more good, if their means of support (and a good one at that) was given them when the people had in hand the most money to contribute? Is it not true that there is twenty-five to fifty per cent. difference between "laying in a supply" at wholesale prices for cash, and "buying by the small" on credit at ruinous prices? And how much less of human suffering (in mind or body), and how much more of human comfort (in mind and body) would there be in the parsonage, and how much more of spiritual usefulness and efficiency in the preacher would there be, if everybody would "bring all the tithes into the storehouse" as the Lord commands! For the preacher and his family are human beings, and have human wants and human feelings, and are affected by human circumstances as well as other human beings are. And God holds us responsible for their proper support.

D. W. FOSTER.

Plaisance, La.

Aberdeen District Conference.

The twenty-first session of this body was held in the hospitable town of Amory, July 3-5, 1891, and was presided over by Rev. J. B. Stone, presiding elder. Revs. H. R. Tucker and J. C. Park were the secretaries. The Sunday-school Conference was held the day preceding, presided over by Col. J. L. S. Hill. The appropriate programme, previously prepared by the presiding elder, was carried out. There was not an indifferent speech made; but, on the other hand, the speeches were forcible and calculated to do great good.

The attendance on this District Conference occasion was much larger than previous years. Every pastor was present and every charge, except one, was represented by one or more lay members. The presiding elder inquired diligently into all the interests of the church, and the reports made by the pastors showed improvement along all lines of church work. The Sunday-school work is prominent, becoming more appreciated by our people, and growing in the district. The spiritual condition of the church is very encouraging. The prohibition sentiment prevails throughout our bounds. Our Conference adopted a strong report on the Sabbath, which ought to be read and heeded. We extract this: "We, as a body of Christians, should not fail to raise our voices against this great evil, condemning all work of every kind on this holy day. We should not only condemn all labor, but all travel and recreation on this day as is not in keeping with the laws of God; such as Sunday excursions and Sunday travel of any kind, when it is not an absolute and unavoidable necessity. We should also condemn Sunday visiting where it is not for the glory of God. We fear that many of our people take advantage of the Sabbath day to start on journeys and visit neighbors and engage in such other things as God's Word doth not allow; all of which should receive our condemnation as a body of Christians; and that we condemn all Sunday recreations, such as buggy riding, and anything that tends to the desecration of the Sabbath."

Our religious literature is being better circulated. Nearly five hundred church papers are taken in the district, and Rev. G. W. Bachman, our colporteur and Sunday-school agent, who was present, stated that he had sold more books in this district than in any in the Conference.

The Conference enjoyed an address from Mrs. Word, district secretary of the Woman's Missionary Society, and also a communication from Mrs. Sallie M. Shell, district secretary of the Parsonage and Home Mission Society. The brethren demonstrated their appreciation of these workers and the interests they represent by a suitable resolution.

Rev. Amos Kendall, former presiding elder of the district, was a visitor among us, to the delight of his many friends, and preached a sermon of marked power. Sermons were also preached by Revs. H. R. Tucker, Eugene Johnson, J. A. Bowen and M. E. Tumlin. The experience meeting, Sunday morning; the preaching by the Rev. Geo. S. Inge, who is to continue the meeting, and the children's meeting in the afternoon, addressed by Revs. J. C. Park and G. W. Bachman, were all in keeping with the occasion, for, indeed, this was a religious Conference. The Holy Spirit was present at every service, and seldom have we seen a more religious occasion. Our presiding elder, religious and consecrated, contributed no little to the success of the Conference.

The next Conference will meet at Nettleton.

The following strong delegation was elected to the next Annual Conference: M. C. Shell, T. B. Sykes, Rev. Wm. M. Foster and T. J. Buchanan. Alternates: Col. J. L. S. Hill and R. L. Trice.

HESLEP R. TUCKER.

EDUCATION.

Your Committee on Education beg leave to report that in the history of Mississippi Methodism there has been no period in which the church has been so thoroughly imbued with the spirit of Christian education, nor does she fail to appreciate the absolute necessity of it as an indispensable qualification in all the departments of business life. Nor are we less impressed with the rapid march of woman to her position proper in the elevation of humanity, the furtherance of Christ's kingdom and the honor and glory of our God. We think there is scarcely a better institution for the development of her possibilities than the Grenada Collegiate Institute. We, therefore, recommend it to the favorable consideration and support of this District Conference, and can see no good reason why our daughters should go beyond our own State lines for the development of all their possibilities. And we feel and know our obligation to and our interest in having been associated with, and our abiding attachment to that marvelously grand institution (the Vanderbilt University) which stands forth the towering monument of Southern pride, Southern education and Southern success. Nor should we fail to enlist your kindliest attention to that long-wished-for male college (Millsaps), so ardently desired and now so nearly a consummation fraught with so many fond anticipations. We must give it all the support consistent with our environments.

Resolved, That we memorialize the trustees of Millsaps College, that the college be exempted by legislative action from that most heinous of all acts, the selling, use and practice of drinking spirituous liquors in any quantity and for any purpose within five miles of the college.

TEMPERANCE.

Your committee believe the Bible contains principles for the best code of laws on temperance and prohibition that has ever been enacted. "Woe unto them that are mighty to drink wine and men of strength to mingle strong drink." "Woe unto him that giveth his neighbor drink, that puttoth thy bottle to him and maketh him drunken also." "Look not upon the wine when it is red." "Nor drunkards shall inherit the kingdom of God."

Many other passages not only teach temperance and prohibition, but total abstinence. So we consider that in the great temperance movements of to-day there is nothing new originated, but we are only adjusting ourselves to the divine principle announced to mankind thousands of years ago. The work of temperance and prohibition to-day is to vitalize and incarnate these principles—to incorporate them into our being and life. Hence an anti-Scripture prohibitionist is out of harmony with divine truth. We are glad that our last General Conference, 1890, expressed and pronounced in favor of the above principles. Your committee believe that these declarations should be read from our pulpits, so that the good people might not be deceived. They are as follows: "We are convinced that if any more advanced position is possible for any church (any position we mean that comes within the province of a church) than the one which the M. E. Church, South, occupies to-day upon the question of temperance and prohibition, our membership is ready at once to take it. We are emphatically a prohibition church. We stand out squarely and before the whole world—certainly in theory, and for the most part in practice—for the complete suppression of the liquor traffic. We offer no compromise to, and seek no terms for, a sin of this heinous quality. We are opposed to all forms of license of this iniquity, whether the same be 'high' or 'low.'" (Journal, p. 151.)

Your committee have made careful inquiry from every charge in the district, and the strong unanimous reports can be summed up in the following: Our preachers and people are agitating the subject of temperance and prohibition more than usual. The sentiment is growing constantly in favor of the suppression of the liquor traffic. Christian people are more united against this greatest enemy of the church. The drink habit is very remarkably decreased. The Discipline of our church is being administered in such a way that our members do not sign liquor petitions, with few exceptions. We rejoice in the fact that the righteous cause of temperance has a decided majority among the white people of our district. We are greatly indebted to the prayerful efforts of the good women of our church for the success already achieved. Let us pray, preach and work until every saloon in the district is closed and every poor drunkard saved.

Resolved, By this District Conference, that it is not in keeping with the law of the M. E. Church, South, nor with the spirit of our holy Christianity, to use our houses of worship for any purpose other than the worship of Almighty God.

Commencement at Mansfield.

The exercises of this occasion commenced with the little folks, which was an exhibition at once interesting and unique, showing that good training had been done. The medal for scholarship in the primary department was presented to Miss Kate Musgrove.

The sermon on Sabbath morning, by Rev. W. H. LaPrade, of New Orleans, was a stirring discourse, presenting a forcible plea for a universal Savior and brotherhood of the race. The sermon teemed with fresh, valuable thought and won the close attention of the large audience. Rev. J. M. Henry, of Shreveport, preached at night, before the Y. W. C. A., an interesting, earnest discourse.

Monday morning, June 15, opened with the elocution contest. It was a close contest and brought out a fine display of developed talent. Miss Alice Williams gained the medal, but Miss Alice McGowen, Miss Laura McGinnis and Miss Willie Calhoun did so admirably well that the committee thought they deserved medals also. The classical music contest resulted in presenting the Beethoven medal to Miss Ella Howell, and the Bland medal to Miss Margie Cunningham, as the successful contestants. The class showed great proficiency and gave evidence that good work had been done in developing such skill on the instrument; at once placing this institution in the front rank as a conservatory of music.

Monday night presented an attractive program of music and elocution.

Tuesday was Alumnæ Day. Mrs. F. G. Thatcher, of Shreveport, read an admirable paper on the efforts of women in charities and reform. Mr. John Scales entertained the audience with a well-considered speech on "Russia and its People." Some well-selected music and elocution made the occasion exceedingly enjoyable.

Tuesday night brought out the finest display of musical talent in song and on the instrument that probably this institution has ever presented, establishing the high reputation this department has so well deserved.

The art gallery was a revelation, presenting an array of one hundred paintings, so well executed and beautifully framed that they eclipsed, as all thought, all former exhibitions of the college. Certainly the efforts of the young artists well deserve a high meed of praise.

We must confess that Mansfield College carries off the palm for music and art, and it was no idle boast of the president "that he did not intend to be excelled."

Commencement Day dawned bright and serene, and fourteen young ladies stepped forward, one after another, read their essays, received the plaudits of the audience and profuse floral tributes as they took their seats. The president very impressively delivered the diplomas, and followed with a chaste and elegant baccalaureate to the great delight of the audience. The speaker, Rev. J. L. Pierce, of Shreveport, failed to appear, and the audience was dismissed the earlier for dinner. The following are the names of the graduates: Miss Lura E. Blocker, of Rayne, La.; Miss Maud Bussey, of Jeanerette, La.; Miss Eliza Constantine, of Mansfield, La.; Miss Ada Frazer, of Mansfield; Miss Florence L. Tarmer, of New Iberia, La.; Miss Lucy Guy, of Mansfield; Miss Annie Green, of Lake Charles, La.; Miss Laura V. Murphey, of Mansfield; Miss Mamie Miller, of Lake Charles, La.; Miss Rubie R. Hall, of Marshall, Texas; Miss Alice Trosper, of Bethany, La.; Miss Lizzie Thomas, of Mansfield; Miss Jennie B. Thompson, of Garland City, Ark.; Miss M. Daisy Gamblin, of Shreveport, La., who gained the Alumnæ medal for scholarship.

The art levee in the evening, amid the brilliant lights and beautiful pictures, made a lovely scene. Everything about the college had a bright and elegant appearance. The new gallery freshly painted, the hall of the college beautifully kalsomined and painted, the fences and out-houses whitewashed, gave evidence of prosperity.

The patronage has been largely increased, the superior faculty has won universal confidence, and the institution is on the highway to a larger success. It is a great place to educate Southern girls.

A. F. JACKSON,
Sec. of the Board.

A Week of Prayer—Aug. 9-16.

To the Preachers and Members of the M. E. Church, South—

Dear Brethren: The college of Bishops, at their annual meeting in May, were solicited to set apart a suitable time as a week of prayer, with proper humiliation before Almighty God, for the baptism of the Holy Spirit upon our work, both at home and in missionary fields. Our solicitude for increased spiritual power, both for preachers and laymen, prompts us to make this call for such a week of prayer for the second week in August. We suggest the accompanying programme:

Sunday, Aug. 9—Sermons on the baptism of the Holy Spirit as an enduement of power and a preparation for service.

Monday, Aug. 10—Prayer for greater spiritual power for all our preachers.

Tuesday, Aug. 11—Prayer for more spiritual-mindedness and a higher estimate of spiritual things for all our people.

Wednesday, Aug. 12—Prayer for the increase of home religion, more family altars, and greater fidelity to the religious needs of our homes.

Thursday, Aug. 13—Prayer for the youth of the church in our Sunday-schools, Epworth Leagues, and institutions of learning.

Friday, Aug. 14—Prayer for our missions and missionaries in foreign fields.

Saturday, Aug. 15—Prayer for our missionary workers among the unevangelized in our cities and on the frontiers.

Your brethren in the Lord,

J. C. KEENER, C. B. GALLOWAY,
A. W. WILSON, E. R. HENDRIX,
J. C. GRANBERY, J. S. KEY,
R. K. HARGROVE, A. G. HAYGOOD,
W. W. DUNCAN, O. P. FITZGERALD.

Christian Advocate.

Thursday, July 16, 1891.

REST.

BY FATHER RYAN.

My feet are wearied, and my hands are tired,
My soul oppressed—
And I desire, what I have long desired—
Rest—only rest.

'Tis hard to toil—when toil is almost vain,
In barren ways;
'Tis hard to sow—and never garner grain
In harvest days.

The burden of my days is hard to bear,
But God knows best;
And I have prayed—but vain has been my prayer
For rest—sweet rest.

'Tis hard to plant in spring and never reap
The autumn yield;
'Tis hard to till, and 'tis tilled to weep
O'er fruitless field.

And so I cry, a weak and human cry,
So heart oppressed,
And so I sigh, a weak and human sigh,
For rest—for rest.

My way has wound across the desert years,
And cares infest
My path, and through the flowing of hot tears
I pine—for rest.

'Twas always so; when but a child I laid
On mother's breast
My wearied little head; e'en then I prayed
As now—for rest.

And I am restless still; 'twill soon be o'er
For; down the west
Life's sun is setting, and I see the shore
Where I shall rest.

Letter from Oregon.

MR. EDITOR: Seeing in the ADVOCATE, of June 18—received yesterday—Dr. Lafferty's description of a much-fatigued editor, and as "the world is all akin," I suppose similar experiences prompted you to clip the article. I've "been there" myself. The effort of 1889-90 to carry Muskogee Church, *Our Brother in Red*, and financial agency for Galloway College, gave me many similar experiences, and there was a happy sense of relief and release when Bishop Hendrix asked me to change my work. Will it be a relief to you, in your hot sanctum this morning, for me to present you a picture of our surroundings? It will, at least, say, "All are not as I am," and more, it will tell you, "There is a chance for escape."

Well, first look backward. Our lowest temperature in Southern Oregon, last Winter, was twenty-one degrees above zero, and only twice that low, and then only two days. The thermometer generally ran from thirty-five to sixty degrees. Since Summer has come it ranges from sixty-five to eighty-five. Twice it has gone to ninety degrees, and once to ninety-five degrees; but that day I preached in the same suit I wore during the Winter, and did not have "collar flabby from moisture on one side," nor "glued to his neck by perspiration on the other side," for there is something peculiar in the purity of the atmosphere here that the heat does not oppress you. I have not used an umbrella for the sun, and many ladies go without even a parasol; and our showers have been so constant we have not had to "hurry to his office with ears rimmed with car dust," nor "face smeared with a solution of sweat and soot, hair standing stiff with loose dirt." No, no. With one exception of ten days, there has not been three days together but we have had one or more showers. But they have not been your "clod-mashing, gully-washing" showers, but so gentle that you seldom think to get your umbrella, unless you try to wear a silk hat; and even when our rain ceases, it does not parch and dry, as you might suppose, for it seems the pressure of the mountains, which are all "around and about us," act as a kind of system to press the moisture upward in the valleys. We all live in the valleys, and they are not your morasses or lagoons, but beautiful prairie-like expanses. I should have said, too, we never have those heavy, beating rainfalls so common with you.

What grows on our valleys? I can hardly tell you, the list would be too large; but fruits and vegetables are the special growth. Peaches bear the third season from the seed, and other fruits are nearly as early. Trees are so full people are pulling off about four-fifths of it to save the trees. Grapes rooted last year are full of fruit this year. I would be afraid to tell you of many things I have seen, for fear you would think this climate has had a strange effect on my veracity. What would you think of a cabbage lasting a family a whole month; of onions so sweet you actually enjoy eating them like an apple; of a limb on a tree grown twelve feet two inches in one season; of a strawberry 5½x7½ inches in dimensions, and yet as luscious as the old wild ones of our childhood memory? Whatever you may think of these, and many more as surprising, are actual facts. Cabbages weigh twenty to eighty pounds, and you can cut slices off from day to day, and the remainder will keep until you wish to use it. There is a flavor about all vegetables and fruits that make me think of my boyhood relish.

I have been very much surprised at the extent of the mining interests here. There are companies in every direction. I sometimes think half the people of the country are engaged therein.

What of the church? There are large sections of country in which the destitution is fearful. At our District Conference it was developed that we could form from eight to twelve new pastoral charges, and most of it be where there is now no preaching by any church. There are two whole counties in which we have *one* preacher, and there are two Baptist preachers "who preach occasionally," and there are 14,000 or 15,000 people; "and," said a lay brother, "it is settling up very rapidly, and there is room enough and work enough for a presiding elder and a whole district of preachers." Oh, that our people could realize the want in all this broad and rapidly developing land! As new as it is, I know of orchards that can not be bought for $1,000 per acre. They yield a net profit of $300 per acre per annum.

As to climate and scenery, it is as good as can be desired. The valleys are not as I have been accustomed to see—narrow at the head of a stream, and broader as it goes down—but is as apt to be a broad valley at the head and none at the mouth. Rogue river—upon which we live—rises in the Cascade range, not far from Crater Lake, which is one of nature's wonders—a lake on the top of the mountain, with perpendicular walls nearly 3,000 feet to the water, 7x9 miles in dimensions, and in the center an island, with another hole, no one knows how deep. The river comes thundering down the mountain for one and one-half miles of cascades, falls from ten to seventy-five feet each—in fact, all down the river there is an occasional fall, which makes one think of Niagara, and the water is the purest, and clear as crystal. A traveler on the dirt road is continually meeting with new surprises. He thinks that he is going to be hemmed in and further progress impassable, when, lo! as he turns round a point, a broad valley opens to his view.

But so many things crowd upon me that would, doubtless, be of interest, that, as I can not tell all, I must defer until another time. How I would like to drop into some of your District Conferences and see you all!

J. L. FUTRELL.

Grant's Pass, Oregon.

In Memoriam.

On June 17, 1891, the pure, spotless spirit of Sister Jane Kihlinger Penn, daughter of Mrs. A. C. Kihlinger, of Jackson, La., and wife of Rev. J. V. Penn, of the Mississippi Conference, took its happy flight back to the God who gave it. Her days on earth were nineteen years, ten months and ten days. Measured by the calendar of earth, hers was a short life; but measured by the good she did, she lived much longer than many who have bowed beneath the weight of years. Sister Ione discharged faithfully all of the obligations growing out of the varied relationships of life. As a child, she was thoughtful and obedient. Striving to fill a child's true place, she was an unspeakable joy to her mother. Few mothers have been blessed with such a daughter. As a sister, she was kind, gentle and affectionate. By the influence of her loving nature, she made herself the sun of her home, around whom her sisters and brothers moved in joyful harmony. Being entirely void of partiality and selfishness, she drew all of her brothers and sisters equally close to her loving heart.

On January 2, 1890, she became the happy bride of Rev. J. V. Penn. And no man ever won the love of a purer, truer heart. To him she was light in darkness, comfort in sorrow, joy in sadness, cheer in despondency, life in the midst of decaying hopes; a power ever drawing him nearer to God. She possessed, in a large degree, the elements requisite to a Methodist preacher's wife. She was wise in counsel, strong in faith, fervent in prayer, prudent in conversation, winsome in manners, and holy in life. In the Summer of 1886 she was happily converted under the ministry of P. A. Johnston, and joined the Methodist Church, in which she lived until transferred to the church above. The first months of her married life were spent in the home of the writer in Bolton, Miss. Here she won all hearts—making everyone feel the influence of her Christly life. A more lovable, beautiful Christian character I have never met. In her Christian character she was faultless and spotless. Astronomers have discovered spots in the sun; but with an acquaintance of nearly two years, none of our family ever discovered any faults in her character.

She was a woman of strong and unwavering faith. Hers was a faith that ever brought into her soul a deep, joyous rest; a faith that always enabled her to lay all of her cares upon him who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

She was eminently pious; and being much in prayer and steadfast in faith, she was always ready to suffer and to do for Christ. She was always cheerful, and when her husband would seem sad, she would say, "Never mind, dear; God will make it all right." With her sunny nature shining through the mists of her prayerful tears, she arched his sky with the bright bow of hope. Sister Penn was ambitious to be good and to do good, and when the end came, she had but one regret, and that was, she had not lived long enough to do as much for her Lord as she desired. She loved souls and sought earnestly to lead them to the Savior of men. Of her it may truly be said: "She lived for the good that she could do, and for the heaven that smiled above her, too."

In December, 1890, her health began to fail. All was done for the restoration of her health that loving hearts could do; but all remedies failed. At last the end came. As she lived, so she died. It was a glorious privilege to be with her during her last hours. On Tuesday night, June 16, she thought she heard the voice of God calling her away from earth to the beautiful mansions in the sky.

After talking awhile to her weeping loved ones, she said, "Sing 'Rock of Ages.'" While we were singing the last stanza, her spirit seemed to float away to the home of the soul. This finished, she said, "Sing 'Jesus, lover of my soul;'" and when that was sung, said, as if feeling the security of her refuge, "Now sing, 'How firm a foundation.'" But the end was not yet. She lived till 12:30 P. M. the next day, when she breathed her last as gently as an infant asleep in its mother's arms. "O, death, where is thy sting? O, grave, where is thy victory? Thanks be unto God, who giveth us the victory through Jesus Christ our Lord." May God comfort the sorrowing loved ones left behind!

L. S. JONES.

Sardis District Conference.

The twenty-first session of the Sardis District Conference was held in Como, Miss., July 2 and 5, 1891. The presiding elder, Rev. J. J. Wheat, D. D., held the reins and guided the meeting with an even hand from the opening to the close.

R. G. Porter held the pen, and jotted down the minutes as they came. Thursday, the first day, was spent in a Sunday-school Conference, which developed the fact that this part of church work is in a fairly prosperous condition in our bounds. Friday was spent in reading, hearing and discussing essays on living subjects connected with the office of the ministry and the work of the church in this, our day. This was a new and profitable departure from the routine way of holding a District Conference. It was regretted that the condition of the farms in this country made the attendance so small.

When the matter of books and reading suitable for our people was under discussion, a brother, somewhat given to "cranky" notions and ways, intimated that the reading of some novels and works of fiction ought to be encouraged among our young people. Thereupon the whole Conference, both clerical and lay, fell upon him like an avalanche, and smote him hip and thigh. It was refreshing and encouraging to see how quickly and strongly they rallied to the rescue of the ark from the touch of infidel hands. Our people are still true to the cardinal principles and practices of old Methodism.

Half the preachers of the district had been requested to furnish a list of the ten books most helpful to them in the preparation of sermons. In the main, our preachers get the most help from nearly the same books. This may, in part, account for the unity and uniformity of the doctrinal preaching and teaching of our preachers. Some of these lists indicated a painfully contracted course of reading and study. This ought not so to be. Saturday the status of the work in the several charges of the district passed under review, and it was found to be both healthful and hopeful along all lines.

The hour of eleven o'clock was given to the subject of education, in order that this part of our work might be magnified in the hearing of the largest number of our people.

A resolution was adopted expressing satisfaction at the location, great hopefulness over the present prospects of, and pledging the support of our people to Millsaps College. Time is working a change and bringing a better sentiment along this line. An encouraging report was made as to the present condition and future prospects of the Grenada Collegiate Institute; and this school was heartily and strongly commended to our people. The president, Rev. T. J. Newell, A. M., then made an interesting and eloquent address on the subject of education in general, Christian education in particular, and as to the special claims of this school upon the patronage and hearty support of our people.

The work done at Grenada is equal to the best done in any school in the land. The splendid building is being thoroughly renovated and put in condition for larger and still better work. This is the only institution of learning the North Mississippi Conference has under its care, and it ought to have the support of all our people.

Prof. L. B. Abell, president of North Mississippi Female College at Verona, presented the claims of that school in a brief speech. These school men were the only visitors to look in on this meeting.

The NEW ORLEANS ADVOCATE, our Conference organ, was endorsed heartily and strongly in its editorial conduct and business management. It is a matter of general regret that it does not have a larger circulation in our bounds.

G. D. Shands, Dr. J. W. Sharp, Rev. W. H. Eckles and P. T. Callicutt were elected delegates to the Annual Conference, and Dr. A. A. Young and J. D. Baker, alternates.

The preaching was scriptural, pointed, unctious, and full of power.

The hospitality of Como abounded.

The next District Conference will be held in Batesville.

We were sorry that the editor of the ADVOCATE was not with us.

As a Conference host, Rev. J. M. Wyatt is entitled to the palm.

GILDEROY.

Report of Treasurer of W. M. S., North Mississippi Conference.

FOR QUARTER ENDING JUNE 30, 1891.

WINONA DISTRICT.

Winona	$ 11 50
Coona	21 40
Juveniles of Coona	1 90
Black Hawk	9 80
Juv. of Black Hawk	1 40
Ebenezer	6 95
Pickens	9 25
Juveniles of Pickens	3 00
Kosciusko	3 80
Juveniles of Kosciusko	12 10
Bethany	5 15
Lexington	8 70
Juveniles of Lexington	9 10
Total	$104 05

ABERDEEN DISTRICT.

Aberdeen	$ 15 90
Houston	80
Juveniles of Houston	3 05
Mooresville	2 35
Okolona	3 60
Tranquil	2 00
Prairie	6 00
Juveniles of Aberdeen	5 70
Pontotoc	1 95
Total	$ 41 35

SARDIS DISTRICT.

Sardis	$ 7 90
Serza	4 50
Mastodon	4 95
Como	10 00
Pleasant Grove	7 00
Juv. of Pleasant Grove	3 00
Courtland	31 50
Batesville	3 95
Juveniles of Batesville	3 45
Juveniles of Mastodon	2 85
Kirksey	8 45
McGehee Chapel	13 70
Juv. of McGehee Ch.	3 90
Coldwater	7 25
Juveniles of Coldwater	1 55
Longtown	6 75
Total	$118 70

COLUMBUS DISTRICT.

Columbus	$ 10 70
Juveniles of Columbus	6 70
Addie Gordon, I. I. & C.	13 20
Trinity	8 75
New Hope	4 90
Starkville	7 75
Juveniles of Starkville	2 40
Crawford	8 75
Juveniles of Crawford	3 50
Addie Gordon, I. I. & C.	9 50
Macon	5 50
Juveniles of Macon	2 10
Trinity	4 50
Total	$ 88 25

CORINTH DISTRICT.

Corinth	$ 10 65
Juveniles of Corinth	16 85
Inka	8 70
Juveniles of Iuka	4 20
Booneville	3 40
Total	$ 43 80

GRENADA DISTRICT.

Grenada	$ 10 00
Juveniles of Grenada	4 15
Sunny Side	3 95
Juveniles of Sunny Side	1 05
Water Valley	10 95
Juv. of Water Valley	5 45
Eden	2 85
Minter City	14 65
McNutt	3 15
Spring Hill	9 22
Sunny Side	10 00
Coffeeville	4 40
Juveniles of Coffeeville	50
Girls' Aux. at Grenada	15 00
Total	$ 95 32

GREENVILLE DISTRICT.

Greenville	$ 40 00
Lillies of the Delta	4 00
New Salem	3 05
Bolivar	2 60
Rosedale	1 40
Lula	5 00
Jonestown	8 34
Total	$ 64 39

HOLLY SPRINGS DISTRICT.

Holly Springs	$ 9 75
Loohie Rankin Band	4 15
Potts Camp Juveniles	7 15
Salem	7 00
Early Grove	5 00
Total	$ 33 05
By total receipts for 1st quarter	$588 91
To amt. contingent fund	$ 52 09
To amt. remitted from W. B. M.	536 82
Total	$588 91

MOLLIE A. CLARK,
Conference Treasurer.

Things Seem Confused.

Some things seem confused in my mind, and I find myself asking the questions over and over again: What are our camp meetings doing? What are the evangelists doing? What are we doing?

We attend the camp meetings, we hear the eloquent sermons, and we see the ministers numbering the conversions. But we hear and see some things that make our hearts sad. We hear the noise of the Sunday excursion trains and the cries of the hack-men, and we see members of the church buying and selling on the Lord's day. We do not wish to judge harshly; but the words of Holy Writ come into our minds: "What meaneth this bleating of the sheep," etc. The week at the camp meeting is ended, and the Sabbath comes again. A little city lad says to his mother: "Mama, may I go round the corner and get a glass of soda water?" "No, no," replies the mother; "it is the Sabbath day." "Well, that isn't anything," answers the boy; "did I not buy ice cream out at the camp ground last Sunday evening? What is the difference?" The mother pushes him aside, and goes on with her reading; she does not explain the difference.

We hear glorious reports of the work done by an evangelist in a neighboring town; but a Christian lady who attended the meeting said to me: "I felt a little ashamed last Sunday when our crowd went on the train, and a traveler asked, 'Where is this excursion going, and what is the occasion?'" It is said that the whole Sunday excursion system in New England sprang from a single "church train." "After long and persistent efforts, certain well-to-do church members who had moved out from Boston to Brookline, but desired to attend their old churches in Boston, induced the manager of the Boston and Worcester to put on a train on Sunday between the two places, beginning in November, 1860." What has been the outcome of this Sunday excursion system? Has it advanced the kingdom of our Lord, or has God been robbed of his honor? Is the will of the Lord being done, or is the sweet Sabbath of rest fast becoming a thing of the past.

How often are we accused of being righteous over-much when we refuse to travel on the Sabbath. These accusers are often kind and sincere friends, and they give us a long list of names of ministers and Christian people who are frequently seen going to and coming from the trains on the Lord's day. But do the children of these Christian people realize that the Sabbath is the brightest day of all the seven? Do they feel that holy calm, that sacred nearness to God, which their parents once felt on this blessed day?

Our Savior's words are: "Whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea." How well I remember when but a child with what joy I looked forward to the coming of the Sabbath! It was indeed to me,

"The emblem of rapture immortal,
The foretaste of pleasure in heaven."

I had a perfect horror of desecrating the day, and these were favorite lines:

"A Sabbath well spent brings a week of content,
And strength for the day of to-morrow;
But a Sabbath profaned, whatsoever be gained,
Is a certain forerunner of sorrow."

Memory recalls the first time I ever knew one of my parents to do anything which I considered a violation of the Fourth Commandment. I grieved and wept, and for a while refused to be comforted. But how my little heart rejoiced when my father made me to understand that he had performed a work of mercy! How bright and beautiful the whole world seemed at that moment! But many days have come and gone since then. The great weight often comes upon my heart and tears blind my vision when I see the example that is set for the children.

How I wish some father in Israel would explain it all to me, for I confess it is a mystery, and things seem confused.

L.

FROM THE WORK.

LAKE PROVIDENCE, LA.

It affords me great pleasure to state that, under the pastorate of Bro. Isbell and his excellent wife, there has been, under the blessing of the good Lord, a marked improvement in everything appertaining to the charge. The parsonage property left us last year by a good lady of this town, now deceased, has, under the skillful management and manipulation of our pastor, been wonderfully improved and beautified. When we got it, it was terribly dilapidated; now it is a real gem of a place—one of the most attractive and comfortable in our town. We now, very justly, claim to have one of the most beautiful churches and parsonages within the bounds of our Conference.

So much for the outside. Now we come to speak of the most important part of the work—the spiritual condition of the church—for fine houses will avail but little without the indwelling presence of the blessed Spirit. In this respect, the change for the better has been signally marked. Our pastor has entrenched himself in the affections of the whole church and in the opinion of outsiders. We have had some accessions, our Sunday-school has been almost doubled in number, and I do not think I exaggerate when I say quadrupled in the interest manifested by both teachers and pupils. Sister Isbell has charge of the Bible class, and in her earnest, quiet, consecrated way is a powerful auxiliary and assistant to her husband. The improvement in numbers attendant and interest manifested in our weekly prayer meeting is fully as marked as that manifested in the Sunday-school.

Under the blessing of the good Lord we can safely say that we are onward and up-grade, and hoping and praying for a more blessed time in the near future. To our gracious Master would we ascribe all the praise for the blessings we enjoy.

F. H. G. TAYLOR.

TANGIPAHOA, LA.

I have just closed my second protracted meeting at Tangipahoa, which resulted in nine accessions, and the church powerfully revived; assisted by Bro. Howard and R. W. Tucker.

We held our first meeting the last March, and although there were but few accessions and conversions, the meeting was a grand success. The good accomplished is perceptible in all lines of church work. Assisted in this meeting by Bros. I. W. Cox, W. W. Simmons, N. J. Roberts, and L. S. Jones.

Our worthy presiding elder was with us in our meeting at Tangipahoa, and did valiant service for the Master. Bro. Mack is dead in love with the work, and success attends his labors throughout the district. I thought when he was appointed to this district that he would need a high-topped buggy and a two-horse buggy; but he is getting through without them.

Prayer meeting and Sunday-school work in a flourishing condition.

We have bought a nice bell for the church at this place, and expect soon to make some improvement on the parsonage.

Bro. F. M. Kean, my predecessor, who was here for three years, did much in laying the foundation for success in work at this place. He has no enemies save the whisky and Lottery men.

We have been well cared for by the good people of this place. I have never served a more appreciable people. The ladies spare no pains in making the preacher and family comfortable.

We are getting in line to fight the Lottery.

G. D. ANDREW.

BOOKS AND PERIODICALS

All books received will be acknowledged in this column. A fuller notice will depend on the interests of our readers.

BOOKS.

MIRIAM HETH—A TALE OF THE TIMES OF THE CHRIST. By Rev. A. J. Holt. J. B. Alden, New York.

This tale is well told in pleasing verse.

THE GOSPEL OF SPIRITUAL INSIGHT. Being studies in the Gospel of St. John. By Charles F. Deems, D. D., LL.D. 12mo cloth, 377 pp. Price, $1.50, postpaid. Wilbur B. Ketcham, publisher, 2 Cooper Union, New York.

We are pleased to notice this book which is a companion volume to "The Gospel of Common Sense," which was issued some time ago. Its lucid and pointed style, its earnest application to practical lessons, make it a book of rare excellence and value. The twenty-four chapters are exceedingly rich in spiritual truth. There is no portion of the New Testament which so sets forth the effects of spiritual insight and the study of which so cultivates that great endowment, as the Gospel of St. John. As a help in the preparation of the lessons for the last half of the year, it will be unequalled by any publication. Some of our ablest preachers and most accurate scholars speak of it in unequalled praise. The book will be popular. It is broad and deep, radical and conservative.

PERIODICALS.

—THE MUSICAL HERALD is one of the best publications on the science and art of music, and comes at $1 a year. Published by the New England Conservatory, Boston.

—ST. NICHOLAS, for July, beams with beauty, and is attractive in every way to win the minds and please the fancy of our young people. Century Company, New York. Price, $3.

—OUR LITTLE ONES is a charming specimen of what is being done for the entertainment and instruction of children. We heartily commend it. Russell Publishing Company, Boston. Price, $1.50.

—WIDE AWAKE, for July, will wake up the little sleepy heads and keep them wide awake all this long, sunny month. You ought to have it, by all means. D. Lothrop Company, Boston. Price, $2.40.

—BOOK NEWS, for this month, gives a great deal of information about books, and is an invaluable monthly for those who desire to keep posted in literary matters. Wanamaker, Philadelphia. Price, $1.

PAMPHLETS.

—The Fight of Faith. By Rev. L. Cuyler. Hope. By Rev. A. Pierson. These two beautiful essays are brought out in attractive style by F. H. Revel, New York and Chicago. Price, twenty cents each.

Sunday-School Lesson—July 19.

CHRIST'S FIRST MIRACLE.

John ii, 1-11.

Golden text: "This beginning of miracles did Jesus in Cana of Galilee and manifested forth his glory" (v. 11). Here we see that Christ's glory, his divine nature, was shown in his wonderful deeds. It was displayed, 1. In his teaching; in his extraordinary character; in his death upon the cross, and in his resurrection.

The joyous opening of the Savior's public career. Vs. 1, 2. His baptism had taken place a few days before, and at the same time Christ had received the gift of the Holy Spirit, by which, as a man, he was fully qualified for his life-work. Five men of the common people had found peace in believing in him, and had joined themselves to him as his professed disciples. Now, in a day or two, we find Jesus and these new friends and followers present at a marriage celebration joining in its merriment. Here we have a beautiful example of what Christianity is for those who truly embrace it and are controlled and blessed in all things by it. It gives mirth and song and life; of course, with these in their hearts come sorrow and lamentation. But Christ to our lives is intended to make us happy. Heaven itself is described as a place from which sorrow and tears shall be forever absent; and the garments which wedding robes shall be worn, and wine quaffed and songs sung! All this was beautifully foreshadowed by the happy, joyous, merry-making company of Cana, of which our Lord and his disciples formed a part (vs. 1, 2).

2. Christ's fellow-feeling with man. A marriage festivities were in progress. All were enjoying the happy occasion. Any circumstance that would interrupt the merry flow of soul would be a calamity, at least, to the "ruler of the feast," and to the bridegroom as well. Such a circumstance was at hand—the wine had given out. This moved Jesus so that he performed a miracle in order to supply the needy want of the feast. The primary purpose of this wonderful act was to relieve from embarrassment the steward and save the feelings of the newly-married couple. This consideration of Christ, as to the happiness of others, is one of the grandest qualities we behold in his wonderful character. He was moved having compassion for people—a fellow-feeling with man. So shall we, if Christ lives in us by faith.

3. Christ's wine the best. V. 10. No doubt the steward had provided the very best wine for this marriage. That was inferior, however, to that provided by Jesus. This is always the case. No joy that the world can give is as good as that which comes to us as we serve and love the Lord Jesus Christ. No peace that man can obtain is equal to that which Jesus gives. Some say that wealth and genius can obtain half so good as a home upon which Christ bestows his daily blessing. Whatever we have, let it only be from Christ, then will our possessions be of a divine quality.

4. Christ's abundant supply. Vs. 6, 7. The pot was equal to seven and a half gallons. Supposing each water pot to contain two firkins, there would be about 30 gallons of wine—more than sufficient for the company. This is like Christ. He always provides an all-sufficiency (Ps. cxxx, 7; Luke xv, 17; Hnb. iv, 16; Rev. xxii, 2).

5. Christ's wine not intoxicating. (1) In ancient times, as now, there were intoxicating and uninebriating wines. Clearly as Homer's day the latter was called "drugged wine," and it was condemned. (2) In the Bible both are both mentioned, the one as a blessing and the other a curse (Prov. xxiii, 29-32). (3) During all ages intoxicating wine has been an abomination (1 Thes. v, 22). In view of these facts there is but one conclusion as to the wine that Jesus made at the Cana marriage—it was not inebriating.

6. The wine made was a product of miraculous power. V. 11. It manifested Christ's glory or Godhood.—*The Treasury.*

Waiting for the doctor is an incident that comes to every household. If it does not come one time, it comes another. There are almost as many varieties of physicians as there are medicines, and while Dr. A. may do well in some cases, Dr. B. may altogether surpass him in some other class of diseases. It is a wise man who can pick the best doctor for his case; but greater wisdom is shown by whoever is so fortunate as to be prepared in the dubious hour of affliction by having at hand some reliable remedy that can be depended upon. Such a remedy is Mansfield Magic Pain Liniment, a generic pain destroyer—one of the most valuable additions to the catalogue of healing agencies known to modern times. It is peculiarly unique, relieving instantaneously all suffering of either man or animal. No house should be without it. Never fails. Send for a bottle. Mansfield Drug Company, Memphis, Tenn.

Personal Commendation.

The following short article on this subject is so pertinent and just and opportune that we give it to our readers without note or comment." The New York *Christian Advocate* says:

"To the attention of the church been recently directed to the manner in which many presiding elders praised some the ministers of their districts in elaborate and carefully prepared papers which are now presented? We submit whether the very best work often done under such conditions is not possible to describe it in full? Whether a reduction in the number of members is not often a better proof of fidelity and of ability than, under all the circumstances, a numerical increase could be in that particular case? Whether even a disturbance in some cases does not deserve higher commendation than peace? Whether the payment of a debt does not show more honesty and perseverance than the erection of a church or a parsonage in some other circumstances? Is it, indeed, to merely survive and keep the church together in some communities does not prove a pastor to be more of a man than would be necessarily shown by a crowded house in some other situations? And finally, whether a collection of $80 for the cause of missions reported from some churches does not show more missionary spirit, zeal, and wise management of men than a thousand from some other places?

Tradition reports that Bishop Soule, when a certain pastor reported having successfully raised the money to pay for horse-sheds, exclaimed: "Glory be to God, brother; you deserve the thanks of the whole church! Any man who could induce the people of Brick Hollow to build horse-sheds must have the wisdom of a serpent, the harmlessness of a dove, the song of a nightingale, and the eloquence of a Whitefield." The impossibility of portraying all the conditions justifies the full recounting of facts as far as possible, and the publication of the names of pastors. The church can be trusted to draw proper inferences and give praise where it is due.

It is upon this principle that the *Christian Advocate* endeavors to collate and display church news, giving facts with warmth and fullness, and, as far as possible, with accuracy; but dispensing with words of praise. Our correspondents will oblige us by observing this rule as far as possible.

Louisiana Notes.

The Westlake machine shop has just received a new 30-horse-power engine and other machinery.

We generally expect a slack time in the building way during the Summer months; but the building of the K. C., W. & G. and the Central Sugar Factory and other enterprises, seems to make booming things considerable.—Lake Charles *American.*

The *Echo* says that the crop prospects of St. Helena parish were never more flattering at this season of the year than they are to-day. A large yield of corn is almost assured, while the young cotton is in fine condition and growing nicely.

The Opelousas *Courier* says that Judge T. Falk has contracted with the John M. Ware Well Company, of St. Landry parish, to bore for coal oil and coal on his property, the discovery of which was made some days ago. Each of the parties to the contract are to share the proceeds equally, while the well company defrays all expenses. Work will begin with steam machinery in about two weeks.

Reports from many sections of the parish indicate that the present corn prospect is as good as our farmers have had to gladden their hearts in many years. In the swamp it is immense. In the Oak Ridge country the corn crop is exceedingly fine. And the acreage all over the parish is increased over previous years. We congratulate the busy farmer on the outlook for hog and hominy.—Bastrop *Appeal.*

Capt. B. W. Marston, of Red river, is in Massachusetts, arranging for the manufacture of an improved cotton huller and gin stand that he has just received a patent for. The Coushatta *Citizen* says the Captain's "improvement will effectively clean the cotton of all dirt, trash, etc., before the cotton reaches the saws." While the *Item* hopes there is "a fortune in it" for the inventor, it is regretted that his manufacturn of his machine is not to be carried on in the South.—*City Item.*

I, A. C. Hafflefinger, do say consumption can be cured by Dr. Davis' Compound Syrup of Wild Cherry and Tar. My mother, years ago, contracting a terrible cough soon became unable to attend to her household duties. Prominent physicians pronounced it incurable consumption. We knew of Dr. Davis' Wild Cherry and Tar, and commenced giving it to her. Before two bottles had been taken an improvement was noticed, and by the time one dozen bottles had been consumed she was well, and has never been troubled since. We have recommended it to many and always have it in the house. For coughs, colds, croup, whooping-cough, asthma, bronchitis, it is without a rival. One dollar bottles hold two and a half times as much as 50c. bottles.

Mississippi Items.

The Standard Oil Company is building a new fireproof warehouse at Vicksburg.

Prof. Edward Mayes has tendered his resignation as Chancellor of the State University, to take effect next June. He says he wishes to devote his whole time to the practice of his profession.

The grand jury at Greenwood last week indicted the ice factory and oil mill of that place for running on Sunday. The oil mill plead guilty, was fined $100, and will keep the Sabbath hereafter. The ice factory will fight the matter.

Speaking of the monument to be erected by the Southern people to the memory of President Davis, the *Mississippian* says:

The erection of a monument to the great Confederate chieftain is a most laudable purpose, and judging from the interest already developing throughout the South, tho near future will see a monument to his memory the like of which was never seen.

A correspondent of the Meridian *News* says: "The Baptist State Convention meets at Natchez about July 23, and there will be a resolution introduced into that body authorizing the Board of Trustees of Mississippi College to remove that institution from Clinton. The sentiment in favor of removal has, however, been steadily growing throughout the State, and there can hardly be any doubt now of the issue when made at the next convention."

In accordance with the provision of the new Constitution, which requires that the treasurer shall publish sworn statements of the condition of the treasury ten days after the first of January and July of each year, the same to be verified by the governor, Treasurer Evans has published the following gratifying statement:

Receipts, including balance of $323,000 brought forward, $1,126 272 02; disbursements, $779,872 90; leaving balance on hand July 1, 1891, $346,399.12.

The personal is from the *Clarion-Ledger*:

Misses Willie and Hallie Galloway have just returned, the former from Galloway College, Searcy, Ark., and the latter from Edward McGehee College, Woodville, Miss., where they have had charge, for the last year, of the musical departments of these most excellent institutions of learning. The elder will not return the next session, as she contemplates spending a portion of that time, at least, in travel; but the younger will fill her position, as usual, at the Edward McGehee College another year.

"Sunday Travel."

An article with the above heading appears in the CHRISTIAN ADVOCATE, of June 25, in which, from a quotation made, I suppose the author alludes to a communication of mine appearing June 11. He charges me with endorsing Sunday railroad travel. I meant to endorse no such thing, and intended exactly the contrary. I am sure if you had understood me, Mr. Editor, as that correspondent seems to have done, you would never have given my article a place in the columns of the ADVOCATE. I am sure those who are familiar with my past record never understood me as endorsing Sunday railroad travel. I meant to have been brief, but was sure I would be understood by the thoughtful reader.

In my article, above the quotation Dr. E. B. Partin makes from me, I try to show that the preacher who travels on the train on Sunday actually takes stock in running Sunday trains. Though the train might run on Sunday without him, yet it would not run for him unless he paid his fare, as any business man of the world would. I thought the inference was plain that the preacher bargained and bought, in securing his passage, on the very same principle in which he might bargain and purchase in shop or market. If I was not understood so in my previous article, I wish to be understood now as holding to the fact that all Sunday travelers, others as preachers, if not as fully, they as certainly take *part* in the sin of running passenger trains on that holy day *in* which God has said, "Thou shalt do no *manner* of *servile* (servileable or profitable) work."

In the quotation referred to: "There are preachers who see nothing peculiar in this transaction to the sacred calling of the minister nor to the sanctity of the holy Sabbath day."

A little further on I say: "It is worthy of remark that there are saintly men whose godly bearing, whose Christly lives, whose spiritual-mindedness and whose heavenly temper exemplify and commend the gospel they preach." Perhaps I ought to have added that these men never bought the privilege of traveling on the railroad on Sunday. I suppose that would have been understood by what had gone before. I wish now to be understood as representing these men whose moral and religious lives are without reproach as holding that there is nothing in the sacred calling of the preacher, or to the sanctity of the holy Sabbath day, creating any difference in the business feature of preachers buying and trading with the railroad company for the privilege of traveling on that day, and business and pleasure-seeking men and women at the same time and place with no difference in the business features of the transaction in purchasing tickets. Certainly if one is permitted, the other is allowable.

I wish here to put myself on record as holding that if the Christian ministers of our land would set themselves without compromise against Sunday trains and Sunday travel, they would soon cease upon our public highways. I am sure the church with its following is able to accomplish this. If it should be discovered by all railroad companies that on a given day in each week they lost money on every train running that day, very soon no trains would run on that day of the week. Make this to occur every Sunday, and almost at once there would be no Sunday trains. J. D. NEWSOM.

Peculiar

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Should be provided with Ayer's Pills. No other aperient is in such general demand or so highly recommended by the profession. Mild but thorough in operation, these pills are the best of all remedies for constipation, biliousness, heartburn, indigestion, flatulency, loss of appetite, liver complaint, and sick headache. They break up colds, fevers, and malaria, relieve rheumatism and neuralgia, and are indispensable to travelers, either by land or sea. Sugar-coated and compounded of the purest vegetable cathartics, they may be taken with impunity by old and young. Physicians recommend these pills in preference to any other. H. W. Hersh, Judsonia, Ark., says: "In 1853, by the advice of a friend, I began the use of Ayer's Pills as a remedy for biliousness, constipation, high fevers, and colds. They served me better than anything I had previously tried, and I have used them in attacks of that sort ever since."

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MISSISSIPPI VALLEY ROUTE. (Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train 7:55 am	Kansas City and Memphis Ft Train 5:15 pm
Vicksburg and Natchez Express 5:15 pm	Vicksburg and Natchez Express 8:00 am
Baton Rouge "Coast Train" 10:20 am	Baton Rouge "Coast Train" 3:50 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex. 7:30 am	No. 4 F'st Ex. 8:05 am
No. 5 F'st Ex. 7:20 pm	No. 8 Coast 3:30 pm
No. 7 Coast 9:20 am	No. 6 Lim. Ex. 7:80 pm
Lim. Express 4:45 pm	Fast mail 8:25 pm

ILLINOIS CENTRAL.

No. 1. Local Mail and Express 7:20pm	No. 2. Local Mail and Express 7:00am
No. 41. Chic. and St. L. F. Mail. 8:25am	No. 42. Chic. and St. L. F. Mail. 6:00pm
No. 45. Chic. and N. O. Lim. 8:00pm	No. 46. Chic. and N. O. Lim. 12:01noon
No. 41. Memphis and K. C. Ex. 8:25am	No. 42 Memphis and K. C. Ex. 6:00pm

TEXAS AND PACIFIC.

No. 53 California Express. 7:80 pm	No. 51 California Express. 8:00 am
B. Rouge, local. 10:25am	B. Rouge, local. 3 50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 2:15 pm	No. 18 Local 7:45am
No. 17 Local 7:35 pm	No. 20 Califor. 1:15pm

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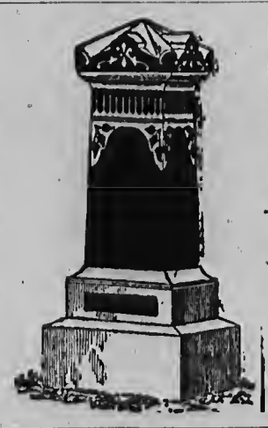

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WINDOW SHADES!

Our offering of dropped styles of shades at half price was so successful last summer that we have concluded to repeat the same this year. By dropped styles we mean the styles which will not be made this coming fall and which we will, therefore, be unable to get duplicates of. The goods are perfect and on the best quality of spring fixtures with a handsome band. We will sell

A 7x12 Shade at 75c.; worth $1.50,
An 8x38 Shade at 90c.; worth $2,

and others in proportion. The larger sizes of shades are what they use principally in the South, and there has never been an opportunity of buying them as low as this. We will accompany the drive with standard makes of Table Oil Cloth at 15 cents per yard. Floor Oil Cloth, Wall Paper, Matting and Rugs we are running out at very low figures, and you will save money by buying now.

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, July 16, 1891.

We are desirous to publish occasionally an anti-Lottery supplement during the present campaign. But there is so much money due us now that we can not do this without special help. Will not the friends of honesty and religion help us in this important matter by voluntary contributions of money? We will guarantee a right use of all moneys sent. Men and women of Israel, help!

Briefs.

For the eleven months ending May 31 of the present year, the immigrants landed were of the following nationalities: Great Britain and Ireland, 108,831; Germany, 84,630; Austria and Hungary, 50,656; Italy, 45,837; Russia and Poland, 39,626; Sweden and Norway, 35,340, and all other nations, 36,689. Thus only about one-fourth of the grand total (401,609) were English-speaking, and Great Britain, Germany and France together sent less than one-half of all the immigrants.

Dr. Warneck, of Germany, computes the revenues of the missionary societies of the world for 1889 at the following amounts, when reduced to Federal money: Eighteen societies in Germany, $750,000; the Danish Missionary Society, $35,000; three societies in Norway, Sweden and Finland, $167,000; eighteen Dutch societies, $134,000; the French Evangelical Missionary Society, $89,000; twenty-nine societies in Great Britain, $6,125,000; and thirty societies in the United States and Canada, $4,250,000; total for Protestant societies of Europe and America, $11,325,000.

The statistics of the Wesleyans of England, just published, give a total membership in Great Britain of 424,303, which shows a net increase of 688 in the year, with 28,095 on trial for church membership, and 62,416 young persons meeting in junior society classes. Last year the increase was 2,633, and in 1889, 5,161. The *Methodist Recorder* gives a diagram which shows that the increase in British Methodism for the past forty years is 143,020, or just over fifty per cent., and that during the past thirty-five years, in which there has been no secession, the increase has been 163,445, or a little over fifty-two per cent.

The Young People's Society of Christian Endeavor seems to be growing at a rapid pace. Last year the local societies numbered 11,013; this year they number 16,274; an increase of 5,261 local societies in one year. In 1881 there were only *two* societies, so that in *ten* years there has been a gain of 16,272 societies. These societies now contain a membership of 1,008,980. These societies are distributed among the denominations as follows: Presbyterians, 4,019; Congregationalists, 3,545; Baptists, 2,381; Methodists, 2,860; Christian (Disciples), 801. Of the members of these societies 82,500 joined churches last year.

A candidate for priest's orders preaching his extempore trial sermon before the late Archbishop Tait and Dean Stanley, in his nervousness began stammering: "I will divide my congregation into two—the converted and the unconverted." This proved too much for the Primate's sense of humor, and he exclaimed: "I think, sir, as there are only two of us, you had better say which is which."

Arcadia District Conference.

A few years have made a wonderful change in the distance between places. The telegraph has long since outstripped time, and the railroads are putting forth efforts to do the same. From the Crescent City to Vicksburg, by the popular Mississippi Valley Route, days have been reduced to hours. You leave at 5 P. M. from the Poydras street depot, and at 1 A. M. you are in the splendid new hotel, Piazza, at Vicksburg. We hail this new hotel with delight. We have never been more fretted about hotels than heretofore with those in the Hill City. But our days of fretting on that score are ended, because we get comfortable quarters, good beds, good meals and polite attention at this new house.

But a day in Vicksburg in midsummer is something to swelter over. The very memory of it almost starts the perspiration. It reminded us more of Dickens' description of a hot day in Marseilles than anything we have experienced. Besides this, it is a positive outrage for the railroads to arrange their schedules so as to compel passengers from New Orleans going to North Louisiana to stop over twelve hours at Jackson or Vicksburg. How the business men of the country have stood this so long is a mystery!

We leave Vicksburg under the conduct of our old friend, Conductor Bob Chapman, and pass rapidly through a district of country of the richest soil and containing some of the best people, and made forever memorable to us by a three years' term of presiding eldering up and down and in and out and through every part of it. Our old-time co-laborer, Rev. H. O. White, is now going through the same country, doing the same work and, according to report, doing it much better. On time we arrive at Arcadia, the seat of the Conference, and find that the brethren, under the leadership of one of our new presiding elders, Rev. J. L. P. Sheppard, have already done a good day's work.

This is one of the largest District Conferences we have visited. All the preachers were present except two, and a large number of laymen. President Sheppard "conducts the business with dispatch, but thoroughly." He is in no haste, but does not suffer time to be wasted in long-winded harangues. He holds the book in his hand and holds the brethren to the points laid down in the book, and so the work moves right along. The representations given by the pastors of the general state of the church work, while not indicating that things are on a boom, showed it to be in a healthy and hopeful condition. The season of protracted meetings not having come around, there have been but few revivals.

Sunday-schools are in good condition and doing important work in the development of young minds and lives in the direction of religion. Finances are at a low ebb. One brother said he "had no financial system," and when asked how he got his money, replied that he "did not get any." The financial pressure has operated heavily all through North Louisiana, and the church and her work and her preachers are always the first and the last to feel that pressure. There is plenty of cotton all about, but, as an old darkey said, "Cotton is very cheap," and is held with the hope of realizing better prices.

President Sheppard introduced a good feature into the daily business of the Conference. He appointed brethren to speak on various subjects, and after the short speech five-minute speeches on the same subject were called for. This had a very fine effect. It relieved the tedium of routine business and gave the audience something to think of and to carry home. We had fine discussions of Sunday-school work, church extension work, missionary work and temperance work. Besides this there was preaching every day and every night, and it was good and did good. The Conference passed strong anti-Lottery resolutions by a unanimous and rising vote. There is no mistaking the temper of the North Louisiana people on the subject of the Lottery, and they are not in the mood to be fooled with on that subject.

The following brethren were elected on the first ballot as delegates to the next session of the Louisiana Conference: W. F. Moreland, W. A. J. Lewis, L. R. Lay and S. D. Rinehart. The alternates are: D. T. Lane and J. W. Dawson.

The attendance of the people on the daily sessions was good, and the attendance on preaching was very fine. The hospitality of Arcadia drew from the Conference an enthusiastic resolution of thanks. It was really superb in its genuine Christian character. The next session will be held at Gibsland, and we know from experience that that is a good place to hold a Conference. Altogether, Bro. Sheppard's District Conference was a success.

Monday morning we bid adieu to kind friends and started back to the dust and dirt of our great city. On the way back we met up with Bishop Galloway returning from a short, working trip into Texas. He had been from home twelve days and had held three District Conferences, preached and spoke twelve times, raised $2,000 for Georgetown University and traveled about 1,000 miles. Who can pack more work into twelve days than that?

The crops in the section through which we passed are very promising, and the general rain on Sunday night assures a fair crop of corn. So endeth this chapter.

Can't It Be Cured?

There is an evil in our churches in towns and cities which has been pointed out time after time, but which still continues. While it is plainly seen and fully recognized, it has not been abated. It continues to-day and, perhaps, has grown in proportions. To our mind it is one of the gravest evils, and if it is not corrected, it will entail immense loss on the church of the future.

We refer to the fact that the Sunday-school has so far taken the place of the church, that the scholars appear to have no sense of the obligation to attend the preaching of the gospel. In our towns and cities, as far as our observation extends, very few of the Sunday-school scholars attend the regular morning service. Numbers of them never attend any of the preaching services. To scores of these scholars the preaching service would be a strange service. They would not understand it at all.

Many of our pastors see this evil and have perplexed their brains to find the remedy. Some have tried to hold the children at church by preaching a *five-minute* sermon to them before the regular sermon. This may work for a short time, but eventually fails. Various other plans have been tried, but the evil continues. We have thought over this matter a good deal, and yet we are not clear that we have anything definite to propose which might work a cure. We give the question to our readers, lay and cleric, and ask for views on this subject. It is important—much more so than some other things which consume so much of time and thought. Who will answer?

A Good Meeting at Shubuta, Miss.

After the impressive and delightful service of dedication, we began a meeting for revival in our new church here. This, let me say, was built at a cost of two thousand dollars, all raised at home, and without the aid of any kind of "entertainment." Its erection without a dime of debt represents real self-sacrifice on the part of a majority of the membership. Some have done specially well. Their record is on high. A lay brother promises to write you of this good preparation for revival, and of the eminently grand and suitable discourse of our Bishop Galloway. He and all of us prayed earnestly that the glory of the Lord might descend and fill his earthly temple. We were strengthened and filled with inspiring hope. Continued to hold prayer meetings till Thursday. On that afternoon Rev. John Boring, of Johnson City, Tenn., with his deep-toned and sweet-spirited singer, L. R. Gilreath, came down from their successful meeting at Enterprise.

It is impossible rightly to characterize or adequately to depict the style of this gospel preacher. His knowledge of the exact language and position of hundreds of important Scripture texts is a marvel to all his hearers. In this lies his special power to awaken thought and quicken the conscience. True, he has a *perfect*, because perfectly *natural*, dramatic gift. He has also the finest command of homely and harmless wit we have ever listened to. Again, his voice and vigor of body and mind seem unfailing. Yet the secret of his great influence for good lies along the path his Master trod—reasoning out of the Scriptures, illustrating by the commonest and plainest things about us; with humility, looking to God for results, he wields the sword of the Spirit like a flashing Damascus blade of heavenly temper keen. Often in future will the "bells of conscience" ring in our ears, "Thus saith the Lord." "There it is in the Book. Go and read it for yourself."

A little prolixity and carelessness of language go for no more than spots on the sun! Long may he burn and shine! The general voice of our people declares this to be the best meeting ever had in the place, though only four united with the church. The work was within its pales chiefly. Few were left outside.

A large proportion of our Christian people professed to be greatly blessed. The attendance was unusually good from the beginning, growing all the while to the last and best day, Sunday, July 5.

"Brother, come again," is the universal cry. We owe many thanks to Bro. Chambers for counsel and substantial help. To God we render praise and take courage to go forward.

J. P. DRAKE.

A New Way.

It has long bothered our pastors to find a way to help mothers who have young children and no servants to get to church on Sunday mornings. There are many such who would attend service regularly, if they could have their children properly cared for. This matter has apparently been solved by a pastor out West. We give the following description of his plan from the *Mid-Continent:*

The Rev. G. L. McNult, pastor of the Plymouth Congregational Church, East Oakland, Cal., while making his round of visitation among the people, after assuming his pastoral duties, which he did some time ago, discovered among them a number of mothers with small children, too young to take with them to church, and with no one in whose care to leave them, but who expressed a desire to attend the services, provided some way of leaving their children could be devised. This set him to thinking, and prompted him to have a conference with his officers, which resulted in the opening in one of the rooms of the church of a kindergarten, continuing during the time of public worship on Sabbath morning, where all young children of persons desiring to attend the services could be placed, and where they were taken care of until called for when the exercises were over. The instruction is of a religious character, illustrated with stereopticon pictures thrown on canvass by means of sunlight, representing largely Bible scenes, and is in charge of a regularly trained kindergarten teacher, who takes great interest in her work, and who is much encouraged by the success with which her efforts so far have been attended. The school began three months ago, with only three or four little ones as pupils, but as it has become known and its value has been made apparent, it has increased in popularity and, as a consequence, in attendance, so that the number present is now sometimes more than thirty, with a prospect of still further increase.

The results of the experiment have proved more gratifying than was anticipated when it was first undertaken, and the officers and members of the church are well satisfied with them. Still they seem determined to do more in this direction than they have yet done, with the hope that the other churches will be prompted by the example and encouraged by its good results to undertake a similar work themselves.

Meridian District Conference.

Our District Conference convened at State Line, Miss., July 2, 1891. We did not have a full attendance, yet the meeting was interesting. The brethren seemed to be in the Spirit. Pastoral reports were an average, but not as encouraging as they might have been. We had a number of good sermons, among which Bro. Yoshioka preached two very striking sermons. They brought Japan very near us, and gave us a love for those people and for God and his kingdom in that benighted land that we never had before. It inspired the pastor to organize a children's prayer meeting, which has made a beautiful and promising beginning. God grant that the time may speedily come when every soul shall be brought to a full knowledge of a life hid with God in Christ Jesus in our beloved land, and when God shall claim the heathen for his heritage! Our District Conference, upon the whole, was edifying. Bro. Mellen presided with his usual warmth and gravity. The Conference closed Saturday, but we continued the meeting. Some of the brethren left Saturday night, or, rather, Sunday A. M.; others Monday A. M.

Bro. John W. Chambers came to my assistance Monday A. M., and conducted the meeting until last night, July 9. There has been much good done; the church revived and seven accessions. Interest increased every day. While we had clouds and rain we had also the presence of the Holy Spirit. Bro. Chambers has gained a name for himself among my people, and his labors have left a savor of life. Pray God that the tidal song may roll on until it is caught up by every soul and lisped by every tongue!

"Jesus, name so dear to me,
How precious to my soul!
The power and goodness of that name
Can never all be told."

PASTOR.

Letter from our Mexican Missionary.

After *la grippe* I had a very acute attack of pneumonia, and by order of Bishop Haygood and of Dr. Lawson, who attended me, I left the republic for my native home with the hope of regaining my health. I am now at Livingston, Ala., visiting friends and drinking this wonderful water in the hope that it will benefit me. I am improving slowly, and hope to be able to return to Mexico next month. I am putting in a word for our work and cause in Mexico as opportunity affords, and hope the time lost from the field may bear some fruit in the church at home. J. M. WEEMS.

Notes.

It is a lamentable fact that there some Christian people who ma... clear that their ideas of propriety more important than the salvati... souls.

There is in some church membe... "ecclesiastical squeamishness" w... has such fast hold upon their ... that they can not stand up bravely... the tenets and polity of their own... nominations.

The number of students in ... various colleges of the country ... have signified their purpose to d... themselves to foreign mission ... has reached 6,000, and is constantly ... creasing. Now, let the church ... for the money to send them.

We heard, not long ago, a very ... illustration of "mixed metaphor," ... brother was speaking on the subje... members of the church dealin... whisky. Warming up to his wor... exclaimed: "When I dip my ... into the painter's ink, the English ... guage turns pauper to express ... abomination of this traffic." How ... that do for "mixed"?

There is no temptation so com... to preachers as the temptation to p... self. Apropos to this is the follo... from the *Wesleyan*:

If the preacher who is afraid o... peating himself would not preach ... *self*, there would be no danger. A ... safe plan is for all preachers to p... "not himself, but Christ Jesus ... Lord, and himself the servant o... people for Christ's sake."

The Lottery proposition to ... $350,000 a year to the education o... young of this State sounds very l... but is it really a great sum? Acc... ing to figures received from the ... partment of Education at Baton R... there are 364,518 educable youth ... the State, so that they will receiv... than a dollar apiece; and how far ... a dollar go in furnishing tuition? ... think of that for a while.

Of the new church in Birmin... the *Alabama Advocate* says:

The new First Methodist Chur... rapidly nearing completion. The ... day-school room will be furnished ... fore the end of the month, and ... main auditorium, perhaps, in Au... The building presents a grand ... imposing appearance externally ... within every arrangement is ma... beauty, comfort, convenience. ... plan of the Sunday-school room i... mirable; while the classes will ... have their separate rooms, the ... will be under the eye of the sup... tendent.

The *Nashville Advocate* says:

Our sympathy for the good peo... Louisiana is very great. They ... fighting a battle against tremen... odds. Millions of dollars will be p... out to buy votes and to corrup... ballot-box, so as to protract ... power of this hideous abomination ... seeks to dominate the life of a ... State.

Louisianians are grateful for the ... pression of sympathy. We are fig... this battle in the consciousness th... moral sentiment and sympathy ... good people are on our side, and ... makes us strong in hope.

In regard to the truth and gen... ness of Christian experience, it ... not be a difficult matter to believe ... one man might be deluded. ... however, you multiply the numb... people confessing and professing ... same experience, by each multi... tion you diminish the probability ... delusion. It is easier to dis... the testimony of one than of one ... sand testifying to the same thing... millions on millions of living C... tians, testifying to the reality of C... tian experience, demonstrate the ... assertion, that "they are deluded" ... not only unreasonable, but abso... absurd.

Here is something we commend ... the careful consideration of our ... readers. It is a sentence from ... Fourth of July oration delivered ... Hon. Chauncey M. Depew at ... stock, Conn.

My experience as an attorney ... counsel for men of large wealth ... an unusual clientage of that sort ... of unusual number for the past two ... five years, has been that eight ... of them lose their fortunes in ... lifetime.

You had better give some of ... wealth to a Christian college ... you lose it, brother. Centenary C... needs it, and will make it do good ... after you have left the earth. ... say you?

In a monthly magazine we find ...

There are some things that I ... understand.

One is this, that people can af... to lose a large sum, and can not ... to give the same large sum. I ... asked a man for $25,000 for a c... He said it was utterly impossible. ... weeks later he, by accident, lost ... 000, a round quarter of a m... When I met him and offered hi... sympathy, he said: "Our hous... very strong one, and it will not ... us." I asked another for $60,000 ... his wife said it would beggar them ... told a friend one year afterward ... he wished he had given it to me, ... talked he thought of the money it ... take if he did do it, and that he h... it elsewhere, and lost it all, and ... than an equal sum to get it out; ... would not feel it much!

Can't you understand it, brothe...

Personal and Otherwise.

The great camp meeting at Seashore began yesterday. We hope to give a full account in our next issue.

The M. E. Church is to have a week of self-denial for missions, beginning Sept. 27.

The same church is supporting, in whole or in part, in its domestic missions 3,526 missionaries with $477,492.

According to the last census there are 6,250,000 Roman Catholics over fifteen years of age in the United States.

Louisiana gets $31,000 from the National Government for her agricultural colleges; $15,000 for 1890 and $16,000 for 1891.

Whitworth's new catalogue, have you seen it? Send to President Fitzhugh and get one and learn something of that fine college.

Rev. T. J. Newell obliges us by sending a catalogue of his flourishing Institute at Grenada. He has had a prosperous session, and is looking for an increase in prosperity next session.

This is a gratifying personal from the *Alabama Advocate:*

We are glad to learn that Dr. McCoy is improving, and that the physicians entertain strong hopes of his final recovery.

Prof. W. H. N. Magruder, accompanied by his wife, passed through the city last Wednesday *en route* to San Antonio, Texas, to visit his son, H. B. Magruder, who is in a low state of health.

George Francis Train has made another trip around the world to beat the record. He accomplished the journey in sixty-two and one-half days, which beats Nellie Bly's time by ten days.

It is said that in that part of the Mississippi river from eight miles below to five miles above Baton Rouge no less than fifty steamboats have been wrecked by storms during the last twenty-five years.

The ninth annual report of the Board of Church Extension of our church has come to hand and is an instructive document. Send to Dr. Morton and get a copy and learn what we are doing in building churches.

Dr. Hunnicutt spent several days of last week in our city. He is working "wisely and well" for his college, and is succeeding and getting more hopeful all the time. Let everybody help him, and thus help the cause of Christian education.

On account of the illness of Mrs. Key, Bishops Key and Duncan have exchanged Western Conferences. Bishop Duncan will hold the Montana, East Columbia and Columbia Conferences, and Bishop Key will hold the Denver and New Mexico Conferences.

Rev. W. P. Lovejoy, president of the North Georgia Conference Board of Missions, has suggested that the second week in August be observed as a week of prayer and self-denial by the Methodists of North Georgia. A good suggestion! What do the presidents of our Boards say in regard to the matter?

Our young friend, McKendree M. Black, of Jackson, Miss., has secured the agency for Yaggy's Charts (geographical, physiological and astronomical) designed for use in public and private schools and colleges. He expects to visit all the leading towns in Mississippi during July and August, and we bespeak for him a careful consideration of his mission and his goods.

Juvenile Paper.

At the recent meeting of the Woman's Board of Missions, at Fort Worth, Texas, it was decided to adopt the *Little Worker* as our juvenile organ. It has hitherto been published under the auspices of the North Georgia Conference Society. Now, with its 3,000 subscribers, it becomes the property of our Woman's Board. Our North Mississippi Conference Society thought it would be best for each auxiliary to appoint an agent from among its juveniles to work for it. Let all subscriptions be sent to the following address: Agent *Little Worker*, care Publishing House, M. E. Church, South, Nashville, Tenn.

Miss Annie Maria Barnes, the editor, and also editor of Leaflets, is well known as a writer throughout our church. Her address is Duluth, Ga. Let us see how large a list North Mississippi can send in.

MRS. J. B. STONE,
Cor. Sec. North Mississippi Conf. W. M. S.

Notices.

All preachers and delegates intending to attend the Alexandria District Conference at Lecompte, Aug. 6-9, 1891, will please inform Rev. J. H. Brown, Lecompte, La.

J. IVY HOFFPAUIR, P. E.

Drake's Church, our new building on this charge, will be dedicated by Bishop Galloway on the fourth Sunday in this month.

K. S. ENOCHS.

Fannin, Miss.

Church in Mexico.

Previously reported.....	$140 41
Mrs. T. J. Hendorson, in memory of her husband.....	5 00

Postal Card Reports.

—Rev. T. W. Dyo writes: "In my late report of the Grenada commencement, the type or my pen played truant. Miss Sallie G. Starks (a name destined to fame), and not 'Storks,' was in charge of the art department of Grenada Collegiate Institute."

—Rev. S. H. Whatley writes: "Dr. A. D. McVoy, of Mansfield College, dedicated the new Caddo Church, nine miles west of Shreveport, La. Keatchie had preaching from Wednesday to Saturday night by Rev. W. F. Henderson. Splendid rain, Sunday night and Monday. Crops fine; health good."

—Rev. H. H. Ahrens writes from Franklin, La.: "Our meeting at Franklin lasted ten days, resulting in nine conversions and seven additions. We were ably supported by Rev. F. S. Parker, of New Iberia. Our Quarterly Conference, held July 4, was a means of blessing to officials and pastors. Our six o'clock Friday morning prayer meeting is attended by an average of fifteen persons; the special object of which is to invoke the blessing of the Holy Spirit upon the Sabbath services. Expect shortly to begin a meeting in Jeanerette."

—Rev. T. L. Mellen writes: "At the recent session of the Meridian District Conference the following were elected delegates to the Mississippi Annual Conference: John S. Turner, President C. W. Anderson, L. P. Brown and Rev. R. C. Gavin; with Hon. Jesse Byrd and Thomas C. Harmon as alternates. The session was harmonious, spiritual, with preaching from such veterans as W. B. Hines, C. G. Andrews, D. C. Langford and L. P. Meador, as well as from the younger brethren, that was in the demonstration of the Spirit. Our Japanese brother, Rev. Y. Yoshioka, made a fine impression."

—Rev. W. D. Bass writes as follows: "Have just closed a good meeting of eight days' duration in Poutotoc, in which we were ably assisted by Rev. L. A. McKeown, of Blue Springs, Miss., whose sermons were so full of logic, metaphorical illustrations and divine truths, that they became the topic of discussion on the streets by all denominations, and we are serving a people whose intelligence renders them fully competent to judge what a sermon is. Six joined the church by certificates; congregations and singing good; the church greatly blessed. Eternity alone will reveal the good accomplished. Will also add that our people will be glad to have Bro. McKeown to come and hold another meeting some time in the future. Pray for us."

—Rev. F. H. G. Taylor writes from Lake Providence, La: "Although I have recently written to the ADVOCATE, giving an account of the workings of the good Lord, through Bro. Isbell, on this charge, I can not refrain from giving you an additional item happening since I wrote. After the sermon, at Bro. Isbell's last country appointment, Transylvania, he opened the doors of the church, and six adults and two bright little girls of twelve years old joined the church, and next morning another adult, by a written communication to our pastor, added himself to this list, making nine in all, and they are among the first people in the community. Such a thing in that neighborhood has never occurred in the history of this parish before. To our blessed Master be all the praise."

Meridian District.

Dear Brethren: Our recent District Conference showed you how far all the pastoral charges, excepting Enterprise and Stonewall station and Shuhuta circuit, were in the matter of Conference collections and even subscriptions. I need not urge you, brethren, to make such earnest efforts, such persistent efforts, that the third round of Quarterly Conferences will show a better condition of affairs. The needs are urgent. Read the address of the Bishops and go ahead with your collections.

Fraternally,

T. L. MELLEN, P. E.

Advice to Budding Girls.

Rise early, take ample exercise, and if suffering from complaints peculiar to your sex, use Creole Female Tonic in time.

Bro. Van Valkenburgh tells us he expects to have some of our books at the Seashore Camp Grounds. He will be at the postoffice, and all our people should furnish themselves with something good to read while there.

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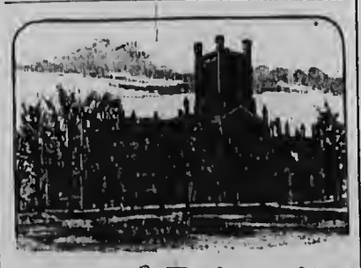

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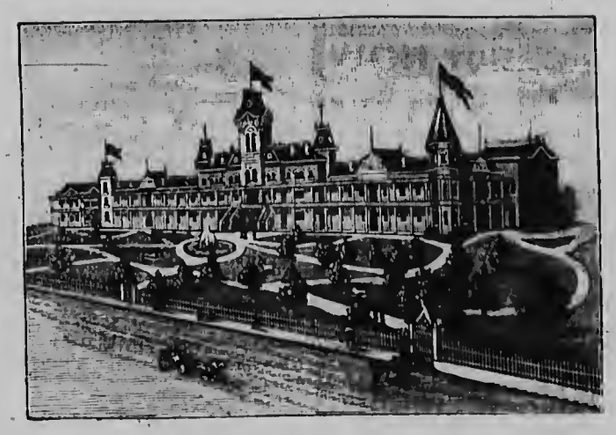

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OUR YOUNG PEOPLE.

A LEGEND.

BY LILLIAN GREY.

For back in the Middle Ages
A wonderful story was told,
Which thrilled the hearts of the hearers,
And this is the legend old:

"Go," said a king to his servants,
"Out in the morning's sun,
Go, find me a gem for my royal crown,
And bring it when day is done.
There are jewels rare and precious
That wait for the gathering in,
And he who shall bring the fairest
A seat at my side shall win.
All jewels that ye bring me
Shall for some purpose suffice,
But the chosen gem for my crown must hold
The light of the morning skies,
Must be without flaw or blemish,
Unstained with the dust of earth;
Go, search the wide land over
For this jewel of priceless worth."

And the servants bowed, and vanished
From the presence of their king;
With hearts so loyal and tender,
All eager the prize to bring:
"Now, where shall we go?" they questioned;
"To the mountains craggy and steep?
To the fair and blooming meadows,
Or the mines so gloomy and deep?
Shall we search in the traveled highways,
In the marts of traffic and gain?
Or out in secluded by-ways,
Or far on the dusty plain?
Perchance by the pebbled edges
Of streams swift-flowing they lie—
The precious stones that we covet;
We fear lest we pass them by!"

Then widely the seekers scattered,
For they were of many minds:
Some went to high rocky ledges,
And some where the river winds
Down through secluded valleys,
And others to caverns deep,—
And some to the shore of the ocean,
And others where toilers reap
The wealth of the golden harvest;
And so to the east and west,
The north and the south, they journeyed,
Intent on their high behest.
And the day grew older and older,
And hotter the burning sun,
But they wavered not, for thinking
Of the treasure that must be won.

And one with heart high-beating,
Sped through a city street,
Crossing dim lanes and alleys
With footsteps eager and fleet;
The morning sun was behind him,
And the unsearched country before;
Far out of the beaten highways,
He fain would seek and explore.
But lo! in a dank, foul alley,
Straight in his pathway there lay
A little child, half-fainting,
Ragged, and pinched and gray
With hunger and fear and sorrow,
With pleading, pathetic eyes
That moved the soul of the traveler,
Who halted in grieved surprise.

And then he stooped, and lifted
The waif to his sturdy breast,
And turning back to his humble room,
Forgetting his earnest quest,
He fed the famishing creature,
And stayed the pitiful tears,
And bathed and newly clothed him,
And soothed his tremulous fears.
And all day long he served him,
Half-fancying that he dreamed,
For the wretched child in the alley found
Like a fairy changeling seemed;
Such sweetness and grace were on him,
Such love in his wondrous eyes,
That the man stayed spell-bound by his side
As if held with the tenderest ties.

But when it drew toward evening,
And slanting the sunset light,
"I must go," said he, "to the palace gate
For a little while to-night;
For the king I have no jewel,
Save the love of my loyal heart,
But that I'll offer, and gladly lose
In the day's reward my part."
Then the child unclasped his fingers,
Which had been close-shut all day,
"Now here is a gift I give to thee,
Take that to thy king, I pray!"
And he held his small hand outward,
And there in the fair, pink palm
Lay a jewel of wonderful brightness,
Like the sun's rays pure and calm.

"Nay, child, keep thy wondrous treasure!"
"Nay, take it!" the child replied,
"It is thine!" and the man all meekly,
And as in a dream complied:
And up to the door of the palace,
In the gloaming still and dim,
He went all filled with wonder
At the miracle wrought with him.
And one by one the seekers,
Some, weary and travel-stained,
Came up to the king's high presence,
To show what their toil had gained:
To lay at their master's feet,
But of all of the jewels no single one
For the diadem was meet.

Then tremblingly came the servant
Who had tarried at home that day,
Who had given up high resolves to do
The duty that nearest lay.
He came and held his jewel
High up for the king to see,
And the dome of the palace was all alight
With its marvelous brilliancy:
And the king reached down and took it,
And turned it o'er and o'er;
No other gem was so pure and rare
In all that goodly store:
Then said the king, kind smiling,
"This jewel all undefiled,
For the royal crown is meet, and shows
The worth of a little child!"

—*Selected.*

MR. EDITOR: I have been thinking some time about writing to you. I am a constant reader of the children's department, and have never noticed any letters from this part of the country. I am a little girl twelve years old. I have five little sisters and one little brother. We have service once a month in the Presbyterian Church. We have no Methodist Church. We are trying to organize a Sunday-school, and hope we will succeed. Hoping this will escape the waste-basket, I remain,

Very respectfully,

ELLA E. BOOKSH.

Rosedale, La.

MR. EDITOR: I have never written to your paper before, but I hope you will publish this. I want to surprise my grandfather (Mr. B. F. Bonney), who lives in Waterproof, where you, Mr. Editor, have preached a good many times, my mama says. I have two sisters, one older and one younger than myself, and a little brother dead. I have two horses, Topsy and her colt. I will be nine years old in December. Yours truly,

MAC HOPKINS.

Hard Times, La.

Outdone by a Boy.

A lad in Boston, rather small for his years, works in an office as an errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him a little about being so small, and said to him:

"You never will amount to much, you never can do much business, you are too small."

The little fellow looked at them.

"Well," said he, "small as I am, I can do something which none of you four men can do."

"Ah, what is that?" they asked.

"I don't know as I ought to tell you," he replied. But they were anxious to know, and urged him to tell what he could do that none of them were able to do.

"I can keep from swearing!" said the little fellow. There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on the point.—*The Sign.*

Mother looked over the shoulder of her little girl, who was groaning over the map of Africa, and exclaimed: "Why, how that map has changed since I was a child! Then it had only a few towns about the coast, and all the middle was a blank. We didn't have to learn much about Africa in those days." "I know it," cried the little girl, almost in tears, "and it's all the fault of that dreadful Mr. Stanley!"

Warm weather often causes extreme tired feeling and debility, and in the weakened condition of the system, diseases arising from impure blood are liable to appear. To gain strength, to overcome disease, and to purify, vitalize, and enrich the blood, take Hood's Sarsaparilla.

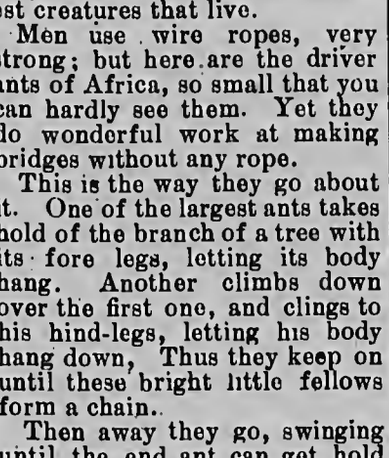
THE ANT'S SUSPENSION BRIDGE.—You have heard of the suspension bridges made by men. Now let me tell you of a curious one made by some of the smallest creatures that live.

Men use wire ropes, very strong; but here are the driver ants of Africa, so small that you can hardly see them. Yet they do wonderful work at making bridges without any rope.

This is the way they go about it. One of the largest ants takes hold of the branch of a tree with its fore legs, letting its body hang. Another climbs down over the first one, and clings to his hind-legs, letting his body hang down, Thus they keep on until these bright little fellows form a chain.

Then away they go, swinging until the end ant can get hold of something, usually some tree or shrub—and the bridge is done!

A regiment of ants go over this live suspension bridge. When all are over, the ant on the first tree lets go the branch and climbs over the string. The next one follows this example, and pretty soon they all take their places at the rear end of the marching company. These ants have big heads, and they must have a good deal of brain to help them.—Mrs. G. Hall, in *Our Little Ones.*



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HOUSEHOLD.

Implicit Obedience.

I spoke to a lady the other day of her sister-in-law, who is one of my esteemed neighbors. "How well she is managing her four children without any nurse!" I exclaimed. "She looks calm and untroubled, and yet I know she is delicate."

"She is a woman of great decision of character," was the answer. "She has a system about the children. She never allows them to question what she says, and you know that saves a great deal of fret and worry."

The next morning I made a short call on the subject of our remarks. The lady came into the parlor, and, after shaking hands with me, turned to take a chair, and found that the two-year-old baby had followed her. "Why, baby, I did not know you were here. Run out to brother." "No, me don't want to!" "Oh, yes!" was the smiling answer. "Brother will play school with you."

The baby retreated slowly, till she reached the middle of the room, and there she stood with her finger in her mouth eyeing her mother closely. The mother had turned in her chair away from me, and was watching the baby smilingly. It was evident that the caller was entirely forgotten for the moment; it was of the first importance that the baby should mind. I made a little note of the fact, too, that there was no "prunes and persimmons" expression on the mother's pretty face. She had simply spoken, and now expected the baby to do as she said.

"No," burst from the baby.

"Oh, yes," smiled mamma. "Brother is all ready to play with you."

The baby stood a moment longer, finger in her mouth, studying her mother's face, and then ran out of the room. Then, and not until then, did the mother give me her attention.

The incident made such an impression on me that I want to write it for young mothers. I began with the theory that the best way to bring up a child was to reason with him, and in that way teach him obedience. I abandoned that theory long ago, and wish now that I had never held it for a day. When "implicit obedience" was brought to my mind, I rejected it, largely because, under my new responsibility, I was newly conscious of my own fallibility.

"How can I," I would say to myself, "always know the right command to enforce?" Now I say to myself, "Be as nearly right as you can, but go ahead." Implicit obedience, lovingly enforced, is the only way to bring up a child, and "eternal vigilance" is its price.—*Methodist Recorder.*

Doing Another's Duty.

Unconscious self-betrayal is the most powerful of witnesses in determining social rank. The true lady shows her training in every word and gesture, but the pretender is to often found napping. A little girl, shopping with her mother one day, was sitting contentedly on a counter stool, and watching the people as they came and went.

Presently she saw a lady elegantly dressed, who stopped at their counter and handed a waterproof and umbrella to the young girl in charge.

"Take care of these things till I call for them," she said in an autocratic tone, and sailed away.

The bright eyes of the child followed her. The little face wore a look of distress.

"Why, mamma," she whispered, "she didn't even say 'please.'"

Sooner than she had expected, the lady returned.

"I will take my things," she said.

There was some little delay in finding them.

"I hope you have not lost or misplaced them," she said to the young girl, in a severe tone.

Neither misfortune had happened; the articles were found, and taking them without a word, the lady walked away. This was more than the child could bear. Leaning over so that her sweet face came close to that of the clerk, she said, graciously, "Thank you!"—*Detroit Free Press.*

Your Family Physician

will tell you that black haw, cohosh, and cinchona are among the best of tonics for the female organs. These are among the principal roots and herbs composing Creole Female Tonic, nature's great boon to suffering women.

SCIENTIFIC.

Wonderful Sights on the Sun.

The ancients who believed that the sun was as smooth and spotless as a golden mirror would be unspeakably astonished if they could see it as it has appeared when viewed with telescopes during the past few days. Two large groups, or rather rows, of spots, which are yet visible near the centre of the disk, have exhibited to a wonderful degree the terrific effects of the explosive and cyclonic forces that are now, month by month, gathering greater energy upon the sun. Holes large enough to swallow up the earth, with plenty of room to spare, have been formed there in the sight of the astronomer; shining bars have been shot across the dark chasms like bridges of fire; the twisted forms of the great flame-like phenomena which project hundreds of miles over the edges of the seemingly black and bottomless pits, have given evidence of the operation of a mighty whirling power, and the puncturing of the bright disk with crowds of comparatively small black holes in the neighborhood of the greater spots, has shown that over hundreds of thousands of square miles of the solar surface a tremendous rain of ejected matter is falling back upon the blazing photosphere.

Yet the change that these outbursts are able to effect in the solar light and heat bear so small a proportion to the whole radiative energy of the sun that it is still an open question whether the earth feels them to a perceptible degree or not. It is only when a sun bursts out with such overwhelming might as was exhibited by the famous star in Cassiopea in 1572, or by a star in Cygnus in 1876, or by a star in Andromeda in 1885, that the planets circling around it are swept with fire. There is no known reason to believe that our sun will behave in that manner, at least in our time, and so everybody can enjoy the marvellous spectacle of the sunspots without apprehension for their consequences.—*New York Sun.*

The Phosphorescence of Diamonds.

In the New York *Sun*, Mr. G. F. Kunz, the well-known expert in gems, has recently called attention to a property of the diamond which may serve as a means of distinguishing it from other substances. Referring to the paper of Robert Boyle "On a Remarkable Diamond that Shines in the Dark," published in the transactions of the Royal Society in 1663, Mr. Kunz remarks that this paper has been indirectly alluded to by a number of authors, but never read. Among a quantity of facts Boyle mentions one diamond that phosphoresced simply by the heat of the hand, absorbed light by being held near a candle, and emitted light on being rubbed. He stated that many diamonds emitted light by being rubbed in the dark. The experiments made by Mr. Kunz shows conclusively not only that Boyle's statement that some diamonds phosphoresce in the dark after exposure to the sunlight or an arc of electric light, is true, but also that all diamonds emit light by rubbing them on wood, cloth, or metal, a property which will probably prove of great value in distinguishing between the diamond and other hard stones, as well as paste, none of which exhibit this phenomenon, and will be welcomed by the general public who do not possess the experience of the dealer in diamonds. The property is evidently not electric, or it would not be visible on being rubbed on metal.—*Scientific American.*

THE BREATHING OF A LOCOMOTIVE.—The "breathing" of a locomotive—that is to say, the number of puffs given by a railway engine during its journey—depends upon the circumference of its driving wheels and their speed. No matter what the rate of speed may be, for every one round of the driving wheels a locomotive will give four puffs—two out of each cylinder, the cylinders being double. The sizes of driving wheels vary, some being 18, 19, 20, and even 22 feet in circumference, although they are generally made of about 20 feet. The express speed varies from 54 to 58 miles an hour. Taking the average circumference of the driving wheel to be 20 feet, and the speed per hour 50 miles, a locomotive will give, going at express speed, 880 puffs per minute, or 52,800 puffs per hour, the wheel revolving 13,200 times in 60 minutes, giving 1,056 puffs per mile—*Scientific American.*

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An Extraordinary Case!

NEW ORLEANS, LA., Nov. 22, 1890.

Last April I was attacked with Chagres Fever in Spanish Honduras and was given up to die by two physicians. During that spell and since I have used a pound of quinine and quantities of other medicines without any benefit. From three to four days out of every week I have been down and have suffered untold agonies. Between these spells I could scarcely walk more than two blocks at a time. I did not expect to live through the coming winter. Ten days ago I commenced using Dr. King's Royal Germetuer. I have had no fever since. All the symptoms have entirely disappeared. I have no pain or trouble of any kind. Am gaining strength very fast. Can walk miles at a time. My sudden and rapid improvement is simply wonderful. Germetuer has been a God-send to me. I can not say too much in its praise. Any who wish to do so may call on me. DANIEL PAFFON, 481 Jersey Street.

NEW ORLEANS, June 1, 1891.

My improvement continued, and soon after writing the above statement I was able to go to work and have been working ever since. My health is now perfect. I never felt better in my life. I give this testimony gladly, because I know that Germetuer saved my life. DANIEL PAFFON.

Chagres Fever is known to be not only a most dangerous form of sickness, but also very difficult to cure. Germetuer has been tried on a number of cases. In every known instance it has cured quickly and completely. It has a similar record as a remedy for Swamp Fever and Malarial troubles of all kinds. Properly used, it is the quickest and most unfailing remedy for Fevers of all kinds, Dyspepsia, Debility, Rheumatism, Catarrh, Diarrhœa, Dysentery and all diseases of the blood and Skin.

These claims are sustained by evidences from thousands of the best people in the country, and the evidences multiply in our midst every day.

For sale by druggists and country merchants, and at the Germetuer office, 202 Canal St., New Orleans. For full information, circulars, etc., call on or address Kit Williams, Agent, 202 Canal St. $1 bottle; six bottles for $5.

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MARRIAGES.

FARRIS—HOLT.—At the home of J. W. Holt, Yazoo county, Miss., July 1, by Rev. H. P. Lewis, Dr. J. M. Farris to Miss Lucy Holt.

NASH—McDANIEL.—In Lake Charles, La., June 18, 1891, by Rev. Thos. J. Uptou, Mr. James Nash and Miss Katie McDaniel.

HANDSON—HARRERSON.—In Lake Charles, La., June 20, 1891, by Rev. Thos. J. Upton, Mr. Charles Handson and Miss Pauline Harrerson.

ELZEY—TARVER.—At the residence of the bride, near Auburn, Miss., June 18, 1891, by Rev. B. M. Ellis, Mr. Ross A. Elzey to Mrs. Elizabeth L. Tarver.

APPLEWHITE—McLAURIN.—At the residence of the bride's mother, near Caseyville, Miss., July 1, 1891, by Rev. H. R. Caldwell, assisted by Rev. D. G. W. Ellis, Hon. R. R. Applewhite to Miss M. C. McLaurin.

OBITUARIES.

BARNES—At half-past eight o'clock A. M., Sunday, May 31, 1891, HENRY PINKNEY BARNES passed away from earth to heaven. Bro. Barnes was a native of North Carolina, and was in his eighty-third year when he died. He was married, in his native State, to Miss Mary Ann Thompson in 1829, and removed to Carroll county, Miss., in 1839. His residence in Crystal Springs began in January, 1861. For thirty years he was a faithful and useful member of the M. E. Church, South, in this place. He will be kindly und affectionately remembered by many pastors and other ministers who have met him at Henington Camp Meeting.

Bro. Barnes was his pastor's friend. He loved his society. He was always, when able to be present, in his place in the sanctuary. He enjoyed the services of God's house. He loved his prayer meeting. He was a uniform Christian. At home, in the family, in the business circles—everywhere he was a Christian. He was a consistent Christian. He believed; therefore spoke. He had convictions and acted them out. He was an intelligent Christian. He knew why he was a Methodist, and why he was not something else. He was posted on the living religious issues of the day. He was a reading, thinking man. He was a man of prayer. He believed in the efficacy of prayer. He prayed for sinners and was much concerned for them. He carried on his heart the members of his household. Though feeble and in extreme age, he retained to the last his strong, active mental powers. His widow, two daughters and one son remain. But he is at home. May they follow on!

R. D. NORSWORTHY.

KING—MRS. CLARA ANN KING (*nee* Scale) passed peacefully to rest Jan. 19, 1891, at her old home of dear memories, near Hamburg, Franklin county, Miss.

Sister King was born Dec. 18, 1836, near Zion Hill, Amite county. When six years old her father moved to Franklin county, where she spent the remainder of her life. Feb. 23, 1850, she was converted, and joined Spring Hill Baptist Church, Aug. 7, 1853. She moved her membership by letter, Feb. 26, 1859, to Union Baptist Church. In the fall of 1872 she united with the Methodist Church, and died in that faith.

Sister King was twice married. Her first marriage was on Dec. 18, 1856, to Mr. Geo. P. Lazarus with whom she lived happily until his death, Feb. 22, 1863. By this union God blessed her home with two little girls. On Jan. 11, 1866, she married Mr. David King. Her second husband died March 5, 1879; leaving her with two little boys to care for.

Sister King was a sweet-spirited Christian, a faithful wife, a kind sympathizing friend, and a devoted mother. Her four children are all members of the church. The last year of her life was spent near the mercy seat of Christ. She delighted in talking on religion and contemplating the precious promises of Jesus. The last sermon she heard was Rev. xx, 12; the last chapter read John xiv. "Let not your heart be troubled." She sleeps in peace, having lived a long and useful life. God bless and comfort her sorrowing loved ones, is the prayer of

Her pastor, CHAS. W. CUISLER.

PEMBLE—LEONORA G. PEMBLE (*nee* Rowley) died June 28, 1891. She was a sufferer; consumption licked up her blood. The mother's heart yearned for her children—she was loth to leave them; but grace triumphed, and she began in the agonies of death the pean of a noble victory. Human nature shrinks from death, but Christian nature can exclaim: "O death, where is thy sting? O grave, where is thy victory? Thanks be unto God, who giveth us the victory through our Lord Jesus Christ!"

She is not dead; she has only begun to live. The eye that looked upon loved ones, the lips that breathed their names, are closed; but she has not ceased to be. Her body is buried out of sight; but her spirit has returned to God who gave it. Friends sorrow, but not as those without hope. Their hearts are broken; but in accents sweet as music they hear the precious words, "Let not your hearts be troubled." "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." He "shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." "Because I live, ye shall live also."

PASTOR.

McDONALD—WILLIAM PURIFOY, son of W. D. and Julia McDonald, was born at Union Church, Jefferson county, Miss., Sep. 7, 1887, and died in Russum, Claiborne county, Miss., on June 19, 1891. His sweet little spirit took its departure from this earthly house to that "house not made with hands, but eternal in the heavens." He was taken with congestion, and despite the efforts of physicians to restore to health, that infectious hand of death seized him and claimed him for its own.

This little one, only three years nine months and twelve days old, occupied one of the tenderest spots in the affections of kind and gentle parents, for, 'tis said, he was a child of no mean intellect—in fact, was above the average in intelligence, and always looked forward to the Lord's day with delight. J. M. COWAN.

WEBB—Died May 28, 1891, at her home in Amite county, Miss., Sister L. C. WEBB. She was born in Georgia, April 23, 1830; was joined in marriage to Bro. Pleasant Webb, September, 1850, which union was a happy one for forty long years.

Truly a mother in Israel has gone. The Methodist Church of which she was a devout member has lost a strong stay, the community a friend, and the family their all and in all, humanly speaking.

Sister Webb was of a noble family, and hence she leaves some noble sons and daughters to mourn their loss. May God bless and comfort the husband and children! J. H. LANE.

TURPIN—MINNIE OFELIA TURPIN was born Oct. 13, 1890, and departed this life May 18, 1891, aged seven months and five days. Minnie was a lovely child, the charm of the home, and loved and petted by all who knew her; but that flower was too pure for this sinful world, and God, who said, "Suffer little children to come unto me," has taken it to himself, where it will bloom in eternal springs.

BELLE BESSON.

WILLIAMS—SISTER LOUVICY WILLIAMS was born in South Carolina, March 23, 1798, and departed this life in Claiborne parish, La., near Mt. Moriah Church, June 20, 1891, aged ninety-three years two months and twenty-seven days.

For seventy years Sister Williams lived a most exemplary life in the Methodist Church, relying upon the promises of God, and defending his Word whenevur assailed in her presence. She kept her Bible near at hand, and had read it through seven times since the war between the States, and with but little trouble could locate any Scripture repeated in her hearing; and altogether, she was the most interesting person of her age that I ever met. For five months and twenty days she lay on the bed of affliction rejoicing in the hope of a blessed immortality. She leaves a host of descendants and friends to take up her abode in the realms of eternal rest. May God bless the bereaved ones. J. M. MANLEY.

MARTIN—FINANCE ADELLA, daughter of F. P. and Clementine Welch, was born in Vernon parish, La., Jun. 14, 1868, and was married, at the age of fifteen, to Mr. Henry Martin, and died in the same country on June 19, 1891, in the full triumphs of faith in Christ. Her last hours were simply grand. She saw the angels and heard their music and talked with Jesus, and died asking her dear ones and friends to meet her in heaven.

She was a member of the Baptist Church at Mount Olive, in Vernon parish, and was a shining light for Jesus. No lady of her community was more humble and pure; no one bore trials and underwent hardships with more resignation than Finance Adelia Martin.

May our dear Savior graciously keep the dear ones—especially the five little children left to the hands of others! R. M. BLOCKER.

HUNT—GUSSIE, only daughter of David King and Clara Hunt, of Vidalia, Concordia parish, La., passed away at 2:30 P. M., on June 29, 1891, after forty-six days of intense agony caused by that dread scourge, diphtheria.

Few are the words necessary to announce the above; yet how much is contained in them, not only to the parents who have lost their darling, but to the many who knew and loved little Gussie Hunt. During all those long forty-six days, when her sufferings were so intense and heart-rending to those who saw them, not a complaint escaped her lips; only a look of unutterable suffering and resignation, which, in one so young, was most remarkable, and shows the comfort that religion is to children. Gussie had been a member of the Sunday-school, of which her father is superintendent, since she was old enough to walk, and during intervals when no Sunday-school was held, service was conducted by her father at home; but it was only at a protracted meeting held this year that she joined the church and became a member of Christ's visible kingdom on earth, and the parents are comforted and supported in their affliction by the knowledge that their darling is now another "jewel in the Redeemer's crown." Gussie's example did much good during her life; it will live now that she has gone. Her last word, a whisper, was, "Heaven."

May God comfort and console the parents, and may the remembrance that she awaits them at the "pearly gates" abide with them! Parents, pray for them. WALTER DUNSTAN.

COLEMAN—Sister MARTHA FRANCES COLEMAN was born Sept. 31, 1848; was married Nov. 27, 1866, and died June 16, 1891.

Sister Coleman went in "full assurance of faith." Having been converted to God and joined the church when a girl, she lived a consistent Christian life until she was removed from this life. Her family, which is large, consisting of husband and ten children, will sadly miss her care and Christian example; the community, a "good Samaritan" in all save that she was a follower of Christ, and the church one of its most consistent and devoted members.

K. S. ENOCHS, P. C.

We're not waiting for the hats and moles, but for men and women who have eyes and use them, who have brains and reason! There's a new world for them—suffering and sickly as they are—a new world created from the brain of a skillful physician—a discovery—the "Golden Medical Discovery."

Years ago Dr. Pierce found out that the secret of all scrofula, bronchial, throat and lung trouble lay—in the beginning, at least—in impure blood and the weak tone of the system; that the way to cure these effects was to remove the cause; that human nature being the same, the same results might be looked for in nearly all cases. So confident was he that the exceptions were uncommon that he took the risk of giving the medicine to those it didn't benefit for nothing, and the results have proved that he was right.

And "Golden Medical Discovery" is the remedy for the million! The only *guaranteed* Liver, Blood and Lung remedy. Your money back if it doesn't help you.

A godly man's comforts and grievances are alike hid from the world.—*Sibbs.*

The Effect of Creole Female Tonic

is almost magical in cases of prostration, pains in the back, rush of blood to the head, irregular or painful menstruation, and female weakness.

Observed duties maintain our credit, but secret duties maintain our life.—*Flavel.*

Cholera morbus and diarrhoea yield to Johnson's Anodyne Liniment taken often internally.

There is such fullness in that Book that oftentimes it says much by saying nothing; and not only its expressions but its silences are teaching, like the dial in which the shadow as well as the light inform us.—*Boyle.*

If afflicted with scalp diseases, hair falling out, and promature baldness, do not use grease or alcoholic preparations, but apply Hall's Hair Renewer.

In thy discourse take heed what thou speakest, to whom thou speakest, how thou speakest, and when thou speakest; what thou speakest, speak truly, when thou speakest, speak wisely. A fool's heart is in his tongue; but a wise man's tongue is in his heart.—*Enchiridion.*

From General Albert Sidney Johnston, the Great Confederate General.

I have used the bottles of Maguire's Benne Plant handed me by Assistant Surgeon Dr. Kirtly Ryland, and found it a most efficacious remedy for complaints of the bowels—Diarrhœa, Dysentery, Flux, etc.

Though we want *power* to repent, yet we do not want *means* to repent, nor power to use these means.—*Mason.*

ESTABLISHED 1868.

A. A. WOODS. WALTER SCOTT. L. H. FOURNINE. A. P. GODAT.

A. A. WOODS & CO.,

General Insurance Agency,

37 CARONDELET ST., Cor. GRAVIER ST.,

NEW ORLEANS.

Total Assets over $200,000,000.

Dwelling and Sugar House Risks Especially Solicited.

Mention this paper.

Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54
CASH ASSETS, December 31st, 1890,	$551,897.82

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

J. B. WOODS, JOS. BAYLE, JNO. BARKLEY, JNO. J. BARR, ANDREW STEWART, CHAS. CHAFFE, J. B. LEVERT, E. BORLAND, P. R. BICE, W. B. BLOOMFIELD, W. T. HARDIE, THOS. SEFTON.

Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.

Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid in Cash, without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office the same as with local companies.

DIRECTORS IN NEW ORLEANS.

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Mention this paper.

The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $559,348.11.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

Frank Roder, J. H. Menge, Joseph Schwartz, F. G. Ernst, T. J. Woodward.

W. R. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary

Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - $300,000.

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

☞ See our Agents throughout Louisiana, Mississippi and Arkansas.

H. Dudley Coleman Machinery Co., Lim'd,

New Orleans, La.

STEAM ENGINES, BOILERS, MILLS AND MACHINERY,

Pumps, Pipe, Presses, Pulleys, Shafting,

Saw, Sugar and Corn Mills,

Cotton Gins, Feeders and Condensers.

Examine Our Stock. Our Prices Are Very Low.

FOUNDRY, FACTORY & OFFICE, Cor. Magnolia and Erato Sts. | SUPPLIES & SAMPLE STORE 9 Perdido St., New Orleans, La.

If readers of this advertisement who wish to purchase goods in our line would mention this paper when writing for information or when ordering goods from us, we could then determine whether the money we pay for advertising in this paper is well invested or not.

H. DUDLEY COLEMAN MACHINERY CO., LIMITED, New Orleans, La.

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labor for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.—*Isaiah lv, 1, 2.*

GRANT'S FURNITURE STORE

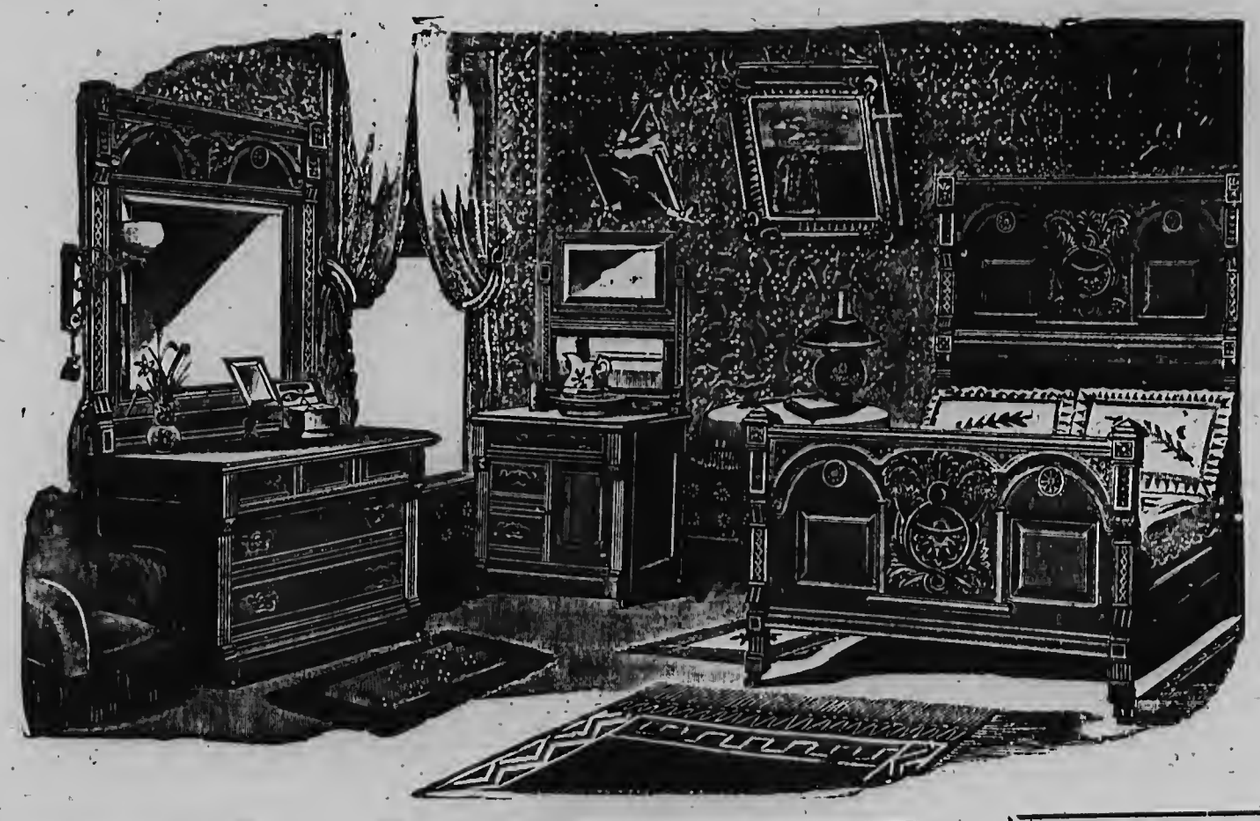
NEW STORE, AT **28 and 30 Camp Street, NEW ORLEANS**

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

☞ *Write for Illustrated Catalogue.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Purvis, at Poplarville	July 11, 12
Pearlington	18, 19
Bay St. Louis, at Bay St. Louis	25, 26
Americus, at Cross Roads	Aug. 1, 2
Ocean Springs, at Zion	8, 9
Whittington, at Marvin Chapel	15, 16
Eastabutchie, at Hopewell (W., Th.)	19, 20
Williamsburg, at William sburg	22, 23
Mt. Carmel, at Mt. Moriah (M., Tu.)	24, 25
Hattiesburg, at Enon	29, 30
Columbia, at Palm Chapel (Th., W.)	Sept. 1, 2
Heidelberg, at Pleasant Hill	5, 6
Perry, at Smith's Chapel	12, 13
Vancleave, at McLendon	19, 20
Moss Point	26, 27

E. H. MOUNGER, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—THIRD ROUND.

Bayou Beouff, at Elm Bayou	July 11, 12
Spring Creek, at Fellowship	18, 19
Sugar Town, at Hopewell	25, 26
Alexandria	(Wed.) 29
Pineville, at Oak Grove	Aug. 1, 2
Evergreen and Lecompte, at L	8, 9
Simsport, at Grange Hall	15, 16
Melville and Big Cane, at B. C. (Tu.)	18
Colfax and Boyce, at Camp Ground	22, 23
Montgomery, at Wl. field	29, 30
Castor, at Sardi's	Wed.) Sept. 2
Columbia, at Master's Chapel	5, 6
Vidalia and Black River, at Vidalia	12 13
Centerville, at Gray's Grimmith ure	19, 20
Ada	26, 27

The Alexandria District Conference will convene at Lecompte, Aug. 8-9 1891.

J. IVY HOFFPAUIR, P. E.

Centenary Female College.

The following are some extracts from letters endorsing Centenary Female College.

"There is no college to which I would commit my daughter with more confidence than to Centenary. Your curriculum is thorough, your faculty complete, and, above all, the home comforts given our daughters there commend the college to the young ladies themselves."—*Rev. Sam P. Jones (Evangelist).*

"In Centenary, our daughters of the South will find one of the best colleges in America. I have been among you, and remained with you, and I know whereof I affirm."—*T. T. Fishburn (Banker), Roanoke, Va.*

"The place may justly be called a well-appointed home for those sheltered within its walls. The rule of work is thoroughness. Having been a patron of the college, I can cordially testify of its high character."—*Mrs. M. E. Riggs, McLendon, Texas.*

"Indeed, it is the ideal college within the range of my observation."—*John B. Boyd, (Merchant), Somerville, Ga.*"

"It is just such an institution as all sensible parents desire for the education of their daughters."—*Henderson H. Henson (Pres. Bank), Chattanooga, Tenn.*

"Home comforts unexcelled by any school of my knowledge."—*Rev. J. A. Jones, Vicksburg, Miss. (Pastor Pres. Church.)*

The purchasing power of twenty cents may seem small, yet it secures *economy* for the poor; *good health* in consequence of warm, dry feet to the feeble; *pleasure* to the rich and fastidious; and *comfort* to everybody when invested in a bottle of Wolff's Acme Blacking.

You can get blacking for 5c and 10c, which would be dear if Acme Blacking were worth a dollar; and you can get the "just as good 'for 25c and over, which is no better than the 5c and 10c, but put up in showier packages.

Davis School.

It gives us pleasure to call the attention of our readers to the advertisement of Davis School, Winston, N. C. It is one of the largest military academies in the country, and equipped, as it is, with large new buildings, extensive grounds (35 acres) and a well-selected faculty, it certainly deserves the success it has attained. Its roster this year numbered 241 boys from all parts of the United States. Its discipline is kind, but firm. Colonel A. C. Davis, the well-known educator, is the Superintendent, and all parents would do well to write him for illustrated catalogue before sending their boys elsewhere.

Religious Book and Chart House.

NEW AND CHOICE BOOKS.

"A Journey to Palestine" (Carradine), $1.50; Sanctification (Carradine), 80c; Louisiana Lottery Exposed (Carradine), 25c; Odd Hours ("Gilderoy"), 60c; Stories for Boys ("Gilderoy"), 75c; Epworth League Books (per set), $4; Man of Galilee Bishop Haygood), 80c; Pleas for Progress Bishop Haygood), $1; Our Brother In Black Bishop Haygood), $1; Our Children (Bishop Haygood), $1.25; Sermons and Speeches (Bishop Haygood), $1.25; Bagster, Oxford, and Variorum, Teacher's Bibles, Family Bibles, Gilt Bibles, American Bible Society Bibles.

Song Books. Methodist, Baptist and Presbyterian Hymn Books. Triumphant Songs. Gospel Hymns. "Carols of Joy." Amaranth. Emerald. Gem. New Life. "Pure Songs." "Notes of Praise" new, etc.

Fountain and Stylographic Pens, School Books, Writing Paper, Pens, Inks, etc.

Rev. F. D. Van Valkenburgh,

General Colporteur for La. Annual Conference, M. E. Church, South,

106 CAMP ST., - - NEW ORLEANS.

A few more Agents wanted at once for "The Tree of Methodism," The "Prince of Peace," and a new line of Family Bibles.

DAVIS SCHOOL

A MILITARY INSTITUTE

FOR BOYS and YOUNG MEN.

Full College Course of Study. Complete preparatory course. Thorough Course in Civil Engineering. Full Commercial Course. Resident Surgeons. **No charge for medical attention.** CADET CORNET BAND. Instruction in Music and Art. Practical course in Telegraphy.

VERY LOW RATES.

For Register, with terms and particulars, address

LOCATION FAMOUS FOR BEAUTY AND HEALTH.

Col. A. C. DAVIS, Supt., WINSTON, N. C.

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

Camp Meeting Calendar.

Camp Meet'g.	*Begins*
Seashore	July 15
Providence	July 30
Topisaw	Aug. 7
Holiness (Scottsville, Texas)	Aug. 11
Henington (Crystal Springs)	Aug. 13
Sam Jones	Aug. 14
Rapides	Aug. 16
China Grove	Aug. 21
Shiloh	Sept. 11

A man who has practiced medicine for 40 years ought to know salt from sugar. Read what he says:

TOLEDO, O., Jan. 10, 1887.

Messrs. F. J. Cheney & Co.—Gentlemen:—I have been in the general practice of medicine for most 40 years, and would say that in all my practice and experience have never seen a preparation that I could prescribe with as much confidence of success as I can Hall's Catarrh Cure, manufactured by you. Have prescribed it a great many times and its effect is wonderful, and would say in conclusion that I have yet to find a case of Catarrh that it would not cure, if they would take it according to directions.

Yours truly,

L. L. GORSUCH, M. D.,
Office, 215 Summit St.

We will give $100 for any case of Catarrh that can not be cured with Hall's Catarrh Cure. Taken internally.

F. J. CHENEY & Co., Props.,
Toledo, O.

Sold by Druggists. 75c.

Colportage in North Mississippi Conference.

Headquarters at Kosciusko, Miss., where all the publications of the M. E. Church, South; Bibles and Testaments of all styles, and any good books wanted can be procured at publisher's rates.

Publisher's discounts given to preachers, churches and Sunday-schools.

Orders promptly filled whether the colporteur is at home or in the field.

Address G. W. Bachman, colporteur, Kosciusko, Miss.

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1082 Race street, Philadelphia, Pa., naming this paper.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

Vacation Rambles.

This is the time of the year when the thoughts of those in the crowded cities turn to a cool and pleasant retreat. If you are in quest of such a place, the mountains of Kentucky and Tennessee, with their high altitudes and refreshing breezes, are as inviting as any place on the continent. The hotels are first-class. Board is reasonable. The fishing is good, and you do not have to spend 24 hours on the road to reach them. A daylight run by the Queen & Crescent Route will land you at any of these prominent resorts. "Summer Tours" will be mailed free to any address on application to D. G. Edwards, G. P. & T. A. Queen & Crescent Route, Cincinnati, O.

A Success.

This can be said of LaGrange Female College. Under the personal supervision of the Smiths, this College has become one of the most important in the South. We heartily commend this institution to those desiring a home and school for their daughters.

Address RUTH W. SMITH, LaGrange, Ga.

Hollins Institute, at Virginia, a school for Young Ladies, is very finely equipped, beautifully located, and enjoys the advantages of mineral waters and a salubrious mountain climate. It enjoys the confidence of the better classes of society of all religious beliefs and teaches the different languages, literature, science, art, music and elocution. We call your attention to their advertisement in another column. Applications can be sent to Chas. H. Cocke, Business M'g'r, Hollins P. O., Va.

Of all the evils and plagues that man has been cursed with, since his appearance on this earth, one of the most disagreeable and dangerous is Catarrh. An advertiser in another column makes a remarkable offer, namely, to send a sample of his medicine free of charge, so sufferers can test it without fear of being humbugged or swindled. Write Dr. Blosser & Co., Dalton, Ga., at once, before it is too late.

NEWS OF THE WEEK.

DOMESTIC.

Eighteen million feet of lumber, an immense planing mill and eighteen dwellings in Cadillac, Mich., were burned on July 9. Loss, $2,000,000.

An excursion train on the Midland Road, in Colorado, collided with an engine, on July 11, and the escaping steam scalded an entire coach full of passengers.

It is said that Mrs. Jefferson Davis has decided that the remains of the ex-President of the Confederate States shall find their last resting-place in Richmond, Va.

An immense downpour of rain for three hours, on July 11, flooded Sioux City, Iowa, causing an aggregate loss of $100,000. Several buildings were undermined.

Fully ten thousand persons were present at the opening session of Young People's Society of Christian Endeavor in Exposition Hall, Minneapolis, on July 9. A chorus of 1,000 voices sang the opening song.

The Secretary of the Treasury has authorized the acceptance of the offer of the master of the Chilian steamer *Itata* to pay $500 for the violation of our navigation laws, in having cleared from San Diego without the necessary permit.

An invention of some importance in astronomy has been made in Georgetown College observatory. By means of an instrument called the photochronograph a star is caused to record the time of its own transit across the meridian, thus eliminating all personal errors.

The Southern Educational Association, in session at Chattanooga, Tenn., on July 9, discussed a proposition to establish a Southern university for the higher education of women. A committee was appointed to prepare plans. All Southern States will be invited to co-operate.

The whole number of sugar producers in Louisiana who have applied for licenses is 704. The total amount of sorghum sugar which, it is estimated, will be produced next season is 2,500,000 pounds, all in Kansas. The estimates for beet sugar are as follows by States: Utah, 7,200,000 pounds; California, 16,000,000 pounds; Nebraska, 6,000,000 pounds; Virginia, 10,000 pounds; total, 29,210,000 pounds.

The Secretary of the Interior has certified to the Treasury Department that Louisiana is entitled to $15,000 for 1890 and $16,000 for 1891 on account of the appropriation for agricultural colleges. The money will be paid over to the treasurers of the agricultural colleges designated by the governor, and the fund will be divided on the basis fixed by the Secretary of the Interior—that is, the white and colored school population as ascertained by the State.

During the last Congress a resolution was passed instructing the President to negotiate with Mexico and Great Britain to prevent the entry of Chinese laborers from Mexico and Canada into the United States. It appears that while Great Britain received the proposition favorably and referred it to the Canadian government, the Mexican government was unable to co-operate for the reason that an article in the Mexican Constitution guarantees every man a right to enter and go out of the republic without passports.

The inauguration of the third party movement and the organization of purely farmer factions in a number of States do not appear to have benefited the sub-treasury plan, which but a short time ago was considered the principal national legislation demanded by the farmers. After much public discussion touching its actual merits, there is division of opinion within the ranks of the different State branches of the Farmers' Alliance, and it may be safely stated that as far as the sub-treasury plan is concerned the farmers of the country are no longer a unit.

FOREIGN.

Famine prevails in several cities in Chili.

The Czar and Czarina will welcome the French squadron at Cronstadt on July 23.

An excursion party of Mexican merchants to visit the United States is in contemplation, and promises to be a large one.

Forty Indians were killed in a landslide in British Columbia, last week. Nine houses with their occupants were swept away.

It is said that the Guatemalan minister at Washington has been instructed to arrange for a treaty of reciprocity with the United States.

In the election held last week at county Carlow—Parnell's stronghold—the Parnellite candidate was defeated by an immense majority.

Suffering of the people from famine in the Volga region is becoming intense. The provincial assembly Kazan reports 40,000 persons without food.

Excessive drouth and heat prevail throughout Spain. In Seville, on July 11, the thermometer registered 113 degrees in the shade. Extensive damage has been done to vineyards and all springs have dried up.

A statue of Robert Burns was unveiled at Ayr last week, under the auspices of the Free Masons and with masonic honors. The American consul at Leith recited a dedicatory poem composed by himself. Thirty thousand were present.

The German Emperor has had a good time in England. Deputations of soldiers and citizens have visited him and read addresses, to which he listened with much respect. On July 10 he was given a formal welcome by the lord mayor of London, and during the progress of the procession from Buckingham Palace to the Guildhall the royal guest was greeted with much cheering. The courtesy of the Emperor has excited general admiration.

Creole Female Tonic for diseases peculiar to the female sex, such as prolapsus uteri, weakness, irregularities, painful menstruation, is a cure provided by nature, and is quick and permanent in its effects.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 7-16	— —
Ordinary	5 15-16	— —
Good ordinary	6 7-16	— —
Low middling	7 3-16	— —
Middling	7 15-16	— —
Good middling	8 13-16	— —
Middling fair	9 13-16	— —
Fair	11 1-16	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2 3-16	— —
Prime yellow	— —	4 7-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	23	— —
Good common	— —	— —
Syrup	— —	— —
RICE.		
No. 2	2 5-16	2¼
Good	5	5⅛
Fair	4⅞	5
Prime	5¼	5⅜
Rough, ₩ bbl	3 25	4 25
Polish, ₩ ton	20 00	22 00
FLOUR.		
Extra Fancy	5 10	5 20
Fancy	4 85	4 90
Choice	— —	— —
Minnesota Patents	6 60	— —
Winter wheat patents	5 80	5 50
Minnesota bakers	5 00	5 50
CORN PRODUCTS.		
Corn meal	3 30	3 35
Cream meal	3 50	— —
Grits	3 55	3 60
Hominy	4 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	80
Yellow	74	— —
Mixed No. 2	74	— —
OATS:		
Western	49	53
Texas rust-proof	— —	60
BRAN:		
₩ cwt	95	97½
HAY:		
Prime	17 00	18 00
Choice	18 50	19 50
PROVISIONS.		
PORK:		
Mess (Standard)	11 75	12 00
Prime Mess	10 50	10 75
Rumps	— —	— —
BACON:		
Fancy Breakfast	8½	10
Shoulders	6	6⅛
Sides, short rib	7⅝	7¾
Sides, long clear	7⅝	7⅝
HAMS:		
Sugar-cured	10¾	12
DRY SALT MEAT:		
Shoulders	5⅝	5¾
Sides, short rib	6¾	6⅞
Sides, long clear	6¾	6⅞
GROCERIES.		
COFFEE:		
Prime	19¾	— —
Fair	19	— —
Common	16⅛	— —
TEAS:		
Choice	40	60
Ho-No	— —	— —
BUTTER:		
Western Creamery	20	— —
Western Dairy	15	10
Common	— —	— —
LARD:		
Refined	6	6⅛
OILS:		
Coal, bbls	8¾	— —
Coal, cases	13½	14
Cotton seed, crude	28	— —
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	2 50	3 00
ONIONS:		
New Louisiana	— —	— —
Western	4 00	4 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7⅛	— —
Jute, 1¾ lb. ₩ yard	— —	6⅛
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8½	12½
TIES:		
₩ bundle	— —	1 35
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 00	5 25
Young Chickens	1 50	2 00
Chickens, Southern	3 00	3 50
Young	1 50	2 50
Turkeys, Southern	8 00	12 00
EGGS:		
Western	14	15
Southern	15	16
WOOL:		
Lake, ₩ lb	22	— —
Louisiana	20	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3¾	4
Dry salted	5½	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	24 50	28 50
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2¼
Sulphuric acid	— —	2½

—*New Delta*, July 14.

Camp Meetings.

The twentieth annual camp meeting at Crystal Springs, under the management of the Henington Camp Meeting Association, will commence Thursday, Aug. 13, 1891, and continue probably for ten or more days.

In response to the urgent desire of a number of persons of all denominations, the Rev. George S. Iuge has kindly consented to take charge of the services, and will preach every day and at night during the meeting.

Preachers of all denominations are earnestly invited to attend, and will be provided for during the meeting.

The L. C. R. R. will give the usual reduction of fare from all points on the road.

To meet the expenses of the meeting and to avoid the necessity of a public collection, the usual entrance fee of twenty-five cents will be required to be paid only once during the meeting. Tickets not transferable.

The meeting of 1891 promises to be a memorable occasion. "Come with us and we will do thee good." J. W. MCNEIL, Sec.

Sam Jones Camp Meeting will open on Friday, Aug. 14, and continue during ten days, embracing two Sabbaths. The public is cordially invited and earnestly solicited to attend. A commodious hotel is being erected on the ground, and ample accommodation will be provided. We hope to secure the services of able and earnest ministers, who will sow seeds that will ripen into a harvest of eternal glory. C. C. MILLER, Sec.

Shiloh Camp Meeting will begin on Friday night, Sept. 11. All ministers are invited and will be conveyed from Pelahatchie, Miss., to camp ground. R. S. GALE, P. E.

Commencement—Hellmuth College—London, Canada.

The twenty-second annual exercises of this well-known College for young women and girls, held on June 17, were a complete success. The proceedings consisted of an excellent programme of music and recitations, addresses by the Dean of Huron, and the Principal, Rev. E. N. English, and the awarding of the Diplomas and Honors by the Dean.

The exhibition of art work in the studios was very fine, consisting of painting in oil and water color, pastel, etching, crayon, china decoration, wood carving, modeling, etc. The College roll includes students from all parts of America. The next term begins Sept. 9.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. R. W. Tucker, R. M. Davis, J. D. Newsom (2), R. S. Collier, B. F. Phillips, J. G. Paty, J. M. McKee, B. F. White, H. H. Baird, H. W. Wallace, J. A. Randolph, J. V. Penn (2), I. W. Cooper, W. S. Lagrone, Irvin Miller, J. C. Lowe, D. C. Rawls, A. D. Miller, W. M. Sullivan, Robt. Randle, L. Carley, E. T. Denson, W. C. Harris, Thos. Boone, J. M. Wyatt, T. L. Mellen, David Morton, Prince Mims, J. S. Parker, L. S. Jones, John F. Foster, K. S. Enochs, James G. Cunnack, W. W. Simmons, J. H. Smith, Felix R. Hill, C. D. Cecil, J. W. Ellison (2), W. B. Lewis.

Messrs. L. B. Abell, A. R. Cluan, Jesse G. Johnston, C. W. Meadows, W. J. Curtis, C. A. Grote, W. D. Mooney, F. W. Dickermann, W. M. Eldridge, J. M. Allen, S. J. Jackson, R. W. Jones, A. L. Summer, W. L. Van Slyke, Chas. F. Webb, Dr. F. P. McCambridge, J. W. Green, A. Bailey, W. H. Thomason, W. W. Nye, E. F. Maney, F. A. Parker, A. Niece, H. Casper, L. B. Warren, W. T. Holland, O. W. Pittman, R. F. Tibbs, W. S. Terry, J. W. Matthews, Geo. W. Robinson, E. J. Kennon, G. F. Adams, C. A. Grote, John H. Harlow, R. R. Sherry, M. C. Pegues, H. A. Brown, E. Barousse.

Mesdames S. D. Givin, M. B. Sharbrough, M. E. Watson, C. M. Stewart, J. E. Jagers, S. E. Munday, T. J. Henderson, D. Caffrey, T. P. Lee, Emma Hudson, M. A. Casteel, June Bundy, Geo. E. Thatcher, Maggie Rice, Sallie B. Simpson, Theo. Hamilton, Sallie S. King, A. E. Boutner, L. B. Windham, M. A. Dunn, Christian Keener, D. Com, S. Kidd, A. V. Travis.

Misses Stella Barron, Alice Rainey.

July 14.

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CAMP MEETING.

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Eminent preachers will assist in conducting the religious services, as heretofore.

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The Grounds are 78 miles from New Orleans, immediately fronting the beach, and on the line of the L. and N. railroad. All trains stop at the station during the meeting, landing visitors within 100 yards of the enclosure.

Reduced fares will be in force over all connecting roads for the meeting. Tickets for sale from July 8 to 24, inclusive; over all connecting lines, and good to return until July 31, inclusive.

The gate fee for entrance into the Grounds is 50 cents for the season, or 25 cents for the day. The revenue thus obtained is used for improving the Grounds.

Preachers will be furnished sleeping accommodation free of charge, and tickets for meals at the restaurant at half rates, as heretofore.

For further information apply to

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The Christian and His Graces—No. 5.

BY AN OLD MINISTER.

"And to knowledge, temperance."

Knowledge is a form of power, and, not fortified and guided by temperance, is a dangerous power. Some of the worst characters in history have been men eminent for their large and varied knowledge of nature, history and the arts of civilized life. Knowledge often puffs up and incites men to think more highly of themselves than they ought to think. It excites to pride and contempt for those less highly cultivated. Some of the most highly civilized communities, intellectually considered, are among the most immoral. Mere knowledge will not restrain men from wrong, but if not properly controlled, only fits and makes them capable of greater wrong than the uncultivated men. The wisdom and appropriateness of the command, "Add to your knowledge, temperance," is obvious.

The great evil of intemperance is the use of intoxicants, and the great efforts of temperance people to arrest the stupendous evil has, to many minds, given a restricted and narrow apprehension of the import of the term. It means, of course, abstinence from the use, as a beverage, of all sorts of poisonous drinks, but it means a great deal more. The evils of gluttony are not so great as the evils of the alcohol habit, because gluttony does not often make men insane, violent and dangerous to others; but gluttony destroys health, usefulness, intellectual development and causes unutterable suffering and premature death.

Temperance means far more than the control of physical appetites—it means in all things self-restraint and self-control. Our strong appetites and violent passions are illustrated in Scripture by allusions to the inferior, irrational animals, our ingratitude and proud folly in prosperity to the horse—"Jeshurun waxed fat and kicked against God." David admonishes us not to be "as the horse, or the mule, which have no understanding; whose mouth must be held with bit and bridle, lest they come near unto you." How many, alas! of these brutish and violent men have we seen—how degraded and disagreeable for want of restraint and self-control!

Ours is a commercial age—an age of material improvements. The facilities for money-getting and wealth-gathering are without parallel in all the past, and the thirst for gain was never so keen and so insatiable as now.

Along this line there is great need that we "add to our knowledge, temperance." There is with many such an excessive devotion to gain-gathering that all other interests and duties are ignored. The claims of God are either omitted altogether or indefinitely postponed—money first, money last and money altogether—too busy to seek or serve God. Little thought is given, little time is devoted and little effort is put forth to promote the highest interests of the home and the children. The improvement of the mind and the health of the body are often sacrificed to this excessive devotion to the claims of gain. They that are thus intemperately making haste to be rich fall into many hurtful temptations that drown the soul in perdition. Many, in their intemperate eagerness to be rich, rashly run into schemes and investments that involve themselves and others in financial ruin, and leave on them an indelible stain of dishonor. Worldliness seems to be the drift and peril of our times. All good men should seek to let their "moderation," in this regard, be known to all men.

Intemperance in pleasures is a source of great evil to the bodies and souls of men. Excessive indulgence in any species of pleasure soon exhausts its interest as a source or means of enjoyment. Then something more sensational must be sought—and thus, step by step, the devotee of mere personal pleasure proceeds until he exhausts health, money and sometimes character, and helps others, by his example, towards the same unfortunate doom.

We are exhorted to be sober-minded; but those who refuse to regard these temperate restraints often rush into the wildest and most intemperate speculations in regard to revelation and religion, and become the authors and propagators of the most dangerous opinions and theories. This intemperate love of sensational pleasures leads many to impure and corrupting reading, to the round dances, to cards and gambling, and to the impure sentiments and indecent exposures of the stage.

A Wesleyan Arminian Confession of Faith.

Professor Tillett, of Vanderbilt University, writes an able article for the July number of the *Southern Methodist Quarterly Review*, under the above caption, which I heartily approve.

That we need a concise, plain and explicit statement of our doctrines in a form accessible to our people and the outside world will not be questioned. The General Rules and Twenty-five Articles, prepared by Mr. Wesley, for his American followers, give expression, as far as they go, to the doctrines of Wesleyan Methodism. But there are some important doctrines by which the Methodist Church is differentiated from other evangelical churches that are not, even by implication, found in these articles. It is true, the "Standards," consisting of Wesley's Works and Watson's Institutes, contain all that is important and peculiar to Methodism. But the labor of searching through a dozen or more volumes to ascertain what our "Standards" teach, deters most men from attempting the task. Besides, these "Standards" contain some things that are not received as true by all of Mr. Wesley's followers. The fathers, in order to insure the perpetuation of Wesleyan doctrine, adopted the first restrictive article that prohibits the alteration of our articles of religion or the establishing of any new standards of doctrine contrary to our present established standards.

I suppose the fathers intended, by this restrictive article, to make it impossible for the General Conference to alter, revise or amend our doctrines by adding thereto or subtracting therefrom.

There are other restrictive articles which limit the power of the General Conference, that may be removed by three-fourths of the members of the Annual Conferences voting for such removal, followed by two-thirds of the members of the succeeding General Conference approving the measure. The way is provided for the removal of all the restrictive articles except the first, and that is made, not to say difficult, but impossible, according to the intention of the fathers.

Dr. Tillett seems to see his way out of this difficulty, but it is by violating the plain letter of the constitution while assuming to obey its spirit. He holds that formulating a creed that does not in any of its provisions antagonize the articles of religion and the established standards of doctrine, would not be violative of the first restrictive article in so far as its spirit is concerned. By its spirit I suppose we are to understand its real true meaning in contradistinction to its apparent meaning. And if the intention of the fathers who framed, adopted and entailed this restriction upon the Methodist Church for all time subsequent to its adoption be its true real meaning, then its spirit as well as the letter would be violated by any alteration even in the form in which these articles are set forth. We may declaim against the absurdity and inconsistency of the procedure, but that does not alter the facts in the case. The fathers intended to make these articles of religion binding for all time to come. Those who originated the first restrictive article intended to curb the spirit of innovation and prevent tampering with doctrines which they regarded as of divine authority. Whether wise or otherwise, they intended to fasten the doctrines set forth in the Twenty-five Articles of religion and advocated in the established "standards" upon the church for all time to come. I agree with Prof. Tillett in the desirableness of a creed more in accord with the requirements of the times, but yet I do not see that we can gain the result without revolution. The gains to the cause of Christ may, perhaps, justify the hazards of revolution, but of this I am not sure. The project of restating our doctrine, even if the restriction was out of the way, is fraught with danger. There are differences of opinion as to the doctrine of sanctification and the condition of membership in the church, and other minor points among our leading ministers and laymen that would make it exceedingly difficult to formulate a creed acceptable to all parties. Failing to compose these differences by subscription to a common creed, there would necessarily ensue dissensions and strife terminating in the organization of half a dozen new sects to the detriment of Christianity. These are dangers that attend all revolutions, whether of Church or State, and should be well considered before provoking them. Our knowledge of human nature gained from history and observation does not warrant the hope of a peaceful revolution.

D. G. W. ELLIS.

Caseyville, Miss.

"Prohibition."

A short article in the CHRISTIAN ADVOCATE, of July 2, which we are sorry to see over the signature of our honored brother, J. W. Honnoll, of Holly Springs, joins others who have spoken in attacking the W. C. T. U. without attempting to disprove their position that local option is "ineffectual as a temperance measure, false in principle and a compromise with the liquor traffic." It does them injustice, like the other articles, to assert that "they so far forget themselves as to make war on other conscientious temperance workers." Will not our brother name the individuals on whom we have made war, as there has been no personal reference that we have seen, either in the objectionable resolution or elsewhere? Still less can we see that this resolution was "abusive language." Please be definite and give us names, for we thought we spoke of local option, one of the methods of temperance people for getting rid of the saloon.

It looks to us as if all the "abuse" there is in the matter is of W. C. T. U. enduring, because it has an opinion on the subject, and because its opinion is that this long-tested measure has accomplished less than was hoped from it, and because it has stated the reason why, in its judgment, local option has been ineffectual. Instead of harshly "abusing" the W. C. T. U. for its opinion of an abstract principle, a showing up of the fallacy or absurdity of its arguments would be a more logical and Christian way for opponents to handle W. C. T. U. "unreasonableness." Neither Bro. Honnoll or anybody else has attempted to do this, but all have tried to create a prejudice against the W. C. T. U. by shifting the whole question to the false base that we are making war on other temperance workers.

The W. C. T. U. did not "forget itself," but expressed a cold-blooded judgment in its resolution, after six years, nearly, of observation and work under local option. So long as the State continues its partnership with the liquor traffic, as we maintain it does under local option in issuing license at the order of a majority vote, just so long must we protest and abide in the shadow of the Methodist Episcopal Church, South, which says license is a sin. Local option, as a prohibition measure, holds the same relation to the State that a prohibitionist does to society who rents his property for a saloon.

Until prohibitionists, priest and layman, make their politics as religious as their prayers, little positively effective will be accomplished against the liquor traffic, for "the political powers of the saloon must be crushed before any remedy can be applied" for this sore burt of the people. Bro. Honnoll says he has been "ready for thirty years to vote prohibition in the Nation, State," etc. There has been two splendid opportunities in the last two years in this State to vote for it. Did he, or the "nine-tenths of the preachers of the North Mississippi Conference" he mentions, or anybody else, do so? Judge Chrisman pleaded, as for his life, that they would, and the women prayed—they could do nothing else, with strong crying that they would; but we did not hear that anybody else thought it was the time to vote for prohibition.

Come, brother, prove that our arguments won't hold water, or stop "abusing" the W. C. T. U., which, for conscience sake, abides with the church that sent you to stand, in Christ's stead, to break the Bread for the hungry people. Don't hurl stones at us, for women never could "throw straight," and are "more than likely" to smash windows round the corner when they try to throw back.

The resolutions of the W. C. T. U. express principles, as all resolutions should; they are not discussions of questions of expediency. Though with Bro. Honnoll we have had to "take what we could get," we have believed that sometimes we could have gotten more if we had asked more; certain it is we will never get more or better till prohibitionists ask for it, and come with a thunderous knock that lets the State know they intend to get in.

The women will not show a flag of truce or sound a retreat, though it does look as if the brethren have pushed them to the front to lead a forlorn hope. There was never so much life in their ranks in Mississippi as to-day, or so many sympathizers among women, waiting to be organized. We are "falling off daily" "from a cart-load to a wagon-load."

H. B. KELLS.

"Bill Arp," the Country Philosopher.

Some few years since a Frenchman wrote a book, and called it, "Man Who Laughs." Another author has told us, "Man is a pendulum 'twixt a smile and a tear." So, in the economy of life, humor must have a place. I have no doubt but that it is part of the divine plan, and as essential to real, joyous life as any other element, save, perhaps, love alone. Real humor is as pure sunshine. It is not boisterous, harsh and discordant, but gentle as falling dew, and as refreshing to the wayfarer here as a grove of forest trees, whereon Spring had left its magic trace, and answering bird calls greeted the ear.

The world learns to do few things aright; it has not yet learned to laugh aright. There are no fields that yield more chaff and less wheat than those wherefrom men gather humor. It may sound paradoxical, but real humor has in it no small essence of thought and seriousness. Happy is the man who can make us laugh, and thereby do us good! Thrice blessed is he who, through these sun-kissed, babbling channels of brightest humor, can lead into the soul those things which are pure, just, lovely, and of good report!

I think our Georgia sage more nearly combines these essential qualities of real humor as any one man now before the public. In the two lectures recently given by him on the Louisiana Chautauqua grounds, near Ruston, he charmed many and delighted not a few. In personal appearance, Col. Smith is about medium height, will weigh about 180 pounds, and has a well-rounded, rather full, what he calls "oleaginous corporosity." The biting winds of adversity, Winter's frosts and ardent Summer's suns have thinned his locks and silvered the few remaining. He stands full and erect on his feet. Time has not bowed his frame nor quenched his spirit. In the swift race with the fleeting days he has undergone many vicissitudes, and, from large experiences and close observation, gathered wit and wisdom. These he now gives to the world for the good of this fickle generation. He creates the impression of a man who has gotten as much, or even more, out of the world than the world has taken from him. One of the grandest elements in his character, as I see it, is his loyalty to the truth. The vacillating hosannas of a changeful age are evidently not what he seeks. While he talked, I saw incredulity and even slight contempt on the countenances of some who, in the eager search for things intellectual, either had forgotten or slighted the loftier spiritual faculties. Mind is great, but spirit is greater. So thought and so spoke "Bill Arp," the country philosopher. Some one intimated that his arraignment of Massachusetts, on the scores of education, without correspondent spiritual and moral advancement, was fallacious. Whether Col. Smith was exactly correct, or not, in his charges against the system of popular education now obtaining in the Bay State, the fact still remains, perhaps the weightiest problem of our times, that where educational advantages increase, crime and immorality do not diminish. We are then forced to the conclusion that no system of education, *per se*, makes our race better and purer. Would to God that we had more men who, as lecturers, as editors, as teachers, by and through any of great means for disseminating truth, might convince the American people that the grand old gospel of redemption and salvation in Christ Jesus is the only bulwark of our commonwealth; the only lever that uplifts and holds by its power, in the realms of light and love, a fallen race!

S. J. DAVIES.

Campo Bello, La.

New Church at Shubuta, Miss.

The Methodists of our little town, which is situated in the southern part of Clarke county, Miss., have recently built a new church. The old church needed repairing, and besides was inconveniently located in the eastern portion of the town. Instead of spending money in repairing it, our people determined to purchase a lot near the center of the town and erect a church which would be a credit to the community as well as to the membership of the church. Very soon after this determination was reached the requisite funds were secured by direct contributions given almost exclusively by the members of the church. The building is now completed, and, including the price of the lot, cost nearly $2,100. When seated and furnished the total cost will be about $2,500. It is a frame structure, and was built according to the modern plan of architecture and out of the best material. Outside of the city of Meridian, it is the prettiest, as well as the best church, Methodist or Baptist, in this presiding elder's district. Though the Methodist Churches in Meridian and Jackson, Miss., are much larger and more imposing, yet I do not think they excel ours in beauty. On the third Sunday of June the church was dedicated by Bishop Galloway; his sermon on that occasion being one of much power and eloquence, and was delivered in the presence of a large and attentive audience. There is no pulpit or political orator in Mississippi so eloquent as Bishop Galloway. There is no other Mississippian so universally loved and admired. The members of our church are also advancing spiritually, which is due, in a large measure, to our faithful pastor, Rev. J. P. Drake, whose life comes as near reaching the standard of a perfect Christian as anyone whom it has been my good fortune to meet.

D. W. HEIDELBERG.

Meridian District Conference.

The Meridian District Conference was held at State Line, Miss., July 2-5, 1891, with Rev. T. L. Mellen, P. E., as its presiding officer during the entire session. Although at an extreme end of the district, the attendance was large. Boundary changes at last Annual Conference made district one-quarter smaller and reduced its membership about 1,000, but assessments and collections to date aggregate more than paid on entire work to about same date last year. Accessions since last District Conference, 806. New church buildings, Methodist Sunday-schools (not union), clear title to church property, accuracy in statistics and a business trend all along the line give evidence of an aggressive, painstaking presiding elder, and reflect credit upon the preachers in charge. That only 309 religious papers are taken and but 273 family altars are reported out of a membership of 5,000, should prove an incentive for redoubled energy on part of pulpit and pew. By a unanimous vote the following was adopted:

Resolved, That each and every pastor be counseled to enforce the Discipline on the subject of worldly amusements, judiciously and kindly, but firmly and consistently.

Resolved, That we try diligently to get our people back to the old scriptural injunction of kneeling in prayer at public worship. That our preachers in calling to prayer, do not say "Let us bow in prayer," but "Let us kneel on our knees in prayer."

Rev. Yoshioka, native missionary from Japan, preached twice; demonstrating that Holy Ghost-religion is the same everywhere, and giving proof, by his very manner and presence among us, that the heathen call to Southern Methodism is direct from God and is for positive, practical help.

Upon Christian education, a part of the committee report is as follows:

Your committee takes pleasure in appending the following extract from report of committee on state of East Mississippi Female College to the Board of Trustees, at their recent session, June 16, 1891:

"The standard of scholarship has been elevated and very thorough work done in the literary department. The religious influence has been good, the best, doubtless, in the history of the institution. The Bible has had a recognized place in the curriculum. We feel assured the coming session will be the best or most prosperous in the history of the college.

"President Anderson is thorough and competent. We commend him to the church and people."

This extract, personal knowledge, and assurances from other trustworthy sources make us to heartily commend Mr. C. W. Anderson as a Christian gentleman, scholar and teacher.

He is assisted by a corps of able teachers; and the belief is that no female college, South, offers better advantages for Christian education than does this one.

The following were elected by ballot as delegates to Annual Conference: J. S. Turner, C. W. Anderson, L. P. Brown, R. C. Gavin. Alternates: Jesse Byrd, T. C. Harmon.

State Line's hospitality was just what was expected from such a generous, well-to-do community.

Business dispatch, earnest scriptural preaching three times daily, entire absence of personalities and acrimony in every discussion, and carefully weighed consecration service made it not only a profitable, but a phenomenal District Conference.

L. P. BROWN, Secretary.

A Month's Work.

I am at home, sweet home, for a few days' rest, after thirty-two days of field service. During this time I attended two District Conferences, visited twelve churches, delivered more than a dozen sermons and Sunday-school addresses, and sold no small amount of good books and papers.

The District Conferences at Iuka and Amory were occasions of much interest; especially so were the Sunday-school Conferences held in connection with each.

These District Sunday-school Conferences are of incalculable worth to the cause. No presiding elder should fail to hold one in his district each year, either in connection with the District Conference, or at some other suitable time and place. There is no department of our church work that needs more attention and culture just now than this.

At Chesterville, Shannon circuit, June 20, we had a Children's Day service that will long be remembered with pleasure by old and young; and the day following I preached to a large and appreciative audience on "The Use We Should Make of the Bible."

At Liberty, Blue Springs circuit, July 7 and 8, and at Wesley Chapel, Fulton and Smithville circuit, July 11 and 12, we had profitable services, which, we trust, will bring forth a rich harvest of good for the Sunday-school and other features of church work.

At Okolona, Verona, Tupelo, Booneville, Corinth and Aberdeen, I had very pleasant fellowship with the preachers and people, and opportunities of doing work that will evidently abide for good.

Notwithstanding the political ferment and the general cry of hard times, the outlook for the church is hopeful. Pastors and people are cheerful and sanguine. All are praying and laboring for the prosperity of Zion and the salvation of souls.

G. W. BACHMAN.

Christmas Offerings to Millsaps College.

I suggested recently to friends in Texas the plan of raising funds for the Southwestern University — *Christmas offerings by families*. This suggestion I make also to the Mississippi and North Mississippi Conferences in behalf of Millsaps College. The thought is, that on Christmas morning each member of the family shall make some offering to the college. Notice is given thus early that it may be considered and discussed. The plan in detail will be set forth later.

CHAS. B. GALLOWAY.

Jackson, Miss.

Christian Advocate.

Thursday, July 23, 1891.

THE LAND OF USED TO BE.

BY JAMES WHITCOMB RILEY.

Beyond the purple, lazy trees
Of summer's utmost boundaries;
Beyond the sands, beyond the seas,
Beyond the range of eyes like these,
And only in the reach of the
Unaquired gaze of memory,
There lies a land long lost to me,
The land of Used-to-be.

A land enchanted such as swung
In golden seas when sirens rung
Along their dripping banks and sung
To Jason in that mystic tongue
That dazed men with its melody,
Oh, such a land, with such a sea
Kissing its shores eternally,
Is the fair Used-to-be!

A land where music ever girds
The air with belts of singing birds,
And sows all sounds with such sweet words
That even in the lower herds
A meaning lives so sweet to me,
Lost laughter ripples limpidly
From lips brimmed o'er with all the glee
Of rare old Used-to-be.

Lost laughter and the whistled tunes
Of lady-hood's mouth of crescent runes
That rounded through long afternoons,
To serenading plenilunes,
When starlight fell so mistily
That, peering up from bended knee,
I dreamed 'twas bridal drapery
Hung over Used-to-be.

Oh, land of love and dreamy thoughts,
And shining fields and shady spots,
Of coolest, greenest grassy plots,
Embossed with wild forget-me-nots
And all the blooms that cunningly
Lift their faces up to me
Out of the past I kiss in thee
The lips of Used-to-be!

I love ye all, and with wet eyes
Turned glimmeringly on the skies,
My blessings like your perfumes rise,
Till o'er my soul a silence lies
Sweeter than any song to me,
Sweeter than any melody
Or its sweet echo, yea, all three!
My dream of Used-to-be!

Inaccurate and Misleading Language.

I saw in your paper, some time ago, an answer to the question, "What is the object of Sunday-school work?" which answer began on this wise: "It is to educate the children and youth in the sacred Scriptures, that they may learn from them that all are born sinners."

This language may follow a loose, blundering, ecclesiastical fashion, but is very incorrect, and against which I beg leave to state two objections:

First, a young child is not a sinner. A sinner is a person who has sinned, and willfully refuses or neglects to repent of it. What sin did a new-born child commit? Sins have names. Did he take the name of God in vain? Or which command did he violate?

The simple and, I am not afraid to add, unquestionable truth is, that children are born innocent. The common and natural trouble is not guilt; it is a tendency to evil. A tendency, nothing more; and which tendency, if not cured in the way directed in the Bible—there being no other way—the child will most surely soon become a sinner of no mean type. But if brought up according to the Bible, he will continue to live as he ought to live; and when he grows old, he will not depart from the religious way.

The plain Bible direction as to children is uniformly neglected, and when the natural consequences appear, we saddle our negligence on the defenseless children, and try to excuse ourselves with the great common falsehood that God gave us very bad children, and we could do no better—a plain and palpable contradiction of Scripture sufficiently repeated!

I would answer the question, "The object of Sunday-school work?" on this wise: The first, most essential and all-important Sunday-school work should be to impress upon the mind and heart of all children the great necessity of *parental obedience*. This is absolutely indispensable far above all other considerations. With this neglected, nothing else does or *can* come right. And parental obedience must be defined for the benefit of both parents and children, as well as for Sunday-school teachers. Obedience to parents must be prompt, cheerful and ready. Doing after twice or three times telling is not obedience. It must be affectionate, quick, and without hesitation.

The Bible tells us exactly how to begin life. Any other beginning is a bad beginning, and never can come out exactly right—that is, a life begun contrary to the Bible teaching never can be as good as if we begin in the Bible and keep in it. The one great duty of all living people is to obey God. That is the only right way to begin, continue, and close life; and the only way that young children can obey God is to obey the parents. They stand to the child in the place of God. They are the divine representatives to the child. That is all a young child can do, and that any child can do, however young. Impossibilities are not required. It, therefore, follows that all living persons can fulfill all the commandments of the Bible. If too young to do this in a theological form, he can do it truly, really and virtually in a representative form, as is plainly taught in the Bible. *Children, obey your parents*, is the only thing young children are, or can be, required to do. This any child can do, however young. After a while, but not at first, a child will get old enough to pray and do other religious duties; but he can be a full Bible Christian from the very first. The teaching that a child lives some years before he is accountable for his conduct, is an old heretical blunder that has been damaging the church long enough. A child at first is responsible for obedience to the parents, and for this he is answerable; and it is the duty of the parent to hold the child to account for this Bible duty. After a while he will get old enough to begin in rudimental theology.

Any child can be easily brought under ready subjection to parental authority long before he is capable of appreciating much, if any, of its moral qualities. This is the Bible method, and the natural method as well. Childhood education does not, can not begin with theology in its technical presentation. Obedience, submission first; theology after a while.

R. ABBEY.

Yazoo City, Miss.

Woman's Work.

The twelfth annual meeting of the Woman's Missionary Society of the North Mississippi Conference was held in the town of Winona. It was opened with a delightful praise service, a fitting preparation for the duties of the holy Sabbath.

Instead of the usual Sunday-school exercises, the audience was entertained by interesting and instructive talks from Judge Foot, of Macon, and Mrs. McElroy, of Columbus, the successful teacher of an infant class numbering one hundred and fifty.

The church was densely crowded before the hour for the annual sermon. The subject, "The Leaven of the Gospel," was handled by Dr. W. B. Murrah in a manner appropriate, scholarly, convincing. The sacrament of the Lord's Supper was administered to a very large number.

The afternoon was given to the children. Song, prayer, Scripture reading and a most telling speech from our inimitable Sister Hargrove. At night we had the usual preliminary addresses.

A bright young lady of Winona, Miss Annie Baily, in a sweet, thrilling voice, assured the society of a warm welcome; and right royally was that welcome fulfilled. The church was beautifully and tastefully decorated. Real, living, blooming flowers charmed from day to day. Upon entering the door the word "Welcome" met the eye, giving pleasure, while above the pulpit, inside a beautiful design, the words, "Rescue the Perishing," seemed to rouse to greater diligence in the work before us. The response to the welcome address by Mrs. J. W. Malone, of Cold Water, deserves more than passing notice—well written and clearly enunciated as it was.

Our president's address was good beyond measure; indeed, it was unique, going, as many affirmed, far above even her former efforts.

Monday morning, after devotional exercises, the business meetings began. There was a goodly representation from auxiliaries, and the number of juvenile delegates was thought to argue progress and development in the right direction. Reports from the work quite encouraging.

During the day a telegram of sisterly greeting was received from the Woman's Missionary Society of the Mississippi Conference, then also in session. As a token of our appreciation and our Christian love, our secretary was requested (by a rising vote) to send a suitable response.

Monday night essays and recitations; also Sister Stone was requested to read again her excellent report of the year's work. Tuesday morning religious service took the form of a voluntary experience meeting. The Lord was, indeed, in our midst. Truly we felt as Jacob said, "This is none other than the house of God, and this is the gate of heaven," for verily the Spirit of God seemed to fill the house and to prepare each heart for the duties of the day. The afternoon was given to committee reports and election of officers.

Tuesday night an essay on the "History of the Woman's Missionary Society of the North Mississippi Conference" was read by Mrs. Paine, and a most interesting report from the meeting of the Woman's Board of Missions by our gifted corresponding secretary, Mrs. J. B. Stone. Then the collection speech, "A Little Red Box," by a little girl who tripped along the aisles and into pews, holding her little box in a most tempting manner.

After the benediction followed tearful good-byes; new-found friends separated with loving words of kind remembrance.

I would like to tell definitely of all that was done, of some good talks from some of our faithful workers, of our dear Sister Word, who is ever ready for the Master's bidding. I can not tell you, Mr. Editor; but just come up to our next meeting at Aberdeen, and see if you do not agree with me in pronouncing it a success.

The training-school must not be overlooked. Our Conference society accepts a scholarship in the Scarritt Bible and Training School, naming it the "Helen Finlay," for a most estimable lady who lived in Greenville. Pledges for quite a nice sum were assumed by auxiliaries represented.

From first to last the citizens of Winona seemed interested. A good attendance in the day, and each night the church was literally crowded. Many expressed pleasure in words of commendation. Bro. Thames, our presiding elder, and Dr. Cameron, pastor of Winona, were unremitting in services of various kinds. And really they seemed to enjoy waiting on the ladies, attending trains, looking after checks, tickets, etc. Our fast friend, Col. Moore, was always at hand to do anything useful to the missionary interest.

At last it was all over. A religious feast had been enjoyed by each attendant; new zeal for our special work had been enkindled. When that well-trained choir rendered with such emphasis, such melody, the closing hymn, "Watchman, tell us of the night," our hearts respouded with renewed energy. There is no time for waiting; but quickly let us hasten, watchmen, to the rescue of the perishing millions.

MRS. J. F. E.

Vicksburg District Conference.

The Vicksburg District Conference was held in the town of Fayette, July 2-4; Rev. J. A. Ellis, P. E., in the chair. Rev. W. B. Lewis, of Vicksburg, preached the opening sermon. About thirty-two members were present at the first session, and others came in during the day. Everything betokened a pleasant and profitable meeting, and so it was. Great prominence was given to religious services, there being three sermons each day. The pure gospel was divided out to us by able hands, and we all enjoyed a spiritual feast. An elegant dinner was served at the church each day, prepared not by the Methodist ladies alone, but also by those of other denominations. From the very first, the citizens of Fayette did all in their power to make us feel at home among them, and their kind hospitality will long be remembered by all present.

Our Conference was honored by quite a number of visitors. Rev. J. W. Chambers was with us the first day, and explained a plan recommended by the Joint Board of Finance for collecting the Conference Claimants' Fund, by which the widows and superannuated preachers would receive two hundred and fifty dollars per annum, payable quarterly. As far as could be ascertained, the Conference approved the plan.

Rev. W. D. Dominick was present, and spoke in the interest of the depository at Jackson. It was the opinion of the Conference that Bro. Dominick should be patronized by the Mississippi Conference.

Rev. A. F. Watkins was on hand for a day or two, representing Millsaps College, and secured one hundred and one dollars on the "Clara Chrisman Scholarship."

Rev. J. W. McLaurin was present, and gave us a talk on the American Bible Society.

Rev. W. L. C. Hunnicutt, D. D., was with us during the entire session, and made a strong talk on Christian education and in the interest of Centenary College. He received eight hundred dollars in endowment notes and fifteen dollars in cash. Three young ladies of the choir were the donors of the last-named amount. Rev. Mr. Harris, of the Louisiana Conference, was present, and gave us an able sermon Friday night.

On the last day of the Conference Rev. D. L. Mitchel made his appearance, and did earnest work for the ADVOCATE. His sermon on Saturday night was enjoyed.

Committees on the Spiritual State of the Church, Missions, Finance, Sunday-schools, Quarterly Conference Records, Publishing House Interests and Education, were appointed, and their reports were adopted.

Everything seemed to indicate an advance in the church, and the prospects for the future are bright. Friday afternoon was devoted to Sunday-school work. By request of the presiding elder, Bro. W. A. Gunning, of Natchez, occupied the chair. Questions of importance and interest were discussed. Bro. R. F. Reed introduced the discussion on the "Use or Disuse of the Bible in Our Sabbath-schools." The following resolutions were adopted:

Resolved, That we urge on the pastors and superintendents of all Sunday-schools in the Vicksburg district, the regular use of the Bible in the Sunday-school class, in connection with the international lessons. And that we use our earnest efforts to place a Bible in the hands of every Sunday-school scholar.

Resolved, That pastors recommend and encourage Sunday-school teachers to require pupils to recite with closed books.

W. D. Brown introduced the discussion on the "Bible Class." "A Model Sunday-school Teacher" was discussed by Rev. W. B. Lewis; and Rev. W. L. C. Hunnicutt discussed the subject of "Sunday-school Finance."

The following lay delegates were elected: T. A. Holloman, W. D. Brown, R. W. Conway, J. G. Gulce. Alternates: J. W. Nell, W. A. Gunning.

A motion was made that a Committee on District Parsonage be appointed by the presiding elder, consisting of one layman from each charge in the district.

The absence of Bro. W. E. Ballard, on account of continued illness, was the source of much regret to the Conference. On Saturday evening the Conference adjourned to hold its next session at Port Gibson.

W. H. LEWIS.

SUNDAY-SCHOOLS.

Your Committee on Sunday-schools report as follows:

There were reports from eighteen charges, by which it is shown that there are within the several circuits and stations named: Total number of Sunday-school pupils, 2,574; total number of Sunday-school teachers, 293; total number of Methodist Sunday-schools, 50; total number of Union Sunday-schools, 7.

These reports further show that most of the Sunday-school teachers and a large proportion of the pupils were members of the Methodist Church.

In only one Sunday-school—Jefferson Street Church, Natchez—is there a weekly teachers' meeting held, and this also is the only Sunday-school where the pupils all own and use their Bibles. Your committee recommend the meeting of teachers weekly for study, and also that there be a special effort made to induce everyone connected with the Sunday-school to own and use at all times a Bible.

F. REED.

SPIRITUAL STATE OF THE CHURCH.

The Committee on the Spiritual State of the Church beg leave to report as follows:

We find reported in the district 4,640 members. Accessions to the church since last District Conference, 330. This indicates growth. Two hundred and thirty family altars are reported, and 361 who lead in public prayer. It seems to us that these figures ought to be larger.

Only 2,218 are reported as communing regularly, which is not quite half the membership. This seems to us to be a remarkably small proportion. In view of these facts, we recommend that our pastors preach on the subject of the Lord's Supper, and urge upon all our members the duty of celebrating this sacrament of the church. We also think that the duty of family worship needs to be pressed upon the consciences of our people with greater earnestness.

W. B. LEWIS,
T. A. HOLLOMAN,
For Committee.

Jackson District Conference, Mississippi Annual Conference.

This body convened in the hospitable little town of Raymond, July 3, 1891; the presiding elder, Rev. D. A. Little, in the chair. This town, situated on that branch of the L., N. O. and T. R. R., commonly called "The Little J.," is remarkable for the number of its hotels and churches. With a population of only 600—250 whites and 350 blacks—it has three commodious hotels and *seven churches*—five for the whites and two for the blacks. The famous Cooper's Wells, situated about three miles southeast of the town, are rapidly becoming the great Summer resort for pleasure seekers as well as invalids. The attendance was unusually small. Out of twenty-five itinerant ministers whose names appear on the roll, fifteen were present during the Conference, *but not all at once*; and out of sixty-five laymen (including local preachers), *twelve* were present. It was distressing to note that among the clerical absentees, the young ministers were largely in the majority. If our young ministers begin thus early to disregard their obligations to attend upon these church assemblies, what may we expect in the near future?

The reports from the various charges were very gratifying. As a rule, there was an advance over last year along all lines of church work. In only one or two instances did the pastors report a gloomy outlook. Congregations good and improving, Sabbath-school work prospering, collections in many instances up, and the spiritual state of the district is encouraging. Although no protracted services have been held, there have been many marked evidences of the presence of the Holy Spirit at the regular services.

We were no little surprised to hear the business manager of the NEW ORLEANS CHRISTIAN ADVOCATE report only 300 subscribers in this district, and *fifty per cent.* of these owing for their paper for from one to four years, the amount due from this district alone aggregating $500.

Brethren, these things ought not to be. Two dollars for one year's subscription, or eight dollars for four years' subscription, may seem a small item to some of us; but these "small items" aggregate *five thousand dollars* in the New Orleans office. Let us pay up. In connection with these facts, as presented by our ADVOCATE'S representative, the following resolution was unanimously adopted:

Resolved, That we pledge ourselves, as pastors, to make a diligent canvass within our several charges, with a view of collecting all delinquencies to the NEW ORLEANS ADVOCATE, and to secure new subscribers.

The Sunday-school Conference was fraught with interest and, we trust, with profit. The leader appointed some time ago to conduct the services, Bro. T. B. Holloman, was seriously sick in Atlanta, Ga., and was neither able to be present or send his carefully prepared programme; hence every address was extempore.

This being the fourth and last year of our presiding elder, Bro. D. A. Little, the Conference unanimously adopted, by a rising vote, its high appreciation of his faithful labors during the past four years, and prayed the blessings of the divine Father upon him for future years' service.

The following delegates were elected to the Annual Conference: R. W. Millsaps, E. C. Postell, D. Bunch, J. T. H. Laird; alternates—Peter James, J. W. Ratcliff.

The next session of the District Conference will be held at First Church, Jackson, Miss. B. F. LEWIS, Sec.

Woman's Missionary Society, Capitol Street Church, Jackson, Miss.

On Sunday evening, July 12, 1891, the ladies of the Woman's Missionary Society of Capitol Street Church, Jackson, Miss., conducted their first public quarterly meeting, as enjoined by the Constitution of the Woman's Missionary Society. Such a meeting had never been held in Capitol Street Church before, and a large congregation waited with attention, to say nothing of curiosity, to see what "those women" could do by way of holding a public service. The program, which had been prepared by the ladies, was eminently instructive and profitable. After preliminary exercises, conducted by the pastor—which consisted in reading a Scripture lesson from Isaiah, descriptive of the coming and universal reign of Christ and his kingdom, songs and prayer—the meeting was given up entirely to the ladies.

The president of the auxiliary, in a short, well-worded paper, described the efforts of the ladies to organize themselves, and spoke feelingly of the benefit she had derived from her attendance upon the annual meeting recently held at Bolton, Miss. The treasurer made an encouraging financial report. The recording secretary read an instructive paper on the "Origin and Growth of the Woman's Missionary Society of the M. E. Church, South," and spoke especially of the organization of the society at Capitol Street. She made grateful allusion to the munificent gift of the late Dr. Scarritt to the Woman's Board of Missions, and stated that on Easter Sunday, Capitol Street Sunday-school raised forty-three dollars as its contribution to the Scarritt Bible and Training-School.

A beautiful poem, entitled "Come Over and Help Us," followed on the program. This poem was composed by the wife of a minister of the M. E. Church, who died on her knees praying in a woman's missionary meeting. The pastor then addressed the society with encouraging words, and stated that the amount raised on Easter Sunday was nearly one-fifth the amount raised by the entire Mississippi Conference for the training-school, according to the statement recently published in the NEW ORLEANS ADVOCATE. During the singing of a closing hymn solicitation was made for new members, which added several names to our list. If we could persuade all to join our ranks, what a power our auxiliary would be in Capitol Street Church! But we pray God's blessings on even our feeble efforts.

A MEMBER.

The Wages of Sin.

Some people get tired of hearing so much said and written about sin. But let us look at it in this way: When the yellow fever is slaying its thousands during an epidemic in our land, we do not get tired of talking about it. It is the most prominent topic of the day, and continues to be as long as the epidemic lasts. Now, sin is abroad in the land, and is slaying its millions, sending them to hell. As in the yellow fever epidemic, the most important topic is the fever and its remedy. So it should be with us in regard to sin. Although physicians have never found a sure cure for yellow fever, thanks be unto God! there is a sure cure for the sin-sick soul.

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

"The wages of sin is death." While sin is doing its fearful work all around us; while it is poisoning the souls of our friends and loved ones, marring their peace and happiness and destroying their usefulness; while we see it bring disease and sorrow, death to those who are bound by Satan and "led captive at his will," should we not talk about it? should we hold our peace? should we not condemn it, and cry aloud and spare not."

We who have been redeemed, not with gold and silver, but by the precious blood of Christ from sin, cannot afford to be silent on this subject. "For Zion's sake, I will not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth."

E. B. PARTIN, M. D.

An Explanation.

In reference to an appeal signed by a friend asking help for me, I wish to say:

1. When I wrote to that friend setting forth my financial condition I was really in very much need of certain matters of comfort, the details of which my sons were uninformed, but afterwards published a card unknown to me, until I saw it in the ADVOCATE.

2. My first intention was to negotiate for a loan of money, but "a friend" thought a more feasible way was to appeal to the generosity of my friends, which he did.

3. Almost immediately after the "Appeal" was published, a kind Providence in several ways brightened the prospect before me.

I was raised up from a serious and almost fatal sickness, and an opportunity was afforded of making a few dimes daily, and an offer made to me to my home in Jackson county, Miss. Things became unexpectedly bright, and though financial needs have not been fully met, there is a sufficiency so that I can wait with patience the meeting of the Board of Finance, when each old superannuate shall receive his portion.

I pray God to abundantly bless those who have taken an interest in my behalf, and that this explanation may set matters right, and give no offense to anyone.

THOMAS PRICE.

Lake Charles, La.

Cyclone at Topisaw.

By request, I will give you some account of the cyclone at Topisaw which destroyed Bro. Barney Alford's place.

As if it had come down right out of the heavens, it pounced upon the dwelling, and with one crash it literally and flew in every direction, lasting all of the family, but one boy, in the debris; bruising all, more or less except the little girl.

Bro. Alford, who was hurt the worst, lifted a section of the house which fell upon him and Sister Alford, so as to let her escape, and then his son lifted it off of him. It swept everything clean from the place. His cribs and stables and other outhouses all went at once. His buggy was torn to pieces and parts of it found a mile away. The axles of his wagon were broken off at the hub. Four horses were in the stables, and only one slightly hurt. It seems a miracle that anything was saved alive. Only one cow killed, and a few chickens and hogs. The dogs were all hurt, more or less.

The family ask the prayers of friends in this great loss and suffering. The crop was greatly damaged. In all, loss not less than $1,500.

McComb City charge is moving quietly and hopefully. We are looking for a good time at the camp meeting.

J. W. ELLISON.

A Religious Health Resort.

Our town has received a new impetus from the opening of a new, large and commodious hotel at Stafford Springs. These springs are on the south side of the town, in a beautiful hilly wood. The waters are cool and refreshing. They are attracting wide spread attention, and accomplishing some wonderful cures. The waters are specially recommended for the liver, kidneys, indigestion and malarial diseases. On account of the purity of the atmosphere and the marked effects of the waters in building up the wasted system, there is probably no better place for consumptives and others whose systems have run down.

This is the highest point on the New Orleans and Northeastern railroad and one of the most healthful sections in the State. It is one of the finest watering-places under strong moral and religious influences. It is in the hands of a decidedly religious family and in a very religious community.

Parties desiring particulars can address Capt. E. W. Stafford, Vossburg, Miss.

B. S. RAINER.

Petroleum was discovered near the surface at Lafayette, La., recently. Drilling was commenced at once in the hope of tapping a reservoir of the fluid. At a depth of fifty feet a bed of solid coal of fine quality was struck. The oil, which tests fifty-eight per cent. pure kerosene and a small per cent. of lubricating oil, naphtha and vaseline, has, so far, appeared only in limited quantities.—Lake Charles *Echo*.

Sunday-School Lesson—July 26.

CHRIST AND NICODEMUS.

John III, 1-17.

I. Golden text: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John iii, 16). (1) This is the greatest text in the Bible, we can compare divine things with themselves. Its theme is: the wonderful love of God for man, a sinner. The love is wonderful: (*a*) because it is love of the right quality manifested by a gift; (*b*) because of the kind of gift God bestowed on the world; (*c*) because of the universal offer of the gift; (*d*) because of the easy terms upon which the gift can be secured by man.

II. Nicodemus' estimate of Jesus. Vs. 2. He believed him to be a Teacher sent from God, and felt that God was with him. It is, perhaps, the only place in the Bible where we find the expression: "A teacher come from God." It was that in a higher sense than Nicodemus knew, and hence we may safely depend upon the truthfulness of all he taught.

III. Jesus' reply to Nicodemus. Vs. 3-15. Here is the nature and the necessity of regeneration, and how to secure its blessing in the soul. The figure is a radical change; old things must pass away and all things must become new. The necessity of it rests on the following facts: (*a*) because sin is what he is—a sinner; (*b*) because God is what he is: just and holy, he can not look upon sin with the least degree of allowance; (*c*) because the Bible is what it is—it gives no idea of a place of peace and pardon save through the heart being created anew by the Spirit of God. Knowing all this, Jesus said: "Ye must be born again" (v. 7). Observe that it is not "could," "ought," "might," "may," but "will." It is the unflinching "must." From the absolute necessity of this change of heart we see that a religion without the new birth is worthless. A religion that substitutes ceremony or mere forms of worship for the new birth is worthless. A religion that adds anything to the new birth as a means of salvation is soul-ruining. Jesus said: "He that is born anew shall enter into the kingdom of heaven." "Except a man be born anew, he can not enter into the kingdom of heaven" (vs. 3-5).

IV. How is the new birth secured? (1) The man must feel the need of being saved from his sins. God can do nothing for an indifferent soul. Such are dead and must remain dead until they earnestly desire to be helped out of their lost estate. When this desire is felt then the Spirit, it may be through human agency, seeks to lead the weary, anxious sinner to look to Jesus Christ on the cross as the diseased Israelites of old looked to the brazen serpent (v. 14). When a soul is truly accepted of Jesus as a crucified Savior, the Holy Spirit enters the soul, the door of which being opened by repentance, and works in it the change here spoken of as "being born again."

V. The gospel briefly stated. Vs. 16. Here is the love of God as the foundation of all hope—the incarnation of his Son as the expression of that love—eternal life offered to all on the easy condition of faith in Christ (v. 16). The mission of Jesus here was not to judge or condemn, but to show mercy and to make a free offer of salvation to men, through his own death (v. 17). He that believe not on Jesus Christ, and by faith which secures deep penitence for sin, are condemned already. The great sin of man is rejecting the Son of God, because he is the expression of the Father's love to rebellious hearts.—*The Treasury.*

The last census showed what a wonderful increase in population has taken place in some of the United States, these gaining nearly a million and a half a million of inhabitants in ten years.

One of the things the census did not show was the number of bald-headed people in the country. They are numbered by the million, for it is estimated that not one man or woman in a hundred has a fine head of hair. Every year the bald-headed population of the United States increases, and it is asserted by competent authorities that the women of the country continue to depend upon artificial means to hide the ravages of time and disease, it only a question of time when a bald-headed race will be evolved.

The greatest remedy of the age for tonic vigor in this important natural bandage is the Louisiana Creole Hair Restorer, which combines ingredients that have been found by long experience the best adapted to the promotion of the growth of hair, and unfailing to the parasitical diseases which attack the scalp. There is no excuse for baldness with such an excellent remedy at hand. No tonic or restorer equals this admirable preparation, which has the prestige of a multitude of certificates, and has been used by some of the handsomest women in the country with the most satisfactory results. Address Mansfield Drug Company, Memphis, Tenn.

Preaching Defeated By Its Own Success.

Some days ago a number of preachers discussed at length, in my hearing, the methods of a well-known evangelist. The argument between them seemed to turn upon a single matter of fact—viz, was he successful? I do not now care to express an opinion about the evangelist or his methods, but I wish to express a decided dissent from the standard set up by which to judge the matter—mere success. It is a standard which would in many instances approve wise men and bad methods, and condemn good men and good methods. The attendance of multitudes on the preaching of a man, and the profession of conversion by thousands, are facts which in nowise determine the piety of the preacher or the scriptural character of the preaching. The Scriptures present this false standard as the delusion of some even at the final judgment: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out many devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

If these words mean anything, they imply that one may be apparently successful as a preacher, and yet be a worker of iniquity, and be lost at last. Nothing can be worse than making mere success a test of any work or character. To erect such a standard is to tempt men to adopt methods which will secure success at any price. If this practice becomes general with preachers, doctrine will be corrupted and morals defiled. When the preaching of a people has become bad, they have passed the last mile-stone on the way to destruction; the light within them has become darkness, the instrument for their regeneration and instruction has been turned into the means for their misguidance.

I have no attacks to make on any man or class concerning this matter; but I respectfully raise the question if certain methods of preaching which are now more or less prevalent do not defeat the very ends of preaching. Is not reverence an element of religion? If a revival of religion is accomplished, will there not be also a revival of reverence? Can irreverence in the pulpit produce a revival of religion? These questions go to the heart of the matter, and I submit them "to all whom it may concern."—W. A. Candler, in *Nashville Advocate.*

Asthma can't be cured? Oh! yes it can. Dr. Davis' Compound Syrup of Wild Cherry and Tar will do it. I know it because it gave me relief. Every winter I was troubled with asthma, especially if the weather was damp, suffering severely. I took about six bottles of Davis' Wild Cherry and Tar, and am completely cured. It is the remedy for asthma. CHAS. REINES, 5004½ Chippewa Street, New Orleans, La.

Dr. Davis' Compound Syrup of Wild Cherry and Tar is a sure and speedy cure for coughs, colds, catarrh, bronchitis and consumption, and gives immediate relief in cases of croup and whooping-cough. Try it. One dollar bottles hold two and a half times as much as a 50c. bottle.

Louisiana Notes.

Cottonwood is the name of a new postoffice in Vernon parish.

A cotton mill is one of the latest acquisitions at Washington.

The Baptist State Convention will convene in Mansfield, July 31.

The Marksville *Review* says that the crop prospects throughout the parish are very encouraging.

Iberville has made application for hounty on 52,121,000 pounds of sugar, an increase of over 10,000,000 on last year's crop.

The Consolidated Ice Company, of Monroe, has both of its machines running day and night in order to keep up with the increasing demand.

In Rapides parish the corn crop promises to be larger than for any year since the war. Cotton is regarded as 5 per cent. less than last year.

The ladies of Amite City have organized an Anti-Lottery League, with Mrs. E. John Ellis as president, and Mrs. A. Wilhouse as vice-president.

The Welsh *Crescent* says that Eastern capitalists, after looking the ground over in Southwest Louisiana, selected Welsh as the place to build a big rice mill.

The Shreveport Fire Insurance Company has been dissolved by a vote of the stockholders. It is said that the dissolution was caused by a lack of home patronage.

The police jury of Union parish, at their last meeting, decided on levying a seven-mill tax upon all the assessable property in the parish, the entire amount to be applied to parochial purposes.

The Abbeville *Meridional* says that Vermilion parish is not only prolific of big crops, but also of large people. Dosire Bandoin, of the Grand Marais settlement, has a son thirteen years old who weighs 170 pounds.

An appropriation of $500 has been made by the police jury of Ascension parish for the purpose of aiding the Mississippi River Improvement Association in urging the claims of the Mississippi Valley before the next Congress.

The Farmerville *Gazette* says that reliable information from all parts of the parish give glowing reports concerning the crop outlook. In fact, the prospects in our parish for both corn and cotton were never better at this season of the year; but the result depends entirely upon rains.

The assessment rolls of the parish of Lafourche, submitted to the police jury of that parish a few days since, foot up $2,356,925. The *pro rata* of taxation was fixed at the rates of the previous year, that is to say: To general fund, four and a half mills; to school fund, two and a half mills; to school-house fund, one-quarter of a mill; to drainage fund, one mill—making eight and a quarter mills.

Mississippi Items.

Fernwood is the name of a new postoffice in Pike county.

It is said that the I. C. R. R. Company thinks of building a branch line from Magnolia to Natchez.

Henry Kernaghan succeeds R. C. Kerr, deceased, as register of the United States land office at Jackson.

The town authorities of Summit have contracted with the Sun Vapor Street Light Company, of Canton, Ohio, for lighting the town.

Mr. John D. Warner, tax assessor, has just finished the personal roll, and finds $815,000 worth of personal property in Pike county.

The West Point *Forum* chronicles the fact that Bro. Kendall has had an interesting and successful protracted meeting. He was assisted by Bro. Robinson.

The Warren County Truckers' Association has been organized at Vicksburg. Its object is to perfect arrangements for shipping fruits and vegetables another year.

The *Mississippian* thinks that Jackson will soon come to the front in the vegetable and truck industry. It says:

Jackson adds to a soil splendidly adapted to fruit and vegetable culture, superior shipping facilities, and there is no reason why it should not soon lead the State in this line of industry.

The *Commercial Herald*, of Vicksburg, speaking of the increased value of property in that city, says:

The city real and personal assessment rolls will show an increase of fully half a million dollars over the rolls of last year. This represents a large number of new buildings, as well as a decided "raise" in the valuation.

The demand for ice in Vicksburg is so great that the Consumer's Ice Company has determined to double the capacity of its works. The present plant produces twenty tons a day; but the additional machinery, when put in operation, will more than double the amount turned out.

The mayor and Board of Aldermen have granted for twenty-one years a franchise to the Holly Waterworks Company for establishing waterworks at Port Gibson. One and a half miles of mains will be laid for supplying residences, and seventeen double-plug fire hydrants placed on the streets.

The works will be built by a company to be organized. Nine months from date will be allowed for the completion of the works.

A large meeting of the business men and citizens of Natchez, generally, has been held to promote the building by the Illinois Central Road of a branch line into this city from Brookhaven, Hazelhurst, or some other point on the main stem. Resolutions were adopted setting forth the advantages of Natchez, the desire of our citizens to secure a tap road, and extending an invitation to the president and other officials of the corporation to visit Natchez in the interest of the project.

The Building Committee of the Presbyterian Church have awarded the contract for erecting the new church to Mr. John F. Barnes, of Greenville, for the sum of $14,444, he also agreeing to take the material in the old building at $950.

The new church will be a handsome Gothic structure, built of brick, with slate roof; outside dimensions to be 71 feet, 4 inches, by 67 feet, 8 inches, with full basement story for use by the Sunday-school and other church organizations, divided into three rooms with folding-doors, so that all may, when desired, be thrown into one. The church-room proper will be the second floor, with pulpit on the north side. Work is to begin August 1, with one year to complete.—*Clarion-Ledger.*

If the hair is falling out, and turning gray, the glands of the skin need stimulating and color-food, and the best remedy and stimulant is Hall's Hair Renewer.

Much time and thought have been devoted to the consideration of the question, "Why do men stay away from church?" One thinks he has found the solution of the problem in the expensive and beautifully decorated and elaborately furnished churches of the day. But why is it, then, that these same people who are repelled by fine churches are attracted by gilded saloons, where every article of furniture is most artistic and costly? The very means by which the saloon draws is said to repel from the church. Another believes that the cost of pew-rents keeps people away from church, and thinks if the churches were free they would be crowded. But the theaters are not free, and they are crowded. Every man who goes to the theater must pay for his sitting cash down, and yet they go. Another says it is because the poor feel uncomfortable in a church where they are so many rich people. But they sit side by side with the rich at the opera; or if they can not afford this, they buy a cheaper seat in an upper gallery, and do not utter a word of complaint about the invidious distinction. The best solution of the perplexing problem is found in the words of the Great Teacher: "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat; because narrow is the gate, and strait is the way, that leadeth unto life, and few there be that find it." "Men love darkness rather than light."

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness or tired, all-gone feeling, as though I had not eaten anything. Hood's Sarsaparilla did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced. It relieved me of that faint, tired, all-gone feeling. I have felt so much better since I took Hood's Sarsaparilla, that I am happy to recommend it." G. A. PAGE, Watertown, Mass.

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"Five years ago I had a constant cough, night sweats, was greatly reduced in flesh, and had been given up by my physicians. I began to take Ayer's Cherry Pectoral, and was completely cured."—Anga A. Lewis, Ricard, N. Y.

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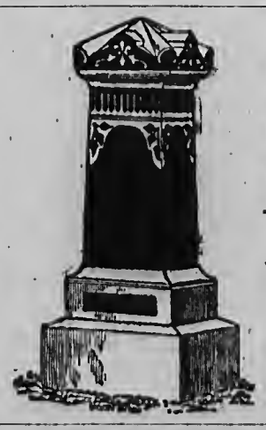

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, July 23, 1891.

Briefs.

We trust our pastors will make preparation for a rigid keeping of the week of prayer appointed by the Bishops. They have issued a splendid program, and we hope our preachers will follow it to the letter. Brethron, call the people to prayer. A million earnest souls sending up hearty and fervent prayers to heaven for one week ought to bring about a spiritual downpouring such as the church never saw. A million men and women and children on their knees for a week! Just think of it! Remember the time—Aug. 9 16.

It is an excellent sign to see the young men in all parts of Louisiana forming leagues and associations to fight the Lottery. Our young have no idea of living for the next twenty-five years under the rulo of this gambling concern, hence they will do everything consistent with their manhood to defeat it. We trust that everywhere they will rouse themselves and work, as only young and hopeful men can work, to save our State from the threatoned disaster. They will do splendid service, we aro sure. Let everybody encourage them.

The *Times-Democrat* is making a fuss about the exclusion of non-Protestant tenters from the Seashore Camp Grounds. The grounds are the private property of the Methodist Church, and, of course, the authorities have the right to manage their grounds. To admit tenters who are not Protestants would be to open the way for a subversion of their own authority. Catholic grounds are exclusively for Catholics. Why should not Methodist grounds be occupied exclusively by Methodists? Would the *Times-Democrat* rent the editor of the *New Delta* a part of its office? The exclusion refers solely to *tent-holders, and not to visitors.*

The Briggs controversy, it seems, is likely to affect the Union Theological Seminary in a financial way. There is talk of suits at law to recover certain donations granted the seminary, on the ground that they were given upon the guarantee that the teaching should remain true to the orthodox faith. It is asserted that the election of Dr. Briggs has violated the pledge made to the donors. On the other side, it is asserted that Dr. Briggs was simply *transferred* from one chair to another, and that his new position has no bearing on the case. If the suits are instituted and pressed, the endowment funds of the institution may be seriously affected, and thus the work of the seminary impaired.

The immigration statistics of the United States from 1820 to 1890 have been made public. Previous to 1820 no official records were kept; but from 1821 to 1890 no less than 15,641,688 foreigners have settled in this country; mostly in the North and West. The following figures give the arrivals of each nationality during the entire period from 1820 to 1890: Germany, 4,551,719; Ireland, 3,501,683; England, 2,460,034; British North American possessions, 1,029,083; Norway and Sweden, 943,330; Austria-Hungary, 464,435; Italy, 414,513; France, 370,162; Russia and Poland, 356,353; Scotland, 329,192, China, 292,578; Switzerland, 174,333; Denmark, 146,237; all other countries, 606,006.

Sam Small turns up again in Atlanta, as the editor of a new prohibition paper, called the *Evening Herald*. So says a dispatch.

Seashore Camp Meeting.

We spent two pleasant and profitable days at this renowned camp ground. The number of persons in attendance, though large, was not as large as we have seen in other days. The meeting opened at the advertised time, and the congregation at every service was good. Up to the time of leaving, Monday morning, the following brethren had spoken the Word of Life to the people: Mounger, Jones and Watkins, of Mississippi; Bancroft, Keener and Mangham, of Alabama; Pierce, LaPrade, Walker and Wimberly, of Louisiana; G. G. Smith, of Georgia, and Bishop Keener. The preaching was plain and practical and searching. On Saturday hearts began to yield to the influences of the gospel of power. Saturday night, after a plain sermon by Bro. Mangham, which was aptly worded and sent home to the conscience by forcible illustrations, many came to the altar, where six persons professed conversion. At eleven o'clock, on Sunday, Bishop Keener gave a grand discourse on Isaiah lxiii, 1-6, after which there were altar exercises, where several professed to find the peace of God. Bro. LaPrade preached in the evening and Bro. Mangham at night. Both of these services were good to the use of edifying, and much good was accomplished in the name of the Lord. Work in the office, which could not be postponed nor done by another, compelled us to leave the camp ground on the early train, Monday morning.

A good feature of the meeting was the two prayer meetings—one held by the young men and one by the young women—daily. No doubt these added much to the interest and power of the occasion. The music also was much improved on former times. An organ, a piano and a cornet to lead the singing give an inspiriting which was much enjoyed and helped mightily in sounding the "high praises of our God." The orderly conduct on the grounds won words of commendation from those in authority, and was a guarantee of the safety of person and property.

The Board of Trustees have worked earnestly and faithfully for years to build up this camp ground, and they begin to see the fruit of their labors. Quite a number of new, well-built cottages have been erected, and the place begins really to put on the appearance of a handsome village. In the meantime the beautiful trees have grown more stately and extended their branches so as almost to shade the whole ground, and when the soft breeze from the sea plays through the shades it is one of the most delightful places we have ever visited. The Board contemplates other improvements, which will add greatly to the comfort of both tenters and visitors. At an early day an artesian well will be sunk and pipes laid so that the whole camp may have the benefit of clear, cool water. A large hotel or lodging-house is a necessity which will be supplied as soon as the circumstances of the Board will permit of the outlay. It seems to us that the Board will be compelled to erect such a house to protect itself against the boarding-tents. A large, comfortable hotel, with airy sleeping apartments, well furnished, and at a reasonable rate of prices, will attract people from the crowded and uncomfortable tents, and thus add to the revenues of the Board as well as to the comfort of visitors. There really ought to be no boarding-tents on the ground. If tenters desire to entertain their friends, they ought to do it, and nobody will say nay; but for people to go there for no other purpose than to make money out of the visitors, hampers the operations of the association. All the money paid out for board and lodging should be made by the Board and be expended in improving the grounds. That is what we think about it.

A Religion of Helpfulness.

Of all who ever lived on this earth Jesus Christ was the most helpful of others. All that he did was done in the interest and for the benefit of others. The spirit that filled him and inspired all his teaching and energized all his work was the spirit of helpfulness, and this spirit abides with all his true followers. In renouncing themselves and the world they have prepared themselves for the reception of this spirit of helpfulness and have received a large measure of the mind of Christ. They heed the apostle's injunction: "Let this mind be in you which was also in Christ Jesus, who being in the form of God thought it no robbery to be equal with God, but made himself of no reputation and was made in the likeness of men and took *the form of a servant.*" "The form of a servant" in the person of Jesus Christ was a new and encouraging revelation of the Divine Being, and the whole life of Jesus demonstrated that the revelation was true, for the religion which he preached and practiced was nothing more nor less than a religion of help to the needy.

When the spirit that was in Christ enters into a man there comes with it a constraining influence that impels him to put forth some sort of effort for the good of those around him. The love of Christ flaming in his soul constrains him to show the genuineness of his profession by the helpfulness of his life and work. Filled with the "mind that was in Christ," and seeing the dire needs of his fellows, he becomes a true helper of the needy in every sphere in which he is called to walk. Always and everywhere a helping influence goes out from him. He lives in an atmosphere laden with healthful power, and carries with him a sunshine which sweetly enters the dark doors of disconsolate souls and brightens them with the light of love. The spirit of God produces the same temper in him that it produced in Jesus, and the blessed fruits of this temper are seen in the blessings which his life bestows upon others, and men everywhere "rise up and call him blessed."

What a great pity it is, and what a hindrance to the progress of Christianity it is, that there is so much selfishness displayed in the religion of professed Christians! Such a spirit is far removed from the spirit of Christ!

Such a religion is a "counterfeit presentment" of the true, and a very poor counterfeit at that! It deceives nobody but its own self-deceived possessor! It is as real a caricature as was ever drawn, and is valueless, except to show how men may spend their lives in professing a religion that in the end will land them in the region of everlasting despair. But the man filled with the mind of Christ exhibits by his helpfulness of others the true religion in all its beauty and attractiveness, and his work for others strengthens his whole nature, and he grows day after day, and develops all Christly qualities, being more and more "conformed to his image." After a life thus spent in good deeds and kindly charities, the Savior, whose religion he has *practiced* before men, will give him a cordial welcome to a home at God's right hand forever.

Brother, is your religion a religion of helpfulness or is it a religion of hindrance?

Sometimes we receive two or three accounts of the same meeting, but we have never seen the necessity of publishing more than one. We try to select the best and publish that.

Specious Arguments.

It seems clear that Job considered the speeches of his friends as constituting a sort of specious argumentation. He said to them: "How forcible are right words! But what doth your arguing reprove?" "Right words" have a force that is appreciated at once, but plausible and specious reasoning, while it may sound well, will very soon be detected and all its weakness disclosed and declared. Plausibility will rarely stand the test of close examination, and when it is detected great harm is done the cause in which it was used. The mind always resents the effort made to impose upon it. We abhor the man by whom we have been deceived, when we discover that the deception came under the guise of plausibility. This has gone so far that people generally consider, that when the word "plausible" is used, it is equivalent to a word of condemnation. So when we detect speciousness in a course of reasoning, the mind becomes so resentful of this attempt to impose upon its sincerity that that very reasoning is transferred to the opposite side and made to do duty against that in whose favor it apparently speaks.

Many a good cause has suffered just at this point and for this reason. Arguments are used *in favor* of a good object or cause which can be applied with equal force *against* some other good object or cause. And, *vice versa*, arguments are used against a bad thing which will apply with as much force against a good thing. Such arguments are invalid. They are plausible, but fail to convince those who think. No reasoning that is against the truth in one case and in favor of the truth in another case can be valid reasoning. To use an argument against a bad thing that can be used against a good thing is to help the bad and hinder the good.

We believe the temperance cause has suffered much from this sort of argumentation. The foes of temperance have taken these "temperance arguments" and turned them with terrible force against other good things, and we can not deny their force when thus applied. Take, what may be called, the "financial argument," which some are so fond of producing. A man takes three drinks a day, equal to thirty cents. That is thirty cents a day wasted; that is two dollars a week, one hundred dollars a year—in fifty years fifty hundred dollars. That is a good deal of money wasted, it is true, but it is no sound argument in favor of temperance. If the temperance cause is to be pushed because of the money wasted in intemperance, then our enemies will take this reasoning and smite us "hip and thigh" with our own jaw-bone. For the same reasoning will apply against a thousand good things with equal force. Why should a man wear a ten-dollar suit when he can get one for five dollars? Why should he wear five-dollar shoes when there are plenty of good shoes at two dollars? Such arguments are specious and do harm. In the temperance cause let us use the arguments which are founded, irrespective of the money aspect of the question, upon the awful fact that intemperance is a sin which will "destroy both soul and body in hell."

Our Quarterly.

The July number of this valuable periodical is on our table. We do not know that we have seen a number whose contents are so varied, interesting and instructive. Science, literature, verbal criticism, biography, church history, civil history, are all in it. We like especially "Chemical Lucubrations," by T. B. Smith; "The Place of Elocution in Ministerial Education," by James A. Duncan; and Bishop Galloway's sketch of Dr. Marshall. Besides these, Dr. Tillett makes a strong plea for "A Wesleyan Arminian Confession of Faith;" Dr. Hoss writes on "The Beginning of Religious Persecution;" W. J. Scott brings to memory that wonderful man, Cromwell; and N. H. D. Wilson contributes a brief history of "The Rise of Arminianism in Holland." The editor gives his third paper on "Bishop Simpson as a Politician," and also an article on Evangelists and one on Dr. Briggs. Readers of the ADVOCATE will see that Dr. Harrison takes the same view of evangelists as that already given in the columns of this paper. This is a fine number of our *Quarterly*, published by Barbee and Smith, Nashville, Tenn. Price, $2 50.

Illness of Rev. T. B. Holloman.

Not having seen any notice in the ADVOCATE of the serious illness of our beloved pastor, Rev. T. B. Holloman, I send you this note. Seeing the great need of rest from his work, our church here in May sent him from us, hoping that by entire rest from preaching and all pastoral work his health and strength would be restored. Still following the advice of friends here not to return, though earnestly desiring to do so, feeling, as he said, that "home was the best place for sick folks," he remained away. And now for more than three weeks he has been very sick at the home of Dr. Ben Catchings, in Atlanta, Ga. His wife is with him, and last news heard from him, on July 14, he was better. I write this that his brethren may know of his illness, and that their prayers, too, may be to Him from whom all our help must come for his recovery. Earnestly praying that God, in his infinite mercy and goodness, may yet spare him to his loved ones, his church, the work he found it so hard to lay aside, and to his people here who truly in his affliction are afflicted, and may it yet turn that this affliction may work for us all that "far more exceeding and eternal weight of glory."

L. A. AIKEN.

Canton, Miss.

The Teacher.

In these days, when so much commendable earnestness in Sunday-school work is manifesting itself, we copy from *Zion's Herald*, for the benefit of our Sunday-school teachers, this brief note. Though short, it contains enough to study over for some time.

The true office of the teacher is to inspire and guide to fountains of knowledge those under his care. To impart knowledge is not enough. The book may give knowledge often more clearly than the teacher. The true teacher is more than a book. The best things in him can not be set in type. What books can not give are the personal magnetism and the tact in guidance of the electric teacher. He inspires those about him with a measure of his own interest and conducts them to the high grounds whence are discernible the paths into the kingdom of true knowledge. To dispense knowledge to others is less important than to induce them to secure it for themselves. The best teacher is not necessarily the most learned; he is the one who opens the ways of knowledge to his pupils and sends them off in the race with a holy ardor. With such a start and furnishing for the race, they can not fail to reach the goal in good time. The measure of ability in a teacher is not what he knows, but what he is able to make the pupil know. The perfect teacher is one who is able to point to pupils who have traveled beyond himself. "In America," said a German oculist, "I have a pupil who can do all I can do and much which I can not." Socrates projected his pupils far in advance of his own lines.

It is said that the *New York Christian Advocate* "has the largest subscription of any religious paper in the world." Its list numbers 51,200.

Notes.

Mass your defensive forces aro the most temptable part of your nat It is foolishness to set guards o points needing no guards, and lea wide open door right where the ene is going to make his attack with greatest chances of success. spendthrift need never guard him against becoming a miser, and so o *Raleigh Advocate.*

What a rich people we would b it were not for the bugs and inse Dr. Riley, the eminent entomolo estimates the average annual los the United States from injurious sects to be over $300,000,000! Liq $900,000,000; tobacco, $400,000,0 bugs, $300,000,000. No wonder missionary treasury is empty!

The *St. Louis Christian Advocate* coined a new word and gives editorial on its coinage. The wor "megalomania," and is descriptiv a disease said to be on the incr among young people. We trust *our* young preachers will not catc If they do, there will be no more provement. Mushrooms sre said to their full growth in a night. We lieve in men who grow and get gre all the time.

A colored man once said that a g many of his people would be lost, cause they were too generous. saw that the people looked surpri so he said, "Perhaps you think I made a mistake, and that I ough have said you will be lost bec you are not generous enough. Th not so; I meant just what I said. give away too many sermons. hear them, as it were, for other ple." So there are a good many hearing me who are listening for th behind them; they say the messa very good for Neighbor So-and and they pass it over their shoul till it gets clear out at the door.—*D. Moody.*

Here is a thought for preachers make sermons. One of the a secular papers in this county, Springfield *Republican*, says, "Mini who have had experience in ne paper work make the best sermo Mayho, brother, if you would writ article occasionally for this pape some timely topic, it would imp the character of your sermons. H ever good they may be now, your c gregation would not object to t improvement. At any rate, it w he an exercise in condensation thought—packing it, so to speak, closer quarters.

Speaking of giving, the *Wes* tells these little stories to show anybody can give that wants to g

All can give. An old lady i Georgia town presented three do and sixty-five cents to the stewar her quarterage. The brother k her and thought it was too much her to give. She replied: "W Three dollars and sixty-five cen year! Why that's only a cent a and I could make that much by sop my bread one time less." An old near Dawson, Georgia, used to bri the pastor, at the end of every qua five nice yellow-legged chickens. valued them at twenty cents ap and they were worth it. This wa *quarterage*, all she could give, for had a drunken husband, but she c give that. Is it a wonder her husb was afterward converted?

The English papers are gi royalty some plain talk these d Witness the following from the *Methodist Times*, London:

It really is time that princes privileged persons generally sh understand that they must not tonly trample on the convictions those who bear the burden and he the day, and are the real pillar society. In a democratic age like the main support of monarchical stitutions is among the sober, in trious, God-fearing classes of the c munity. We do not ask very m from royal and imperial person But the time has come when they either pay some small respect to religious convictions of the most h of citizens or take the consequen The religious classes are beginnin be very much pained and disgu with the frivolity and the cynicis princely circles. This is not a when even the leaders of great ar can afford to insult and despise gious sentiment.

A writer in the *Presbyterian* asks question: "Why is the daily p losing its power over educated C tian people?" The writer asserts such is the fact, apparent to ever who thinks of it. He makes this sertion: "So far as the better educ class in any community is concer the power of the newspaper as a g in the interpretation of sound poli and religious questions is almost Then he gives the reason as foll

One reason why the newspap losing its power is because of its w way of dealing with questions in realm of religion. Men to-day thinking of religious questions as n before. And yet right in the midst of this age of theological cussion, some newspapers have gall—pardon the word—to print cies in their editorial columns w display an amount of ignorance o ligious matters that is simply pai The ordinary newspaper edit there are lots of exceptions—does lay any very great claim to theolo learning, and yet he attempts to ap before men, not ministers only, greater body of laymen, of profe scholarship, as no instructor and g The solution of ecclesiastical p lems is a very easy matter to him.

There is, undoubtedly, a good de truth in what he says.

Personal and Otherwise.

We must ask to be excused from publishing *two* obituaries of the same person. Also from publishing an obituary *and* resolutions of Sunday-schools or other bodies of the same person.

The brethren and friends will please remember that the editor has nothing to do with the business of the paper, and money sent to him is sent wrong. Send all money for the paper to the business manager.

We regret to learn that our Centenary Church, in San Francisco, has been burned—and no insurance. Dr. Hannon, the pastor, saved most of his books and manuscripts, which were in his study, but lost his watch.

It is said that the only survivers of the celebrated General Conference of 184 are Rev. Andrew Hunter, of Arkansas; Rev. J. C. Berryman, of Missouri, and Rev. Mr. Jamison, of California.

Bishop Galloway's article on Dr. Marshall, in the last *Quarterly Review*, we understand, has been published in pamphlet form. We are glad to note this fact, for there are hundreds of Dr. Marshall's friends who would never see it in the *Review*. It can be had at the Nashville House for ten cents a copy.

We call attention to the advertisement and cut of Whitworth College in another column. This institution has had fine success in the past, and its present organization of officers and teachers, under the guidance of its wide-awake president, is a full guarantee of successful work in the future.

Rev. Edwin Palmer, writing in the *Pacific Methodist Advocate*, of "Impressions of the Southland," has this mention which we reproduce:

To hear the amiable Dr. I. W. Cooper preach, and to preach to his appreciative people, to sup with that prince of Bishops, Galloway, and to dine with the "little giant," Joe Nicholson, constituted no small part of the pleasure of our stay.

The pastor of Capitol Street Church, Jackson, Miss., Rev. B. F. Lewis, says that his church raised more money on Easter Sunday for the Scarritt Bible and Training-school than any church in Mississippi and Louisiana, except Carondelet Street Church, in this city. We call Bro. Lewis' attention to the fact that Shreveport is far ahead on that list.

We are pained to hear of the illness of several of our preachers—Bros. Norsworthy and Holloman and Ballard, of the Mississippi Conference. A note from Bro. Ellis says: "Bro. Ballard is more comfortable than formerly." We trust the Lord will spare these valuable brethren long to bless the church with their labors and godly examples. A note from Bro. Norsworthy says he is much improved.

"A Memoir of Dr. Marshall," by Bishop C. B. Galloway, D. D. 10 cts.

Postal Card Reports.

—Rev. C. F. Staples writes from Grand Chenier, La.: "The Lord is doing great things for us, whereof we are glad. We have just closed a week's meeting at Grand Chenier Church, which resulted in the church being greatly revived and eighteen accessions. Rev. F. N. Sweeney assisted us in the meeting, and it was surely 'a time of refreshing from the presence of the Lord.' There have been forty-nine accessions and many bright conversions in the bounds of our work up to date; and we are expecting the Lord to do greater things for us ere the year shall close. To God be all the praise!"

—Rev. H. P. Lewis writes: "There has been considerable interest manifested of late in Yazoo county of a political character. Thank God the thing is settled now, so far as county officers are concerned, for the next four years. The defeated candidates have the sympathies of all right-minded people. Rain has fallen generally over the county, and prospects of a good crop are very flattering. Melons and peaches are coming in now as blackberries go out. We have them in abundance in this country. Our young people are still being called home. Sister Annie Middleton, seventeen years of age, a noble young lady, was buried on July 12. Five of our young members have died within eleven months. A warning to the young."

Mrs. Nowed: "I always put some Pearline in my wash water. Do you ever use any?"

Mrs. Oldun: "Oh, yes, Pylo's."—*The King's Jester.*

Vacation Rambles.

This is the time of the year when the thoughts of those in the crowded cities turn to a cool and pleasant retreat. If you are in quest of such a place, the mountains of Kentucky and Tennessee, with their high altitudes and refreshing breezes, are as inviting as any place on the continent. The hotels are first-class. Board is reasonable. The fishing is good, and you do not have to spend 24 hours on the road to reach them. A daylight run by the Queen & Crescent Route will land you at any of these prominent resorts. "Summer Tours" will be mailed free to any address on application to D. G. Edwards, G. P. & T. A. Queen & Crescent Route, Cincinnati, O.

Facts for Housekeepers.

Manufacturers of standard goods, intended to be handled by retailers, use the columns of the press to make known the merits of their productions. What a contrast between this system and that followed by some producers who, in place of advertising legitimately, send broadcast over the country organized crews of sharp and tricky peddlers, and force their goods into private families, claiming them to be the "same as," or "as good as," the genuine article! In fact, among the ignorant classes, these peddlers assert that their imitation goods are the very article so widely advertised in the papers. Did it ever occur to you, readers, that where such desperate and deceptive means are pursued, that there is bound to be something wrong? The retail merchant is conceded to be the proper person to distribute a manufacturer's productions to consumers. Should he give you the wrong article, it can be exchanged. Not so with the fleeting peddler; you have to keep what you purchase of him, whether it suits you or not.

Be guided, housekeepers, by your family paper, as to what is good and reliable, and buy your goods of your retail merchant. Beware of peddlers. They usually offer you spurious imitations, which fail to give that satisfaction accorded by the genuine article.

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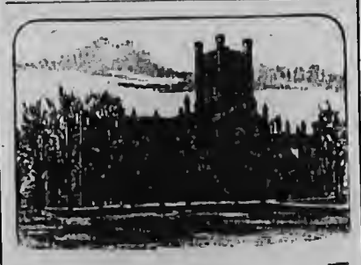

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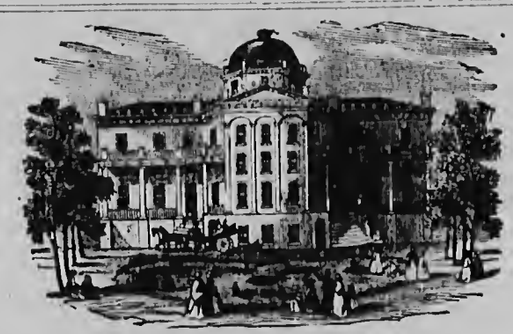

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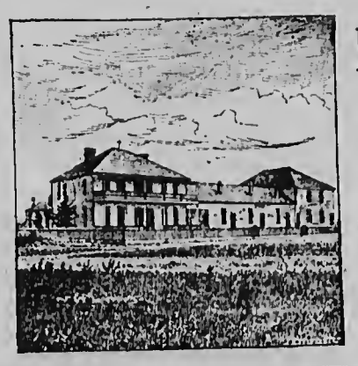

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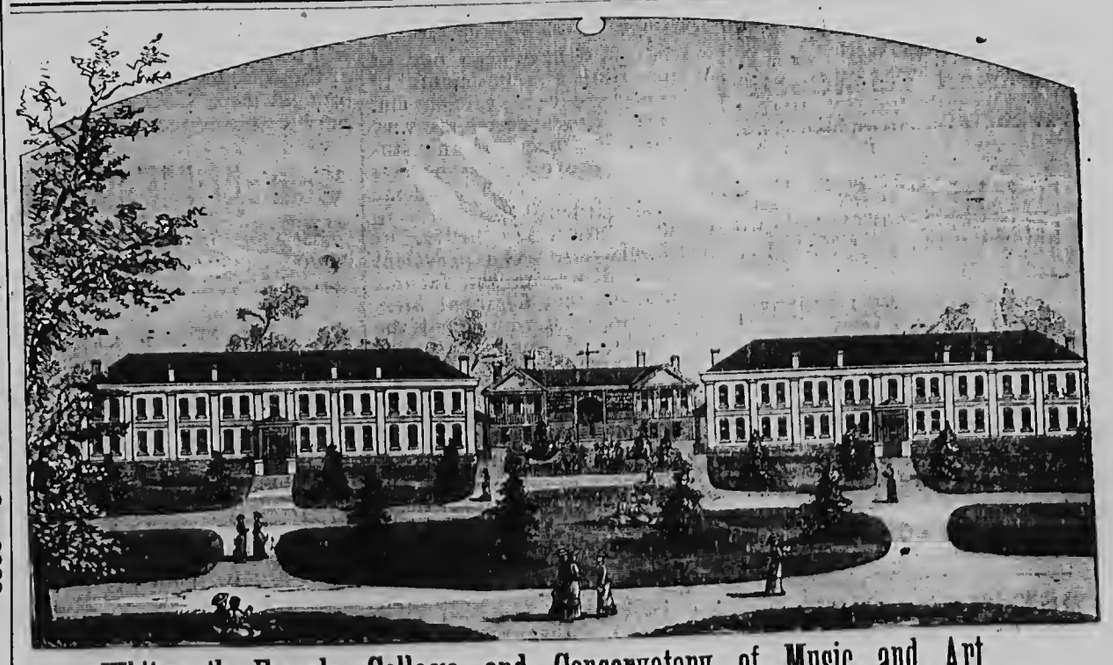

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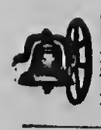

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Our Young People.

THE LITTLE LAD'S ANSWER.

Our little lad came in one day
With dusty shoes and tired feet;
His playtime had been hard and long
Out in the Summer noontide heat.
"I'm glad I'm home," he cried, and hung
His torn straw hat up in the hall,
While in the corner by the door
He put away his bat and ball.

"I wonder why," his aunty said,
"This little lad always comes here
When there are many other homes,
As nice as this and quite as near?"
He stood a moment deep in thought,
Then, with the love-light in his eye,
He pointed where his mother sat,
And said, "She lives here; that is why!"

With beaming face the mother heard;
Her mother-heart was very glad.
A true, sweet answer he had given—
That thoughtful, loving little lad.
And well I know that hosts of lads
Are just as loving, true and dear;
That they would answer as he did;
"'Tis home, for mother's living here."

Will Miss Helen Richardson, whose letter was published in the children's column last week, please send me her postoffice address? I wish to communicate with all the dear little girls who are named in memory of Anna Clara Chrisman.

Respectfully,—

MRS. JULIA T. CHRISMAN.

Beauregard, Miss.

Macaronic Poetry.

Macaronic poetry is not necessarily burlesque in its character. The burlesque is rather a modern invention, and a sort of deterioration from its originally classic nature. The immortal Shakespeare gives us an illustration in "The Taming of the Shrew:"

"Affection is not rated from the heart;
If love have touch'd you, naught remains but so—
Redime te captum quam queas minimo."

In modern times macaronic poetry seems to be confined to the burlesque; for instance:

"Parvus Jacobus Horner
Sedebat in corner,
Edens a Christmas pie;
Inseruit thumb
Extraherit plum,
Clamans, quid sharp puer am I."

Small boys and girls who are reading Latin fables will no doubt rejoice to see little Jack Horner so Latinized.

Again:

"Parvula Bo-peep
Amisit her sheep,
Et neelt where to find 'em.
Desere ulone
Et venient home,
Cum omnibus caudis behind 'em."

And a famous macaronic verse is called "Very Felis-itous," viz:

"Felis sedit by a hole,
Intente she, cum omni soul;
Prendere rats.
Mice cucurrerunt trans the floor,
In numero duo, tres, or more;
Obliti cats."

There are macaronics of letters as well as dialects, and the nineteenth century has deserted the classic form of this famous verse, which filled up the leisure moments of our ancestors, to sport with burlesque and ingenious arrangements of letters. The celebrated Dr. Whewell, who was called at Cambridge "Billy Whistle," because it was so much easier to whistle his name than to pronounce it, wrote a very ingenious rhyme of ciphers in a young lady's album, which has puzzled old heads, but nevertheless is not beyond the ability of a thoughtful boy to unravel. It is short, and may be given here:

"U 0 a 0, but I 0 u;
O 0 no 0, but O 0 me;
O let not my 0 a 0 go;
But give 0 0, I 0 u so!"

which, being deciphered, is this:

"You sigh for a cipher, but I sigh for you;
O sigh for no cipher, but O sigh for me;
O let not my sigh for a cipher go;
But give sigh for sigh, for I sigh for you so!"

It is said to have been one of Victor Hugo's amusements to write macaronics of French and English. The Germans are very fond of it, as many of the student songs prove; and in the days when Italy attracted students from all parts of the world to her universities, the writing of macaronic verse was a prevalent fashion. It was in the famous Propaganda that Cardinal Mezzofanti, whom Byron called the "Briarerus of languages," was tested in his knowledge of all the dialects and languages spoken by the thousands of students attending this famous university. Concealed among the shrubbery of the beautiful grounds which environed the buildings, these speakers of various tongues stepped out of their retirement as the famous linguist passed along, each student accosting the cardinal in his own (the speaker's) mother tongue, and engaging him in conversation. Mezzofanti was quite equal to the test, conversing with each student in his own language. Such a master of tongues might have produced volumes of macaronic verse, one would infer, but his wonderful attainments were never displayed in macaronic poetry.—*Exchange.*

Boys, Read This.

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves before him.

Out of the whole number he selected one and dismissed the rest. "I should like to know," said a friend, "on what ground you selected that boy without a single recommendation." "You are mistaken," said the gentleman, "he has a great many. He wiped his feet when he came in and closed the door after him, showing that he was careful; gave up his seat to that lame old man, showing that he was kind and thoughtful; he took off his cap when he came in, answered my questions promptly and respectfully, showing that he was polite and gentlemanly; he picked up a book, which I had purposely laid upon the floor, and replaced it on the table, while all the rest stepped over it or shoved it aside; and he waited quietly for his turn, instead of pushing or crowding, showing that he was honest and orderly. When I talked with him I noticed his clothes were carefully brushed, his hair in nice order and his teeth as white as milk; and when he wrote his name, I noticed that his finger nails were clean, instead of being tipped with jet like that handsome little fellow in the blue jacket. Don't you call these things letters of recommendation? I do, and I would give more for what I can tell about a boy by using my eyes ten minutes than for all the letters of recommendation that he can give me."—*Manufacturer and Builder.*

If you have made up your mind to buy Hood's Sarsaparilla, do not be induced to take any other. Hood's Sarsaparilla is a peculiar medicine, possessing, by virtue of its peculiar combination, proportion and preparation, curative power superior to any other article of the kind.

A DOG WITH A MEMORY.—The following, remarkable at all events as a feat of memory, was told me by the owner of an Irish water-spaniel, the only dog I ever knew who would perform tricks and was good to shoot over at the same time. His master was out walking with him at the beginning of the long frost in the year 1885, which set in about the middle of January. He went on a frozen mill-dam, where the water was, of course, very deep, and accidentally dropped his snuff-box through a little round hole in the ice. The dog was dreadfully distressed at not being able to get it, but was obliged to go home with its owner, who thought no more about the matter. Two months afterward, when the frost had gone, he and the dog passed by the same place. The dog paused opposite the spot where the box had disappeared, seemed to think intently for a minute, then plunged in, dived to the bottom, and returned with the snuff-box in his mouth.—*Quarterly Review.*

THE SECRET OF HAPPINESS.—A man who was sad heard two boys laughing. He asked them: "What makes you so happy?"

"Happy?" said the elder of the two: "why, I makes Jim glad, and gets glad myself!"

This is the true secret of a happy life; to live so that by our example, our kind words and deeds, we may help some one else. It makes life happier here, and the home of the redeemed will be happier for the company of those we have, by God's help, brought there.—*Selected.*

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A HANDSOME POLISH.
A LEATHER PRESERVER.
NO BRUSHING REQUIRED.

Shoes can be washed daily.

Used by men, women and children.

Look at my old chip basket, isn't it a beauty? I have just finished painting it with

PIK-RON

PAINTS THAT ONE TRY IT.

Sold Everywhere.

WOLFF & RANDOLPH, Philadelphia.

PIK-RON beautifies other things besides baskets. It makes a white glass vase any color you desire to match. It changes a pine table to walnut, a cane rocker to mahogany. It stains, paints, lacquers, japans.

Household.

MAKING HOME A SCHOOL.—Make home an institution of learning. It is the cheapest school you can find. Provide books for the centre-table and for the library of the family. What is learned at home from good books will not have to be learned abroad. See that all the younger children attend the best schools, and interest yourself in their studies. If they have the taste for thorough cultivation, but not the means to pursue it, if possible provide for a higher education. Daniel Webster taught at the intervals of his college course to aid an older brother in the pursuit of a classical education, and a volume of his works is dedicated to the daughters of that brother, who early closed a brilliant career. Feel that an ignorant brother or sister will be a disgrace to your family, and trust not to the casual influence of the press, existing institutions and the kind offices of strangers. If the family becomes, as it may be, an institution of learning, the whole family will be educated.

Do not think of finishing your education. Learn as long as you live. Keep up habits of study, and, above all, remember that the fear of the Lord is the beginning of wisdom, and that the Holy Scriptures are able to make men wise unto salvation—*Exchange.*

WHAT MOTHERS ARE MADE FOR.—A home is what a woman makes it; a daughter is, in nine cases out of every ten, the reflection of her mother, writes Edward W. Bok in *The Ladies' Home Journal.* The training of the girl of fifteen is shown in the women of fifty. A son may, by contact with the rough world, sometimes outlive his early home influences—a daughter rarely does. She may make a misstep. Indiscretion may be to her a necessary teacher; but her early domestic training will manifest itself sooner or later. A mother's word, a domestic proverb, told at eventide by the quiet fireside, has been recalled by many a woman years after it was uttered. "I thank God that my mother told me what other women have been taught by the world," said a gentlewoman to me not long ago. This, my friend, is the tribute which your daughter and mine should be able to pay to our memories long after we are gone. The world has a sharp way of teaching its truths to a girl. Is it not far better, then, that her mother should tell her with that sweet and sympathetic grace and gentleness which only a mother knows? The flowers most beautiful to the eye and sweetest to the smell grow in good soil. The world's noblest women have sprung from good homes.

"It took me five years," said a married man, "to become convinced that the cheapest way for me to run my house was to give my wife so much money every month, to spend as she saw fit. I think that I have saved, at least, twenty-five per cent. by this plan. I never have any large bills coming in now at importune times, for my wife pays as she buys. My house is better equipped and better managed than it was under my old system, and, furthermore, my wife has a bank account, to which she adds a little every month. I would advise every man who has a practical wife to try the same scheme. It's an immense relief not to speak of the saving."—New York *Tribune.*

Small boys and green apples are now one in body. Use Johnson's Anodyne Liniment for colic.

A WIFE'S INFLUENCE.—The discreet but persuasive power of the Christian wife and mother in her home was displayed in our presence recently with gratifying effect. As we arose from the breakfast table the father said: "We are so pressed with the obligations of the day that we will not take time to read the Bible this morning." "Oh, yes," said the wife, "there is always time to worship. Give us a message from the Bible to help us through the day." And she brought the Bible, opened it, and gave it to her husband to read. The prayer was richer because of the counsel with the Father which was first taken, and the heavy burdens of the day were more easily borne.—*Zion's Herald.*

Your Family Physician

will tell you that black haw, cohosh, and cinchona are among the best of tonics for the female organs. These are among the principal roots and herbs composing Creole Female Tonic, nature's great boon to suffering women.

Scientific.

Why Oil Calms the Sea.

The action of oil in calming the sea is now so generally recognized that the new rule as to life-saving appliances, to go into effect in England, Nov. 1, requires that every boat of sea-going vessels and all life-boats shall carry "one gallon of oil and a vessel of approved pattern for distributing it on the water in rough weather." The potency of oil in smoothing waves was recently explained by Lord Rayleigh before the Royal Institution in a lucid lecture. The well-known scientist's experiments demonstrate that foam or froth is caused by impurities in liquids.

Thus, on shaking up a bottle containing pure water, we get no appreciable foam; but taking a mixture of water with 5 per cent. of alcohol, there is a much greater tendency to foam. Camphor, glue and gelatine dissolved in water greatly increase its foaming qualities, and soap still more. Lord Rayleigh finds that sea water foams, not on account of its saline matter, but in consequence of the presence of something extracted by wave action from sea weeds. By simply putting his finger in water which was moving vigorously under the influence of a few camphor scrapings, the contamination of the water by the infinitesimal amount of grease sufficed to form an invisible film over it, and to neutralize the foaming action produced by the dissolved camphor.

The effect of oil on waves, as several physicists have proved, is not to subdue the huge swell, but to smooth and tone down its ripples, each of which gives the wind a "*point d'appui*," thus increasing the force of the breaking waves. "The film of oil," says Lord Rayleigh, "may be compared to an inextensible membrane floating on the surface of the water and hampering its motion." As long as the advancing tumultuous sea water is pure, there is nothing to oppose its periodic contractions and extensions; but when its surface is covered with the oily membrane, the most dangerous contractions and extensions are impossible.

The scientific demonstration of the sea-quelling virtue of oil is worthy of note by all sailors. It is fortunate for them that Lord Rayleigh has accomplished this at a time when ocean storms, and especially tropical hurricanes, are likely soon to tax the seaman's art to the utmost in saving his craft from destruction.—*Exchange.*

DEEP-SEA CREATURES.—The queerest thing about deep-sea creatures is their arangement for vision. Fish that live at very great depths have either no eyes at all, or enormously big ones. Indeed, there are two ways you may get on in these gloomy abysses: by delicate touch organs, or by sight that collects the few rays of light due to phosphorescence or other accidental sources. Down to the depth of two hundred fathoms the eyes get constantly bigger and bigger. Beyond that depth small-eyed forms, with long feelers, developed to supplement the eyes. Lower still, we find functionless eyes, and in the most confirmed abyssmal species the eyes have disappeared entirely.—*Exchange.*

ODOR AND FOULNESS.—The odor of the sewer exaggerates its dangers. Dr. E. Duncan, of Glasgow, finds that plumbers are not more liable than other persons to that class of zymotic diseases—including typhoid fever, diphtheria, diarrhœa and sore throat—supposed to be due to exposure to the offensive emanations from choked drains and soil-pipes. There is no gas in the sewer that may not be encountered outside of it, and neither typhoid excreta nor tuberculous sputum give forth more dangerous emanations in decomposing than any other organic substance. The air of a well-ventilated sewer, in fact, is far less unwholesome than that of crowded schools or churches, or even of the houses of half of Glasgow's population.

"Did I understand you right, only 20c a bottle for Wolff's Acme Blacking? My friend, who, on her way to Europe, first called my attention to it, said she paid 35c for it, and would sooner pay 50c than do without it; hence my wonder at your low price."

"I quite agree with your friend, madam; Acme Blacking is very cheap considering its merit. I recommend it to all my customers; to the wealthy, as a matter of pleasure and necessity; to the poor, as a source of pleasure and economy."

PARSONS

PARSONS PURGATIVE PILLS

PILLS

MakeNewRichBlood

"Best Liver Pill Made."

They positively cure SICK HEADACHE and BILIOUSNESS, all Liver and Bowel Complaints. *In Glass Vials. Thirty in a bottle, one a dose.* They expel all impurities from the blood. Delicate women find great benefit from using them. Sold everywhere, or sent by mail for 25 cts. in stamps; five bottles $1.00. Full particulars free. I. S. JOHNSON & CO., 22 Custom House St., Boston, Mass.

A Life Saved!

READ THE TWO STATEMENTS.

An Extraordinary Case!

NEW ORLEANS, LA., Nov. 22, 1890.

Last April I was attacked with Chagres Fever in Spanish Honduras and was given up to die by two physicians. During that spell and since I have used a pound of quinine and quantities of other medicines without any benefit. From three to four days out of every week I have been down and have suffered untold agonies. Between these spells I could scarcely walk more than two blocks at a time. I did not expect to live through the coming winter. Ten days ago I commenced using Dr. King's Royal Germetuer. I have had no fever since. All the symptoms have entirely disappeared. I have no pain or trouble of any kind. My gaining strength very fast. Can walk miles at a time. My sudden and rapid improvement is simply wonderful. Germetuer has been a God-send to me. I can not say too much in its praise. Any who wish to do so may call on me. DANIEL PATTON,
481 Jersey Street.

NEW ORLEANS, June 1, 1891.

My improvement continued, and soon after writing the above statement I was able to go to work and have been working ever since. My health is now perfect. I never felt better in my life. I give this testimony gladly, because I know that Germetuer saved my life.
DANIEL PATTON.

Chagres Fever is known to be not only a most dangerous form of sickness, but also very difficult to cure. Germetuer has been tried on a number of cases. In every known instance it has cured quickly and completely. It has a similar record as a remedy for Swamp Fever and Malarial troubles of all kinds. Properly used, it is the quickest and most unfailing remedy for Fevers of all kinds, Dyspepsia, Debility, Rheumatism, Catarrh, Diarrhœa, Dysentery and all diseases of the Blood and Skin.

These claims are sustained by evidences from thousands of the best people in the country, and the evidences multiply in our midst every day.

For sale by druggists and country merchants, and at the Germetuer office, 502 Canal St., New Orleans. For full information, circulars, etc., call on or address Kit Williams, Agent, 502 Canal St. $1 bottle; six bottles for $5.

Finlay & Brunswig, I. L. Lyons & Co., E. J. Hart & Co., Wholesale Agents, New Orleans.

DONALD KENNEDY

Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of 40 years standing, Inward Tumors, and every disease of the skin, except Thunder Humor, and Cancer that has taken root. Price $1.50. Sold by every Druggist in the U. S. and Canada.

A NEW BOOK.

"ODD HOURS FOR YOUNG PEOPLE,"

By GILDEROY,

Author of "Gilderoy's Stories for Boys."

Price, per mail, 60 cents; postage paid.

R. G. PORTER, Senatobia, Miss.

W. W. CARRE,

LUMBER MERCHANT

AND MANUFACTURER OF

PLANTATION CABINS, STORES, Etc.,

Nos. 342, 344, 346 and 348 Howard Ave.,

NEW BASIN. NEW ORLEANS.

WINDOW SHADES!

Our offering of dropped styles of shades a half price was so successful last summer that we have concluded to repeat the same this year. By dropped styles we mean the styles which will not be made this coming fall and which we will, therefore, be unable to get duplicates of. The goods are perfect and on the best quality of spring fixtures with a handsome band. We will sell

A 7x42 Shade at 75c., worth $1.50,
An 8x38 Shade at 90c., worth $2,

and others in proportion. The larger sizes of shades are what they use principally in the South, and there has never been an opportunity of buying them as low as this. We will accompany the drive with standard makes of Table Oil Cloth at 15 cents per yard. Floor Oil Cloth, Wall Paper, Matting and Rugs we are running out at very low figures, and you will save money by buying now.

Heath, Schwartz & Co., Lim.,

116 Camp St., New Orleans.

In answering advertisements

please mention the Advocate.

MARRIAGES.

YOUNGBLOOD—JOINER.—At the residence of the bride's father, near Walnut Grove, Miss., July 7, 1891, by Rev. Irvin Miller, Mr. W. F. Youngblood to Miss Cora Joiner.

GODFREY—BROWN.—In the Methodist Church, Columbia, La., June 21, 1891, by Rev. C. M. Lyons, Mr. Edward Godfrey to Miss Moise Brown, both of Caldwell parish, La.

STONE—STONE.—At the residence of the bride's mother, 2227 St. Louis Avenue, June 24, 1891, by Rev. J. B. Stone, of Verona, Miss., Mr. Jed Roger Stone to Miss Jessie E. Stone, all of St. Louis, Mo.

OBITUARIES.

WATTS—JOHN WATTS was born at Core Springs, Copiah county, Miss., Nov. 17, 1823, and died June 5, 1891. He was twice married: first in December, 1843, to Miss Amanda Mattingly, who only lived ten days after marriage; was again married to Miss Cyntha Hays, Nov. 21, 1844. To them were born twelve children. Five of these died when small, leaving seven grown children, with their aged mother, to mourn their loss. He was a devoted husband, a kind and affectionate father, and a most excellent neighbor; ever doing unto others as he would have them do unto him. He was kind and gentle in his disposition. To know him was to love him.

Bro. Watts was converted and joined the M. E. Church, South, at old White Bay Church, in the summer of 1837. His conversion was clear and genuine, and, though quite a boy, he soon began to pray in public, and to take an active part in church work. In a few years he was appointed class leader, and held this office until 1866, when he was licensed to exhort. He was a fine exhorter, and very able in prayer, often moving whole congregations to tears by his warm exhortations and fervent prayers.

Bro. Watts was a great sufferer for years before he died, though he never complained of his afflictions, and often said if it was the Lord's will, he was willing to suffer for Christ's sake. Before he died he called his family and friends around him and exhorted them to live right, and meet him in heaven; and then, turning to his youngest son, said, "Son, I want you to take my place in the church." May God grant that the father's mantle may fall upon the son!

Dear brother, the one who has been the instrument in bringing so many to Christ, we take you and the old home under whose roof we have so often sat, and where the weary servants of God have found comfort and courage to their troubled souls. That home has lost one of its strongest ties; but, by the grace of God, we will meet in that house not made with hands, eternal in the heavens.

W. W. SIMMONS.

AUGUSTUS—Mrs. MAHALA AUGUSTUS, relict of Geo. B. Augustus, was born March 12, 1809, died near Macon, Miss., at the home of her only son, Wm. B. Augustus, on July 4, 1891.

The departure of this beloved and venerable woman was as a peaceful autumn sunset, betitling the quiet, saintly beauty of her long, unaffected, consistent Christian walk and conversation.

For more than fifty years she had been a faithful member of our Methodist Zion—indeed, a Methodist of the model type, of deep piety, simple faith and ardent devotion to her church. She was the last of a noteworthy group, who were the founders of Soule Chapel—an interesting and prosperous charge in Noxubee county, Miss.,—to which, until her death-day, she manifested the most loyal adherence, although her age and infirmities for some years had denied her personal participation in its work and services.

In this good woman were harmoniously blended rare modesty, delicacy and refinement, with force of will, judgment and decision of character. Though uncompromising in her Christian integrity, such was the gentle tolerance of her nature that all the young folks were drawn to her, and grandma's room was entered without dread of austere lectures, or unsympathetic greeting. She was fond of reading, and in her latter days her Bible, hymnal and CHRISTIAN ADVOCATE became her daily food. Surrounded by her loving family, grandchildren and great-grandchildren, painlessly and peacefully she entered into life—the life that knows no ending. Loving hands and sorrowful hearts laid her body beneath the green sod in Soule Chapel Cemetery, in certain hope of a blessed resurrection.

A. E. HEARD.

CHRISTIAN—JOHN FRANKLIN CHRISTIAN was born in Bienville parish, La., Sept. 12, 1863, and departed this life near Columbia, La., June 15, 1891.

The subject of this sketch spent the most of his life in and near Pineville, La. He united with the M. E. Church, South, when but a small boy, and no one seemed to doubt his integrity and honesty as a true Christian. He was religiously trained by pious parents, and never departed from their precept and example. The family bore the right name, for they seemed to live truly a Christian life. The death of our young brother having failed so as not to be able to attend to business, he left this place about Jan. 1, last, where he spent his last moment with his youngest sister and other relatives in Caldwell parish, La. He was true to his church, living a consistent life, seeming to have no relish for the wickedness so prevalent around him. His end was peaceful and triumphant.

A short time before his departure he wrote to his brother and two absent sisters, telling them of his future prospect, and requesting them to meet him in glory. The parents and some of the children had preceded him to the glory world, and we trust that the rest of this Christian family will meet him safely on the other side. One by one our loved ones are gathering home.

J. F. WYNN.

FLETCHER—MARTHA J. FLETCHER was born in Jackson county, Miss., near Vancleave, on April 12, 1830, and died June 21, 1891, aged sixty-one years two months and twelve days. She joined the M. E. Church, South, in 1853. In 1855 she realized her acceptance with God during a meeting held at the Salem Camp Ground. She was happily married to Z. M. Fletcher, a son of Rev. Henry Fletcher, on Feb. 24, 1853, by John Cowart, M. H. S.

Sister Fletcher was a good Christian, a faithful companion, always had respect for the vow made when married. A devoted mother, a true friend, she spent a retired life, very seldom going from home. It was said by those who knew her, that no harm could be said of her. She leaves an aged companion, three daughters and one son to mourn her. It was hard for her loved ones to see her put under the sod; but they are cheered with the fact that they will see her at the last day. Her loved ones are more interested in heaven. Heaven is more attractive unto them. God grant that she, with God's goodness, may attract her children and relatives home to heaven.

M. L. WHITE.

HENDERSON—*Whereas*, The great Ruler of the universe has, in his infinite wisdom, removed from our midst our worthy and esteemed fellow-laborer, JOHN W. HENDERSON; And, *whereas*, The intimate relation and appreciation held during a long membership by him with the Methodist Sunday-school at Crystal Springs, Miss., makes it fitting that we record our high esteem of him; therefore, be it

Resolved, That the faithfulness manifested by him in our Sunday-school is worthy of our imitation, and will be held in grateful remembrance.

Resolved, That the sudden removal of such a noble young man from among us leaves a vacancy and shadow that will be deeply realized, and prove a grievous loss to us.

Resolved, That with deep sympathy with the afflicted mother and family of the deceased, we express an earnest desire that even so great a bereavement may be overruled for their highest good.

Resolved, That we have a copy of these resolutions recorded in our Sunday-school, one sent to the family, and we send one to the *Meteor* and NEW ORLEANS CHRISTIAN ADVOCATE for publication.

R. J. HARBOUR, for Com.

WALKER—Mrs. MARY E. WALKER, wife of R. D. Walker, of Sturges, Miss., daughter of Rev. W. R. Raney, of the North Mississippi Conference, was born Oct. 12, 1861. She was converted and joined the M. E. Church, South, in 1871. She was married to R. D. Walker, March 2, 1881, and died June 2, 1891.

She was the mother of four children, and one having died, she left three little boys (one of them an infant of a few months), with the request that her parents would take them, bring them up, and train them as they had her. She died in the triumphs of a living faith; though this is not strange when we consider that she was the daughter, brought up and trained in the home of the Rev. W. R. Raney and his devoted wife.

A perfect picture of this pure woman, loving wife, tender, cheerful mother, faithful friend, gilded with the sunshine of Christian hope, in the unfading colors of Christian faith, and illustrated by divine inspiration, is to be found in Prov. xxxi, beginning at the tenth verse.

W. A. DOLLAR, P. C.

MOSS—Sister MARTHA A. MOSS was born March 31, 1826, in Rankin county, Miss.; was married in December, 1851, to W. H. Moss, and died in the faith, June 21, 1891.

Sister Moss joined the Christian Church at the age of twelve years. Removing from her old home after her marriage, she united with the M. E. Church, in which she lived a devoted, consistent Christian life. A zealous worker in the Master's vineyard, a devoted wife and mother. She left engraved on the minds of those who knew her the impress of a noble, Christian character. Her place in the church and Sunday-school will be hard to fill. May her loved ones take Christ for their model, as she did, and let us all pray that the Master will raise up others to take the place here of those he calls away from labor to rest, from earth to the skies!

K. S. ESPEDS.

WILSON—Mrs. N. L. WILSON was born in Copiah county, Miss., Feb. 24, 1826, and died in her native county, Jan. 21, 1891.

She leaves four children, who mourn a devoted and pious mother—two daughters and two sons. When she was very young she joined the Methodist Church, and when fifteen years of age she found the Savior precious to her soul. She first joined the church at Old Crystal Springs; but when the church was moved to the town of Crystal Springs, her membership was moved, and she has been a faithful member all these years. As her pastor, I visited her during her illness, and found her full of blessed hope of eternal life. May her children and grandchildren be faithful, and live so that they may meet her in heaven!

R. D. NORSWORTHY.

You've tried Dr. Pierce's Favorite Prescription, have you, and you're disappointed? The results are not *immediate*.

And did you expect the disease of years to disappear in *a week*? Put a pinch of time in every dose. You would not call the milk poor because the cream doesn't rise in an hour? If there's no water in it, the cream is sure to rise. If there's a possible cure, Dr. Pierce's Favorite Prescription is sure to effect it, if given a fair trial. You get the one dollar it costs back again if it don't benefit or cure you. We wish we could give you *the makers'* confidence. They show it by giving the money back again, in all cases not benefited, and it'd surprise you to know how few dollars are needed to keep up the refund.

Mild, gentle, soothing and healing is Dr. Sage's Catarrh Remedy. Cures the worst cases *permanently*. No experimenting. It's "Old Reliable." Twenty-five years of success.

Echoes.

The best instrument will worry sensitive nerves if it be out of tune, or if it be used by unskillful hands. Sometimes very good people wound those nearest them, not because they have suddenly grown bad, or mean to be rude, but because of ill health or something that has thrown them out of their normal condition.—*Methodist Protestant.*

No agnosticism or scheme of mere ethical religion will ever prevail against Christianity, so long as the human heart breaks with anguish and the human understanding falters before the mystery of life. There is one sublime utterance which unlocks the problem of existence—"God is love;" and that utterance is found only in the religion of Jesus Christ.—*Zion's Herald.*

The oaks used in building ships are not found in cultivated fields, but in the wild forests, and are developed by virgin soil, rain and wind storms, as well as warmth and sunshine. So the grand spirits that are moving the world do not originate in the halls of luxury, but in lowly tenements and cabins of hardship and want—*United Presbyterian.*

From General Albert Sidney Johnston, the Great Confederate General.

I have used the bottles of Maguire's Benne Plant handed me by Assistant Surgeon Dr. Kirtly Ryland, and found it a most efficacious remedy for complaints of the bowels—Diarrhœa, Dysentery, Flux, etc.

We may compare the soul to a linen cloth: it must be first washed to take off its native hue and color, and to make it white; and afterwards it must be ever and anon washed to preserve and keep it white.—*South.*

The Effect of Creole Female Tonic

is almost magical in cases of prostration, pains in the back, rush of blood to the head, irregular or painful menstruation, and female weakness.

If any hard affliction hath surprised thee, cast one eye upon the hand that sent it, and the other upon the sin that brought it: if thou thankfully receive the message, he that sent it will discharge the messenger.—*Enchiridion.*

ESTABLISHED 1868.

A. A. WOODS. WALTER SCOTT. L. H. POURSINE. A. F. GODAT.

A. A. WOODS & CO.,

General Insurance Agency,

37 CARONDELET ST., Cor. GRAVIER ST.,

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Total Assets over $200,000,000.

Dwelling and Sugar House Risks Especially Solicited.

Mention this paper.

Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54
CASH ASSETS, December 31st, 1890,	$551,897.82

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

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Losses Paid by Chicago Fire, 1871, $3,239,091.

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All Losses Paid in Cash, without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office the same as with local companies.

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The Southern Insurance Company

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Paid up Capital, $300,000. Assets, $559,348.11.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

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Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - $300,000.

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

H. Dudley Coleman Machinery Co., Lim'd,

New Orleans, La.

STEAM ENGINES, BOILERS, MILLS AND MACHINERY,

Pumps, Pipe, Presses, Pulleys, Shafting,

Saw, Sugar and Corn Mills,

Cotton Gins, Feeders and Condensers.

Examine Our Stock. Our Prices Are Very Low.

FOUNDRY, FACTORY & OFFICE, Cor. Magnolia and Erato Sts. | SUPPLIES & SAMPLE STORE 9 Perdido St., New Orleans, La.

If readers of this advertisement who wish to purchase goods in our line would mention this paper when writing for information or when ordering goods from us, we could then determine whether the money we pay for advertising in this paper is well invested or not.

H. DUDLEY COLEMAN MACHINERY CO., LIMITED. New Orleans, La.

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labor for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.—*Isaiah lv, 1, 2.*

GRANT'S FURNITURE STORE

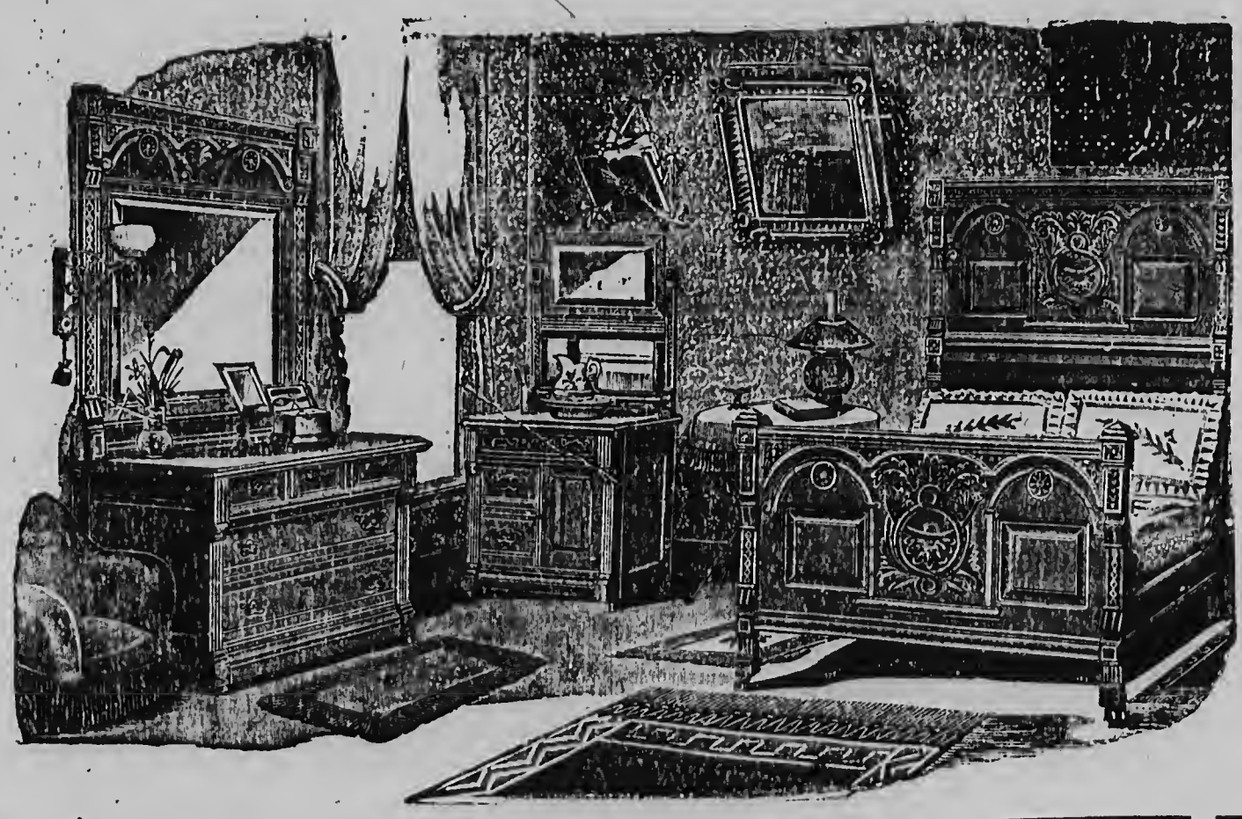
NEW STORE, AT **28 and 30 Camp Street, NEW ORLEANS**

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Velours, Potit Point, Brocatello or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

In all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

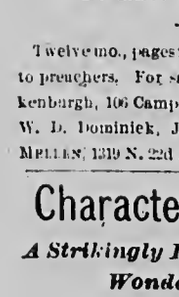
Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

Advice to Budding Girls.

Rise early, take ample exercise, and if suffering from complaints peculiar to your sex, use Creole Female Tonic in time.

Camp Meeting Calendar.

Camp Meet'g.	*Begins*
Providence	July 30
Topisaw	Aug. 7
Holiness (Scottsville, Texas)	Aug. 11
Henington (Crystal Springs)	Aug. 13
Sam Jones	Aug. 14
Rapides	Aug. 16
China Grove	Aug. 21
Shiloh	Sept. 11
Bluff Creek	Sept. 11
St. Tammany	Sept. 18



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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Bay St. Louis, at Bay St. Louis	July 25, 26
Americus, at Cross Roads	Aug. 1, 2
Ocean Springs, at Zion	8, 9
Whittington, at Marvin Chapel	15, 16
Eastahutchie, at Hopewell..(W., Th.).	19, 20
Williamsburg, at Williamsburg	22, 23
Mt. Carmel, at Mt. Moriah..(M., Tu.).	24, 25
Hattiesburg, at Enon	29, 30
Columbia, at Paine Chapel..(Tu., W.).	Sept. 1, 2
Heidelburg, at Pleasant Hill	5, 6
Perry, at Smith's Chapel	12, 13
Vancleave, at McLeudon	19, 20
Moss Point	26, 27

E. H. MOUNGER, P. E.

VICKSBURG DIST.—THIRD ROUND.

Port Gibson	July 25, 26
Washington, at Locust Grove	Aug. 1, 2
Martin, at Rodney	8, 9
Warren, at Oak Ridge..(Wed.).	12
Burtontou, at Burtouton	15, 16
Mayersville, at Beniah	23, 24
Rocky Springs, at Shiloh..(Wed.).	26
South Warren, at Bovina	29, 30
Vicksburg	Sep. 5, 6
South Vicksburg	5, 6
Anguilla, at Sunflowar	12, 13
Rolling Fork, at Rolling Fork	13, 14
Roxie, at Wesley Chapel	19, 20
Meadville, at Oak Grove..(Tue.).	22

JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—THIRD ROUND.

Sugar Town, at Hopewell	July 25, 26
Alexandria (Wed.).	29
Pineville, at Oak Grove	Aug. 1, 2
Evergreen and Lecompte, at L.	8, 9
Simsport, at Grange Hall	15, 16
Melville and Big Cane, at B. C..(Th.).	18
Colfax and Boyce, at Camp Ground	22, 23
Montgomery, at Winfield	29, 30
Castor, at Sardis (Wed.).	Sept. 2
Columbia, at Master's Chapel	5, 6
Vidalia and Black River, at Vidalia	12, 13
Centerville, at Gray's Schoolhouse	19, 20
Ada	26, 27

The Alexandria District Conference will convene at Lecompte, Aug. 6-9, 1891.

J. IVY HOFFPAUIR, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Opelousas and Washington, at O.	July 25, 26
Grand Chenier, at Leesburg	Aug. 1, 2
Lake Charles	8, 9
Sabine mission, at Keener Chapel	12, 13
Sulphur Mine, at Bagdad	15, 13
Indian Bayou	22, 23

JOHN A. MILLER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Baton Rouge	Aug. 9
Moreau Street	19
Gross Tete	23
Carondelet Street	30

CHAS. F. EVANS, P. E.

A man who has practiced medicine for 40 years ought to know salt from sugar. Read what he says:

TOLEDO, O., Jan. 10, 1887.

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Yours truly,
L. L. GORSUCH, M. D.,
Office, 215 Summit St.

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NEWS OF THE WEEK.

DOMESTIC.

Governor Campbell has been nominated by the Democrats of Ohio to succeed himself.

The National Bar Association of America meets at Nantasket Beach, Mass., on Aug. 5, to remain in session for three days. The president of the association is Judge Charles Marshall, of Baltimore.

A sale of 6,000 acres of land in Livingston parish was made on July 17 to a Pennsylvania sugar refiner. On the same day 10,000 acres of land in Grenada county, Miss., were sold to a syndicate with a capital of $150,000,000.

The tenth National Temperance Convention assembled in the First Methodist Church, in Saratoga, N. Y., on July 15. About twenty organizations were represented by 200 delegates from nearly every section of the United States.

A company has been formed in Kansas City to furnish cool air into any business house or residence by the ammonia process. The inventor of the new process claims that he can make ice at one-third the cost of its present production.

A big strike among the anthracite miners in Pennsylvania is possible. The companies are preparing for the trouble by bringing into this section large numbers of laborers fresh from Europe. The grievance of the employees is that the companies will not pay every two weeks, as the card calls for.

Thirty immigrants, all Russian Jews, are in the detention bureau at the Barge Office in New York City awaiting the decision of the Superintendent of Immigration. It is most probable that they will all be sent back, as each one has been "assisted," and the law on assisted immigrants is inexorable.

At the meeting of the Mississippi River Commission, in New York City, representations were made that $3,000,000 would be required to put the levees of Louisiana in a condition to stand a flood like that of last year. The actual allotment made by the Commission is $347,000 for Louisiana, Mississippi and Arkansas.

The plate mills of the Springfield (Ill.) Iron Company burned on July 19. It was leased to the Carbon Iron Company, of Pittsburg, Pa., and used in making steel plates for the armored cruiser being constructed by the government at San Francisco. The lighter machinery was ruined and the heavier machinery damaged.

The striking miners of Tennessee, who oppose convict labor in the mines, came into Briceville, on July 20, and, capturing the militia stationed there to preserve order, shipped them and the convicts to Knoxville. The mob numbered about 1,400 and the soldiers 107. The entire State militia has been ordered out to protect the convicts at work.

The Federation of Trades, of Chattanooga, Tenn., representing sixteen unions, held an indignation meeting on July 19 to consider the troubles at Coal Creek, when the free miners threaten to drive away convicts. The action of the State authorities was condemned in strong terms, as was the conduct of the mine owners, and the action of the miners indorsed. There is a possibility that the lessees of the State prison will throw up their contract and leave 1,500 men to be cared for.

FOREIGN.

Twenty-four foreign nations have now officially accepted the invitation to participate in the World's Fair.

There is a strike of railroad men in Paris. The police have dispersed the strikers from the railroad depots, where they had congregated, and the troops now guard the depots.

The passports regulations on the Alsace-Lorraine frontier have been so rigidly enforced by the German authorities that French commercial travelers have been seriously inconvenienced.

A meeting of ministers was held in the City Temple, London, on July 17, in support of the formation of a federation of the English-speaking people for international arbitration and universal peace.

The municipal authorities of Amsterdam, Holland, have decided to grant the Standard Oil Company a ten years' lease of sites for the erection of oil tanks, on condition that rent is to be paid in advance.

At the laying of a new corner-stone of a Methodist Church, at Durango, Mexico, last week, the participants were attacked by Catholics, and the officiating minister was struck by a stone and fell senseless. A detachment of police dispersed the crowd.

The city of Santiago, Chili, has been visited with the severest fire ever known in South America. The loss being estimated at over $2,000,000. The British legation was completely consumed, including all of the archives and personal property of the minister.

Since the emancipation of the slaves in Brazil the domestic service, as well as the agricultural labor of the republic, has been greatly demoralized, and many families find themselves entirely without servants, colored people (the former slaves) refusing to work.

The prosecution of the Jews has been somewhat relaxed. The decree for the expulsion of Jewish artisans from St. Petersburg has been indefinitely postponed and renewed orders have been sent to the press to refrain from publishing articles likely to excite animosity against the Jews.

The Bureau of American Republics is informed that the government of Peru has issued a supreme decree, declaring that religious feast days shall no longer interfere with the loading and unloading and the dispatch of vessels in the harbors of the republic. The sailing schedules of the steamships were very much interfered with by the frequency of feast days, on which the custom-houses were closed and the roustabouts refused to work.

Creole Female Tonic for diseases peculiar to the female sex, such as prolapsus uteri, weakness, irregularities, painful menstruation, is a cure provided by nature, and is quick and permanent in its effects.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 7-16	— —
Ordinary	5 15-16	— —
Good ordinary	6 7-16	— —
Low middling	7 3-16	— —
Middling	7 15-16	— —
Good middling	8 13-16	— —
Middling fair	9 16-16	— —
Fair	11 1-16	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2 3-16	— —
Prime yellow	4 7-16	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	23	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 5-16	2½
Good	5	5⅛
Fair	4⅞	5
Prime	5⅛	5⅜
Rough, ₩ bbl	2 25	4 10
POLISH, ₩ ton	20 00	22 00
FLOUR.		
Extra Fancy	5 00	3 15
Fancy	4 65	4 75
Choice	— —	— —
Minnesota Patents	6 00	— —
Winter wheat patents	5 25	5 50
Minnesota bakers	5 00	5 50
CORN PRODUCTS.		
Corn meal	3 30	3 35
Cream meal	3 50	— —
Grits	3 55	3 60
Hominy	4 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	80
Yellow	74	— —
Mixed No. 2	74	— —
OATS:		
Western	48	52
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	92½	95
HAY:		
Prime	17 50	18 50
Choice	— —	— —
PROVISIONS.		
PORK:		
Mess (Standard)	— —	12 00
Prime Mess	10 50	10 75
Rumps	— —	— —
BACON:		
Fancy Breakfast	8½	10
Shoulders	6⅛	6¼
Sides, short rib	8	8⅛
Sides, long clear	7⅞	8
HAMS:		
Sugar-cured	11	11¾
DRY SALT MEAT:		
Shoulders	6	6⅛
Sides, short rib	7	7⅛
Sides, long clear	7	7⅛
GROCERIES.		
COFFEE:		
Prime	19¾	— —
Fair	19	— —
Common	16¼	— —
TEAS:		
Choice	40	80
Hie-No	— —	— —
BUTTER:		
Western Creamery	20	— —
Western Dairy	15	18
Common	— —	— —
LARD:		
Refined	6⅛	6¼
OILS:		
Coal, bbls	8¾	— —
Coal, cases	13½	14
Cotton seed, crude	26	— —
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	2 25	2 50
ONIONS:		
New Louisiana	— —	— —
Western	4 00	4 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7⅛	— —
Jute, 1¾ lb. ₩ yard	— —	6¼
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8½	12½
TIES:		
₩ bundle	— —	1 35
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 00	5 50
Young Chickens	4 50	5 00
Chickens, Southern	2 75	3 00
Young	1 25	3 00
Turkeys, Southern	8 00	12 00
EGGS:		
Western	14	15
Southern	15	16
WOOL:		
Lake, ₩ lb	22	— —
Louisiana	20	— —
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3¾	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	28 50	26 50
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2¼
Sulphuric acid	— —	2½

—*New Delta*, July 21.

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions compiled with:

Revs. H. R. Caldwell, B. Jones, John A. Ellis, I. W. Cooper, K. S. Enochs, R. D. Norsworthy, J. R. Stewart, W. D. Dominick, F. P. Spencer, J. M. Morse, T. L. Mellen, G. W. Buehman, J. W. Ellison, H. S. Johns (2), J. F. Pattison, N. S. Cornell, T. B. White, Joseph Thomas, J. Ivy Hoffpauir, H. Bradford, M. E. Tumlin, Bishop C. B. Galloway, B. F. Lewis, C. C. Griffin (2), T. S. West, D. W. Babb, J. W. Tinnin, J. P. Drake, W. A. Dollar, R. W. Tucker, W. M. Cox, J. T. Howell, J. W. Poston, E. S. Drake, C. D. Cecil, C. G. Andrews, R. C. Callaway.

Messrs. L. W. Johnston, W. A. White, R. M. Standifer, W. W. Monroe, W. T. Holland, D. McGilvary, J. C. Cavett, A. W. Jones, B. S. Weirman, F. B. Pratt, W. B. Augustus, Geo. W. Burton, J. P. Stevens, A. A. Bain, C. D. Atkinson, E. R. Crouch, Judge T. S. Humm, E. P. Grillin, H. E. Lengsfield, T. H. Cortright, T. M. Babington, W. C. Brewer, G. S. Hunter, M. D., Dabney Lipscomb, A. M.; J. K. Brooks, E. J. Stanley, R. G. Hamill, H. Skoefield, J. I. Marshall, J. W. Andrews.

Mesdames Lizzie R. Currie, J. R. Shields, J. T. O'Pry, J. S. Turner.

July 21.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Camp Meetings.

The Cypress Camp Meeting will commence August 7, 1891. Passengers will be met at Stonewall station and Keithville Crossing during the camp meeting. Accommodation for all at reasonable rate on the ground. All ministers invited, and will be entertained *free.*

S. H. WHATLEY, P. C.

Shiloh Camp Meeting will begin on Friday night, Sept. 11. All ministers are invited and will be conveyed from Pelahatchie, Miss., to camp ground. R. S. GALE, P. E.

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Enrolled	103	215
Boarders	40	112
Music Pupils	68	160

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Christian Advocate.

VOL. 38.—NO. 31. NEW ORLEANS, THURSDAY, JULY 30, 1891. WHOLE NO. 1823.

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The Christian and His Graces—No. 6,

BY AN OLD MINISTER.

"And to temperance, patience."

The author of the Epistle to the Hebrews says, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." St. Paul says, "Be patient toward all men." And there is need—some are so slow, some so rash, some so stupid, and some so indifferent, that all make demands on our patience. So St. James says, "Let patience have her perfect work." The Master said to his disciples, in view of the wrongs and outrages bigots and cruel fanatics would inflict on them, "In patience possess ye your souls." Some have regarded patience as a mere passive, and not a heroic, virtue. Such thinkers have forgotten that it is as great, or a greater act of grace, to *suffer* than it is to *do* the will of God. To remain inactive under fire is sometimes not only eminently strategic and important, but is a greater proof of devotion to principle and unfaltering courage than the most gallant charge.

Patience has been defined to be the "calm endurance of evil for God's sake." There will, we suppose, be no credit given for patience in enduring the ills we, by our sins and follies, have brought on ourselves; but the patient endurance of evils beyond our control, we shall hear, not of merit, but of grace, the comfortable words, "Well done;" "enter ye into the joy of your Lord."

In our Christian life we find, in all relations, we need patience—as parents, as Sunday-school teachers, and as secular teachers—in our dealings with children so wayward, so thoughtless, so hard to interest and help. We need patience with servants, often so ignorant, so careless, and so idle. We need it with employers—in their worries they are sometimes hasty and hard to please. We need patience with the sick—they often seem so complaining and so fickle, and sometimes so self-willed. We shall find great need of patience in the long delays—our plans move to completion so slowly, and others on whom we are waiting are so tardy or forgetful. Then, sometimes after long waiting and the exercise of much patience, we are called to be patient under the disappointment of some long-cherished hope. In suffering, if long continued, what a tremendous strain on our patience! We should remember we are finite; that we can look over but a fraction of the vast field of providential things. How absurd and petulant was Jonah when he impatiently exclaimed, "I do well to be angry!" His little personal reputation as a prophet seemed in danger of suffering discount. How ridiculous Xerxes made himself for all time by impatiently ordering the sea to be lashed and bound with a great chain for presuming to break his bridge of boats across the Hellespont! I suppose most of us forget, when we repine and complain against Providence, that we are really criticising God, and intimating that we could have done better if we had had our way. The patience of faith saith, "All thou sendest me in mercy given." In the early stages of his great trials, Job exhibited wonderful patience, even after fortune, health and children were gone, saying, "I will trust, although he slay me." Moses, with two recorded exceptions, showed great patience under the perverseness, rebellions and fickleness of the tribes. It requires great patience to work on, even in a good cause, when there seems no success, and almost no hope; but many modern missionaries have done so, and have reaped a bountiful harvest, because they "fainted not." Many Christian writers and commentators, because they have not had patience to wait for "the day and hour of which no man knoweth," have rushed into rash speculations and the wildest guesses, to the hurt of the faith of many.

No men more need patience than the ascetic class. They are always tempted to sourness and uncharitable severity. We are told that the Mohammedans, during their annual monthly fast, eating nothing while the sun is shining, are more than usually quarrelsome and contentious. So also it is said of the devotees and ascetics of India, who practice severe austerities, that they exhibit a general irritability of temper. The gentle grace of patience comes in as an essential element of a well-rounded character, especially in those who are particularly self-restraining. Calvin, Baxter, Andrew Fuller, all showed at times great sternness of character, which nothing less than the grace of patient gentleness could restrain from harshness. But patience is not the apathy of Gallio, nor the stolid indifference of Hindoo ascetics, nor of Simeon Stylites on his pillar, nor the insensibility of the monks of La Trappe. These austere restraints are not Christian patience, but mere painful bodily exercises that profit little. Nor is it the sinful tolerance of Eli. Christian patience well comforts with the zeal of Knox and Wesley in their uncompromising rebukes of sin.

Notes from Japan.

At our last quarterly meeting I had the pleasure of baptizing four and receiving them, together with a son of Rev. C. K. Marshall (Dzan Tsezeh) of our China Mission, who had been baptized in infancy, into the church. Two of the number deserve special mention. One of them, with her husband, who was baptized several months ago, has received considerable persecution because of her profession of Christianity. At first she was stolen from her husband; but, returning to him, she was disinherited, even her clothing being taken from her. Her mother feels that she has disgraced the family, and is exceedingly bitter against her, even going so far as to plead with her idol gods that her daughter may die, and the family disgrace be thus removed. The other is an old lady, seventy years of age; her son and daughter-in-law are both members of the church, and are very faithful. The day before she was baptized she said to me, "For a long time I have known nothing about God; but now that I have heard of him, I intend to serve him the best I can." And I have no doubt but that she will, and that, at last, she will find her way to heaven, and have a higher seat up yonder than many who were reared in Christian lands, and have known of God all their days; for, notwithstanding her old age and extreme infirmities, we have no one who is more faithful or earnest in their church duties.

The remark of this old lady, in regard to her long ignorance of the existence of the true God, touched me deeply. How glad I was that at last she had heard, and that it was my privilege to receive her into the church of God! But what about the millions all around us who have not heard of the true God? *Whose* fault is it? Certainly not their own! "How shall they believe on him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" And how can they be sent unless they are willing to go, and the church of God is willing to send them? Here is where the fault lies! Men and women have failed in going, and the church has failed in sending. If it were not so, if the church had measured up to its duty, then in this glad day of grace, in the year of our Lord 1891, there would be no gray-haired man or woman in all the world who could say, "I have never heard of the true God." And yet in these lands of the East, there are hundreds of millions who are without a knowledge of God and without hope in the world! And they are dying, dying by thousands every day; going down in dark despair into Christless graves, and into a future unlit by one single ray of hope, and *somebody is responsible!*

They are marching down the road of death,
A thousand million strong;
A soul is lost at every breath,
Of this tremendous throng.

How long, O Lord, how long! shall these things be? Thy church abundantly able to obey the command of thy Son to "preach the gospel to every creature," and yet allowing the decades and the centuries to hurry by, with their cargo of immortal souls bound for the judgment bar of a righteous God, and scarcely putting forth an effort towards their salvation! Holding in their hands the bread of life, and yet refusing to give it to the starving millions all around them! Wonderful possibilities open to the church of God! Remarkable opportunities presented to her! Wide-open doors everywhere! Scarcely a let or a hindrance to the onward movement of the gospel in any heathen land, and yet the church doing so little towards the salvation of the world as to merit the reproach, from a high authority, that she is but "playing at missions." It has been within the power of the followers of Christ ere this, having a sufficiency of men and money at their command, to have evangelized this world ten times over, had they been faithful to the trust left them by their Master. Aye, with the resources locked up in the coffers of her members today, if laid on the altar of consecration, the church of our Lord could publish the glad tidings of salvation to every son and daughter of earth within the next decade, so that by the beginning of the new century there would be no one who could say, "I have never heard of the true God."

I would repeat and emphasize the statement that *somebody* is *responsible* for the fact that there are hundreds of millions on the globe to-day who have never heard of the world's Redeemer. *Somebody is responsible!* We can not escape the issue by saying, "The church is responsible," for the church has millions of members, and it is too vague and too indefinite to charge the church with the fault. The responsibility involved in this failure of duty is an individual responsibility; for the church is an aggregate of individuals, and the duty of the whole is but the duty of each individual composing that whole. It follows, then, that the fault is the fault of each member of the church, unless, perchance, there be those in the church who have measured up to their full duty in the matter. The thing, then, for you and me to do is to ask ourselves the question: "Have I, as a follower of him who died for the world, and who commanded his disciples to give the glad news to every creature, have I met my duty in this matter?" Not, "Am I interested in foreign missions?" but, "Am I doing everything towards the salvation of the heathen that God requires of me?" Let us remember that we will have to face this question at the judgment, and it would be well to see to it that we can answer it now in such a way as will bring to us the answer, "Well done!"

Rev. S. Shaw and wife have just been added to our mission in Japan. They come from the North Georgia Conference, and have the reputation of being earnest, tireless and successful workers. They have entered upon their labors at Yamaguchi with a zeal and an interest which promise large success.

Bro. and Sister Shaw come under a pledge of support from the Sunday-schools of the Augusta district, North Georgia Conference. Previous to their departure, they visited all these schools and addressed the children, and thus interested them in the missionary cause. In doing this they have started a work which I trust will be the beginning of a movement throughout the church towards the enlisting of our Sunday-schools in work for foreign missions. Why should not the Sunday-school children in every one of the stronger districts in the church be represented by a missionary and his wife in the foreign field? In the weaker Conferences two or three districts might combine in a movement of this kind, or even a whole Conference.

I have been told that the M. E. Church obtains over $300,000 annually for foreign missions from the Sunday-schools. See what the Rose Buds of the Virginia Conference have accomplished under the admirable leadership of the faithful and devoted "Uncle Larry." The writer of this had an illustration in California of what the children of the church can do for missions if only enlisted in the work. At one church on the circuit the children of the Sunday-school paid during the year more than enough to meet the entire assessment on the work for foreign missions, and this on a charge where the collections for that cause had never before been paid in full. Nor did this work, on the part of the children, interfere with the other collections taken from the church, since for the first time in its history all of its assessments were met.

Who can estimate the vast and far-reaching possibilities wrapped up in a movement for missions among the children of the church? If the Sunday-schools of our district can send a man and his wife to the field and promise to support them indefinitely, what could not all the children of our church do if enlisted in this work! Apart from the monetary results which would accrue therefrom, there would be that which would be of greater and more lasting benefit to the cause of missions, an educational benefit which would give the church, in the years to come, a membership alive to their duty on this, the supreme question of the Master's kingdom, having been trained to it from their childhood.

May the Lord of the harvest raise up an "Uncle Larry" from among us who will be able to gather all the children of our Zion into a movement of this kind and to lead them unto victory. Amen!

W. E. TOWSON.

Kobe, Japan.

Letter from China.

During the past six weeks Central China has been greatly agitated over riotous disturbances at various places, rumors of which have, doubtless, already reached you.

I should like to give you some of the details, but limited time renders it impossible. I send instead, by to-day's mail, several copies of a Shanghai daily, containing rather full accounts of some of the disturbances. From these I think you will be able to get a clearer idea of the state of affairs than would be possible in any statement I could give you, personally.

The information contained in the *North China Daily News* is quite reliable, and I hope you will use it in whatever manner seems best to you. Dr. Parker's letter, which occurs in the issue of June 16, we consider of special value. Some of us are exceedingly desirous that the friends at home who are interested in us and our work in China should have no misapprehensions as to the condition of things. Hence this letter accompanying the papers to which I have just referred.

The situation is, indeed, grave, and we can not know what the outcome will be, but we have much reason for gratitude for the protection which has already been extended to us in these troublous times, and we trust ourselves and work entirely to him who has promised to keep and to deliver.

Those of us stationed at Shanghai have felt that we were in no special danger. In fact, a disturbance at this port has hardly seemed among the probabilities, though preparations have been made in case there should be any difficulty. With our friends in the interior it has been very different. Much threatening has been done, and riotous outbreaks made at many places. In the midst of these trying times our hearts are filled with gratitude to God for having considered the lives of his children "precious in his sight." With the exception of the single instance of the Wusuch tragedy, no life has been lost. Truly we have great cause for gratitude and praise.

We ask that your prayers be offered most earnestly in behalf of God's children in this distant land who are truly living in perilous times. Pardon brevity.

L. ELIZABETH HUGHES.

Shanghai, June 26.

Letter from Japan.

I have just returned from a trip through the Inland Sea, visiting Hiroshima, Oita and Todotsu. Bro. Waters is presiding elder and preacher of his entire district, or was until Bro. Shaw arrived, whose work is in Yamaguchi, over a hundred miles from Hiroshima. He is much encouraged in his work, and I enjoyed spending a Sabbath with our brethren and sisters there, at which time I baptized Bro. and Sister Waters' little boy.

From there I went to Oita, where Bro. Wilson is laboring and doing good work. There is every prospect of a rich ingathering of souls in that place. I wish we had a missionary and his wife to assist Bro. Wilson. There is great need for a lady worker in the church there, and the native Christians are begging us to send a married man and his wife to them. The people are kind and pleasant, and many who are not yet Christians have taken great interest in Bro. Wilson and his work, and were sorry to see him leave Oita, even for a short time. From Oita, in easy reach by steamer, there are many important places where we have work; but Bro. Wilson, being alone, he can not visit these places often. He has now a good house, and on land purchased by the mission. He is in great need of a church-building on the same lot. He thinks if he could get three hundred and fifty dollars in gold, and with what he has been able to collect (some forty or fifty dollars), he would be able to put up a convenient little church at once. Could not some lover of Jesus help in this good work, and give us a church-building in Oita? It would, I am sure, prove a lasting blessing to that people.

From Oita I went to Todotsu, to hold the quarterly meeting there. We had good meetings, and the church there is growing. We hope soon to commence building; are negotiating for the land now.

Had a good deal of rough and unpleasant weather while absent; but the Lord was gracious to me, and I passed through all in safety. Heard, before reaching home, that four members of our mission—Dr. and Mrs. Wainright and Bro. and Sister Utley—had suffered from poisoning, which was for some days very serious; but, we thank God! their lives have been spared to us and to the church. It was from the use of condensed milk which had been opened about two weeks. All are out of danger, and about well again.

We have just had the closing exercises of our school in Kobe, and three young men in the theological department graduated, and are now ready for work. The exercises were very pleasant, and the weather was all that could be asked.

Our greatest need in Japan now is preachers of the gospel, both foreign and native, to go everywhere preaching the Word of God.

Ever your brother in Christ,

J. W. LAMBUTH.

Kobe, Japan, July 1, 1891.

Origin of the Riots against the Missionaries in China.

There is no country in the world where it is more difficult to get at the causes of things than China. The facts themselves we learn by degrees, and after stripping off a great deal of fanciful accretion; but the causes of the facts, or, in modern terminology, their "true inwardness," it is very difficult to arrive at. There are no purely native newspapers and no public meetings, and the only official explanations that we get of what is going on are found in the memorials in the Peking *Gazette*, which may or may not represent the true state of things. We get a good deal of our information from the missionaries, who mix with the people much more than the consular or customs officials do, and talk with them on subjects of all kinds, but always with the disadvantage that the Chinese is so courteous by nature, that he will always try to tell you what he thinks you will like to hear, rather than what is the bald, and possibly unpleasant, fact. So it arises that while we have had several explanations of the recent outbreaks, we have not one of which we can say with certainty, "This is the true one." The true one may be, that all the causes have united to bring the sedition to a head. Our correspondent, "Spes," whose letter will be found in another column, goes back to the time of the Taiping rebellion to diagnose the case. The victorious imperial troops disbanded at the close of the rebellion were never re-absorbed into the population as the troops were after the American civil war, but have remained in their idleness a standing menace to order. They have been kept quiet by being placed on the pension list by the viceroys, and in this we have the kernel of the story of Tseng Kuo-chuan's monthly subscription of Tls. 50 000 to the Kolao Hui. On several occasions before Tseng Kuo-chuan died, the Empress-Dowager ordered him to reduce the expenses at Nanking by striking all these pensioners off the pay rolls. Tseng Kuo-chuan always replied that it was impossible, and as a concession to him, personally, the demand was not pressed. When he died it was determined at Peking that the economy should be carried out; but it was felt that only a Hunan man could do it, and accordingly Liu Kun-yi was recalled from his retirement and sent to Nanking. He has been vigorously paring down the pay-list, and this is one of the causes of discontent. There is nothing surprising in nearly all these braves and many of the officials themselves being, or having been, members of the Kolao Hui, for it was originally a military benevolent society, not necessarily political at all, though it has now become so.

Our correspondent mentions as another cause the general discontent in the country with the present dynasty. We have generally been inclined to believe that the Chinese, as a whole, care nothing whether their Emperor is a Manchu or a Chinaman, and that the Chinese have, as ever, so thoroughly assimilated their Manchu conquerors that the latter are really Chinese. We learn, however, that there was very great dissatisfaction at Nanking when rumor was spread there that Tseng Kuo-chuan was to be succeeded by a Tartar. But the discontent of which our correspondent writes is more with the administration than with the nationality of the Emperor. The universal corruption of the official class, which is constantly being testified to in the Peking *Gazette*, is greatly resented by the "thinking and suffering" millions, and they are disposed to throw the whole into the caldron, in the hope that a better and purer government may possibly emerge.

Then there are the thousands of people who have been thrown out of work for the time by the introduction of foreign improvements, and who do not readily adapt themselves, so conservative are they by nature, to their new environment. The Chinese commercial traveler is penetrating everywhere, not with samples, but with a stock of foreign goods, and he pushes them energetically into consumption. The margin that the Chinese head of the family or housewife has to buy things with, after the barest necessaries of life are provided, is so small that every cash spent on foreign goods is so much withdrawn from some neighboring shopkeeper or artisan, and thus discontent with foreigners and their wares is fomented. It is not a complete truth that the present movement is not directed against foreigners at all: it is, doubtless, to a great extent intended to embroil the government with foreigners; but opportunity is taken at the same time to work off some hatred of foreigners. Our correspondent, "Spectator," showed in the letter which we published on Wednesday that the opposition to the propagation of Christianity can not be called entirely unaccountable; and as long as the printing-presses of Hunan are allowed to pour out their thousands of copies of the "Death-Blow to Corrupt Doctrines," and similar books, so long will the people believe that the missionaries, and the Roman Catholics especially, are really guilty of the crimes of which these books accuse them. Here are all these combustibles lying about ready to the hand of anyone who sees any advantage to himself in setting fire to them, and when they are once ignited, it is not so easy to quench them. "With such a rotten and corrupt officialdom, and with grievances, real or imaginary, that the Chinese suffer from and strive to remedy in such a lawless manner, is it not the duty of foreign nations at once to take far-seeing steps to protect their commercial interests, and the lives of their subjects and citizens?"—*North China Daily News.*

Note from Rev. T. B. Holleman.

Seeing reference to myself in the last copy of the ADVOCATE, I would say to my brethren that for eight weeks I have been in the hands of the faithful physician and nurses, who have watched me through a lingering fever. One week ago the fever left me, since which time I have been slowly, but steadily gaining. During all this time the interest and kind thoughtfulness of my people at home, as well as my friends in Atlanta, have been very comforting to me. By the blessing of God, I hope to be with my people again by Sept. 1.

T. B. HOLLOMAN.

The Fullness in Christ.

"In him dwelleth all the fullness of the Godhead bodily."

I have in Jesus an all-wise head,—a glorious and tender husband,—an infallible prophet,—a merciful and faithful high priest,—a loving Lord and Master,—a watchful shepherd and bishop of my soul,—a friend who sticketh closer than a brother,—a friend who loveth me at all times,—a stone of grace,—an everlasting father,—the Lord of glory,—the prince of peace,—the Lord my wisdom, my righteousness, my sanctification and my redemption,—my redeemer,—the Savior of sinners,—my Savior,—my life, my light, my joy, my peace, my glory, my shield, my exceeding great reward, my strength, my hope, my strong tower,—my advocate with the Father,—my good shepherd,—my great shepherd, my chief shepherd,—God's unspeakable gift to me,—he in whom I am blessed with all spiritual blessings in the heavenlies,—he who nourishes and cherishes me,—he who restores my soul,—my meat, my drink, my helper, my portion, my keeper, my beloved (mentioned thirty times in Solomon's song),—my well beloved,—my altogether lovely one,—the chiefest among ten thousand,—my Alpha and Omega,—my all in all,—all my salvation and my desire.—*Selected.*

Christian Advocate.

Thursday, July 30, 1891.

LITTLE THINGS.

A good-bye kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare,
After the toil of the day,
But it smoothed the furrows out of the care,
And lines on the forehead you once called fair,
In the years that have flown away.

'Tis a little thing to say, "You are kind,"
"I love you, my dear," each night,
But it sends a thrill through the heart to find
That love is tender, as love is blind,
As we climb life's rugged height.

We starve each other for love's caress,
We take, but we do not give;
It seems so easy some soul to bless,
But we dole love grudgingly, less and less,
'Till 'tis bitter and hard to live.

—*Union Signal.*

Bro. Armstrong's "Two Obstacles."

For the removal of the first one touching the differences about "sanctification," read Rom. xiv, 3-5: "Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth" (and let not him that believeth in "sanctification" despise him that believeth not; and let not him which believeth not, judge him that believeth): "for God has received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth: yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another man esteemeth every day alike." ("One man esteemeth one 'blessing' above another: another man esteemeth every 'blessing' alike.") "Let every man be fully persuaded in his own mind."

Let everybody apply the above admonition of St. Paul to the differences of opinion about the first and "the second blessing," and govern themselves accordingly.

And as to the second "obstacle" mentioned by Bro. Armstrong, let the term, "those professing religion," simply be put in the place of "those professing sanctification," in the language of his own closing paragraph, and see how it reads: "Some" (professing religion) "we have known to stand up publicly and declare themselves free from any inclination to sin" (who that has been "born again" has never felt so, at times, at least?), "never losing temper" (do none of "those professing religion" enjoy uniformly good and even temper?), "etc., when, at the same time, it was known that they" ("those professing religion") "were irritable in temper, and very intolerant toward others holding different views, declaring all such to be on their way to hell, and becoming furiously mad (!) at the thought of it. Instead of having a sweeter temper, and leading a more consistent life, they" ("those professing religion") "seem to become much worse than before!"

Now, is it not evident that this same "bill of indictment" stands equally as true against "those professing religion" simply as against "those professing sanctification"? Bro. A. has arraigned both parties before the world; but both don't seem to be prosecuted with the same spirit exactly. Why not? Would it not be equally as just to pass sweeping judgment upon all "those professing religion" as to pass it upon all "those professing sanctification"? Let everybody "tote fair." It is greatly to be lamented that all "professing religion" and all "professing sanctification" do not "press toward the mark for the prize of the high calling of God in Christ Jesus," and live uniformly consistent with their professions. But, because there is some counterfeit in circulation, will anybody discard all money? And would it be wise or just to conclude that none of "those professing religion have a sweeter temper, and lead a more consistent life," but that "they" (all) "seem to become much worse than before," because some "lose their temper, and become irritable and intolerant toward others holding different views," after "standing up publicly and declaring themselves 'professors of religion'"? If anything is proven by thus arraigning "those professing sanctification," may not too much be proven, on the same principle, to suit those making the arraignment?—for the very same indictment would be, at least, equally true and strong, and could be run with equal propriety and effect against "those professing religion." But what good can be accomplished by brethren scandalizing one another, and that before the world, who will be provoked, by such wrangling strife, to say, "See how they hate one another," instead of being constrained, by "seeing their good works" and "brotherly love," to say, "See how they love one another"? Don't put a stumbling-block in anybody's way of being good; do let everybody be as good as possible. Read Matt. xviii, 6, and ponder it well. Don't "offend one of these little ones," in view of the awful denunciation against it!

Let somebody, who is competent and impartial, put this matter to the *experimentum crucis* by collecting reliable statistics showing the comparative consistency of "those professing religion" and "those professing sanctification," and if no more inconsistency can be shown against those advocating "holiness" than against those opposing it, everybody had better heed the wise and conservative admonition of "Gamaliel, a doctor of the law, had in reputation among all the people: Refrain from these men" (advocating "holiness"), "and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God, ye can not overthrow it, lest haply ye be found even to fight against God." For the higher an archer aims, the higher he plants his arrow; and the holier one tries to be, the holier he or she becomes. Then, in the name of God and common sense, let everybody be just as holy as they can possibly be. There must be a great deal more danger of not being holy enough than of being too holy! It is high time for all this crimination and recrimination among brethren to stop, for it is damaging those indulging in the uncharitable bitterness (!), as well as the cause of God, which both parties love.

Let all have that "charity that doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." Let brethren "agree to disagree"; but let "brotherly love continue."

D. W. FOSTER.

Thalsance, La.

The First Answer.

In the ADVOCATE, of July 16, there is an article headed with this question, "Can't It Be Cured?" The question is short—four words, each a monosyllable—and the prosperity of the church, in a great measure, is involved in the way in which this question is answered—not by the pen and type, but by *action*. "If the watchman see the sword coming, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." To the minister this is a fearful warning. But how shall the trumpet be sounded, for it must give a certain sound? I have been connected with the Sabbath-school for over forty years, as teacher, superintendent, and preacher in charge. All this time I have seen this evil of our children not attending on the preached Word, and the evil is more prevalent in our cities and towns than it is at our country churches. For this evil there is but one remedy which I can see, and it is not directly in the preacher, superintendent, or teacher. There seems to be a tendency too often on the part of parents to relegate all the responsibility of the religious training to the Sabbath-school. They do not go with their children, and often take no interest in teaching them the lesson during the week. Sunday morning comes, parents often *lie in bed late*, and this one act of the parent gives the little branch a curve of indifference. Add to this, if the child professes the least impatience for fear of being late, there is a scold, and often a threat, after this manner: "Go off; you only want to get off to play with those bad boys and girls, and I want you to come home as soon as Sunday-school is over."

Now, let us reverse the order of procedure on Sabbath morning. I know it is often the case that both parents can not attend the Sabbath-school; but, then, I do think if there was that interest in the salvation of our children that there should be, parents would manifest more interest by a little more self-denial, *and go with their children*, having shown interest during the week in learning the lesson with them, and then teach both by example and precept.

Now, here is the word which no superintendent, teacher or preacher can give, and the only demand which will, in my humble judgment, cure the evil, and that must be given by the parent: "Now, do you stay and hear the sermon; I will be there; and do you come in and sit by me or your mama." Let this be done and executed, and will not the evil be cured? Parents, will you not help the church to save your children?

Now, as pastors, let us go to work and set this evil before parents in a prayerful spirit around the family fireside, and we think in this way the evil may be to some extent remedied. We know the excuse parents use in this matter, which is about this: "It is too long to keep the children to attend the Sabbath-school, and then to listen to the sermon;" and this talked of in the presence of the children, and that, too, often at the breakfast table. Here is another hard bend given to the natural disposition, which no pastor can hope to straighten, unless divine grace comes to his aid; *and the crook is made by papa and mama* without thought of the evil which is being done to their children. We think it arises from the want of reflection on the habits of children. A child can rest in five or ten minutes, and there is most always given this length of time between the dismissal of the school and the sermon. So here let parental authority and example come in, and we can have our children to be regular attendants on the preached Word. Parental authority is the only remedy that can cure this evil, in my humble judgment.

J. M. JOHNSTON.

Big Cane, La.

Letter from Rev. E. B. Foust.

A communication from me, relative to myself, will, perhaps, be of interest to many readers of the ADVOCATE.

I am living at Rocky Mount, Bossier parish, La. It was my privilege to live and preach the gospel seven years in this parish—three years on the South Bossier circuit and four on the North Bossier. A good friend here furnishes me with a comfortable house, free of rent, and goods at wholesale prices. I find that I have many friends here, some of whom have proved their friendship in a substantial way; for which I am thankful. My health is good. With great difficulty I can walk a little by the aid of crutches. I will never be able to walk with as much ease as I can roll myself in my chair. The money contributed by dear friends last year, during my illness, has enabled me to live and keep out of debt. May the Lord bless them all abundantly! I have been preaching some during the year. I thank God that I am still able to do so. Preaching helps me spiritually. Life would be a burden to me now were it not for the grace of God. The Lord has been very good to me, and his grace sustains me in my helpfulness; and, thank God! I can trust him without murmuring.

E. B. FOUST.

To the Executive Committee of the Ministerial Educational Aid Association.

There will be a meeting of the Executive Committee at Crystal Springs Camp Ground, August 18, 1891. We earnestly request that all the committee, and also as many of the members as can possibly come, be present, as there is business of importance to be looked into, besides the consideration of applications for aid during next session.

M. L. BURTON, Sec.

A WORD.

Referring to the call of Bro. M. L. Burton, secretary of the Ministerial Educational Aid Association of the Mississippi Conference, I wish to emphasize the following points:

1. We have five enrolled beneficiaries.

2. We have three applicants on file, with several others to come.

3. We have only about $300 to meet the demands on us. Let me appeal to my brethren in the ministry and our lay members to help us speedily. Remember the meeting at Hennington Camp Ground, August 18.

R. D. NORSWORTHY,
First Vice-President.

A Correction.

I am requested to state exactly what the Sardis District Conference did in regard to Millsaps College. Here it is: "We are glad to note the continued progress towards the establishment of a male school in the institution of Millsaps College.

"*Resolved*, That we hereby pledge our hearty support to this institution."

The running report I sent you was written on my own motion, as a correspondent, and not as secretary, and by order of the body. It seems that I inadvertently wrote the word "location," which, it is claimed, enlarged the scope and meaning of the action taken. I mistook the "location" for a part of "the continued progress towards the establishment of a male school in the institution of Millsaps College." I have been requested to correct this, which I now do, by giving, word for word and letter for letter, precisely what was done.

R. G. PORTER,
Sec. Sardis District Conference.

POSTAL CARD REPORTS.

—Rev. B. F. Alexander writes: "I am at Plaquemine Brulee assisting Bro. Blocker in a meeting. The church and the parsonage are built on the exact plot of ground on which we held our great camp meeting in June, 1856, at which more than one hundred souls were converted. I met the congregation last night and preached my first sermon on the occasion; and, indeed, since the war, the first. Though the house was full, there were only three persons present whom I recognized as having ever seen here before. The people are dead and gone. That grand old grove! The very trees are superannuated! And some of them 'are not.' (Read the above four lines to Dr. Walker, and he will tell you a story.) We are looking for a great work of grace here in the next ten days."

—Rev. J. R. Whittington, P. C., writes from Meadville circuit: "The dead is made alive, praise the Lord, and Christ is once more enthroned at old Meadville Church. All are stirred from the great deep of their hearts. Never was a grander work done! All are inquiring the way. Men at the altar never there before. Others talk it on the street—am going to live a better man, a better woman. Young men come to the preacher on street and parsonage weeping, and asking us to pray for them. All of which let God have the glory. Bros. Simmons and Guice were with us, and preached with great power and liberty. Nine accessions. Go to Nebo to-night to dethrone Satan. Pray for us."

—Rev. J. G. Cammack writes from Carthage, Miss.: "Our third Quarterly Conference convened on July 11 and 12, and was attended with much delight. Baptized two infants, received six into the church during the quarter. Bro. A. F. Watkins came with Bro. Johnston, and after making a stirring appeal in behalf of Christian education, took up a collection for Millsaps College, which resulted in a subscription of $236.50. We are moving along reasonably well in these parts. Crops good; health, generally, very good. And now we need a great revival all over the whole country. Brethren, pray for it."

—Rev. R. A. Meek writes from Carrollton, Miss.: "Bishop Galloway was with us yesterday, and preached two masterly sermons to large and appreciative congregations. Eloquent, profound and spiritual, he is, indeed, a power in the pulpit. At the eleven o'clock service he baptized four infants, one of which bore the name of Charles Galloway Bingham. This charge continues in good condition. The attendance upon the ordinances of the church is fair, and collections are well in hand. We have had fourteen accessions up to this date."

—Rev. J. F. Wynn writes from Pineville, La.: "Bro. R. M. Walker has been with me in a meeting, eight miles from Pineville, this week. We had some bright conversions and eight candidates for church membership. We have baptized thirty-eight children up to date, and thirty-nine persons have presented themselves for membership by letter and otherwise. Of course, our people are opposed to the Lottery."

—J. V. Penn writes from Homewood circuit: "I closed a fine meeting last week at Zion Grove Church. Did all the preaching myself. Eight accessions, twenty-odd conversions and reclamations, and the entire church blest. They propose to erect a new and commodious building before Conference. More next week."

FROM THE WORK.

GRENADA CIRCUIT.

This is my first year in this part, having spent all of my Conference life in the Corinth district, which commenced in '74, in the north part of the State. We think the farther south, the lower the lands, the more malaria, hence the more sickly; but so far our health has been as good as ever before. Our circuit owns a parsonage in the enterprising little city of Grenada. A house with rooms and closets enough to accommodate the most numerous family in our bounds. We have four churches and one side appointment. Though our membership is scattered more than any we have served, we have been able to visit all their homes but two. We find this people high-toned, generous-hearted and liberal. Wife says they make her feel on her arrival at their homes as if she had known them all the while. You know this is a pleasant experience for an itinerant's wife. Our assessments, as ordered by the Conference, are well in hand. With the crop prospect in view (which is good) we expect to clear the decks. We greatly need a revival of religion in our hearts, and a revival of church improvements, both of which we hope to have soon. At Spring Hill, hard by, sleeps the dust of our beloved Joseph E. Travis and John F. Markham, both of precious memory; though dead, yet speaketh.

May I say something of Grenada Collegiate Institute, our own Conference school? It has been my privilege and pleasure to visit this school ever and anon since my coming here. I have been forcibly struck with the decorum of the college family, with the grace and ease at the table, going to and from, the prudence observed for health, the care over their morals. The thoroughness in all departments taught will not be surpassed in any of her sister colleges, as was demonstrated at the close of the late session. Brethren, let us rally to our own school, and show our appreciation for it and its valuable prosperity. I don't see how we, as loyal Methodists of North Mississippi Conference, can send elsewhere as long as this institution is ours, and the promise of as faithful work being done as has been done in this school up to the present. The president, Thomas J. Newell, needs no commendation from us to those who know him; but for the benefit of those who are not acquainted with him, let us modestly say he is a Christian gentleman from head to foot. A wide-awake, progressive educator, abreast with the times; associated with a corps of teachers that will do credit to any of our institutions of a similar character.

D. W. BABB.

P. S.—Excuse me; I intended to say the NEW ORLEANS CHRISTIAN ADVOCATE is growing on the people, and is well circulated in our work. We talk for it.

D. W. B.

PERCY'S CREEK, MISS.

On last Saturday night, July 19, we closed a very interesting meeting for this charge—Percy's Creek station, Woodville district, Mississippi Conference. The meeting was continued for eight consecutive days, with an increase in the numbers of our congregations from beginning to end, and the meeting grew in interest from the first service until the final amen. Our altar was crowded nightly with anxious penitents inquiring the way of salvation, and eight out of the number realized the truth of the text, "That being justified by faith, we have peace with God through our Lord Jesus Christ." The persons converted were all young people from the age of twelve to twenty years; and it is from this field we are to recruit our armies to do battle for God and his church.

During the meeting we had nine accessions to the church, with more to follow. The church has been vastly benefitted, and more thoroughly equipped for successful work in the Master's vineyard.

On Monday, July 13, during the progress of our meeting, Bro. McDonald held our third Quarterly Conference, and the reports indicated a healthy condition of the charge, spiritually and financially. The pastors' and presiding elder's salaries have been met in full to date, and all the collections ordered by the Annual Conference have been provided for, and every dollar will be paid. A praying charge is generally a paying church, for it requires a certain degree of piety to stimulate the membership of a charge to be cheerful and liberal contributors to the cause of God.

I am greatly indebted to President H. Walter Featherstun, of McGehee College, for faithful services rendered at my meeting. He preached to the edification and satisfaction of my people, and in the demonstration and power of the Spirit. I would say here that the female college over which Bro. Featherstun presides is the institution of learning for the education of the daughters of South Mississippi and that portion of Louisiana adjacent to said college. The college, for its next session, which begins early in September, will be as thoroughly equipped for good, efficient work as any female college in Mississippi. Mrs. Featherstun, who presides over the art department, is efficient and thorough in all the phases of that branch of college education. The college is a Christian school, to all intents and purposes, and some of the purest Christian characters have been formed and molded under the training of said school. Give us schools that are decidedly Christian for the training and education of our daughters.

W. W. HURST.

PATTERSON AND MORGAN CITY.

Our third quarterly meeting is over. Our presiding elder, Rev. J. A. Miller, has filled all his appointments, and he has done good and faithful work, acceptable to God and the people. The third quarter has been a season of much religious interest among us. The services have been kept up almost every day. During the quarter seventy-four persons have been taken into the church, eighteen infant children have been baptized, and four adult persons. During the year to date, eighty-three names have been added to the roll of members. Twenty-nine children have been baptized, and five adults.

In June we held a ten days' meeting at Patterson. Rev. R. M. Blocker was with us seven days, and did all the preaching. On the sixth day and the seventh there was a religious interest in the community, such as probably has not been known here since the days of Robert H. Read and M. A. Cravens. This hopeful state of things met a sudden collapse by the unexpected departure of the principal worker, Bro. Blocker, who was called to see his sick daughter at Mansfield. Rev. H. H. Ahrens came and preached three excellent sermons; but the downward trend of the meeting could not be arrested. Though all that we hoped for was not realized, yet much good was done. Nineteen members were added to the church, all of whom were adult persons, and most of them heads of families.

B. F. ALEXANDER.

RAYMOND, MISS.

We were so sorry to note, after reaching the parsonage at Steens Creek, on our way to Harrisville to assist Bro. Robinson in a series of meetings, that we found his dear companion very sick, indeed, with typhoid-malarial fever. She was too sick for her beloved husband to leave her to attend the meeting. So Bro. Robinson sent his son Frank, as pilot, and wife and myself followed him until we reached Harrisville, about eleven o'clock Saturday, and preached to a good Saturday congregation; also preached Saturday night and Sunday morning to the largest congregation I have preached to in about two years. You can not imagine how glad I was to see Bro. R. S. Galo walking up the aisle Sunday night in company with his loving Christian wife. Bro. Galo and myself continued the meeting two days longer, with a result of only eight accessions. But the church was seemingly greatly revived, and many conversions. Indeed, we were glad to be there. We returned to the parsonage and found Sister Robinson still very low; perhaps no better. She has been very sick nineteen days.

Brethren, let us pray for Bro. Robinson in this sad time of bereavement, and that his dear companion may be restored to her wonted health, God willing.

J. C. ELLIS.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

PERIODICALS.

—THE SOUTHERN CULTIVATOR holds its own, and gives its readers much to read and think of during this sultry month. Atlanta, Ga., Price, $1.

—THE PREACHERS' MAGAZINE, for July, is filled with good things—sermons, sketches, homilletics, etc. W. B. Ketcham, New York. Price, $1.50.

—MUSICAL HERALD will prove interesting to those who love talks about music and musical people. New England Conservatory, Boston. Price, $1.

—THE AFRICAN is the only magazine in English that is exclusively devoted to all Africa. It is published by Dr. C. E. Welch, Vineland, N. J., at $1 a year.

—OUR DAY has articles from Cyrus Hamlin, W. F. Crafts, J. E. Rankin; but Joseph Cook is the chief man. Our Day Publishing Company, Boston. Price, $2.50.

—SCIENTIFIC AMERICAN, BUILDERS' EDITION. This is a monthly of great value to builders and those interested in the construction of houses. Munn and Co., New York. Price, $2.50.

—MAGAZINE OF ART, for August, has much in pictures and words to interest the lovers of art. This is the best of its kind that we see. Cassell Publishing Company, New York. Price, $3.50.

—LADIES' HOME JOURNAL is a marvel in its make-up. The home-keepers will be pleased with this monthly, with its varied and sprightly contents, and only *one dollar* a year. Curtis Publishing Company, Philadelphia.

—THE HOME MAKER is another good one of a somewhat different character, and edited by Jennie June. Home Maker Company, New York. Price, $2.

—THE QUIVER. We have often spoken in commendation of this monthly. The August number is not a whit behind any of its predecessors in literary merit. Cassell Publishing Company, New York. Price, $1.50.

—THE GOSPEL IN ALL LANDS has a varied table of contents this month, devoting considerable space to mission work in the United States, Japan, China, Russia. This monthly is published by Hunt and Eaton, New York. Price, $1.50.

—THE CENTURY, for July, has a table of contents from which every class of readers may take and find mental food and refreshment. July, with its heat and dust, may be made bearable if you have the *Century* for company. Century Company, New York. Price, $4.

—MISSIONARY REVIEW. This splendid missionary monthly is always full of the best literature on that important subject. If every preacher and official in the church would read this periodical, the missionary status of our church would soon change. Funk and Wagnalls, New York. Price, $2.

—POPULAR SCIENCE MONTHLY, for August, has a varied bill of fare for lovers of science to digest during this long month. Prof. Huxley and Mr. Gladstone both appear in this number, and there are several other famous men on the program. D. Appleton and Co., New York. Price, $5.

—THE FORUM, for July, sustains the reputation it has established. This number opens with The Character and Policy of Emperor William II., and this is followed by interesting articles from able pens. This monthly is now sought and read by the best thinkers in the land. Forum Publishing Company, New York. Price, $5.

—The twenty-first Summer number of THE SCHOOL JOURNAL (N. Y.) exhibits an enterprise in the matter of educational journalism that deserves congratulation. The increased interest of the public concerning education finds expression here. Better methods of teaching are pointed out, the teachers are urged to make professional advancement, educational ideas are discussed in a forcible and dignified manner. This number has numerous advertisements, which of themselves show there is a strong current of progress entering the school-room. *The Journal* deserves high praise; it is evidently a powerful factor among the educational forces of the country. Published by E. L. Kellogg and Co., Chicago and New York. Price, $2.50.

Preach, pray and do you whole duty, and leave your salary to God and the people. If you must starve, starve like a hero, a saint, a martyr. Don't go through the world grumbling, doubting, disbelieving. Do God's work, and look to him for your wages, temporal and spiritual.—*Western North Carolina Methodist.*

"Life of Clara Chrisman," by T. L. Mellen. $1. For sale by W. D. Dominick, Jackson, Miss.

The Lesson Story.

BY CUNNINGHAM GEIKIE, D.D., LL.D.

Shortly after you turn westward from the broad plain which runs north and south along the east sides of Mounts Gerizim and Ebal into the pleasant side valley which separates these two heights, and leads on to Nablus, the ancient Sheehem, a low heap of stones and rubbish, surrounding a breast-high circle of rough old wall, is seen on the left, a little lower than the pathway. It is Jacob's well—the only spot of which we can feel sure that it brings before us the very footprints of our blessed Lord. We know that he moved about in other localities, but we can not get close to him in any of them; whereas at Jacob's well we are certain that we tread the very ground on which he stood nearly nineteen hundred years ago.

Our Lord was on his way north from Judea, and, having turned into the little valley of Sheohem, had sent his disciples up to the city to "buy food," though few Jews would have done so, as it was a Samaritan place, and "food" bought in it was defiled by the fact of its passing through Samaritan hands, or having grown on Samaritan soil. From this feeling, indeed, it was only when "he must needs go" through the hated district, that a Jew entered it at all; and even when he did so he carried a "wallet" or "basket" containing food which was Levitically "clean," to avoid eating anything belonging to Samaris. But Jesus had taught his followers greater charity, and was about to give them still another lesson in the same direction.

Sitting down by the well, wearied with his journey, to wait till they returned, a Samaritan woman, from the village of Sychar, now Askar, on the eastern spur of Ebal, just round the corner of the valley, came to draw water. It was about noon, and the heat was great, so that to drink clear cold water would be most refreshing. "Give me to drink," said Jesus to the woman, who saw in his dress, or heard in his accent, that he was a Jew. Such a request from one of his nation astonished her. "How is it," said she, "that thou, being a Jew, askest drink of me, who am a Samaritan woman?" "For," adds St. John, "Jews have no dealings with Samaritans." "If thou knewest the gift of God," replied Jesus, "and who it is that saith to thee, 'Give me to drink,' thou wouldest have asked of him, and he would have given the living water." The well yielded only well-water; and the water of running streams, which was called "living water," no doubt from its motion, was thought much better.

The woman, fancying he spoke of giving her water of this more highly esteemed kind, forthwith rejoined, "Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?"

The conversation had served its purpose; for Christ was now able to tell her of water which he could give of which no one who drank would ever thirst again, since it would become in him a well of water springing up unto eternal life. He spoke, of course, of the great spiritual truths he could teach her, but she was too dull in such matters to catch his meaning. "Sir," said she with a touching simplicity, "give me this water, that I thirst not, neither come all the way hither to draw." "Go, call thy husband, and come hither," said Jesus. "I have no husband," replied she. "True," continued Christ, "thou hast had five, and he whom thou now hast is not thy husband: this hast thou said truly." Wives are often divorced repeatedly even now for the slightest causes, but how could the speaker have known all about her? "Sir," said she, "I perceive that thou art a prophet. Our fathers worshipped on that great mountain, Gerizim, and we worship on it still. We think it far holier than any place else; but you say that the temple in Jerusalem is the place where men ought to worship."

Never was speech more fruitful in the reply it drew forth; for the words of Christ in answer to hers sounded the knell of merely local worship, and, with it, of all human priesthood and ritual systems. "Woman," said he, "believe me, the hour cometh, when neither on this mountain, nor in Jerusalem, shall ye worship the father. Ye worship that which ye know not" (for you have not the teaching among you of the long line of God's prophets, but only of the books of Moses, and thus can not know God in the fullness of his self-revelations): "we (Jews) worship that which we know; for salvation is from the Jews (the Messiah, who brings salvation, is from the Jews, not from the Samaritans). But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a spirit: and they that worship him must worship in spirit and truth."

True worship was thus declared to be not any multiplication of mechanical acts of reverence—either rites, ceremonies, precision in fixed times, limitation to fixed places, formal utterances or postures, or any mere outward acts of what kind soever—but a principle in our higher spiritual nature controlling our thoughts, affections, emotions, and acts—the sincere expression of a sincere conviction, the life of God in the soul of man. The woman could only answer that these were deep things, but the Messiah, when he came, would declare all. "Woman," said Christ, "I that speak unto thee am he."—*Sunday-school Times.*

Official statistics show that the annual death rate in the United States in every thousand persons is less than in any other country, being only 18 in 1000, while in Italy, for instance, it is 30.

No one can overestimate the influence exerted in this direction by such valuable remedial agents as Mansfield's Magic Arnica Liniment, which is acknowledged by even the most conservative physicians as a thoroughly reliable panacea against pain, available in a convenient form.

It is a handy remedy to have in the house, and no family should be without it, for there is not an hour nor a day, but pain, or disease of some sort, may come when least expected. Only those who have passed through a trying experience of this character can fully estimate the value of having an efficient remedial agent at hand in such an emergency.

This valuable medicament is as quick in its effects upon animals as upon man, and there is hardly a trouble that afflicts our dumb and serviceable neighbors, that is not responsive to this wonderful preparation. It will cure pain of any kind in a horse as quickly as in a man. Try it and see. If your druggist is out of it, send to the Mansfield Drug Co., Memphis, Tenn.

Louisiana Notes.

The business men of Shreveport have organized a branch of the Merchants' Mercantile Agency of Chicago.

The police jury, of Ascension parish, have appropriated $500 for the Interstate Mississippi River and Levee Association.

Work has commenced on the piers of the Houston, Central Arkansas and Northern railroad bridge, which is to cross Red river just above Alexandria.

Gen. J. B. Gordon, general of the Association of Confederate Veterans, has appointed Col. C. Moorman an adjutant general, with headquarters at New Orleans.

The *Caucasian* has this:

An exhaustive trial of Marston's gin attachment this morning at the Shreveport Gin Factory, in the roughest, dirtiest, dustiest cotton, full of whole bulls, stamps it a perfect success. The sample made to-day will class low middling and had it been ginned on an ordinary gin it would not be classed above low ordinary. It can be seen any day at the gin factory.

The Webster *Signal* has this significant paragraph:

It is reported here that there is a certain individual traveling over the parish selling jewelry to negroes, and taking their notes in payment with the promise that these notes will not be taken up in case the debtors vote for the Lottery. This report comes to us from responsible parties, and we have no inclination to doubt it.

Plaquemine forges to the front as the leading newspaper town of the State outside of New Orleans, with a roster of two dailies and four weeklies. The *Home Journal* launched a small daily edition this week; the *Brusly Light* has moved from Brusly Landing to Plaquemine, and will shed the beams of its *Daily Light* on that enterprising place, and a stock company of colored men recently established there the weekly *Iberville Pilot*.—Donaldsonville *Chief*.

Superintendent Symthe, of the United States Mint in this city, has received an order for $100,000 coined into dimes, and he began the coining of these little shiners last week. This is the first coining of dimes here since 1855. The superintendent expects to turn out 100,000 dimes a day. It is said that it takes ten times as much labor to coin a dollar's worth of dimes as it takes to coin a dollar.

The contractors on the Kansas City, Watkins and Gulf railroad are making rapid progress. Grading to Red river will be completed by Aug. 15. All the material necessary to complete the road to Alexandria is lying ready for the construction train, which is now busily engaged laying rails. The location of the line to Marble City, in Winn parish, will be completed within two weeks, when the work northward will proceed.

We, the undersigned, do testify that we have used Dr. Davis' Compound Syrup of Wild Cherry and Tar for years, for all throat and lung troubles, with the greatest benefit. For coughs and colds it never fails. When taken according to directions, it cures our children of croup and whooping-cough, and for serious lung troubles it always gives relief.

NEW ORLEANS, March 1, 1889.

C. A. Pfeffer, 201 Miro street; Emile A. Martin, 186 Johnson street; John Capdeville, Jr., 320 St. Phillip street; L. Y. Patit, Bayou St. John; William Noonan, Carrollton; A. M. Ruh, 205 Miro street. One dollar bottles hold two and a half times as much as a 50c. bottle.

Mississippi Items.

The Pass Christian Electric Light Company was organized July 16.

The city council of Summit, at their last meeting, contracted for fifteen of the latest improved street lamps.

The Postal Telegraph Company has decided to open an office in Natchez as soon as it can run its lines in there.

The Water Valley *Progress* says:

There are 815 registered voters in Water Valley alone, which ought to give us a population of over 4,000.

Nine years ago Franklin county was $4,000 in debt. To-day there is $5,000 in the treasury, with no outstanding obligations.

The assessment rolls of Attala county show a valuation of $867,524 in personal property. This is an increase of $40,564 over last year.

The Board of Mississippi Levee Commissioners, at their recent meeting in Greenville, reduced the tax on cotton from $2 to $1.50 per bale.

Profs. Boyd and Caldwell have been induced to move their school from Plattsburg to Louisville, the county seat of Winston, where preparations have been made for a large school. Louisville is fortunate.—College Notes in Lexington *Bulletin*.

We see from the *Clarion-Ledger* that our good friend, H. H. Hines, of Jackson, has been raising some good-sized tomatoes, one dozen of which weighed eighteen pounds and ten ounces. Good for Altch.

The Water Valley *Progress* says:

Vigorous efforts are being made for a new tabernacle, enlarged and improved, at the camp ground, and the indications are that one of the most successful meetings will be held there some time in September.

The Meridian Fair will be held on October 19 to 24, inclusive. The grounds are to be improved, the stand is to be improved, and gambling is to be prohibited, and this, the second, is to be better than the first annual fair.

Hon. Frederic Speed, of Vicksburg, is being urged by his friends upon the attention of President Harrison as a man well qualified to fill the position of United States Circuit Judge of Mississippi, in place of Judge Hill, who, after many years of honorable service, is about to retire.

The registration books of the voters of Madison county closed finally on July 4, showing a total registration of 1,532 voters. Of this number 1,200 are whites, and 332 are colored, and under the new Constitution, at least one-half of the negroes registered will fail to qualify.

A dispatch from Jackson says:

The dismantling of the Presbyterian Church, a substantial brick edifice built in 1848, will begin to-morrow, to make room for a commodious and handsome building to be erected on the same site. The last services were held in the old church to-day by Rev. Dr. John Hunter, who has officiated there as pastor for over thirty-three successive years. It was a sad event to many, and brought up hallowed recollections among the worshippers.

Some beautiful samples of iron ore have been exhibited at Natchez that were brought from Brandywine, Claiborne county, Miss. Parties who have examined it pronounce it the same as the Alabama ore, and as rich in iron. It is said to have been found in paying quantities, the stratum being some twenty feet thick and a mile in width. Specimens of lead ore were also exhibited that came from the same locality.

The *Democrat-Star* notes these facts of church progress in Scranton:

The Presbyterian Church at this place, Mr. J. L. Ostrom builder, is nearing completion, so far as the present contract goes. The Baptist Church has its frame up and weather-boarded, and if the workmen progress as well as they have been, it will soon be finished.

Rev. D. O. Byers preached Sunday afternoon in the Methodist Church to quite a good congregation. After preaching, it was also arranged that a meeting of the members be held, to hear and discuss the report of the building and finance committees, and discuss plans for raising additional funds for completing the new church edifice, upon which considerable progress has been made.

The First Sunday-School in Mississippi.

At our District Conference it was said that the first Sunday-school organized in Mississippi was organized in Natchez sixty-one years ago; but in 1822 I attended a Sunday-school fifteen miles east of Natchez, when about seven years of age, taught by a man and his lady, by the name of John T. Miller. There was about twenty or twenty-five scholars in attendance. The gentleman owned a plantation and taught in his own house. I do not know how long it lasted; but, at least, one year. I could not testify as to what denomination the teachers were. They were New Yorkers.

JOHN G. GUICE.

McNair, Miss.

In the midst of the Frith of Forth, as you sail in the Atlantic steamer towards the port of Glasgow, you are struck with a regular pyramidal elevation, rising abruptly out of the waters, and very properly called Sugar Loaf Mountain. There it has stood during all the historic ages. The waves have surged about it. At times, in raging tempests, they have seemed to cover it; but there it stands, as perfect in form to-day as when God called it up from the depths below. The waves have but beaten themselves to pieces against its sides, simply smoothing them and rendering them more regular and beautiful. So Christ's true church, made up of sincere believers, has stood since he planted it upon a rock. The "gates of hell" have raged against it in vain; they have constantly fallen back into destruction, leaving her beautiful proportions unmarred, only brightened by the contact. "Heaven and earth shall pass away," our Lord declared when upon the earth, "but my words shall not pass away."—*Zion's Herald.*

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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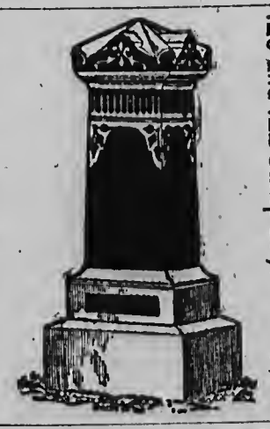

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Baton Rouge "Coast Train".....10:20 am	Baton Rouge "Coast Train".....3:50 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex..7:50 am	No. 4 F'st Ex...3:05 am
No. 5 F'st Ex...7:20 pm	No. 8 Coast....3:30 pm
No. 7 Coast....9:20 am	No. 6 Lim. Ex..7 30 pm
Lim. express...4:45 pm	Fast mail.....8:25 pm

ILLINOIS CENTRAL.

No. 1. Local Mail and Express..7:20pm	No. 2. Local Mail and Express..7:00am
No. 41. Chic. and St. L. F. Mail. 8:25am	No 42. Chic. and St. L. F. Mail. 6:00pm
No 45. Chic. and N. O. Lim....8:00pm	No. 46. Chic. and N. O. Lim..12:01noon
No 41. Memphis and K. C. Ex. 8:25am	No 42. Memphis and K. C. Ex. 6:00pm

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B. Rouge, local. 10:25am	B. Rouge, local. 3:50 pm

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No. 17 Local....7:35 pm	No. 20 Californ.. 1:15pm

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, July 30, 1891.

Missionary Troubles in China.

The note of our correspondent from China, in another column, refers briefly to the recent outbreak in Middle China against the missionaries and foreigners generally. The papers referred to by our correspondent contain full accounts of the riots. It seems that the immediate cause of the outbreak was this: A missionary had picked up four little orphans in the country and was carrying them in baskets. A street lounger, finding out what was in the baskets, raised the cry that the missionaries were taking the children to put out their eyes, and forthwith the attack was made upon the church. Only the ladies of the mission were present, their husbands being absent at different stations. The two ladies had much difficulty in escaping the fury of the mob, but finally succeeded by the help of friendly natives. Two gentlemen who came to the rescue were killed and their bodies left in the streets. These were not missionaries. This occurred at Wusuch, thirty miles above Kiukiang, on the Yangtze. At Kiukiang a threatening mob was promptly dispersed by the resolute determination of the foreign residents, and no serious damage was done. At Soochow, where one of our missions is located, things appeared to be very threatening, but every precaution having been taken to preserve the lives of the missionaries and to protect their property, when the rioters began their operations the officials began to make arrests and to inflict prompt punishment upon the leaders of the riot, and that had the effect to cool the frenzy of the mob before any serious damage was done. At Nanking, Hankow and Shanghai such vigorous preparations for defense had been made that no disturbance occurred. The government issued an imperial decree to the civil and military officials to punish all leaders of riots and all writers manufacturing rumors to mislead the people, and to devise measures for the protection of the lives and property of the merchants and missionaries. It is thought that this decree and the bold and resolute measures taken by foreign residents to protect themselves will have the effect to quiet the public mind.

Our readers will see that our missionaries stand in need of our sympathies and prayers, and we trust that earnest supplications will ascend everywhere in their behalf.

As to the origin of these troubles, see the article in another column taken from the *North China Daily News*, of June 12.

Rosedale, La.

A run into the Gros Tete country and a whole week's preaching, consisting of two services daily, was one of the writer's late experiences. We were loth to go, as it would deprive us of a much-coveted trip to the spot where the tides of Southern Methodism roll annually to meet those of the no less restless gulf; but it was a plain choice between duty and pleasure, and we remembered Jonah and went. A quick trip over the T. and P. brought us to Rosedale, our objective point, twenty-five miles north of Plaquemine on this line of road, and twenty miles northeast of Baton Rouge on the Central Louisiana, which we learn is soon to be completed to Lafayette and the rail system of that region. Here Norwood, the irrepressible, met us, and later we enjoyed all varieties of welcome from this most hospitable land. How those primeval shades did caress us as though they had long waited for the privilege, and the country flowers smile up at us from lane and lawn, and the great waving landscapes of field and forest break forth into laughter at our approach! And the people whom we never saw before and may never see again, but shall never forget, how they did open their hearts and take us in as though we had been in the true apostolical succession (if I am quite certain what that phrase means) or even a messenger from the skies! They (the people) represent all races and conditions, particularly the sturdy American, who is somewhat in the majority, the genial Frenchman, the solid German, and the volatile Acadian; while at the base of this little continent of races roll the black waters of Africa. Religious heterogeneity is even more pronounced, and there are Roman Catholics, Episcopalians, Presbyterians, Methodists, Hebrews and Baptists in about this ratio of relative strength. A few years ago the Methodists could have occupied the second place if they had met an emergency promptly; but there was bad management or neglect, and it will take them twenty years to recover the ground lost. Among other things, occasional overflows which have interfered with the farming interests of the country also have been very destructive to its prospects of evangelization; but this evil, it is now thought, has been successfully met, and there is great hopefulness as to the future. The writer never preached to so many apparently eager hearers representing such a medley of religious faiths, and though no special effort was made to secure conversions, it was the general verdict that much good was done. The attendance increased steadily to the close, and the last service was by far the largest of the series. It is said by those who have lived here for many years that this is the first revival meeting held in the neighborhood for a quarter of a century; and if this be true, it will account both for our weakness and the general state of languor on religious subjects. On Sunday we understood that there was more than one gambling party in progress in the little village while worship was proceeding at the church. A Methodist church-building at this point is a consummation devoutly to be wished, and the writer had assurances from a leading member that a subscription paper would be at once prepared and circulated. On this subject we may remark that it may be well to accept such hearty hospitality as the Presbyterians offer in the way of sanctuary, but a Methodism too much shaded will perish. The Church to which we belong is unique in that it has no doctrine of election to insure its future under adverse conditions, and no doctrine of immersion, like a stormy Jordan, to render its past secure. There is nothing for Methodists like Methodism, and nothing for the world like a gospel that leaves the sinner nothing to stand upon. We do not say this to reflect upon anybody, and shall cherish no brighter memories of Rosedale and vicinity than a noble Presbyterian family and their princely hospitality extending through several days. The Lottery has some white friends here, but they are few and will be fewer. The people seem to be alarmed at the probable wholesale purchase of the black vote, but the arm of the briber may be stricken with paralysis before that time arrives.

We have said nothing about the pastor of the work, who is indescribable as well as irrepressible, and will be heard from at Conference; and what he said about the writer of these lines for your columns we have pocketed as a memento of the trip. Returning by Baton Rouge, we visited Bro. Parker, and that portion of the track of the cyclone, or tornado, to speak more properly, where it ground the penitentiary walls to wreck, and then soared up into the air on clouds of pulverized debris and splintered wreck. The hungry monster seems literally to have chewed up the great walls of masonry, which at this point are exceptionally thick, and spat them out again as disdaining such diet, and did more damage in an awful instant than the tooth of time could have effected in centuries. What it did we saw plainly, but how it wrought that ruin no one seemed to be able to tell us except at the peril of swift contradiction. Its jerky vortex swinging from earth to sky is said to have moved at such inconceivable speed, and in such a brief and cloud-enveloped space, that it was actually gone before the vision could be concentrated upon it or the witness could collect his thoughts.

Its trailing wing swept Sister Parker's front yard of evergreens and other ornamentation, heaping them in piles on the front porch, and left the household astonished at both the majesty and goodness of him who makes the storm his chariot and who "rideth upon the wings of the wind." It was such a circling fury as this that tore the scalp of Horeb and hurled down his rocky breastworks when Elijah was encaverned there, and it was out of just such a whirlwind, the steeds of electricity having been checked in their flight by a hand of omnipotence, that God spoke to his servant Job and demanded of him a reason.

But to return to Baton Rouge. The people seemed proud of their only cyclone, and spoke with such eloquence on the subject as to impress a stranger that they held this as a new evidence of the speed and progressiveness of the State capital. It is well to be on the safe side of such a portent. J. M. B.

Conference Claimants of the Mississippi Conference.

Does anyone doubt the willingness of our people to provide for the superannuated preachers and the widows and orphans of our deceased brethren? Yet out of an assessment of $4,000, only a trifle over eighty per cent. was collected, while the assessment for Bishops was paid in full.

This was not because the amount asked was less, nor was it because it is a more popular collection, but largely, if not entirely, because it was in the hands of a man who had but one collection to take. The demand made was specific, and, being appreciated, received a liberal response from the people.

Would there be objectors to an increase of assessment for the Conference Fund? Possibly a very few; but the great body of the church, resting in the love of God and enjoying daily communion with God, desires to lift every claimant above want and, as soon as possible, to provide sufficient funds to enable our aged brethren to rest from their labors as victors crowned, only waiting the King's command, "Come up higher."

The largest amount now paid one claimant is $115. It ought to be, at least, $250. We believe that if the assessment be raised to $6,000, and put into the hands of the presiding elders, that in 1892 we will be able to reach the above-named figures.

Is there anyone who would object to paying our claimants quarterly? Do not our Bishops urge and our presiding elders insist that as far as possible settlements be made in every charge, at least, once a quarter? If this manner of payment is best for the pastor in charge and best for the interests of our Zion, would not the same arrangement be best for our Conference claimants? This we propose to do in the Mississippi Conference. We will settle at Conference as usual, and then make the allowances for another year based on our expectancies from the assessments, and pay one-fourth of the allowance on April 1, 1892, and so on once a quarter, making final settlement at Conference. If at the end of any quarter there be not enough funds on hand to pay in full, then the amount on hand will be divided *pro rata*.

During the interim of Conferences the affairs of the Joint Board of Finance will be managed by an executive committee. The chairman will call a meeting of the Board whenever it is necessary.

We present this plan as one likely to afford permanent relief to our Conference claimants and to bring us up to a point when, as a church, we can say, "Ample provision is made for our worn-out servants."

JOHN W. CHAMBERS.

Dr. Hunnicutt Speaks.

Leaving your city and people oppressed with heat at 7:30 in the evening, it was surprising to find on reaching Atlanta at twelve, the next day, that fires had there been necessary for comfort that morning. We were meeting northern weather. The heat of the summer seems to have passed with June.

The crops between Montgomery and Atlanta demonstrated the impoverishment of the lands. The exhausted soil cries out for fertilizers. When will the farmers learn that the earth needs to be fed as well as the horse that plows it? Withdrawing all and returning none will bankrupt the richest land.

Rains had been general, and we had no dust. The absence of fences around the fields was a notable feature. But for the abandonment of fencing, half these lands would not pay for cultivation at all. It would be almost worth them to fence them. Wherever as much as one-fourth of the land is in cultivation it is better to fence the stock than the fields. One mischievous mule left to roam at large will require the building of five thousand dollars' worth of extra fencing. Fence the stock, and not the crops, is now the plan.

While in Atlanta I called to see Bro. T. B. Holloman, who has been suffering from serious illness. I found him, I hope, convalescent. He is in the hands of the kindest friends in the hospitable home of Dr. B. H. Catchings.

The Southern Teachers' Convention, on Lookout Mountain, near Chattanooga, was one of the important assemblies of this year of multitudinous public meetings. The place selected for the meeting is certainly one of the most picturesque on the continent. It was an admirable feat of engineering to construct a railway wending and zizzaging up the mountain until passengers are landed in front of a grand hotel on the top of the mountain, 1,800 feet above the river, which meanders near its base below. The scenes presented to one looking from the cars on the ascent are varied and beautiful indeed, while the panoramic view from the mountain-top gives one such an impression of vastness, height, and the endless, billowy landscape of mountains and valleys that stretch in all directions, as can never be forgotten.

Hundreds of teachers from all parts of the South gathered here for conference, many of whom, after the convention had closed, went on to the National Teachers' Association, which met this year at Toronto. Interesting papers on subjects connected with education were read and discussed, much to the edification of the hearers.

Just before the close of the convention some strong anti-Lottery resolutions were introduced, and, strange to say, were opposed by several who, while they declared themselves opposed to the Lottery, held that it is a political question and one to be settled by Louisiana alone. How can a question be practically political when no political party has espoused it? If every question is political which requires legislation, then the right to preach the gospel is a political question. This plea is a shallow dodge of the friends of the Lottery. But I maintain that the Lottery is emphatically an educational question. First, because it is educating more people than any school or college in the land—educating them in vice, educating them in the art of getting a living without labor, by the use of a scheme for getting other people's money without giving an equivalent. In the second place, it is an educational question because it proposes to give largely of its ill-gotten gains for the support of education in Louisiana. It is, therefore, a question in which all educators are deeply interested, and it was a serious blunder of the convention at Chattanooga that it passed the resolutions by only a small majority, thirty-three only being present and voting. So far is this Lottery from being confined to Louisiana that its agents are to be found in every State and in almost every city in the Union. If it should be rechartered, it would, like a mighty and deadly cancer, speedily strike its poisonous roots into every part of these United States. It is, therefore, the interest and the duty of the whole nation to rise up, if necessary, and crush the monster forever out of existence. Fealty to God and faithfulness to man demand this of Louisiana and of all her sister States.

W. L. C. HUNNICUTT.

Millsaps College.

PARTIAL DESCRIPTION OF THE PLAN ADOPTED BY THE BUILDING COMMITTEE.

The Building Committee of Millsaps College, as announced in Saturday's *Clarion-Ledger*, has adopted the plan submitted by Messrs. Hunt & Lamm, of Chattanooga, Tenn., a perspective view of which can be seen at the Capital State Bank. It is admitted to be a very handsome design by everyone that has felt enough interest in the matter to look at it.

The building will be of brick, three stories, and basement, high, with a square tower extending as high again, the usual monotony of such extensive roofs being broken with numerous dormer windows and gables, which present a very pleasing effect.

The basement plan consists of furnace-rooms, coal, work-room, chemical laboratory, closets, etc., with numerous passages for ventilating purposes.

The first or entrance floor contains two offices for the president, 18x16 feet; a library, 24x25 feet; preparatory room, 24x43, divided by sliding doors, and the chapel 40x68; two stories high in middle, with gallery 19x40 at the rear end. At the other end of the chapel is a large stage with dressing rooms at each end. A commodious hall runs through the first floor from west to east, also from the south to the main hall.

On the second floor, which is divided into three main sections by halls and corridors, are the rooms for recitations of mathematics 24x25, mental and moral philosophy 18x30, chemistry 43x28, and the gallery and rotunda of the chapel.

The third floor will have only one hall which will run north and south. This floor is devoted to a Latin and Greek room 24x25, English 24x29, two or three other smaller recitation rooms, and two rooms 40x29 for use of literary societies. The whole arrangement of the building is admirable; it is convenient, airy, well lighted, heated and ventilated.

The site has been located about half way between the Hemingway residence and Potter's Hill, and will front the I. C. railroad, looking west. The view from that point is one of the finest in the neighborhood of Jackson, and from a sanitary point is unequalled, the drainage being complete in every direction.

It is contemplated that in the not far distant future the street car line will be extended up State street to the Lunatic Asylum, thence west to West street and down West to Capitol. By this extension visitors to Jackson could see every State institution for five cents. Taking a car at the depot the passenger making the round trip would pass the Governor's mansion, State House, the Deaf and Dumb Institute, the Blind Institute, Jackson College (for colored pupils), Lunatic Asylum, Millsaps College, city cemetery, State Penitentiary and Graded School, besides a large number of the most handsome private residences in the State.—*Clarion-Ledger.*

Notes.

Why are some Christians like the Dead Sea?

Is not Christian work a test of Christian character?

Too many church people bear the cross as an ornament rather than as a badge of principle.

A covetous spirit asks, "Why was not this ointment sold for three hundred pence and given to the poor?"

"It is with missionary work as with everything else. Those who know most are most interested and give liberally."

The plan of attempting to raise a half-million dollars for missionary work through Christian Endeavor Societies, each member giving *two cents* a week, is meeting with great success. Already one hundred and fifty societies report 5,000 names, which means $5,000. Is there a reader of this paper who can not do that much?

Some people are entirely too smart for this world, and they ought, for their own good, to be transplanted to the moon. A case in point is the St. Louis judge who has decided that "the law which does not allow anyone to sell liquor within a strip of ground eight hundred feet wide which surrounds a park, does not exclude the sale of liquor within the park!" That judge is too smart for this country.

We call attention to our school advertisements. You will find schools in many sections of the country advertised. Some of them we know from personal knowledge, others we know from the knowledge of friends. If you have sons or daughters to educate, and can't find the school you want advertised in our paper, you had better move to some other country. Methodists should patronize Methodist schools, and, *other things being equal*, they should patronize those nearest them.

"None are so blind as those who will not see." Almost every day somebody rises up and, with a great blare of trumpets, puts his little lever under the Bible and upsets the whole thing, and it falls with a crash that echoes around the world. No man can tell how often this has been done, and yet the Bible has the most remarkable power of reproduction of anything on earth. We have just read that it is now translated into sixty-six of the languages and dialects of Africa. Upset, burned, buried, torn to shreds, despised, it still holds its grasp upon the human heart, and that proves its divine origin.

We commend the following from the *Christian at Work* to the young men, especially young preachers, who smoke:

Among the practical questions of the day coming to the front, that of the tobacco habit is unquestionably one. Last of the colleges to investigate the effects of tobacco smoking is Amherst. The result of the investigation is on a line with those recently collected at Yale University. It is found that the non-smokers at Amherst are of greater weight than the smokers; they are superior in chest girth to the smokers, and their lung capacity is higher. The non-smokers are more athletic than the smokers, and more successful in athletic sports. The non-smokers at Amherst, as at Yale, have also an advantage over the smokers in mental power and in scholarship. The facts recently collected in American colleges concerning the physiological and psychical effects of the tobacco-smoking habit, are instructive to the young men who go to college, and also to those who do not, and suggest the query whether the real issue before long will not be between chewing and smoking, or between the cigar and the deadly cigarette, but whether it will or not involve the entire abrogation of the tobacco habit. Wait and see.

Long ago the Hebrew Psalmist described the good man as "one who sweareth to his own hurt and changeth not." He does not try to wriggle out of a bad bargain. He keeps his word to his own cost. If he has promised to pay on a certain day, he does it. If he has been providentially hindered and can not, he goes to his creditor, and offers all the reparation in his power. He does not hide from him through false shame or send lying excuses.—*Mid-Continent.*

The above language has the curious property of saying two opposite things at the same time. It is not only a description of the good man, but it is a faithful delineation of the bad man. The description "between the lines" is the bad man, and he "sweareth to his hurt and changeth." He tries to wriggle out of his bad bargains. He does not keep his word to his cost. He promises to pay and don't do it. He hides himself and sends lying excuses. If he sees his creditor coming, he crosses over to the other side of the street or dodges around the corner. By his actions, as well as his words, he will put Falstaff to the blush on the score of lying. And, what is worse, this man is not a rare sight. The fact is, he is very numerous.

Personal and Otherwise.

We regret to state that Mrs. Key, wife of Bishop Key, died at Eureka Springs, Ark., July 25. She had been afflicted with heart disease. Bishop Key has the sympathy and prayers of the whole church in this sad bereavement.

The five Texas Conferences have 999 churches, valued at $1,473,802, and 366 parsonages, valued at $298,527.

Bishop Galloway called on us Monday, *en route* home from the Seashore District Conference. He had a good working time at Bay St. Louis.

Surely the world is getting close together. A letter posted at Kobe, Japan, July 3, was opened in this office at ten o'clock A. M., July 23. How is that for rapid transit?

The Life of Miss Clara Chrisman and the Memoir of Dr. Marshall can be obtained from W. D. Dominick, 336 West Capitol street, Jackson, Miss. The first is priced at one dollar, and the other ten cents per copy.

Bro. John F. Foster wishes the secretary of the Louisiana Conference Sunday-school Board of last year to communicate with him at Gibsland, La. Will that ex-official attend to this matter? It is of importance to the present secretary.

Bro. B. F. Lewis writes that he meant to say that Capitol Street Sunday-school raised more money for the Scarritt Training-school than any other Sunday-school in the Church, South. We are glad to make the correction, and thus give the credit where it belongs.

Rev. W. T. Barnett writes from Wall Hill, Miss., July 22, 1891: "The Rev. J. H. Brooks, of the North Mississippi Conference, has been very low, but now he is improving slowly. We ask prayer of the church for this man of God, that he may be restored to his loved ones and the church."

A brother at the Seashore Camp Meeting showed the resolution of his heart when he said: "I never intend to put a blister plaster on my back to accommodate the devil."

At another time and place a good woman showed her knowledge of the "fitness of things," where in answer to a question about the sermon, she said: "It was truly apostolic. He took a text and went everywhere preaching the gospel."

Advice to Budding Girls.

Rise early, take ample exercise, and if suffering from complaints peculiar to your sex, use Creole Female Tonic in time.

"A Memoir of Dr. Marshall," by Bishop C. B. Galloway, D. D. 10 cts. For sale by W. D. Dominick, Jackson, Miss.

Business Notices.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. H. W. Wallace, H. S. Johns, H. Bradsted, R. A. Sibley, Thos. J. Upton, J. Wilson Brown, M. H. Moore, D. G. W. Ellis, J. M. Lasseter, W. D. Dominick, P. A. Johnston, R. Galloway, Geo. H. Thompson, W. H. Hill, B. F. Alexander.

Messrs. C. A. Williams, M. E. Harper, O. W. Meadows, Charles F. Smith, S. S. Page, J. H. Wright, W. F. Folsom, E. Pittard, G. W. Brasfield, W. A. Box, L. W. McLean, J. H. Hinemon, W. Andrews, M. J. Hancock (2), J. R. Owen, H. Gibbs, James Hill, J. Zumstein, C. S. Anderson, President L. T. Fitzhugh, B. S. Batchelder, Dr. J. O. Puttou, President Alonzo Monk, H. L. Oliver, Arthur Perkins, J. A. Moore, Jr.

Mesdames Anna Arrington, A. Hollingsworth, M. L. Wagner, T. Graves, Sallie Copeland, Mattie DeLonch, Ida L. Bailey, E. R. Wareham, B. Loney, C. A. Boyd, Martha White. Misses S. E. Helvestilen, A. Shannon.

July 28.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Tuskaloosa Female College,

TUSKALOOSA, ALA.

Next session opens September 30, 1891. For catalogues, containing full information, apply to

ALONZO HILL, *President.*

LAW SCHOOL

WASHINGTON & LEE UNIV., LEXINGTON, VA. C. A. Graves, Prof. Com. and Stat. Law. J. Randolph Tucker, Prof. Equity and Const'l Law. Opens Sept. 10. For catalogue address G. W. C. LEE, President.

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NEW YORK - -	159,576,065	569,338,726
PENN MUTUAL - -	20,663,272	90,278,701
MANHATTAN -	12,962,401	54,500,754

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NEW YORK - -	14,898,451	114½
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TESTIMONIAL.

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Faculty.—Pres. A. H. Brunner, G. W. Hudileston, F. M. Grace, M. J. Doak, and such other help as may be desired.

Tuition.—This ranges from $12.50 to $20 per term of five months. Special rates for telegraphy, type-writing, short-hand, etc.

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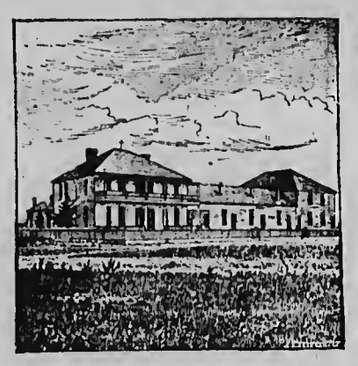

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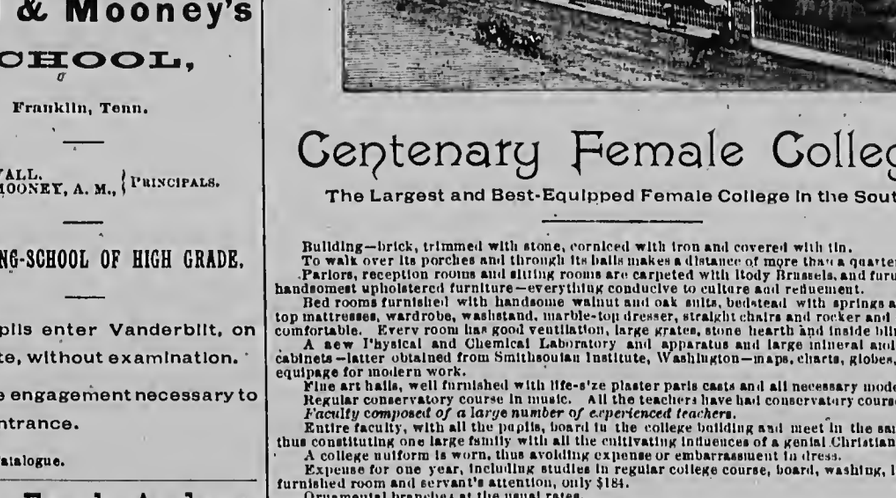

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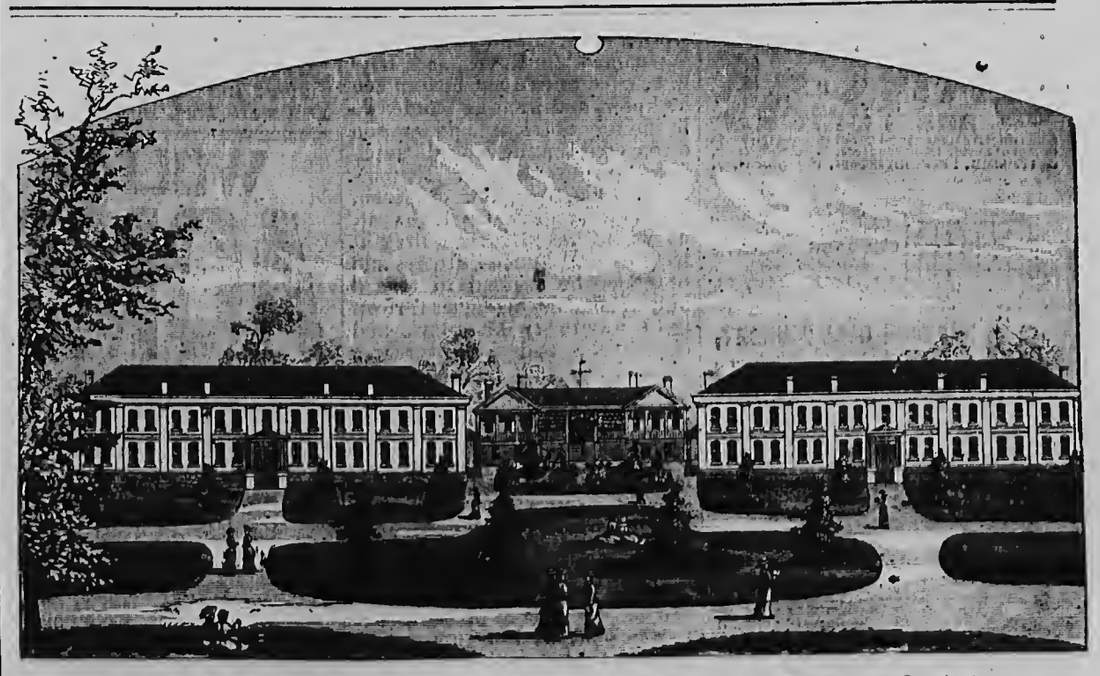

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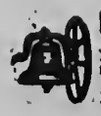
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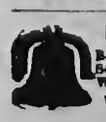
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Our Young People.

A CHILD'S LAUGHTER.

BY A. C. SWINBURNE.

All the bells of heaven may ring,
All the birds of heaven may sing,
All the wells on earth may spring,
All the winds on earth may bring
All sweet sounds together;
Sweeter far than all things heard,
Hand of harper, tone of bird,
Sound of woods at sundawn stirred,
Welling water's winsome word,
Wind in warm wan weather.

One thing yet there is that none
Hearing ere its chime be done
Knows not well the sweetest one
Heard of men beneath the sun,
Hoped in heaven hereafter;
Soft and strong and loud and light,
Very sound of very light
Heard from morning's rosiest height,
When the soul of all delight
Fills a child's clear laughter,

Golden bells of welcome rolled
Never forth such notes, nor told
Hours so blithe in tones so bold,
As the radiant mouth of gold
Here that rings forth heaven.
If the golden-crested wren
Were a nightingale—why, then,
Something seen and heard of men
Might be half as sweet as when
Laugh's a child of seven.

MR. EDITOR: As I have never seen a letter from this part of the country in the ADVOCATE, I thought I would write and see if it is put in print. My papa is a subscriber to the ADVOCATE, and has been ever since I can remember. I am thirteen years old. I can speak French; but I am not going to school now. Mr. Editor, I saw a letter from a little girl in the ADVOCATE, where she said their superintendent had gone back on them. We have no Sunday-school now, either. Our superintendent has gone back on us. Please pray for him, and, perhaps, he will come and take his place. Our preacher is Bro. J. W. Tinnin. We all like him so much. I do hope he will be sent to us again next year. I hope my letter will not be sent to the waste-basket. I will close with best wishes to the editor.

Your little friend,
LUCY POWE.
Winchester, Miss.

Poetic Justice.

"Father, what is poetic justice?" asked Fred Stanley at the tea-table.

"Bless the boy! What put that into his head?" said mother.

"Why, there was something about it in our reading lesson to-day, and when I asked Miss Thompson what it meant, she said we should see how many of us could find out for ourselves and give her an illustration of it to-morrow; but I don't know how to find out unless you tell me, father."

Mr. Stanley looked thoughtful for a moment, and then smiled as if struck by some amusing recollection.

"Poetic justice," he said, "is a kind of justice that reaches us through the unforeseen consequences of our unjust acts. I will tell you a little story, Fred, that, I think, will furnish the illustration you are after.

"I recall a summer afternoon, a good many years ago, when I was not as large as I am now. Two other boys and myself went blackberrying in a big meadow several miles from home. On our way to the meadow, as we paddled along the dusty highway, we met a stray dog. He was a friendless, forlorn-looking creature, and seemed delighted to make up with us, and when we gave him some scraps of bread and meat from our lunch basket he capered for joy, and trotted along at our side, as if to say, 'Now, boys, I'm one of you.' We named him Rover, and, boy-like, tried to find out how much he knew, and what he could do in the way of tricks; and we soon discovered that he would 'fetch and carry' beautifully. No matter how big the stick or stone, nor how far away we threw it, he would reach it and drag it back to us. Fences, ditches and brambles he seemed to regard only as so many obstacles thrown in his way to try his pluck and endurance, and he overcame them all.

"At length we reached the meadow and scattered out in quest of blackberries. In my wanderings I discovered a hornets' nest, the largest I ever saw—and I have seen a good many. It was built in a cluster of blackberry vines and hung low, almost touching the ground. Moreover, it was at the foot of a little hill, and as I scampered up the latter I was met at the summit by Rover, frisking about with a stick in his mouth. I don't know why the dog and the hornets' nest should have connected themselves in my mind, but they did, and a wicked thought was born of the union.

"'Rob! Will!' I called to the other boys. 'Come here; we'll have some fun.'

"They came promptly and I explained my villainous project. I pointed out the hornets' nest and proposed we roll a stone down upon it and send Rover after the stone. 'And, oh cracky, won't it be fun to see how astonished he'll be when the hornets come out,' I cried, in conclusion. They agreed that it would be awfully funny. We selected a good-sized, round stone, called Rover's special attention to it, and started it down the hill. When it had a fair start we turned the dog loose, and the poor fellow, never suspecting our treachery, darted after the stone with a joyous bark. We had taken good aim, and as the ground was smooth the stone went true to its mark and crashed into the hornets' nest just as Rover sprang upon it. In less than a minute the furious insects had swarmed out and settled upon the poor animal. His surprise and dismay fulfilled our anticipations, and we had just begun to double ourselves up in paroxysms of laughter when, with frenzied yelps of agony, he came tearing up the hill toward us, followed closely by all the hornets.

"'Run!' I shouted, and we did run; but the maddened dog ran faster, and dashed into our midst with piteous appeals for help. The hornets settled, like a black, avenging cloud, all over us, and the scene that followed baffles my power of description. We ran, we scratched, we rolled on the ground, and we howled with agony, till the meadow was, for the time being, turned into a pandemonium.

"I have never known just how long the torture lasted, but I remember it was poor Rover who rose to the emergency, and with superior instinct showed us a way to rid ourselves of our vindictive assailants. As soon as he realized that we, too, were in distress and could give no assistance, he ran blindly to a stream that flowed through the meadow not far away, and plunging in, dived clear beneath the surface. We followed him, and only ventured to crawl out from the friendly element when we were assured that the enemy had withdrawn. Then we sat on the bank of the stream and looked at each other dolefully through our swollen, purple eyelids, while the water dripped from our clothing and a hundred stinging wounds reminded us what excessively funny fun we had been having with Rover.

"The poor dog, innocent and free from guile himself, judged us accordingly, and, creeping up to me, licked my hand in silent sympathy. Then some dormant sense of justice asserted itself within me.

"'Boys,' I said, 'we've had an awful time, but, I tell you what, it served us right.'

"Neither of them contradicted me, and, rising stiffly, we went slowly homeward with Rover at our heels.

"That, my boy," said Mr. Stanley in conclusion, "is a good instance of poetic justice."—*N. Y. Herald.*

The confidence of people who have tried Hood's Sarsaparilla, in this preparation, is remarkable. It has cured many who have failed to derive any good whatever from other articles. For diseases caused by impure blood or low state of the system it is unsurpassed.

Johnny—Pa, when I become a man could I be elected President of the United States? Father—Certainly, my boy; you were born in this country. Johnny—And could I be a policeman if I wanted to? Father—Why, no. You were born in this country.

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PIK-RON PAINT TRY IT
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and Varnish at the same time.
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Household.

For Invalids.

As regards invalids, in very few of even the largest and best houses, is such a thing thought of as setting apart one room in the house as a sick-room. Such a room as this, I need hardly suggest, ought to be in the quietest part of the house, and well aloft. It ought to be large, well and scientifically ventilated, with as cheerful an outlook as possible, and with as much furniture as necessary, and no more. No; this is seldom considered, and so, when some dear one is laid low, he or she is placed in an ordinary bedroom, so filled with furniture, so adorned with drapery and curtains, as to reduce the patient's chances of recovery to a minimum. Again, when some one falls sick, the doctor is always appealed to as to what the food should be. The doctor is, to be sure, the best judge, but everyone ought to know a little about invalid dieting. Now, broadly speaking, we divide food for invalids into low diet, middle diet, and full diet. *Low Diet.*—This consists of the nutritious teas, such as beef-tea, mutton-tea, or chicken-tea—all of which possess much the same nutritive value; but change is pleasant and wholesome—broth, barley-water, and thirst-allaying drinks. *Middle Diet.*—For this we add puddings, eggs, and perhaps biscuits, bread, or toast, to the low diet. *Full Diet.*—By this the physician means a fair and digestible allowance of solid and nutritious food, the plainer the better; chops and steaks, underdone and not fat; chicken, game, boiled whitefish—not the oleaginous sort, such as salmon—eggs, bread, puddings, potatoes (well mashed, and in great moderation), but only the lightest of vegetables, such as marrows or cauliflower.—*Cassell's Family Magazine.*

FAITH IN THE FAMILY.—One of the most intelligent women, the mother of a large family of children, was eminently a woman of faith. She never heard the trampling of her boys feet in the house, or listened to their noisy shouting in their play, or watched their unconscious slumbers, without an inward, earnest prayer to God for wisdom to train them. She mingled prayer with counsel and restraint, and the counsel was the wiser, and the restraint was the stronger, for this alliance of the human and Divine elements in her instruction and discipline. And at length when her children had become men and women, accustomed to the hard strife of the world, her name was the dearest name they could speak; and she who had "fed their bodies from her own spirit's life," who had taught their feet to walk, their tongues to speak and pray, and illuminated their consciousness with the great light of righteousness and duty, held their reverence and love, increased a thousand-fold by the remembrance of an early education that had its inspiration in the faith of God, and its fruit in the noble lives of upright men and women.—*Anon.*

Everybody likes to get the most for the money. This desire is quickest accommodated by an investment of 20c in a bottle of Wolff's Acme Blacking. Ask some of your neighbors if they have not found more profit, comfort and pleasure in a bottle of Wolff's Acme Blacking than in any other article they could obtain for a like amount. It is profitable because it preserves leather; it is comfort and pleasure-giving because it is easily applied, and requires but one application a month on ladies' shoes and one a week on men's shoes.

THE PIN MONEY QUESTION.—He was a young man who had been married a few years. In answer to a question about pin money, he said: "I get my wages every Saturday night. I carry the money home and give every cent of it to my wife. If I want any, I ask her for it. She buys what we want, and she puts in the bank what we can spare. It is as much her interest as it is mine to save all we can. If she is fit to be my wife and bring up the children, she is fit to be trusted with the money, and I never ask her what she does with it." Another man who receives monthly wages, said: "When I am paid, I hand over to my wife as much money as she earned before we were married, and that was four dollars a week." There is peace in both these houses. There is no need of comment.—*Woman's Journal.*

Your Family Physician
will tell you that black haw, cohosh, and cinchona are among the best of tonics for the female organs. These are among the principal roots and herbs composing Creole Female Tonic, nature's great boon to suffering women.

Scientific.

Permanent Value of the High-Altitude Cure.

The acclimation of consumptives to the climate of Colorado, and the return of cured patients from high altitudes, were discussed at last year's meeting of the American Climatological Association, in Pueblo, Col. Dr. H. O. Dodge regarded the acclimation of the individual as consisting in overcoming the conditions of altitude and low density of atmosphere that prevail in mountain regions, and in acquiring the ability to do full labor or take continuous exercise without detriment to the system. The diminished heat at the high altitude, together with the increased tissue-changes consequent on the accelerated circulation and respiration, create an increased demand for food; hence the Coloradan mountaineer is blessed with a keen appetite and vigorous digestion, and, while his store of adipose is usually small, his muscular powers are, as a rule, high. The cool nights promote refreshing sleep, and the dry atmosphere enables one to withstand without inconvenience changes of temperature that in more humid regions would be detrimental or dangerous. The aggregate of persons who become acclimated in Colorado, and thereby cured, may be divided into three classes, viz.: first, a few who are absolutely cured, and who may go to any part of the world, or engage in any business, and enjoy an immunity from consumption; those who may go to lower and less favorable climates during certain selected seasons; and those who can not with safety make any change of climate. According to Dr. Dodge's observation and recollection, the first class includes about nine per cent. of the patients; the second class, including the first, about fifty per cent.; and the third class about fifty per cent. Concerning the safety of a return from the high altitudes after having enjoyed an arrest of the disease, Dr. Frederick I. Knight, of Boston, thought that those who show a strong hereditary tendency to the disease had better be encouraged to remain in the climate where the arrest has taken place. But a patient who has no inherent tendency to this form of disease in himself, but has been the victim, as it were, of external circumstances, may be allowed to try a return under different conditions.—*Popular Science.*

The Earth Still Growing.

On clear nights, when the limpid atmosphere permits us to observe to the best advantage the innumerable splendors of the sky, we have often seen a luminous speck suddenly appear in the depths of space, and rapidly tracing a path of light, disappear as suddenly as it flashed into view. Perhaps we have had the good fortune to witness a shower of meteors, and these apparitions have been well calculated to arouse our curiosity and stimulate the imagination. It is well known that falling stars, as they are called, are not the only foreign substances which intrude themselves into our atmosphere. In addition to the meteoric stones which reach the surface of the globe, large quantities of cosmic dust become incorporated with our planet. The track which the earth follows through the heaven is to some extent filled with this powder of worlds, which is constantly sifting down upon the surface of the earth. What is the effect of these meteoric stones and this cosmic dust in increasing the mass of the earth? Of course the earth, constantly bombarded by celestial projectiles, is slightly augmenting all the while in volume and weight. One astronomer has estimated at 146,000,000,000 the number of projectiles, big and little, which annually reach the surface of the earth. Supposing that each meteoric stone has a volume of a cubic millimetre, or about a third of an inch in all its dimensions, and a density seven times as great as that of water, our globe would thus be annually increased by a volume of 146 cubic metres and a weight of over 2,500,000 pounds. In one hundred centuries the augmentation of the size of the earth would thus be equal to 1,460,000 cubic metres, and the increase in the weight would amount to over 255,500,000,000 pounds. If this cosmic dust were spread uniformly over the entire surface of the planet, it would constitute in thirty-five thousand years a bed of about a third of an inch in thickness. But these figures probably fall far short of the reality.—*Goldthwaite's Geographical Magazine.*

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An Extraordinary Case!

NEW ORLEANS, LA., Nov. 2d, 1890.
Last April I was attacked with Chagres Fever in Spanish Honduras and was given up to die by two physicians. During that spell and since have used a pound of quinine and quantities of other medicines without any benefit. For three to four days out of every week I have been down and have suffered untold agonies. Between these spells I could scarcely walk more than two blocks at a time. I did not expect to live through the coming winter. Ten days ago I commenced using Dr. King's Royal Germetuer. I have had no fever since. All the symptoms have entirely disappeared. I have no pain or trouble of any kind. Am gaining strength very fast. Can walk miles at a time. My sudden and rapid improvement is simply wonderful. Germetuer has been a God-send to me. I cannot say too much in its praise. Any who wish to do so may call on me. DANIEL PAPPON, 481 Jersey Street.

NEW ORLEANS, June 1, 1891.
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DANIEL PAPPON.

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These claims are sustained by evidences by thousands of the best people in the country, and the evidences multiply in our midst every day.
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MARRIAGES.

BOOTH—DAVIS.—At the residence of Mr. G. B. Vaughan, Morehouse parish, La., July 15, 1891, by Rev. J. F. Patterson, Mr. Jewett Booth to Miss Camilla Davis.

BOGGENT—DYESS.—At the residence of the bride's father, Mr. James Dyess, July 8, 1891, by Rev. J. W. Tianin, Mr. J. T. Boggent to Miss Althee Dyess, both of Wayne county, Miss.

MEEK—STREATER.—At the residence of the bride's father, Mr. J. B. Streater, Black Hawk, Miss., June 25, 1891, by Rev. B. F. Phillips, Miss Annie Loyd Streater to Mr. Willie M. Meek, all of Black Hawk, Miss.

OBITUARIES.

SMITH—The earthly home of our friend, Eugene E. Smith, was made sad by the death of his wife, HATTIEBEL CHRISTIAN SMITH, daughter of J. M. and Sarah Abney. She was born Dec. 25, 1869; joined the M. E. Church, South, in the Autumn of 1882, and was married to Mr. E. E. Smith, Dec. 26, 1888. She died at the home of her father, Covington, La., July 13, 1891.

Oh, how sad to have to part with one we loved so dearly! Everybody loved HATTIE, as she was familiarly called. She was a good, obedient daughter, a loving sister, a fond mother, and, as a wife, she was all that the name implies. While she was in health she would often say, "Husband, why don't you pray and make preparation to meet God?" and she was never too sick or too tired to thank the Lord for past blessings, and ask Him to continue His merciful kindness to herself and family. She was faithful and true in all the relations of life—a gentle, sweet-spirited Christian, modest and unassuming. She leaves a father, three brothers, five sisters, one little boy, her only child, and husband and a host of relatives and friends to mourn her loss. Yet we weep not as those without hope, for we have the assurance that she is at rest. She was perfectly calm, and a smile of peace and resignation was on her face to the very last, and even in death she was beautiful. She spoke to those around her bedside about dying, asked them to meet her in heaven, and turned to her husband and asked him to come and bring Frank, her little boy. She says, "You can, and I believe you will," and with that she told each one good-by. Her spirit passed over the river to join her mother and sister who had preceded her only a short while. May her goodly influence live and be the golden cord that will draw the husband, child and all the loved ones nearer to that home of eternal rest! Farewell, Sister Hattie, for a little while, for we know if we are faithful, "we will meet you in the city of the New Jerusalem." J. C. CAMPBELL, Pastor.

REED—Died in Pleasant Hill, La., July 10, 1891, MARIELOU, the daughter of Mr. and Mrs. W. P. Reed.

Mariclou was a good, obedient daughter, a loving and devoted sister, a true friend. Of a genial, sunny temperament, those who knew and loved her best miss the kindly glance of her brown eyes, the tender touch of her vanished hand, and the gentle intonation of the voice that is still.

She was converted and united with the Rapid Church just one year ago. Her Christian life was a consistent and beautiful one; and when some anxious friend, hearing the echo of the Conqueror's footsteps drawing nearer and nearer, asked her, "Darling, do you fear death?" she answered, "Why do you cry? I'm all right." To another she said, "I'll hear Jesus to-day!" She was right. On that, her seventeenth birthday, her pure spirit grew tired of this world of change and sorrow; then death came and gently drew the curtain round her fast, long sleep. She was young to die, but a beautiful life ends not in death.

Many and beautiful were the floral tributes laid upon the casket which contained the shell from which the pure soul of Mariclou had taken its upward flight; but of them all, none were so beautiful, perhaps, as those placed there by the loving hands of her schoolmates. When loving hands had performed all that could be done, as though loath to leave her there, her dear girl friends sang, "God be with you till we meet again;" then, placing a beautiful anchor on her new-made grave, they sadly turned away. FRIEND.

BOLES—WILLIAM E. BOLES was born in Wilkinson county, Miss., May 1, 1851; died in Woodville, Wilkinson county, Miss., on or about Feb. 15, 1891.

He was serving his county as a juror; was taken very sick with pneumonia. After a painful illness of two weeks he passed over the river, to rest on the other shore.

Bro. Boles was a good man; was a member of the M. E. Church, South, for a long time. Very few knew what he had done in this life for his friends and for those in distress. He was a very quiet man; he had always rather follow than to lead in anything—willing to be taught. It was the privilege of the writer, who was the pastor for two years, to talk with him about his soul's welfare. At the close of a meeting at the church a few months before his death, he said that he was feeling better than ever before. The church never made a call for money that found him unwilling to respond. He loved to help his preacher. He was never married, but had the care of a sister, with a large family on hand, for a long time, to which he was faithful. He worked very hard, made money and spent it, helping others. It was often said of him that he was as honest as the days are long, and it has been truthfully said of him that he spent his life in working for others. The writer visited him the day he died, and with almost the expression of an angel in his face he said he was trusting it all in the hands of the good Lord. He leaves one brother and sister to mourn. God grant they may meet him in a better world. Truly a good man has gone. W. M. SULLIVAN.

LENGSFIELD—Mrs. E. H. LENGSFIELD was born in Bedford, Ky., Dec. 11, 1818. Her maiden name was Jackson. Her parents moved to Tennessee when she was quite young. Here she grew up to womanhood. Afterwards she moved to Mississippi, and lived at Greenville, where she died July 7, 1891, in the seventy-third year of her age.

She was converted in early life, but did not join the church until after her marriage. Here as a quiet, consistent, beautiful Christian life. No word of complaint ever escaped her lips, and no word of censure was ever heard to fall from her against a fellow-creature. She was always disposed to put the best construction upon the conduct of those who seemed to have mistreated her. The insincerity and unfaithfulness of her servants did not cause her to depart from this rule. A true mother, a devoted, loving Christian, it was but natural that she should be loved, and the sweet aroma of her life will sweeten and cheer the lives of those who knew her best. She leaves two daughters and a son behind, and it is the prayer of many hearts that they may meet their mother again. They do not mourn as those who have no hope. T. W. LEWIS.

MARTIN—Dr. JOSEPH A. MARTIN, of Banner, Miss., was born in Arkansas, Dec. 5, 1832. He moved to Mississippi with his mother when quite young, and settled near Coffeeville. He worked and educated himself, and began the practice of medicine when about twenty-one years old. He was married to Miss Virginia Elenor Ederington, May 10, 1866; professed religion and joined the M. E. Church, South, in the year 1874, and was a consistent member until he was translated to the church triumphant, April 15, 1891.

Dr. Martin was an affectionate husband and father, a good physician, and friend to the poor. He was a member of the Masonic fraternity, and also a strong member of the alliance. He manifested a great deal of interest in the welfare of our country. The church and community sustain a great loss by the death of Dr. Martin; but while we lose his services, he gains an eternal reward. His sickness was protracted for several weeks, and his suffering great; but he bore it patiently without a murmur, and told us, a few hours before he died, his hope of heaven. May the good Lord bless and take care of his family until they all meet in heaven! J. M. MASSEY.

NEAL—Mrs. MARY M. NEAL (nee McLean) died in peace, aged seventy-three years and one day, near New Iberia, La., July 16, 1891.

Mrs. Neal was the widow of N. S. Neal, and leaves bereaved a large family of children and grandchildren, to whom she was doubly endeared by her spotless life and unfailing piety. She had been an invalid for ten years, and for six months previous to her death was bedridden, and suffered extremely. She became a member of the Presbyterian Church in her girlhood, but came under the writer's pastoral care during her last illness. Her fortitude in suffering was invincible, her patience endured to the end, and her faith never failed or faltered. Perfectly resigned to the divine will, she rejoiced in the prospect of her release, and departed in hope of the glory of God.

F. S. PARKER.

MARK—THOMAS DICK, son of W. B. Mark, M. D., and Harriet Baker, was born in Claiborne parish, La., March 6, 1883, and died in Winnfield, Winn parish, La., May 26, 1891.

A little over eight years, he gladdened the hearts and home of his parents with his presence, which was like a ray of sunshine in the path of life, and then he who has said, "Suffer the little children to come unto me," called him from his bed of pain to enjoy the blessedness of his own glorious presence forever.

J. D. HARPER.

PRISOCK—NANCY C. PRISOCK, daughter of Rev. John Crowson, and wife of G. S. Prisock, was born in Green county, Ala., in 1828, and died at her home in Lauderdale county, Miss., May 4, 1891, aged sixty-three years.

Sister Prisock professed religion and joined the M. E. Church, South, when a girl, of which she lived a faithful member till death. She leaves a husband and five children, who are all consistent members of the church. May the consolations of our holy religion comfort them!

HER PASTOR.

EVANS—SYLVANUS EVANS died in Enterprise, Miss., July 6, 1891, aged eighteen months.

Little Vane gladdened the hearts of his parents in life and in death. With holy resignation the young father and mother have handed their jewel back to God. A few days before his death he was made the happy owner of a gold dollar. This goes into the foreign mission field. May it be the means, under God, of perpetuating his life-work! PASTOR.

Let's reason together. Here's a firm, one of the largest the country over, the world over; it has grown, step by step, through the years to greatness—and it sells patent medicine!—ugh!

"That's enough!"—

Wait a little—

This firm pays the newspapers good money (expensive work, this advertising!) to tell the people that they have faith in what they sell, *so much faith* that if they can't benefit or cure they don't want your money. Their *guarantee* is not indefinite and relative, but *definite* and *absolute*—if the medicine doesn't help, your money is "*on call.*"

Suppose every sick man and every feeble woman tried these medicines and found them worthless, who would be the loser, you or they?

The medicines are Dr. Pierce's "Golden Medical Discovery," for blood diseases, and his "Favorite Prescription," for woman's peculiar ills. If they help toward health, they cost $1.00 a bottle each! If they don't, *they cost nothing!*

Sparks.

God makes the glowworm as well as the star; the light in both is divine.—*George MacDonald.*

Be not slow in common and usual acts of devotion, and quick at singularities; but, having first done what thou art bound to, proceed to the extraordinaries of religion as you see cause.—*Jeremy Taylor.*

There is a peculiar and appropriate reward for every act, only remember that the reward is not given for the merit of the act, but follows on it inevitably in the spiritual kingdom, as wheat springs from the grain, and barley from its grain in the natural world.—*F. W. Robertson.*

The Effect of Creole Female Tonic

is almost magical in cases of prostration, pains in the back, rush of blood to the head, irregular or painful menstruation, and female weakness.

The hell we have to fly is ignorance of the perfect goodness, and separation from it; and the heaven we have to seek is the knowledge of it and participation in it.—*Maurice.*

If you are travelling, be sure to have a bottle of Maguire's Benne Plant in your grip-sack. There need be no fear of Cholera, if, when attacked with Diarrhœa, Dysentery, Flux, or any relaxed condition of the bowels, Maguire's Benne Plant is resorted to at once.

The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only knew them when they are gone.—*George Eliot.*

Dandruff forms when the glands of the skin are weakened, and, if neglected, baldness is sure to follow. Hall's Hair Renewer is the best preventive.

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*Ruskin.*

Some laugh at old school remedies. Do modern ones equal Johnson's Anodyne Liniment?

ESTABLISHED 1868.

A. A. WOODS, WALTER SCOTT. L. H. POURSINE, A. F. GODAT.

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NEW ORLEANS.

Total Assets over $200,000,000.

Dwelling and Sugar House Risks Especially Solicited.

Mention this paper.

Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886, - - - - - $400,479.08
CASH ASSETS, December 31st, 1887, - - - - - $413,860.76
CASH ASSETS, December 31st, 1888, - - - - - $459,369.50
CASH ASSETS, December 31st, 1889, - - - - - $510,584.54
CASH ASSETS, December 31st, 1890, - - - - - $551,897.82

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

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Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.

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Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office the same as with local companies.

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Mention this paper.

The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $559,348.11.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

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W. B. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary

Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - - $300,000.

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

☞ See our Agents throughout Louisiana, Mississippi and Arkansas.

H. Dudley Coleman Machinery Co., Lim'd,

New Orleans, La.

STEAM ENGINES, BOILERS, MILLS AND MACHINERY,

Pumps, Pipe, Presses, Pulleys, Shafting,

Saw, Sugar and Corn Mills,

Cotton Gins, Feeders and Condensers.

Examine Our Stock. Our Prices Are Very Low.

FOUNDRY, FACTORY & OFFICE, Cor. Magnolia and Erato Sts. | SUPPLIES & SAMPLE STORE 9 Perdido St., New Orleans, La.

If readers of this advertisement who wish to purchase goods in our line would mention this paper when writing for information or when ordering goods from us, we could then determine whether the money we pay for advertising in this paper is well invested or not.

H. DUDLEY COLEMAN MACHINERY CO., LIMITED, New Orleans, La.

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labor for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.—*Isaiah lv, 1, 2.*

GRANT'S FURNITURE STORE

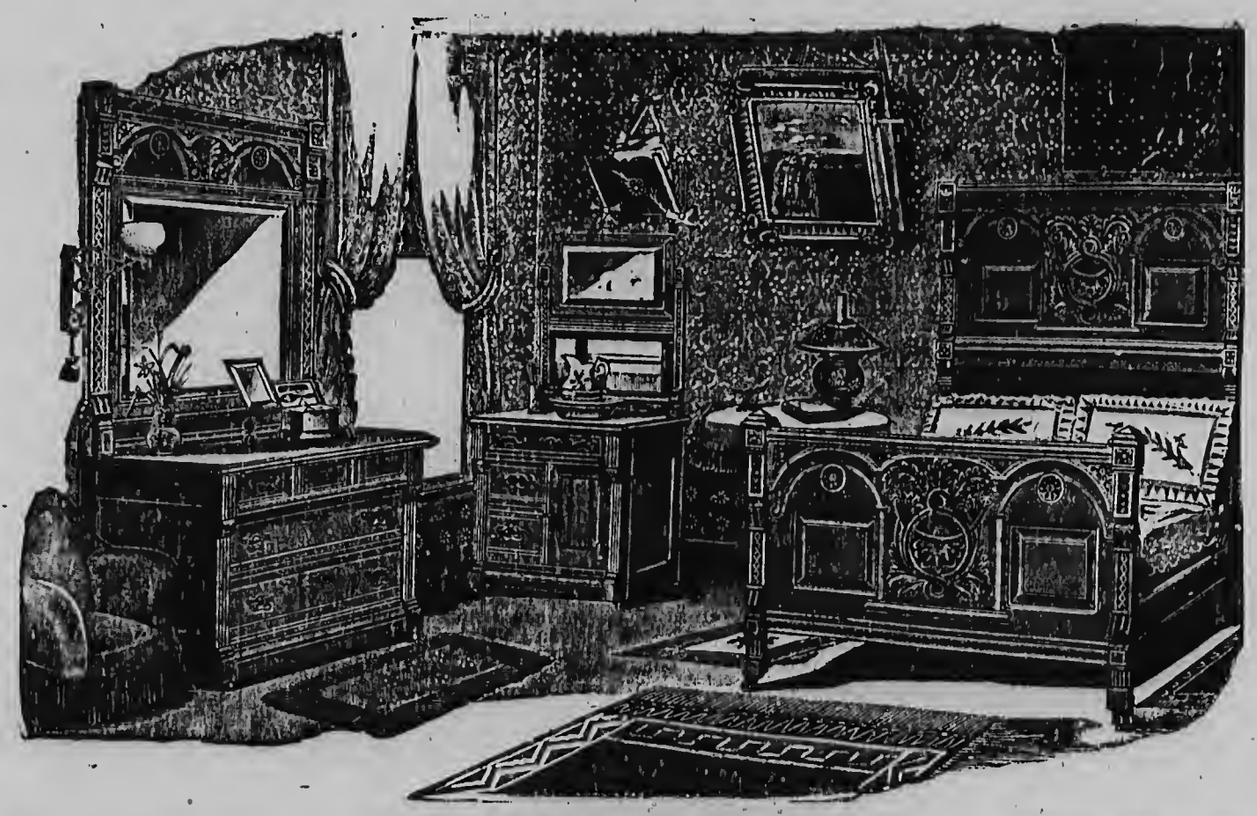
NEW STORE, AT **28 and 30 Camp Street, NEW ORLEANS**

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.



LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rookers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

☞ *Write for Illustrated Catalogue.*

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans. Ls.

"Journey to Palestine," by Beverly Carradine, D. D. $1.50. For sale by W. D. Dominick, Jackson, Miss.

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

INFANTILE SKIN AND SCALP DISEASES CURED BY Cuticura

EVERY HUMOR OF THE SKIN AND SCALP of infancy and childhood, whether torturing, disfiguring, itching, burning, scaly, crusted, pimply, or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. Parents, save your children years of mental and physical suffering. Begin now. Delays are dangerous. Cures made in childhood are permanent.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.

Send for "How to Cure Skin and Blood Diseases."

Baby's skin and scalp purified and beautified by CUTICURA SOAP.

Kidney pains, backache, and muscular rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25c

THE SABBATH DAY

Its Sanctity, Its Duty, Its Privileges.

BY REV. T. L. MELLEN.

Twelve mo., pages 28. Price, 10 cts. Discount to preachers. For sale by Rev. F. D. Van Valkenburgh, 106 Camp street, New Orleans; Rev. W. D. Dominick, Jackson, Miss.; REV. T. L. MELLEN, 1319 N. 22d Ave., Meridian, Miss.

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OF LOUISIANA.

TULANE UNIVERSITY embraces College, High School, H. Sophie Newcomb Memorial College for Young Women, Law and Medical Departments. The College has four parallel courses: Classical, Literary, Scientific and Engineering. There is also a special course of Electrical Engineering. Next Annual Session of the Academical Departments, including the H. Sophie Newcomb College, begins October 1st. Law Department opens November 16th. Medical Department, October 19th.

For special or general catalogues, apply to the Secretary of the University, Tulane Hall.

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Founded by DR. E. TOURJÉE.

CARL FAELTEN, Director.

MUSIC Instruction in Piano, Organ, Voice, Violin, Solfeggio, Harmony, Etc. Class Tuition, 20 lessons, $10 to $30. Private lessons given. Recitals, Lectures, Choral and Orchestral Practice FREE to all pupils. ELOCUTION—Oratory, Dramatic and Lyric Action, Fine Arts, Languages, Literature, Piano and Organ Tuning. A comfortable HOME for Lady Students. Calendar free.

Fall Term Begins Sept. 10, 1891.

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WARD'S Refined Christian Home; THOROUGHLY ORGANIZED Course of study thorough and practical. Steam-heated, new Pianos; modern improvements. No school in the South or West can

FOR YOUNG LADIES,

offer a more elegant home or pleasanter surroundings. 21 in Faculty. For catalogue address the President, Rev. E. R. CRAIGHEAD, D.D., NASHVILLE, TENN. SEMINARY

BETHEL CLASSICAL and MILITARY ACADEMY. $95 half session. Prepares for Business, Univ. of Va., and West Point. Catalogue address Maj. A. G. SMITH, Bethel Academy, Va.

Centenary Female College.

The following are some extracts from letters endorsing Centenary Female College:

"There is no college to which I would commit my daughter with more confidence than to Centenary. Your curriculum is thorough, your faculty complete, and, above all, the home comforts given our daughters there commend the college to the young ladies themselves."—*Rev. Sam P. Jones (Evangelist).*

"In Centenary, our daughters of the South will find one of the best colleges in America. I have been among you, and remained with you, and I know whereof I affirm."—*T. T. Fishburn (Banker), Roanoke, Va.*

"The place may justly be called a well-appointed home for those sheltered within its walls. The rule of work is thoroughness. Having been a patron of the college, I can cordially testify of its high character."—*Mrs. M. E. Riggs, McLendon, Texas.*

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In writing of Prof. Hinemon's school, Rev. Boone Keeton, A. M., says: "Thorough instruction, a high grade curriculum, gentle but firm discipline, and a dignified Christian spirit are marked features of Hinemon University School—features that should be well considered by those who wish the best education for themselves or their children. I most heartily recommend this school."

For circulars, address

J. H. HINEMON, Monticello, Ark.

Bro. Van Valkenburgh has a full supply of Bishop Galloway's sketch of Dr. C. K. Marshall on sale at 106 Camp street, this city. This little brochure will delight you, and you can be delighted for ten cents.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Vossburg circuit, at Good Water	Aug.	1, 2
Manassas circuit, at Union		8, 9
Liuwood, at Hopewell		15, 16
Daleville station		22, 23
DeKalb circuit, at Pleasant Ridge		29, 30
Hinnsville and W.	(Thu.)..	Sept. 3
Meridian, Central		5, 6
Meridian, West End	(night)..	5, 6
Meridian, East End	(Wed.)..	0
Meridian circuit, at Spring Hill		12, 13
Marion circuit		19, 20
Porterville, at Mt. Hebron	(Thu.).	24
Lauderdale, at Brogan's		26, 27
Winchester circuit	Oct.	3, 4

The preachers are referred to Question 14, and they and the Church Conference secretaries to Question 15 of the Discipline, under which the books will be called for.

T. L. MELLEN, P. E.

BRANDON DIST.—THIRD ROUND.

Rose Hill, at Pleasant Grove	Aug.	1, 2
Neshoba, at Cook's		8, 9
Walnut Grove, at Beech Springs		10
Hillsboro, at Good Hope		15, 16
Decatur, at Decatur		22, 23
Newton and Hickory, at Newton		23, 24
Mt. Rose, at Mt. Zion	Sep.	5, 6
Raleigh, at Brykin		7
Trenton, at Pine Grove		8
Marvin, at Sinai		12, 13

P. A. JOHNSTON, P. E.

JACKSON DIST.—THIRD ROUND.

Sharon, at Forest Grove	Aug.	1, 2
Bentonia and D., at Dover		8, 9
Yazoo circuit, at Short Creek		15, 16
Yazoo City..(Su. P. M. and Mo. 10 A. M.)		16, 17
Mt. Olivet, at Mt. Olivet		22, 23
Flora and B., at Flora	(Wed.)..	23
Spring Ridge		29, 30
Edwards, at Edwards	Sept.	5, 3
Benton		12, 13
Lake City and Lodi	(Tue.)..	15
Canton		19, 20
Silver Creek		26, 27

D. A. LITTLE, P. E.

WOODVILLE DIST.—THIRD ROUND.

North Wilkinson, at Bethel	Aug.	1, 2
Clinton and Bitoville, at Clinton		9, 10
Gloster and Cen., at S. J. Camp G.		18
St. Helena, at Darlington		22, 23
Jackson station		23
Port Vincent, at Big Swamp		28
East Baton Rouge, at Bay Ridge		29, 30
Zachary station		31
Franklinton	Sep.	5, 6
Amite City		8
Springfield		10
Live Oak, at Palmetto		12, 13
Tallsheek, at St. Tammany Camp G.		19, 20
Covington		19, 20

C. MCDONALD, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Providence Camp Ground	Aug.	1, 2
McComb circuit, at Topisaw		8, 9
Summit circuit, at Johnson		15, 16
China Grove Camp Ground		22, 23
Hazlehurst station		29, 30
Crystal Springs cir., at Tabernacle		30, 31
Beauregard cir., at New Hope	Sept.	5, 6
Bowerton cir., at Pleasant Valley		12, 13
Caseyville circuit		13, 14
Pleasant Grove cir., at Pine Grove		19, 20
Gallman circuit, at Bethesda		26, 27

R. S. WOODWARD, P. E.

A man who has practiced medicine for 40 years ought to know salt from sugar. Read what he says:

TOLEDO, O., Jan. 10, 1887.

Messrs. F. J. Cheney & Co.—Gentlemen:—I have been in the general practice of medicine for most 40 years, and would say that in all my practice and experience have never seen a preparation that I could prescribe with as much confidence of success as I can Hall's Catarrh Cure, manufactured by you. Have prescribed it a great many times and its effect is wonderful, and would say in conclusion that I have yet to find a case of Catarrh that it would not cure, if they would take it according to directions.

Yours truly,

L. L. GORSUCH, M. D.,
Office, 215 Summit St.

We will give $100 for any case of Catarrh that can not be cured with Hall's Catarrh Cure. Taken internally.

F. J. CHENEY & Co., Props.,
Toledo, O.

Sold by Druggists. 75c.

NEWS OF THE WEEK.

DOMESTIC.

An earthquake shock was felt in Evansville, Ind., on July 26. Serious panics occurred in several churches.

Dallas, Texas, was the scene of a great fire on July 25, which entailed a loss of a quarter of a million dollars.

A monument to Gen. "Stonewall" Jackson was unveiled at Lexington, Va., last week. Gen. Juhal A. Early delivered the oration on the occasion.

A Texas cattleman says the outlook at present is that the supply of cattle from that State will fall short 1,000,000 head as compared with the number last year.

The wealth of the United States amounts to $62.500,000,000, distributed among 13,000,000 families. There are 135,000 families which have an average wealth of $186,000.

Governor Hogg, of Texas, has appointed special attorneys to prosecute violations of the Sunday law, and it will be rigidly enforced in every city and town in the State.

The greatest strike in gold ore which has been made in California in recent years had just occurred in San Bernadino county. The vein of gold is six inches wide, and the rock assays $20,000 to the ton.

A popular uprising and protest of all religious denominations in St. Paul, last week, prevented a prize fight, for which extensive preparations had been made. Thousands of the rough element from all sections of the Union who anticipated witnessing the contest returned home disappointed.

The first high-power gun of 12-inch caliber built in this country was fired, on July 25, at the United States proving grounds on Sandy Hook point. The results, as expressed by the ordnance officers present, were satisfactory from every standpoint. The gun, which is a steel breech-loading rifle, threw a thousand-pound shot a distance of twelve miles.

The threatened revolution in Tennessee has been dispelled by a compromise. The convicts have been returned to the mines. No further trouble is expected, the free miners having agreed to wait the action of the extra session of the Legislature, which is to be called at an early date by Governor Buchanan, who, it is said, will recommend an amendment to the convict lease system.

St. Paul has been made the headquarters of a national movement by the united Farmers' Alliances of the country to corner the entire wheat crop of the United States. A circular which has been sent to the secretaries of every Alliance in the wheat-growing States estimates the wheat crop of 1891 in the United States at 500,000,000 bushels, and states that four-fifths of this wheat can be held back by the farmers until prices have gone upward.

FOREIGN.

The Emperor of Germany personally conducted the religious services held on board his yacht, on last Sunday.

The House of Commons has voted the sum of $300,000 as salaries and expenses for the relief of the suffering poor of Ireland.

A frightful collision of excursion trains occurred at St. Maude, France, on July 26, in which fifty persons were killed and many injured.

The Grand Duke Alexis banqueted the officers of the visiting French squadron on board the Russian flagship *Asia.* The utmost cordiality prevailed, and the assemblage was brilliant in the extreme.

The French Labor Commission will appoint special committees to consider State regulations regarding the hours of labor and the State employment of labor and laws relating to combinations of employers and employees.

The Pope has approved the exhibition of the "holy coat" at Treves, and has sanctioned the forgiveness of sins of pilgrims who journey thither. Three steamers, each with 900 pilgrims aboard, have arrived from America.

A majority of the military exiles will accept the amnesty granted by the government and return to Spain. Senor Korilla, the exiled republican leader, with a few other prominent political exiles, refuses to accept the amnesty.

It is announced that the Italian deficit for 1890-91 is about 78,500,000 lires, notwithstanding all the economies introduced. To further diminish the expenses, as already announced, a reduction will be made in the salaries of various diplomatic and consular offices.

The Australian Colonies were admitted into the International Postal Union at the Postal Congress held at Vienna. The only civilized countries now remaining outside of the union are Cape Colony and the South African Republic, which will probably come in at the next quinquennial congress.

Prof. Koch has resigned all the public offices held by him. This step is associated with supposed disappointment over the unsatisfactory results of the discovery of "tuberculin." The Academic Senate will bestow an honorary office on him, permitting him to lecture whenever he chooses.

President Carnot has intimated that the French government will return the Russian and other flags which were captured by the French troops (during the Crimean war) from the Russian Church at Eupatoria, in the Crimea, and which have since been deposited in the church of Notre Dame at Paris.

A Boulangist demonstration was held in Paris on July 26, and was attended by 4,000 persons. A resolution was put demanding that the French government recall Ambassador Berlet from Berlin, and the Germans in France be treated as the Germans treat the Frenchmen in Alsace-Lorraine. The resolution was drowned in an uproar. A free fight ensued. A crowd of anarchists entered the meeting hall and put the Boulangists to rout.

Creole Female Tonic for diseases peculiar to the female sex, such as prolapsus uteri, weakness, irregularities, painful menstruation, is a cure provided by nature, and is quick and permanent in its effects.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	5¼ @	— —
Ordinary	5 13-16	— —
Good ordinary	0 5-16	— —
Low middling	7	— —
Middling	7¾	— —
Good middling	8⅝	— —
Middling fair	9⅝	— —
Fair	11	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2 8-18	— —
Prime yellow	4 7-16	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —

MOLASSES

OPEN KETTLE:		
Fancy	— —	— —
Fair	23	— —
Good common	— —	— —
SYRUP	— —	— —

RICE.

No. 2	2 5-16	2⅛
Good	5	5⅛
Fair	4⅞	5
Prime	5¼	5⅝
Rough, ₩ bbl	2 25	4 10
POLISH, ₩ ton	20 00	22 00

FLOUR.

Extra Fancy	5 00	5 15
Fancy	4 65	4 75
Choice	— —	— —
Minnesota Patents	5 60	— —
Winter wheat patents	5 25	5 50
Minnesota bakers	5 00	5 50

CORN PRODUCTS.

Corn meal	3 20	3 35
Cream meal	3 50	— —
Grits	3 55	3 60
Hominy	4 00	— —

GRAIN, ETC.

CORN:		
White, ₩ bushel	— —	80
Yellow	74	— —
Mixed No. 2	74	— —
OATS:		
Western	49	52
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	82½	85
HAY:		
Prime	17 50	18 50
Choice	— —	— —

PROVISIONS.

PORK:		
Mess (Standard)	— —	12 00
Prime Mess	11 25	11 50
Rumps	— —	— —
BACON:		
Fancy Breakfast	9	10¼
Shoulders	3¼	6⅜
Sides, short rib	8⅛	8¼
Sides, long clear	8	8⅛
HAMS:		
Sugar-cured	10¾	12½
DRY SALT MEAT:		
Shoulders	6⅛	6¼
Sides, short rib	— —	7¼
Sides, long clear	— —	7¼

GROCERIES.

COFFEE:		
Prime	19¾	— —
Fair	19	— —
Common	16¼	— —
TEAS:		
Choice	40	80
He-No	— —	— —
BUTTER:		
Western Creamery	20	— —
Western Dairy	15	18
Common	— —	— —
LARD:		
Refined	8⅛	6¼
OILS:		
Coal, bbls	8¾	— —
Coal, cases	13½	14
Cotton seed, crude	26	— —
Lard, Extra No. 1	50	— —

VEGETABLES.

CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 70	2 00
ONIONS:		
New Louisiana	— —	— —
Western	3 50	4 00

BALING STUFFS.

BAGGING:		
Jute, 2 lb. ₩ yard	7¼	— —
Jute, 1¾ lb. ₩ yard	— —	6¼
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8½	12½
TIES:		
₩ bundle	— —	1 35

SUNDRIES.

POULTRY:		
Old Hens, Western	5 00	5 50
Young Chickens	4 50	5 00
Chickens, Southern	2 75	3 00
Young	1 25	3 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	11	12
Southern	12	13
WOOL:		
Lake, ₩ lb	22	— —
Louisiana	18	20
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	8¼	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	23 50	23 50
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2¼
Sulphuric acid	— —	2½

—*New Delta,* July 28.

Camp Meeting Calendar.

Camp Meet'g.	*Begins*
Topisaw	Aug. 7
Cypress	Aug. 7
Holiness (Scottsville, Texas)	Aug. 11
Henington (Crystal Springs)	Aug. 13
Sam Jones	Aug. 14
Rapides	Aug. 16
China Grove	Aug. 21
Beulah (Pleasant Hill, La.)	Aug. 21
Shiloh	Sept. 11
Bluff Creek	Sept. 11
St. Tammany	Sept. 18

CAMP MEETING.

The St. Tammany Camp Meeting, near Covington and Ahlin Springs, will commence Sept. 18. H. W. WALLACE.

See advertisement of Wesleyan Female Institute, Staunton, Virginia, in a climate far famed for its health. This school is conducted by twenty-five teachers and officers, and enjoys a national reputation, and was filled the last session with pupils from twenty States. Its graduates are its brightest ornaments, and are sought far and wide as teachers. Parents who are seeking a good school, with thorough teaching and no extravagance, will write for a catalogue to Rev. Dr. W. A. Harris, president, Staunton, Virginia.

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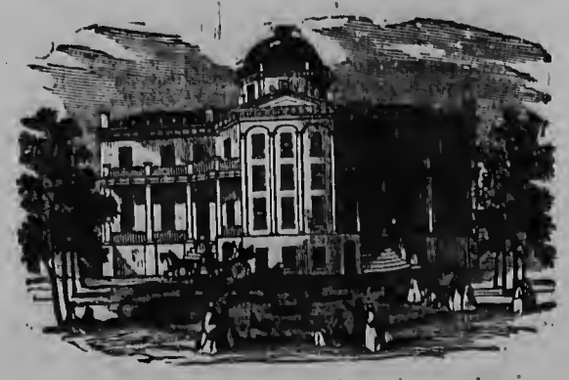

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Christian Advocate.

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The Christian and His Graces—No. 7.

BY AN OLD MINISTER.

"And to patience, godliness"—that is, as we understand it—godlikeness. This godlikeness was the original prerogative and glory of man. It is true the angels are called "this holy angels;" but it is nowhere said they were created in the likeness and image of God. Man was made after the most exalted, glorious and perfect model in the universe. If it had been possible to consult us, we could have asked nothing nobler or better than it pleased God to bestow when he made us like himself: This "likeness and image" was lost by transgression. It is the glorious purpose and function of the redemptive scheme to rehabilitate us with this lost likeness and image; to make us "partakers of the divine nature," and conform us to "the image of his Son." Infinite purity, absolute holiness is the sublime and blessed characteristic of God. The heavenly ministers, in their song, forever sing: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. Lord God Almighty, which was, and is, and is to come." The inspired Word says to us, "Be ye holy, for I am holy." The holy, the pure in heart shall see God. They that are born of God have the likeness and image of their divine Parent—likeness to God.

It would appear from the fact that we are to "add godliness" to the other graces, that it is an essential stone in the perfect arch of holy character; that these more active graces, that have to do with external activities, would be incomplete without it. It also appears that this adding is a work in which our wills and sanctified agency are to take a part, and, as elsewhere, be "workers together with God." We must have this element of character. It supposes a habitual reverence for divine things—God's name, God's Word, God's house, God's worship. We Americans are charged with a want of reverence; we have no hereditary nobility, no people with prescriptive rights. The humblest born may aspire to and reach the highest place; the highest come down from his official elevation, and be as one of the people, all of whom are his civil peers. This intense individuality, and the great civil possibilities of each citizen, has tended to destroy reverence for great and solemn names and places. It affects us religiously. We need especially to cultivate this feature of godliness; we need to feel that churches are more than schoolhouses or warehouses, and that hearing the gospel is something more than listening to a miscellaneous harangue. The Christian should not be a recluse, nor so ascetic as to cut himself off from sympathy with his fellow-men. He should be cheerful, and, as far as practicable, agreeable and attractive, but never at the expense of religion, nor of the personal dignity that should always characterize a child of God. While there should be nothing pharisaical or cantish about the behavior of a Christian man, there ought to be something to make men take knowledge that he has been with Jesus, and such a light shining as to constrain men to glorify God.

Godliness is a grace that will be most cultivated by communion with God in meditation, in his Word, and in prayer. This is an age of all manner of external activities, and in spiritual things as well; and there is, perhaps, too little introspection and communion with God. Paul's life and example influence us, it may be, more than the "beloved disciple" who leaned upon the Master's bosom. Our business should never be too absorbing, nor our haste too great, to cultivate godliness, and be adding it to our graces.

"God is love," and to be like him is to be filled with love, and to be lovely in our lives. "Love worketh no ill to its neighbor," nor selfishly seeketh only its own; but, like the divine love, would wish well to all, and clothe the meanest thing in light. Such a spiritual experience exhibited in life would make men see "the beauty of holiness." Love is so vast, so eminent, so glorious in God, that all believers should desire to be filled and clothed upon with this divine excellence. It is said Alexander carried about with him Homer's immortal Iliad, that his ambition might be fired by the example of the heroes who conducted and pressed the long siege of Troy. So it is said Napoleon made a companion of Plutarch's lives of the great men of antiquity, that he might be moved to emulate their illustrious careers. "The heavens declare the glory of God," but his inspired Word more fully and gloriously reveals his perfections. The Bible is the book of God; it is filled with his words and his ways. Look then, often prayerfully, at his glorious image in his Word, and be changed as from glory to glory, in ever-increasing godlikeness.

Letter from California.

Across the bay from San Francisco is a cluster of suburban cities—Oakland of seventy, Alameda of twelve, and Berkley of six thousand inhabitants. Between these and San Francisco is a line of fine passenger ferries—freight boats—great transfers carrying a train of cars at once. These, with the deep sea vessels from every port, coasting-ships, river packets and a fleet of harbor crafts, convert the bay into a great shifting, beautiful marine picture, set in a framework of hills and mountains. Besides the railroads from every point of the compass, which terminate here, there is the local free system (the longest free system carriage in the United States), connecting these cities with one another, with the ferries, and distributing the ever-increasing hundreds of passengers to and from all parts of Alameda, Oakland, and neighboring suburbs.

Here is the great throbbing heart of the West, into which arteries over the ocean and across the continent pour an enormous and ever-increasing tide of life. The Golden Gate is the natural inlet and outlet of the trade of half of a continent, and hence at this point is concentrated the trade of half of the United States.

These cities are yet in infancy. The development of the soil under culture of incoming thousands, the development of industries, and removal of restrictions now restricting commerce and trade, will produce a future far beyond the conception of the most sanguine. On the Atlantic board the Eastern trade has built the great cities of Boston, New York, Philadelphia, Baltimore and Charleston, to say nothing of Canadian ports. What, then, must be the future of San Francisco and her suburban cities, which, with the exception of one or two smaller, is the great door through which is to come and go the trade of half of the continent?

For our church to hold her own, or make a progress commensurate with the rapid development which must take place here, it is imperative for us now to realize and seize the opportunities which present themselves, and especially so in securing church and school property. We should now lay foundations, with a view, not to the present alone, but the prospective magnitude of our cities and State.

I intend, however, to speak of Alameda. It is separated from Oakland by a ½-mile-wide arm of the bay, along which these two suburban sisters extend some five miles. It covers a peninsula five miles long and one wide, nestling at the foot of the Coast Range Mountains. Being in close proximity to San Francisco, its business is limited; hence the business houses are comparatively few. On account of the lower rates of rent, cheaper land and houses, and its climate being much milder than that of San Francisco, hundreds of the business men of that city have made, and hundreds will make, this their home. It is, therefore, pre-eminently a *home* city, adorned with beautiful gardens, groves and parks—a city of wealth, refinement and culture. Through this city three lines of railway run—one horse and two steam lines—the latter a part of the free local system, running from one end, and connecting with the ferries at the other, and with the neighboring cities. They carry from five to ten coaches, stopping at convenient stations; accommodating, free of charge, the fast-increasing hundreds of passengers. This is the terminus also of some of the State and national roads. Besides the foregoing, there are all modern conveniences and luxuries—Macadamized streets, paved walks, churches, halls, libraries, baths, police and fire departments; all lighted by day with cloudless sun, and by night with electric light.

Some fifteen months ago Rev. P. B. Smith, a supernumerary preacher of the Baltimore Conference, visited Alameda, and finding a few members of our church, he began work, and remained in charge until the first of January, when I succeeded him. I found he had built well and wisely, so far as circumstances permitted; one of the greatest hindrances being the want of a church home. We rent an inconvenient hall for only the two services on Sunday. It is used in the meantime for entertainments, dancing, drilling, etc. We have lost much by this, especially in that we have no place for regular prayer meetings and revival services. According to my and my presiding elder's estimate, the gain would have been an hundredfold more. However, the work has prospered. The Sunday-school, since the first of January, has increased from about 30 to about 100, and comes nearer being a model school than any I know of. The congregations have increased largely. A flourishing Epworth League has been added; much valuable material has been added to the congregation and the membership. Among the latter is a granddaughter of Rev. Wm. Winans, D. D., known throughout American Methodism, whom I found to be a kinswoman of mine.

In spirit and work, the church here approximates my conception of an ideal one. The members, with many of the congregation, work constantly, systematically, and successfully, especially our women, visiting the needy, sick, and the stranger; in making and giving money for the sick, for a church home, and, while yet in its infancy, contributing money to foreign missionary work. Financially, the work is somewhat novel; the stewards claiming this to be theirs, and not the pastor's duty. Everything promised or required is given cheerfully. The pastor's salary comes in by the month, and is certain. The assessments for the Annual Conference were provided for in ten minutes. Besides cheerfully paying in all claims, they have contributed $2,000 for a church lot. Above all, it is an intelligent and pious church, and, crowning all, is undisturbed peace and harmony, with unswerving fidelity to the church.

The great desideratum is a church home. Our people are neither rich nor poor. They have, as mentioned, collected $2,000 for a lot, with which we expected to buy a property unanimously agreed upon; but, to our surprise, it was held at a much higher price. One of our big-hearted, liberal members authorized us then to offer $5,000 for it; but the owner would take no less than $6,500. Not long since, I am creditably informed, this same lot was offered at $800, and not two years ago at $2,000. Only a few years ago the Presbyterian property here, consisting of a nice corner lot, a handsome church and two-story parsonage, was offered at $6,000. The same layman mentioned proffered to loan the money to the Missionary Board until they were able to refund it. The Bishop did not buy. Now the city has grown up around it, there is a flourishing congregation, and they would, I am assured, refuse less than $20,000 for the same. There has been and is a rapid, but normal, increase in real estate values. A few years has made the difference of thousands, and a few years will make a similar difference in the future. Now is the time to secure church property here. We could get cheaper, but not suitable, lots. Within one block of that mentioned we would have to pay $20,000 for a similar property. We now regret opportunities lost in the past; yet if we do not improve those that present themselves now, we will, in the future, more bitterly regret our failure to buy now.

While I would gladly receive help from any source, yet this is not written as a preface to an appeal to the public for money; but it is written to arouse interest in our pioneer work, and in hopes of securing assistance from the Church Extension or Missionary Boards—help which can and would be returned; help which would create a perpetual interest, for, by making this church and similar ones self-supporting, it will become a perpetual contributor to the general funds of the church. And a church yet in its infancy, not much over a year old, situated in a field so important, contributing missionary money now, and having missionary societies organized, deserves help from the Missionary or Church Extension Boards.

I also offer this as one of the many illustrations of how our frontier work is being injured by the failure of our people in raising in full the missionary appropriations. But for this sad failure and consequent cutting down of missionary appropriations, we could have easily secured the help we need. By the failure of many to pay a few dollars, or maybe cents, which the delinquents would not miss, the work on the picket line is made to suffer, and in a way otherwise than that just alluded to, for men and their families dependent on missionary appropriations will be made to feel inconveniences and hardships by this failure. I know none who murmur, but willingly allow their misfortune to be used for the good of the cause. Men with the proverbial "large families and small salaries;" pastors who have become wedded to their struggling charges with victory almost in sight; who are striving to give their children an education, and for that purpose have just entered them into schools and colleges; men who, after months of work and anxiety, have just secured employment for an elder child, must now, for a bare living, be forced to move and go where these advantages do not exist, or existing where they will have all the trouble to encounter again. No army would be so short-sighted as to cripple and disqualify its picket line, and thereby lose ground gained by hard toil and self-denial. Shall we, more than a million strong, blessed with an unprecedented increase of members, wealth, and culture—we, representing our own sunny land—be guilty of a policy so suicidal? Shall we allow the banner of our church to be, not driven, but held and drawn back by the hand of avarice from the foremost ranks, where it legitimately and proudly waves? God forbid! Rather let us awake to the full realization of duty, of opportunity. Help us, of the picket line, to lay broad and deep the foundation of our church, so that in the days not far distant we may find our position here somewhat commensurate with the coming mighty West, which shall stand forth the wonder of the nations in its vast magnitude, wealth, power, and beauty.

H. R. SINGLETON.

Alameda, Cal.

Millsaps College Notes.

A. F. WATKINS, AGENT.

The Building Committee have been steadily at work for some weeks, and now report the adoption of a plan for a college building. The plan, a description of which was published in the ADVOCATE of last week, was furnished by Messrs. Hunt and Lamb, of Chattanooga, Tenn., and the building, it is estimated, can be completed and furnished at a cost of $25,000.

Advertisements for bids for the erection of the building will be published in a few days, and as soon as the contract can be awarded, and the material can be placed upon the ground, the work of building will begin.

Meanwhile the endowment fund continues to grow, both in the way of collections and subscriptions. We have now $60,000 invested and at work, and, notwithstanding the pressure of the times and the dullness of the season, endowment notes are being cashed almost every day. This fact shows that many others could easily, or with but little trouble, pay the notes due last December, and that many would do so, but that it is overlooked. It is much more important than each individual subscriber is apt to think, that these notes be paid at once. Let every *reader* of these lines resolve to send *at once* the amount of the note held against him; or if he has never given one, let him make a subscription now.

The agent recently spent a Sunday with Rev. George H. Thompson, at Pearl River Church, and received in notes $218.50 on the endowment fund.

On the next Sunday, at the session of the Brookhaven District Conference, the people of Bogue Chitto subscribed to this fund $160.

The note for $500, given by Lt.-Gov. Sims, of Columbus, has not been reported in these columns, nor has the agent made public record of the subscription of $101 on the "Clara Chrisman scholarship" at Fayette during the session of the Vicksburg District Conference.

A buggy ride of seventy miles with Presiding Elder P. A. Johnston was a pleasant experience, and long to be remembered, notwithstanding the rough roads and the Tuscalometa swamp. The trip gave opportunity for a visit and a sermon at Walnut Grove, where a subscription of $23.50 was made; at Carthage, where the collection amounted to $236.50, and at Forest, where $116.55 was raised to endow a Methodist college for boys in Mississippi.

The Moral and Religious Training of Children.

BY G. STANLEY HALL.

To be really effective and lasting, moral and religious training must begin in the cradle. The sense of touch, the mother of all the other senses, is the only one which the child brings into the world already experienced; but by the pats, caresses, hugs, etc., so instinctive with young mothers, varied feelings and sentiments are communicated to the child long before it recognizes its own body as distinct from things about it. The mother's face and voice are the first conscious objects as the infant soul unfolds, and she soon comes to stand in the very place of God to her child. All the religion of which the child is capable, during this, by no means brief, stage of its development, consists of those sentiments—gratitude, trust, dependence, love, etc.—now felt only for her, which are later directed toward God. The less these are now cultivated toward the mother, who is now their only fitting, if not their only possible object, the more feebly they will later be felt toward God. The infant soul has no other content than sentiments, and upon these rest the whole superstructure of religion in child or adult. The mother's emotions, and physical and mental states, indeed, are imparted and reproduced in the infant so immediately, unconsciously, and through so many avenues, that it is no wonder that these relations seem mystic. Whether the mother is habitually under the influence of calm and tranquil emotions, or her temper is fluctuating or violent, or her movements are habitually energetic, or soft and caressing, or she is regular or irregular in her ministration to the infant in her arms, all these characteristics and habits are registered in the primeval language of touch upon the nervous system of the child. At this stage, religion is naturalism, pure and simple. Religious training is the supreme art of standing out of nature's way. So implicit is the unity of soul and body at this formative age that care of the body is the most effective ethico-religious culture.

As the child comes to feel and know its own *ego*, it must be taught obedience. As soon as it distinguishes between what it does for itself, and what others do for it, it can command or obey, and must be carefully thrown upon its own resources, so far as developed, but no further. The whims and moods of the embryonic personality must be studied. To escape these children sometimes develop almost a passion for obedience. If, as children grow few and rare, the tender but important cradle-battles go against the mother, the latter is enslaved and the former are spoiled. Pleasures must be few, and mild, and uniform; and rare and intense enjoyments that bring reaction avoided. The limitations of the almost infinitely natural selfishness of the young child should be enforced along with the submission to authority.

Next to be considered are the sentiments which unfold under the influence of that fresh and naive curiosity which attends the first impressions of natural objects, from which both religion and science spring as from one common root. In this direction the mind of the child is as open and plastic as that of the ancient prophet to the promptings of the inspiring Spirit. The child can recognize no essential difference between nature and the supernatural, and the products of mythopœic fancy, which have been spun about natural objects and which have lain so long and so warm about the hearts of generations and races of men, are now the best of all nutriments for the soul. To teach scientific rudiments only about nature, on the shallow principle that nothing should be taught which must be unlearned, or to encourage the child to assume the critical attitude of mind, is dwarfing the heart, and prematurely forcing the head. It has been said that country life is religion for children at this stage. However this may be, it is clear that natural religion is rooted in such experiences, and precedes revealed religion in the order of growth and education, whatever its logical order in systems of thought may be. A little later, habits of truthfulness are best cultivated by the use of the senses in exact observation. To see a simple phenomenon of nature and report it fully and correctly, is no easy matter, but the habit of trying to do so teaches what truthfulness is, and leaves the impress of truth upon the whole life and character. I do not hesitate to say, therefore, that elements of science should be taught to children for the moral effects of its influences. At the same time, all truth is not sensuous, and this training alone, at this age, tends to make the mind pragmatic, dry, and insensitive or unresponsive to that other kind of truth the value of which is not estimated by its certainty so much as by its effect upon us. We must learn to interpret the heart and our native instincts as truthfully as we do external nature, for our happiness in life depends quite as largely upon bringing our beliefs into harmony with the deeper feelings of our nature as it does upon the ability to adapt ourselves to our physical environment. Sacred things should not become too familiar or be conventionalized before they can be felt or understood. The child's conception of God should not be personal or too familiar *at first*, but he should appear distant and vague, inspiring awe and reverence rather than love; in a word, as the God of nature, rather than as devoted in serviceable ministrations to the child's individual wants. The slow realization that God's laws are not like those of parents and teachers, evadible, suspensible, and their infraction perhaps pardoned, but changeless, pitiless, and their penalties sure as those of the laws of nature, is a most important factor of moral training. First the law, the schoolmaster, then the gospel; first nature, then grace, is the order of growth.

Pedagogical Seminary, Worcester, Mass.
—*Literary Digest.*

The Lottery.

We give below the views of some of our exchanges on the Lottery question, and ask attention to them:

Louisiana has before her a magnificent moral issue, one in which all good people can unite—the question whether the State shall be sold to a Lottery Company. It is simply glorious how the Louisiana Educational Association has met the issue and scorned the bribe. One of the provisions of the proposed Lottery amendment to the Constitution applied a portion of the money to be derived from the sale of the Lottery franchise to the support of the public schools of the State. The association adopted a resolution to the effect that "such a method for raising money for the cause of education is unwise and immoral, and calculated to poison, at its very source, the stream of knowledge from which the children of the State are invited to drink," and protesting against the amendment and any such application of tainted funds. Since the great public meeting in which Dr. Palmer made his famous speech, in which he classed the Lottery with the Mafia, and suggested that revolutionary methods might become justifiable, all the religious and better elements are united, and it will be a royal battle between virtue and bribery. In this matter we earnestly hope that the religious papers which represent the negroes will do their part well, as thus far they do. But they will need to add more vigor. The negro minister who defends the Lottery ought to be put out of his office; and every pulpit should speak its strongest word, and white and black take the opportunity to unite against the world and the devil.—*Independent.*

Already the Lottery and anti-Lottery fight has begun in Louisiana. The main issue, as our readers are aware, is upon the acceptance or rejection of the offer of the Louisiana Lottery Company of $1,250,000 a year for the extension of its charter, an issue upon which the voters have divided into "Pros," who favor the acceptance of the offer, and "Antis," who oppose. We may add that all the New Orleans daily press favor the Lottery, except the *Delta*. There is a strong suspicion that the other papers have been subsidized. It is claimed by some that the stringent United States laws have so crippled the Lottery that they can not pay the amount promised. But that statement does not deserve consideration. It is the duty of the State to stamp out the whole vile business, and this it is to be hoped, the people of the State will do in spite of the big corruption fund of a million of dollars with which the Lottery people seek to buy up the purchasable votes of the blacks and poor whites.—*Christian at Work.*

Before closing the lids of Blackstone and putting the weighty old volume back on the shelf, we quote a few of his words upon the always live topic of gambling. Reformers, if we mistake not, will find it remarkably good and appropriate reading.

"Next to that of luxury," says he (Chap. 14, Book iv.), "naturally follows the offense of gaming, which is generally introduced to supply or retrieve the expenses occasioned by the former: It being a kind of tacit confession, that the company engaged therein do, in general, exceed the bounds of their respective fortunes; and, therefore, they cast lots to determine upon whom the ruin shall at present fall, that the rest may be saved a little longer. But, taken in any light, it is an offense of the most alarming nature tending by necessary consequence to promote public idleness, theft and debauchery among those of the lower class; and, among persons of a superior rank, it hath frequently been attended with the sudden ruin and desolation of ancient and opulent families, an abandoned prostitution of every principle of honor and virtue, and too often hath ended in self-murder."—*Sunny South.*

Christian Advocate.

Thursday, August 6, 1891.

IT IS COMMON.

So are the stars and the arching skies,
So are the smiles in the children's eyes;
Common the life-giving breath of the spring;
So are the songs which the wild birds sing—
Blessed be God, they are common.

Common the grass in its glowing green,
So is the water's gli-tening sheen.
Common the springs of love and mirth;
So are the holiest gifts of earth.

Common the fragrance of rosy June;
So is the generous harvest moon,
So are the towering mighty hills,
So are the twittering, trickling rills.

Common the beautiful tints of the fall,
So is the sun, which is over all;
Common the rain with its pattering feet;
So is the bread which we daily eat—
Blessed be God, it is common.

So is the sea in its wild unrest
Kissing forever the earth's brown breast;
So is the voice of undying prayer
Evermore piercing the ambient air.

So unto all are "promises" given,
So unto all is the hope of heaven;
Common the rest from the weary strife;
So is the life which is after life—
Blessed be God, it is common.

—Anon.

Coast Gleanings.

It has been said, "If one ever visits our Gulf coast and eats mullet, he will long to come back again." The rule may have exceptions, but I fall under the rule.

July was to bring three events: Seashore Camp Meeting and Seashore District Conference—and the mullet. As the time to leave drew on apace, my chances of going became less hopeful; but just before giving up the cherished desire, one of my Ellisville stewards said: "You must go. I and my friends here will open the way."

Monday morning, two A. M., I started, and was privileged to hear most of the eleven. A. M. sermon at the camp ground. O, the beautiful campus these Methodists have secured to themselves! I attended the initial meeting; have missed three gatherings; have seen the sapling shade trees, planted years ago, develop until to-day one can walk continually in the shade of beautiful live oak trees. Commodious seaside homes, called tents, allow Christian people to have the benefits of our lovely coast country, without its evils, and here until October first some three or four hundred souls tabernacle.

Among the ministers ministering on this occasion were some of camp ground boys of a few years ago. And they are not without honor in their own country. This meeting has been precious to many souls, and, like all others, has an unknown record to be revealed at the last day. A word spoken in season, a song, a sermon, a look, a tear, a grasp of the hand; ministers quickened, swords sharpened; we may not know, but God does.

Bay St. Louis was the objective point for some dozen souls, July 23. Seashore District Conference was to convene there. Friday morning, nine A. M., Rev. E. H. Mounger, P. E., opened the Conference in the neat church-building, in past days known as the Protestant Chapel, now as the Methodist Church of Bay St. Louis. Rev. H. J. Harris was elected secretary. By ten A. M. we were delighted to have Bishop C. B. Galloway appear in our midst. We were honored by the presence of Rev. Alex Watkins, agent Millsaps College; President Anderson, of East Mississippi Female College; J. B. McLaurin, agent American Bible Society; Rev. Van Valkenburgh, colporteur of Louisiana Conference. Several of the pastors were detained by illness or sickness in their homes. Bro. Howell was recovering from an accident incurred while trying to board a moving train. Dr. Harmon was quite feeble, but thought to be improving.

The selection of delegates for representation of the laity at the Annual Conference resulted in choice of Bros. H. J. Harris; Cope, of Paulding; Dr. Griffin, of Moss Point, and Ramsey, of Vancleave.

Ellisville, Hattiesburg and Purvis asked for the next District Conference, and Purvis was selected.

The experience meeting, Sunday afternoon, was most delightful and edifying. Methodism has not been established at the Bay without cost. Some eight years ago the prospect was gloomy. For several years we had been trying to get a foothold. At one of our camp meetings at Seashore, a good brother, Bro. Henry Ware, was restored to the joys of God's salvation. In other days he had been a minister. He longed to do good, and, as I was his pastor, he asked at my hand the privilege of working at the Bay. A Sunday-school was organized, and one time, in order to lead it, he was compelled to walk the railroad trestle, of nearly two miles, between Pass Christian and Bay St. Louis. Before that year closed, God sent Dr. Turner out of Tennessee, southward. After many promising offers from other points, the Holy Spirit directed him to locate at the stronghold of Catholicism, Bay St. Louis. I trembled for them lest they would fall from their steadfastness. As I walked up the street to the place of Conference meeting, my eyes beheld a comfortable building, smiling within and without in its glory of fresh paint. Pulpit and chancel rail of modern pattern; organ, chandeliers, all of approved style. I inquired of the present pastor, Bro. Savage, "What number have you on the church record?" "Eighty," was the reply. I fell into a train of meditation. How is this? Whence came this transformation? At our experience meeting the problem was solved.

Listen! A saintly matron, plainly attired, with radiant countenance, arose, and said: "I love God; I do not seek to be happy; I feel that God has a work for me to do in this place. My great desire is to know my duty, and then to do it." Oh, how I longed to say out loud, "Yes, thank God! Sister Turner, and you are doing it!" Oh, for more consecrated men and women to do God's will where they are, even amidst all the adverse surroundings of life.

Bishop Galloway—grand man that he is—preached two sermons with a liberty and an unction that was soul-inspiriting. He won the hearts of the struggling band of Christ's humble followers, and henceforth the first District Conference held at Bay St. Louis will be "red-letter-day" in its history.

R. B. Downer.

In Memoriam.

REV. T. Y. RAMSEY.

In the death of Rev. T. Y. Ramsey the North Mississippi Conference has lost one of her leading ministers, and a noble character has passed from the scenes of earthly action. It is difficult yet to realize that he has gone from us, and that we shall see him no more at the Conference, nor in the field leading the hosts of Israel. He was one of nature's noblemen, strong in conviction, firm in purpose, and prompt in action. He did not seek favor and thrift by flattery and fawning. A faithful and zealous servant of the church and a loyal follower of Christ, he never lowered his knightly crest to anything beneath his high calling. He was a veteran in the itinerancy. Forty-seven years a Methodist preacher! During this long service he was ever true to the trusts committed to him by the church.

He was converted at or near Demopolis, Ala., in the year 1843, during a great revival conducted by Jesse Boring, at that time presiding elder of Mobile district.

A graduate of the University of Alabama, he afterwards studied law, and at the time of his conversion had already entered successfully upon the practice of his chosen profession. But, constrained by the Spirit of the Lord, he abandoned his worldly vocation and aspirations, and went out, while yet in his early manhood, as a preacher of the gospel. In the fall of the year in which he was converted, he received license to preach, and a few weeks thereafter was admitted into the Alabama Conference, in session at Columbus, Miss. Like Peter, and others of first disciples, who at the command of their Lord gave up their nets to become fishers of men, so did our glorified brother obey the voice, "Come, follow me," and turn aside from a calling, in which many win fortune and honor, to follow Christ and become a winner of souls. Thenceforward his life-work was in the service of the church and of his Lord.

He served the church faithfully and well in various important positions: first in the Alabama Conference, afterwards in its division, in the Mobile Conference; and in the North Mississippi Conference since its organization in 1870. He was a member of the General Conference which met at Louisville, Ky., in 1874. He was a member of the Vanderbilt Board of Trust from its organization until the time of his death. His carefully prepared sermons were clear expositions of the gospel, chiefly along the doctrinal and practical lines of religion. In the pulpit his manner was earnest and forcible. He was a faithful expounder of the Word of God. In debate, on the platform or Conference floor, he frequently took part, and was bold and fearless in the advocacy of his position, speaking as he thought and felt. Dignified and courteous without constraint, always affable and pleasant, he impressed himself favorably upon the social circle.

He was twenty years a presiding elder. The writer, as a pastor in more than one of the districts served by him, learned to love him for his excellencies of personal character, as well as for his fidelity and efficiency in official administration. He was considerate and kind to the preachers of his district. He made them his friends. Winona district was the scene of his last work in the presiding eldership. The district was large and the work heavy; but it prospered and grew under his administration. Though of slender physical habit, yet a constitution elastic and flexible had long rendered him equal to the strain upon his mental and bodily energies incident to his itinerant work. But under the arduous duties of this, his last district, there seemed to be a giving way of his vital powers, and at the end of four years' service he left the district with impaired health and vigor. He served as pastor, however, in one or more charges afterwards. In December, 1888, he retired from the active ministry and reluctantly, but quietly, accepted a superannuated relation.

On account of failing health, he was unable to attend the last session of his Conference, which met in Grenada. On my return from this Conference, I visited him at his home in Durant, Miss. I found him in the midst of his family enfeebled in body, yet the same courteous, affable Christian gentlemen I had long known him to be. He appreciated kindly the attentions of his brethren who had lately visited him. He seemed to anticipate the end, and to be ripening and mellowing spiritually as he neared the close of his long and useful life. Accompanying me to the door, as I took leave of him, he spoke calmly and trustingly of his hope in God. He died on the morning of March 15, 1891; and, as his pastor, Rev. J. T. Moody, writes, "was ready for his departure." A member of his stricken family writes: "He loved God with his whole heart, and the church better than life. He made a home-life so sweet for his wife and children, that the memory of it is a heritage better than jewels and gold." Fitting words with which to close the chapter of a good man's life.

T. C. Wier.

Starkville, Miss.

Woman's Work.

The Woman's Missionary Society, Louisiana Conference, held its annual meeting in Shreveport, June 19 to 22. The delegation was hardly so full as heretofore; the interest in the work deeply felt by those present. The occasion was marked by special spiritual fervor. Sunday was a notable day; a stirring sermon by Rev. J. A. Parker at eleven A. M. The evening services comprised a thrilling class meeting, in which the members of Shreveport Mission Church, especially, were joined by the ladies of the Woman's Missionary Society; the livest, liveliest meeting enjoyed for many long years. This was followed by an address from Mrs. Dowdell, of Alabama, one of the managers of the Woman's Board of Missions, and new life was infused into the society by her words of wisdom. The annual addresses and reports were encouraging, and those present departed for their future scenes of labors with renewed zeal. The State corresponding secretary reported forty-three adult and twenty juvenile societies. The treasurer reported $959.67. The officers elected for the coming year: Mrs. Thos. P. Fullilove, president; Mrs. M. E. Schumpert, vice-president; Mrs. C. J. Foster, corresponding secretary; Mrs. S. B. McCutchen, treasurer; Miss Lizzie Paxson, recording secretary. District secretaries: Mrs. LaPrade, New Orleans; Mrs. M. Morrison, Shreveport; Mrs. T. K. Faunt LeRoy, Alexandria; Mrs. B. F. Alexander, Opelousas; Mrs. B. Sheppard, Homer; Miss Minnie Thompson, Delhi. Place of next meeting, Keachie. Time, not fixed.

Miss Lizzie Paxson, Rec. Sec.
Mrs. Thos. P. Fullilove, Pres.

The Epworth League Call for Reports.

Will every pastor who has not reported the organization of an Epworth League in his congregation, do so immediately? The Sunday-school Committee wishes to report to the approaching sessions of the Annual Conferences the number of Leagues organized, etc. Dr. Peterson, who has prepared a Southern Methodist yearbook by order of the last General Conference, is anxious to have the statistics of the Epworth Leagues. We are certain many Leagues have been organized that have not reported to the central office at Nashville. Will our brethren, the pastors, see to it that reports are made at once? The Epworth League is as much an institution of the church as our Sunday-schools, and reports will be called for by the Annual Conferences now soon to meet. Will the brethren kindly respond to this call?

W. G. E. Cunnyngham,
Chairman Gen. Sunday-school Com.
Nashville, Tenn.

A Correction.

In to-day's Advocate (July 23) I notice the following item:

"Life of Clara Chrisman, by T. L. Mellen. $1."

That needs correction. Miss Agnes G. Chrisman has just published at our Nashville House a very charming memorial of her sister, bearing the name of "A Living Sacrifice: Anna Clara Chrisman." It is the tribute of a sister's love, and ought to find its way into every home, that its holy impress may be made on the hearts and lives of all our young people, and our older ones as well. A fine steel-plate portrait of Miss Clara adorns the book, which is regarded as one of the most elegant ever issued from our Publishing House. I have been simply one of many contributors to its pages, and have superintended the publication for the gifted author. The introduction by Bishop Galloway is in his best style, and is a fitting prelude to the narrative so lovingly and eloquently written by the sister. The poem by Wm. Rice Sims, Ph.D., makes an appropriate ending to the volume. Until certain arrangements are completed, the book can be ordered through me or Rev. W. D. Dominick, Jackson, Miss. Price, $1.

T. L. Mellen.

Meridian, Miss.

Sympathy for Us.

Resolutions adopted by the Camden District Conference, of the Little Rock Annual Conference, July 10, 1891:

Whereas, The Christian people, together with all lovers of morality in the State of Louisiana, are engaged in a fierce conflict with a great moral evil, the Louisiana State Lottery; *And, whereas*, This is a contest that can not be bounded by State lines, but Louisiana is simply made the battle-ground of a great principle, in which every lover of God and good government is profoundly interested; therefore, be it

Resolved, That this District Conference send greetings to the good people of our sister commonwealth, with expression of hearty sympathy for them and their cause, and pledge earnest and sincere prayer for complete triumph over their foe.

Resolved, That a copy be furnished the New Orleans Christian Advocate and Memphis *Commercial*.

J. R. Cason, Sec.

Fordyce, Ark.

[We speak for the Christian people of Louisiana when we say, We are profoundly grateful for the expression of sympathy and the promise of prayer to Almighty God for our deliverance, contained in the above preamble and resolutions of the Camden District Conference of Arkansas. We feel that our cause is the cause of righteousness, and, therefore, the cause of every citizen of this great country; and we trust that all Christians everywhere will hold up their hands in prayer while we fight this modern Amalek.]

From the Work.

VERONA, MISS.

We have recently closed a meeting here, which resulted in great good to the town and community. Christians were revived, backsliders reclaimed, and sinners converted. The town occupies a higher plane of experimental and practical godliness than at any time before during my four years' pastorate here. The young men and young ladies of the church have organized weekly prayer meetings. Some of our members have taken up the duty of family prayer who heretofore have neglected it. We organized an Epworth League before the meeting, which is doing well. Have sixty members. Thank God, the young people of the church are coming to the front in the performance "of works of righteousness"—the observance of practical Christianity! Bro. Bowen, of Aberdeen, and Bro. Burroughs, of Okolona, assisted me in the meeting. We were much pleased with the earnest, faithful labors of both these brethren. Eternity alone will reveal the good they did here. Our meeting commenced with our Quarterly Conference. Bro. J. B. Stone, P. E., fired the church, spiritually, by preaching three sermons containing great spiritual power before Bro. Bowen reached us. Bro. Stone is doing fine work on the district.

Verona made a bid for Millsaps College, which was the best made, according to our judgment, everything considered. Yet a majority of the trustees differed from us in judgment, and located the college at Jackson, Miss. So the trustees of our college had to make other arrangements. They were eminently fortunate in employing Prof. L. B. Abell as principal of the school. Those who know him and his excellent wife as teachers speak of them in the highest terms of praise. Now, Prof. Abell proposes to make this school one of the feeders to Millsaps College. He will prepare a boy, who desires it, to enter either the freshman, junior or senior classes of that school. As for health, morality and intelligence, we think Verona is unsurpassed by any town in the State. So, if parents desire to send their sons and daughters where they may obtain the best religious and intellectual culture, and be free from anxiety concerning their health, send them to Verona. Very cheap board can be had with the principal in the college. For further information apply to Prof. L. B. Abell, Verona, Miss.

Eugene Johnson, Pastor.

LAUDERDALE CIRCUIT.

I believe that it was but a few years ago when there was nine, if not eleven, appointments on this charge. Last year there were eight; this year we have four. We have a membership of 220. We reported one Sunday-school at last Conference; will report four next. We have had but a small increase in the membership up to this time. We have built two churches: one at Lauderdale station; the other seven miles west, at what is known as Seule's Chapel. The one at Lauderdale was begun about the middle of April, and was ready for use the fourth Sunday in May. If you please, I will partially describe this building: 24x40; post, 14 feet; arched ceiling, 19 feet in center; pulpit recess, 4x12; vestibule on corner, 6x12; tower, 37 feet; Gothic roof, Gothic windows; circular windows in tower and front end of building; painting outside, pearl, with dark walnut trimming inside; wainscoting, light oak, walnut band; walls, cherry stain, and varnished—overhead, white; seats, light oak, to correspond with wainscoting. This church's seating capacity is 165. It cost $915, of which amount $800 was given by the church. We were promised $100 by the Church Extension Board of the Conference. We have in this church a fine Sunday-school in fine working order.

Our other new house was to be completed to-day (July 28) up to the painting. Same style building as the other, minus the vestibule and tower. This building will cost about $700 when complete.

These buildings speak well for the church on this charge. This is the first house of worship our church has ever had at this place (Lauderdale), though they have been holding forth here for many years. The one at Soule's Chapel takes the place of an old shell that has been standing there for years. These people have done well, and I pray that God's richest blessings may be their reward.

Health is good, and crops the best for years.

N. M. Clark.

WEIR, MISS.

On last Sunday, being the third, we began a meeting at the Methodist Church of this place, which was conducted by our pastor, Bro. J. H. Smith, whom we all love so well. He preached from the text, "What is man, that thou dost magnify him?" at eleven o'clock, to a large and attentive congregation; and being full of the Spirit himself, could not fail to reach the congregation; therefore, the seed sown fell in good ground, and brought forth fruit. Tuesday night Bro. J. T. Moody joined the band; preached four sermons that were sweetened with the Spirit of the Master, and could not have been excelled by Talmage, Spurgeon, or even a Sam Jones. May the God of all grace follow him wherever his lot may be cast! The church was wonderfully revived, and started out with new determination to fight the battles of life for God and dying humanity. There were fifteen conversions, ten joining the Methodist Church, with others to follow; two the Presbyterian. To God be all the glory. Pray for us.

A Member.

Postal Card Reports.

—Rev. W. F. Henderson writes from Pleasant Hill, La.: "Please place in your list of camp meetings that of 'Beulah,' on Pleasant Hill circuit, to begin Friday, August 21, to which you are cordially invited. Crops are very fine in this section; plenty of rain. Anti-Lottery spirit warming up; people determined to down the monster."

—Rev. B. R. East writes from Saltillo, Miss.: "We have just closed a most glorious meeting in Saltillo. About all the children in town were converted. About twenty-five professed; fifteen joined our church; several will join other churches. We were assisted by Bro. W. D. Bass, of Pontotoc. We are moving on well with our work."

—Rev. H. P. Lewis writes from Benton, Miss.: "Mrs. J. N. Shoemaker passed away on the morning of July 16, leaving a husband and five little children—one an infant. She was, at the time of her death, an acceptable member of our church here in Benton. She came to us from the Baptists some two years ago. May heaven bless her stricken husband and children!"

—Rev. C. R. Godfrey writes from Sparta, La.: "On July 22 I closed a big meeting at one of my appointments on the Sparta circuit. Many bright and powerful conversions. Church wonderfully and graciously revived. Six adults added to the church. Five infants baptized. A Sunday-school was organized with eighty pupils. Crop prospect very good, especially cotton. Finances very low; but it is hard to starve this preacher out."

—Rev. J. G. Sibley writes from Summit, Miss.: "We have just closed an enjoyable meeting in Bogue Chitto, Miss. We held seven services for all who desired to come, and three special services for the children. These services for the children were graciously blessed of God. I am becoming more and more convinced that we are not making the proper effort for the salvation of our children. Here is the mistake of the church to-day. Thirteen joined, and I think as many were converted. The church was quickened and comforted, and my own soul strengthened and encouraged. The outlook on this charge brightens, and am confident of a full report at Conference."

—Rev. J. F. Wynn writes from Pineville, La.: "Bro. Walker and I have had a glorious meeting this week at Hickory Grove. Sinners convicted, mourners converted, backsliders reclaimed, and believers sanctified."

—Rev. J. V. Penn writes of Homewood circuit: "Saturday night closed a glorious meeting at Homewood Church. The prayers of assainted wife, in behalf of penitents last year, were answered during this meeting. Twenty-one additions and about thirty conversions. Some of the brightest I ever saw. We will enlarge or build a new church at this place. Rev. C. C. Griffin was with me part of the time and did glorious work for Christ. Praise the Lord for salvation! More anon."

—Rev. J. C. Ellis writes from Raymond, Miss.: "Have just adjourned a glorious meeting at Forest Hill, assisted by Revs. W. T. Beall and J. A. Hobbs. Also we were glad to have with us one day the worthy president of the Shuqualak Female College, Rev. L. M. Stone, a Baptist minister who preached an excellent and edifying sermon. Church generally revived, and thirteen were added to the church; five had been received previous to the protracted meeting, making a total of eighteen this year at this church."

—Rev. R. A. Davis, writing from Downsville, La., says: "Our protracted meeting at Downsville closed last night after a run of thirteen days. Preaching every day and night except on Friday, eleven A. M. Had no ministerial help, except on the first Wednesday night. Bro. Hearn, of the Protestant Methodist Church, preached for us an excellent sermon. The result of meeting was: About ten or twelve professed conversion, many lukewarm members reclaimed, church very much revived, a young ladies' prayer meeting appointed, and twenty-six accessions to the church. To God, our heavenly Father, and Jesus Christ, our blessed Savior, and the Holy Ghost, our great Comforter be all the praise."

—Rev. G. E. Greene, P. C., writes from Brodnax, La.: "Owing to circumstances, I have held no protracted meetings yet. As well as I can ascertain, however, there have been two revivals on the circuit: foreign missionary and Sunday-school. We now have five Sunday-schools, and the prospect of one more. Our foreign mission assessment is $108.41, of which I have secured subscriptions to the amount of $102.40, while two congregations have not yet been approached. Of course, I shall have to wait on the crops for this money to be paid. Fifteen dollars, though, has been forwarded to Nashville. Our new church at Jones, La., is built, and I have preached in it three times. As soon as all indebtedness is paid up, we expect to have it dedicated."

Books and Periodicals.

PERIODICALS.

—The Homiletic Magazine is an English monthly for preachers, published by E. B. Treat, New York.

—The Treasury is full of sermons, comments, editorials, leading thoughts, helps to pastoral work, etc. E. B. Treat, New York. Price, $2.50.

—Good Housekeeping is one of the best of its kind. It delights and helps all housekeepers who read its columns. C. W. Bryan, Springfield, Mass. Price, $2.40.

—Entertainment is a unique publication, being constructed with a view to afford amusement, education, and recreation. It is $1 a year. Entertainment Bureau, Council Bluffs, Iowa.

—Cassell's Family Magazine, for August, has an attractive appearance. There are stories, poetry, music, fashion letters, and the Gatherer full of practical information. Cassell Publishing Company, New York. Price, $1.50.

—Missionary Reporter, edited by Dr. John, our Missionary Secretary, is a periodical that ought to be read in every family in Southern Methodism. It is only fifty cents; to preachers, thirty-five cents.

—Wide Awake has a number of excellent articles for the young people, which they will read with delight. We can afford to commend this monthly to our young people. D. Lothrop Company, Boston. Price, $2.40.

—The Preacher's Magazine, edited by Mark Guy Pearse and Arthur J. Grogory, is a periodical that will suit many of our preachers, and it can be had for $1.50 a year from W. H. Ketcham, 2 Cooper Union, New York.

—The Midsummer St. Nicholas is cheery and cheerful and sunny and sensible, and all the young people will get hold of this number are to be congratulated for the good time they will have during the hot August. Century Company, New York. Price, $3.

—The Century has for a frontispiece the portraits of the Emperor and Empress of Germany, with an interesting article by Poultney Bigelow biographical of the Emperor. Other articles by various writers make up a splendid number of this old favorite. Century Company, New York. Price, $4.

—The Forum contains Russia and the Jews, in three articles, by different authors. President Walker writes on Immigration and Degradation; Literature in the Market-place is by George E. Woodberry, and E. P. Clark answers the question, Does Public Life Give Long Careers? The remaining articles combine to make this a strong number. Forum Publishing Company, New York. Price, $5.

Sunday-School Lesson—Aug. 9.

CHRIST'S AUTHORITY.

John v, 17-30.

In this section we have the defense which Christ made to those who condemned him for healing an impotent man on the Sabbath day. Being in Jerusalem during one of the feasts, Jesus had healed an infirm man at the pool of Bethesda, and sent him home carrying his bed, on the Sabbath day. This roused great indignation in the Jewish authorities, and they persecuted Jesus—possibly summoned him before the Sanhedrim. Our lesson gives his reply to their accusations. He claims

I. Authority over the Sabbath. In the other Gospels, Christ's defense is on the ground that works of mercy are in perfect accordance with Sabbath law; that the Sabbath was made for man's benefit. Here we are taken back to the fact which is at the root of this law: God's resting from all his works on the seventh day. What did this rest of God mean? It was not a ceasing from doing men good. . . . Not on the seventh day did this stream of mercies cease. Hence, Jesus in curing the impotent man on the Sabbath, was only imitating God in his ceaseless goodness to all men."—*Reith.* It is lawful to do good on the Sabbath day. See *Isa. lviii, 13, 14.* Jesus claims

II. Equality with the Father. So the Jews understood him (v. 18)—"said also that God was *his own Father*,"—and this further claim roused deeper resentment. But Jesus proceeds to emphasize and justify his claim. He THE SON, and as The Son, his action is not self-willed, but voluntarily depends on that of the Father; his action is completely coincident with that of the Father, in every particular, even to his life-giving power. This equality is founded on the Father's love for the Son, and the fullness of knowledge enjoyed by him. Being equal in power and in knowledge with the Father, Christ asserts his right to equal honor (v. 23). For us, Jesus Christ is truly and perfectly God. Further, Jesus claims

III. Power over Life and Death.—(Comp. Rev. i, 17, 18.) In this sphere the "greater works" are found. Jesus has power and authority to give life to dead souls, and to raise men from the death of sin to the life of righteousness. This power he exercises now—every conversion is a new illustration and example—and the day is coming when he will so speak that "all that are in the graves shall hear his voice, and shall come forth." As only God can create and call into being, so only Jesus has power to give the blessing of eternal life. We may go to him for this, for "*this life is free for all*," who believe in him. Let us learn further, that "our dead are in his keeping." Jesus claims

IV. Full authority as Judge. This authority comes from the Father, and is entrusted to Jesus because of his fellowship with our race. It will be a judgment that has "sympathy, mercy, and full understanding of man's condition in it." It will, therefore, be infallible, and its sentence impossible of dispute. It will be "according to a man's works," whether good or evil; and will determine man's destiny. We can prepare for this only by making Jesus our Friend.

Jesus is "the One Man by whom all other men must judge themselves and be judged. The human life of Jesus is the ideal, which, rising before us continually, judges our own."—*Preacher's Magazine.*

It was said of Samson of old that his strength lay in his flowing locks. However that may be, a full and vigorous suit of hair is looked upon as one of the accompaniments of good bodily health. Yet the hair itself may be diseased without having reference to any bodily ailment.

Whatever the cause of decay, the best preventative of baldness is not delay treatment, and the best application known to physicians who have made the hair and scalp a study for years, is the Louisiana Creole Hair Restorer, so named because it contains the ingredients used for generations by the beautiful Creoles of the South, who are famous the world over for their splendid and luxuriant hair.

This is a preparation that is not only a remedy which will stop hair from falling out and cause it to grow, but it also restores the natural color, and is a blessing such as ladies delight in having on their toilet tables. Mansfield Drug Co., Memphis, Tenn.

This was given for noble purposes, and therefore we must not part with it foolishly. It must not be thrown up in jest, nor sacrificed to a quarrel, nor refined away in love.—*Collier.*

Louisiana Notes.

Lafayette expects to have a bank in operation soon.

Lake Charles mills are shipping lumber to Mexico and Texas every day by water.

Lake Charles is soon to have a street railway. The stock was readily taken by its enterprising citizens.

The police jury of Union parish levied a seven-mill tax upon all the assessable property in the parish, the proceeds amount to be applied to parochial purposes.

Assistant Engineer Darling, of the Kansas City, Watkins and Gulf railroad, arrived in Alexandria, Friday last, with a surveying corps, having finished the second preliminary survey from Alexandria to Mobile City, in Winn parish.—*Caucasian.*

Our country exchanges from every part of the State give accounts of the forming of Anti-Lottery Leagues. The people are beginning to see the threatened danger of another twenty-five years of Lottery rule, and are determined to avert it. There is but one issue—it is both moral and political—and that issue is, Lottery or no Lottery. We are glad to note the fact that everywhere the people are speaking out on the right side—no Lottery.

The Union Bridge Company, of St. Louis, commenced to put down the concrete on the land piers of the Houston Central, Arkansas and Northern railway bridge at Alexandria last Friday. The construction of this road is quite active at present in that section, and they will soon be completed to Alexandria.—*Caucasian.*

The Arcadia *Advocate* says of that town on two hills:

To-day the hammer and saw of the carpenter can be heard in any direction, and some very nice residences are under construction, while other improvements are being pushed vigorously to the front. The prospects of a North and South railroad grows brighter every day, and the compress and mill being an assured fact, we have every reason to be proud of our town.

The police jury of the parish of Terrebonne recently passed an ordinance which makes it unlawful for any person to shoot, kill or trap any white or blue cranes, sea-gulls, tern, etc., from Feb. 1 to July 1, inclusive. Any person so doing shall, on conviction, be guilty of a misdemeanor, and shall be find not less than $25, nor more than $100, and in default thereof shall be imprisoned in the parish prison for the term of not less than three days, nor more than thirty days.

Washington.—The late rains have greatly benefited the crops of this section. The effects of the drouth are fast disappearing, and the prospects for an abundant crop are now very promising. All the buildings for the cotton factory have been completed, and machinery is being put in position. The managers propose having everything in readiness to commence operations on Sept. 15. The progress of this enterprise is watched with a great deal of interest by the surrounding towns, and should it prove a success, the building of many like industries in the near future will follow.

There is no excuse for any man to appear in society with a grizzly beard since the introduction of Buckingham's Dye, which colors a natural brown or black.

Mississippi Items.

H. S. Bonney, for a long time editor and proprietor of the Summit *Sentinel*, and one of the old landmarks of the town, and one of Summit's most popular and highly respected citizens, died recently at a ripe old age.

The marble statue of ex-President Jefferson Davis has arrived from Italy, and will be placed in position as soon as suitable arrangements are made by the Monument Association. It weighs about fifteen hundred pounds.

At a meeting of the merchants and leading business men of Brookhaven, last Monday, the initial steps were taken towards the organization of the Brookhaven Grocery Co., for the purpose of doing a wholesale grocery business. Seven thousand dollars of the capital stock was quickly taken. This will be ultimately increased to $20,000. It is the object of the company to do mainly a local business, furnishing groceries at the lowest rate possible to Brookhaven merchants and those in the country. A charter will be secured, and the company will be ready for business by Sept. 1.—*Leader.*

The *Clarion-Ledger* says:

Judge R. A. Hill has at last sent in his resignation as judge of the United States Court for the District of Mississippi. He was appointed by President Johnson in 1865, and has for more than a quarter of century served the government faithfully and well. He will retire from active service with the best wishes of the Bar of the State, as well as of the people generally.

Though a Republican, Judge Hill has always been held in the highest esteem by the Democrat leaders in Mississippi, and in the memorable days of reconstruction was conservative and fair. Judge Hill is now about 80 years of age, and retires on full pay for the balance of his life.

The cistern in the rear of the public building, intended to supply drinking water to Uncle Sam's employees, is a wonder to all brick masons who have examined it. It is now approaching completion at a cost of about $500.

Its walls are of brick, and from thirteen to twenty inches in thickness. The bottom is paved with three feet of concrete. It has two four-inch inlets and an eight-inch outlet, the latter at a much higher level than the former. It will be divided into two parts by a partition of brick, and all the water used must filter through this wall. After the mortar has set it might be safely dug up and carried anywhere, being quite as strong, though not as portable as a jug. There is nothing like it in the town, nor probably in the entire South.—*Commercial-Herald.*

The interest of Confederate veterans here has been much enlisted in a plan suggested by the statement recently published that Mrs. Davis will make her home in Richmond, Va., and is desirous of selling her home on the coast, or Beauvoir. This is, that the people of Mississippi, or of the entire South, should unite to purchase the Beauvoir estate with the object of preserving the house and the grounds intact as they were in Mr. Davis' lifetime, in memory of the illustrious soldier and statesman who passed his declining years there. It is believed this this could be easily affected, and that future generations would appreciate the forethought that secured them the home, that the same property would afford an excellent site for an old soldiers' home, the foundation of which is an object very dear to the veterans.

Judging from the comments of experienced planters, the bright side of the present agricultural outlook is the splendid corn crop. The cotton crop is equally good, but the general apprehension is that it is altogether too good for the price—in fact, that such an immense crop will be raised that it will realize nothing for the grower. Corn is not open to this objection, being raised for use and not for sale.

The Hinds county Sunday-school Convention at Raymond was largely attended—twenty-five schools being represented by seventy-six delegates. Five of the Jackson schools were represented by thirteen delegates. A large number of visitors were also present. It was altogether the most interesting session of the convention that has yet been held. Capt R. H. Smith was elected president; J. T. H. Laird, secretary and treasurer, and the usual number of vice-presidents and committees were chosen. The next convention will be held at Edwards.

Theologic Unrest.

In transition times, when confessions of faith do not speak the exact truth according to the new thoughts springing up in men's minds, what are Christian ministers and men to do?

One thing is clear; to ask ourselves, "Is the old Bible, which our parents read for their comfort, true or not?" Here on our tables, what is it? If we feel confident that it is God's book, sent from him, though in human speech, to teach us of *him*, then we had better cling to it rather than to newspapers and essays and books which speak of this or that doubt?

As we keep looking in it, we are struck with one element in it and its writers; their calm feeling of certainty, without paroxysms of speech or hysterical exhibitions of feeling. Calm and majestic and dignified, all its writers are; they speak with absolute conviction that God is, that God is great and just and holy and merciful. They falter not as they speak of Jesus Christ as the only begotten Son of God, who came across the history of the world, not to speak words of wisdom only, but by his death to make atonement for the sins of the whole world. They speak of one Holy Spirit who is here to elevate mankind into likeness with God. They affirm if man is to get this elevation and salvation, it can only be by daily repentance and loving faith in God the Father, Son and Holy Ghost.

Are these things in the Book beyond all peradventure? Then we have no need to be troubled, because we can not tell the day Moses or another man edited the Pentateuch, or the author of Psalm xc, or even of Psalm li. "He that cometh to God must believe that he is and that he is a rewarder of them that seek him." He that cometh to Christ, let him come with boldness, knowing he *will* bless every penitent seeker.

Too much is made of this or that man's thoughts and affirmations. The man who in the Bible can read God's thoughts and affirmations need not trouble himself because Smith thinks this and Jones says that. Have we God left us and Christ?

One studies mathematics and gets mathematical thoughts. If one study his Bible, he will get Bible thoughts and Bible feelings and Bible aspirations; and Bible thoughts and feelings and aspirations, are those of God. So many journals nowadays, so many pamphlets and books; there is one book, greater than all books; to neglect it is to be ignorant of God, to study it is to know God and Jesus Christ, whom he sent; is to enter the blessedness; is to grow calm and be surrounded with the certainties.—*Southern Churchman.*

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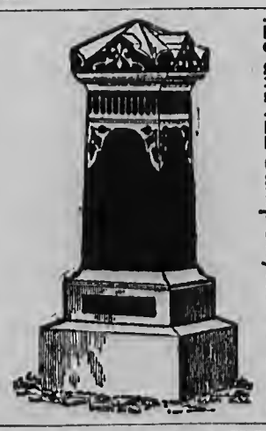

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A 7x42 Shade at 75c., worth $1.50,
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Arrive.	Leave.
Kansas City and Memphis Ft Train 7:55 am	Kansas City and Memphis Ft Train 5:15 pm
Vicksburg and Natchez Express..... 5:45 pm	Vicksburg and Natchez Express..... 8:00 am
Baton Rouge "Coast Train"..... 10:20 am	Baton Rouge "Coast Train"..... 3:50 pm

LOUISVILLE AND NASHVILLE.

No. 2 Lim. Ex. 7:30 am	No. 4 F'st Ex... 8:05 am
No. 5 F'st Ex... 7:20 pm	No. 8 Coast.... 8:30 pm
No. 7 Coast.... 9:2) am	No. 6 Lim. Ex.. 7:30 pm
Lim. express,.. 4:45 pm	Fast mail..... 8:25 pm

ILLINOIS CENTRAL.

No. 1. Local Mail and Express.. 7:20pm	No 2. Local Mail and Express.. 7:00am
No. 41. Chic. and St. L. F. Mail. 8:25am	No 42. Chic. and St. L. F. Mail. 6:00pm
No 45. Chic. and N. O. Lim.... 8:00pm	No. 46. Chic. and N. O. Lim. 12:01noon
No 41. Memphis and K. C. Ex. 8:25am	No 42 Memphis and K. C. Ex. 6:00pm

TEXAS AND PACIFIC.

No. 53 California Express. 7:30 pm	No. 51 California Express. 8:00 am
E. Rouge, local. 10:25am	E. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 18 Califor. 2:15 pm	No. 18 Local.... 7:45am
No. 17 Local.... 7:35 pm	No. 20 Califor.. 1:15pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd . 2:30pm	No. 2, Lim'd..... 5:00pm
No. 3, Fast Line. 7:00am	No. 0, Fast Line.. 8:45am

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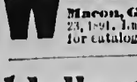

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, August 6, 1891.

Briefs.

By quotations from Jefferson himself, the *Southwestern Presbyterian* has knocked the props from under the structure which the *Times-Democrat* built upon the great statesman's lottery utterances. The quotations show plainly that Mr. Jefferson would never have favored the present proposition before the people of Louisiana. Will the Lottery papers now face about and correct their misrepresentations of Mr. Jefferson? Of course, they will do no such thing!

The Baptist Convention, recently held at Natchez, among other things, after a spirited discussion developing strong opposition, passed the following:

Resolved, That a committee of nine be appointed to put before the entire Baptist body of Mississippi the question of location of the Mississippi college, and report at the next meeting of the convention.

The convention also adopted resolutions against the Louisiana State Lottery and against opening the World's Fair on Sunday.

According to recent summaries, the total estimated circulation of religious papers published in this country is very near 4,000,000, which would intimate that the papers are seen by, at least, two or three times that number of readers. The Roman Catholics head the list with 127 papers, having about 750,000 circulation, but the Methodists are close behind them with 147 papers, having about 660,000 circulation. Of undenominational religious papers, it is reported that there are now thirty-nine with 265,000 subscribers.

Here are some facts in regard to girls' colleges which we clip from an exchange:

One hundred years ago girls were not allowed to attend any of the public schools of the country. When the first high school for girls was opened in Boston, in 1825, there was such an outcry against the innovation, and so many girls applied for admission, that after a year or so the scheme was abandoned, and was not attempted until 1853. In 1774 the first academy for women was opened by Moravians in Pennsylvania; in 1789 the first seminary for women in New England was inaugurated in New Bedford, Massachusetts, and Mary Lyon, in 1836, founded a college for women in that State on the broadest basis ever before attempted. Oberlin College was opened on the co-educational plan in 1833, and Antioch College in 1852. But these were innovations which met with much discussion and opposition, even among women themselves.

Once in a while a case comes up which shows the impracticability of the State and Church working together. The general government has been for some years aiding education among the Indians through the churches. In order to work this matter to the best advantage the Roman Catholics established an Indian Bureau at Washington. So well did they manage the matter that last year out of an appropriation of $570,218, they secured $363,349. Gen. Morgan, the Commissioner of Indian Affairs, has broken off all communication with this Indian Bureau, and declares he will hereafter deal with the schools directly. This is the proper course to pursue. Let the government and the churches be separated and remain so. Let the commissioner now break with all the churches, and let each do its work in its own way. "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." We do not need, we certainly do not desire, either a State Church or a Church State.

The Week of Prayer.

Next Sunday begins the week of prayer appointed by our Bishops. We regard this as a very important matter, so much so that we trust that all our pastors will duly observe it. We have already published the program for the week, suggested by the circular sent out. We call attention to it again, this time in detail, and annexing some suggestions which we hope the brethren will receive in a kindly spirit.

Sunday, August 9th.—Sermons on the Baptism of the Holy Spirit as a preparation for service.

From what we have observed for some time past, we have come to the conclusion that just now nothing is more needed in the church than stirring sermons on the Holy Spirit and his offices and work. There seems to be a low plane of thought and a low state of feeling in regard to the work of the Spirit in the church. This is especially the case in regard to the baptism of the Spirit as a preparation for church work. This is the point made in the program. It says: "Sermons on the Baptism of the Holy Spirit *as a preparation for service*." Christian work can not be done without this. The first disciples were commanded to "tarry in Jerusalem" until they had obtained this baptism. Without it they were nothing and could do nothing. The very day they obtained it three thousand souls were converted. That chapter of church history proves the necessity for it and proves its efficacy when it comes. We trust all our pastors will preach on this great subject, showing the people their need of this baptism and what they can do when they secure it.

Monday, August 10th.—Prayer for great spiritual power for all our preachers.

Physical power is good for a preacher, because it is a sort of basis upon which to rest the mental machinery. Intellectual power is an excellent thing, for no man can do much without it. What the preacher needs is spiritual power. With this he can do all that is required of him. Without it the influence of his life is weak and his preaching void of good and great results. Let us see to it that we pray for "great spiritual power for all our preachers;" then will they become "sons of thunder."

Tuesday, August 11th.—Prayer for a higher estimate of spiritual things for all our people.

One of our hymns says:

"Look how we grovel here below,
Fond of these earthly toys!"

What low estimates of spiritual things obtain largely in the church! How many thousands have hardly yet passed the A B C of spirituality! Every pastor who is faithful has been many times pained and grieved at the low ideas concerning spiritual matters which he has found pervading the minds of many of his people. And the injunction to "grow in grace and knowledge" sounds from many pages of the divine Word. Let us show the people how to cultivate a higher estimate of divine things, and pray that they may enter upon that cultivation with a holy and earnest enthusiasm.

Wednesday, August 12th.—Prayer for the increase of home religion, more family altars, and greater fidelity to the religious needs of our homes.

Home religion! Family altars! Greater fidelity to the religious needs of our homes! Oh, what need of prayer along these lines! There are thousands of homes where religion is sickly, and hundreds where the altars are in ruins. Preaching and exhortations and scoldings and reproofs on this line have been faithfully given by our pastors without much apparent effect; now let the people and preachers fall down before God in agonizing prayer for a revival of home religion—the most beautiful exhibition of religion earth ever saw!

Thursday, August 13th.—Prayer for the youth of the church in our Sunday-schools, Epworth Leagues and institutions of learning.

The young people! The hope of the Church and the State! What heart is so wedded to worldliness that it will not, on next Thursday, send up its mightiest prayer for God's blessings upon the young people of the church and the country? Let us not fail to supplicate the divine blessing upon all our Sunday-schools, Epworth Leagues and schools and colleges, that these all may prove real training grounds, where the young shall be fully qualified to enter upon the grave duties of life and prosecute them to the building of genuine Christian characters and doing genuine Christian work.

Friday, August 14th.—Prayer for our missionaries, native helpers and members in foreign mission fields.

There is a peculiar pathos in the request that at this time we should pray for our missionaries. They are enduring peculiar trials, in the small allowance they are receiving from the church at home, and in the persecutions they are undergoing from the heathen among whom they labor. Our brethren in China are passing through the fires, and God only can assuage and quench the fierce flames. Let the church lift up its voice to Heaven in their behalf, that they may be kept in the midst of the furnace, and that from it may come forth an influence that will greatly speed the progress of the gospel and win thousands of souls to Christ.

Saturday, August 15th.—Prayer for our missionary workers among the unevangelized in our cities and on the frontiers.

The greatest need is manifested in our cities and on the frontiers. Many are the weary toilers in these needy fields, men and women working for God in trying to rescue human souls from the "depths of Satan." How their hearts hunger for Christian sympathy! How their spirits would be refreshed by the knowledge that twelve hundred thousand Christians on Saturday, the fifteenth of August, were praying for them! How they would toil on to life's close encouraged by such prayers!

Oh, brethren, pastors and people, let us with one heart and mind wait before God during the appointed week and bear these sacred causes to his listening ear. May his Spirit help us to keep the week faithfully!

Autobiographical Preaching.

This is a kind of preaching which, in some quarters, prevails to a considerable extent. It is in its present form the growth of late years, perhaps. It does not mean the relation of the minister's religious experience, as at first glance might be supposed. This has always formed an element in Methodist preaching, and we can not now afford to omit or ignore it. He always speaks with most effect who utters the truth which he knows in his own heart. But even here care should be taken lest the impression be made that our individual experience is the sole pattern, the very measure of truth. Religious life is almost endlessly varied, all the while, however, within certain bounds, just as the features of the human face are few in number, but are so combined that each face is unlike every other. Sometimes it occurs that through the prominence given to a pastor's modes of religious thought and feeling, a whole church or community is fashioned in the same way. Each experience is a feeble repetition of the pastor's, the same feelings recur, and the same expression of them. It comes to be a whip-poor-will song, a scarcely varying note.

But this is not written to protest in the slightest against the introduction of experience into the utterances of the pulpit.

"What we have known and felt
With confidence we tell."

I refer rather to that which is of a totally different character—the relation of matters purely personal. The preacher's own history, what he thinks and does, becomes the staple of his ministry. The most minute things pertaining to himself find place there.

In this, as in some other directions, the traveling evangelist has led the way. He, the evangelist, seems to think that there is a desire among his hearers to know something of his life, and he will not disappoint so laudable a curiosity. Others have fallen into the same way, and congregations are regaled with particulars of personal and family life, abundant and minute. Sometimes the bright sayings of "my little boy, Joe," are introduced. "My sweet little pet, Susie," comes frequently into the sermon. But more frequently reference is made to the "dear, blessed woman at home." However, if the latter is present and smiles or weeps an accompaniment, the interest is greatly heightened.

Mr. Editor, do not suppose that this is something unheard of, for I assure you it is a picture from life, caught by the Kodak and not enlarged.

In justification of this kind of preaching, it is said that people will listen to it. That is very true, and the more personal it is the better they will listen. They listen because it has in it the element of gossip, and that always catches the ear of people. We turn first to the personal column in the newspaper. "Society Notes" in the Sunday paper, which tell how certain very unimportant persons were feasted by certain others, and what frills and neckties they wore, are eagerly read. Even if a beggar tells you the story of his life, you listen with absorbed attention. I once knew a woman who entertained her friends by the hour telling them how she "did up" her back hair. It is surprising how the smallest circumstances of one's life, when related, will catch the attention of others. It is no strange thing, then, that a preacher finds willing hearers, even when self is most crudely and offensively prominent.

But is this a sufficient reason for preaching of this character? Not at all, it seems to me. Let us consider the results of autobiographical preaching. In the first place, the hour designed for holding forth the Word of Life is wasted, and those who might have been impressed by the truth go away without benefit. Opportunity is lost, for if you fill a basket with sawdust, you can put no apples in it.

It may be that many are pleased and will come again, the crowd with vacant minds, and they will go away with the conviction that the Brown or Jones or Smith family, of whom they have heard so much, is a very important one. But the good and thoughtful people, those who hunger for the truth, who keep up the church everywhere, these depart with sad hearts.

"The sheep look up and are not fed."

Verily the cause of it all is vanity. Brother, you who indulge in it, if you examine yourself, you will find that it is this which prompts you. You are all the while burning incense to the divinity of self. There is, perhaps, but one lower depth of ministerial vanity, and that is when the preacher preaches his little sermon and afterward tells you what "liberty" he had, and what the hearers said about it.

There are so many good things waiting to be uttered that it is strange that any should use the time in speaking of self. The old preachers talked of getting behind the Cross. This is the spirit the minister should have, so to speak, that every eye may be fixed on Christ. St. Paul said, "We preach not ourselves, but Christ crucified, and ourselves, your servants for Christ's sake." The preacher should point to Christ as the Baptist in the wilderness, who said, "I am not that Light, but am sent to bear witness of that Light," self-forgetful as the Star in the East that led the Magi to the Savior in Bethlehem.

Let the truth go forth from the lips as the load from the gun, carrying the force of the gun with it, but leaving the gun behind. E. H. MOUNGER.

Prayerlessness.

Next Sunday begins our week of prayer, and to show the need of prayer we present our readers with some earnest words of Dr. A. T. Pierson, taken from the *Christian at Work*:

This is an age of *prayerlessness*. Scientific skeptics sneer at prayer; but God's own children do what is worse—they practically neglect prayer. We have not come to the time when the *forms* of prayer are commonly omitted, though even in this respect there has been within thirty years a very manifest decline. Those who know the facts are compelled to confess that family worship is far less frequent than it used to be, and is ten times as common in communities recently brought to Christ from heathenism as in the oldest communities of Christendom. We have noticed, with considerable pain, that in our great cities, like New York and Chicago, the prayer meetings of churches have well-nigh ceased to exist, and in the place of the old-fashioned prayer meeting, in which many took a conspicuous part, we have now lectures by the pastor, or ecclesiastical conversazioni, in which the object seems to be to entertain a congregation, or to avoid the necessity of holding a prayer meeting or of confronting the fact that so few would come to a prayer meeting if it were held.

Christianity is an inspired, divine religion, or it is nothing; the Bible is an inspired book, or it is nothing, and the power which converts man is a power above man, or it is nothing. The church must be brought back to something like her primitive confidence in prayer, in the prayer that takes hold of God, that is offered in faith, that is offered in the name of Jesus Christ, that prevails with God first of all, that it may afterward prevail with man. The reason why the preaching of this day is not far more blessed to the salvation of man—the reason why the masses, as we call them, are becoming more and more hopelessly and irremediably alienated from the churches—the reason why the vital power of the churches themselves is so low that it needs continually the tonic and stimulant of church entertainments to secure even a respectable showing of members—is because the prayer that brings man nigh to God and brings God consciously nigh to man is so rare and exceptional a factor in our church life. Mr. Finney found in his great revival services in Western New York that the effectiveness of his preaching was exactly in proportion to the importunity and spirituality of a few praying disciples, who often spent whole nights in prayer to God; and when one of these men died who had been for years confined to his own room by bodily infirmity, it was found that revival after revival had visited fields in answer to his prayers, and *in the exact order* in which those fields had been the subjects and objects of his devout supplication. There is not a pastor living to-day, who has been marked as a winner of souls, who from his own experience can not attest that the power of his preaching is dependent upon the power of his own prayers, and the prayers of an elect few who have had the secret of immediate access to God.

Another Answer.

What's the matter with the Sunday-school drifting away from the church?

A friend, in this week's ADVOCATE, thinks it is the fault of parents. My opinion is that the person responsible for the drift, where it exists, is the preacher. If he acts as a *stranger* to the school, he will soon find *it estranged from him, and through him from the church*. And *vice versa*.

A wise preacher can keep his Sunday-school in good form. So thinks,

Faithfully yours, E. B.

Notes.

"True education is not making [illegible] like others, but bringing out to the best and loftiest our own personality."

Sam Jones had an experience with the hoodlums and their rotten eggs in Houston, Texas, last week. Great indignation among the better class of people was expressed at this evidence of hoodlumism.

Rev. H. S. Thrall says in the *Texas Advocate*:

In the fifty-two years that I have been in the itineraney I have not received from the charges I served an average of $400 a year, and have never complained on account of meagre support.

Straws are sometimes signs. Bro. Van Valkenburgh told us the other day that Bibles and hymn and song books sold better than any other kind of books. And yet some people are trying to delude themselves into the belief that the Bible is in fragments and the Christian religion a corpse.

The missionary society of the Methodist Episcopal Church has had an increase of $75,000 a year for six years in its income. For the second time since the war the society is out of debt. That is a good record. We wish that our own people would wake up to the necessity of more earnestness in the missionary work, and show larger liberality in their gifts for that work. Nothing nurtures religion better than hearty work and liberal giving.

In the *Independent*, Dr. Newman Hall has expressed this thought, which is good for young preachers:

There is danger of young preachers thinking that to satisfy the demand for novelty is the best evidence of intellectual power. But is it not easier to attract and please by novelty than so to preach the old truth that it is felt to be ever new? Is there not enough in the old Bible in parables, events and existing conditions to furnish new illustrations and enforcements of old truths? Would not the sounder learning and the strongest intellect sanctified by the divine Spirit, be better employed and manifested in holding up to view, so that men must be arrested and interested, the reality of the old gospel, than in multiplying gaudy pictures of our own fancy, lighted up by flashy squibs?

A conference of the members of the Executive Committee of the International Sunday-school Association to be held at Chautauqua, Aug 15-1[illegible]. The object of the conference is, to consider the present condition of organized Sunday-school work in the United States and British America, to compare plans of work, to review and perfect the financial plans of the International Committee, to consider plans for the World's Sunday-school Convention, to be held in St. Louis, June 1893, and to consider the appointment of a special committee to visit the prominent places of the world in order to secure a full representation at the World's Convention. We understand that our friend, E. P. Mackie, who is one of our foremost Sunday-school workers, will attend the committee meeting at Chautauqua.

In an article on "No Room for Sectionalism" the *Pacific Methodist Advocate* has this profound paragraph:

No less significant or important than the race questions, suggesting political measures, are the religious difficulties suggesting unity and co-operation in the realm of pure sentiment. The many theological disturbances of late do not mean local or sectarian divergencies only, but a national commotion of convictions produced by the recognition that there is disparity between our pretensions in religion and the faith we keep with one another. It is not so much a discontent with creeds as it is a discontent with the Phariseeism of our lives. There is life within us that always revolts against the falsehoods we practice. The perturbations that have recently given the several churches so much concern, are only the strong man discontent attacking creeds to lull to sleep a disordered soul and a troubled conscience.

Like the surgeon's scalpel that cuts down to the bone and lays open the sources of corruption. It is not the church creeds that are at fault; it is the church life.

The *Standard* speaks out a timely caution in this paragraph:

Those gatherings which represent the active Christianity of the time are amongst the most notable of all that occur. There is no occasion on which the wonderfully vigorous life of the times finds more marked expression than in these. At this point of view, the Christian religion of these last years of the nineteenth century ranks first and foremost among the world's great powers. Has all this activity back of it those full fountains of spiritual life from which it must be spiritually fed, or else degenerate into sheer worldliness of spirit and motive? There is a home "vineyard" to be "kept" by every one of these workers in the great world field. Is it thus kept, or neglected? Every one of these thousands of young people whose zeal has found both stimulus and expression in "the great congregation," the resounding song and the eloquent appeal, has a home duty and a heart-culture for which there is, and can be, no substitute. Let them be careful not to undervalue or neglect "the little nook" and "the little book"—the closet prayer and the devotional reading.

There is nothing more important at this time than the "keeping of the home vineyard."

Personal and Otherwise.

In thirty years the Wesleyans have built eighty churches in London, and the membership has increased one hundred and fifty per cent.

We are sorry to have missed the visit of Dr. A. D. McVoy and wife, who called at our office on their return from a pleasant trip to the Educational Convention at Toronto.

The delegates of the Annual Conference from the Brandon district are W. M. Thornton, Rev. Irvin Miller, Dr. W. H. White and A. J. Brown. The alternates are Judge A. G. Mayers and W. M. Williams.

T. J. Magruder, of Baltimore, one of our foremost laymen and Sunday-school workers, died recently, in his sixty-eighth year. He was for a long time a prominent man in business circles in Baltimore.

We have received the annual catalogue of Mansfield Female College. This school belongs to the Louisiana Conference. It did good work last year, and will open for another successful session, Sept. 9.

Rev. Ira B. Robertson writes: "I have just returned from the burial of my oldest brother, Wm. T. Robertson, of Jefferson county, Miss., who died in the triumphs of faith, July 31, 1891. Verily, God's children are gathering home."

The editors of the *Nashville Advocate* have both been called to affliction. Dr. Hoss mourns the death of his mother, and Dr. Bounds that of a little boy. We send our sympathy to that office. Having experienced both afflictions, we know what each means.

The editor of the *Arkansas Methodist* says that during a thunder storm recently his residence was struck by lightning. Several members of the family were shocked by the current, and his mother, Mrs. R. G. Bennett, seriously hurt. He is hopeful of her speedy recovery. We are glad that the harm done was not more serious.

Rev. E. F. Edgar writes: "By special request Rev. J. W. Chambers, of Enterprise, Miss., came over and assisted us in a meeting at Soulo Chapel, Camden charge, last week. Bro. Little was present two days, it being time of Quarterly Conference, Saturday and third Sunday in July. The meeting continued until Thursday evening. It was a very gracious meeting to many souls. The church and community greatly blessed. Bro. Chambers is a plain, strong, earnest preacher. We loved him before, but all love him now."

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Enterprise Church	31 50

Letter from Bro. Pipes.

MR. EDITOR: Since I parted with you at the District Conference, my health has been very poor and I have been exceedingly feeble, not being able to go to the table a goodly portion of the time. At present I have a little more strength, and my friends think I ought to seek relief in a higher climate. Hence I shall leave here in a few days for Webster Groves, Mo., to spend the balance of the summer; hoping to be benefited by the change. This is, however, an experiment. If I am benefited and gain enough strength, I hope and expect to meet you at the Louisiana Conference at Alexandria, next winter. If I am not benefited by the change, I shall endeavor to submit cheerfully to the inevitable. My post-office will be Webster Groves, Mo.

Tell Bro. Mitchel to send my ADVOCATE, and see that it comes. Having taken it since 1851, I can't afford to miss even a number.

I rejoice to know that we have the prayers and sympathies of the brethren, which we need. Many thanks to the good people of Grand Cane for their many kindnesses. Pray for us. Loving the brethren with a pure heart fervently, I remain,

Your friend and brother,

J. PIPES.

Grand Cane, La.

Bishop Galloway on Dr. Marshall.

I have just read "Rev. C. K. Marshall, D. D.," by Bishop Galloway. It is a feast of good things and will give new inspiration to the preacher who reads it. It is a grand theme by a grand man. Every Mississippi preacher should read it. J. W. HONNOLL.

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A LOST BOY.

He left Gloster, Miss., July 12, 1891.

JOHN P. STEWART

is his name. He is heavy set; has dark grey eyes and auburn hair.

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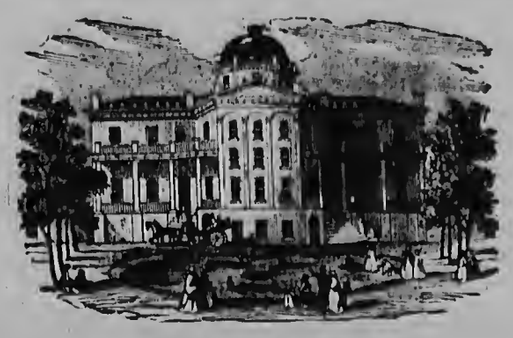

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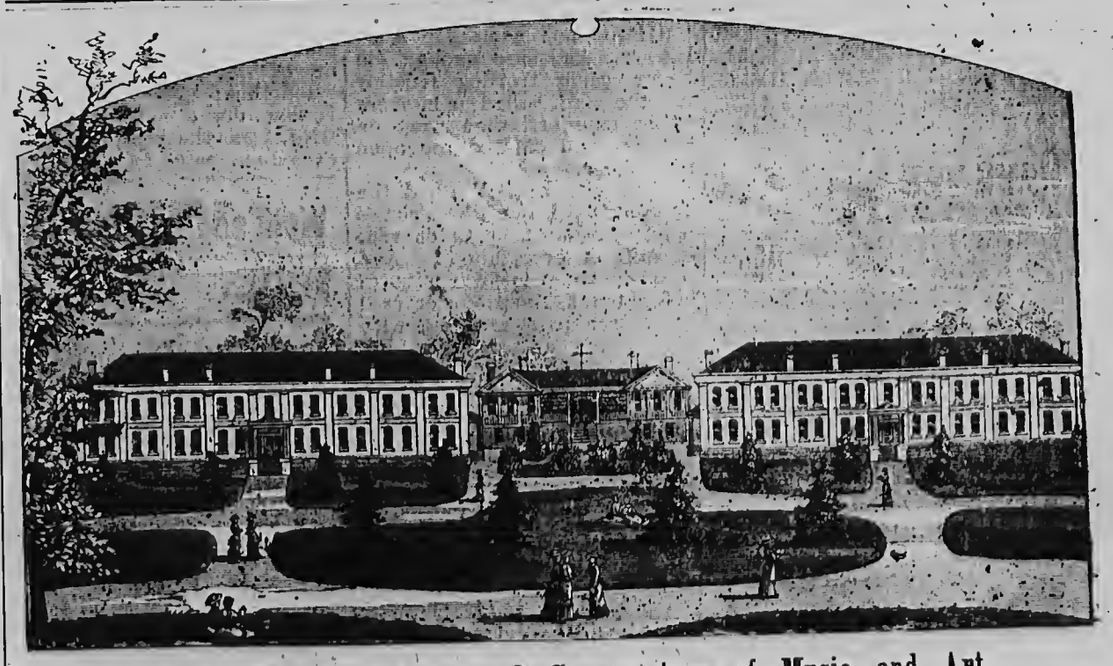

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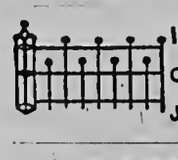

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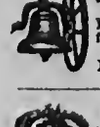

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Our Young People.

A LISTENING BIRD.

A little bird sat on an apple tree,
And he was as hoarse as hoarse could be.
He preened and he prinked, and he ruffled his throat;
But from it there issued no silvery note.
"Not a song can I sing," sighed he, sighed he
"Not a song can I sing," sighed he.

In tremulous showers the apple tree shed
Its pink and white blossoms on his head;
The gay sun shone, and, like jubilant words,
He heard the gay song of a thousand birds.
"All the others can sing," he dolefully said—
"All the others can sing," he said.

So he sat and he drooped; but, as far and wide,
The music was borne on the air's warm tide,
A sudden thought came to the sad little bird,
And he lifted his head as within him it stirred—
"If I can not sing, I can listen," he cried—
"Ho! ho! I can listen," he cried.

—*Harper's Young People.*

Old Major's Sermon.

BY SALLIE V. DUBOIS.

Deacon Hartley and his family were always faithful at the Sabbath services, and they were always in their places on time. Mr. Hartley's father had brought him up in this strict old way. "Never go late to service, James," he was wont to say. "Make it part of your religion never to disturb the religion of others." And the pastor always knew that he could rely upon Deacon Hartley and his family. If the choir was a little late about getting there, Mr. Hartley would start the hymns, and the Hartley children would sing with a force that would make itself felt.

Regularly every Sabbath morning at ten o'clock, old Major, the horse, would draw up to the church door, while the deacon would unload the heavy carryall, and afterward go unguided to the church shed, built for his special use. Rain or shine, they were always there. Deacon Hartley was no dry-weather Christian. Years before, when the deacon married, he and Mrs. Hartley formed the resolution never to stay home from service unless kept by the hand of God. And they had always followed the plan.

Religion in the deacon's household was a very simple thing. To be a Christian was to be like Christ. And their lives in the church were useful and happy because they kept themselves in the warm atmosphere of God's love.

But there came at last a Sabbath when even Deacon Hartley hesitated. At daybreak a cold east storm set in, and the rain fell in heavy gusts, which sent a chill through the frame. As the day advanced the storm increased, while the deacon shivered as he viewed the weather from the kitchen window.

"What about it, wife," he said; "we would be under the cover of the carryall, but old Major would have to breast it, and 'a righteous man regardeth the life of his beast.'"

The result was that Deacon Hartley's family composed themselves for a quite Sabbath at home.

"Father," said James, "old Major has broken his halter, and I can not find him anywhere."

This was at about twelve o'clock, just as Mrs. Hartley was preparing the noon meal. The Deacon donned his gum coat, and a search was instituted, but no Major could be found, and the dismayed family met in consultation as to what should be done.

"Here he comes," cried Harry. And sure enough old Major came trotting sedately into the yard, halted a moment at the gate, and then went on his way and entered the open stable door.

"Bless my heart," cried the deacon, "if I don't believe the old veteran has been to church, in spite of everything." And sure enough, at just five minutes before ten, as the pastor entered the church path, grasping with both hands an umbrella, old Major passed him, paused at the door, and then went to his shed, with head down, and the water dripping off his shaggy coat.

"Well," said the deacon, "I never had a sermon to strike home like that preached by old Major. Hereafter let the weather be what it may, it shall always find me promptly seated in the house of God. Wife, this is the first and last time old Major shall attend Sabbath service alone."—*Christian Observer.*

Little May, three and a half, was riding with her mother. When entering the town, where the dwelling places congregated more thickly, she looked around with the remark, "My, but it is housey around here."

Mr. Editor: It has been several months since I wrote to your excellent paper. This being vacation, I have plenty of time at my disposal. Our live little city is improving all the time. The Presbyterians are building a handsome church near ours. Papa is pastor of the Methodist Church here. We have a large membership. About sixty have been received this year. We have a fine Sunday-school. Mr. Geo. Hawkins is our superintendent, and we like him very much. I belong to the Sunday-school Missionary Society. The Ladies' Aid Society had an ice-cream supper last night for the benefit of the parsonage. I like Hattiesburg very well, as I have a great many nice playmates. My "chum" left this morning for the Seashore Camp Meeting, and I miss him. A classmate of ours met with a horrible accident the other day. He got both his legs cut off in a sawmill. Oh, it is dreadful; but he has been such a hero through it all. The doctors think he will get over it, and I pray that he may. Before I close, I will ask the little cousins a question: What news did the first carrier-pigeon bring? It is to be found in the Bible.

Your little friend,

BENNIE B. PARKER.

Hattiesburg, Miss.

Mr. Editor: I am a little boy ten years old, and as I have not seen any letters from this country, I thought I would write one. We have a fine Sunday-school at Pearl River Church, and one of the best in the Mississippi Conference. Mr. C. L. Ray is our superintendent. We all like him very much. We have about one hundred members. Bro. Thompson is our preacher. I am going to school every day. Mr. H. H. Scurlock is our teacher. I will close by answering Gertrude Grambling's question: Christ was twelve years old when he began to teach the people.

Your new friend,

CHARLIE P. MELTON.

Calhoun Station, Miss.

P. S.—The Advocate is a welcome visitor to our home every week.

Mr. Editor: I am a little girl ten years old, and this is the first letter I have ever written to the Advocate. I hope to see it in print. My papa takes the Advocate, and has been taking it for a long time. I have two sisters. I am the youngest of the three. I have a little white Esquimaux dog named Gipsy. Bro. S. S. Keener is our pastor this year. We all like him very much. We go to Sunday-school every Sunday. My sister plays the organ. I am taking music lessons, and I practice one hour every day.

Your little friend,

CARRIE QUIMBY.

Donaldsonville, La.

Mr. Editor: I am a little girl eight years old. My papa takes the Advocate. I have two little brothers, and one little sister dead. I go to Sunday-school. Our superintendent is Uncle Nick King. Our preacher this year is named Trevilion. We like him very much. I joined the church last year under Bro. Denson. I did love him. This is the first letter I have ever written in my life. I hope it will not reach the waste-basket. Yours truly,

MAMIE PACKWOOD.

At a young ladies' seminary, during an examination in history, one of the pupils was interrogated thus: "Mary, did Martin Luther die a natural death?" "No," was the reply: "he was excommunicated by a bull."

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Household.

Good Manners at Home.

That ancient saw, "Familiarity breeds contempt," is too often shown to possess a modicum of truth by the behavior toward one another of the members of the home circle. The familiarities of home ought to be so sweet and gentle as to prove it, so far as its application there is concerned, to be a lying proverb. It is impossible to avoid familiarity in the household, as the very word itself implies, except by the cultivation of a cold indifference of demeanor which would leave nothing of home but the name.

But there is no reason in the world why the familiarity of home life should breed the "contempt" which shows itself in rudeness of behavior, in harsh, unfeeling words, in cross, snarling, snappish tones, such as would not be tolerated for a moment among equals outside of the "charmed circle" of home. Yet how often such conduct is indulged in—thoughtlessly, perhaps, in many instances—by those who would be shocked or angry if accused of ill-manners. The husband, for example, will speak to his wife in a manuer that is little short—if at all short—of insulting. If any other man spoke to her with so scant courtesy, he would very likely be knocked down by the justly indignant husband for his insolence—or deserve to be, if he were not. But why should a husband feel himself free to use language and manner toward his wife which he would not tolerate in another? And the wrong-doing is not all on the masculine side of the house. The feminine tongue sometimes wags with quite as little regard to the proprieties of polite intercourse in criticism of its owner's "lord."

These discourtesies of intercourse between husband and wife are not always the result of diminished affection. They often occur where there is no real breach of sincere regard. They are simply the result of the close intimacy of home life, combined with an unwise, not to say a sinful, neglect of the common laws of good breeding. It would be impossible for husband and wife to maintain toward one another precisely the same bearing as they exhibit toward the outside world; nor would it be desirable if they could. But a delicate, tender, loving courtesy in word and deed they can and ought to show each other.

And so of the bearing of brothers and sisters towards one another. There is a deal of brutality, shall we say?—certainly of vulgarity in the behavior of brothers toward their sisters, and *vice versa*. For a boy or a young man to be courteous to his sister is an old-fashioned virtue; in many families it is quite out of date. Happily it is not wholly extinct, for there are still manly young men in the world who would scorn to treat even their sisters with rudeness.

But the habit of discourtesy in the family is quite too prevalent, and we are sorry to say that here, too, the wrong-doing is not confined to the "sterner sex." Happy is the home where the gentle familiarity which springs from affection, tempered by genuine courtesy, abounds, where "good manners" are as scrupulously observed as in intercourse with the outer world, where no jarring notes disturb the sweet serenity, the heavenly harmony of the home circle.—*Examiner.*

That tired feeling is entirely overcome by Hood's Sarsaparilla, which creates an appetite, tones the liver, cures headache, and gives renewed strength and vigor to the whole body. Be sure to get Hood's Sarsaparilla, which is peculiar to itself. Sold by all druggists.

We often see little pictures framed and hung upon the walls of American homes with beautiful mottoes, such as, "God bless our home," "God guard our home," etc. Well, God lays down four rules, the observance of which will make our homes happy. 1. "Wives, submit yourselves unto your own husbands as unto the Lord." 2. "Husbands, love your wives as Christ also loved the church." 3. "Children, obey your parents in all things." 4. "Fathers, provoke not your children lest they be discouraged."—*Raleigh Christian Advocate.*

Be Considerate.

Don't worry your friends and family with that worn and faded appearance. Get a bottle of Creole Female Tonic. It will change your pallid cheeks to the rosy hue of health.

Scientific.

A New Discovery.

While the Edison Company were rejoicing over the recent decision which vindicated their priority in incandescent lighting and terminated a prolonged litigation, the announcement was made of a discovery which, if successful, will supersede the invention for which they contended, and will give to the world lamps needing no wire, but deriving their brilliancy simply from induction. The name of the discoverer is Mr. Nikola Tesla, an electrician who came to this country from Austria-Hungary about five years ago, and whose experiments in alternating currents for motive power have met with successful results. It was by developing the potentialities of the alternating current from the ordinary vibration of 100 to 200 times a second to one of many million times a second—following in the line started by Clerk Maxwell twenty-five years ago, and so ably carried forward by the German physicist Hertz in 1888—that we have this fresh confirmation of the electro-magnetic theory of light and this latest adaptation of it to practical purposes. Commenting on this fresh discovery, the Boston *Herald* says:

"The most immediate practical result is a method of lighting which promises to revolutionize present processes, since it does away with all wires in direct connection with lamps. For instance, in illuminating a room, all that is required is to bring the wires from the central station into connection with two large sheets of metal, one on either side. Metallic wall paper might be employed. Then, by the principle discovered, glass tubes properly exhausted are made to glow brightly through the induction thus produced, and they can be moved freely about the room like any lamps. It is said that this invention will not make wholly useless the present methods of lighting, for, although the existing forms of lights will be replaced, the wires for distribution from central stations, together with much of the machinery now in use, will still be required.

"The discovery promises to be of use in many other directions, including the development of power, as well as for purposes which at present are probably hardly suspected. Altogether, it looks as if the power of electricity would thus be enhanced to a degree fairly marvelous in its extent."—*Zion's Herald.*

The Kinetograph.—What is the Kinetograph? Well, it involves a combination of the phonograph and instantaneous photography, by which as a man is speaking—reciting a poem, or delivering a sermon, or simply conversing—the phonograph records the voice, and what may be called an electrical camera, at once proceeds to take a rapid succession of images of the speaker and his action. In this way, by means of the combination of electrical photography and the phonograph, "a man," as Mr. Edison says—for he is the inventor—"can sit in his own parlor and see reproduced on a screen the forms of the players in an opera produced on a distant stage, and as he sees their movements, he will hear the sound of their voices as they talk or sing or laugh, while each little muscle of the singer's or speaker's face will be seen to work, his facial expression with its every change will be exactly reproduced, and the stride and positions will be natural, and will vary as do those of the person himself." The mind is almost dazed at the possibilities which seem to be contained within the Kinetograph; it can, if perfected, wipe out the past to the extent that it can present almost everything but the bodily substance of a speaker years after he has passed away. However, not to speculate further in this direction, we may add that Mr. Edison promises an exhibition of the Kinetograph at the Columbus Fair; and should that great Exhibition be postponed, as it is said it will be, it may be expected that this new and wonderful device will then be seen perfected, when its possibilities will be more clearly discerned.—*Christian at Work.*

Only a Word.

Just one word with you, if you are suffering. Creole Female Tonic will cure you. Get a bottle TO-DAY.

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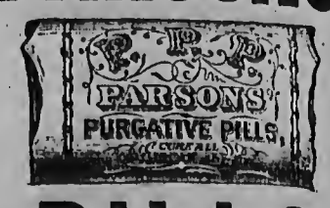

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A Life Saved!

READ THE TWO STATEMENTS.

An Extraordinary Case!

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Last April I was attacked with Chagres Fever in Spanish Honduras and was given up to die by two physicians. During that spell and since I have used a pound of quinine and quantities of other medicines without any benefit. From three to four days out of every week I have been down and have suffered untold agonies. Between these spells I could scarcely walk more than two blocks at a time. I did not expect to live through the coming winter. Ten days ago I commenced using Dr. King's Royal Germetuer. I have had no fever since. All the symptoms have entirely disappeared. I have no pain or trouble of any kind. Am gaining strength very fast. Can walk miles at a time. My sudden and rapid improvement is simply wonderful. Germetuer has been a God-send to me. I can not say too much in its praise. Any who wish to do so may call on me. DANIEL PAFFON,

481 Jersey Street.

New Orleans, June 1, 1891.

My improvement continued, and soon after writing the above statement I was able to go to work and have been working ever since. My health is now perfect. I never felt better in my life. I give this testimony gladly, because I know that Germetuer saved my life.

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Chagres Fever is known to be not only a most dangerous form of sickness, but also very difficult to cure. Germetuer has been tried on a number of cases. In every known instance it has cured quickly and completely. It has a similar record as a remedy for Swamp Fever and Malarial troubles of all kinds. Properly used, it is the quickest and most unfailing remedy for Fevers of all kinds, Dyspepsia, Debility, Rheumatism, Catarrh, Diarrhœa, Dysentery and all diseases of the Blood and Skin.

These claims are sustained by evidences from thousands of the best people in the country, and the evidences multiply in our midst every day.

For sale by druggists and country merchants, and at the Germetuer office, 202 Canal St., New Orleans. For full information, circulars, etc., call on or address Kit Williams, Agent, 201 Canal St. $1 bottle; six bottles for $5.

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Song Books. Methodist, Baptist and Presbyterian Hymn Books. Triumphant Songs. Gospel Hymns. "Carols of Joy." Amaranth. Emerald. Gem. New Life. "Pure Songs." "Notes of Praise" (new), etc.

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OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Office 66½ Whitehall St. Atlanta, Ga.

Resolutions of the Seashore District Conference.

Resolved, By the Seashore District Conference, that we rejoice in the prospect of the early establishment of Millsaps College. We regard the choice of the location—Jackson, Miss.—as eminently a wise one. The need for such an institution in our State is very great. Parents naturally desire to have their sons educated in the State, and in a college under the control of their own church. We can not meet this demand without the establishing of this college. We look on it as evidently a movement of Providence, wherein we are called to co-operate. We ask our people to contribute liberally to the endowment of the college, and we commend the suggestion of Bishop Galloway, that in our homes Christmas offerings be made to it. We will welcome to our pulpits and communities the efficient agent of the college, Rev. A. F. Watkins, and will heartily aid him in his work.

E. H. MOUNGER,
J. L. DANTZLER.

Whereas, We feel and believe that the cause of our blessed Savior and the interest of our beloved Methodism will be greatly advanced by the permanent establishment of a high school somewhere on the seashore; therefore, be it

Resolved, By the Seashore District Conference, that we hear with great pleasure of the contemplated enterprise of Rev. H. Jones, of our Conference—namely, the establishment of a high school at Long Beach, or at some other point where the greatest possible degree of success can be attained.

Resolved, That we, as a Conference, will do all in our power to assist our beloved brother in his worthy undertaking.

J. S. PARKER,
S. S. COPE.

Resolved, That we return our sincere and heartfelt thanks to the kind people of the city of Bay St. Louis for their generous hospitality in so bountifully entertaining the members of this Conference, and that we will ever remember them in our prayers before a throne of heavenly grace.

J. S. PARKER,
E. H. MOUNGER.

The Corvallis College Case.

As this case has excited a good deal of interest in our church circles, and as the case has been decided in the lower court in favor of the church, we present below the decree of the court.

DECREE.

This cause came on to be heard on the 17th day of February, 1891, upon the pleadings, depositions, and documentary evidence herein, and after argument by Geo. H. Williams and S. T. Jeffries for plaintiff, and J. F. Watson and L. Flinn for defendants, the court took the same under advisement, and now, being fully advised in the premises, finds that the equities of the case are in the plaintiffs, and it appearing that the individual plaintiffs are interested in the property hereinafter described, and that the plaintiff corporation has the legal title thereto and a direct pecuniary interest therein, and it further appearing that on the 20th day of February, A. D. 1886, J. H. Lee as president and Jas. A. Cauthorn as secretary of Corvallis College executed to the defendants, as a Board of Regents of the State Agricultural College of the State of Oregon, a deed for the following described property, to-wit: , "And containing thirty-four acres and eighty-four-one-hundredths of an acre of land, known as the Starr Place, all in Benton county in the State of Oregon," and it further appearing that said Lee and Cauthorn had no legal authority to execute said deed by and on behalf of said Corvallis college, and it further appearing that said deed was executed without any consideration therefor and in violation of a trust and the rights of plaintiffs, it is, therefore, ordered, adjudged and decreed that the said deed executed by the said Lee and said Cauthorn as hereinbefore described be and the same is herein declared null and void, and that said Corvallis College has the title to and good right to the possession and use of said property. And it is hereby ordered and decreed that the defendants do deliver up to said Corvallis College the possession and use of said property within sixty days after the date of the entry of this decree, and that the defendants be and they are as a body and severally, enjoined and restrained from selling up or claiming any title, right or interest in or to said property. And it is further ordered and decreed that the defendants do pay within sixty days after the date of the entry of this decree the plaintiffs' costs and disbursements in this suit, and if the defendants neglect or fail to pay said costs and disbursements within said period, the plaintiffs may have execution for said costs and disbursements.

(Signed) E. D. SHATTUCK, Judge.

If you are traveling, be sure to have a bottle of Maguire's Benne Plant in your grip-sack. There need be no fear of Cholera, Il, when attacked with Diarrhœa, Dysentery, Flux, or any relaxed condition of the bowels, Maguire's Benne Plant is resorted to at once.

Value of Observation.

The late Rev. Henry Ward Beecher once said that he never saw anybody do anything without watching to see how it was done, as there was no knowing but that some time he might have to do it himself. This habit of observation once served him in good stead. "I was going," he says, "across a prairie when my horse began to limp. Luckily, I came across a blacksmith's shop, but the smith was not at home. I asked the woman of the house if she would allow me to start a fire and make the shoe. She said I might if I knew how. So I started the fire and heated the shoe red hot, and turned it to fit my horse's foot, and pared the hoofs, and turned the points of the nails out cunningly, as I had seen the blacksmith do, so that in driving into the hoof they should not get into the quick, and I shod the horse. At the next place I went to I went straight to a smith and told him to put the shoe on properly. He looked at the horse's foot and paid me the greatest compliment I ever received in my life. He told me if I put on that shoe, I had better follow blacksmithing all my life. Now, I never should have known how to do that if I had not looked on and seen others do it."

Another writer in a contemporary on the same subject says:

Every one should cultivate the faculty of observation. If he does so designedly, it will not be long before he will do so unconsciously. It is better to learn a thing by observation than by experience, especially if it is something to our detriment. One would prefer to know which is the toadstool and which is the mushroom by observation rather than by experiment, for the latter might cost him his life. There is hardly a vocation in which observation is not of great service, and in many it is absolutely essential. It adds to the proficiency of the chemist, the naturalist, the mining expert, and the bushman. Observation quickens experiment. It leads to inference, to deduction, to classification, and thus theories are formulated, sciences established. An observing boy will become an observing man, and, as boy and man, he will have an advantage over those who have not cultivated the faculty. He knows a thousand things that the unobservant boy does not know. He does not get the knowledge from books or from others, but acquires it for himself, through the use of his eyes and ears, and properly appreciates it for that reason. A child may know more than a philosopher about matters that may not have come under the observation of the philosopher. A little girl entered the study of Mezoral, the celebrated historian, and asked him for a coal of fire. "But you haven't brought a shovel," he said. "I don't need any," was her reply. And then, very much to his astonishment, she filled her hand with ashes and put the live coal on top. No doubt the learned man knew that ashes were a bad conductor of heat, but he had never seen the fact verified in such a practical manner. Galileo noticed the swaying of a chandelier in a cathedral, and it suggested the pendulum to him. To another inventor the power of steam and its application was suggested by the tea kettle on the stove. A poor monk discovered gunpowder, and an optician's boy the magnifying lens.—*Scientific American.*

We will mail free, on receipt of two cents in stamps, a sample box of Dr. Davis' Liver Pills. They will cure costiveness, biliousness, dyspepsia, indigestion, piles, and all disorders that arise from a diseased liver and impure blood.

JOHN H. COLLINS & CO.,
208 Market St., Phila., Pa.
For sale by all druggists at 25c. per box.

OBITUARIES.

BROADFOOT—Bro. ROBERT L. BROADFOOT was born Dec. 16, 1871, and died May 22, 1891, aged nineteen years five months and six days.

Bro. "Bobbie" was an exceptional young man. Dutiful and perfectly obedient to his parents, loving and careful with brothers and sisters, respectful and considerate of friends, he was loved by all. Bobbie joined the M. E. Church, South, at Trenton Camp Ground at camp meeting, when he was a little boy. Having been religiously taught from childhood by pious parents, he went into the church while quite young, and continuing without a charge against him until his death.

It was my privilege to visit him frequently during his long and lingering sickness. I found him prayerful, and very attentive to the reading of God's Word, and very ready to join in religious conversation. His greatest regret was that he had not been more active as a member of the church. He expressed himself as ready to die; and even just about five or ten minutes before he died—in fact, when he was dying—when asked by his brother if he was ready to die, he answered readily that he was. So while his life seemed short on earth, and especially so to his loved ones, yet he left the bright, soul-cheering testimony that he had on the wedding garment, and, with his lamp trimmed and burning, was ready to go out to meet the bridegroom.

His funeral sermon was preached by the writer; text, Matt. xxiv, 44.

In the death of Bro. Bobbie the family has lost an obedient and loving child and brother, the church a promising young member, the community a good citizen, and many of us a true friend; but our loss is his eternal gain. So we bow and kiss the hand that smites us, and say, "The Lord gave, and the Lord taketh away; blessed be the name of the Lord."

May the Lord graciously bless the bereaved ones, and may they all finally meet where parting will be no more forever! is the prayer of His PASTOR.

MCGUIRE—JOSEPH EDWARD MCGUIRE, the son of Nimrod McGuire and Elizabeth Toomer, was born near Canton, Madison county, Miss., Oct. 19, 1812; united with the church in 1856, when only fourteen years of age; entered the Confederate Army at eighteen; was elected lieutenant of a company of volunteers in the Seventeenth Louisiana Regiment, of which he afterward became adjutant to Col. Robert Richardson. He was captured near Vicksburg, Miss., and when he was exchanged returned to the service under Gen. Dick Taylor, and remained in the army till the close of the war. He was appointed by the governor to fill out the unexpired term of W. S. Logan as sheriff of Ouachita parish, La., to which office he was elected twice in succession, and then served as deputy to his successor (W. Theobolds), thus serving as sheriff for about twelve years.

It was my privilege to be with Bro. McGuire very often during his months of severe illness. I found him seriously and prayerfully preparing for the coming change. His disease (dropsy) sometimes seemed to yield to treatment, but it was only seeming. When the dying hour came I found him calm, rational, and trusting the Savior. His last word was, "Yes," assuring us of his trust in Jesus in his last great conflict. We doubt not "our loss is his eternal gain." He died early on the morning of June 6, 1891, at his home, surrounded with his friends and loved ones.

He leaves an earnestly pious mother, an affectionate wife, three Christian sisters, four devoted children and hundreds of warm, true friends to mourn his decease. To the latter (his friends), Let us urge you to emulate his virtues; and to his dear family and kindred, Let us so live that we will meet him where sin and its curse can never come! His pastor,

B. F. WHITE.

TOWNSEND—Bro. ABRAHAM T. TOWNSEND was born in Pickens county, Ala., Feb. 22, 1816, and moved with his parents, R. W. and Elizabeth Townsend, to Attala county, Miss., when young. When twenty-six years old he was married to Miss Mattie Forrister at Rochester, Attala county, Miss., and died at his home in French Camp, Miss., on the morning of July 18, 1891, leaving a wife and five children to mourn their loss.

He was long a consistent member of the M. E. Church, South; consistent not only that he did nothing contrary to the rules of the church, but also in that he did as best he could all that it required to be done; taking special care of its interests that were committed to him. He was also a man of solid piety. He kept a diary, which was seen without knowledge, in which was found this record, "At one o'clock every day I went to secret prayer." He was uncompromising with sin or evil doers; under all circumstances he was to be found going on in the even tenor of his way. He left a strong evidence that he was going to his reward.

His pastor preached his funeral in the Presbyterian Church at French Camp, Miss., to a large audience of friends and relatives. May he who has promised to be a father to the fatherless and a husband to the widow keep his place in that home, and may they so live that there will be a happy reunion in the home above!

J. H. SMITH.

Let every enfeebled woman know it! There's a medicine that'll cure her, and the proof's positive!

Here's the proof—if it doesn't do you good within reasonable time, report the fact to its makers, and get your money back without a word—but you won't do it!

The remedy is Dr. Pierce's Favorite Prescription—and it has proved itself the right remedy in nearly every case of female weakness. It is not a miracle. It won't cure everything—but it has done more to build up tired, enfeebled and broken-down women than any other medicine known.

Where's the women who's not ready for it? All that we've to do is to get the news to her. The medicine will do the rest.

Wanted—Women. First to know it. Second to use it. Third to be cured by it. The one comes of the other.

The seat of sick headache is not in the brain. Regulate the stomach and you cure it. Dr. Pierce's Pellets are the Little Regulators. Only 25 cents a vial.

Polished steel will not shine in the dark; no more can reason, however refined or cultivated, shine efficaciously, but as it reflects the light of Divine truth shed from heaven.—*Foster.*

The World's Fair.

The South may claim, without prejudice, to have more than its share of the world's *fair*. The acknowledged beauty of the ladies of the South is due in a great degree to the use of Creole Female Tonic, the ladies' friend and favorite, and sure cure for all female ailments.

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Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labor for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.—*Isaiah lv, 1, 2.*

LOUIS GRUNEWALD CO., L't'd,

18 Baronne and 127 Canal Streets, New Orleans, La.

SOLE AGENTS FOR ALL THE LEADING

PIANOS!

Steinway, Chickering, Knabe, Sohmer, Behr, Mehlin, Fischer, Ployel, Pease, Shoninger, Sterling, etc.

Lowest Prices!! | Easiest Terms!

LOUIS GRUNEWALD CO. (Limited), New Orleans.

H. Dudley Coleman Machinery Co., Lim'd,

New Orleans, La.

STEAM ENGINES, BOILERS, MILLS AND MACHINERY,

Pumps, Pipe, Presses, Pulleys, Shafting,

Saw, Sugar and Corn Mills,

Cotton Gins, Feeders and Condensers.

Examine Our Stock. Our Prices Are Very Low.

FOUNDRY, FACTORY & OFFICE, Cor. Magnolia and Erato Sts. | SUPPLIES & SAMPLE STORE 9 Perdido St., New Orleans, La.

If readers of this advertisement who wish to purchase goods in our line would mention this paper when writing for information or when ordering goods from us, we could then determine whether the money we pay for advertising in this paper is well invested or not.

H. DUDLEY COLEMAN MACHINERY CO., LIMITED, New Orleans, La.

CATARRH CURE!

GIVEN AWAY. Send name and get a FREE PACKAGE. DR. J. W. BLOSSER & CO., DALTON, GA.

The Best, Swiftest and Lightest-Running Sewing Machine in the World is the

SINGER.

Especially Adapted for Family Use. In Elegant, Convenient and Artistic Cabinet Work, with our New (patented) Stand, and all Modern Improvements.

THE ONLY PERFECT ATTACHMENTS

More Popular Than Ever, They Defy Competition.

Sold on the Most Liberal and Easy Terms. Full Instructions Given and Satisfaction Guaranteed.

Send for Illustrated Price List.

Needles for all kinds of Sewing Machines, 15, 20 and 25 cents per dozen; postage extra. Parts and Attachments for the Singer.

The Singer Manufacturing Company

CENTRAL OFFICE:

185 Canal, New Orleans, La.

Branch offices at Birmingham, Mobile and Montgomery, Ala.; Memphis and Nashville, Tenn.; Vicksburg, Miss.; Dallas, Galveston, Houston, Marshall and San Antonio, Tex.

Watches, Diamonds,

FINE JEWELRY!

Silver and Silver-Plated Ware,

SPECTACLES AND EYE-GLASSES.

Send for Catalogue.

A. B. GRISWOLD & CO.,

(Established 1817)

119 CANAL ST., New Orleans, La.

LOUISIANA

STEAM

SASH, BLIND AND DOOR

FACTORY,

199, 201, 203, 205, 207 Gravier Street,

NEW ORLEANS.

ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

BRANCH OFFICE: NO. 83 CARONDELET ST.

HOPKINS'

PRINTING OFFICE,

20 Commercial Place,

John P. Hopkins. New Orleans.

ALL KINDS OF PRINTING.

GRANT'S FURNITURE STORE

NEW STORE, AT **28 and 30 Camp Street, NEW ORLEANS**

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Potit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.

LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

Centenary Female College.

The following are some extracts from letters endorsing Centenary Female College:

"There is no college to which I would commit my daughter with more confidence than to Centenary. Your curriculum is thorough, your faculty complete, and, above all, the home comforts given our daughters there commend the college to the young ladies themselves."—*Rev. Sam P. Jones, Evangelist.*

"In Centenary, our daughters of the South will find one of the best colleges in America. I have been among you, and remained with you, and I know whereof I affirm."—*T. T. Fishburn, Banker, Roanoke, Va.*

"The place may justly be called a well-appointed home for those sheltered within its walls. The rule of work is thoroughness, having been a patron of the college, I can cordially testify of its high character."—*Mrs. M. E. Riggs, McLendon, Texas.*

"Indeed, it is the ideal college within the range of my observation."—*John B. Boyd, (Merchant), Somerville, Ga.*"

"It is just such an institution as all sensible parents desire for the education of their daughters."—*Henderson H. Henson (Pres. Bank), Chattanooga, Tenn.*

"Home comforts unexcelled by any school of my knowledge."—*Rev. J. A. Jones, Vicksburg, Miss. (Pastor Pres. Church.)*

Bro. Von Valkenburgh has a full supply of Bishop Galloway's sketch of Dr. C. K. Marshall on sale at 106 Camp street, this city. This little brochure will delight you, and you can be delighted for ten cents.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

Cuticura Soap For Bad Complexions Red Rough Hands and Baby Humors.

BAD COMPLEXIONS, WITH PIMPLY, blotchy, oily skin, Red, Rough Hands, with chaps, painful finger nails and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvelous beautifier of world-wide celebrity, it is simply incomparable as a Skin Purifying Soap, unequalled for the Toilet and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, CUTICURA SOAP produces the whitest, clearest skin, and softest hands and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurations, while it admits of no comparison with the best of other skin soaps, and rivals in delicacy the most noted and expensive of toilet and nursery soaps. Sale greater than the combined sales of all other skin soaps.

Sold throughout the world. Price, 25c.

Send for "How to Cure Skin and Blood Diseases."

Address POTTER DRUG AND CHEMICAL CORPORATION, Proprietors, Boston, Mass.

Aching sides and back, weak kidneys, and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25c.

THE SABBATH DAY

Its Sanctity, Its Duty, Its Privileges.

BY REV. T. L. MELLEN.

Twelve mo., pages 78. Price, 10 cts. Discount to preachers. For sale by Rev. F. D. Van Valkenburgh, 106 Camp street, New Orleans; Rev. W. D. Dominick, Jackson, Miss.; Rev. T. L. MELLEN, 1310 N. 22d Ave., Meridian, Miss.

Mississippi Conference Book Depository

Books! Books! Cheap Books!

A Full Line of RELIGIOUS LITERATURE

Books for Children a Specialty. Disciplines, Hymn Books of all styles and sizes. Oxford Bibles from $1.50 to $13.50. Family Bibles from $3 to $10. Bibles and Testaments of American Bible Society.

All supplies for Sunday-schools.

Prompt attention given to orders. Any book published in the world can be had by applying to

W. D. DOMINICK,
Book Depository, 336 West Capitol St.,
Jackson, Miss.

"THE NEW METHOD" for good health cures all chronic diseases. Rev. A. Albro, D. D., Utica, N. Y., writes: "One of the greatest boons to mankind in modern days." Infinitely better than the Hall System. Half the price. Send for testimonials. HEALTH SUPPLIES CO., 710 BROADWAY, N. Y.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. P. Howard, W. W. Moss, H. Bradford, A. D. McVoy, jr.; J. V. Penn, Isaac L. Peebles (2), E. F. Edgar (2), W. W. Simmons, B. F. Lewis, W. T. Woodward, L. W. Wood, R. M. Bloeker, J. F. Pattison, Henry W. May, James Henly, R. A. Ellis, W. B. Lewis, W. C. Hinck, H. S. Johns, J. W. Medlock, A. D. McVoy, T. P. Stewart, B. R. East, L. J. Jones, G. A. Guice, J. T. Howell, W. B. Lewis.

Messrs. I. C. Enochs, A. E. Bagnell, T. P. Eddison, G. T. Howerton, J. A. Sluter, T. B. McNeill, J. W. Snuders, T. W. Jackson, N. J. Vick, W. W. Brown (2), F. O. Wurster, W. H. Gibbs, Chas. Pencock, V. O. Robertson, M. Bussey, President C. W. Anderson, N. R. Bell, D. B. Carley, Peter James, Neil G. Sessloni, D. A. McDonald, J. Bowers, C. L. Adair, F. P. Sherman, J. R. Bingham, K. Hannon, W. W. Monroe, C. A. Weston, T. Raynham, W. W. Byers, J. J. Havers, W. P. Fraser, C. F. Emery.

Mesdames J. R. Ireland, Eliza Simmons, K. E. Whited, S. F. Talliferro, R. J. Peee, F. M. Montgomery, P. R. Steele, B. F. Perry, Knte Wyche, F. P. Blanks, Eva A. Favre, Della Richardson.

Misses Belle Simpson, Kate R. Whittle, M. McCalmont, Alice Wonsley.

Aug. 4.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

The Bloom of Youth.

Every one admires it in woman. Creole Female Tonic restores it when disease and weakness have caused its temporary absence.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—THIRD ROUND.

Charleston	(Thu.)..	Aug. 6
Coffeeville		8, 9
Abbeville		15, 16
Toccopola	(Tue.)..	18
Oxford circuit	(Wed.)..	19
Water Valley circuit	(Fri.)..	21
Water Valley		23
Oxford	(T. W. Dye)..	23
Carrollton	(Thu.)..	27
Grenada circuit	(Sat.)..	29
Grenada		30
Chapel Hill	(J. E. Thomas)..	29, 30
Pittsboro	Sep.	5, 6
Atlanta	(Tue.)..	8
Cherry Hill	(Thu.)..	10
Banner		12, 13

J. W. PRICE, P. E.

WINONA DIST.—THIRD ROUND.

Lexington	Aug.	8, 9
Belzona		15, 16
Poplar Creek		22, 23
Weir		27
Ethel		29, 30
Sallis	Sep.	3
Newport		5, 6
Rural Hill		12, 13
West		19, 20
Black Hawk		26, 27

S. M. THAMES, P. E.

ABERDEEN DIST.—THIRD ROUND.

Tremont	Aug.	8, 9
Houston and Wesley		15, 16
Buena Vista		22, 23
Athens		29, 30
Sparta	Sep.	5, 6
Ebeuezer		7, 8
Fulton and Smithville		12, 13

J. B. STONE, P. E.

CORINTH DIST.—THIRD ROUND.

Blackland circuit	Aug.	8, 9
Guntown circuit		15, 16
Blue Springs circuit		22, 23
Ripley circuit		29, 30
Ripley and New Albany	Sept.	5, 6
Jonesboro circuit		12, 13
New Albany circuit		19, 20

W. S. LAGRONE, P. E.

COLUMBUS DIST.—THIRD ROUND.

Louisville circuit, at Nexupata	Aug.	7
Plattsburg circuit, at Pisgah		8, 9
Chester circuit, at South Union		15, 16
Tampico circuit, at Pneha		22, 23
Maben circuit, at Providence		28
Sturges circuit, at Big Creek		29, 30
Walthall circuit, at Long Branch	Sept.	5, 6

W. T. J. SULLIVAN, P. E.

SARDIS DIST.—THIRD ROUND.

Arkabutla, at Chestnut Ridge (Sa. Su.)	Aug.	8, 9
Coldwater mission	(Sa., Su.)..	8, 9
Horn Lake, at Eureka	(Sa., Su.).	15, 16
Lewisburg cir., at L	(Sa., Su.)..	15, 16
Cockrum, at Cockrum	(Sa., Su.)..	22, 23
Mt. Vernon circuit	(Sa., Su.)..	22, 23
Chulahoma circuit	(Sa., Su.)..	29, 30
Courtland circuit	(Sa., Su.)..	Sept. 5, 6

J. J. WHEAT, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs circuit	Aug.	8, 9
Pine Mountain		11
Shawnee		15, 16
Olive Branch		30, 31

JNO. W. BOSWELL, P. E.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY, }

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

SEAL

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Intellectual pleasures are of a nobler kind than any others. They belong to beings of the highest order. They are the inclinations of heaven, and the entertainments of the Deity.—*Collier.*

NEWS OF THE WEEK.

DOMESTIC.

The report of the operations in the Ohio oil field for the month of July shows that there were 144 wells completed, with a daily production of 8,461 barrels, and nineteen dry wells.

The labor assembly of Chicago has decided to issue a warning to the workmen of the world not to come to Chicago in the expectation of getting work in connection with the World's Fair.

The foreign committee of the Columbian Fair Commission has made arrangements with M. Fanvette, chief of the ministry of commerce and industries, by which France has been allotted 50,000 square yards of space in the eastern wing of the exposition building.

The recent reciprocity treaty of the United States and San Domingo has been announced by proclamation of President Harrison. Sugar, molasses, coffee and hides pass our ports without duty, while in return a long list of American products go on their free list.

The Latin-American department of the World's Fair has received a cablegram announcing that the Congress of Colombia has appropriated $80,000 in gold to defray the expenses of making a proper representation of the resources of that country at the Chicago Exposition.

The Latin-American Department of the World's Fair has received information that the government of Chili has offered a prize of $500 for the best plan for an exhibit of the resources, industries and products of that country at the exposition to be held in Chicago in 1893.

U. S. Senator Gorman was re-elected by acclamation by the Maryland Democracy on July 30. The mention of his name elicited much enthusiasm, while his services in the Senate as the chosen leader of his party in its protracted and successful struggle against the force bill received flattering recognition.

The Spanish reciprocity treaty, and the diplomatic correspondence in regard to it, were made public on July 31 by proclamation by the President. In consideration of the admission of sugar, molasses, coffee and hides from Cuba and Porto Rico into the United States, the Spanish government will admit a long list of articles free, and will reduce the import duties on many others.

The commanders of the different cruisers in the Behring Sea have divided the sea into four districts which are patrolled and sealing vessels have been warned away. It is believed that once having received the necessary legal warning sealing vessels will leave the sea, but as about one-half of the fleet has avoided being served with notices, it is feared that some reckless captain will raid the seal islands and then clear out.

It is said that a movement of considerable magnitude is now on foot to arrange for the deportation of the negroes of the Southern States to Liberia. Negotiations between the representative of an important line of steamships and the agent of the Liberia Emigration Company have been carried on in Washington (D. C.), and an agreement has been reached whereby a fleet will be at the disposal of the colored people.

The Quintard Iron Works, of New York, have arranged with the Navy Department to set up in their shops the great 9,000-horse-power engines of the armored cruiser *Maine.* The engines will be run at different rates of speed, thus affording persons interested in naval engineering an opportunity to see in a most advantageous position the whole of the powerful and complicated machinery of a modern man-of-war in full action.

FOREIGN.

The fourth centennial of the discovery of America is to be celebrated at Genoa, the birth-place of Columbus, with many festivities.

The motion in favor of granting the right of suffrage to women in New South Wales has been rejected by a vote of 57 to 34 by the legislative assembly.

Brazilian advices announce the appointment of a commission of eight members to take charge of the Brazilian representation at the Columbian Exposition.

William O'Brien and John Dillon, the two Irish members of Parliament, who had been imprisoned for six months for inciting tenants to resist payment of rents, were released last week. They have both joined the anti-Parnellite forces.

The World's Fair Commissioners now in Europe have met with flattering receptions in the countries visited, and the sympathy shown their mission by ministers and public men in London and Paris has been gratifying. They are in Berlin this week.

A fresh decision of the Russian government concerning its policy towards the Jews debars the children of Hebrews not having the right of sojourning in Russia or the residents of any Russian district without a permit from admission to the middle and higher schools.

The great numbers of Americans who attended the Bayreuth festival have been the subject of much remark on the part of the German Empress. It seems to be generally admitted that the financial success of the undertaking was practically due to the great American patronage.

Emperor William is earnestly interested in suppressing drunkenness. A draft of the proposed bill was sent to him and returned with suggestions concerning the growth of criminal offenses and suicides arising from drink. The government has opened an inquiry in regard thereto and is drawing evidence from her hospital and medical sources concerning the increase of potato spirits and other impure alcohols, and how far the use of these spirits may be regarded as a leading factor in crime.

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Graddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Hot Weather is the very best time to try Pyle's Pearline. Then the wash is largest, and a saving of time and toil is best appreciated. Think of doing a large wash with little or no rubbing. Consider how much longer your delicate summer clothing will last if not rubbed to pieces on a washboard. A saving is a gain. You'll be surprised and pleased with the cleanliness, satisfaction and comfort which comes of the use of PEARLINE. Simple—any servant can use it. Perfectly harmless—you can soak your finest linen and laces in Pearline and water for a month, with safety. Delightful in the bath—makes the water soft. Perhaps you have been using some of the imitations and have sore hands and find your clothing going to pieces. Moral—use the original and best.

Sold everywhere. 9t Pearline is manufactured only by JAMES PYLE, New York.

Camp Meeting Calendar.

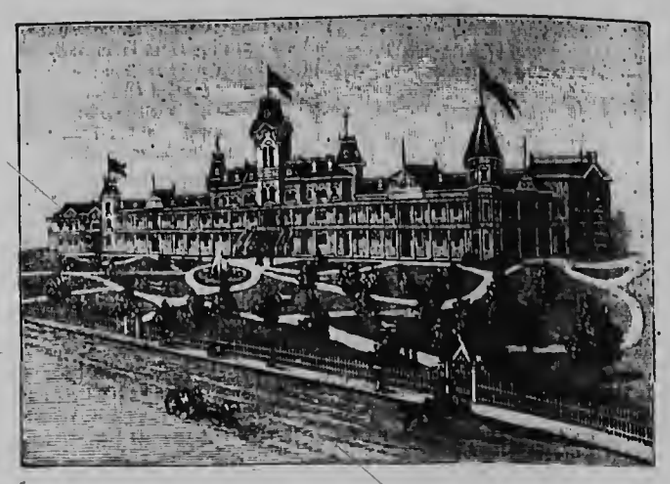
Camp Meet'g.	*Begins*
Topisaw	Aug. 7
Cypress	Aug. 7
Holiness (Scottsville, Texas)	Aug. 11
Henington (Crystal Springs)	Aug. 13
Sam Jones	Aug. 14
Rapides	Aug. 16
China Grove	Aug. 21
Beulah (Pleasant Hill, La.)	Aug. 21
Shiloh	Sept. 11
Bluff Creek	Sept. 11
St. Tammany	Sept. 18

"Journey to Palestine," by Beverly Carradine, D. D. $1.50. For sale by W. D. Dominick, Jackson, Miss.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5⅝	— —
Ordinary	5 15-16	— —
Good ordinary	6 7-16	— —
Low middling	7⅛	— —
Middling	7⅜	— —
Good middling	8 11-16	— —
Middling fair	9⅝	— —
Fair	11	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2 3-16	— —
Prime yellow	4 7-16	— —
Grny white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	23	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	¼ 5-16	2⅛
Good	5	5⅛
Fair	4⅞	5
Prime	5⅛	5⅜
Rough, ₩ bbl	2 25	4 10
Polish, ₩ ton	20 00	22 00
FLOUR.		
Extra Fancy	5 00	5 15
Fancy	4 85	4 95
Choice	— —	— —
Minnesota Patents	6 00	— —
Winter wheat patents	5 00	5 25
Minnesota bakers	5 00	5 50
CORN PRODUCTS.		
Corn meal	3 20	3 35
Cream meal	3 50	— —
Grits	3 55	3 60
Hominy	4 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	73
Yellow	73	— —
Mixed No. 2	72	— —
OATS:		
Western	45	46
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	77½	80
HAY:		
Prime	16 00	16 50
Choice	— —	— —
PROVISIONS.		
PORK:		
Mess (Standard)	— —	12 00
Prime Mess	11 25	11 50
Rumps	— —	— —
BACON:		
Fancy Breakfast	9	10¼
Shoulders	6¼	6⅜
Sides, short rib	8⅛	8⅛
Sides, long clear	8	8⅛
HAMS:		
Sugar-cured	11½	12
DRY SALT MEAT:		
Shoulders	6⅛	6⅛
Sides, short rib	— —	7⅛
Sides, long clear	— —	7⅛
GROCERIES.		
COFFEE:		
Prime	19¾	— —
Fair	19	— —
Common	16¼	— —
TEAS:		
Choice	40	80
No.	— —	— —
BUTTER:		
Western Creamery	20	— —
Western Dairy	14	10
Common	— —	— —
LARD:		
Refined	6⅛	6¼
OILS:		
Conl, bbls	8¾	— —
Coal, cases	13½	14
Cotton seed, crude	26	— —
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 50	1 75
ONIONS:		
New Louisiana	— —	— —
Western	3 00	3 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7⅛	— —
Jute, 1¾ lb. ₩ yard	— —	6¼
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8½	12½
TIES:		
₩ bundle	— —	1 85
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	4 50
Young Chickens	4 50	5 00
Chickens, Southern	2 75	3 00
Young	1 25	3 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	12	18
Southern	13	14
WOOL:		
Lake, ₩ lb	22	— —
Louisiana	18	20
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3¾	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	25 50	26 50
Pure ground Bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2¼
Sulphuric acid	— —	2½

—*New Delta,* August 4.



Centenary Female College.

The Largest and Best-Equipped Female College in the South.

Building—brick, trimmed with stone, corniced with iron and covered with tin.

To walk over its porches and through its halls makes a distance of more than a quarter of a mile.

Parlors, reception rooms and sitting rooms are carpeted with Body Brussels, and furnished with handsomest upholstered furniture—everything conducive to culture and refinement.

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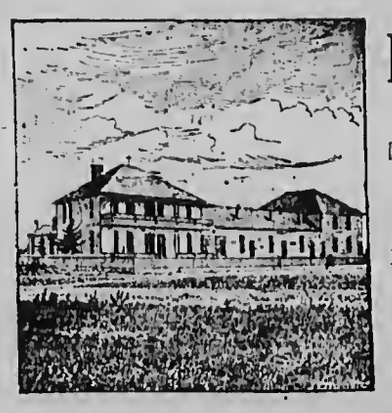

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NEARER, MY GOD, TO THEE.

Nearer my God, to thee,
Nearer to thee!
E'en though it be a cross
That raiseth me.
Still all my song shall be,
Nearer, my God, to thee,
Nearer, my God, to thee,
Nearer to thee!

Nearer, my Lord, to thee,
Nearer to thee,
Who to thy cross didst come,
Dying for me!
Strengthen my willing feet!
Hold me in service sweet,
Nearer, O Christ, to thee,
Nearer to thee.

Nearer, O Comforter,
Nearer to thee,
Who for my absent Lord,
Dwellest with me!
Grant me thy fellowship!
Help me each day to keep
Nearer, my Guide, to thee,
Nearer to thee!

But to be nearer still,
Bring me, O God!
Not by the visioned steeps
Angels have trod.
Here where thy cross I see,
Jesus, I wait for thee,
Thence evermore to be
Nearer to thee!

Little Children Again.

THE SUNDAY-SCHOOL LESSON FOR JULY 26—THE EDITOR—DR. WHEDON—DR. ABBEY—INTELLIGITIES—BLUNDERS.

BY REV. J. A. PARKER.

I.

It is no small matter either to call in question the opinions of men high in ecclesiastical position, or, through fear of a charge of egotism, to refrain from the expression of a profound conviction.

The question forces itself upon us: Shall we interpret the Word of God by the opinions of the befogged writers of the dark ages, or shall we interpret the Word by the Word itself?

I am persuaded that some one will cry out, "Egotist!" "Heretic!" and seek to relieve themselves by other accusatory exclamations—all which neither help nor hinder the cause of truth. We have to do with opinions, and not with men. If the opinion of Wesley or Ralston or Dr. So-and-So be controverted, it must be borne in mind that it is—controverting the opinions of others—has been the field in which great men most delighted to labor—the lever with which they lifted the church out of its well-worn ruts.

If Luther fought the whole church, and turned the tide of popular sentiment against its system of indulgences; if Wesley revised the entire creed of his church, leaving out six articles, and greatly modifying others; if Ralston plants himself on a dogma of Rome, pray, wherein is another's sin should he see fit to controvert these controverters?

These men were not infallible. It is positively certain that some of them held opinions at one time which were modified or altogether abandoned later in life. Had they lived on for a few years more, doubtless, other opinions would have shared a like fate.

It is quite likely that some writers on this question (of the status of infants) have been right in their theories, but by infelicity of expression have given support (apparently) to a doctrine which they did not believe to be true. A case in point is in the NEW ORLEANS CHRISTIAN ADVOCATE, for July 23.

Reviewing a paper on "The Object of Sunday-school Work," Dr. Abbey says: "A child at first is responsible for obedience to his parents, and for this he is answerable; and it is the duty of the parent to hold the child to account for this Bible duty."

Obligation is inseparably connected with duty and responsibility; and if obedience to parents is the "Bible duty" of a child "at first," then it must be responsible for any failure to meet this obligation. On this analysis of the paragraph, especially in view of the writer's plain declaration that "a young child is not a sinner," I take it that the "responsibility" is upon the parent, and the parent "is answerable" for the performance or non-performance of this "Bible duty." At any rate, this is my conception of the doctrine of responsibility as it relates to infants.

By similar processes, much that has been said by other writers can be made to harmonize with the writers themselves and the teaching of the Bible. This, however, is not true of what Dr. Whedon has been made to say in the Sunday-school lesson alluded to in the head-notes of this paper. It does not admit of apology; it is a statement of cold dogma without palliation or modification: "That which is generated of fallen and depraved humanity is fallen and depraved humanity." To this awful statement the Sunday-school editor adds, "Like produces like." There can be no doubt but that the editor intended to confirm the statement contained in the quotation from Dr. Whedon. The "chestnut" does not necessarily corroborate Dr. Whedon; it may contradict him flatly. If "ye are washed, ye are clean;" if you are "renewed in the spirit of your mind," you are not like a "fallen and depraved" human, and, therefore, your children would not be like his. His would be "generated of fallen and depraved humanity," and, consequently, would "be fallen and depraved humanity;" yours would be "generated" by a regenerated, Christianized "humanity," and would be regenerated, Christianized humanity—*i. e.*, if "like produces like." But to continue this would be hypercriticism, since the editor's intention seems clearly to be the endorsement of Dr. Whedon. The statements contained in this quotation require a division in order fully to appreciate the force of the sentence. There are two facts stated dogmatically, viz.: 1. All infants are *fallen*. 2. All infants are *depraved*. If the doctrine of redemption were obliterated, this would be true; but with that doctrine standing out as the central thought in our religion, it can not be true. If infants are "fallen," they are "fallen" from favor with God; if they are depraved, it is in their moral natures. Certainly that was the effect of the fall on Adam. If "like produces like," this must be the condition intended to be expressed. If this be so, then the sufferings and death of the Son of God was of no avail to the millions of his creatures who die in infancy. They must be lost, for they were "fallen," and have not been raised up; they were depraved, and have not been restored. Now, since a thing "depraved" is *vitiated, corrupted, contaminated*, or *polluted*, and nothing of the kind can "inherit the kingdom of God," it is clear that children can not inherit that kingdom! That these writers intended to express any such opinion would be hard to believe; and, were it not for the fact that, at least, one writer, for whom some claim the authority of *a standard*, has coolly and logically stated just this view of the subject, I, too, would shrink from such a conclusion. Watson (comment on Matt. xix, 14) says, "Infants are fallen and corrupt in nature." Ralston (*Omnum Gatherum*, page 20), speaking of infants as well as adults, says: "Yet they all possess a depraved, unholy nature, for that is all they could derive from Adam, as it was all he possessed by nature after the fall, or could transmit to his descendants."

These quotations show that I have not "jumped at a conclusion." But these writers meet us by telling us that infants will not be lost; they are saved through Christ; taken up to heaven, although they are "fallen and depraved." If we ask, "How can these things be?" we are informed that it is none of our business. I believe an intelligent *how* can be given, and will attempt, in the following propositions, to do so.

(To be continued.)

Why, How, and When.

The undersigned is not a hobby-rider, and has never failed to advocate the cause of foreign missions as the chief concern of all Christians, including Methodists, and, therefore, in this brief article may consistently ask for a patient hearing for an interest, that he does not love less, if only less, than that which involves his loyalty to the world's Savior. The cause of church extension in the bounds of the Conference of which he is a member is one which is most eloquent in facts, if not in statistics. Louisiana is a great State; but her Methodism is comparatively weak, and in nothing is that weakness so demonstrably revealed as in the poverty of her resources in church-building. As surprising as that statement may occur to the average reader of the ADVOCATE, there are whole parishes, or counties, in the richest portion of the State where Methodism has no "shelter from the stormy blast."

During the present week the writer conversed with a preacher of more than ordinary capacity, who serves a work of six appointments, grown up along the shores of an inland river, where there is not so much as a bush arbor to proclaim the enterprise of the descendants of Wesley. Another circuit in, perhaps, the most fertile portion of the State, composed of several neighborhoods of rich planters, pays its pastor a salary of one thousand dollars, and does not own so many dollars' worth of church property, unless it has acquired it during the present year. In Southern Louisiana, where the opposition is of a less unmixed type, and much must be forgiven to the character of the population, there are three cities located in prosperous communities, and having, at least, two thousand inhabitants each, where there is no church do micile for "the leading movement of modern times," and, consequently, of course, nothing to domicile. Likewise from New Orleans to the Gulf, in a fertile stretch of country bordering on the great river, and more or less thickly grown up with towns and villages, there is not a stick of Methodist timber, or, indeed, any other kind of ecclesiastical mooring; but from east to west, as well as from north to south, a howling wilderness of "God's first temples." Through the labors of the present missionary there are the nuclei of Sunday-schools in some portions of that needy country; but, without pine-board reinforcement, they are likely to remain nuclei for all time, or until the same fate overtakes them as two years ago robbed the Felicity charge, in this city, of its twenty-year-old infant which it had neglected to house, and which imminently threatens Carondelet's aged protege on Claiborne avenue. But to bring the subject yet nearer home, if not to shift the discussion to a more popular plane, a few years ago, after mature counsel, shared in, we believe, by both clergy and laity, a missionary was employed in the city of New Orleans at a cost of twelve hundred dollars for salary, and of several hundred dollars supplementary expense account; and while we have no wish to decry missionary effort of any kind and of all kinds—certainly not that heroic type which assays to go after the reluctant masses in their rendezvous of both by way and highway—we may yet, with some disposition to criticise faulty methods, inquire what has been the net gain to New Orleans Methodism of this outlay of money and toil. Let us write it down in figures. One Sunday-school discontinued, and one inaugurated; or as, perhaps, it might be more intelligibly expressed, the Felicity hantling aforesaid transferred from an eligible point in an unevangelized quarter to a spot dangerously near one of our weak churches, and under the shadow of the leading Presbyterian Sunday-school mission of the city. Who, with a reasonable knowledge of the situation, can doubt that the same amount of money expended in a neat church at some salient point of our weak line would have produced a result, at least, tenfold greater? That the brethren who labored in that work, including the present pastor of Felicity Church, did all that might be expected, of combined skill and gallantry, is a fact well known, at least, to all who will read this article with the interest of deep concern; but, having reached the top of the mountain, what could they do but descend? Why gather liquid treasure in a sieve, or muster soldiers for a holiday campaign? To illustrate the weakness of such movements by contrasting them with, at least, one instance of the successful employment of the opposite policy: Rayne Memorial Church gave generous domicile to her two children, Carrollton and Parker's Chapel, the latter of which is one of our first-class, second-rate stations, and the former a growing charge, with one of the largest Sunday-schools in the city; and, contemplating their daily advance upon the same lines of material progress which she has marked out for herself, she is as justly proud of these, her brilliant offspring, as the much-quoted Roman matron of her jewels, or Jupiter of his moons. But lest we should grow factious, we hasten to remark that, in spite of what has been said in the introduction to these statements, the era of church-building has already been fairly inaugurated in Louisiana, and it is demonstrable that while the Louisiana Conference has almost doubled her membership in the last fifteen years, she has, during that period of time, quite doubled her church sittings. This is proof positive, and should silence intelligent opposition, while it need not interfere with the clamors of those zealous Boanerges who prefer a skirmish line for advance, and snuff the battle across populous wastes that are quite as advantageous for retreat! By all means, let us profit by the barren past, its mistakes and its poverty, while we improve the golden present to do what we can in the use of providential means for the redemption of our cause in this great State. A thousand churches erected along her magnificent waterways, and in her growing interior towns, would mean an hundred thousand additions to her membership, or a quintupled advance on present statistics; and to say that we can not secure them in the next ten years, is to declare that each member of her clerical force, serving a self-denying constituency of hundreds gathered from the leading proprietorship of her soil and commerce, is not equal to the erection of one church or chapel annually. If there ever was a time when this was not true, it surely is not the present, when the Conference Extension Board is offering a premium of hundreds of dollars on every plant of this kind which can furnish reasonable evidence of need, and when the Connectional Board is investing thousands annually on our church-building enterprises! And yet there are preachers in the Louisiana Conference, well-meaning and competent, too—and a nobler band of soldiers we verily believe never stormed at Crimean redoubts or swept with irresistible arms a Danubian frontier—who either will not take a collection to aid this sacred building fund, or do it in a tone of apology so weak as to excite distrust, if not rebellion. Why is it? and what can we do or say to stimulate their sleeping ardors? Surely we must enter this open door, in which there are no adversaries but the shadows cast by our persistent doubting.

J. M. B.

"The Kingdom and Comings of Christ."

Rev. J. C. Simmons, D. D., of the Pacific Conference, sent me his new book, "The Kingdom and Comings of Christ," printed for the author by our Publishing House at Nashville, Tenn. I was glad to get this book. It is the outcome of forty years' hard study of the questions involved. It is mature, if not true. Some years before, and for some years after, I entered the ministry I read every book I could get hold of along this line. Whether I was any the wiser thereby, or not, I need not now say. At that time there were two kinds of preachers that were immensely popular and in constant demand in some sections of the country where I grew up. One was the preacher with a big funeral sermon, alike suitable for saints and sinners, in which all were carried to heaven, and robed, palmed and crowned victors in the city of our God. The other was the preacher with a millennium sermon, in which the seven trumpets were sounded, the seven seals opened, and the seven vials of wrath poured out. The interest in these sermons was increased just in proportion as the time of the end was calculated to be far or near—the nearer the better, for immediate and popular effect. I used to sit, and listen, and gape, and shiver, and wonder, while the cold chills played hide and seek up and down my spine, as the calculations were made, the battle of Armageddon brought on, and the great white throne set for judgment. I soon passed so many set times for the world to come to an end that I lost all my boyish interest in the thing, and so I lost interest in books along that line, and I am sorry to say that, to some extent, I lost interest in the prophetical portions of God's Holy Word. I am over that now. I have come to know that prophecy is one thing and the exposition of prophecy quite another thing. If "The Kingdom and Comings of Christ" serves no other purpose, it is a good antidote to the poison of millennium doctrines.

The Second Adventists are said to be quite numerous and very industrious in California, and in the West and Northwest generally. They have a large publishing house in Oakland, Cal., and they pour their money into it, and send out annually hundreds of thousands of pages filled with their peculiar views. A failure of their calculations as to the end of the world does not discourage them; rather, it tends to quicken their zeal. They publish and sell through agents subscription books of a taking character, and inlaid along with their doctrines, That publishing house, or some friend or enemy, is constantly sending me their publications, which I threw into the fire unread, often unopened. They send out from the same place a holiness paper, marked copies of which are frequently sent to me, to be followed by anonymous letters, full of bitterness and curses, because I neither approve nor controvert the positions taken—as if my approval would help, or disapproval hurt, any thing. Some of these letters, purporting to be written by women, would be a disgrace to a bar-room bully. I call attention to this house and to their publications in order to put our people on their guard against them. I long ago learned not to furnish lists of names and post-office addresses, not for any price. Ninety times out of a hundred such lists will open the way for reading people should not have.

Dr. Simmons' book is not at all sensational. It is earnest, reverent and devout from beginning to end. One good thing can be said for it: it has more Holy Scripture in it than any book of like size on this subject I ever saw. He makes a strong showing in favor of his interpretations of the visions of Daniel, the predictions of Christ, and the revelations made to St. John. There is more simple, unadorned, plain common sense in this book than in any other I have read on this subject. Dr. Simmons thinks, and with good show of reason for it, that the visions given to Daniel, the predictions uttered by Christ, and the trumpets, seals and vials of wrath of St. John, were all fulfilled on Jerusalem and on imperial Rome within a few hundred years, at most, after the death of Christ. He does not find Papal Rome, nor a restored city of Jerusalem, in any of these wonderful passages of God's Word. This book, I should think, would have a quieting effect on the nervous systems of those who have been disturbed about the near approach of the end of the world. For my own part, I have been so busy, for many years past, getting ready for the coming of my Lord, that I have not had time to bother with long, intricate, complicated and doubtful calculations about the time of his coming. In fact, he may send for me to come to him long before the time for him to come to our world again—if he comes at all before he comes to sit in judgment on men. It is more needful for me to be ready at any time than for me to know the day and the hour of his coming. If my lamp is trimmed and burning, and my vessel filled with oil, I will be ready to go out and meet him as soon as I hear the cry: "Behold, the bridegroom cometh! Go ye out to meet him." The oil is so plentiful, and to be had without money and without price, that I need not waste my time in calculating to a decimal fraction how little it will take to do me till the bridegroom gets here. I should have my vessel full of oil, be the time long or short.

If Dr. Simmons wrote his book to make a stir, or to make money out of it, he has made a great mistake. More prognostications by Dr. Simmons about great things to be in the near future would have sold better and created far more talk than the already fulfilled predictions of Daniel, Christ and St. John. The people are infinitely more anxious to know what is to be than to read about what has been. Prophecy, provided it is highly sensational, is more interesting than history. The man who proposes to lift the curtain of the future has the eyes of the multitude upon him. Indeed, the vast herd of our humanity do not want religion till they get where they can not enjoy the world any longer. They had rather have religion than to fall into hell. Of the two evils, they choose that which they deem to be the least. Well, whatever may, or may not, be the truth as to judgments yet to come, one thing is absolutely certain: "The judgment," when both small and great shall stand before God to give an account for the deeds done in the body, is yet ahead of us, and it may not be far off. We ought to be ready for it.

GILDEROY.

Millsaps College Notes.

A. F. WATKINS, AGENT.

At Bay St. Louis, last week, the agent received from Master Holland O. White the sum of $1 for the endowment fund of Millsaps College. The money had been raised by the little man by the sale of scuppernongs, and was sent with the assurance that this year he was going to sell some more for the same cause.

I believe that an epoch in the life of a child is marked when his thought is led out of and beyond the consideration of selfish enjoyment, and when, by act of self-denial or labor, a contribution is made to a noble cause. Many children reach manhood without having learned to give. Is it any wonder that some men never learn that it is more blessed to give than to receive?

Bishop Galloway visited Oak Ridge on the second Sunday in July, and reports a pleasant trip, and a collection for the endowment fund amounting to $112.50. Bro. J. W. Brown, the pastor, speaks of the Bishop's visit as "opportune and happy."

On Sunday, July 26, historic old Cane Ridge added to the contributions that had been already made by its members a collection amounting to one hundred dollars, a part of which was for the "Clara Chrisman scholarship."

An unsolicited subscription of $200 was given the agent recently toward the endowment of a scholarship to be called the "W. H. Watkins scholarship." This, with the amount already subscribed, makes $325 subscribed for that object.

Millsaps College ought to be endeared to the thousands of Methodists in our State by the endowment of a score or more of scholarships, fellowships and professorships bearing the names of the loved and venerated dead. The living are able, the dead are worthy, and the cause is a noble and inspiring one.

The resolutions passed by the District Conferences in the State, congratulating the church upon the progress made in the establishment of the college, and pledging heartiest co-operation and support, are significant of the general interest felt in the college, and prophetic of the loyal patronage and support which it will receive at the hands of our people. Unless all the signs fail, the Methodist people of this State are losing sight of matters of minor importance, upon which they may differ, and are working for the establishment of a great enterprise for the common good.

Meridian District.

To Preachers and Church Conference Secretaries:

The neglect so far on this third round of Quarterly Conferences to present the church registers and records of Church Conferences has been lamentable and inexcusable. Only two charges have complied with the Discipline by presenting these books for examination. Let us keep the rules, brethren, and not mend or break them.

T. L. MELLEN, P. E.

Notice.

To the Preachers of the Jackson District:

It is important that the assessment to defray the expenses of the Ecumenical Conference be collected at once. Please attend to the matter promptly, as it is urgent. The money may be sent to me or to Barbee & Smith, at Nashville. Each charge is assessed *two dollars*.

D. A. LITTLE, P. E.

Jackson, Miss., Aug. 7, 1891.

Christian Advocate.

Thursday, August 13, 1891.

BETTER THAN GOLD.

BY MORTIMER C. BROWN.

Better than gold are the drops that, descending,
Kiss the dry earth and awaken to life
Plant germs that long on their moisture depending.
Peacefully slept through the early March strife:
Better than gold—and the farmer well-knowing,
Gratefully watched the gentle May shower:
Beauty and wealth in the grain and the flower.

Better than gold are the sunbeams that brightly
Smile on sod when the storm-cloud is riven,
Better than gold the cool dew that falls nightly,
Heaven's soft blessing so silently given.
Treasures far richer than mines ever yielded
Generous nature flings wide o'er the land:
By her maternal hand nurtured and shielded,
Earth pours her fullness on every hand.

Better than gold is a heart where contentment
Scatters its sunshine to lighten and bless,
Treading its path with no thought of resentment,
E'en though than others its share may be less.
He who, with blessings kind fate hath provided,
Doeth his best and is happy, doth hold
Safe in his heart, though by many derided,
Life's truest riches—far better than gold.

Woodville Methodism.

BY REV. H. WALTER FEATHERSTUN.

It is presumable that either in 1799 or 1800 Rev. Tobias Gibson, the heroic apostle of Mississippi Methodism, preached and organized "societies" in the vicinities of Fort Adams, Pinckneyville and Centreville. Wilkinson county, and that he continued his ministrations until October, 1802, when Rev. Moses Floyd was sent to assist him. In the Spring of 1803, Rev. Lorenzo Dow, that wonderful man of God whom no Conference boundaries could circumscribe, led by some mysterious, but, doubtless, providential impulse, came into this "Natchez circuit," and labored with the preachers in charge until the last of June. The earliest positive record of preaching in this (Wilkinson) county was by Lorenzo Dow on this visit, and at "Loftus Heights, now Fort Adams, at Pinckneyville," and somewhere near what is now Laurel Hill, La., possibly within this county. There is still extant a tradition of an old "Spanish Fandango House" at or near this last-named point, which was used in these early years as a preaching-place by these early circuit riders, and, doubtless, by this pioneer evangelist. In October, 1803, Revs. Hezekiah Harriman and Abraham Amos were sent from Kentucky to re-enforce this little band. Just how these four divided the work among them, I can not learn. On April 5, 1804, Gibson died, and in October, Moses Floyd, having married, was located. At this session of the Western Conference, which met Oct. 2, at Mt. Gerizim, Ky., Amos was removed from this field, and Revs. Learner Blackman and Nathan Barnes were sent here, the former as "presiding elder of the Mississippi district," while Harriman and Barnes were preachers on the "Natchez circuit." The inimitable Dow accompanied these recruits to their new field, labored with them several weeks, got up a camp meeting near Washington—the first ever held in Mississippi—and, crossing the Mississippi river, preached in Louisiana as far down as the "Attakapas country." At the next session of the Western Conference, held Oct. 2, 1805, there was formed a "Wilkinson circuit," with Rev. Caleb W. Cloud as preacher in charge.

While the town of Woodville was not then in existence, the territory which the Woodville station now includes was embraced in these earlier pastoral charges, bearing different names at different stages of the church's development. At first it was in the "Natchez mission," whose area far exceeded that of the present State of Mississippi; afterward it was in the "Wilkinson circuit," whose territory stretched from Adams county to the Gulf of Mexico, and from the Mississippi to the Bogue Chitto rivers.

The following are the names of all the presiding elders and pastors, and the periods of their labors, who were appointed to serve this territory prior to the forming of the Woodville station in the Winter of 1835:

Natchez Mission or Circuit.—1799. Tobias Gibson, P. C. No P. E.
1800. Tobias Gibson, P. C. No P. E.
1801. Tobias Gibson, P. C. Stith Mead, P. E.*
1802. Tobias Gibson, P. C. Wm. McKendree, P. E.†
1803. Moses Floyd and Tobias Gibson, P. C.'s. John Pago, P. E.‡
1804. Hezekiah Harriman and Abraham Amos, P. C.'s.‖
1805. Nathan Barnes, P. C. Learner Blackman, P. E.§

Wilkinson Circuit, Mississippi District.—1806. Caleb W. Cloud, P. C. Learner Blackman, P. E.
1807. Wm. Pattison, P. C. Learner Blackman, P. E.
1808. John Travis, P. C. Jacob Young, P. E.
1809. Jedidiah McMinn, P. C. John McClure, P. E.

*Georgia district, South Carolina Conference.
†Kentucky district, Western Conference.
‡Cumberland district, Western Conference.
‖I can not learn who was the P. E.
§Mississippi district, Western Conference.

1810. Isaac Quinn, P. C. John McClure, P. E.
1811. Wm. Houston, P. C. Milos Harper, P. E.
1812. Sela Paine and Lewis Hobbs, P. C.'s. Samuel Dunwody, P. E.
1813. Wm. Winans and J. I. E. Bird, P. C.'s. Samuel Sellers, P. E.

As the Mississippi Conference was organized Nov. 1, 1813, we have for thirteen years succeeding this event a Wilkinson circuit, Mississippi district, Mississippi Conference.

Wilkinson Circuit, Mississippi District, Mississippi Conference.—1814. Elisha Lott and Thos. Owens, P. C.'s. Samuel Sellers, P. E.
1815. Wm. Winans, Peter James, and W. Ledbetter, P. C.'s. Samuel Sellers, P. E.
1816. Thos. Nixon, P. C. Samuel Sellers, P. E.
1817. John Lane, P. C. Thos. Griffin, P. E.
1818. Samuel Sellers and John Lane, P. C.'s. Thos. Griffin, P. E.
1819. John Seaton, P. C. Samuel Parker, P. E.
1820. John McLendon, P. C. Samuel Parker, P. E.
1821. Ebenezer Hearn, P. C. John Lane, P. E.
1822. Miles Harper, P. C. Wm. Winans, P. E.
1823. Meredith Renneau and Jas. Westerland, P. C.'s. Wm. Winans, P. E.
1824. Thos. Clinton and B. Pipkin, P. C.'s. Wm. Winans, P. E.
1825. F. R. Cheatham and Wm. Sprull, P. C.'s. Wm. Winans, P. E.
1826. B. Pipkin and W. V. Dunlap, P. C.'s. Thos. Griffin, P. E.

Wilkinson Circuit, Washington District, Mississippi Conference.—1827. B. Pipkin, P. C. Wm. Winans, P. E.
1828. R. L. Walker, P. C. Wm. Winans, P. E.
1829. Thos. Clinton, P. C. Wm. Winans, P. E.
1830. W. V. Douglass and J. P. Thomas, P. C.'s. B. Pipkin, P. E.
1831. Richard Pipkin, P. C. B. Pipkin, P. E.

In 1824 Edward McGehee, John S. Lewis and others built a church in Woodville on a lot given by John S. Lewis. That church, somewhat enlarged by the addition of a Sunday-school room in the rear, and improved by sundry changes made at various times, still stands, sacred with beautiful memories and hallowed by heroic events, the worshipping place of Woodville Methodists. This writer stands, Sunday after Sunday, on the spot where has stood those "sons of thunder," Bishops Soule, Capers and Marvin; Drs. Drake, Winans and Marshall; where, for two years, preached the "seraphic Steele." The building is a neat wooden structure, with tall windows, a large gallery over the front door, a small vestibule, a modest tower, and perfect acoustic arrangements. It stands on a pretty lot on the western edge of the town. In the rear of the church, in a small enclosure under some cedars, are the graves of John S. Lewis and some members of his family. The State of Mississippi contains no spot more sacred than this church lot. Woodville Church remained for four years a part of

Wilkinson Circuit, New Orleans District, Mississippi Conference.—1832. Andrew Adams, P. C. B. Pipkin, P. E.
1833. John A. Cotton, P. C. B. Pipkin, P. E.
1834. John C. Burruss, P. C. Wm. Winans, P. E.
1835. Wm. Winans, P. C. B. Pipkin, P. E.

In December, 1835, the Mississippi Conference met in Woodville. Bishop Soule presided, Elijah Steele was admitted on trial, and Woodville station was formed, with Wm. Winans as P. C., and placed in the Natchez district, with B. M. Drake as P. E. For nearly seventy years Woodville has been a station, and for much of that time it was the banner station of the Mississippi Conference, and has been in charge of some of the most illustrious preachers of Southern Methodism. The following, its list of pastors, will awaken many beautiful memories wherever the ADVOCATE is read:

1836. Wm. Winans.
1837. C. K. Marshall.
1838. Robt. S. Collins.
1839. Elijah Steele.
1840. " "
1841. Benj. Jones.
1842. R. Kennan.
1843. J. H. Muse and E. A. M. Gray.
1844. H. M. Boothe.
1845. Levi Pearce.
1846. " "
1847. W. H. Watkins.
1848. " "
1849. Wm. Winans.
1850. Geo. C. Light.
1851. " "
1852. J. L. Forsythe.
1853. " "
1854. W. P. Barton.
1855. " "
1856. W. B. Hines.
1857. J. J. Wheat.
1858. " "
1859. J. A. Godfrey.
1860. " "
1861. W. G. Millsaps.*

*Left the charge to go into the Confederate Army.

1862. W. G. Millsaps and E. M. Marvin.
1863. C. G. Andrews.
1864. W. T. J. Sullivan.
1865. " "
1866. Patrick Lane.
1867. " "
1868. " "
1869. " "
1870. C. Chamberlin.
1871. " "
1872. " "
1873. W. H. Watkins.
1874. " "
1875. " "
1876. Patrick Lane.
1877. T. B. Holloman.
1878. " "
1879. J. P. Drake.
1880. " "
1881. Benj. Jones.
1882. " "
1883. T. S. West.
1884. " "
1885. " "
1886. " "
1887. B. F. Jones.
1888. " "
1889. " "
1890. F. M. Featherstun.

Dr. Marvin, afterwards Bishop, having left St. Louis as a delegate to the General Conference appointed for 1862 in New Orleans, but not held, and having gotten through the Federal lines, which he could not safely re-enter, and travelling Southward, found himself at length in Woodville, the pastorate of which had lately become vacant by the enlisting into the military service of Rev. W. G. Millsaps. Here he remained for most of this year, filling the vacant pulpit to the delight of all who heard him.

Only two preachers were ever pastors here for four consecutive years, viz.: Revs. T. S. West and P. Lane. However, Dr. Watkins was pastor for five years, but they constituted two distinct periods.

Judge and Hon. Edward McGehee—whose princely beneficence is evidenced by Centenary and Edward McGehee Colleges; Carondelet Street, New Orleans; Woodville, Bethel, and numerous other churches; whose children, grandchildren and great-grandchildren honor, by their devotion to Christ and Methodism, the name of a remarkably judicious ancestor, who became the most illustrious layman of Southern Methodism—came to this county in 1808. For some years he attended church at Old Midway, near the present town of Centreville, going thither on horseback, with his wife behind him and his baby in front. In 1815 he built a log church at Bethel, a place which afterwards became famous as a camp ground; about 1825 he replaced the old log-house with a neat frame structure, and in 1855 he tore away the frame house, building in its stead the present elegant brick church.

Mrs. E. W. Lewis, widow of John S. Lewis, still lives, "a mother in Israel," honored and beloved by us all. She is always at Sunday-school, where she has taught the infant class for more than fifty consecutive years. Her place at preaching and prayer meeting is rarely vacant, and her earnest prayers and wise counsels still gladden us in the prayer meeting and the Woman's Missionary Society; and she is young enough yet to take a lively interest in our latest innovation, the Epworth League.

The widows, children and grandchildren of Judge Walker and Maj. Barbee, and the children and grandchildren of E. H. Wailes and Daniel Howard, are here. The beautiful home, with library intact, of John W. Burruss, the devoted and gifted leader of the Sunday-school and of song, still stands, a monument to the culture and a reminder of the greatness and goodness of that worthy son of an honored father.

"Time would fail me" to speak of Henry Stockett and Dr. Henderson, of Bass and Keller and others who have left beautiful memories behind them.

Two sons and three grandsons of Edward McGehee, and one son of John S. Lewis, are members of our Quarterly Conference; a granddaughter of John S. Lewis is our organist, and two of them are teachers in our Sunday-school, where, too, are working three grandsons and a son of Judge McGehee. The spirit of the fathers rests upon the children.

Three times prior to the war did the Mississippi Conference meet at Woodville, and the memories of those gatherings still lingers. Two revivals are still spoken of. One by John Newland Maffit, away back in the "forties," and the other by J. J. Wheat, J. A. B. Jones and T. W. Brown, two decades later. The proximity of Bethel, with its annual camp meetings, to which all Woodville went, rendered the occurrence of revivals in Woodville infrequent. Maffit so stirred the people that the "sons of Belial" determined to break up his meeting, and threatened that if he preached again they would pelt him with rotten eggs. He preached—one egg was thrown, and the man who threw it was at the altar the next day pleading for mercy.

As early as 1841 the Woodville Academy, under the management of a Mr. Halsey and wife, was flourishing. Here Philip Werlein, Sr., taught music. Here also Misses Hand and Chapman, and Messrs. Ulysses Chapman and Franklin Soul, were teachers. This institution, after having trained many noble women for our Southwestern Methodism, passed finally away; and "Woodville Female Seminary" was founded by the Hon. Edward McGehee, and donated to the Mississippi Conference, its charter bearing date, May 2, 1861. Here Sullivan and Wright and Brown have presided, and Misses Wailes and Henry and Brown and others have taught. On May 5, 1890, by act of the Board of Trustees, its name was changed in honor of its noble founder to Edward McGehee College.

Woodville, beautifully situated in the centre of a large agricultural section richly endowed by nature, has, through all these years, been noted for its culture and refinement, and its old-time Southern hospitality and elegance, and through all these years the Methodist Church has flourished, being to-day larger and more prosperous by far than any other. Thus dowered with a glorious past and surrounded by monuments of old-time heroism, in an atmosphere redolent with such beautiful memories, Woodville Methodism ought to face the future with the strongest faith, the noblest aspirations and the sublimest possibilities.

"The First Sunday-School in Mississippi."

Let us have the record as nearly correct as may be. The history is sufficiently important.

Bro. John G. Guice, in this ADVOCATE, of July 30, says: "At our District Conference it was said that the first Sunday-school in Mississippi was organized in Natchez sixty-one years ago; but in 1822 I attended Sunday-school fifteen miles east of Natchez," etc.

That statement about the first Sunday-school was made by myself in a paper I was requested to prepare and read on that subject. I think Bro. Guice is a little mistaken as to the date. I think I dated the first Sunday-school in 1826, which would place it about sixty-five years ago. There is no discrepancy between Bro. Guice's statement and mine.

When a child, seven years old, he saw some man, at his own house in the country, teaching some children something on Sunday. No doubt thousands of such incidental events have occurred everywhere occasionally, back indefinitely into Old Testament times. But what is now known as Sunday-school is an organ—*i. e.*, an historic system of public ecclesiastic teaching forming a part of pastoral theology. The Sunday-school forms a regular part of church history. Look into a dictionary and you will see a definition of Sunday-school, and any modern cyclopedia will give you a history of its introduction. Sunday teaching, to be counted a Sunday-school, must have organic connection. Bro. Guice's school, if it could be called a school, began and ended "fifteen miles east of Natchez." The institution at Natchez is there now.

It has been said that the Wesley family had some sort of Sunday teaching, which would antedate our historic Sunday-school. This is a little too far-fetched. Whatever this teaching may have been, it had no historic succession. It was inorganic and incidental.

So it is said of Dr. Rush, that he had a temperance society fifty years before the first Andover society began operation. No; Dr. Rush prescribed and advocated abstinence from intoxicating drink; but his advice, good as it undoubtedly was, had no historic connection with the institution organized in later years under the name of temperance. The Reshabites practiced abstinence long before that. The first Sunday-school this side of Philadelphia was in Natchez.

R. ABBEY.

Yazoo City, Miss.

Facts, Figures.

Banking institutions find a trial balance-sheet necessary every twenty-four hours. In the commercial world an inventory in every department is carefully taken, at least, once in every twelve months.

The debits and credits are thus brought in contrast, not to depreciate, but to indicate facts; the true status of the business is derived. The most successful of "the children of the world" have been the men quickest to see the weak points, and the readiest to remedy and strengthen them.

May we not, as "children of light," regardless of pulpit or pew relationship, find incentive for prayerfully renewed and better work from the following inventory of one of the largest and, by careful comparison, most prosperous districts within the bounds of the Mississippi Conference?

The figures are approximate, but, in the main, accurate, embracing one year from July —, 1890, to July —, 1891: Pastoral charges, 19; preaching-places, 70; paid preachers in charge, $10,100; paid Conference collections, $3,503; paid church buildings, $4,950; number of Sunday-schools, 56; number of Sunday-school libraries, 23; number of Sunday-schools supplied with Bibles, 2; number of weekly teachers' meetings for Bible study, 5; church membership in excess of Sunday-school membership, 37½; church papers taken, 341; weekly class meetings, 5; family altars, 260; total accessions on profession of faith, 344. Young men in Methodist colleges, as follows: Vanderbilt, 1; Centenary, 4; Southern University, 4. Total, 9. Total church membership in district, 5,100. The combined labor of nineteen preachers and, at least, four noted evangelists have given total accessions upon profession of faith, only 344. Upon one occasion 8,000 persons were converted under the preaching of but two sermons, and those upon the same day.

About eighty per cent. of all accessions came through the Sabbath-school, and yet there are but 56 schools out of 70 preaching-places, and only 21 libraries, and 17 of that small number are found to have been procured this year; 5 weekly meetings for Bible study, and but two schools fully supplied with Bibles; 341 church papers taken, and 260 family altars in a church membership of upwards of 5,000.

Methinks some one is ready to say: "Well, I am not in that district; we do better work than that;" yet there is not a more wide-awake, aggressive (living away from wife and children) presiding elder in either Mississippi Conference than the one who runs this district.

The preachers are frugal at home, and for piety and earnest preaching will compare favorably with any. Upon the whole, the Discipline of the church is, doubtless, more rigidly adhered to than upon any other district.

In fact, by a careful impartial, summing up it might possibly rank second; but I rather believe will, by Minutes of coming Annual Conference, come first. The natural query arises, Why is this? Does the pulpit lack power because, as God-called men, they will not pay the price? Does the pew lack consecration? Is it because, as Methodists, we have neglected the class meetings? Has the Spirit withdrawn from us because we have not builded the family altar? Can it be the dearth of religious literature in our homes? Are we withholding the tithes from God's storehouse?

Is the accumulated desecration of the Sabbath charged to us? Upon these facts and figures let individual introspection characterize us all; then, as with one accord, it will be: "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

LAYMAN.

Another Answer.

MR. EDITOR: In the *Arkansas Methodist* I find an article taken from your columns entitled, "Can't It Be Cured?" The situation is certainly deplorable, and to such a state has it grown in our church here (M. E. Church, South; R. S. Deener, pastor), that the superintendent places the Sunday-school in advance of the church, and says should we be deprived of either, he would retain Sunday-school service instead of church. I have studied the Sunday-school problem a great deal, and as you ask, "Who will answer?" I will give you my views thereon.

It is said a "Yankee" answers one question by asking another; so I will be a "Yankee" in this matter. How can we get parents to attend Sunday-school? If we could get the parents to attend Sunday-school, I am satisfied ninety per cent. of them would attend church service, and the children attend with them. When the parents remain at home, the children either return home or loiter in the streets and alleys. Get the parents to attend Sunday-school, and the children will, no doubt, attend morning service.

A TEACHER.

Batesville, Ark.

Another Answer.

The question, "Can't It Be Cured?" is certainly a very grave one; one that requires serious thought and earnest prayers. Let me offer a few suggestions easier made than followed. First, keep the subject of Sabbath-breaking before the church constantly. Make the parents see the gravity of the question. Many mothers think from nine A. M. until twelve M. too long for a child to remain in church, and, perhaps, one or both parents go home with the children to have a nice, quiet time, and read something before "going out this afternoon, you know." Let the church see to it that none but consecrated Christians teach in the Sabbath-school, for we want our children taught that the Bible is much more than a wonderful history. Let only those teach who can and will teach the children to keep the Sabbath holy. Make this the subject of one special prayer at every Wednesday night service. Pray that the parents and teachers may use all the loving influence they have to learn the children to love the house of God. Make the teachers feel their individual responsibility for the presence of their class they teach at the service. They should feel a loving pride in seeing them all at church, if they slight themselves. Has the reader noticed how many teachers attend Sabbath-school only? Children are quick to learn, and some have been known to follow a bad example. Where do the children go after leaving the church? Are they learning to keep the Sabbath as God-loving and law-abiding American citizens must keep it? Here is more work for the Epworth League. The fields are widening; are the laborers increasing?

K. H.

BOOKS AND PERIODICALS

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

CHURCH AND CREED. By Rev. R. Heber Newton. G. P. Putnam's Sons, New York. Eyrich, 130 Canal St., N. O. Paper, 40 cents; cloth, 75 cents.

We have here three sermons on this now widely known Episcopal rector of All Souls Church, New York. These sermons were delivered because of a remonstrance against what is called his "uncanonical practices" was presented to Bishop Potter. One of these "practices" was inviting occasionally ordained ministers to speak at special services in his church. Under the three topics, Fold or Flock, The Nicene Creed, and How to Read a Creed, Dr. Newton gives his views of the various questions raised in regard to himself. It is interesting to read the opinions of a man in regard to those matters in which a large part of his own church judge him to be in error. We can be interested in such matters without passing an opinion. We leave the difference to be adjusted by those authorized to do so.

THE STORY OF PORTUGAL. By Morse Stephens. G. P. Putnam's Sons, New York. Eyrich, 130 Canal St., N. O. Price, $1.50.

This is the thirty-second volume of the Story of the Nations, published by the Putnams, and Mr. Stephens has already won the ear of the reading public by his "History of the French Revolution." We have in this Story of Portugal a chronological, rather than a philosophical or episodic history, in which is presented clearly to the reader, not only the doings of the rulers, but the real life of the people; how they lived and labored and studied and wrote and amused themselves. As this little kingdom, lying alongside of Spain, was early noted for its maritime exploits, and for its possessions and settlements on the American continent, and has long influenced much of the life of that continent, we apprehend that this story will be particularly interesting to very many American readers.

MASTER WILLIAM WITTEN. By B. Longstreet, D. D., LL.D. J. W. Burke Co., Macon, Ga.

Bro. George G. Smith handed us this book at the Seashore Camp Meeting, and we have read it with avidity. The author of "Georgia Scenes" has shown his power in this sketch of a youth of brilliant talents, who was ruined by bad luck." It is one of the best delineations of character we have seen in a long time. Every character in it stands out boldly under the strokes of Judge Longstreet's pen. Every mother who has a boy to educate, and every boy at school, should read it. We guarantee that both classes will be interested, and if they have any judgment, will be profited by it.

LITTLE THINGS IN EVERYDAY LIFE. Bound in white leatherette, with gilt title. Price, 25 cents. Thomas Whittaker, Publisher, 2 and 3 Bible House, New York.

Here is a readable little book on little things, which is good. The little things are duties, kindnesses, efforts, cares, pleasures and sins. They are little, but weighty sermons, and will do good wherever read.

VACATION TIME, WITH HINTS ON SUMMER LIVING. By H. S. Drayton, M. D. Fowler and Wells, New York. Price, 25 cents.

There is a good deal of information in this little pamphlet, but we hardly think people taking their vacation will be inclined to follow its teachings very closely.

PERIODICALS.

—BOOK NEWS, for August, has a good table of contents besides notices and reviews of new books. It is a valuable periodical. Charles Scribner's Sons, New York. Price, $1.

—VICK'S ILLUSTRATED MONTHLY will delight gardeners and lovers of flowers. All such will find this monthly a good accession to their reading matter. James Vick, Rochester, New York. Price, $1.

—The REVIEW OF REVIEWS, for August, is an exceptional number. The Prince of Wales adorns the magazine in a magnificent frontispiece, and W. T. Stead discusses him in connection with the baccarat scandal in a lengthy article. Cromwell and the Independents is a fine historical sketch. The leading articles in the principal *Reviews* are given, and an appreciative review of the principal periodicals is not the least interesting department of this monthly. We know of no magazine in which you get so much valuable matter for so little money. Published at 13 Astor Place, New York. Price, $2 a year, or seven months for one dollar.

It isn't very easy
To tire a woman's jaw,
It isn't easy to agree
With your ma or ma-in-law;
It's not an easy thing to wear
A shoe that's not your size;
But it's very easy to get rich,
If you will but advertise.

—*King's Jester.*

Sunday-School Lesson—Aug. 16.

THE FIVE THOUSAND FED.

John vi, 1-14.

This miracle is the only one which is recorded by all the evangelists. The teacher should study the four records, and note how they supplement each other. It is used by St. John as an introduction to the discourse concerning the Bread of Life. He evidently has a vivid remembrance of the scene, and has kept the picture in his mind as a living memory. He notes with precision all the details of the miracle and the effect it had upon the people. The miracle took place in Galilee, on the shore of the sea of Tiberias, just before the festival of the Passover. Several points claim our attention.

I. The compassionate pity of Jesus. He possessed in their fullness the highest graces of human nature; and the sight of a weary, hungry crowd was enough to excite his pity, and prompt him to kind and benevolent action. Though he would not satisfy his own hunger by turning stones into bread, he will prepare a table in the wilderness to feed the needy crowd.

II. The testing of Philip. Jesus asked this question, not because he was embarrassed and wished for advice, but in order to convey instruction to his disciples. He wished to awaken their faith and to develop confidence in himself. Philip seems to have been a "practical common-sense man;" one who needed many lessons and much proving before he could fairly put his faith in "things unseen to mortal eye." He had yet to learn that emergencies are God-given opportunities; and that where there is no help in the ordinary course of things, Jesus can and will step in with his all-powerful aid.

Philip's answer shows his inability to grasp the situation. Instead of saying, "Thou canst supply: we need but buy," he tries to calculate the cost of feeding such a multitude. Andrew has a little more faith, but he can not see how five loaves and two fishes can meet the need.

"When they laughed at Saint Theresa when she wanted to build a great orphanage, and had but three shillings to begin with, she answered, "With three shillings Theresa can do nothing; but with God and her three shillings there is nothing which Theresa can not do."—*Farrar.*

III. The way in which the miracle was brought. Jesus "knew what he would do," and when the disciples had shown their faithlessness, he set them to work. There was *orderly preparation*—the great crowd was arranged in ranks, fifty in a company (Luke ix, 14). There was *the quiet putting forth of power.* The little had to be brought to Christ; thanks rendered to God for the gift of food; then quietly, unostentatiously the food was divided, and miraculously grew till all were satisfied. There was *abundant supply*, but no waste, and the remaining fragments were carefully collected.

IV. The effect on the people. They acknowledged Jesus as a prophet, and wanted to force him to be their king. But he escaped from them—the kingship he sought was not earthly and political, but a kingdom founded on love and righteousness. The temptation to become an earthly monarch had been met and conquered in the wilderness; now it has lost all its power.—*Preacher's Magazine.*

Only a Word.

Just one word with you, if you are suffering. Creole Female Tonic will help you. Get a bottle TO-DAY.

Louisiana Notes.

Thirty Chinamen passed through this city last week from San Francisco to Cuba, where they go as laborers.

It is said that in forty-five days trains will be running through from Alexandria to Monroe, on the H. C. A. and N. Railroad.

Major J. H. Stephens, of Provencal, had his residence and nearly all his furniture burned recently. There was no insurance.

The People's State Bank, of Lafayette, has been organized at Lafayette, with a capital stock of $25,000. All but five shares have been taken.

The building boom in Monroe continues, and other improvements, among which are a complete waterworks and electric light system, are contemplated.

The Planters' Oil Mill, of Monroe, is having various improvements and additions made to its buildings, anticipating a large business the coming season.

In the past eleven months the Mississippi Valley railroad has brought into this city 466,293 bales of cotton, being 27,698 bales over the same period last year.

The *Town Talk* says that the H. C. and N. R. R. Co. must have their road completed and be running through trains to Alexandria by October, 1891, in order to earn the five mills tax for 20 years voted by the citizens of Alexandria.

The buildings for the shingle factory at St. Martinsville have been completed, and the machinery is being put in position. The owners propose having everything in readiness to commence operation by October 1, next.

Crops throughout the parish are in a flourishing condition, and will surpass last year's yield.

The New Orleans and Gulf railroad has been sold to the New Orleans Southern Railroad Company. The price of the entire property, which includes the road from the city to Pointe-a-la-Hache, the Poydras plantation tap extending to Shell Beach, and three steamboats, *Neptune*, *Alvin* and *Grace Webb*, was $1,200,000. One million dollars represents the first bond cost of the road, and $200,000 is to be the future operating capital.

The new foundry of the Lake Machine and Foundry Company is nearly ready for business. They expect to be prepared to make all kinds of castings needed in sawmills, steamboats, etc.

Col. J. W. Nicholson, president of the State University, has received notice from the War Department that Second Lieutenant George W. Gatchell, Fourth Artillery, has been detailed as professor of military science and tactics at the University, to take effect on August 1.

During the eleven months from Aug. 1, 1890, to June 30, 1891, there have been constructed in this city 539 dwellings, 5 stores, 14 kitchens, stables and barns, 9 churches and 2 manufactories. This is 15 per cent. less than was built during the same period last year, though the cost is a half million dollars more.

During the month of July seventy-three steamships and fourteen sailing vessels from foreign and coastwise ports were entered at the customhouse here, and seventy-six steamships and eleven sailing vessels were cleared, making a total of entrances and clearances for the month of 149 steamers and twenty-five sailing vessels.

The Illinois Central intends proceeding with the building of their passenger depot on Delord street, between Rampart and Liberty, as soon as the ordinance before the city council passes its third reading and the permission to build is granted. It is intended to spend a million dollars in the construction of depots in view of the World's Fair traffic. The principal structures will be at Memphis, Jackson and New Orleans.—*New Delta.*

The *American* says that the capital stock of the Lake Charles Street Railway Company has all been subscribed, and that many would be glad to subscribe now, provided there were any shares left. The line was surveyed last week, and work will be commenced immediately, and if the material can be procured, the road will be in operation within the next sixty days.

A company has been chartered with a capital stock of $100,000 to manufacture ice, furnish electricity for lights and power, put in a system of waterworks, and a telephone system.

The Board of Commissioners of the Red river, Bayou Boeuf and Atchafalaya levee district met at Alexandria recently. The principal business transacted was the report of the secretary and the hearing of a statement from Mr. John Lanier, register of the land office, the latter gentleman informing the Board that they now owned 145,000 acres of land. The same will, no doubt, be disposed of at great benefit to the Red river, Bayou Boeuf and levee district, and that, too, at once. The Board let out the following levees in Avoyelles parish: Blackwood levee at 18 cents per cubic yard, estimated at 7,292 cubic yards; DeLeo levee, contract awarded to Andrews Brothers' Construction Company at 22½ cents per cubic yard; Howard levee, contract awarded to W. L. Linnans for 15 cents per cubic yard.

Dr. Davis' Compound Syrup of Wild Cherry and Tar has made a name and record in the past fifty years that is enviable. Thousands of people having tried it for coughs, colds, catarrh, asthma, bronchitis and consumption know its value, and would not be without it. Why? Because it cures where other remedies fail. We recommend it for children subject to croup and whooping-cough. It will give relief and cause speedy cure. The medical profession recognize it, and physicians frequently prescribe it for lung troubles. These facts have pushed Davis' Wild Cherry and Tar to the front rank. It is the best remedy for coughs, colds, all throat and lung affections, and no family should be without it. One dollar bottles hold two and a half times as much as a 50c. bottle.

Mississippi Items.

The convention to nominate a State senator for the fourth district took 489 ballots before a nomination was made. D. M. Watkins, of Marion, was nominated.

The Queen and Crescent authorities contemplate further improvements at Vicksburg, among which are several cold storage warehouses and the coal chutes at Kleinston.

The East Mississippi Teachers' Association held an interesting session in Corinth last week. Quite a number of leading educators of the State were present. It was a profitable convention.

One of the fine old ante-bellum residences, of which there are many near Natchez, burned down last night. It was known as "Woodland," and some eight miles from the city. It was valued at $6,000 and insured for $2,000.

Gov. Stone, ex-officio president, has called a meeting of the Board of Trustees of the Industrial Institute and College, of Columbus, Miss., in Jackson, August 27, next. The Board is called for the purpose of electing a principal.

A large fire, July 29, consumed the Spengler Sash and Blind Factory in Vicksburg, and a large part of a trestle on the Mississippi Valley railroad. Loss estimated at $60,000. The fire originated from sparks from a passing locomotive.

Reports from Mississippi show that the negroes in the State have apparently lost all their interest in their right of suffrage. Only about one-fourth of them have complied with the new Constitution, which requires voters to register four months in advance of the election.

After a test of our artesian water, furnished by the Lewis waterworks for several weeks, our citizens are very much pleased with the institution, both for drinking, washing and every other domestic purpose. The water is as clear as crystal, apparently pure and free from any injurious or offensive element, and supplied in great abundance.—*Democrat-Star*, Scranton.

A dispatch from Holly Springs says: A stock company formed here has purchased Franklin Female College, and will convert it into a Methodist female school, to be known as the Malone College.

Franklin College, one of the oldest and best-known institutions in the State, has now become a thing of the past.

The buildings of the Standard Oil Company, in South Vicksburg, will be completed this week, and men are expected here daily to lay about three thousand feet of pipe, which will be used to connect the stationary tanks with those arriving by rail.

The city has been for many years an important depot for coal oils, but it is understood that it will be a distributing point for a much larger territory in future.—*Herald.*

A petition has been circulated asking Gen. W. T. Martin to stand for re-election as senator from Adams county. Gen. Martin represented this county at the last and previous sessions of the Legislature in the Senate, and was one of the most prominent and able men of that body. The county is justly proud of him, and if he consents to run, will return him without opposition.

The *Herndon*, now dredging out the canal in front of Vicksburg, will complete her third cut down to three feet on the gauge, and begin work on the basin Thursday. The season has been very favorable so far, and it is hoped that much more work will be accomplished before dead low water. There is now sixteen feet of water in the canal.

The *Commercial-Herald* grows poetic and eloquent over the beauty of the Hill City. Listen:

"The city was never more beautiful than at present. Great attention is now being paid to lawns, and not even blue-grass could be prettier than the thick Bermuda sod when closely clipped. Flowers and shrubbery are also grown more extensively year by year, tropical plants are in great abundance, and a bird's eye view of Vicksburg presents a panorama of unexcelled beauty.

For stomach chills, from improper eating or drinking, take Johnson's Anodyne Liniment.

WHAT IS MODERATE DRINKING?—What is a moderate dose of the "devil in solution"? (says Dr. B. W. Richardson). I have asked this question of a great many people, and I have written a few notes of certain persons who declare themselves very moderate. I will not give names, but I will put them down as B, C, and D. B is a moderate man, and, what is more, he is a rigidly regular man. He takes one pint of malt liquor at dinner, he takes one or two whiskies at bed time, and he takes half a pint of wine regularly at dinner. I find that represents 6 oz. of alcohol; and then I turn to the physiological side of the question; and I find the alcohol does this for the man—it makes his heart beat 18,000 times a day beyond what it ought to do, and it makes that unfortunate heart raise what would be equivalent to 19 extra tons weight one foot from the earth. That is the effect of his moderation. I turn to another moderate man, who says he is "very moderate." He says he takes a pint of Cooper; one "B. and S." in the course of the day if he feels flagging; a pint of claret at dinner—for that he considers the soundest wine—and a couple of glasses of sherry or port with dessert. That man takes at least 4 oz. of alcohol a day, the physiological effect of which is to force his heart to beat 12,000 extra beats, and to make it do about 14 foot tons of extra work. I passed to another man who is called a "very, very moderate drinker." He is really moderate. He takes two glasses of sherry at luncheon, and one pint of claret at dinner. That would represent 3½ oz. of alcohol, and would give 10,000 extra strokes to the heart, 9 extra foot tons of work. Perhaps you will say, "If the heart beats 100,000 times in the course of 24 hours, this is not a great additional labor put upon it in this last case, at all events." I have calculated it in a simple way. In a ton there are 35,840 oz. Now, suppose you had this gross weight of nine tons divided into 9 oz. weights before you, and you used your hand, which is not quite so strong as your heart, or your hand and arm, for the purpose of raising each weight of 9 oz. one foot 35,840 times. You would find in the course of 24 hours that your arms would be paralyzed with work before you had got to the end of the labor. Yet this is the extra work we put upon the heart when we indulge in moderate drinking to this comparatively small extent.—*Methodist Times.*

Hood's Sarsaparilla

Is a peculiar medicine. It is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper Berries, and other well-known and valuable vegetable remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative power not possessed by other medicines. It effects remarkable cures where other preparations fail.

Hood's Sarsaparilla

Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints, overcomes that tired feeling, creates an appetite, and builds up the system.

Hood's Sarsaparilla

Has met peculiar and unparalleled success at home. Such has become its popularity in Lowell, Mass., where it is made, that whole neighborhoods are taking it at the same time. Lowell druggists sell more of Hood's Sarsaparilla than of all other sarsaparillas or blood purifiers. Sold by druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

FOR THE TOILET

There is no more useful or elegant article than Ayer's Hair Vigor—the most popular and economical hair-dressing in the market. It causes the hair to grow abundantly and retain the beauty and texture of youth; prevents baldness, heals troublesome humors of the scalp and keeps it clean, cool, and healthy. Both ladies and gentlemen everywhere prefer Ayer's Hair Vigor to any other dressing for the hair. Mrs. Lydia O. Pitts-Ask For Mooney, ton, Mo., writes: "I have used Ayer's Hair Vigor for some time, and it has worked wonders for me. I was troubled with dandruff and falling hair, so that I was rapidly becoming bald; but since using the Vigor, my head is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend the use of Ayer's Hair Vigor to any one suffering from dandruff or loss of hair."

Ayer's Hair Vigor

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Perfumers.

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BEAUTIFUL

China Dinner and Tea Sets.

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Semi-China Dinner and Tea Sets.

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House Furnishing Store, Cheap as the Cheapest

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She refers by permission to S. B. McCutcheon, Shreveport; Rev. W. T. Dickinson Dalzel, Shreveport; Rev. C. F. Evans, presiding elder New Orleans district; also Rev. Joel T. Daves, late of Lake Charles, La.

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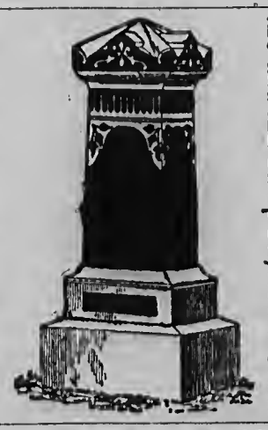

120 and 122 Camp St., New Orleans

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Our offering of dropped styles of shades at half price was so successful last summer that we have concluded to repeat the same this year. By dropped styles we mean the styles which will not be made this coming fall and which we will, therefore, be unable to get duplicates of. The goods are perfect and on the best quality of spring fixtures with a handsome band. We will sell

A 7x42 Shade at 75c.; worth $1.50,
An 8x38 Shade at 90c.; worth $2,

and others in proportion. The larger sizes of shades are what they use principally in the South, and there has never been an opportunity of buying them as low as this. We will accompany the drive with standard makes of Table Oil Cloth at 15 cents per yard. Floor Oil Cloth, Wall Paper, Matting and Rugs we are running out at very low figures, and you will save money by buying now.

Heath, Schwartz & Co., Lim.,

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(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train.7:55 am	Kansas City and Memphis Ft Train.5:15 pm
Vicksburg and Natchez Express.....5:45 pm	Vicksburg and Natchez Express.....8:00 am
Baton Rouge "Coast Train".....10:20 am	Baton Rouge "Coast Train".....3:50 pm

LOUISVILLE AND NASHVILLE.

No. 3 Lim. Ex.7:30 am	No. 4 F'st Ex...5:05 am
No. 5 F'st Ex...7:20 pm	No. 8 Coast....5:30 pm
No. 7 Coast.....8:21 am	No. 6 Lim. Ex..7 30 pm
Lim. express,..4:45 pm	Fast mail.....8:25 pm

ILLINOIS CENTRAL.

No.1. Local Mail and Express..7:20pm	No.2. Local Mail and Express..7:00am
No.41. Chic. and St. L. F. Mail.8:25am	No 42. Chic. and St. L. F. Mail.6:00pm
No 45. Chic. and N. O. Lim....8:00pm	No. 46. Chic. and N. O. Lim .12:01noon
No.41. Memphis and K. C. Ex.8:25am	No.42. Memphis and K. C. Ex.6:00pm

TEXAS AND PACIFIC.

No. 53 California Express. 7:30 pm	No. 51 California Express. 8:00 am
B.Rouge, local.10:25am	B.Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE

No. 18 Califor. 2:15 pm	No. 18 Local....7:45am
No. 17 Local....7:55 pm	No. 20 Califor.. 1:15pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd . .2:30pm	No. 3, Lim'd.....5:00pm
No.5, Fast Line.7:00am	No.6, Fast Line..8:45am

MOBILE AND OHIO.
(Via Meridian.)

No.5, Fast Line.7:00am	No. 2, Limited....5:00pm

P. AND P. EAST LA.
(Ahita Springs.)
Daily Except Sundays.

Arrive.....8:30 am	Leave.....4:15 pm

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New Orleans to Cincinnati.

94 MILES THE SHORTEST. Time, 27 Hours.

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Tickets on sale at all principal offices South and West. In New Orleans at Queen and Crescent Depot, Press street and Levee, and No. 34 St. Charles street.

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GREAT FAST MAIL ROUTE.

Six Daily Trains between NEW ORLEANS and CHICAGO.

The Only Line running Pullman Buffet Sleepers and Through Cars for All Classes to

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The Only Line running a Double Daily Train Service to St. Louis, with Through Sleepers to Memphis, without change.

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to St. Louis and the North and East, and to all points in Louisiana, Texas, Old and New Mexico, Arizona, Colorado, and California.

The Favorite Line via Sacramento to Oregon and Washington.

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Between NEW ORLEANS and DENVER, via MARSHALL, and FT. WORTH, where connection is made with through sleepers to the East and West.

Lowest ticket rates, time tables, and all desired information will be furnished by any of the ticket agents of the Texas and Pacific R'y or

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Kansas City and Memphis Fast Train.....	Leaves. 5:15 p. m	Arrives 7:55 a. m
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Bat. Rouge "Coast Train."	3:50 p. m	10:30 a. m

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Our Fall term opens August 10, and the Spring term Jan. 1. Boys should be present at the beginning of the term.

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Patronage.—Hiwassee draws her patronage from some fifteen States. Mainly young men who wish to economize time, health and money. A phenomenal percentage of these become useful and distinguished men.

Location.—In the country, two and a half miles from Madisonville, on the Knoxville Southern R. R., and seven miles from Sweetwater, on the East Tenn., Va. and Ga. R. R. Convenience from either place to college at any hour.

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Our pupils enter Vanderbilt, on certificate, without examination.

Positive engagement necessary to secure entrance.

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Forty-Second Session begins Wednesday, Sept. 2, 1891. Buildings greatly enlarged and improved. Healthy, well-furnished. 20 Officers and Teachers. All departments of Female Education thoroughly taught, including Book-keeping, Stenography and Type-writing. A Christian home for pupils. For Catalogues, etc., apply to

REV. A. B. JONES, President.

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Choice of Courses; Commercial Department; Library, 17,000 volumes; working Laboratory; good morals; five churches; healthful mountain climate. Expenses to 9 months $154 to $204 (board, fees, &c). Young men from many States, Indian Territory, Mexico, and Japan. Illustrated Catalogue (52 pages) and "Salem Illustrated" (40 pages), *free*. Address PROF. PAINTER, Sec'y.

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Piano, Organ, Violin, Voice, Etc.

Systematic courses in class and private lessons. Tuition, $10 to $40 for 20 class lessons. Many free Classes, Lectures, Recitals, etc. Elocution, Oratory and Dramatic Action, Fine Arts, Literature, Languages, Piano and Organ Tuning. COMFORTABLE HOME for Lady Students. Calendar Free.

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Large illustrated Catalogue sent on application. Students from all parts of America. Number received limited. Conducted parties leave New York, Cincinnati, Chicago, and other points for the College in Sept. Rev. E. N. ENGLISH, M. A., Principal. LONDON, ONTARIO, CANADA.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, August 13, 1891.

Briefs.

The following paragraphs we clip from the August number of the *Missionary Review of the World:*

At the seventy-fifth anniversary of the American Bible Society, the last year's receipts were reported as $512,388.18, and the issues of Bibles, Testaments and portions as 1,497,637, of which 524,096 were for circulation in foreign lands. Since 1816 over $20,000,000 have been received, and with these 54,000,000 copies of the Scriptures have been printed and distributed. The legacies of the first quarter century reached $109,504.57, and grew to $3,204,460.68 in the third quarter, and the church collections increased from $28,938.04 to $353,307.29.

Well might Dr. R. S. Storrs say, in a recent number of the *Sunday-School Times:* "It is something that American missions alone now occupy more than 4,000 stations in unevangelized lands, with 2,350 missionaries sent from this country, and more than 10,000 native helpers; that there are at these stations more than 2,700 churches, with nearly 237,000 communicants, of whom 26,000 were added last year; and that $4,000,000 are contributed annually in our country to carry on the work. It is something, certainly, that all Protestant missionary societies have now 46,000 missionaries and helpers in the field, ministering to nearly 700,000 communicants, and to more than 3,000,000 of adherents to Christianity, and expending every year, at least, $12,000,000 in the distant and costly work."

Mr. Charles A. J. Marsh, of Minneapolis, has gathered with great care some interesting statistics relating to the money investments made in behalf of the Lord's kingdom by four of the leading denominations of this country: the Methodists (North), Baptists, Congregationalists and Presbyterians (North). He finds that they have 67,274 churches with a membership (Jan. 1, 1891) of 6,500,000; that they hold property worth $359,828,994, with endowments of colleges, etc., amounting to $40,590,000, or a total of $400,419,577 thus invested, and that their annual contributions are $53,351,103. He also concludes that the other evangelical denominations just about double these figures, and hence these and those together number 13,000,000, and have invested for the maintenance and spread of the gospel $800,839,154. If the same rule be applied to the annual contributions, they would aggregate $106,702,206.

The New Standard Dictionary.

We have carefully examined the sample pages of The Standard Dictionary sent us by the publishers, Funk and Wagnalls, and are free to say we like them. We like the plan of giving the most usual definition of a word as the first definition. We like the plan of telling what preposition is proper to use in connection with certain verbs. This has often bothered us no little. The definitions in this dictionary are exhaustive, while examples of the various scientific uses of a word are freely given. Synonyms and antonyms are given plentifully. These three things characterize the pages we have examined—simplicity, accuracy and thoroughness. The type is plainer and easier to the eye than the new International Webster, now in use in our office. It will contain two hundred more pages than the International, and a great many more words. From the comparison of these sample pages with the like pages in the International, we conclude that the Standard is the superior. It is edited by Dr. I. K. Funk in conjunction with about a hundred of the learned scholars of the day. Funk and Wagnalls are the publishers, and $12 the price; advanced subscribers, $7.

A Discrowned Christ.

What is called "liberal-mindedness," in regard to religious matters, is coming to be very popular in certain quarters. To speak of a preacher as "a man liberal in his views of religious questions," is thought by some to be the highest compliment. A "liberal Christianity" is so highly spoken of that one would think no man of sense, with any respect for himself or others, would recommend any other. And this sort of thinking and talking and writing is getting to be far more common and far more popular than it was one decade ago. Some good religious people, under the influence of this spirit of "liberal ideas," have actually become afraid to speak out on religious subjects lest they should appear to be narrow-minded. They remain quiet rather than antagonize by their words the "broad views" of some of our latter-day religious teachers. They accept without questioning the latest *dictum*, that primitive Christianity was not theological, and that we must return to the primitive, if we would realize all that is in it, and all that it can do for the present needs of the world. They accept, without inquiry into its truth, the statement that Paul turned the simple religion of Christ into a complex system of theology, which the study of eighteen hundred years has failed to unravel and make plain. They have actually come to the verge of believing another teaching of the "liberal-minded" teachers, and that is, it is all a mistake to suppose that Christ wrought miracles; these are nothing but the inventions of disciples determined to make their Rabbi loom up as the great wonder-worker of the world's history.

Now, these "liberal" teachers, who are talking so loudly and so frequently these days, have not yet come to the point of absolutely decrying Christ. No one speaks so highly in his praise as they do. No one brings him out so prominently as an example worthy of the following of every man as they do. "He is the pattern man," "the great philanthropist." "The ideal manhood reached its realization in Jesus of Nazareth." Not one of them would insinuate that Jesus was insincere! Not one of them would declare that he was a deceiver! Not one of them would dare to say he was a fraud. And yet this is the very thing to which a strict logic, starting from their premises, will bring them and all who believe with them. Where do these "liberal" teachers get their information of Christ? They pretend to get it from the Gospels; but is this so? We don't believe it. They can never get a Christ who did not work miracles, nor a Christ who did not teach theology, from the Gospels. The Gospels, no matter how they are interpreted, have never yet, and we believe never will, present a *merely human* Christ. The person these "liberal" teachers pretend to have discovered in the Gospels contradicts the Gospels. To say that the miracles were invented by the disciples is to say that the Christ of the Gospels is a deceiver, for he declared that he wrought miracles. To say that his disciples made this record of his statement out of their own imagination is to discredit the *whole* history; and then where is the Christ of the "liberals"? All that is really known of Christ comes from the Gospels. If that part of the history which tells of his miracles is a mere fabrication of his disciples, how does it come that the whole of it is not a fabrication? Who can distinguish between the true and the false? What reason is valid to accept one part of the history and reject another part of the same history? As far as we have been able to investigate the subject, it all stands upon the same ground as to credibility. So these "liberal-minded" teachers, in their wondrous wisdom, contradict the very witnesses they bring upon the stand and impeach the evidence which they themselves introduce. Such being the plain fact, can we receive the Christ they present? Of course not. "They have taken away our Lord;" they have torn the crown of glory from his brow; they have made a mere human being of him—aye, they have made him a deceiver and a fraud! And they pretend that they get such a character from the Gospels! No, they did not. They constructed that Christ out of their own diseased imaginations, and then went to the Gospels with their preconceived conceits and fabricated a caricature of Christ by leaving out or denying everything of a supernatural character. That is the way they got their Christ, and we don't want that sort of a Savior. We want an Almighty Being for our Savior, and such an one the Gospels give us, and we will cling to him.

"Mississippi in Africa."

I am indebted to my young friend, Mr. Wm. Dixon, of Centreville, Miss., for the great privilege of examining valuable files of old papers, secular and religious, carefully preserved by his distinguished grandfather, the Rev. Dr. Wm. Winans. In looking over a file of the *Courier and Journal*, published at Natchez in 1837, I find this account of a bold colonization scheme projected by the "Mississippi State Colonization Society:"

At a meeting of the Executive Committee of the State Colonization Society, held at Natchez on the sixteenth of January, 1837—present, Stephen Duncan, president; John Kerr, F. Beaumont, Thos. Henderson.

The following preamble and resolutions were offered and unanimously adopted:

Whereas, At the last annual meeting of the Mississippi State Colonization Society, it was declared to be the purpose of the society to obtain a suitable territory in Africa in which to plant a colony of emigrants from this State; *And, whereas*, By the authority of the committee to whom the business of said society has been entrusted, such a territory has been purchased on the river Sinoe; *And, whereas*, Delay in taking possession of said territory may probably involve the loss of it; *And, whereas*, The strongest reasons of expediency, including the expectation already held out to and approved by the public call for prompt and energetic action on the part of the committee, they have unanimously decided to go *onward notwithstanding the empty condition of the treasury*, and to rely on the prompt liberality of the friends of the measure, and of the cause of African colonization, for the necessary funds; *be it, therefore, Resolved*, That the committee will go forward in the enterprise, which they consider as having been committed to their hands, of establishing a colony for the emigrants from this State in Africa on the territory purchased for that purpose.

Resolved, That the said territory be called "Mississippi in Africa," and that in conformity with the former resolution of this Board a town be laid out in the most eligible site to be called "Greenville," in respect to the memory of the late James Green, of Adams county, and as a memorial of his munificent bequests to the cause of African colonization.

Resolved, That an expedition shall be prepared as early as possible to sail from New Orleans for "Mississippi in Africa" with such suitable emigrants as may be offered, and an agent or governor to superintend the colony.

And other action was taken, including the election of Rev. R. S. Finley as agent to collect funds, and the appointment of committees to confer with the "American Colonization Society," and to secure a suitable man for governor of the new colony. The enterprise practically came to naught, but its logic and lesson abide. It showed earnest and patriotic purpose to do what seemed best for a needy race. Who knows but that the final solution of the great problem may find its germinal idea in that movement?

Fraternally,

CHAS. B. GALLOWAY.

Jackson, Miss.

Since the Bishop wrote the foregoing, this dispatch has been received from Washington:

A movement of considerable magnitude is now on foot to arrange for the deportation of the negroes of the Southern States to Liberia. Capt. John Murray and Mr. W. B. Lewis, representing Elder, Dempster & Co., of Liverpool, owners of an important line of steamships, have been at Chamberlains for some days in consultation with Mr. Benjamin Gaston, the authorized agent of the Liberian Emigration Company. The negotiations between them have been carried to a successful point and an agreement has been reached whereby a fleet will be at the disposal of the colored people. Ships will sail at frequent intervals from Southern points direct to the African coast, and it is believed that the first contingent will be ready to start out inside of two months. One of the company's vessels is now at Baltimore. Capt. Murray talks enthusiastically of the good to accrue to the negroes by emigration to Liberia.

So the Bishop's last sentence may be more quickly realized than he thought.—EDITOR.

Conference Claimants of the Mississippi Conference Again.

It does me good to see Bro. J. W. Chambers so earnest about the support of our Conference claimants, and, too, about their being paid quarterly. Ever since his first article I have anxiously watched for articles from the brethren concerning this matter; but if my memory does not misserve me, none have appeared as yet except his own. This surely can not be due to a lack of interest in these Conference worthies for whom God requires special and ample provisions to be made for their comfort and support. But still, when we consider the sheer pittance allowed each for his support, we are constrained to believe that something is lacking somewhere, and especially do we know that the money, a much-needed something, is sadly lacking. I, for one, am heartily in favor of raising their assessment to the needed amount, and each preacher's becoming responsible for the quarterly payments of the amount apportioned to his charge for their support, that they may be paid quarterly.

But some of us have talked most flippantly about the impracticability of the quarterly payment plan. Instead of taking Christ at his word when he said, "All things are possible to him that believeth," and proceeding with this great and responsible work, believing all things are possible in the sense of practicability where the Lord is at all interested. Now, let us see, after all, if the quarterly payment plan is not practicable. During the next session of our Conference let the preachers, the first thing, pledge themselves to collect their Conference funds quarterly, and then let the Joint Board of Finance make the assessments and apportionments, apportioning to each claimant his amount for the ensuing year. After this is done then let the Board make out a list of such a number of claimants and of such claimants for each district as reside in or near or properly belong to it, with the amount apportioned to each claimant of that district, and also each claimant's postoffice address, to be turned over to the presiding elder of that district or a trusty, business-like layman residing in the same, who shall be the depositary and distributer of the Conference funds of his district, to be sent to him every quarter on a certain day or week from the different charges of his district, the surplusage thereof to be sent by him to whatever other depositary the Conference may direct, where it is needed, giving and taking receipts, and publish a report of his work every quarter in the NEW ORLEANS CHRISTIAN ADVOCATE. Should any claimant die during the year, leaving no member of his family a claimant, let the depositary keep his *pro rata* until the ensuing session of our Conference, and then turn it over to the treasurer of the Joint Board of Finance. But, asks one, What are you going to do with the *pro rata* of the dead claimants and the funds that are sent in from other quarters for the support of our claimants? But, says one, It will cost too much to get the money to the claimants. Not at all. If the presiding elder is the depositary of the funds, each preacher can turn over his quarterly collection to him without his paying out anything, and then it will only cost the presiding elder a small sum to send to each claimant his amount—really, he can pay some in his rounds on his district. But rather than such a plan should fail, I am ready to pledge myself to refund all the actual money paid for this work in whatever district it may fortune me to labor. I believe that there are other brethren who will pledge to do the same thing.

Now, brethren, if there is another and better plan than the one I have suggested, let us have it, for our claimants have been embarrassed and neglected long enough. It makes me weep to see how our poor old worn-out preachers hate to be put on the superannuated list. They have had a hard struggle during all their active ministerial life; but oh! when the time comes for them to enter the roll of the (well, I believe I will say it) cast-off and neglected, they feel that hard times are just beginning. Their feelings at this period of life must be somewhat like those of some of the poor, unfortunate ones in our country whose circumstances necessitated their taking shelter in the poor-house, only no special house has been prepared for them. The Lord help us, as a church, to wake up and bestir ourselves in this line of work immediately.

ISAAC L. PEEBLES.

Methodism and Local Option.

My note in the ADVOCATE, some weeks ago, on this subject was addressed specifically to "the temperance workers of *our* church." I supposed, as a minister and officer of the church, it was my privilege to set forth the action of our General Conference in order that our people might continue to be united in earnest and unremitting struggle against the great evil of the age. And in order that *our* temperance workers may further see the aptness and force of the observations then made, I ask the privilege of reproducing an item of recent history.

The Anti-Prohibition Convention at Janesville, Wis., June 27, ultimo, adopted a platform containing this significant statement:

We are opposed to local option because its success means the downfall of personal liberty. Wherever the local option principle has taken root, the most strict prohibition measures have followed. It will come in Wisconsin as surely as it has come in Iowa, Kansas and Dakota.

So, the whisky men being judges, local option is not a compromise with the liquor traffic, but its determined and successful foe. And they are right in that judgment. It means the overthrow of their business, and in the speediest possible way.

The prohibitionists of Mississippi united heartily and harmoniously in demanding of t Legislature the passage of local option law, and secured Under its operation nearly tw thirds of the State have been r deemed from the curse of t saloon. If amended in so particulars and pushed vigo ously, aided by our new Cons tution, the whole State will so be protected by prohibition. again urge the temperance wor ers of our great church to su tain heartily the action of o General and Annual Confe ences. And, for the sake this great cause and the salv tion of our young men, do n waste time and strength on i relevant issues.

CHAS. B. GALLOWAY.

Jackson, Miss.

Notes.

Prof. Drummond makes this d tinction: the doubter is the man w would believe and can't; the unb liever is the man who can believe a won't.

At Mr. Moody's Students' Conf ence, last year, $3,000 were contribut for mission work in India. This ye at the same Conference, a preach from India said that that $3,000 h been the means of converting 1,4 persons. Upon this information, t students contributed $2,100 more the same work.

According to the late census t Roman Catholics in the United Sta have 10,221 organizations; 5,7 churches, with a seating capacity 3,366,633; 1,469 halls, with a seati capacity of 69,159. The value church property is $118 381,516. T number of communicants is 6,250,0 What a tremendous force those figur represent!

The *St. Louis Advocate*, contrasti the preaching of last century with th of the present time, says:

During the present century the sty has, to a large extent, been change Unusual words, numerous metapho often inappropriate, and other figur of speech are used, which may ex hellish the style without affording t necessary information. In point fact, eliminate from many of the se mons we hear the tautologies, t repetitions, the bombast and fustia and there is little or nothing left.

Does he mean you, brother?

We invite attention to the followi paragraph which we clip from an a vertisement of Martha Washingt College:

Sacred music, under the leadership the director of music, is a prominen feature of all our social worship. T *hymn book of the Methodist Episcop Church is used on all occasions.*

We commend this to the scores w seem to take delight in putting o own hymn book in the backgroun and in bringing forward some popul song book of the present time. T Methodist man or woman who wo stand up for the Methodist hymn bo —ah, well, we have an opinion of suc

Lottery money must have somethi of the old-time magic about it! T Lottery papers argue as if it will a complish a great deal more than t same amount of other kinds of mone They seem to think that $350,000 year from the Lottery for levees w do an immense sight more levee buil ing than $750,000 of governme money! During the past two ye the government has expended $1,54 000 on levee building! The Lotte proposes to give $700,000 for the sa time. What sort of arithmetic is th which makes $700,000 more than equ to $1,544,000? Nobody will be fool by such absurdities!

It seems that the English gover ment is also awaking to the perils indiscriminate immigration. The d patches say that the Board of Imm gration is watching with interest o methods of dealing with the questio Although professing that there is necessity for special provision agai the influx of destitute aliens, t English government is using t utmost rigors of the existing law stop the settlement of foreign paupe in England. It is believed that I spectors will be appointed at all t leading ports with some system consular supervision. There is ne to guard this matter well in order preserve intact existing laws and i stitutions.

We commend to the careful a prayerful thought of many brethr this passage from the inaugural a dress of Dr. Stephenson, upon taki the chair as president of the Wesley Conference:

There is no party in Methodism, a I pray God there never may be. would be a calamity if any section the brethren were to arrogate to them selves a monopoly of earnestness a zeal and enterprise, or were so glory in their own special success to seem to treat lightly the labors a efforts and successes, however diffe ent in character, of their brethre Brethren, do we not all need a fo ward movement along the old lines? more courage, more prayer, more sel sacrifice, more wisdom, more of t old spirit of which our fathers used speak as travailing in birth for sou

Postal Card Reports.

—Rev. B. R. East, writing from Saltillo circuit, says: "We have just closed our second revival meeting on this charge with glorious results: forty conversions, twenty-two accessions, and more to follow. Saltillo is on a religious boom. The claims ordered by Conference well up. The best Sunday-schools ever on this charge. Revival on all the lines. We go to Oak Hill to-night. The Lord is doing a great work for us, whereof we are glad. Pray for us."

—Rev. J. C. Ellis, Raymond, Miss.: "Since we last wrote we have adjourned to other good meetings, namely: Byram and Oak Hill. We were assisted by Rev. J. G. Cammack at Byram, who made many friends and lasting impressions. Fifteen were added to the church there, and the church was revived. We were assisted at Oak Hill by Rev. T. A. Luster, a young local preacher, who did good service. There were no accessions here except four renewals and two transfers, but the church seems to be greatly revived. Pray for us."

—Rev. R. H. B. Gladney writes as follows from Belen, Quitman county, Miss.: "But few preachers that wait upon large congregations understand the labor it requires to preach to ten or fifteen people in a protracted meeting. Bro. Geo. Lipscomb came down and gave us some clear-pointed sermons during the week at Marks. Above all, we had an opportunity to press the matter of salvation upon each individual. We received three into the church, and baptized four children; also secured a subscriber for the ADVOCATE. More anon."

—Rev. H. L. Vaughn, Pope Station, Miss.: "My first meeting closed on the sixth, after a continuance of eight days. While we were prevented from holding several services because of rain, yet the good work continued. The downpouring and outpouring of the rain was only a forerunner of the downpouring and outpouring of the Holy Ghost, resulting in nineteen conversions and twenty-one additions to our church. All of them except two were members of Sunday-school. I had no help except Christ, the Holy Ghost and a praying church. We need no traveling evangelist where this is the case."

—Rev. J. T. Nicholson writes from Edwards, Miss.: "We closed, on last Sunday, a very fine meeting at this place. Sinners were converted, backsliders reclaimed, and about two hundred Christian people professed to be specially blessed and helped to a higher experience. Some of our brethren have taken up public prayer who had not done so before. Twelve united with our church. Our work is prospering here. Everything shows a forward tendency. We were assisted by Revs. W. B. Lewis and F. M. Keen, of Vicksburg. The preaching of these brethren was of the best type. It strengthened, encouraged and helped our people. They have the love and gratitude of this entire community. They came to us full of faith and the Holy Ghost, and have left with us an influence for good that will abide. It is with gladness we serve this noble, generous people."

—Rev. H. P. Lewis writes: "Mrs. W. J. Bunch died suddenly on the night of Aug. 2, leaving a husband and four children; one of them the wife of Rev. J. M. Cowan, of Mississippi Conference. Sister Bunch was an acceptable member of our church here in Benton. Let her stricken husband and children have the prayers and sympathies of the church. We closed, Wednesday, Aug. 5, a good meeting at New Hope. Bro. J. W. Ellison, of McComb City, was with us five days, in the spirit of the Master, and did good and faithful work. Bro. Ellison was born and raised near this church, and it was a great treat to his many relatives and friends to see his face and hear his voice in sermon, song and prayer. May his faithful, earnest, pointed preaching be productive of lasting good! One of the most interesting services was the children's service, the last day of the meeting, conducted by Bro. R. T. Nolen, a local preacher here in Benton."

—Rev. W. T. Woodward writes from Amite Mission, Mississippi and Louisiana: "Last Friday I started for Nebo Church, where I was to begin a protracted meeting Saturday, eleven A. M. On my way had to cross several creeks, and had quite a rainy day besides. I got my feet wet up to my waist. However, I reached Bro. H. B. Newsom, my Sunday-school superintendent, about, or a little before, sundown. He built a nice pine-knot fire, and I was soon dry again. Saturday morning dawned upon us; with the exception of a few clouds here and there, all was favorable. We all were soon ready, and went to church, where we were to commence our meeting. On account of the election, we had but few out that morning. We started; no one came to my relief until the last day. Bros. W. Powell and N. J. Roberts, both local, preached a sermon each. This closed the meeting, with twenty-six accessions. Such a meeting was never known in that community since the days of old Bro. Watkins. Eternity alone can reveal the conversions. To God be all the praise."

—Rev. W. Hoover writes from Summit, Miss.: "Third Quarterly Conference for Brookhaven circuit, Mississippi Conference, closed with a protracted meeting. Results gratifying. Owing to the incessant rain, Friday and Saturday, the people could not come out to hear Dr. Woodward. He preached three excellent sermons; all highly pleased with him. I closed the meeting with service (in the morning) for the children; the best day of all. I preached a sermon on the power of little things. When I came to the results of 'simply one drink' I stated that Miss Holloway would tell it better than I could. She stepped out with dignity and grace; gave us 'Lost Charley.' The effect was just wonderful. If we take the standard of effectual preaching, she excelled us all. All were in tears after Dr. Woodward left. Bros. Winborn, Ferrell and Bro. Hardin (a Baptist minister) did the preaching. I like this mixing up. As the egg question is up, I have a case to report. A Baptist sister, Mrs. Jones Greer, last year adopted the plan of saving her Sunday eggs—all the eggs gathered on Sunday—for mission money. She paid in nearly five dollars from this source. All can do this much."

Personal and Otherwise.

Bishop Haygood's address is 1952 Lovelace avenue, Los Angeles, Cal.

The editor, after a pleasant visit to LeCompte, in attendance on the Alexandria District Conference, returned Tuesday morning. He found his desk crowded with communications which will receive his attention.

The next session at Centenary College will be opened on Wednesday, Sept. 2. It is very desirable that students should be present at the beginning of the session. For new catalogues address Prof. G. H. Wiley, Jackson, La.

Some of the brethren are writing rather rough letters, complaining that their articles do not appear, when they think they should. It is *simply impossible* for us to publish everything that is sent us in the next issue of the paper. If any brother thinks he can do it, if he will come down here, we will vacate and give him a chance to try his hand.

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Business Notices.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions compiled with:

Revs. H. D. Howell, W. W. Morse, J. F. Wynn, Thos. J. Upton, Geo. S. Inge, W. S. Shipman, G. W. Hachman, W. S. Lagrone, W. G. Evans, W. M. Adams, C. McDonald, T. H. White, I. P. Meador, J. T. Nicholson, H. S. Johns, T. L. Mellen, A. F. Watkins, A. S. J. Neill, Ben P. Jaco, A. D. McVay, sr.; J. D. Cameron, R. H. Barr, F. P. Spencer, B. F. Lewis (2), H. P. Lewis, H. J. Harris, R. S. Gale, J. Herbert Woodward, L. J. Jones, G. W. Huchman, T. C. Wier, L. W. Woods, W. H. Hill, J. L. McClenlon, J. V. Penn, W. P. Ratliff, W. W. Simmons, T. S. Randle, D. F. Gulce, W. A. Richardson, Geo. G. Saxe, J. Ivy Hollpauir, J. A. Erwin, J. M. Johnston.

Messrs. B. F. Duke, L. T. Sanders, F. C. Greenwood, F. W. Dalton, M. E. Harper, John H. Rhodes, Humpton Morgan, T. S. Ford, W. E. Collins, J. C. Cargill, A. R. Kenn, P. M. Catching, E. F. Gaddis, A. Smith, B. A. Heydrick, M. E. Byrne, Frank O. Wurster, W. A. Perkins, R. W. Shiley, W. S. Pierce, W. A. Overton, H. H. Norton, E. McBride, S. F. Simpson, G. W. Collier, J. S. Halbert, James A. Erwin, R. C. Terry, W. A. Bond, W. F. Elgin, T. Smart, C. C. Handy, W. J. Deramus, Daniel Brewer, W. R. Taliaferro, H. D. Nash, J. A. Cochran.

Mesdames M. A. Castell, W. F. Wescott, C. E. McClaro, S. P. Fullilove, C. C. Williams, M. J. Farrar, A. F. Taylor, J. C. Hannegan, H. Masters, J. H. Muse, W. F. Harris, E. Watkins, Emma J. Watts, Kattie J. Little, L. A. McPhater.

Aug. 11.

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A LOST BOY.

He left Gloster, Miss., July 12, 1891.

JOHN P. STEWART

is his name. He is heavy set; has dark grey eyes and auburn hair.

Anyone knowing of his whereabouts will please address THOS. P. STEWART, Gloster, Miss.

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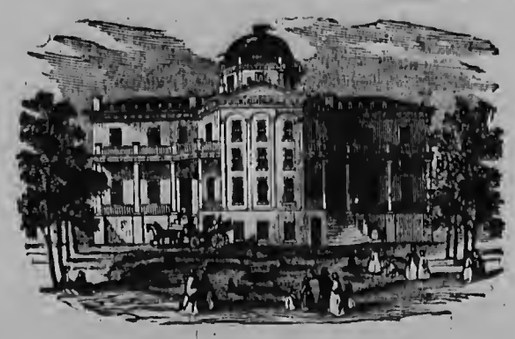

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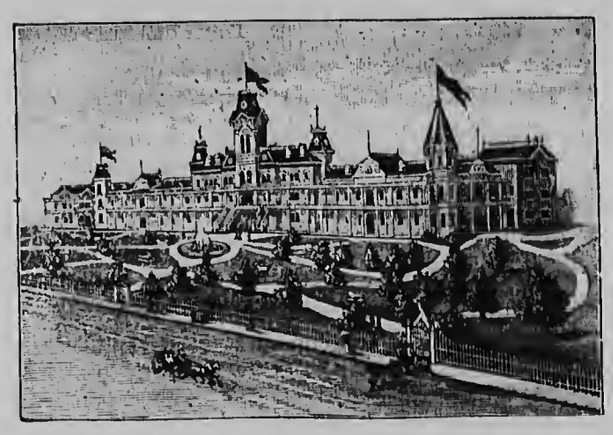

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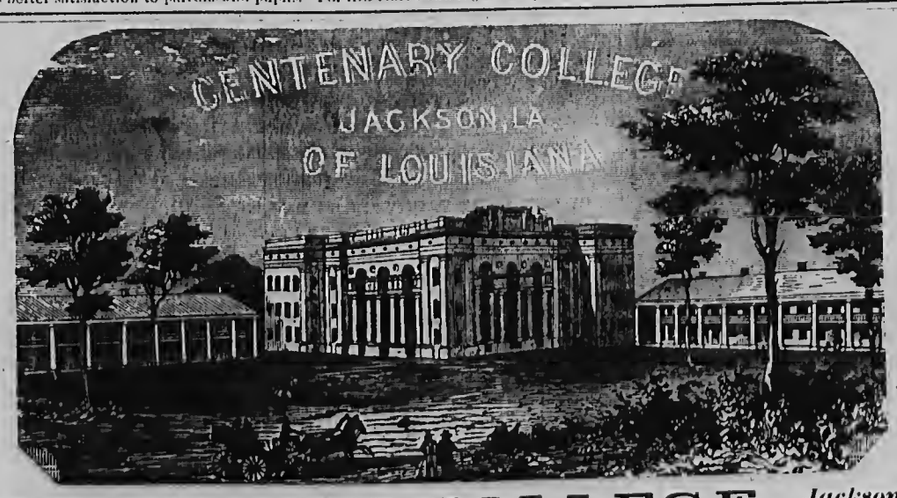

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SAVES OIL

OUR YOUNG PEOPLE.

WISHING.

"I wish I had an engle's sight!"
Said Johnnie with a radiant look,
As all sat round the evening light,
Each occupied with work or book.
"Then on far Eifel Tower I'd stand,
And view the wonders of each land."

"But you've no ship to cross the sea!"
Cried little May in quick reply;
"And if you had, how sick you'd be!"
"I'd take the engle's wings and fly—
Then on and on, o'er hill and plain,
Right round the world and home again,"

"Tshaw! eyes and wings!" sneered sturdy Dan;
"I'd choose, if I a choice could make,
A lion's strength." "And I," said Nan,
"The lily's breath and beauty take."
Then sweet-toothed Nell piped, "For my part,
Give me from bees the honey art."

Wishing ran wild. We all were gay.
Mother sat sewing, weary-faced;
Small time had she for books and play,
So many stitches must be pieced.
Old pussy stretched, lazy and fat,
Close at her feet, upon the mat.

"Mother," called Dan, "'tis your turn now!
What would you take, had you the chance?"
She pushed the glasses up her brow
And gave us all a kindly glance:
"Well, if I could, and 'twas no crime,
I'd take," she said, "the cat's spare time."

—*Boston Transcript.*

MR. EDITOR: As I never see any letters in the dear old ADVOCATE from here, I will let the young folks hear from Millsaps. I am now visiting my uncle, Capt. J. M. Matthews, who lives near Wesson. I am having a fine time. Our Sunday-school superintendent is Bro. Ben Goya. All the boys and girls think so much of him, and he is so good. We have preaching once a month, and Rev. Dr. Miller is our pastor. I am just from school at the Union Church High School. Dr. C. W. Grafton was president, and he was liked by all the pupils. I love to read the stories and the letters from the children in the ADVOCATE, and also the large folks as well as the children. I love to read Dr. Carradine's very interesting letters; also Bro. J. M. and S. G. Weems' letters from Mexico. Now, I want to ask the little folks a question: How many times is the word "man" found in the Bible? With best wishes for the dear old ADVOCATE, I remain,

Your little friend,
PRINT MATTHEWS FORD.

Millsaps, Miss.

MR. EDITOR: As I have not written for some time to your very valuable paper, I will do so now; but am afraid my letter will reach the much-dreaded waste-basket. I am an orphan, my father, mother and two brothers having been killed in the Beauregard cyclone in 1883. I have only one brother, Dr. E. L. Jones, who is practicing dentistry in Greenville. He was not at home during the cyclone, which was exceedingly lucky for him. I am not going to Sunday-school now, for we have none. Rev. A. D. Miller is our pastor, and he is loved by all the people. He preaches once a month, and I am glad when that time comes. I went to school this Spring, at Beauregard, to Prof. R. E. A. Stuart. He is a very good teacher, and was liked by all. I will ask the young folks this question: Where in the Bible do we find the word "salt"? I will close. With best wishes for the ADVOCATE, I am,

Your friend,
J. B. JONES, JR.

Wesson, Miss.

MR. EDITOR: As papa takes the ADVOCATE, I thought I would write to you. I live in the country, and papa is a farmer. I go to school to Miss Emma Hall, and like to go very much. I study language, arithmetic, geography, reader and speller. She has twenty-seven scholars. Bro. Sanders is our pastor for the second year. I have two brothers and one sister living; one sister and brother are dead. I will close by asking this question: Who was Jesus' mother? Yours truly,

SALLIE SHAVER.

Rocky Mount, La.

Elephants in India.

HOW THE HUGE PACHYDERMS ENJOY THEIR LUSCIOUS BREAKFAST.

If there is one thing which an elephant enjoys above all things else, it is his bath.

The splashing and gurglings and sport of the great elephant at their morning bath in the Frog Pond on Boston Common is one of the favorite sights of Boston children when the big circuses come to town.

In India elephants are used to draw the great gun of the heavy batteries. They take their baths in the barracks, at the troughs where they drink, and they behave much better about it than many children.

They can not duck themselves all over as the travelled elephants do on Boston Common. Instead, they have to lie down and be patient while they are washed by their attendants.

They turn themselves about very promptly to suit their convenience.

The attendant rubs the hide with a piece of stone instead of a sponge; and if the stone slips out of his hand, the elephant politely picks it up with his trunk and hands it back.

After they have have been well scrubbed the elephants give themselves a shower bath, using their trunks to dash the water upon themselves, and they can hit any part of their body with ease.

After the bath they form in a row, side by side, ready for breakfast.

Each elephant has five bundles of straw at this meal, and each bundle has two pounds of rice in it. These bundles are laid down before the elephants. But they are not permitted to help themselves, because they would spill and scatter the rice. At the word "Feed!" each elephant raises its trunk. The attendant then lifts a bundle and lays it in the elephant's mouth. So the great elephants are fed like little babies by the soldier nurses.

Their supper is of sugar-cane and coarse grass.—*Sophie Scissors, in Our Little Men and Women.*

Everybody Likes Her.

There is a type of girl that everybody likes. Nobody can tell exactly why, but after you have met her, you turn away to some other women and say: "Don't you like Miss Grosvenor?" Now, the reason you like her is a subtle one; without knowing all about her you feel just the sort of girl she is.

She is the girl who is not "too bright and good" to be able to find joy and pleasure all over the world.

She is the girl who appreciates the fact that she can not always have the first choice of everything in the world.

She is the girl who is not aggressive and does not find joy in inciting aggressive people.

She is the girl who has tact enough not to say the very thing that will cause the skeleton in her friend's closet to rattle his bones.

She is the girl who, whether it is warm or cold, clear or stormy, finds no fault with the weather.

She is the girl who, when you invite her to any place, compliments you by looking her best.

She is the girl who is sweet and womanly to look at and listen to, and who doesn't strike you as a poor imitation of a demi-mondaine.

She is the the girl who makes this world a pleasant place because she is so pleasant herself.

And, by and by, when you come to think of it, isn't she the girl who makes you feel she likes you and, therefore, you like her?—*Boston Globe.*

"It is a fact," that Hood's Sarsaparilla does cure scrofula, salt rheum, and other diseases or affections arising from impure state or low condition of the blood, overcomes that tired feeling, creates a good appetite, and gives strength to every part of the system. Try it.

Little Horace was telling his grandmother what he had learned in Sunday-school. "Adam was the first man, Methuselah was the oldest man, Job was the most patient man, Moses was the worst man"—— "Why Horace!" "Yes'm, he was. He broke all the ten commandments at once."

EVERY Housewife
EVERY Counting Room
EVERY Carriage Owner
EVERY Thrifty Mechanic
EVERY Body able to hold a brush
SHOULD USE
PIK-RON
A PAINT THAT ANY ONE CAN USE WITHOUT SPOILING THE CLOTHES. TRY IT.
WILL STAIN OLD & NEW FURNITURE
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WILL STAIN YOUR OLD BASKETS
WILL STAIN BABY'S COACH
and Varnish at the same time.
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HOUSEHOLD.

A Chief Cause of Crime.

Often when I have been asked what are the causes, or what is the particular cause, that sends most of our men to prison, I have of late years invariably answered, "The want of family discipline."

The indulgence of the father and mother, who allow the child to grow up without any discipline to form character, leads almost inevitably to evil ways and consequently to prison.

The child, even of tender years, who is indulged in its natural waywardness, and who is allowed to say to its father or its mother, "I will," or "I won't," is in a fair way to become an inmate of our penal institutions.

Parents are also responsible for the waywardness of their children which leads them into crime, from a practice of deceiving them.

The intelligent child, when deceived by its parent in small things, is likely to form evil habits, which in its future life will not be easily eradicated.

This can not be better illustrated than by the growth of fruit and other trees. If they are allowed in the first years of their growth to become crooked, distorted and out of shape, it is found nearly or quite impossible, in later years, to bring them into symmetry and to make perfect trees of them.

So with the child. Its early training lasts for a life-time, and unless there are elements in its character, and will-power, to correct its evil bringing up, it naturally grows worse and worse as it grows older.—*Ex-Warden A. A. Brush, of Sing Sing.*

What to Teach the Boys and Girls.

1. To be true—to be genuine. No education is worth anything that does not include this. A man had better not know how to read—he had better never learn a letter in the alphabet, and be true and genuine in intention and action, rather than, being learned in all science and languages, to be false in heart and counterfeit in life. Above all things, teach that truth is more than riches, more than any earthly culture, more than any earthly power or position.

2. To be pure in thought, language and life—pure in mind and in body. An impure man, young or old, poisoning the society where he moves with smutty stories and impure examples, is a moral leper, a plague spot, who ought to be treated as were the lepers of old, banished from society and compelled to cry unclean, as a warning to save others from the pestilence.

3. To be unselfish. To care for the feelings and comforts of others. To be generous, noble, manly and womanly. This will include a general reverence for the aged and for things sacred.

4. To be self-reliant and self-helpful even from early childhood. To be industrious always, and self-supporting in the earliest proper age. Teach them that all honest work is honorable, and that an idle, useless life of dependence on others is disgraceful.—*The Union Signal.*

Selfishness does not always prompt to action in the line of self-interest. Selfishness is likely to give the first place to the present moment. Self-interest considers the future as well as the present. If a man would never do anything that he saw was to cost him more than he gained by it, a large proportion of the evil that is now doing in this world would be refrained from. It seems strange, indeed, that men are not readier to choose that course which they know to be for their permanent welfare; but, as a matter of fact, the choice of most men is a deliberate choice of pleasure or interest for the moment, rather than of advantage and profit in the end. Shakespeare asks:

"What win I if I gain the thing I seek?
A dream, a breath, a froth of fleeting joy,
Who buys a minute's mirth, to wail a week?
Or sells eternity to gain a toy?
For one sweet grape, who will the vine destroy?
Or what fond beggar, but to touch the crown,
Would with that sceptre straight be stricken down?"

But the average sinner, in his folly, replies: "Give me the present, and the future may take care of itself."—*Sunday-school Times.*

Be Considerate.

Don't worry your friends and family with that worn and faded appearance. Get a bottle of Creole Female Tonic. It will change your pallid cheeks to the rosy hue of health.

SCIENTIFIC.

Cyclones and Tornadoes.

The relentless violence of tornadoes is a direct result of their whirling, and the whirling is a habit which they have inherited from the rotation of the cyclonic storms in which they are bred. The cyclones have not of themselves originated the rotation that so universally characterizes them, but in turn have received the habit from the great polar whirl of the general atmospheric circulation in which they are formed; and this has come by immediate inheritance from the rotation of that persistent and inveterate spinner, old Mother Earth. The whirling that characterizes our tornadoes is, therefore, passed down to them in direct line of inheritance from the rotation of their great-grandparent, and you may ask any astronomer if he thinks that they will soon cease. To be sure, there would be no polar whirl if there would be no equatorial overflow, but there would be an overflow as long as the sun shines on the equator; and the permanence of this may also be referred to the astronomers. They will, indeed, tell you that the duration of sunshine can not be expected to reach as far into the future as the endurance of the earth's rotation; but both are enduring enough for all practical purposes. It may be well to mention that most cyclones have no tornado offspring, for which we may be duly thankful; but others have rather a large family. Consider the extraordinarily fruitful cyclonic storm that traversed over this country on February 19, 1884; as its center moved from Illinois into Canada, it gave birth to some forty or fifty vicious tornadoes in the Southern States. Most happily for us, those little whirls are short-lived; they seldom live more than half an hour, although their parents may go on for a week or two, and cross a continent or an ocean; indeed, one cyclonic storm has been traced in apparently continuous progress all around the world. Again, just as it is not every cyclonic storm that gives birth to tornadoes, so even the tornado-breeders do not generate these violent offspring at all points on their course, but have their breeding-grounds; and, alas! the favorite ground is our fruitful Mississippi Valley. As they cross over the superb stretch of country, particularly in the Spring and Summer, the cyclonic indraught brings together the unlike elements from which the tornadoes arise: the warm, damp lower winds from the Gulf, and the cool, dry upper winds from the western or northwestern interior, where the temperature is still low. Nowhere else in the world is there a like opportunity for the crossing of winds so strongly contrasted, and nowhere else do cyclonic storms so often give birth to tornadoes.

The same relation of short-lived offspring and long-lived parent appears between the cyclonic storms, whose life-history we measure in days or in weeks, and the great polar whirl, whose duration we may almost call immortal. The polar whirl has times of great activity in Winter, when the contrast in temperature between equator and pole is at its maximum, and at this season the most and the strongest cyclones are generated in it. In Summer time, when the difference of temperature between equator and pole is least, the whirl runs slower, and its cyclones are fewer and weaker; but it is chiefly in these latter that the tornadoes are produced. The earth must, therefore, already have been, and continue to be for ages and ages to come, subject to cyclones and tornadoes; yet if we take a very long view of the matter, it might be allowable to say that the polar whirl is not immortal, for it presumably was not at work when the earth was growing with its heat; nor will it remain in operation when the heat of the sun, on which it now depends, is exhausted. The polar whirl lives all through that immensity of time in which the sun determines our climate; but the rotation of the earth on which the whirling of the atmosphere depends, is more enduring still. In the ardent youth of the world, long past, as well as in the cold old age, in the distant future, its rotation prevails; we must conceive of the turning being as long-lived as the earth itself. Whence did it come by this persistent habit? The earth turns on its axis from west to east, or, as seen from the North-Star side, from right to left. So do the moon and the sun, and Mars, Jupiter and Saturn, the only other members of the solar system whose rotation is certainly known. They all turn one way. Again the same strong family likeness. Not only so: the moon revolves around the earth in the same direction as both turn on their axes, and the planets all revolve around the sun in the same direction as they rotate day after day. Saturn's rings turn in the same direction. Everywhere the same well-marked habit of turning from west to east, from right to left.—*William M. Davis, in the Atlantic Monthly.*

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As much

For INTERNAL as EXTERNAL use.

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The Most Wonderful Family Remedy Ever Known.

Positively cures Diphtheria, Croup, Asthma, Bronchitis, Neuralgia, Rheumatism, Hoarseness, Coughs, Whooping Cough, Catarrh, Cholera Morbus, Diarrhœa, Sciatica, Lame Back and Soreness in Body or Limbs. Stops Inflammation in Cuts, Burns and Bruises. Relieves all Cramps and Chills like magic. Price, 35 cts. post-paid; 6 bottles, $2. Express prepaid. I. S. JOHNSON & CO., Boston, Mass.

A Life Saved!

READ THE TWO STATEMENTS.

An Extraordinary Case!

NEW ORLEANS, LA., Nov. 22, 1890.

Last April I was attacked with Chagres Fever in Spanish Honduras and was given up to die by two physicians. During that spell and since I have used a pound of quinine and quantities of other medicines without any benefit. From three to four days out of every week I have been down and have suffered untold agonies. Between these spells I could scarcely walk more than two blocks at a time. I did not expect to live through the coming winter. Ten days ago I commenced using Dr. King's Royal Germetuer. I have had no fever since. All the symptoms have entirely disappeared. I have no pain or trouble of any kind. Am gaining strength very fast. Can walk miles at a time. My sudden and rapid improvement is simply wonderful. Germetuer has been a God-send to me. I can not say too much in its praise. Any who wish to do so may call on me. DANIEL PAPPON, 481 Jersey Street.

NEW ORLEANS, June 1, 1891.

My improvement continued, and soon after writing the above statement I was able to go to work and have been working ever since. My health is now perfect. I never felt better in my life. I give this testimony gladly, because I know that Germetuer saved my life.

DANIEL PAPPON.

Chagres Fever is known to be not only a most dangerous form of sickness, but also very difficult to cure. Germetuer has been tried on a number of cases. In every known instance it has cured quickly and completely. It has a similar record as a remedy for Swamp Fever and Malarial troubles of all kinds. Properly used, it is the quickest and most unfailing remedy for Fevers of all kinds, Dyspepsia, Debility, Rheumatism, Catarrh, Diarrhœa, Dysentery and all diseases of the Blood and Skin.

These claims are sustained by evidences from thousands of the best people in the country, and the evidences multiply in our midst every day.

For sale by druggists and country merchants, and at the Germetuer office, 702 Canal St., New Orleans. For full information, circulars, etc., call on or address Kit Williams, Agent, 702 Canal St. $1 bottle; six bottles for $5.

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Song Books. Methodist, Baptist and Presbyterian Hymn Books. Triumphant Songs. Gospel Hymns. "Carols of Joy." Amaranth. Emerald. Gem. New Life. "Pure Songs." "Notes of Praise" (new), etc.

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OBITUARIES.

MARTIN—JOHN DAVIN MARTIN was born Oct. 18, 1818, and died June 12, 1891. His early home was near Vicksburg. In 1877, while on a visit to Jefferson county, he was married to Miss Tennie D. Baldridge. Several years after his marriage he united with the Methodist Church as a seeker of religion. In August, 1890, during a protracted meeting at McNair Church, our brother was happily converted. For almost a year God let his light shine among us so brightly that no one could fail to see how the religion of Jesus Christ transforms a true believer. His death was sudden. While chopping timber, he was struck on the head by a falling limb, and, although he lingered some hours, was unconscious until death released him from pain. We sorrow that he could not speak some last words to us; but his life was so consistent that we feel assured that all is well with him. We bid him farewell in sorrow, but in faith we look for a meeting and a happy greeting soon.

Our brother leaves a wife and five little children to grieve for him. We have not words to express our sympathy for them. May God comfort and sustain the sorrowing wife and bring the little ones to follow in their father's footsteps to the glory-land!

F. E. D. BALDRIDGE.

ROBERT—Mrs. ALICE ROBERT (*nee* Tally), wife of E. P. Robert, was born Oct. 23, 1860; married Jan. 21, 1880, and died June 17, 1891.

Sister Robert leaves an aged mother, a husband, and five children living—three had preceded her to that home above. She was an earnest Christian woman. The church has lost one of its best members, the Sunday-school one of its most efficient workers. She was a teacher, and loved by all her pupils. We feel that the church at Slidell, La., and the cause of the Master has lost a great deal by Sister Robert's death.

Her house was the home of the preacher; he was always more than welcome when it was his opportunity to visit the house. She was a good, obedient daughter, and would never willingly give her mother pain. She was an affectionate, loving wife and devoted mother, always anxious about the spiritual welfare of her children when she was in health. She talked with her husband during her last illness about her children, and asked him to raise them right, and to live himself, so that after awhile they would be reunited in the home above. She was aware that the time of her departure was near, but she was calm and resigned. As she had lived she died—in the fear of the Lord.

J. C. CAMPBELL, P'astor.

WALKER—Mrs. JANE WALKER died on July 5 at four o'clock P. M., at the residence of her son-in-law, L. T. Sanders, near Plain Dealing, La., aged eighty-seven years and six months. Mrs. Walker was born in Rockingham county, N. C., Jan. 19, 1804. Her parents were John and Jane Herron. She was married to Talmen Walker in January, 1829, and was left a widow in 1849, with seven children, five of whom she raised to be grown. Three daughters survive her. She joined the Cumberland Presbyterian Church about 1850, in Mississippi, having moved from North Carolina to Alabama, and then to Mississippi. From there she moved to Louisiana, Bossier parish, in 1859, and there being no church of her choice here, she joined the M. E. Church, South, in 1876, and lived a consistent religious life.

Many friends will long remember Aunt Jane. She was a remarkable woman for energy. She was never found idle when able to work. May her friends and relatives imitate her many virtues and her piety, and be prepared to meet her on the other side of the "beautiful river," where there will be no more parting! May the Lord bless the bereaved children and grandchildren, and lead them through the "still waters of life!"

A FRIEND.

Cumberland Presbyterian please copy.

ODOM—Sister DOLLIE ODOM (*nee* Turner) died at her father's, near Grenada, July 20, 1891. She was the daughter of Alexander A. and Kate K. Turner; was born Jan. 17, 1868; professed religion and joined the M. E. Church, South, at about the age of fourteen years. She was happily married to Wm. A. Odom, Feb. 20, 1890. Sister Dollie was a dutiful daughter, was an affectionate and faithful wife, also a kind stepmother.

She lingered long and suffered a great deal with consumption, which brought her to the end early in life; though during all her suffering she was patient, not murmuring. On the morning before her departure in the evening she was asked by her pastor, "Do you feel that the Lord is with you?" She answered: "Yes, I am perfectly prepared. I am safe, safe." Thus passed away another member from the church militant to the church triumphant. We sorrow not as those who have no hope.

D. W. BAUM.

HAMBLEN—Died at her home near Camden, Miss., where she had lived for fifty years, Mrs. LOUISIANA HAMBLEN, aged about eighty-one years. She was born near Rogersville, Tenn., Aug. 29, 1810. She was married to Edwin Hamblen, December, 1826. Her husband departed this life for the better one above in 1874. After a brief illness she followed on, her pure spirit taking leave of this world on June 14, 1891. She was a member of the Methodist Church for fifty years. Her Christian character was unsullied. Her piety was of the solid type.

Sister Hamblen has left on earth ten children to mourn their great loss, six of whom are in Texas. She fell on sleep quietly and peacefully, and rests from all earth's sorrows and cares.

HER PASTOR.

SCHINCKE—JULIUS SCHINCKE was born near Posen, Germany, May 4, 1843, and came to America while still a lad. In the year 1882 he came to New Orleans, where he has since resided until his death on Sunday, July 19, 1891.

Bro. Schincke was brought to Christ through a sermon preached by D. L. Moody, and became a member of Carondolet Street Church, New Orleans, in 1886. He was strong in faith, his Christian experience being one of great peace. He was punctual, regular and energetic in his discharge of duty, counting it all honor to serve Christ. During an illness of several weeks, suffering much, he was patient and trustful, never for a moment questioning his acceptance with God, and when the call came he was ready to go.

PASTOR.

WINGATE—Mrs. FANNIE R. WINGATE, wife of F. M. Wingate, and daughter of R. and E. A. Colton, was born Sept. 21, 1851, in Carroll county, Miss., and died July 20, 1891, after a long and painful illness.

She joined the M. E. Church, South, quite young, and lived a devoted Christian until her death.

She was married to F. M. Wingate, Dec. 5, 1869. She was the mother of eight children. One of them has gone before to wait for the remaining seven, and father and friends, who are left to mourn as children and friends can only do.

Sister Wingate died as she had lived—in the triumphs of a living faith. Our loss is her eternal gain.

R. C. CALLAWAY.

MIDDLETON—In memoriam of my sister, Miss ANNIE HEMANS MIDDLETON, who departed this life at our home, near Midway Church, in Yazoo county, Miss., Saturday morning, July 11, 1891.

Just as the sun had dispelled the shades of night, and we were entering upon the duties of another day; just as the birds had begun to sing their sweet songs, Christ came and claimed as his own one of my dear sisters and my parents' most dutiful daughter. So another home has been made sad by another vacancy that can not be filled, another fair brow has been shaded by the cold and silent grave, and the inexorable decree fulfilled: "Earth to earth, ashes to ashes and dust to dust;" and another star has been added to the Master's crown.

When I left home, two months ago, she was the very picture of health, and no one dreamed of her dying until within a few hours before she passed away. But, blessed be God, for the glorious thought, that, though the dark angel held to her lips the poisoned cup of death, when only seventeen summers had passed over her head, she was ready to go, and now stands waiting near the "pearly gates" to welcome us to our home beyond the skies.

"There is no death! What seems so is transition.
This life of mortal breath
Is but the suburb of the life elysian,
Whose portals we call death."

In earlier life she joined the M. E. Church, South, and lived a consistent member until death, and died in the triumphs of our Christian faith. Sister Fannie wrote me that "she died, she passed away very sweetly." Yes, she died as she lived, "very sweetly." I can not at this writing recall a single instance when she complained of her lot in life, or spoke unkindly to any member of the family, or uncharitably of her associates and neighbors. She was not only submissive and kind, but she was quiet, gentle, meek and modest in all she did or said. She was developing into such a sweet character and well-rounded Christian womanhood that we were hopeful of her future success as a teacher and happiness as a Christian. But, alas! how often is it that

"Hopes perish that had hung like wreaths
Around youth's buoyant brow,
And joys fade like withered autumn leaves
Dropped from the shaken bough."

She spoke of offering herself to our church as one willing to respond to the many calls for missionaries, and should she have lived, no doubt, one day she would have offered her services for the mission field. To this end she is not lost, for she has really gone as a missionary. She will, as she is, draw us and all who knew her closer to God. I would not call her back, though our loss is very great; yet we know that our loss is her gain, for while we have tears as our inheritance, she has a crown and songs of rejoicing as the reward of her faithfulness. And so long as it is recorded of the blessed Savior that he "wept," so long will our tears be precious in the sight of him who loves us and feels for us a father. But

"Sorrows humanize our race;
Tears are the showers that fertilize this world,
And memory of things precious keepeth warm
The heart that once did hold them."

Thank God she is not dead, only sleeping, for we read, "Blessed are the dead which die in the Lord," for "they rest from their labors."

"There is no death! The stars go down
To rise upon some fairer shore,
And bright in heaven's jewelled crown
They shine forevermore.

* * * * * * * *

"There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best loved things away,
And then we call them dead.

* * * * * * * *

"Where'er he sees a smile too bright,
Or heart too pure for taint and vice,
He hears it to that world of light
To dwell in Paradise."

She lives, then, in the beautiful light of the day that has neither rising nor setting, for

"Beyond these chilly winds and gloomy skies,
Beyond death's cloudy portal,
There is a land where beauty never dies,
Where love becomes immortal."

To my parents, brothers and sisters I would say: Be patient, be faithful! Look away from this sin-scarred, sorrow-laden, grave-strewn earth to him who alone can sustain, and to heaven, where our treasures are. Let the dust of our sweet Annie rest in the old churchyard beneath the shade of the trees, where sweet flowers will be planted as sacred memorials of our love, and where the old oaks, the gentle breezes and the birds will keep her company till the resurrection morning.

"Tho' she has gone before,
She will not be forgotten."

May the Lord keep us faithful, that we may meet on the "other side," where sickness and sorrow never come and partings are unknown! Amen!

W. B. MIDDLETON.

Barlow, Miss., Aug. 1, 1891.

Last year:

Her eyes were rheumy, and weak and red,
Her breath—you could smell it afar,
She had ringing and dizziness oft in her head,
And the cause of it all was catarrh.

This year:—

Her breath is as sweet as the new meadow hay,
Her eyes are as bright as a star,
And the cause of the change, she is ready to say,
Was the Dr. Sage Cure for Catarrh.

Dr. Sage's Catarrh Remedy will positively cure catarrh in the head, no matter how bad or of how long standing. Fifty cents, by all druggists.

To arrest an importunate appetite, to silence the clamor of a passion, and to repel an assault upon our virtue, are noble instances of force, and handsome proofs of temper and discretion.

Premature baldness may be prevented, and the hair made to grow on heads already bald, by the use of Hall's Vegetable Sicilian Hair Renewer.

To be always intending to live a new life, but never to find time to set about it, is as if a man should put off eating and drinking from one day to another, till he is starved and destroyed.

The World's Fair.

The South may claim, without prejudice, to have more than its share of the world's *fair*. The acknowledged beauty of the ladies of the South is due in a great degree to the use of Creole Female Tonic, the ladies' friend and favorite, and sure cure for all female ailments.

There are two things which ought to teach us to think meanly of human glory; the very best have had their calumniators—the very worst their panegyrists.—*Colton.*

Messrs. J. & C. Maguire, St. Louis, Mo.:
I have used Maguire's Beane Plant with success in my family for ten years, and saved the lives of several soldiers suffering from Diarrhœa and Flux when they were given up by medical attendants.
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CASH ASSETS, December 31st, 1889, - - - -	$510,584.54
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A Strikingly Illustrated and Most Wonderful Book.

A veritable museum of human character. Delineates with a truth that is wonderful, often highly amusing, and always instructive. Most highly commended by Bishop Fitzgerald. The book for everybody. Every family ought to have one.

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BY REV. T. L. MELLEN.

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"THE NEW METHOD" for good health cures all chronic diseases. Rev. A. Albro, D. D., Utica, N. Y., writes: "One of the greatest boons to mankind in modern days. Infinitely better than the Hall System. Half the price. Send for testimonials. HEALTH SUPPLIES CO., 719 BROADWAY, N. Y.

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Speaking of Prof. Hinemon's school, Presiding Elder H. D. McKinnon, Arkadelphia district, Little Rock Conference, says: "I have patronized Prof. Hinemon for three years. He has my unqualified endorsement as being better adapted to the work of training young men for college than any man in my knowledge. Those desiring to educate their sons and daughters can, with perfect safety, entrust them to his care." For information address

J. H. HINEMON, Monticello, Ark.

Camp Meeting Calendar.

Camp Meet'g.	*Begins.*
Henington (Crystal Springs)	Aug. 13
Sam Jones	Aug. 14
Rapides	Aug. 16
China Grove	Aug. 21
Beulah (Pleasant Hill, La.)	Aug. 21
Lake	Aug. 28
Shiloh	Sept. 11
Bluff Creek	Sept. 11
Morton	Sept. 11
Clarke circuit	Sept. 12
St. Tammany	Sept. 18
New Prospect	Oct. 23

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—THIRD ROUND.

Simsport, at Grange Hall	Aug. 15, 16
Melville and Big Cane, at B. C. (Tu.)	18
Colfax and Hoyer, at Camp Ground	22, 23
Montgomery, at Winfield	29, 30
Castor, at Sardis (Wed.)	Sept. 2
Columbia, at Master's Chapel	5, 6
Vidalia and Black River, at Vidalia	12 13
Centerville, at Gray's Schoolhouse	19, 20
Ada	26, 27

J. IVY HOFFPAUIR, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Sabine mission, at Keener Chapel	Aug. 12, 13
Sulphur Mine, at Bagdad	15, 16
Indian Bayou	22, 23

JOHN A. MILLER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Moreau Street	Aug. 10
Gross Tete	23
Carondelet Street	60

CHAS. F. EVANS, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Coushatta circuit, at Coushatta. (Fri.)	Aug. 14
Wesley ct., at Davis Springs C. G.	15, 16
Caddo ct., at Cypress Camp Ground	18
Sabine circuit, at Red Land	22, 23
Many circuit, at Negreete. (Monday)	24
Natchitoches, at Robelline. (Tuesday)	25
North Bossier ct., at Walker's Chapel	29, 30

Should it be thought advisable to change the time or place of holding any of the above meetings, parties desiring it should communicate at once, giving reasons for the change, to

ROBT. J. HARP, P. E.,
629 Hope street, Shreveport, La.

DELHI DIST.—THIRD ROUND.

Waterproof, at Jourdin	Aug. 15, 16
Floyd	22, 23
District Conference, at West Monroe	27-30
Winsboro Quarterly Conference	Sept. 5, 6

The first day of the District Conference will be a Sunday-school Conference, as the Discipline directs.

H. O. WHITE, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—THIRD ROUND.

Gloster and Cen., at S. J. Camp G.	Aug. 16
St. Helena, at Darlington	22, 23
Springfield, at James Chapel	25
Live Oak, at Palmetto	26
Port Vincent, at Big Swamp	28
East Baton Rouge, at Bay Ridge	29, 30
Zachary station	31
Jackson station	Sept. 2
Franklinton	5, 6
Amite City	8
Tallichek, at St. Tammany Camp G.	19, 20
Covington	19, 20

C. MCDONALD, P. E.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY,

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

SEAL

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

It is said that Messrs. Dillon and O'Brien have persuaded four of the Irish members of the House of Commons, who since the disruption of the Irish parliamentary party followed the leadership of Mr. Parnell, to secede from the Parnellite section and to cast their fortunes with McCarthyites.

King Christian, of Denmark, recently conferred upon President Carnot, of France, the decoration of the Danish Order of the Elephant. President Carnot, in turn, conferred upon Prince Christian, eldest son of Crown Prince Frederick, of Denmark, the grand cross of the Legion of Honor.

NEWS OF THE WEEK.

DOMESTIC.

The twenty-fifth encampment of the G. A. R. was held in Detroit last week. Forty thousand veterans were in the parade.

It is said that the mining output in Colorado this year will exceed anything ever known in the history of the State.

At the recent election in Kentucky the Democratic majority was 25,000. The Legislature has a large Democratic majority.

The Farmers' Alliance of Louisiana met in Lafayette last week. Over one hundred delegates and all the officers were in attendance.

James Russell Lowell is seriously ill. It is three weeks since his illness became serious, and since then his condition has been unchanged.

At a meeting of the citizens of Birmingham $102,000 were subscribed to a million-dollar steel plant. The citizens were asked by the promoters for $150,000, and the balance will be raised.

Great Northern Railway officials have been compiling the volume of grain to be hauled, and it is estimated that there will be an excess of 20,000,000 bushels over last year. This will make a total of 70,000,000.

The White Star Line steamer *Majestic*, which left Liverpool July 29, arrived at New York Aug. 5, thus breaking the record from Queenstown to New York. Her time was five days eighteen hours and eight minutes.

President Baker, of the World's Fair directory, has received a proposition by cable from M. Eifel, the architect of the Eifel tower at the Paris exposition, saying he would like to make a proposition for building a tower on the World's Fair grounds.

The Morgan Line steamship *El Dorado*, which left New York for New Orleans on Aug. 1, with an assorted cargo estimated to be worth one million dollars, ran ashore on the Bahama banks on the fourth instant. The vessel, which cost originally $350,000, will probably prove a total loss.

The twenty-first annual convention of the Catholic Total Abstinence Union was opened in Washington (D. C.), on Aug. 5. Miss Francis Willard and Mrs. S. D. LaFetra, of the W. C. T. U., were present and were invited to seats in the convention as its fraternal guests. Miss Willard, in response to repeated calls, made a short address.

Great preparations are being made in St. Louis for the meeting of the Southern lumber manufacturers. The secretary has mailed 1,000 invitations to lumbermen in all parts of the country, particularly in the South and Southwest. The attendance at this convention will, no doubt, be the largest ever known in the history of the association.

The Farmer's Alliance has settled the political question before it. The compromise between the Anti-Lotteryites and the Union was adopted on Aug. 6, and the Alliance unanimously indorsed President Adams for governor. The farmers are to have the governor, treasurer and superintendent of public education; the rest of the ticket is to be named by the Antis. The Alliance have the naming of the temporary chairman of the convention if the Antis succeed men of all committees.

FOREIGN.

The French have planted works at Havre for utilizing the ebb and flow of the tide to work turbine wheels to generate power for the dynamos to supply Paris with light.

A great deal of apprehension is felt in Mexico in regard to crop prospects. An alarming state of affairs exists in the principal grain-producing districts, owing to continued drouths.

The English Parliament was prorogued on Aug. 5 by the Queen. The two most important measures passed at the last session are the Irish Land Purchase act and the Free Education act.

The projects to draw Switzerland into the Triple Alliance do not prosper. The meeting of the delegates at Vienna has been suspended, the Swiss government having refused to make concessions.

For the first time since the press began transcending its previous record of scandalous mendacity about the German Emperor, the government has deemed it necessary to issue a semi-official notice regarding alarmist reports about the emperor's health.

August 6 was the eighty-second anniversary of the birth of Baron Tennyson, the poet-laureate of Great Britain. Multitudes of friends visited the poet at his residence to tender their congratulations. Many letters bearing messages of love and respect were received.

The *National Gazette*, of Berlin, has a dispatch from Rome saying that France and the Vatican entered into a new agreement in July by which France undertakes to help the Vatican in its financial embarassment and the Vatican is to support the republic at home and abroad.

Six schools for training socialistic laborers have been opened in Berlin. The object is to give a sound and practical education. Four thousand applications were made for admission, but the schools can accommodate only 1,000 persons. Efforts will be made to open other schools.

The American commissioners of the World's Fair, being interviewed just previous to starting from Berlin for Frankfort, concurred in praising the warmth of the official greeting which had been extended to them. This pleasant state of affairs, they declared, was largely due to the energy of Mr. Wm. Walter Phelps, United States minister at Germany.

Ask Your Friends

Who have taken Hood's Sarsaparilla what they think of it, and the replies will be positive in its favor. One has been cured of indigestion and dyspepsia, another finds it indispensable for sick headache, others report remarkable cures of scrofula, salt rheum and other blood diseases, still others will tell you that it overcomes "that tired feeling," and so on. Truly, the best advertising which Hood's Sarsaparilla receives is the hearty endorsement of the army of friends it has won by its positive medicinal merit.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5⅞	— —
Ordinary	5 15-16	— —
Good ordinary	6⅛	— —
Low middling	7 8-16	— —
Middling	7⅛	— —
Good middling	8⅛	— —
Middling fair	9 7-16	— —
Fair	11	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2 6-16	— —
Prime yellow	4 7-16	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	28	— —
Good common	— —	— —
Syrup	— —	— —
RICE.		
No. 2	2 5-16	2⅛
Good	5	5⅛
Fair	4⅞	5
Prime	5⅛	5⅜
Rough, ₱ bbl	2 25	4 10
Polish, ₱ ton	20 00	22 00
FLOUR.		
Extra Fancy	5 00	5 15
Fancy	4 85	4 95
Choice	— —	— —
Minnesota Patents	6 00	— —
Winter wheat patents	5 00	5 25
Minnesota bakers	5 00	5 50
CORN PRODUCTS.		
Corn meal	3 20	3 35
Cream meal	3 50	— —
Grits	3 55	3 00
Hominy	4 00	— —
GRAIN, ETC.		
CORN:		
White, ₱ bushel	— —	79
Yellow	73	— —
Mixed No. 2	72	— —
OATS:		
Western	43	45
Texas rust-proof	— —	44
BRAN:		
₱ cwt	70	72½
HAY:		
Prime	16 00	16 50
Choice	— —	18 00
PROVISIONS.		
PORK:		
Mess (Standard)	12 25	12 50
Prime Mess	11 25	11 50
Rumps	— —	— —
BACON:		
Fancy Breakfast	9	10¼
Shoulders	6¼	— —
Sides, short rib	8⅛	8¼
Sides, long clear	8⅛	8¼
HAMS:		
Sugar-cured	11¼	11⅜
DRY SALT MEAT:		
Shoulders	— —	6¼
Sides, short rib	— —	7¼
Sides, long clear	— —	7¼
GROCERIES.		
COFFEE:		
Prime	19¾	— —
Fair	19	— —
Common	16¼	— —
TEAS:		
Choice	40	80
No. 1	— —	— —
BUTTER:		
Western Creamery	20	21
Western Dairy	15	16
Common	— —	— —
LARD:		
Refined	6⅛	— —
OILS:		
Coal, bbls	6¾	— —
Coal, cases	13½	14
Cotton seed, crude	24	— —
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₱ head	— —	— —
Chicago, ₱ 100	— —	— —
Louisiana, ₱ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 50	1 75
ONIONS:		
New Louisiana	— —	— —
Western	3 00	3 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	7⅛	— —
Jute, 1¾ lb. ₱ yard	— —	6⅛
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	8½	12½
TIES:		
₱ bundle	— —	1 85
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	4 50
Young Chickens	4 50	5 00
Chickens, Southern	2 75	3 00
Young	1 25	6 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	17	18
Southern	17	18
WOOL:		
Lake, ₱ lb	22	— —
Louisiana	18	20
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₱ lb	8¾	— —
Dry salted	5	— —
FERTILIZERS:		
Cottun seed, ₱ ton	10 00	— —
Meal	22 50	26 50
Pure ground bone	30 00	32 00
Muriatic acid, ₱ lb	— —	2¼
Sulphuric acid	— —	2½

—*New Delta*, August 11.

CAMP MEETINGS.

The Bluff Creek Camp Meeting, on the public road from Clinton to Grangeville, will be held on Sept. 12, 13. C. MCDONALD.

Morton Camp Meeting will begin Sept. 11, 1891. Grounds one mile south of Morton, Scott county, Miss. One of the finest springs of water in the State.

D. P. BRADFORD, P. C.

Camp meeting, eight miles east of Desoto, M. and O. railroad, on Clarke circuit, Meridian district, Saturday, Sept. 12, 1891. Conveyance will meet South and North-bound trains Sept. 12, at Desoto. All ministers and church workers invited. L. P. MEADOR, P. C.

Lake Camp Meeting will commence on Friday night, Aug. 28, 1891. The Rev. Joe Jones will be with us. A gate fee of ten cents will be charged for all persons over twelve years of age. Tenters are requested to move in on Friday, and come prepared to remain during the meeting. Tents will be furnished free to all applicants. The large hotel on the grounds will be opened for the accommodation of visitors; also refreshment stands. The A. and V. R. R. will sell round-trip tickets at one and one-third fare. Hacks will run from depot to grounds, meeting all trains on Tuesday, Sept. 1, at eleven A. M. and three P. M. Services will be held for the benefit of colored people. Admission, five cents. W. M. THORNTON, Ch'n Ex. Com.

It is confidently claimed for the PORTFOLIO OF LIFE that it is the best calculated for a great need and demand of any household book published within the last decade. It is certain to bring to its possessors knowledge that is more valuable than riches, and which is in no other way so conveniently and cheaply acquired—knowledge which, moreover, none can afford to forego who, by any reasonable self-denial of luxuries or even of unnecessaries, may procure this invaluable work.

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MUTUAL	161,365,921	638,041,180
NEW YORK	159,576,065	569,338,726
PENN MUTUAL	20,663,272	90,278,701
MANHATTAN	12,962,401	54,500,754

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NEW YORK	14 898,451	114½
PENN MUTUAL	1,634,452	110
MANHATTAN	1,036,632	109

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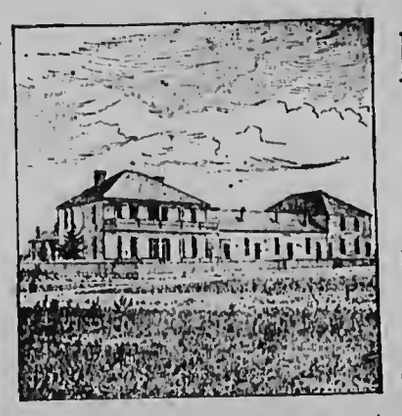

FAIRVIEW

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Boarders, 55.
Board and Tuition, $12; Music, $4.
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Tuition per month	$1 00
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Christian Advocate.

VOL. 38.—NO. 35. NEW ORLEANS, THURSDAY, AUGUST 27, 1891. WHOLE NO. 1827.

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Christian Advocate.

v. C. W. CARTER, D.D., Editor.
J. G. GRANT, Publisher.
v. D. L. MITCHEL, Business M'g'r.

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sters and wives of deceased preachers, $1

l Preachers of the M. E. Church, South, are horized Agents, to whom payments may be

FROM THE WORK.

, D. Bass, Pontotoc, Miss., Aug. 1891: "Have just closed a meeting Palestine, on Pontotoc circuit, of t days' duration, which resulted in t sixty conversions and fifty-five itions. Collections provided for. e just received a communication n Bro. Sam Bass, who held a meet- at Pisgah, on Shannon circuit, ch resulted in fifty-nine conver- s and forty-five additions. To God he glory."

H. Rook, Mashulaville circuit: ave just finished three meetings on (Mashulaville) circuit. They have ited in eighteen conversions and n accessions to our church. The ting at Hashuqua was exception- good. The Holy Spirit was with rom beginning to end in great r. The other two—one at Mt. on, the other at Hickory Grove— ld, in all probability, have been as l, but for the political excitement ch is now running high in this part e country. Pray for us."

H. Barr, P. C., Hillsboro, Miss.: ave just closed a meeting at Mt. ; assisted by Bro. Morse, of Lake. had an outburst of joy. Tuesday t the good Lord came in power. t souls were blessed, and the ch revived. Many thanks to Bro. e, who won for himself a name as acher that will live in the minds hearts of all who heard him for to come. Bro. Morse is a brave ster, one who is not afraid to con- sin, in whatever form it may ap- . Our Conference should be d of such a man. To God be all ory. Pray for us."

Bradford, P. C., East Feliciana it: "We have held three protract- eetings on my circuit, with good s: at Sandy Creek School-house, Creek, and Gilead. The Lord een with us in the conversion of a number, and the building up e cause in a number of ways. The ch is much revived. We have or- ed two more Epworth Leagues. amp meeting at Bluff Creek is an ed success, and, doubtless, before week closes we will have more news to report from Olive Branch. re now in a meeting there, with a rospect of success."

A. Bowen, P. C., Aberdeen, Miss., 22: "The week of prayer was a ing to this charge. Rev. Amos all, of West Point, preached nine best sermons to the church we eard. On Monday night, Aug. e suspended the meeting with the ing visible results: The church edified; three accessions, with other indications for good, inent among which is that one er (since the meeting) subscribed r missions. This makes us happy. ontinued interest in the meu's r meeting, every Monday night e past fifteen months, is a won- l development among the Chris- en. They report, at least, 100 n Aberdeen who pray in public. t 40 of these are Methodists. All urch services and work are bet- tended than usual. The disci- is administered with love and ess."

J. Jones, Meridian circuit, Aug. 91: "On Aug. 8 we began a meet- Concord Church, near the par- o, in the bounds of Meridian cir- We had one of the best meetings r attended. I have served this h near four years. I thank God have lived to see and hear the ers of this church talk in their ience meetings, and see them re- together. Bro. J. D. Wood, our leader, is a power in our class ngs. One year ago he promised hurch that he would serve as a in their class meetings. On the we saw the members of this h happy under the leadership of this good man. Our meeting closed on the eleventh. We believe there were several conversions. There was one accession. We feel that God has blessed this church wonderfully. It is to be hoped that every family will take their church paper and read it, and everyone do what they can in meeting the demands that are upon them. For such a revival to continue, self-denial must not be forgotten. We are thankful to Bro. Fiker for good help rendered. Pray for us."

A Well Wisher, Chulahoma, Miss., Aug. 15, 1891: "Our third quarterly meeting on this circuit was held here on last Saturday and Sunday. Our talented presiding elder, Bro. Wheat, was too feeble to be with us. Our circuit rider, W. T. Barnett, presided over the body with dignity and honor to his church; protracting the meeting for a week without any ministerial aid, preaching twice a day, leading in singing and praying, and it looked as if the very God of heaven was sustaining and hearing him onward. When any of his members, in trying to help him, would get too full and break, then he seemed to be in his happiest state. We had a large and attentive congregation, and quite a revival of pure religion. He preached with power and the Spirit of the living God, and his sermons not only pleased the older and classic part of his congregation, but the young also. I remember a little boy returning from service, who was asked what he thought of the sermon. He said, 'It was a good one,' giving the principal ideas and arguments, saying that he didn't even get sleepy. The writer has heard parties, who are not of the same faith and order, unite with his members and agree to memorialize our Conference for his return to this work."

F. G. Wilson, Mount Pleasant circuit, North Mississippi Conference, Aug. 17: "I have been authorized by our pastor, the Rev. Jos. Johnson, to repeat to the readers of the ADVOCATE the result and anticipations of a most glorious revival, which has been in progress for seven days at the New Salem Church, Holly Springs district, North Mississippi Conference, conducted by the Rev. Luther A. McKeown, an able and efficient minister of Blue Springs, Miss. Bro. McKeown worked with untiring energy and great zeal, and God, in his infinite wisdom, crowned his labor with complete success. The church was greatly revived, sinners were converted, and backsliders reclaimed. One of our oldest citizens, an aged sinner, was justified and united to the church. Eighteen accessions to the church was the result of this wonderful meeting, carried on by Bro. McKeown in the absence of our pastor, who was called to the bedside of a dying brother. This able preacher, through his originality and ability, assisted by the divine influence of the Holy Spirit, accomplished a great amount of good at this place. May Christ bless this good man, and send him again into our midst! is the prayer and wish of the people of this community."

R. A. Davis, Downsville, La.: "I closed an interesting meeting at my Ebenezer appointment, on Downsville work, Friday, Aug. 7, 1891, having protracted two weeks to a service. The presiding elder, Bro. J. L. P. Sheppard, stopped with me, and gave us an excellent sermon on the first Friday of the meeting; and Bro. Wm. Gaskins, a Baptist brother, preached for me one time with good effect. With no other ministerial help, I labored night and day with that kind people through the two weeks' service, with the following results: Fifty-six accessions to the church, about thirty or forty professed conversion, church greatly revived into such working order as to carry on the services of the week of prayer last week to Saturday. From there I went, last Saturday week, Aug. 8, to Mars Hill, and continued services until Thursday night, Aug. 13, with results of meeting at Mars Hill appointment: Eighteen received into the church, and several conversions. Am now in the midst of protracted services at Walnut Lane. I am rejoiced to say that 102 accessions were reported at Quarterly Conference, Saturday, Aug. 15, this quarter. Church much improved, spiritually. Praise ye the Lord!"

Geo. W. Huff, North Wilkinson circuit: "My protracted meeting at Hopewell closed yesterday evening, Aug. 14, having lasted seven days. The good Lord blessed us, indeed. His presence was surely with us in convicting and converting power. Men, women and children were convicted of sin. Oh! what wondrous conviction; some cried, 'I am lost,' while others wept, and said, 'What must I do to be saved?' We had 25 accessions, 30 conversions, and baptized 12 children. The preaching was just grand. Bro. Petty was with us, full of the Holy Ghost; his prayers and sermons were enjoyed by all present. Rev. H. Walter Featherstun was there; his sermons were simply grand. His sermon on what a church was enlightened the minds of a great many people. Bro. Featherstun knocked down every apostle that stood in the apostolic succession. Mr. Editor, it was real funny to see that little man Featherstun, with his specks on, stand flat-footed and knock down and out twelve great big apostles; but he did it. Thank God for such men as Featherstun! Bro. Woodward (W. T.) was with us and did valuable work. He is a good protracted meeting preacher and knows how to work. He gained many friends at Hopewell. May God bless these servants of his and make them a power for good in the land. Bless the Lord; I am happy on the way."

J. L. P. Sheppard, P. E., Arcadia district: "I have just returned home from a long, wearisome trip, and will have to leave again to-morrow (Aug. 18). Two more weeks will finish my third round, and, with one exception, will finish my week-day Quarterly Conferences, so I will have some little time to recruit between Quarterly Conferences on the fourth round. The reports of the pastors for the third quarter have, in the main, been very gratifying. One preacher reported a large number of bright conversions, and 102 accessions, and I left him yesterday in the midst of a gracious meeting, which will, doubtless, swell the number of conversions and accessions on his charge. I think the aggregate increase since our District Conference will approximate 300, and still the battle goes on, and shouts of triumph are heard all along the line. We expect to come up with our finances, notwithstanding the stringency of the times. We are determined that the interest for which our dear Lord laid down his life shall not suffer because of our stinginess. Having first given ourselves to the Lord, of course we have nothing that is too dear to give to his cause and for his sake. We can afford to deny ourselves every luxury but that of contributing to the cause of our blessed Lord. In this we must be indulged. The health of the country is good, and crop prospects fair. God bless you in your labors!"

R. M. Davis, Vinton, La., Aug. 13: "We have just closed a good meeting at this place. The work began on July 27 by Bro. F. N. Sweeney, P. C., assisted by Bro. A. E. Arrington, of the Congregational Church, who gave us several very spiritual sermons. He then had to leave us, as duty called him to other fields. Bro. Sweeney continued the meeting, however, alone, and was blessed with good congregations until Monday, Aug. 3, when the good Lord sent that well-known Christian gentleman and revivalist, Rev. R. M. Blocker, of Rayne, to our rescue. He was given a very warm reception by our people, who felt drawn to him for valuable services rendered them last Spring; so on the same night of his arrival he commenced the good work. Some of his first appeals were to the Christian people to reconsecrate themselves to the Lord, that they might be useful during the meeting. To this proposition they all acted as a unit, and the Lord blessed our efforts. Result: Eight accessions, ten conversions, many backsliders reclaimed, old difficulties between prominent men settled, and the church gloriously revived, and people generally happy. Our young men pray in public, hold prayer meetings, or do anything the Lord wishes them to do. Our ladies of the different denominations work together, pray together, and seemingly live for the good they can do each other. Too much religion here for denominational fights; consequently, their united effort makes them a power for the Master's cause. The writer is rejoicing over the conversion of his son, who was the only member out of seven in family whose name was not on the church register. We do praise God for his blessings upon the people of Vinton."

J. W. Ellison writes of Topisaw Camp Meeting: "On Thursday, July 13, we closed one of the happiest and most successful meetings ever held at that place. We think there were between twenty-five and thirty conversions, and the attending Christians were greatly strengthened and built up in their faith. Some old difficulties were settled, and a good spirit pervaded all hearts, leaving many anxious hearts to see another such annual meeting at old Topisaw Camp Ground. The children had their hour on Tuesday evening, when, after a very instructive sermon from Rev. A. E. Clay, of New Orleans, many little hearts were humbled before the Lord while they kneeled at the altar for prayer. The religion of children is simply beautiful, because it is so simple and free from unbelief. By the aid of the sweet and mellow tones of the organ, so kindly tendered by Mr. P. Werlein, the music was soul-stirring, lifting many hearts to ecstasies of joy. Quite a number of the aged fathers and mothers in Israel begin to think that soon they will cease to assemble with loved ones here below, and have, doubtless, asked in their hearts, 'Shall I be there in 1892?' But, if not, they have gone down from this mountain experience with their cups brimful. The visiting brethren of the ministry were Revs. H. C. Brown, H. M. Ellis, H. P. Lewis, H. R. Caldwell, J. G. Sibley, T. S. West, A. E. Clay, R. S. Woodward, J. M. Weems, W. D. Dominick, and Bro. King. Local brethren were: J. D. Warner, Murry Felder, Havers and Beeson."

G. A. Guice, Rocky Springs, Miss., Aug. 15, 1891: "Bless the Lord, O my soul, and forget not all his benefits! We have just closed our third protracted meeting for the Rocky Springs charge, and a glorious revival at each place has been the result. More than sixty have been converted, and many of them very bright. We have had seventy-three accessions to the church so far, and still the good work goes on. Backsliders have been reclaimed, family altars established, and we are all shouting, Hallelujah! The devil is on the run, and we expect to drive him to the wall before we quit. We are filling our first appointment, Mr. Editor, and I assure you we started with trembling knees; but if there is a happier man now in the Mississippi Conference than your humble servant, I would like to have his address. I want to go and see him, and rejoice with him, for the Lord has very bountifully blessed us. We have one new church just about completed, and another on which the hammers are now ringing, and we expect within the next thirty days to have completed it. Mr. Editor, we've got religion here—religion that goes down to the pocket; and if you doubt it, I will tell you we took a collection one day this week for the repair of the parsonage, and in about ten minutes we had in cash and good subscription eighty-four dollars, and we expect to leave here a good, comfortable house for the next preacher that comes this way. Surely the lines have fallen to us in pleasant places. Glory to God in the highest; peace on earth, and good-will toward men!"

Chas. W. Crisler, Washington, Mississippi Conference, Aug. 19, 1891: "'Bless the Lord, O my soul, and all that is within me, bless his holy name,' for the blessed influence of his Holy Spirit among our people. During our meeting at Locust Grove, Revs. John A. Ellis and M. L. Burton touched the hearts of many by their pure gospel preaching, Bro. Burton preaching most of the time. The church was greatly revived and blessed, being lifted into a holier atmosphere of devotion and service to Christ. Five young men and boys joined on profession of faith, leaving but one young man in the community outside the pale of some one of the evangelical churches. Two children were baptized. The Linwood meeting was wonderfully blessed by the presence and power of the Holy Ghost. A large and serious congregation assembled, from day to day, under a comfortable tabernacle erected by the good people of the community, to hear the glad tidings of good things. Bro. E. A. Flowers, who has borne the burden and heat of the day through many years for our beloved Methodism, assisted by young Bro. Neal, of Wesley Chapel, Natchez, did earnest, faithful preaching. Many strong souls were touched by the light of the gospel truth. Seven united with the church on profession of faith and by baptism. Eleven children were dedicated to Christ through baptism. The fires of Methodism have been rekindled on these shores, and an influence has been stirred that will find an echo in the great heart of God. 'Bless the Lord, all his works in all places of his dominion; bless the Lord, O my soul.'"

R. W. F., Robelino, La.: "Soon after our pastor, Rev. A. D. McVoy, returned from Hot Springs, Ark., whither he had gone hoping to regain his lost strength and health, he began a siege against sin of every description in our town. The first shot was fired the night of July 27. After this regular battles were pitched at ten A. M. and at eight o'clock P. M. of each day up to Aug. 9. Rev. Wm. Schule gave valuable assistance for four or five days the first week. He used the sword of the Spirit so dexterously that some were impressed seriously that they ought to accept the terms of salvation. His gospel guns were charged with ammunition gathered from the Mount of Calvary. Rev. E. C. McVoy fired one gun—the fourth of his ministry. He did not under or overshoot, as new soldiers are apt to do, but his fire was clear and to the mark, and he showed the proper terminal facilities. With the above exceptions, Rev. A. D. McVoy handled the guns alone during the siege. He threw hot and solid shot, grape and canister, and then charged the works of Satan in the name of the Lord Jesus Christ. Time and again some were almost persuaded to be Christians. But sin here is deeply rooted in the hearts of some; and when those sincerely affected by a sense of guilt would go to the altar for prayer, some on the outside who never go to church, and never permit themselves to be exposed to the fire of the gospel, would use every means in their power to cancel every good impression made. One young man surrendered, however, and joined the church. At Sunday-school, on Sunday evening, two children were baptized. The ceremony was beautiful and impressive, and the place appeared so appropriate to give the dear little ones to God. We never saw congregations more serious or more attentive. Christians were strengthened in faith, confirmed in hope, and perfected in love. Penitents went trembling to the altar for prayer. Prayers are yet going up for their salvation, and something of good may yet survive them, for we know that 'moss will grow upon grave-stones, the ivy will cling to the mouldering pile, the mistletoe springs from the dying branch, and, God be praised, something green, something fair to the sight and grateful to the heart, will yet twine round and grow out of the seams and cracks of these desolate temples of these human hearts!'"

R. M. Evans, P. C., Sallis, Miss.: "On the evening of Aug. 5 the Rev. Geo. S. Inge and little son, in company with Prof. D. J. Evans and son, arrived at our little town, Sallis, Miss., with their big tent—a big thing, indeed, for a little town; but it came, and we were there to meet it. Soon its white wings were fluttering to the music of the breeze as it murmured among the trees. We acted under the promptings of the promise that 'all things are possible to him that believeth;' and again, 'I can do all things through Christ Jesus, which strengtheneth me.' Our hearts being in the cause, our hands were ready unto the work. Ample and comfortable pews were provided for the great congregations, which for eight consecutive days feasted upon the wonderful words of life as they fell alike sparkling with truth and beauty from both sermon and song. As a revivalist, Bro. Inge is biblical, clear, chaste, courageous and invincible. The sinful heart that does not bleed under his sword-strokes must be well-nigh bloodless, while the penitent soul always finds in him a warm heart and a helping hand. We were also reinforced by the very efficient services of the Revs. L. D. Worsham, H. C. Morehead, A. Burroughs, and young Bro. Wendall, who preached with great acceptability to immense congregations. Other brethren called in from time to time, and rendered faithful services, for which we now tender grateful thanks. Prof. Evans sings to conquer, and conquers as he sings. He was reinforced by his little son, Gomar, who promises to take his father's place in due time. Also by Prof. Sanders, of Aberdeen, Miss., who knows how to get all there is to be had out of that sweetest of instruments—the cornet. The piano and organ were in the hands of ladies who did their work as ladies always do—in the latest and best style of the age in which they live and labor. God bless them; we could not move a wheel without them. They are at the top rung of every ladder that leans against God and the right. Hundreds have pledged themselves anew to live as becometh God's children. The work was far-reaching in all directions. No one can tell it all; no one but God can measure it. Seventeen were added to the M. E. Church, South. As to the more to follow, I can't say. They never follow much for me that way. Thanks to a generous community for its liberal hand. And now to God our Savior be all the praise and the glory forever. Amen and amen."

John A. Miller, P. E., Opelousas district: "I have only time to give you a few dots on closing my third round on the Opelousas district. Through the providence of God I have been able to meet every appointment. Have had some good, profitable meetings. The district, generally, is in fine condition—spiritually, numerically and financially building up. At Morgan City, Plaquemine Brulee, Vinton and Grand Chenier there have been gracious revivals, with many conversions and accessions. Still the work is spreading out, and my preachers are occupying new territory. Bro. Webb, L. P., at Lafayette, has been preaching for several months at Huron, a new field, in which there is much promise. Bro. Birwick, L. P., on Johnson's Bayou, has taken in Big Pecan, thirty miles east of Grand Chenier, and organized a church and a Sunday-school, and reports the outlook good in those 'regions beyond.' Bro. Staples, on Grand Chenier circuit, has taken in a new appointment on Johnson's Bayou, and organized a very promising church and Sunday-school. Bro. Upton is enlarging his borders at Lake Charles by organizing a flourishing Sunday-school in the upper end of the city, which will in time be the nucleus of a church. He now wants a young man of piety and zeal as a helper, to enable him to cultivate his enlarging field. The subject of a new church-building at West Lake Charles is being agitated, and in the near future those people expect to have the church built, and are talking of asking the Conference to give them a preacher all to themselves. Bro. Sweeney is doing a good work on Sulphur Mine. Bro. Blocker is still pressing with zeal the good work, going into the 'regions beyond,' and by his profound piety, urbanity and good gospel preaching and music is attracting many of the Creole citizens, and some of them are being saved. Bro. Randle has a large circuit (two thrown together); but he is covering the ground, and accomplishing much good and building up the work. Sorry to report that, owing to the stringency of finances, our new church at New Iberia has not yet been commenced; but the money has been subscribed (the most of it), and Bro. Parker is at the helm, and will push it through as soon as practicable. Bro. Ahrens is establishing the kingdom of Christ at Franklin. Bro. McDonald, at Lafayette, has been somewhat discouraged; but the clouds have been rifted, and the sun shines brightly again. He is holding the fort, and, through God's grace, we trust will gain the victory. We are working and praying for a grand triumph on this district. Hope, through divine grace, to bring up a good report at Conference. I forgot to state that our old 'stand-by,' Bro. Hoeutt, and his excellent Christian wife are striving to work up Abbeville, and are meeting with some success."

A Correction.

In my report of Bethel meeting, in Aug. 13 edition of ADVOCATE, you make me say, "All were in tears after Dr. Woodward left." I said, speaking of Miss Holloway: "She excelled us all; all were in tears. After Dr. Woodward left, Bros. Winborn, Ferrell and Hardin did the preaching." We were delighted with Bro. Woodward; but no crying when he left. Please insert this, to correct an awful blunder in punctuation and capital letters.

WM. HOOVER.

If the brother had written his article as he wrote the above postal, there would have been no mistake. Capitals and punctuation marks are very important; but if a period is wanting, and also a capital, and the sentence makes good sense, how is the editor and printer to know that both ought to be supplied?

EDITOR.

Christian Advocate.

Thursday, August 27, 1891.

THE TOUCH OF A VANISHED HAND

BY MARGARET J. PRESTON.

Oh, why should the world seem strange,
With its beauty round me still?
And why should the slope of my swarded path
Seem suddenly all uphill?

I had gone, with a buoyant step,
So cheerily on my way;
How could I believe so palm a light
Could turn to so chill a gray?

And wherefore? Because the hand
That held in its clasp my own—
Whose touch was a benediction such
As only the blest have known—

Was caught by the viewless hand
Of an angel, and upward drawn.
What hope, what comfort, what guidance now,
Since the stay of my life is gone?

"But a stronger is left to thee,"
Some comforting whisper saith—
"The arm that shall carry thee safe to him
When thou crossest the tides of death."

If Christ in his mortal hour
Had need of the chosen three
To watch him through the awful throes
Of his dread Gethsemane,

Oh, surely his human heart
Will pity and understand
That speechless yearning, too deep for words,
For the "touch of a vanished hand."

OUR CONTRIBUTORS.

Dr. Cottrell at Monteagle.

A respite from labor at Franklin, Ky., being deemed expedient on account of physical disability, there were especial inducements for me to come for a two weeks' rest to Monteagle. Failure of Dr. Lee, of Atlanta, to meet his appointment to preach before the Chautauqua Institute here, on Sunday night, was the occasion of my being substituted for him. The parable of the prodigal son was presented, as apprehension of its central thought and of the special lesson intended by it by Christ has, through decades, given rise to reflection and criticism. Bishop Keener once remarked to me that the benevolence of the father was the salient lesson of the parable. Whilst that is as undergirding of the structure, yet discovery of the fact that ultimate infidelity to what alone is qualification for the sanctities and sacrifices of human relations is there presented under the garb of apparently dutiful exactness, reveals a deeper criticism of life.

That elder brother! Who is it that knoweth not the measure *that* joint supplieth? "Woman, where are those, thine accusers? Hath no man condemned thee?" "No man, Lord!" "Neither do I condemn thee! *Go and sin no more!*" It is forgiveness of sin that alone qualifies for effective repentance and reformation. Does this seem to invert the order? Do repentance and reformation antedate forgiveness? Or is there coincidence? Grace, like nature, is in a round—cause and effect alternating. A tree produces an acorn, and an acorn produces a tree; a bird lays an egg, and from out an egg a bird is hatched. In logical argumentation there is what is termed "the vicious circle;" but in the range of philosophic, evolutional ascertainment of that which is above the reach of the discursive, logical understanding, a process of mind, seemingly identical with reasoning in a circle, is legitimate. Wisdom comes of generalization of what are self-evident statements; and this generalization is by no volitional forthput of the reason. It comes of inevitable impulse of mind, analagous to process of crystallization in the realm of the material. Growth of mind is by process of successive generalizations, as knowledge of facts widens. Paul expressed an idea kindred to this when he spoke of "going from faith to faith." Not to discuss this somewhat metaphysical point to prolixity, a statement, merely, of one passage of the Lord's Prayer attests the justness of the criticism offered: "Forgive us our sins as we forgive those who sin against us." So it seems we are to engender forgiveness for ourselves by forgiving.

On the forenoon preceding the Sunday evening I occupied the pulpit at Monteagle, I went down to Sewanee, six miles away, and heard Dr. Hoffman, of New York, in the commencement sermon before that Episcopal University. There were ten Bishops and several other of the clergy of that church, and a vast assemblage of people. The paraphernalia and performances seemed theatrical; and I could not but say in my heart as they proceeded, Thank God for Methodism! Dr. Hoffman's discourse was about an average of that we read and hear regarding the unnecessary antagonisms of science and religion, in a style quite agreeable and impressive.

On Tuesday night following Dr. Lee, of Atlanta, whose place I had filled the Sunday before, met his appointment for a lecture before the institute at Monteagle. His theme was "Henry Grady," the lamented editor, patriot and humanitarian. The portraiture of the man was graphic, and in such terms of commendation as quickened desire for fuller acquaintance with his history and his literary productions. Dr. Lee's nomenclature is highly oratoric, his discourse of reason consecutive and sequential, and his ideals all accordant with the noblest, as pertaining to motive, conduct and character. I do not know that I have ever listened to an address excelling it in rhetorical excellence and judicious criticism. Were the Doctor endowed with oratorical power *pari passu* with his gifts of intellect and graces of speech, he would rank among the first who occupy the platform.

At Sewanee, on Wednesday, Mr. Watterson, editor of the Louisville *Courier-Journal*, delivered the commencement address before the graduates of the university. The audience was a large and brilliant one, and well did the speaker meet the requirements of the hour. Apparently about forty-five years of age, well-proportioned, perfectly natural and graceful in his bearing, with a countenance whose expression is a blending of intelligence, amiability and mirthfulness, he has no trouble in taking the mind of an audience, as it were, by the foretop, and leading to the fields and fountains whence the nurture and strengthening of his own intellectual manhood have been derived. There is a pleasing *negligé*—what approximates conversational *abandon*—with which he gathers in upon the springs of the theme of discourse; and throughout the entire discussion there is vibration and progression—movement onward in cumulative enthusiasm until there is completion of the lesson essayed to be propounded, with symmetrizing peroration, after the order of a cap-sheaf or crown, to what has been reared. Gleamings of wit and mirthfulness no wise detractive from the dignity and earnestness of his plea on behalf of highest conservation of personal character, were foil to any weariness or satiety that purely didactic deliverance might have engendered. Whilst there may not be claimed for him the specific gift which differentiates the orator, definitely and distinctively, from the numbers who orate, acceptably and instructively, to audiences, so closely do the modulations and intonations of his voice and the distinctness of his orthoepy approach the genuine oratorical chime, one hearing him is kept constantly in expectation that he will break forth in strain transporting, thrilling the inner, central region of his being. The disappointment arising from failure to fulfill such longing and expectation is almost, if not quite, compensated for by consciousness of invigoration and enrichment of mind, perforce of utterance, unmistakably sincere, compacting most pleasingly historic, poetic, critical and aphoristic measures of discourse so symmetrically proportioned as to be a unit of pressure upon the mind of the audience.

The plea of the gentleman was on behalf of the only redeeming, upbuilding motive that really humanizes individual character, so as to secure fraternity and fellowship worthy of beings created after the likeness of Jehovah. That motive is one which appears, in perspective defined, as all the more authoritative and prevailing from the dark background shading of sordidness—a sordidness which leads to simulation of virtues that are only evolved, genuinely and productively, out of heaven-attesting consecration to human weal. Greed for accumulation of money, lust for renown, ambition for official authority—these, and the like of them, were discovered as despicable in comparison of that ennobling principle briefly expressed in the precept, "As ye would have others do unto you, do ye even so unto them."

Mr. Watterson's very pronounced condemnation of the materialistic mammon-serving genius, so prevalent now in domination of the world of mind, was corroborative of what, in the peroration of Dr. Lee's address, he had emphasized most felicitously and effectively, namely: that it is in production of men—of characters compelling admiration and inspiring to noble endeavor after attainment in excellence—that a State or nation is really enriched, rather than in development of physical forces by which merely material prestige and power are secured. Dr. Lee's illustration of this in tangential touches of historic, national example, gave in concrete form what had abstractly seemed demonstrative, thus adding a genial, personal touch to his discussion that was most refreshing. One amply versed in illustrative historic incidents is qualified to lubricate the joints of an oration or essay by linking them in with philosophic speculation and logical endeavor on behalf of the cause he pleads. An audience is ever conciliated and made studious ingenuously of what is propounded when the speaker is personally lost sight of through manifest fact that he is eaten up with the zeal of that he urges, and that it is not himself, but his cause, that is oraculiar. Assertion of self and assertion of truth mark the distinction between speakers who repel and speakers who rivet and rule attention. Water is most relished when it gives no taste of the gourd.

On Sunday morning, the ninth, Bro. Ramsey, of the Memphis Conference, was substituted for Dr. Vincent, who failed to meet his appointment before the Montoagle Institute. His theme was Faith. He was practical and forceful in urging the essential condition of acceptable service and worship. At one point he seemed to advance contradictory statements. He said one might lack everything else except faith, and be accordant with God; and then he declared that faith could not be had without knowledge. Knowledge may be had without faith, but not faith without knowledge. The infelicity of every discussion of the subject of faith I've ever heard came of not defining the principle. When one is faithful—when he exercises faith—he does what he knows to be right; compliea with what he is certain obliges him. Faith is, microcosmically, all that character can unfold of grace and excellence. There was power in Bro. Ramsey's sermon; some passages most inspirative of desire and purpose to full consecration in service of God and the brotherhood. It was a pleasure to meet Bro. Ramsey, and also Bro. Standifer, who was in the audience. These with other Mississippians have been occasion of reminiscent meditations; for it was five miles north of Holly Springs several years of my boyhood were passed. Vegetation 'round about here reminds me much of that surrounding old Sylvestris, through which I hunted with old Watch, in company with my brother Ben's sons, and sometimes alone. The shadows of those old scenes augment their weight upon my soul as the evening of life approaches, and help me to weep as I trudge through or sit alone in this big forest that man had no hand in making. Forest trees seem to strike their roots into my heart. It is not so with orchard trees or vegetation of the vineyards or the gardens. And the creatures of the wild have a charm; there is a witchery of which they are robbed in the taming. JOSEPH B. COTTRELL.

Monteagle, Tenn., Aug. 10, 1891.

P. S.—Since mailing my letter of correspondence, I've had a talk with Bro. Ramsey, telling him of my criticism of the point in his sermon, touching Faith. He tells me I misapprehended him; that he said all else except that that comes of faith might be had by one and he be out of acceptance with God. So you will please add this note as a postscript to my letter, that the correction may be made.

J. B. C.

"Let Us Write It Down in Figures."

So says "J. M. B." in the ADVOCATE of Aug. 13 The wide-awake pastor of the wide-awake Rayne Memorial Church, doubtless, intended to give the figures, and has done so as far as he knows. Never having heretofore shown any very decided interest in the City Mission work, and never having gone to the front sufficiently to stand on the platform of our gospel wagon and proclaim the truth to the eager multitudes of the unchurched masses, and being merely a looker-on, yet possessed withal of a "critical" eye, it is not strange that, in essaying to state facts and figures in regard to that about which he knows so little, he should have fallen into error and made statements wide of the mark.

Though not a man with a hobby, as he protests in the outset, he nevertheless has an aim in view in his article and a theory to establish, and the facts and figures he gives and honestly believes to be true are well suited by contrast with certain other facts and figures stated by him to call attention to the fine feathers in the cap of achievement of the membership of the beautiful church on the avenue. Well, for one, I have no disposition to pull down any man or church, and I would not draw my pen to dim the lustre now flooding the brow of Rayne Memorial Church. Since, however, Dr. Beard has lugged the City Mission and its really glorious work into his innocent article on church extension (so men have been known to fix up a sermon to get off a telling illustration), we will exercise the inalienable right of an American citizen and examine the statements and figures submitted.

Speaking of the Lower Coast Mission, Dr. Beard says: "Through the labors of the present missionary there are the nuclei of Sunday-schools in some portions of that needy country; but without pine-board re-inforcement, they are likely to remain nuclei for all time, or until the same fate overtakes them as two years ago robbed the Felicity charge, in this city, of its twenty-year-old infant which it had neglected to house, and which imminently threatens Carondelet's aged protege on Claiborne avenue." We presume that the Doctor refers to the St. Mary's Market Mission School, that was established by Bro. Werlein when in charge of Felicity Street Church. I found Bro. C. B. Fee and his teachers doing excellent work at that point. One morning while worshipping in the tabernacle (our new church being unfinished), the Felicity people were asked to pay up the debt that had accumulated for the school. They did so promptly and cheerfully, and then all the mission workers agreed to get a place for our school higher up town. That school was not a "twenty-year-old infant," but had been in existence a few years only, and yet it was a success from first to last, having resulted in much good, in conversions and additions to the church and in the gracious development of those actively engaged in the work. That graceful and wise stoppage of the St. Mary's Market school was in 1887, and hence it is incorrect to say that "fate two years ago robbed the Felicity charge," etc. In passing, we submit that it must be news to the earnest down-town workers that fate "imminently threatens Carondelet's" young and vigorous "protege."

Speaking of the City Mission and the employment of the City Missionary, Bro. Beard inquires. "What has been the net gain to New Orleans Methodism of this outlay of money and toil," and says: "Let us write it down in figures. One Sunday-school discontinued and one inaugurated; or as, perhaps, it might be more intelligibly expressed, the Felicity hantling aforesaid transferred from an eligible point in an unevangelized quarter to a spot dangerously near one of our weak churches, and under the shadow of the leading Presbyterian Sunday-school mission of the city."

To show how greatly our Bro. Beard is in error, we need to give somewhat of the history of the City Mission. When I was on the New Orleans district, the City Mission was organized with James. R. Westerfield as chairman of out-door work. The first meeting was held on the ground fronting the depot in Gretna, and Rev. F. S. Parker, secretary of the mission, conducted the services, which were continued for some nights, and out of which the Methodist Sunday-school of Gretna was organized. That school was put in charge of Carondelet Street Church, and Dr. Carradine kept it supplied with a superintendent. Thus it was that things began to look up in Gretna, and the efforts of the committee of the Algiers Quarterly Conference, composed of Bros. Daniels, Werlein, Jamieson and others, together with the very efficient labors of Drs. Carter and Carradine, and the later splendid work of Rev. H. H. Ahrens, resulted finally in the present neat Gretna Methodist Church, dedicated a year or two since by Drs. Carter and Evans. The gospel wagon went from place to place, and hundreds and thousands were told of Christ, and, the Board of Managers requesting it, Bishop Key appointed a City Missionary to do the work of the mission.

The turn of the itinerant wheel had materially changed the state of things, and the City Missionary found himself hampered and hedged in a most wonderful manner; but notwithstanding his difficulties, he stood to his post and manfully and faithfully went on with the work, and a number of Sunday-schools were established and out-door preaching had during the warm months. The Claiborne school was the outcome of the open-air meetings; and so the Gretna, the Gouldsboro, the mission school now called Felicity Mission, the Moreau Street Mission, and another in the Third District, and several up in the Sixth District. It was the policy and practice of the City Mission to turn the schools over to the nearest Methodist Church. At the close of the year the Board of Directors unanimously endorsed the work of their missionary, and, at the same time, by reason of the obstacles in their way and beyond their control, unanimously refused to ask the Bishop to send them a missionary. The next Spring new officers were elected, and Rev. D. L. Mitchel, chosen then, is president still, for the City Mission has never surrendered its charter and has simply been in retirement. Nevertheless the fact remains, which Dr. Beard nor any other man can gainsay, that the following five mission schools (and the Methodists have no others in New Orleans) were established by the City Mission: Claiborne, Felicity, Moreau and Gouldsboro. That all the mission schools established by the City Mission did not continue to live is not to be charged to the mission, for they were turned over to others, and upon others lies the blame. Dr. Walker preached to good congregations at Annunciation Street Mission, which was turned over to Louisiana Avenue Church, and Bro. Campman for months conducted that school. Bro. Fee and myself and others had been looking about for a place for a Felicity Mission School, and, learning of the abandonment of their school by Louisiana Avenue Church, after a lapse of one or two Sabbaths, we took possession. All along that mission and school has had great success. Like all mission work, it has had its difficulties, but it has been a positive blessing to that neighborhood. It has never been overshadowed or injured by the Presbyterian school, and, *the entire city being our parish*, as Wesley's was the world, we have at no time felt that we intruded upon the rights of any denomination. As to harming Louisiana Avenue, we doubt not we have been of benefit to Bro. Wimberly's church, and his people, so far from being jealous, are our good friends. He has names upon his church book of those who were converted at our meetings. There have been bright conversions at our Felicity Mission, and a number have been added to Felicity's church-roll. A young lady was converted at one of those summer protracted meetings whose marriage I subsequently celebrated, and whom some months after I buried, by her dying request, from the altar of Felicity Church. Seldom in my ministry have I known of a more triumphant death than was hers. Rev. Thos. Carter and his consecrated band are doing noble work now at No. 700 Annunciation Street. The Clay Square open-air meetings yielded Felicity Church some choice members, and others of our churches have benefited by the City Mission work.

As to building at St. Mary's Market in preference to other points, anyone who knows anything of the neighborhood would be slow to give such advice; and as to putting a roof over our present school, there is no necessity, as we already have there an excellent building at cheap rent, a grand work is being done as things are, and, in the view of those having the matter in hand, the time has not arrived for building a new church. Something must be left to the suggestion of Providence, and, no doubt, God will in due time indicate when the work of building should begin. Having been pastor of a noble people for now nearly four years, this writer unhesitatingly affirms that when the time is ripe for it, Felicity Church will build a new church in some eligible locality. In doing so, she will, doubtless, be materially aided by the members of other Methodist Churches, as was the case with both Carrollton Church and Parker Chapel, and the new Felicity as well. I believe that the Methodists will yet make a grand rally and build and finish the Louisiana Avenue Church, and, without a dollar of debt upon it, dedicate it to God. That is the Methodist way, and we trust it will continue—they help each other, and help other Christians, too, whenever they can.

It happens, then, that after all Felicity Church never has had "a twenty-year-old infant" or "bantling," nor Carondelet an "aged protege," but that each has in active operation a vigorous mission, through which souls are being saved and Christ's cause built up. Another fact for all to remember is, that the City Mission is not to be written down as a failure when absolutely all that New Orleans Methodism can show in the way of mission schools is the direct outcome of its efforts. Certainly no one can object to Bro. Beard's plan, and we wonder that, since his "Roman matron's jewels" and "Jupiter's moons" have been housed and set off to themselves, he has not sought another eligible spot and built a house and drawn thereto a hundred street Arabs.

Let the Beard plan (we call it that for convenience) be pushed; but, surely, there is no need to condemn as "faulty" the methods of the City Mission, which are in perfect accord with those of the most successful mission and evangelistic organizations of the large cities of Europe and America. We were not startled by the expressions: "Combined skill and gallantry;" "having reached the top of the mountain, what could they do but descend?" "liquid treasure in a sieve;" "those zealous Boanerges, who prefer a skirmish line for advance, and snuff the battle across populous wastes that are quite as advantageous for retreat," etc. Oh, no, not startled, not in the least; for they are so like our brother, and have a sort of mellon sweetness about them, albeit they can have not the remotest application to the subject of church extension. Such pleasantries are harmless; but this writer must modestly assert that never before was he accused of being a man to "march up hill and down again," and he hardly thinks good Bro. Beard really believes that of him.

In conclusion, and in all love and charity, and praying God's choicest blessings upon all mission work of all denominations of Christians, we must emphatically state that Felicity Street Church is abundantly able to care for her mission, and that her people, having about them "the swing of victory," may still, as in the past, be relied upon, by the help of God, for a good report of work done, no matter what the odds against them.

JOHN T. SAWYER.

New Orleans, La., Aug. 15, 1891.

"Achan in the Camp."

The young preacher's blue eyes flashed, his cheek grew pale and his voice trembled with earnestness as he said, "The discipline of the Church" (he said it with a capital C) "shall be maintained. While I am pastor its rules shall not be broken with impunity. We have fasted and prayed that God would pour out his Spirit upon us; we have exhorted and preached, but the blessing is withheld. Achan is in the camp." I knew, good, innocent man, that his thought was of two or three young girls and a lad or two that, rumor said, had attended a dance the previous week.

"Achan is in camp," I mused. "Well, perhaps so," and my thoughts recurred to something I had heard a few evenings before. Said a young man: "I was riding into the country this afternoon and overtook a negro going home from town. I asked him about his crop prospects. 'Oh, Lord,' said he, with a heavy sigh, 'if cotton is only eight cents a pound this fall, I don't know what will become of me. I am paying $1 60 a bushel for corn right now.' I thought," said the youth, "that his merchant must be a Jew, but he named Mr. B., a Methodist." The young man's father here said, thoughtfully, "I was at C.'s last fall," naming a firm of Christian merchants, "and they told me that when they made out the accounts of those they furnished at the end of the year, they always add ten per cent. to the total. Not ten per cent. a year, mind you," continued, "for some of the articles may have been bought only the previous day, and this in addition to the enormous profit, sometimes as much as 100 per cent., placed on the goods at the start, for of course there is risk in the furnishing business."

My mind still roved that Sabbath morn in the church, and I remembered the honest old scales that were in my pantry when I went to housekeeping and which fell into disrepute with me for a long time because they always declared that the two firms of Christian grocers with which I dealt (for I tried to follow the Discipline and prefer the brethren) gave short weight. I don't know that the scales would ever have regained their reputation, but I sent in haste one day for a pound of butter which the messenger got from a Hebrew merchant. I was so surprised by the quantity received that I thought there was a mistake and weighed it on the old scales. It brought them down in the old fashion. "I will try that again," I said, "perhaps the scales are not to fault." I did try it many times and on different articles. The packages from the Hebrew merchant were invariably good measure, pressed down, and almost as unvaryingly the old scale reiterated that the Christian merchants were doing what the Scripture says is abomination to the Lord. Understand, I do not claim this as a rule, but only say that such things *are* practiced by church members.

I recalled a time when a lady carrying a petition against license approached a member of her church and asked his signature. He took the paper, glanced at it, and said, with a cold sneer, as he handed it back, "It would not look well for me to sign this" (he was a real estate agent) "for I have the renting of seventeen saloons, fifteen of them for Mr. S. Mr. S. was a wealthy old man who had, a few weeks before, joined the church. The lady hastened to her pastor: "Did you know," she asked, "that Mr. S. rents fifteen stores for saloons?" The preacher turned pale with horror and almost fell backward as he gasped, "You don't say so!" "Yes," she said excitedly, "what will you do about it?" His eyes fell, and he answered, hesitatingly, "Well—I can't do anything now, but—if I had known it before he took him in—." And Mr. S. lived unreproved and died weighted with the rents of fifteen saloons and went whither?

I thought of a beautiful woman, a church member "in good standing," a mother of a lovely family, all in the Sunday-school, whose name as a partner is at the head of the advertisement of a large liquor house; of a brother who is loud in prayer at the meeting, but who can never keep from mixing his employer's cash in his pockets with his own until it is impossible to separate them. "Truly," I began to think, "the preacher is right. Achan *is* in the camp, but Achan is not the little, foolish boys and girls who dance sometimes."

I thought of a good brother, kind and earnest, whose livery stable is open on the Sabbath day; of a poor, ignorant widow with little children who prized her church membership but who, it is said, sold whisky in her little grocery on the country road. Perhaps if the preacher would tell them in plain language how wrong these things are, and enforce it by "thus saith the Lord," and the Bible truth bearing on the case, they might be reached and saved.

O, brothers of the ministry, I believe it is because of your own pure life that you are unsuspicious; you see only the surface, and think that dancing and worldly amusements are the sins that withhold the blessing from Israel; but, believe me, it is not so. The world sees deeper. Do you see the things I refer to do not exist in the church? They *do*, and more; there are church members who habitually buy lottery tickets, some who speculate in futures, some who rent houses for the vilest purposes. I have seen these iniquities, though not all in one church, in an experience neither long nor varied, and I dare to say that in the eyes of the Just and Holy God the sins of covetousness and dishonesty in the middle-aged and old are worse and more damaging than the frivolities indulged in for a brief space by the young and light-hearted. I have never danced, nor do I advocate or defend it, but I plead for the young that they may be tenderly dealt with. A few years more of life's cares and sorrows will make the heart so heavy that the steps can no longer dance. Then will they remember the words of Savior who said, "*My* burden is light," and the weary feet will begin to patiently follow him if you do not alienate the generous young hearts by harshness. But ere these evils do come, point them to the more excellent way, and paint its beauties in glowing colors, from a heart so filled with love for them, that the light feet will run to enter upon it and gladly walk it to its shining end.

A SISTER.

Sunday-School Lesson—Aug. 30.

CHRIST AT THE FEAST.

John vii, 31-44.

I. The circumstances of the visit; or *when Christ came to the feast?* The answer to this question is given in the earlier part of the chapter. Jesus went up to this feast *secretly*. He was working in Galilee during the time immediately preceding it, and his kinsfolk urged him to go to Judea in a public manner, and by revealing his power, to declare himself to the world. But this was not Christ's plan. "Our Lord foresaw that a public entry into Jerusalem would lead to commotion, and, as afterwards happened, might bring about his death. . . . Until he had accomplished what was given him to accomplish, he took such precautions for personal safety as a prudent man would. . . . For the apostles to have joined the crowd would have been unfavorable for the germination of the solemn thoughts of which our Lord had dropped the seed on his way from the Mount to Capernaum. By going up privately in the middle of the week, these dangers were avoided."—*Bethune.*

II. What Jesus did at the Feast. (*a.*) He began to teach openly in the temple: as a consequence, many of the people believed on him; but the Sanhedrim sent to arrest him because of his growing influence with the people. His attempt was, for some reason, unsuccessful; and Jesus uses the occasion to declare that their opportunities of hearing him were very limited; in a short time he would depart, and then they would seek for him everywhere, and be disappointed in their search. His saying causes them great bewilderment; they can not understand it.

(*b.*) He proclaims to the crowd his Gospel—"*If any man thirst, let him come unto me, and drink.*" He is the satisfaction of all the needs of the soul. Note the special adaptation of the thing to the moment. The feast of Tabernacles (Lev. xxiii.) commemorated the tent life of the wilderness; and it included a ceremonial of pouring out water before the Lord, in remembrance of the miraculous gift of water during their desert journeyings. Christ thus declares that he is the All-sufficient supply for human need; that whatever is necessary for man's deepest and real life is found in him. And not only this, but the faithful recipient of the blessing becomes a helper and succourer of others. "He who drinks of the Spiritual Rock becomes in turn a well a rock from within which the waters flow to slake the thirst of others."—*Westcott.*

III. The effect of this teaching. It divides men into two classes. Those who receive the word and believe in him, and those who allow any little difficulty to drive them into unbelief. And yet how easily this difficulty could have been met, if they had only made a little enquiry. (Comp. v. 42 with Luke ii, 4, etc.)

Do not men make similar objections now? "Are we to defer going to Christ to satisfy our spiritual thirst, in response to his loving call, until we have settled some miserable objection of this kind; or shall we yield to his power and grace and truth, and accept him—objections and all?"—*Preacher's Magazine.*

"Weak and weary," describes the condition of many people debilitated by the warm weather, by disease or overwork. Hood's Sarsaparilla is just the medicine needed to build up and strengthen the body, purify and quicken the sluggish blood, and restore the lost appetite.

Louisiana Notes.

Judge Wells, of Lake Charles, gathered 824 pears from *one* tree in his yard. The tree is the Leconte variety.

The government has finished the Boston levee, having built 400,000 cubic yards. It is situated in East Carroll Parish.

The British steamship *Pathan* came up to this port Aug. 12, having on board 2,000 tons of tea, the first of this season's crop. She left Kobe, Japan, May 27.

The city council of Alexandria has contracted for two artesian wells, with a daily capacity of 100,000 gallons each, for which the sum of $2,250 each is to be paid.

New Orleans has been chosen as the place of meeting for the next annual convention of the American Public Health Association, to be held some time next Spring.

The Planters' Cotton Seed Oil Mill Company, Limited, with a capital stock fixed at $100,000, has been organized at Alexandria. It is thought that the mill will be in operation within ninety days.

A new paper has been started in West Monroe. It is called *The West Monroe Plow-Boy*, edited by J. M. Rees. It is published in the interest of the laboring man, and is anti-Lottery.

The Clinton Brick and Tile Company have begun operation. It has a forty horse-power engine, and brick machines of 40,000 capacity per day, and will employ forty to fifty hands. The success of this business will encourage other manufactories.

There is talk that a new company will soon be organized for the purpose of building the Steele railroad. This will run from Arkansas City to Baton Rouge, *via* Vidalia. There is also a report that work on the New Orleans and Northwestern road will be resumed Sept. 1. This road runs from Natchez up through Rayville, Oak Ridge and Bastrop into Arkansas.

These items in regard to our city all, we trust, be acceptable to our readers.

The census bulletin gives the area covered by the city of New Orleans as 37 09 square miles, or 23,737.60 acres; population to square mile is 6,525.72, or 10.20 to the acre.

The approximate death-rate for the census year is 28.4, being third in twenty cities, Newark, N. J., having a rate of 29 2 and New York City 28.6.

New Orleans has a total of 625 miles of streets, 89 miles being paved. The average width of the streets is 60 feet and of the sidewalks 12 feet. Twenty-five miles of streets are lined with shade trees. These streets are illuminated by 858 gas lamps and 950 electric lights at an average annual cost of $171 317, or a cost of $50 for each gas lamp and $135 for each electric light, being 56 cents per year for each head of population. The waterworks system of New Orleans consists of one reservoir with capacity of 4,000 000 gallons; daily capacity of pumps 35 000,000 gallons; average daily consumption 7,500,000 gallons, or 31 gallons daily to each head of population. There are 75 miles of mains with 1,152 hydrants and 10,311 taps.

Police force of New Orleans contains 173 patrolmen and 93 officers and detectives. An average of 15,000 arrests are made annually. Average annual cost of force is $170 000. One patrolman is accredited to 3 61 miles of streets and makes an average of 86 71 arrests annually.

The fire department contains 27 officers and 817 men, who are supplied with 20 steam engines and hose carts, 5 hook and ladder trucks, 26 000 feet of hose and 69 horses. The fire alarm system consists of 175 miles of wire and 105 boxes. There is an average of 205 fires annually. Largest loss during past year was $51,000, and total loss for year $550,955, or $2 31 to each head of population. Annual cost of department is $160 000.

The World's Fair.

The South may claim, without prejudice, to have more than its share of the world's *fair*. The acknowledged beauty of the ladies of the South is due in a great degree to the use of Creole Female Tonic, the ladies' friend and favorite, and sure cure for all female ailments.

Mississippi Items.

A horticultural society has been organized at Corinth.

The new hotel in Natchez, costing about $100,000, will be opened early in September.

The assessed value of the personal property in Hinds county shows an increase over last year of $268,000.

Already the good people of Summit are preparing for the South Mississippi Fair, which is to be there Oct. 26.

The second annual meeting of the Grand Camp Confederate Veterans of Mississippi will be held at Natchez, Oct. 6.

An association of the sons and daughters of Confederate veterans has been organized among the young people of Natchez.

Hon. H. C. Niles, of Kosciusko, has been appointed by President Harrison Federal judge, to succeed Hon. R. A. Hill, who resigned.

Edwards is about completing a town hall and high school building. It is thirty five feet front and ninety feet deep, and two stories high.

Alex. Reeves, a prosperous colored farmer of Amite county, carried the first bale of cotton of this season to Summit. He sold it for ten cents a pound, and received a prize of ten dollars.

The inmates of the insane asylum at Jackson, in fifteen years, have consumed 1,037,805 pounds of fresh meat, costing $91 029 14. This is an average of *one beef* a day for fifteen years. The number of inmates averaged 470 a day.

Colonel Outlaw, the proprietor of Castalian Springs, has purchased from a Mr. Strong, of Texas, a flock of 400 Angora goats. These goats are said to be "white as snow, large and well built, with fleece twelve inches long, and their wool worth seventy cents per pound."

W. B. Hindman has sued the city of Vicksburg for $5,000 damages. In attempting to cross the street railroad his jumper capsized, and he was injured by the fall. That the rails on the streets in Vicksburg are obstructions to travel is evident to anyone who looks at them. If he gains his suit, the city will sue the railroad.

The *Commercial Herald* says:

Visitors from Cooper's Well report a great crowd there, and it is learned from the proprietors that the patronage of this famous resort is increasing at a handsome rate yearly, and exceeds all past expectations.

The Brookhaven *Leader* has these two items:

Hon. J. F. Sexton, of Copiah, says he raises two 500 pound bales of cotton to an acre, and 87 bushels of corn. That is good farming.

The next State Legislature, under the new Constitution, will consist of 133 representatives and forty-five senators. On a joint ballot ninety will be requisite to elect a United States senator.

Speaking of the cotton factory at Stonewall, the Clark county *Times* says:

This cotton factory is a great blessing to this county, and there should be enough of such factories in the South to manufacture all the cotton grown in the United States. If there was, there would be no necessity for a sub-treasury, and cotton growing would be a profitable business, for we could save bagging, ties, and compressing, which would amount to a quite a sum upon eight million bales of cotton.

In Memoriam.

MRS. JULIET WHITE HOLT.

Mrs. Juliet White Holt, widow of the late Dr. David Holt, of Woodville, Miss., died in Columbus, Miss., July 1, 1891. She was the daughter of James and Lucy White, and was born at Pinckneyville, Wilkinson county, Miss., Feb. 27, 1800. Her father, who came to Mississippi from Philadelphia in the beginning of the present century, was related to the illustrious Rev. Wm. White, one of the first three Bishops of the Protestant Episcopal Church in America. Her maternal grandmother—Sarah Barton, of Pennsylvania—was closely related to Drs. Wm. P. C. and Benj. S. Barton, both of whom were famous botanists, authors of botanical treatises, and professors in the University of Pennsylvania.

Mrs. Holt was a woman of quick wit and lively disposition, coupled with extreme modesty and refinement, the concentrated result of inherited intellectuality and careful culture. One of her charms was her dainty neatness and love for order.

She was reared a Methodist, but after her marriage she became a Presbyterian, joining the church of her husband. For more than half a century she and her noble husband stood as pillars in the Presbyterian Church of Woodville.

"Given to hospitality," their home in the suburbs of Woodville was ever open to all who came. Not only were friends welcomed and entertained therein, but it was a refuge for the homeless, a resting-place for the wayfarer, a home for the sick while being nursed back into health; and especially was it the abiding-place for ministers of the gospel.

For many years Mrs. Holt held official relations to the woman's branch of the American Bible Society. She was, in the highest sense, an exemplary and positive Christian.

As a wife, she became a real helpmeet to a man of wonderful activity, whose place was ever in the front rank of public enterprise and social progress. As a mother, she trained for usefulness a large family of sons and daughters, some of whom have attained distinction in the higher walks of life, and all of whom are valued and honored members of society. That she reared her sons amidst the temptations of town life, and yet reared no godless ones, is a fact that speaks volumes for the beautiful and positive Christianity of her teachings and her life. That she reared her daughters, surrounded by many of the follies and senseless fashions of society, and yet reared no frivolous ones, speaks volumes for her motherly tact, her wide culture, and her fine intellectual and moral strength.

Mrs. Juliet Holt was one of those noble, modest, deeply pious Southern ladies of the old type, great without ostentation; strong in heart and mind, without a tinge of masculinity; queenly, without royal pretensions—the most beautiful type of womanhood the world has ever produced.

Mrs. Holt grew old gracefully, and in her later years she appeared to those who knew her then as a sweet and beautiful saint, chastened by years of faithful service, tender and loving to all, gentle as angelhood, only waiting her translation to her proper sphere.

She had been gradually sinking since an attack of illness in the Spring. On Sunday, June 28, she did not waken as usual. Her physician was called, but saw no cause of alarm, as her sleep was natural and sweet, and her pulse normal. Thus she slept on until Wednesday morning, when the soft, sweet slumber passed quietly into that long, long sleep which only the angel of the resurrection can break. Once during this period she partly waked, and murmured:

"Tell me not in mournful numbers—
Life is but an empty dream."

What a magnificent commentary upon a life which had run its unchequered course for more than fourscore years! Her last word was "Julie," the name of a lovely daughter who had died in beautiful girlhood. Did the glorified "Julie" meet her on the threshold of heaven? "Julie" was the last utterance of her dying husband some years ago. Was the beautiful "Julie" the bright celestial commissioned to open the pearly portals for father and mother?

H. WALTER FEATHERSTUN.

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and enres the most obstinate cases of dyspepsia. Read the following:

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness or tired, all-gone feeling, as though I had not eaten anything. Hood's Sarsaparilla did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced. It relieved me of that faint, tired, all-gone feeling. I have felt so much better since I took Hood's Sarsaparilla, that I am happy to recommend it." G. A. PAGE, Watertown, Mass.

N. B. Be sure to get only

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100 Doses One Dollar

COSTIVENESS

If not relieved by judicious and timely treatment, is liable to result in chronic constipation. As an aperient that may be used with perfect safety and satisfaction, Ayer's Pills are unsurpassed. Unlike most cathartics, these pills, while they relax and cleanse, exert a tonic influence on the stomach, liver, and bowels, causing these organs to perform their functions with healthy regularity and comfort. Being purely vegetable and free from mineral of any kind, Cured by drug of their use is not attended with injurious effects. Good for old and young of every climate, Ayer's Pills are everywhere the favorite. G. W. Bowman, 26 East Main street, Carlisle, Pa., says: "Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills, and I deem it both a duty and a pleasure to testify that I have derived great benefit from their use. I would not willingly be without them."

Ayer's Cathartic Pills

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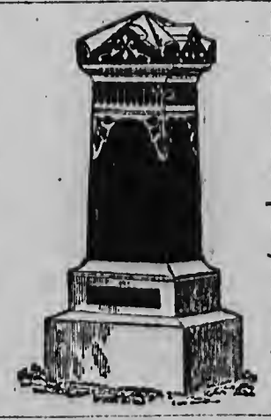

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No. 7 Coast 9:20 am	No. 6 Lim. Ex. 7 30 pm
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No 45. Chic. and N. O. Lim. 8:00pm	No. 46. Chic and N. O. Lim. 12:01noon
No 41. Memphis and K. C. Ex. 8:25am	No. 42. Memphis and K. C. Ex. 8:00pm
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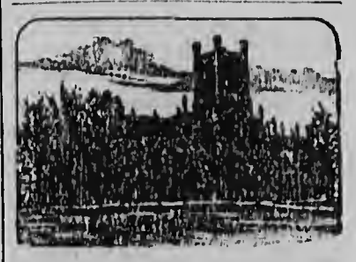

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LONDON, ONTARIO, CANADA.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, August 27, 1891.

Briefs.

Our readers will see that we have made some changes in the "make-up" of the ADVOCATE. Our "Home Life," on the sixth page, appears in a new type, and, though smaller, we think none of our readers will fail to see that it is very plain reading. We have transferred "News from the Work" to the first page, for two reasons. There is nothing more interesting to Christians than the progress of the cause of Christ, and we let them see that first. Then, by putting the church news on the first page, we will be able to give each week the very latest that comes in. "Our Contributors" will be found on the second and third pages. The editorial department remains as it was. We trust these changes will be acceptable to all our readers. We are working only for their good.

According to the late census, there are in this country about 65,000,000 people. There are 151,281 churches, 103,203 ministers, and 21,757,071 communicants. That is, one-third of the people are church members. If that one-third would do its duty, how long would it be before that other two-thirds would be brought into church fellowship?

The whole Methodist world is now looking forward with eager anticipation to the coming Ecumenical Council of Methodism. It will be a notable Conference, in that it is the representative body of one of the largest religious denominations of Protestantism. It will represent a membership of over 5,000,000, and a constituency of at least 20,000,000. This body will convene in Washington City, Oct. 7, and hold its sessions until Oct. 20. The program has been arranged and subjects assigned to speakers and essayists. Doubtless an influence will go out from that Conference which will affect the fortunes of Methodism for generations to come. Perhaps you ought to visit that Conference!

The "Holy Coat of Treves" is now agitating all Catholic Europe. It is said that thousands upon thousands of pilgrims will journey to Treves to behold this sacred relic. This coat is said to be the one worn by the Savior throughout his passion, his trial before Pontius Pilate, and his journey to Calvary. It was obtained by the Empress Helena, the mother of Constantine, during her sojourn in Palestine, some time between the years 314 and 334, and was presented by her to the cathedral at Treves, which was at that time the capital of Belgic Gaul and the residence of the Roman emperors. It has been exhibited to the public only a few times during all these years. The thousands who have visited it before and who will visit it this year are evidences that nothing has a stronger hold upon the human mind than religious superstition.

Death of Rev. J. M. Gann.

The Rev. J. M. Gann, a superannuated member of the Mississippi Conference, fell asleep in Jesus, at his home in Poplarville, Miss., just at twelve o'clock on Friday night, Aug. 21. I suppose some one of Bro. Gann's old comrades will write a suitable obituary. We buried him at Poplarville. Peace to his ashes. We expect to meet him again. H. D. HOWELL.

Aug. 22, 1891.

There were *six* transfers *from* the Denver Conference last session. As there are only about twenty appointments, that looks a little ominous.

The Great Enemy.

We mean *the great enemy* to the church in this country; not only to the Methodist Church, but to the church of Christ in all its branches. There are very many enemies to the church, and all of them are big and strong and malignant. But we call attention in this brief article to "the greatest of these," the biggest, strongest and most malignant of them all—that is, the liquor traffic! The devil seems to have concentrated the accumulated wisdom and tact and skill of six thousand years' experience into this branch of human, or, rather, inhuman, trade. The saloon is Satan's latest epiphany. Here he exhibits himself, a tower of strength and malignancy, and defiantly throws down the gage of battle at the feet of the church of Jesus Christ.

One fact is to be noted and emphasized above all others, and that is, the saloon—this chief agency and representative of the devil in modern times—is no longer on the defensive. This mighty power, flinging its banner to the breeze, has marched out of its entrenchments and taken the open field! Wise and powerful and unscrupulous, it has marched and countermarched, from position to position, until at last it has taken its stand upon the battlefield of its own choosing. And here the church has to meet it and overcome it, or be overcome by it. It is the deliberate opinion of many thoughtful persons that the line of battle extends across the whole front of Christianity, and that no general forward movement can be made until that line is broken and hurled back upon its own supports in inextricable confusion. There can be no further general progress to Christianity in this country till this foe is put down. One of our ablest exchanges says:

We can expect no more great revivals in the church until we get rid of this awful evil. The responsibility for the continued existence of this colossal wrong rests upon the professing Christians of this land.

Sometimes we fear the church has not yet a clear idea of the gravity of the situation; does not see the constant and imminent danger threatened; is not using, upon every opportunity, voice and vote and influence to break down this power. The church seems slow, oh! so slow, to recognize the fact that this agency of Satan is doing more damage to souls and placing greater obstacles in the path of social and civil progress and limiting more the advance of Christianity than all other agencies combined. On this point hear one of our exchanges:

The licensed liquor traffic is, beyond all question, the worst hindrance to the eternal purpose of Christ to save the world, and the most powerful and unscrupulous enemy to the coming of his kingdom. For every young man that is saved at the church altar, at least fifteen are destroyed by the saloons. For every three dollars given to evangelizing work, thirty-nine dollars are spent for strong drink. For every missionary sent to Africa with the gospel, 30,000 gallons of New England rum are shipped over there to demoralize and debauch that heathen people, whose moral condition now is darker than their skins. And the effort is being made on the part of the government to aid United States brewers to extend their trade to the Central and South American states.

Such being the case—and everybody knows it to be so—how can Christian people divide and quarrel over minor matters? How can they rest at ease when such havoc is being wrought all around them? When this traffic is threatening the individual life and the home circle and the civil institutions and the integrity of the Republic itself, why can't the twenty millions of Christians in this land forget everything else, and come together and in their irresistible might overthrow and destroy this monster?

Mansfield College.

As the time is approaching for the opening of Mansfield College—Sept. 9—a word to those who contemplate sending their daughters will be in season. The first thing the president did, after the close of the last session, was to secure a good faculty of experienced teachers. Miss M. E. Hough, who taught with such great success last session, and endeared herself to pupils, patrons and friends, will probably return. Miss Stella Charles, from Kentucky, who is an accomplished Conservatory teacher, will be associated with Miss Hough. This brings the music department into great favor with patrons and friends. Miss L. E. Hays, a distinguished artist and portrait painter, will have charge of the art department. This is a guarantee that this department will measure up to what it was last session. Miss Julia Stiff, of Virginia, has charge of mathematics. Miss N. C. Padelford continues to hold her chair of English and *Belles Lettres*, which she has filled with such marked success for the last three years.

Other teachers will be announced later. The building has been repaired, kalsomined and painted, so that it will be very attractive. A large underground cistern will soon be completed and ready for use. Everything is being done to promote the health and comfort and welfare of students. The success of this institution for the last three years, and especially last year, has been very marked; so much so, that the friends of the institution are greatly encouraged to put money into the college to build the hall so greatly needed, and to give the college a liberal endowment. A gentleman said, the other day: "I like to see girls going to Mansfield, for I know it is the best place for them in the world, and it seems to me that a good providence follows a girl who goes there, judging by the success that attends the graduates; for if they teach, they make good teachers, and if they marry, they get good husbands: so you can hardly make a blunder if you take a Mansfield girl." A tree is known by its fruit. What I like most about the college is the decided religious tone of the school, not sectarianism; but the predominating influence promotes *piety*, perhaps, more marked than elsewhere. As preacher in charge, I know whereof I speak.

O, you Methodists, here is your school; concentrate your patronage on it; make it a grand and successful institution by sending your daughters where they will be properly educated under the best influences in the world. Some of you are making woful mistakes judging from where you are sending your daughters. Put them at Mansfield, under that noble faculty of Christian teachers, and you will be justly proud of your daughters. You can not find a safer place for your girls than you will find in this first-class institution that can not easily be excelled anywhere.

Let the Methodists of the State wake up to the interests of this, *our college*. The president is doing his utmost to bring up the school in all its departments, and he is succeeding, and his success in the future will be much greater, if the whole church and Conference, to whom it belongs, will sustain him and co-operate with him in his efforts. Every preacher's charge ought to be represented here by, at least, one pupil.

J. B. CASSITY.

Mansfield, La., Aug. 16, 1891.

In this issue about 300 accessions to the church and about 250 conversions are reported. Send on the news, brethren, and be brief. We want facts rather more than reflections.

Letter from Bishop Wilson.

Miss Hughes, one of the missionaries in China of the Woman's Board, is by this time at her home in Mississippi. Her return is compelled by failure of health. It is possible that she may be called on by societies in connection with the Woman's Board to give her experience and observations in connection with woman's work in China in writing or speech. I write this to entreat that she may be let alone absolutely. Her only hope of recovery and return to the work she loves, and from which she is sorely missed, is to be found in complete rest. I need not detail her symptoms. It is sufficient to give the words of her physician, a thoroughly trained man, whose judgment is as sound as that of any to be found. He writes that "she should be, as far as possible, dissociated from everything connected with her work here (in China)." I am not a medical expert, but my judgment concurs entirely with this opinion as the result of personal observation and very careful examination of her condition.—She is too valuable a servant of the church in mission work to be lost through enthusiasm and imprudence. I hope that she will not be seen or heard in a woman's missionary meeting while she is in this country, and that she will not answer any letter touching mission work or affairs in China. If she is allowed to rest, she may be able to resume her work. If not, her case is hopeless. I speak advisedly, and trust that my words may be heeded in her own neighborhood and everywhere else. I do not want to lose her.

It saddens me to say that Mrs. Kate Hearn, wife of Rev. T. A. Hearn, of our China Mission, is dead. I married her to Bro. Hearn when I was in China last Fall. She was settled in her new life in Suchow before I left, and gave promise of great usefulness.

The disturbances which threatened our own, as well as other missions in China, have subsided. In God's gracious providence we have suffered no loss. Our missionaries in Suchow and other interior towns are at their posts, far more distressed by reason of the withdrawal of the supplies necessary for their work than by the riots. It is difficult to see how they can continue. Much of the work will have to be stopped—and that not new work, but part of the old, established and indispensable agencies of the mission. Unless there is speedy and generous response to the demand, we shall suffer heavy loss and be retarded in our operations for an indefinite period. It is painful to be deprived of the fruit of such labors and of the means of advance just at the moment when every indication is favorable to the success of our plans. May the Holy Spirit move the church to a truer appreciation of the value of the mission and to a larger liberality!

Yours truly,

A. W. WILSON.

Baltimore, Md., Aug. 18, 1891.

The Second Blessing Theory.

BY "Z."

1. Methodists believe in perfect love, Christian perfection, scriptural holiness. In this we agree with the second blessing theorists. But the two disagree in the means employed and the methods adopted in its acquisition.

2. If we wrest scriptural texts from their connection, giving them a new meaning, one not intended by the Holy Spirit, there is no absurdity, no matter how preposterous, which can not find suitable scriptural support.

3. Conversion constitutes a renewal of the heart. It is either that, or nothing at all. If nothing at all, there can be no second blessing, inasmuch as there was no first. When born of God, man is a new creature; the Spirit bearing witness with our spirits that we are the children of God. Henceforth the hearts of the converted are temples of God, the domicile of the Holy Spirit.

4. When born of God it behooves us to go on to perfection. When conditions are favorable, the infant, in due time, becomes a man. Many struggles, tears and heart-aches between those two periods of life! No patent nutriment, no hot-bed growth can undo the laws of nature. In the kingdom of grace similar laws obtain.

5. I believe in the second blessing — as a numerical fact. Was converted at midnight. Tongue can not express my comfort and peace. In the morning at nine there was a love-feast. I told the people what the Lord had done for me. Friends shouted. I joined them in the shout. That was my second blessing. The following Sunday I was privileged to partake of the Holy Communion. Had neglected the Lord's table for years. Was overcome with joy. That was my third blessing. Since then — numberless have been my baptism from the Holy One.

6. Sometimes thought that parties, not conscientiously scrupulous in the choice of means, had adopted the second blessing theory from reasons of expediency. No doubt many imagine themselves converted, but deceive themselves. Their names are in the list of conversions reported during a revival superintended by some evangelist. How set them right? They are manifestly wrong. Induce them to seek the second blessing; finding *that*, they actually find the first. I hold that honesty is the best policy in religion no less than in business.

7. In our day, goods are largely sold by sample. On the same principle, any movement, religious or worldly, is judged by the characters of its promoters. This being true, I turn away—I will not say in disgust—from the second blessing theory. There are exceptions, but most Christians who submit to the manipulations of said theorists soon develop into self-complacent accusers of their brethren, giving way to unchristian censoriousness, not to say acrimony.

Dr. Weems, our missionary in Mexico, who has been recuperating his health in Alabama and Mississippi, spent last Sabbath in our city, *en route* to his work, accompanied by his wife and daughter. The Doctor spoke in the morning in Rayne Memorial Church, and at night in Carondelet Church. Both addresses were on his work, and were delivered to attentive audiences. Sister Weems also made an address in the evening in Rayne Memorial. A special collection resulted in nearly $200.

Bro. Weems and family left on Wednesday for the City of Mexico, accompanied by Miss Hardenia Norville, of Livingston, Ala., who goes out to study the Spanish language and engage in mission work. These missionaries carry with them the prayers and good wishes of New Orleans Methodism for their success in their difficult field.

Mississippi State Chautauqua.

Amid great enthusiasm a State Chautauqua was organized Aug. 22, 1891. The stockholders are among the most prominent men in Mississippi. The Board of Control has secured the use of the Crystal Springs Camp Ground. Everything will be put in first-class order, and no pains will be spared to make the institution one of the best. The officers elected are as follows: I. W. Cooper, president; Hon. Mr. Newton, first vice-president; Hon. Mr. Mims, second vice-president; Editor Abey, of the Crystal Springs *Meteor*, secretary; J. M. Eagan, treasurer; Hon. J. S. Sexton, attorney; Hon. John F. Sexton, chairman of the Board of Control.

Notes.

Georgia now has a law prohibiting the sale of liquor within three miles of any church or school, except in incorporated cities. This means practical prohibition for all the rural districts.

We have received the "advance sheets" of "Life, Wit and Wisdom of Spurgeon," by Rev. R. B. Cook, D. D. R. H. Woodward & Co., Baltimore, publishers. No biography can be more thrilling than that of the great London preacher. The volume will contain many selections from Mr. Spurgeon's popular writings, and will be illustrated. It will be ready in the early fall. Price, $1.50.

The editor of a church paper is the servant of the church, and the church has the right to work him for all the be is worth. But there are two ways only to get all out of him that is to be. One way is to treat him like some human people treat a faithful horse: prod him and thrash him and kick him and jerk him. This course will soon get out of him all that's in him. The other way is to encourage him by kindness and good treatment and gentle words, and to these he will respond with all his power. Which of these courses does a *genuine* Christian adopt?

Converting power is the attraction that draws churchward. The fact that men and women are changed by grace and made new creatures to the eye of the world will draw people to the place where that strange power was exercised and realized. A genuine revival of religion never failed to draw a crowd. When the first revival broke out in Jerusalem "the multitude came together" in wondering curiosity. That curiosity was soon changed to conviction of sin, and that resulted in penitence and that issued in a holy contagion—converting power by which three thousand souls were brought into the kingdom of Christ. The same means will effect the same thing now. If you want to "draw a crowd," get this converting power at work in your church. If you want to "hold a crowd," hold this converting power in your church.

It seems that some of the Wesleyan preachers are guilty of the same impropriety which we have noticed in every Conference which we have attended. The new president of the Wesleyan Conference, Dr. Stephenson, in his opening address, referred to this impropriety thus: "May I ask my brethren to make it a matter of duty to be present at the *opening of the sessions*? Many are lodging at a great distance, but I venture, in a brotherly spirit, to remind you, that if you can get here *to talk outside*, you might be here *in time to pray inside*, and I believe this would promote the advantage of our proceedings during the day." The preachers who are guilty of that abominable practice of talking outside during the opening services of a Conference session are not much qualified for the work of the session—that is, if praying qualifies for the work.

The Wesleyan Conference had a committee to enquire into the expediency of changing their method of stationing the preachers. The Wesleyans have a "Stationing Committee" which does this important work. There has grown up among them some dissatisfaction as to the way this committee does its work. Hence a committee was appointed last year to see if something could not be done to remedy the defects. While the committee did not recommend any change, it made some suggestive suggestions. One was this: The Stationing Committee should at all times recognize the principle that *ministers exist for circuits, and not circuits for ministers*. We are free to say that we have long considered the failure to recognize this principle as the cause of a great deal of the friction that attends many of the appointments made by our Bishops. When the appointing power thinks more of the *man* than of the *work*, then in many cases the church suffers.

We have received the program of the second Ecumenical Methodist Conference, to be held in Washington City, Oct. 7-20. This program contains the rules for the government of the Conference and the topics to be discussed, but not the names of the speakers and essayists. Our readers may be interested in reading the topics, and so we give them in the order in which they come: Ecumenical Methodism; The Christian Church—Its Essential Unity and Genuine Catholicity; The Church and Scientific Thought, The Church and her Agencies, Education, Romanism, Temperance, Social Problems, Missions, War and Peace, The Church and Public Morality, The Outlook. Doubtless there will be many things said that will be of great interest. The Evangelical Association, a branch of Methodism in this country, has withdrawn from participation in the Conference for the reason that the General Conference of that body will be in session at the time of holding of the Ecumenical Conference.

Sundries.

BY "GILDEROY."

The wise men say there is a terrible commotion on the surface of the sun at this time. Great black holes form in it large enough to hold our world, with room to spare; great columns of flame shoot up from it, and hot rocks, or balls of gas, fall back on it and stir the fires of that burning ball. I partly believe all this. Some god, good or bad, must be poking the central fire of the solar system. The sparks fly and the heat grows intense. The increased heat from God's fire-place reaches our corner of his hearth-stone. It is awfully hot in this corner. I am longing for the angel, good or bad, to lay down his poker and let the fire alone. Ten days in this sweltering heat takes all the life and sap out of me. My supply of energy is about exhausted. I sit, and sweat, and swelter, and mop my brow, and fight mosquitoes, and try to kill the plaguy flies. I can't read or write only in the top of the morning or down on the shank of the evening. It is too hot to sleep, or to rest anywhere, or anyway. Visiting is out of the question. The ladies do not want to see company. They dress to keep cool, as they ought to do. When I put on my collar, coat and vest the heat grows hotter mighty quick. Starched goods become sticky before one has gone ten rods.

I have managed to pull through "Credentials of the Gospels," by Rev. Joseph Agar Beet, of Wesleyan College, Richmond, England. This book makes me long to see his commentary on Romans, just out. Paul's letter to the Romans is the greatest letter ever written. I never tire reading it and all good expositions of it. I have also read "Judge Longstreet: A Life Sketch," by Bishop O. P. Fitzgerald. The Bishop has the gift of biography. In this case he had a great subject. This book is sketchy, scrappy, and good from end to end. It suits for hot weather; only that some of the "Georgia Scenes," as "Ned Brace," are too humorous and laughter-provoking for a hot day. Laughing that is laughing is hot, hard work. "Ned Brace" is a side-splitting story. I have gone pretty well through "Man, Money and the Bible," by Rev. John R. Allen, D. D., of Fort Worth, Texas. This is a thoughtful and thought-provoking book.

Bro. Allen, son of Rev. A. C. Allen, D.D., was born and born again and began his ministry in North Mississippi. He was converted and joined the church at Wesley Chapel, Houston circuit, in a meeting I held there. In less than two minutes after he arose from the altar to tell what God had done for his soul, I called on him to lead in prayer. What a prayer it was! Some five or six souls came out into the light while he prayed. It was a grand time, and a great meeting we had at that place. Bro. Allen, then a boy in his teens, was a good worker in the vineyard of the Lord from the word "go"—just as all young converts ought to be. He was the greatest bookworm for a boy I ever saw in my life. He took to books from his cradle up. He preached by first intention—started like he had been used to it. The fact is, he had been getting ready for it from his infancy. He held meetings and preached for the children when he was a little boy under ten years. It was play to the hearers, but serious, earnest work with the young preacher. I verily believe he was called to this work from childhood—before he was converted, as we use the term "converted." His life was as consistent and as orderly before his conversion as it was afterwards. Personal faith in Christ set him to active work for God. That was the only change I could see, and I knew him, as I knew the members of my own family, intimately. His book is an application of Bible principles to the present discussions and contests between labor and capital. Bro. Allen had a passion for political economy when he was a boy. The last two books named are published for their authors by our House at Nashville, Tenn.

So you see I am putting in part of my time during this hot weather in a profitable way. I am too dull to get up a lively sermon, and the weather is too dull for any other kind. "My drowsy powers, why sleep ye so?" would be appropriate, if not awakenlog, in most churches just now. The heat and the lamps make the night services a melting time. A pulpit is too high up in the hot air for me a season like this. I want to stand on the floor where I can have as good a chance at what fresh air there is as those who hear me. I do not like to be perched up in the top of the house, where I will have to live for an hour on air that has had all the life sucked out of it by a hundred or more other people. Stale air is the stalest of all stale things. Plenty of fresh air in a church on a hot day is a means of grace. Air that is not fresh, sweet and pure will stifle the congregation and the Word of God. Oh! that sextons would learn how to pull down the upper sash as well as to run up the lower one. But enough, if not too much, for a hot day. GILDEROY.

Personal and Otherwise.

We did our best to get in all the "News from the Work" this week, but had to leave out a few notes. How do you like our first page?

Rev. Joseph Emery has been elected president of Santa Rosa College. We suppose Dr. Kelley has declined.

Rev. C. McDonald, presiding elder of the Woodville district, will preach the opening sermon at Centenary College, Sept. 2.

Rev. R. A. Venable, pastor of the First Baptist Church of Memphis, has been elected president of Mississippi College, in place of Dr. W. S. Webb, resigned.

Rev. J. G. Sibley writes, Aug. 21: "My health is greatly improved and my charge is moving along nicely. The prospects are fine for a sweeping revival here in Summit."

Our missionary women and friends in Mississippi are respectfully referred to Bishop Wilson's exhortation to them in regard to Miss Hughes, now at home from China for rest and health.

The publisher's offer of the paper for the balance of the year should be pushed by all the preachers. But let them remember it is for cash only. He can't afford to give it so cheap on a credit.

Bishop Keener was in our office last week. His sojourn at his summer home at Ocean Springs has recuperated him greatly. We were glad to hear from him that his estimable wife has entirely recovered from her long indisposition.

Rev. P. H. Dieffenwierth, Largo, Fla., Aug. 17, writes a note in which he says: "My strength is diminishing. I endeavored to preach yesterday. If it were the Lord's will, I would sooner die in the church while preaching than to die in my bed."

President Hunnicutt, of Centenary College, gave us a call last week. He and wife have spent several weeks in Georgia, enjoying the fellowship of old friends and taking on strength and vigor for the duties of the next session of his admirable school, which begins Wednesday, Sept. 2.

We regret to see in the *Alabama Advocate* the death of Dr. W. C. McCoy announced. For four years Dr. McCoy edited the *Alabama Advocate*, and did it ably, being a versatile and forcible writer. He was also a preacher of much power. For many months he has suffered, and finally succumbed under the influence of a deadly disease. He was a very prominent man in his Conference.

Church in Mexico.

Reported previously	$177 91
Mrs. Barnes	5 00
Friends of Mexico in Bay St. Louis	4 25
Mrs. Steele	56
Mrs. Wright	65

Meridian District.

SUNDAY-SCHOOL CONVENTIONS.

A Sunday-school Convention composed of the preachers whose charges lie south of Lauderdale county, local preachers within the same boundaries, and of Sunday-school superintendents duly elected by our Quarterly Conferences, and one delegate from each Sunday-school, will be held at Shubuta, Monday and Tuesday, Sept. 21 and 22. Rev. C. G. Andrews is requested to preside.

Another convention will be held at Lauderdale for the benefit of the pastoral charges north of Clarke county, the membership to be constituted as above, Thursday and Friday, Sept. 24 and 25. Rev. J. W. Chambers is requested to preside.

Experienced Sunday-school workers will be in attendance and interesting programs will be prepared and carried out. T. L. MELLEN, P. E.

Who Will Help?

MR. EDITOR: You will permit me to call on the good people to assist Bro. A. B. Nicholson. It is known by your readers that Bro. Nicholson was hurt by a fall; confined to his bed and house about six months; his wife sick also. While he was sick, had a large trunk of books stolen, which he had bought to sell. He is still feeble; wife sick. The people all are indebted to Bro. Nicholson. No preacher has been more faithful. He being a great worker, an organizer, faithful, he was put on what we term "hard circuits;" hard work, little pay; he could not save money as some. It is credited to him that he has more spiritual children than any preacher in our Conference. Has been successful as a preacher, preaching grand sermons, though he never made one of them things (sermonettes) in his life, as he put it. This way of turning off from the old, sick, worn-out, faithful preacher of God. Never. Come, all good people; make his last day bright. Send to editor of ADVOCATE, or Rev. A. B. Nicholson, Hazlehurst, Miss.

WM. HOOVER.

Summit, Miss.

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A LOST BOY.

He left Gloster, Miss., July 12, 1891.

JOHN P. STEWART

is his name. He is heavy set; has dark grey eyes and auburn hair.

Anyone knowing of his whereabouts will please address THOS. P. STEWART, Gloster, Miss.

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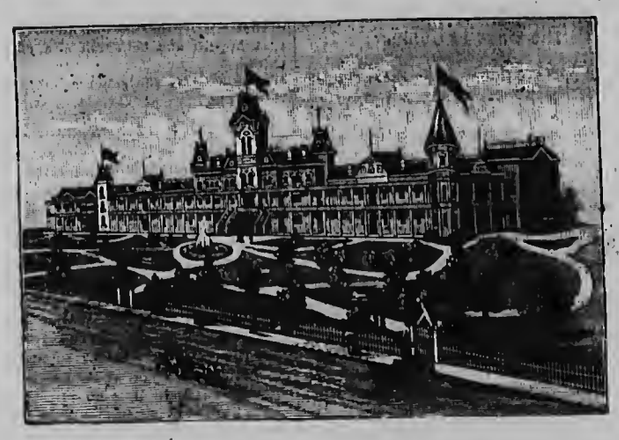

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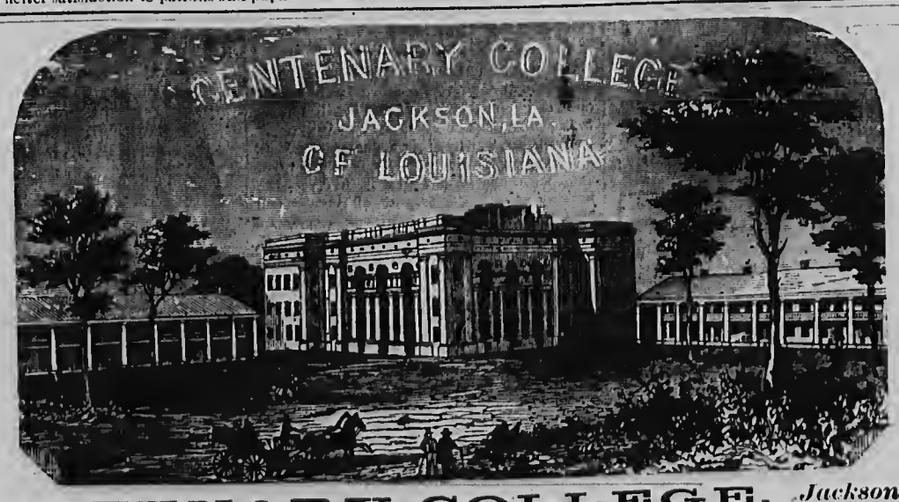

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HOME LIFE.

HOME AND FRIENDS.

There is a power to make each hour
As sweet as heaven designed it;
Nor need we roam, to bring it home,
Though few there be that find it.
We seek too high for things close by,
And lose what nature gave us;
For life hath here no charms so dear,
As home and friends around us.

We oft destroy the present joy,
And future hopes, nor praise them,
While flowers as sweet bloom at our feet,
If we'd but stoop to raise them.
For things so fair still greater are
When youth's bright spell hath bound us;
But soon we're taught that earth has naught
Like home and friends around us.

The friends that speed in time of need,
When hope's last reed is shaken,
Do show as still that, come what will,
We are not quite forsaken.
Though all were night, if but the light
From friendship's altar crowned us,
'Twould prove the bliss of earth was this—
Our home and friends around us.

—*New York Ledger.*

The Days to Come.

One of the most painful experiences of life is watching one whom we love, and who has always led a life of activity in the home and for the family, drop into a life of inactivity, not because of ill health, but because the sources of activity have been taken out of her life. Her children marry and establish homes of their own, and their mother, never having cultivated society for herself, though she encouraged her children in making the home the center of their social life, finds herself, when scarcely past middle life, without social interest, the children having drawn into their new home the social set they created in their old home.

The *menage* established to meet the social wants of the children is reduced to meet the new conditions, and the reason for the mother's activities is still further lessened, and life becomes less interesting. Lack of interest brings dullness, and dullness old age. Old age is an early visitor to the man and woman who no longer feels the need of his or her active participation in affairs.

There is a happy medium between Mrs. Jellyby and the woman who excludes all outside life from her interest. Surely, if a business or professional man needs a hobby outside of his business or profession in order to keep body and mind fresh and healthful, a mother who is also a housekeeper, with all the duties that both positions demand, stands in far greater need of some outside interest that will change the current of her thought. The women's clubs are a great benefit to woman for this reason. A woman need not belong to half a dozen, but it will make her more companionable to husband and children if she belongs to one. She need not attend every evening, nor should she feel that absence is an offense against duty.

As children grow into manhood and womanhood, the wise mother will develop a hobby that will furnish food for thought in the not far distant day when the home will be left without the young life which seems to give a reason for its being. Fancy work should not be allowed to become that hobby; the hobby should require thought more than muscles—a language, photography, some form of art, something that will keep the mind employed and furnish employment.

No woman in good health should ever find life dull or uninteresting, and she never will if she remember that old age is the one inheritance inseparable from life that passes middle age, and that all life that precedes it is given as a preparation for it.—*Christian Union.*

FARMERS' WIVES.—Too many farmers' wives are wearing out under the strain of mind and body. They say they can not find time to visit, to read, or to write; but if these same women would arrange their plans, instead of letting things go hit or miss, they would find time for some recreations.

Each day's work should be arranged the previous evening, and carried out next day as far as circumstances will permit.

To be an agreeable life-partner, the wife should not overtax herself. She should not give up all her former friends and live only in the atmosphere of home. To be able to do the best for her family and self, she needs to mingle with others outside of the home. The wife who rises early, and has her hands and mind both taxed, needs a short nap daily, and time for reading in the evening. Thus strength will be retained, the body better able to perform the labors, and the mind at ease, thus securing happiness in the home. Real troubles may find their way there; but we should not always be "meeting them half-way," and then we shall have reserved strength to bear them more bravely when they do come.

The wife should be ready to go with her husband to dine, or to a picnic now and then, or to spend a social evening out. We should keep ourselves interested in our friends while we work. With pleasant surroundings the life of a farmer's wife need not be the dull, monotonous one, which it is thought by so many to be.

Farmers' wives, see to it before it is too late. Learn to enjoy. Take time to admire the view which surrounds you. Enter into the pleasures of social life. Enjoy the luxuries of your home. Look upon employment as the best preventive of worry, and you will look better, live happier, and die better than some others whom fortune has smiled upon and the world deems more enviable.—*Christian at Work.*

THE ROYAL LAW.—It is the Apostle James who takes Christ's great commandment to love one's neighbor as one's self, and sets it forever before the Christian world as "the royal law." And is it not worthy of such characterization? Is it not truly a royal law? Think of the royal qualities of character which it involves—the nobility of soul, the breadth of interest and love, the graciousness, the willing acceptance of the representative nature of the individual, who merges self in the good of the many. It takes a regal soul to be thoroughly unselfish.

The first law which the young Christian should write upon the tables of his heart is this royal law of universal love. It is fundamental to Christian usefulness. Work for others without love for others, is like trying to start up a roomful of machinery with no fire under the engine-boiler. Love is the great motive of service. There is no good which you can not do for others, if you only love them deeply enough.

Put the royal law of love into your efforts to make the world better. Show every man, woman or child whom you are trying to help, that you come to them, not in any perfunctory or official way, but because your heart is really full of the divine fire of Christian love. Love means humility; be humble. Love means self-abnegation; be unselfish. Love means sympathy; be tender-hearted. If you have the true, outreaching spirit of Christian love to all, your work can not fail to be successful and blessed of God.—*Zion's Herald.*

"GET CLOSE."—Among old Hebraic proverbs is one not easily forgotten: "Get close to the seller of perfumes, if you want to be fragrant."

It is the whole creed and fulfillment of the Christian Church militant, in axium. Christ, who sells, without money or price, purity, clean hearts, eternity in the city of the jasper walls is called the Lily of the Valley and the Rose of Sharon—two of nature's chastest perfume-bearers; one whose stainless chalice is emblem of the pureness of Christ; the other typifying, by its warm color, his love. They accentuate his character, fragrant with all earth-known virtues and the mystical attributes of God.

"Get close." He permits you, entreats you; so close that you may cling to his hand all the way; so close that, from the fragrance of a loving, simple, daily living, men shall know that you have been with Christ.

Religion does not tarnish with use. It must not be folded in fine linen and laid away. That is burial—a dead religion. It is for constant, homely use; to go to church to worship God and unburden the soul; not merely to listen to the minister, and criticise and disparage his worth, or his ability, or his lovableness as a man, but to worship with reverent eyelids that God whose anointed minister the man is.

Religion can not wear out; true religion. Its source is exhaustless. It simplifies the cowl, dignifies the homespun. It is for all; sweet-tongued, sweet-spirited, full of the tenderness of that charity that beareth another's burdens, that hopeth and believeth and endureth all things.

"Get *close* to the seller of perfumes if you want to be fragrant."—*Western Christian Advocate.*

THE LITTLE CHILDREN THAT ARE GONE.—Why do they come, these little ones that enter our homes by the gateway of suffering, and that linger with us a few months, uttering no words, smiling in a mysterious silence, yet speaking eloquently all the time of the purity and sweetness of heaven? Why must they open the tenderest fountains of our natures only to leave them so soon, choked with the bitter tears of loss? It is impossible wholly to answer such questions of the tortured heart, but one can say, in general, that these little temporary wanderers from a celestial home come and go because of the great love of God. It is an inestimable blessing to have been parent of a child that has the stamp of heaven upon its brow, to hold it in one's arms, to minister to it, to gaze fondly down into the little upturned face, and to rejoice in the unsullied beauty of its smiles, and then to give it back to God at his call, with the thought that in heaven, as upon earth, it is still our own child, a member of the household, still to be counted always as one of the children whom God hath given us. Such a love chastens and sanctifies the hearts of the father and mother, carries them out beyond time and sense, and gives them a hold upon the unseen. As things of great value always cost, it is worth all the sorrow to have known this holy affection, and to have this treasure in heaven.—*Chicago Advance.*

MAKING HOME A SCHOOL.—Make home an institution of learning. It is the cheapest school you can find. Provide books for the centre-table and for the library of the family. What is learned at home from good books will not have to be learned abroad. See that all the younger children attend the best schools, and interest yourself in their studies. If they have the taste for thorough cultivation, but not the means to pursue it, if possible provide for a higher education. Daniel Webster taught at the intervals of his college course to aid an elder brother in the pursuit of a classical education, and a volume of his works is dedicated to the daughter of that brother, who early closed a brilliant career. Feel that an ignorant brother or sister will be a disgrace to your family, and trust not to the casual influence of the press, existing institutions and the kind offices of strangers. If the family becomes, as it may be, an institution of learning, the whole family will be educated.

Do not think of finishing your education. Learn as long as you live. Keep up habits of study, and, above all, remember that the fear of the Lord is the beginning of wisdom, and that the Holy Scriptures are able to make men wise unto salvation.—*Exchange.*

From Father De Smet, the Great Indian Missionary:

ST. LOUIS, Jan. 9, 1872.—Messrs. J. & C. Maguire: No remedy can be more effectual for complaints of the bowels, such as Cholera, Diarrhœa, Dysentery, etc., than Maguire's Benne Plant. I have always found it such.

P. J. DE SMET, S. J.

WHAT TO DO WITH A BAD TEMPER.—Starve it. Give it nothing to feed on. When something tempts you to grow angry, do not yield to the temptation. It may for a minute or two be difficult to control yourself; but try it. Force yourself to do nothing, to say nothing, and the rising temper will be forced to go down, because it has nothing to hold it up. The person who can and does control tongue, hand, heart in the face of great provocation is a hero. The world may not own him or her as such, but God does. The Bible says that he that ruleth his spirit is better than he that taketh a city.

What is gained by yielding to temper? For a moment there is a feeling of relief; but soon comes a sense of sorrow and shame, with a wish that the temper had been controlled. Friends are separated by a bad temper, trouble is caused by it, and pain is given to others as well as self. That pain too often lasts for days, even years—sometimes for life. An outburst of temper is like the bursting of a steam boiler; it is impossible to tell before what will be the result. The evil done may never be remedied. Starve your temper. It is not worth keeping alive. Let it die!—*Selected.*

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OUR YOUNG PEOPLE.

WHAT A BOY CAN DO.

These are some of the things that a boy can do:
He can whistle so loud that the air turns blue;
He can make all sounds of beast and bird,
And a thousand noises never heard.

He can crow or cackle, or he can cleck
As well as a rooster, hen, or duck;
He can bark like a dog, he can low like a cow,
And a cat, itself, can't beat his "me-ow."

He has sounds that are ruffled, striped and plain,
He can thunder by as a railway train,
Stop at the stations a breath, and then
Apply the steam and be off again.

He has all his powers in such command
He can turn right into a full brass band,
With all of the instruments ever played,
As he makes of himself a street parade.

You can tell that a boy is very ill
If he's wide awake and keeping still;
But earth would be—God bless their noise!—
A dull old place if there were no boys.

—*San Francisco Call.*

MR. EDITOR: This is my second letter to the ADVOCATE. I did not see the other one in print, so I thought I would write again. I am a little girl nine years old. My papa is station agent at this place. My mamma has been sick a long time, but I know she will get well, for I read to the Bible, last night, where Christ told his disciples that whatsoever they asked for in faith it would be given unto them. My papa and I went to the city not long ago. We visited the ADVOCATE office, and Bro. Mitchel gave me *The Little Worker* for a birthday present. I want to tell the little cousins I saw that horrible waste-basket. Hoping to see this letter in print, I will close. Your little friend,

LOUISE GREEN.

Abita Springs, La.

Stirring Boys.

Children of force, vitality and individuality will quarrel more or less in spite of everything. Grown people possessing these qualities do so. The aggressive man was an aggressive boy; the enterprising, energetic man was an enterprising, restless boy, often a very uncomfortable boy to get along with. Selfishness properly regulated is a very necessary part of the successful individual. Sensitiveness and impatience are by no means inconsistent with a fine and noble character.

There is not a mother alive to the interest of her children and her own responsibilities that can help exclaiming: Who is sufficient for these things? But when we have done our best the wisest thing we can do is to leave events with God, and not cripple our energies nor waste our time in the contemplation of our own inefficiency and the weight of responsibility resting on us. When we have done all we can to form right habits in our children and correct their faults they leave us, and the world takes them in hand. The impatient man finds that he must control his temper and repress his hasty words, or he loses by it; the careless man finds that to succeed he must be careful; the arrogant man is taught by snubs to temper his arrogance with civility; the dishonest man finds that "honesty is the best policy," though he may not reduce the maxim to practice in his own life.

When we have implanted an earnest desire in the hearts of our children to grow every day more and more true; when we have kindled within them the fires of earnest and unquenchable aspiration toward whatever dignifies and exalts human character; when we have given them an habitual impulse upward and forward, we have done well by them. The heaven once hidden in their measures of meal will work till the whole lump is leavened. It takes God himself, not to speak irreverently, ages to make such a world as this, ages more to bring the human race to its present state of improvement. He bears with criminal and human hyenas, and waits for the good to triumph over the evil. Can not we wait for our children to mature into a ripened manhood and womanhood?—*Golden Rule.*

GOOD SERMONS FOR CHILDREN.—Most boys and girls do not like sermons; they say they are too long for their highnesses. Perhaps they may like these short sermons. They will give food to think over, and must not be read too hastily. A Swedish boy fell out of the window and was badly hurt; but with clinched lips he kept back the cry of pain. The king, Gustavus Adolphus, who saw him fall, prophesied that the boy would make a man for an emergency. And so he did, for he became the famous General Baur. A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist Titian. An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said, "That boy will beat me one day." So he did, for he was Michael Angelo. A German boy was reading a blood-and thunder novel. Right in the midst of it, he said to himself, "Now; this will never do. I get too much excited over it. I can't study so well after it. So here goes!" and he flung the book into the river. He was Richter, the great German philosopher. Do you know what these little sermons mean? Why, simply this, that in boyhood and girlhood are shown the traits for good or evil that make man or woman good or not.—*Selected.*

A five-year-old boy had been spending the afternoon at the home of one of his playmates. The little fellow came home full of stories about Jennie's wonderful nurse, who, it appeared, had said many curious things in the afternoon. "Well, well," said the boy's father at last, "what is the nurse—French, German, or what?" "I don't know," answered Harry, "but I guess she must be broken English; it sounded like that."—*Evangelist.*

John was building a chicken-coop, while little Budge stood by looking on. John bruised his thumb, and exclaimed: "Oh, gracious!" "What makes you say that?" asked Budge. "What should I say?" retorted John, for his thumb ached. "Well," said Budge, after reflecting a little, "you might say the 'mandments."—*Exchange.*

Pupils who learn "by ear," without thought as to the meaning of things, contrive to afford a good deal of amusement to their teachers. Recently a teacher in a grammar school asked one of her boys: "What is the meaning of 'topaz?'" "A topaz," said the boy, "is where the mules walk when they are drawing a canal-boat."

Only a Word.

Just one word with you, if you are suffering Creole Female Tonic will cure you. Get a bottle TO-DAY.

SCIENTIFIC.

The Pioneer of the Future Ship.

The vessel of aluminium, the next great revolutionizer of commerce, of which we had thought we were as yet but dreaming, has come. It is small in its first form, being twenty feet long, with a beam of five feet. It is moved by a naptha motor of two-horse power; but hull, machinery, and screw have been made from that almost magical "metal of the future," which in strength and lightness is as superior to steel as Hercules was to the earth-born Antæus. The first venture to realize the vision that has been flittering before the shipbuilder's mind since the processes of science have been steadily drawing forth this omnipresent, but evasive, metal with greater and greater ease, was built at Zurich, for an exhibition to be held in Frankfort, and it was successful on its trial trip. Such is the report of our esteemed and trustworthy contemporary, *Iron.*

The formula for computing the time when this aluminium creation shall have grown into the full size of an ocean-going steamer is simple, though somewhat vague in its factors; but it points to the certainty of such a result. The aluminium ship offers such advantages that it can be built with profit even at an immense advance in cost over one of steel. So when the price of the white metal, which is constantly hurrying downward, falls within the limit involved in the very high figure that may be considered admissible for building a great boat at it, the new craft will appear, and it will make five days across the ocean seem slow.

How soon will that be? Little pioneers like the Zurich craft do not come out nowadays without giving an immediate and powerful impetus to the movement they chance to represent. Improvement is quicker to start and then goes with a more tremendous rush than ever before in the history of the world. Aluminium is so lasting, and the pressure to obtain the peerless prize of getting it cheaply is so strong and ceaseless, that it would not be to forecast an expectation were we to see the full development of aluminium, or of some almost as revolutionary alloy of it, accomplished on the sea before the Zurich naptha launch goes out of service.—*New York Sun.*

INTERESTING DISCOVERY IN EGYPT.—The result of the recent explorations near the Temple of Queen Hatasu, at Thebes, is of a character to arouse the keenest interest of all students of Egyptology. Indeed, it is one of the most important and remarkable "finds" ever made in Egypt.

The Temple of Queen Hatasu stands at the head of a bay on the river bank, close under a steep bluff of limestone. Near this temple is a shaft, descending through the solid rock about fifteen yards, and out of this shaft have been hoisted 160 mummies. Their cases and wrappings were painted at least 3,000 years ago, yet the colors are as brilliant as when first laid on. The bodies are chiefly those of male and female priests, and of members of the royal family. What makes this find of special interest and value, is the fact that it is an entirely new one. These mummies have remained undisturbed since the day when they were first laid away in their rocky chambers. What wealth of historic information may be gleaned from them and from the jewels and manuscripts found among their wrappings! The number of manuscripts is great; for not only are there many within the mummy cases, but many others have been found in the tombs laid upon or among the coffins. It is believed that these were not placed there at the same time as the mummies, but were thus hidden at a later day by the priests who possessed the secret of the tombs, to save them from the thieving hands of some invaders of the land. Indeed, it is suspected that the entire tomb was not originally intended for that purpose, but that the mummies were removed hither from the temples, where they were originally placed, to save them from spoliation.

RESULTS FROM AN INVENTION.—Dr. Lardner, writing of the steam engine, said: "To enumerate its present effects would be to count almost every comfort and every luxury of life. It has increased the sum of human happiness, not only by calling new pleasures into existence, but by so cheapening former enjoyments as to render them attainable by those who before could never have hoped to share them. The surface of the land and the face of the waters are traversed with equal facility by its power and by thus stimulating and facilitating the intercourse of nation with nation, and the commerce of people with people, it has knit together remote countries by bonds of amity not likely to be broken. Streams of knowledge and information are kept flowing between distant centers of population, those more advanced diffusing civilization and improvement among those that are more backward. The press itself, to which mankind owes, in so large a degree, the rapidity of its improvement in modern times, has had its power and influence increased in a manifold ratio by its union with the steam engine. It is thus that literature is cheapened, and, by being cheapened, diffused; it is thus that reason has taken the place of force and the pen has superseded the sword; it is thus that war has almost ceased upon the earth, and that the differences which inevitably arise between people and people are for the most part adjusted by peaceful negotiation."—*Scientific American.*

SIRIUS.—Sirius, because of its great brilliancy, may no doubt be supposed to be the nearest of the stars. Although it is not the nearest, yet it is among the nearest. We doubt if we can give a very distinct impression of how far Sirius is away; but let us see. From here to the sun is about ninty-three million miles. If we could travel toward the sun at the highest speed of an express train—say, at the rate of sixty miles an hour—without stopping day or night, and bearing with us a charm against old age, we should reach our destination in about one hundred and sixty years. Now, the distance to Sirius, according to the latest estimates, is fully six hundred thousand times the distance to the sun. Express train speed would hardly suit us on a trip to that star. Suppose that we were to travel with the enormous speed of light, which reaches us from the sun in a little over eight minutes. We would hardly care to travel faster than that; but even at this inconceivable rate, it would take us ten years to reach our journey's end, and alight upon Sirius. And what should we find when we reached our journey's end, and, indeed, long before we reached it? Not a star, as you can easily imagine, but a sun, and a very enormous sun, too. The exact size of Sirius is not easily determined; but in all probability it is a stupendous fiery globe, having a diameter six, or possibly, eight or ten times that of our own sun.—*Selected.*

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Heavy Crops!

The Grain, Sugar, Cotton and Rice crops of this season are unusually abundant, and active preparations are being made to gather and move them. It should be borne in mind that a large and varied crop of Malarial Sickness is also about ready for the annual reaping. The people should begin NOW to prepare for this ordeal by using

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Another Answer.

Not as a solution of the question, "Can it be cured?" asked in the issue of July 16, but as connected with the subject discussed under that head, I offer a few thoughts that have long since matured in my own mind. In the first place, preaching is God's method of saving the world—so declared in his Holy Word; while the Sunday-school is only man's invention, of recent date, to supply a present want. If children were as diligently instructed at home, in Scripture truth, as God has commanded they should be, there would be no necessity for Sunday-schools at all. There is no divine command for them. The church got along nearly eighteen hundred years without them, and had they been a necessary part of the church, there would have been a divine command for them. There is a special command for the diligent instruction of children in the home, in God's holy ways, which, if faithfully obeyed, would, in a large measure, do away with the necessity for Sunday-schools. They, doubtless, serve a good purpose, and I do not wish to be understood as opposing them; but their present necessity is largely due to the shameful neglect of parental Christian training of children at home.

The public worship and preaching of the Word is of divine origin, and if a choice between this and the Sunday-school was forced upon me, as a means of converting my child, I would certainly choose the former.

Another important consideration is, that Sunday-schools, oftentimes for lack of better, employ notoriously ungodly and irreligious teachers, whose teaching and influence for good, even as such teachers, can not be compared to that of a faithful man of God (as all preachers are supposed to be). Let parents think of that fact. For no man can teach a child to be any more pious than he himself is.

The Sunday-morning service, immediately following that of the Sunday-school, is too long for the patience of a child, and both should not be required of it. What arrangement could be made, so that children could have the benefit of both, I can not tell; but by all means have the children at public worship.

J. W. L.

Jackson, Miss. Aug. 18, 1891.

Another Remedy.

The Sunday-school is an ordinance of the church; the church is of God. Attendance upon the ordinances of God and of the church is enjoined upon all the members by the General Rules and the Form of Recognition. If the duty of attending upon "the ministry of the Word, either read or expounded," and of "searching the Scriptures," does not include the work of the Sunday-school, as teacher or scholar, we have no method of giving the needed help in the study of the Scriptures. Let all the members of the church be taught that it is their duty to attend the Sunday-school and take a part in it. It is more consistent with reason and religion to expect this of grown people than to expect children to attend the Sunday-school and preaching, both without requiring it of church members. Do this, and the children will hear preaching. J. W. SANDELL.

Two Questions.

Ques. 1. When one or more members is under report of immoral conduct, and the investigating committee can not find sufficient evidence to get a hill of charges, yet rumor is so great that it causes a dead-look in the *church*, what is the proper course for the pastor to pursue?

Ques. 2. If one or more members is under report of immoral conduct, and they agree to abide by the voice of the *church* without a trial, has anyone of them the right to withdraw his agreement and demand a trial in the *church*?

J. B. HOWELL.

Ans. 1. Appoint a new committee to investigate the rumor afresh.

Ans. 2. That would be a curious agreement to make; but, we suppose if made, it should be carried out. The fifteenth Psalm settles the matter of agreements.

What is lacking is truth and confidence. If there were absolute truth on the one hand and absolute confidence on the other, it wouldn't be necessary for the makers of Dr. Sage's Catarrh Remedy to back up a plain statement of fact by a $500 guarantee. They say—"If we can't cure *you* (make it personal, please) of catarrh in the head, in any form or stage, we'll pay you $500 for your trouble in making the trial." "An advertising fake," you say. Funny, isn't it, how some people prefer sickness to health when the remedy is positive and the guarantee *absolute*. Wise men don't put *money* back of "fakes." And "faking" doesn't pay.

Magical little granules—those tiny, sugar-coated Pellets of Dr. Pierce—scarcely larger than mustard seeds, yet powerful to cure—active, yet mild in operation. The best Liver Pill ever invented. Cures sick headache, dizziness, constipation. One a dose.

An Enquiry.

MR. EDITOR: Is it true that the "Acts of the Apostles" is the only book in God's Word that teaches us how to be saved?

This is a doctrine I hear preached often from the pulpit. I heard, not long since, a minister say, "We are not instructed how to be saved only in Acts." Is this the doctrine of the Scriptures, or is it some new *dogma*? What about Mark xvi, 16; Eph. ii, 8; John iii, 18; Luke vii, 50; Rom. x, 13; Luke viii, 12, and many more passages? Of course, Acts tell us how to be saved; but if the rest of the New Testament is *silent* on this important subject, and does not instruct us in holiness and point out the road to heaven, what profit are we to derive from it?

I ask these questions not only for my own good, but for the benefit of others. J. D. E.

[We answer the question by asking, If we had nothing but "The Acts of the Apostles," how would the case stand?—EDITOR.]

OBITUARIES.

MAGRUDER—HEMAN BANGS MAGRUDER, son of Prof. W. H. N. and Mary Bangs Magruder, was born at Centenary College, near Brandon, Miss., Sept. 27, 1841, and died in San Antonio, Texas, Aug 7, 1891; so that he was nearly forty-seven years of age.

Like all Professor Magruder's children, he received a superb education, being graduated with distinction from the Southern University, at Greensboro, Ala. During the war he served in the Signal Corps, and won fresh laurels in that difficult and dangerous field. After the close of that memorable struggle he engaged in the practice of law in New Orleans. The writer married him to Miss Hattie Fuqua, the oldest daughter of Hon. James O. Fuqua, of Baton Rouge, and from this union there came three children, who with the stricken wife are left. He remained several years in New Orleans in the practice of his profession in partnership with F. D. Richardson, Esq. His health breaking down, he sought the genial climate of Southern Texas, and located in San Antonio, where he pursued his calling. During the last few years he has been an editorial writer for the San Antonio *Daily Express*. Of his work in that connection that paper says, "his work has been of the very highest order of merit," and adds:

He was a man of unflagging industry and courage. To a ripe knowledge of men and affairs and a thorough classical education he joined a singular facility of composition and a singularly broad comprehension of State and national issues. He was regarded as one of the most valuable members of the staff, and all who knew him part from him with regret.

Unfortunate associations for a time drew him into practices that caused pain and sorrow to his friends; but, as the end of his life came into view, the home teaching and the prayers of parents and grandparents and Christian friends asserted their power, and he died trusting in the Savior of sinners. The writer knew him well, esteemed him for his worth, sorrowed over his errors, rejoiced to hear of his recovery to the faith, and expresses with unfeigned sincerity his sympathy with the bereaved ones. May God temper this blast to the good of the stricken! C. W. CARTER.

RAPE—Mrs. ANNIE RAPE (*nee* Hancock), wife of A. S. Rape, was born in Lancaster district, S. C., Nov. 24, 1813, and died in Jackson parish, La., May 2, 1891. Sister Rape professed religion in early life and joined the M. E. Church, South, in which she lived an exemplary Christian life.

With Sister Rape old age was beautiful, full of kindly deeds and good works, mellow and fragrant with the ripe fruitage of matured grace and Christian virtues. She walked in the path of the just, and the light of her Christian experience shone brighter and brighter unto the perfect day. No wonder she was ready when the summons came! When Jesus called, she was ready to lay aside the weapons of warfare and go home, ready to lay down the cross and take up the crown, ready to quit toiling in the vineyard and go home to rest. God favored her. Her last illness was not protracted; only a congestive chill, and her pure spirit went home. The writer was her pastor in 1889, and oft did I hear her testify that the Lord was precious to her soul, and she smiled to her son a few days before her death that she was ready to go at any time.

Sister Rape was the mother of six children—four of whom with her husband preceded her to the better land. May God sanctify her death to the good of those still living, and may they follow her as she followed Christ!

C. F. STAPLES.

COBB—Mrs. CELIA COBB died at her home in Franklin, Miss., March 18, 1891. Sister Cobb was born in South Carolina, June 27, 1802. She moved to this State in early childhood and spent a long, useful life in the service of the Master. She joined the M. E. Church, South, early in life, and was an earnest Christian worker up to her death—a period of nearly sixty years.

Sister Cobb's husband, Bro. James Cobb, was born Aug. 14, 1797, and passed peacefully to his reward April 29, 1874. He was a Holy Ghost Methodist and rejoiced in the hope of the glory to come. He and his wife walked with Christ continually; carrying their religion into their home and business.

Thus passed to rest two faithful servants of God. And though they are dead in the flesh, they "yet speaketh," for one by one their children are being gathered into the kingdom of Christ—that righteousness, joy and peace in the Holy Ghost. E. A. FLOWERS,
CHAS. W. CRISLER.

BAYS—ARABELLA BAYS (*nee* McQuaig) was born in Marion district, S. C., Aug. 21, 1818, and died in Wayne county, Miss., Jan. 21, 1891.

Sister Bays was an exemplary member of the M. E. Church, South, fifty years. She loved God and loved his church and the ordinances of his house; ready to help in every good work; of a kind disposition. She was always a welcome guest to the sick and suffering; but she rests from her labors; her record is on high. Her life, being hid with Christ in God here, will appear with him in glory. L. P. MEADOR, Pastor.

Be Considerate.

Don't worry your friends and family with that worn and faded appearance. Get a bottle of Creole Female Tonic. It will change your pallid cheeks to the rosy hue of health.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beale, Jr.*

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Is the company which does the most good; and the company which does the most good is that which issues and maintains the largest amount of assurance.

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EQUITABLE -	$203,826,107	$720,662,473
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CASH ASSETS, December 31st, 1886, - - - - -	$400,479.08
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CASH ASSETS, December 31st, 1888, - - - - -	$459,369.50
CASH ASSETS, December 31st, 1889, - - - - -	$510,584.54
CASH ASSETS, December 31st, 1890, - - - - -	$551,897.82

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If readers of this advertisement who wish to purchase goods in our line would mention this paper when writing for information or when ordering goods from us, we could then determine whether the money we pay for advertising in this paper is well invested or not.
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GIVEN AWAY. Send name and get a FREE PACKAGE. DR. J. W. BLOSSER & CO., DALTON, GA.

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All supplies for Sunday-schools.

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Orders promptly attended to.

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BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Velours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.

LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

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28 and 30 Camp Street, - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

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BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. J. P. Drake, N. B. Norwood, B. S. Rayner, Inman W. Cooper (3), I. T. Reames, Isaac L. Peebles, W. G. Evans, J. W. Ellison (2), G. E. Greene, W. B. Lewis, C. G. Andrews, H. Bradford, L. L. Pickett, Ben. P. Jaco, R. W. Tucker, Geo. W. Buckmann, T. W. Adams, C. T. Munholland, D. C. Langford, W. M. Sullivan, R. G. Porter, C. F. Emery, A. M.; B. R. East (2), P. B. Richardson, J. W. Medlock, J. C. Long, B. T. Young, P. Howard, F. G. Davis.

Messrs. J. Wallace Lester, W. F. Ford, Chas. F. Smith, G. G. Gill, Fletcher B. Smith, E. P. Mackie, H. E. Hollomon, C. C. Griffin, M. E. Fritz (2), R. F. Patterson, L. H. Stedman (2), G. W. Lawhoon, E. V. Boring.

Mesdames A. J. Lowdon, Flora Barrington, M. A. C. Cassity, Emma Maxwell, J. A. Regan, S. K. Howell, M. H. James, Elizabeth Langsfield, Mary Chapman, Mrs. Dr. Schumpert, L. Elizabeth Hughes, Arretta V. Russell, Lelia C. Brown.

Miss J. Wallace Lester.

Aug. 25.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

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1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

A Superior Home Training-School.

Speaking of Prof. Emery's school, hear what Bishop J. C. Keener and Col. W. R. Stuart wrote the president of Centenary College.

"I write to strengthen the application of Prof. Emery. He has been teaching for some time, has good credentials and is a thorough Methodist. He has been for several years principal of a Mississippi high school (Yazoo City). His family are delightful."—*J. C. Keener.*

"It gives me pleasure to say to you what Prof. Jones, of Oxford, said to me six years ago. He said, 'The young men sent to the University of Mississippi from Prof. Emery's school were *the best prepared and entered the college more easily* than from any other school.'"—*W. R. Stuart.*

The above extracts from private letters are published by permission of the writers. For further information see advertisement elsewhere, and address,

C. F. EMERY, A. M.

Ocean Springs, Miss.

Centenary Female College.

The following are some extracts from letters endorsing Centenary Female College:

"There is no college to which I would commit my daughter with more confidence than to Centenary. Your curriculum is thorough, your faculty complete, and, above all, the home comforts given our daughters there commend the college to the young ladies themselves."—*Rev. Sam P. Jones (Evangelist).*

"In Centenary, our daughters of the South will find one of the best colleges in America. I have been among you, and remained with you, and I know whereof I affirm."—*T. T. Fishburn (Banker), Roanoke, Va.*

"The place may justly be called a well-appointed home for those sheltered within its walls. The rule of work is thoroughness. Having been a patron of the college, I can cordially testify of its high character."—*Mrs. M. E. Riggs, McLendon, Texas.*

"Indeed, it is the ideal college within the range of my observation."—*John B. Boyd, (Merchant), Sonoraville, Ga."*

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An Excellent Training-School.

Students Admitted to the Leading Universities Without Examination.

On recommendation of the Principal, graduates and proficients of *The University School, Monticello, Ark.*, are admitted to the higher classes of the *University of Tennessee*, and other leading universities, *without examination.* Speaking of the Principal of this school, Prof. T. C. Karns, A. M., says: "I have known Prof. Hinemon several years. He is a most excellent teacher and Christian gentleman. His ability in his chosen line is very marked. Fathers can intrust their sons to him without any hesitancy. He will make scholars and good citizens of them."

For circulars, address,

J. H. HINEMON, Monticello, Ark.

Camp Meeting Calendar.

Camp Meet'g.	*Begins*
Lake	Aug. 28
Bluff Creek	Sept. 11
Morton	Sept. 11
Clarke circuit	Sept. 12
St. Tammany	Sept. 18
Palmer	Oct. 4
Shiloh	Oct. 8
Leaf River	Oct. 9
New Prospect	Oct. 23

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Ryhalla	Sept. 12, 13
Cornersville	19, 20
Early Grove	26, 27
Holly Springs station	27, 28
Myrtle	Oct. 3, 4
Ashland	10, 11
Shelby Creek	17, 18
Holly Springs circuit	24, 25
Shawnee	31, Nov. 1
Pine Mountain	7, 8
Red Banks	14, 15
Mt. Pleasant	21, 22
Olive Branch	28, 29

JNO. W. BOSWELL, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Bayou Memorial	Sept. 6
Louisiana Avenue	13
Plaquemine and Donaldsonville, at D.	20
Parker Chapel	27
Thibodaux and Houma	Oct. 4
Algiers	11
Lower Coast Mission	18
Craps Street	25
Grosse Tete and False River	Nov. 1
Dryades Street	8
Baton Rouge	15
Moreau Street	22
Carrollton	29
Felicity Street	Dec. 6
Carondelet Street	13

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Lafayette and Crowley, at Crowley	Sept. 5, 6
Plaq. Brulee and Rayne, at Church Pt.	12, 13
Huron	20
Abbeville, at Prarie Gregg	26, 27
Opelousas and Washington, at Wash'n.	Oct. 3, 4
New Iberia	10, 11
Lake Arthur	17, 18
Grand Chenier, at Grand Chenier	24, 25
Lake Charles	31, Nov. 1
Sabine Mission, at Haygood	7, 8
Sulphur Mine, at Vinton	14, 15
Indian Bayou	21, 22
Patterson and Morgan City, at M. City	28, 29
Franklin	Dec. 5, 6

Preachers will please be ready to answer Question 24 as full as possible.

JOHN A. MILLER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Minden, at Minden	Sept. 5, 6
Homer, at Homer	12, 13
Hayneville, at Colquit	19, 20
Vienna, at Salem	26, 27
Vernon, at Vernon	Oct. 3, 4
Sabine, at Evergreen	10, 11
Summerfield, at Alabama	17, 18
Sparta, at Providence	24, 25
Ringgold, at Rocky Mound	31, Nov. 1
Downsville, at Wilhites	7, 8
Farmerville, at Farmerville	14, 15
Tulip and Simsboro, at Tulip	21, 22
Gibsland, at Gibsland	28, 29
Indian Village, at Indian Village	Dec. 5, 6
Ruston, at Ruston	8
Arcadia, at Mount Moriah	12, 13

J. L. P. SHEPPARD, P. E.

CAMP MEETINGS.

The Bluff Creek Camp Meeting is announced for Sept. 11. Now, as this is a new enterprise, it may be important to describe its location. It is in East Feliciana parish, eighteen miles east of Slaughter, and five miles west of Grangeville, and on the west side of Amite river. It is some twelve miles southeast of Clinton. The above figures may not be exact, but will, at least, approximate. C. MCDONALD.

The Leaf River Camp Meeting will begin Friday before the second Sunday in October. This camp ground has just been inaugurated on the Estabuchie circuit, Seashore district, Mississippi Conference, and is located 1¼ miles west of Tuscanola Station, on the Northeastern R. R., four miles north of the town of Estabuchie; and twelve miles south of Ellisville, Miss. Those coming by rail will get off at Tuscanola. Ministers are earnestly requested to attend, as well as all others who may so desire.

G. R. ELLIS, P. C.

There will be a camp meeting at the Palmer Camp Ground, Whittington circuit, Seashore district, Mississippi Conference, beginning on the first Sunday in October. Preachers are invited and urged to come. Preachers coming on the L. and N. R. R. will stop off at Gulf Port, Miss., and take Gulf and Ship Island R. R., and stop off at Redmon's Crossing, where they will be met Saturday with conveyance to carry them to the camp ground. There will be a sleeping-tent on the camp ground for the accomodation of men, free of charge.

J. H. HOLLAND, P. C.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY,

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE.

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NEWS OF THE WEEK.

DOMESTIC.

Rev. C. S. Hedges, D. D., rector of Mount Olivet Episcopal Church in Algiers, La., celebrated the threescore years of his service to the church on Aug. 21.

A tornado struck Kansas City and vicinity on Aug. 21. Much damage was done to telephone and telegraph wires. Many horses and cattle were killed by the storm.

The Arkansas State Farmers' Alliance has passed resolutions indorsing the Ocala demands and favoring their enactments into laws, and especially the land loan and sub-treasury features.

The new bridge across the Ohio river, between Newport, Ky., and Cincinnati, making the fifth structure of the kind connecting Cincinnati with her Kentucky neighbors, is to be opened for public traffic Aug. 29.

The sudden collapse of a building in New York City, on Aug. 22, followed by a fire among the ruins, caused the death of nearly twenty persons. The building was condemned thirteen years ago. Upon investigation it was discovered that there was practically no mortar between the bricks.

The soldiers of the First Regiment, Ohio National Guards, who live in Cincinnati, have set a precedent by determining to march to camp at Woodsdale Park, a distance of 28 miles. This, in spite of the fact that a good railroad could carry them to their destination in an hour. They prefer the experience of marching and of bivouac.

The Philadelphia *Record*, of Aug. 20, says: "More than $2,000,000 worth of grain has been purchased in this country on French account. Part of it went away yesterday on the British steamship *Thordisa*, which cleared this port with 114,115 bushels of red winter wheat, valued at $125,526. Six steamers bound for France will soon follow her."

The Texas State Alliance, in session, last week, in Dallas, passed resolutions revoking the charters of all the sub-Alliances who refuse to expel members who participated in the Fort Worth anti-sub-treasury convention and those connected with the publication of the *Farmers' World*, the organ of the anti-sub-treasury element. The entire Democratic press of the country was also denounced for the alleged traduction of Alliance leaders.

A question has risen that is of interest to three of the departments of the government—the treasury, war and interior departments. It is in substance whether there is anything in existing laws to prevent the sale of lager beer in the Indian Territory. The only statute bearing on the subject prohibits the introduction of "ardent spirits" or "spirituous liquors" in the Indian country, and this, as effects beer, has been differently construed.

Remarkable discoveries have been made at the Lick Observatory in California. Prof. Holden, the director, has secured through the big telescope better photographs of the moon than have been taken anywhere else, and the work of photographing goes on every hour when the satellite is visible. By studying the photographs with a magnifying glass and comparing them, any changes taking place on the surface of the moon may be discovered.

FOREIGN.

The British government has notified the government of China that from this time forth no British officers will be allowed to serve in the Chinese navy.

Martinique, in the Lesser Antilles, has been visited by a cyclone. Many persons were killed, and every ship at the island was wrecked or disabled. The numerous sugar, coffee, cotton and cocoa plantations which have felt the force of the tornado have been utterly destroyed.

The international congress on accident insurance, which will be held at Berne, on Sept. 21-26, next, will be of much importance. Among the governments that have promised to take part in the deliberations are those of the United States, England, Germany, France, Switzerland, Norway, Belgium and Austria.

Bloody battles are being fought near Valparaiso between the government troops and the insurgents in Chili. Defeat is said to mean ruin to either party, and the full strength of both is being exerted. The insurgents' army, with the aid of six warships, have advanced and driven the government forces before them.

The government organs in Italy assert that if the next conclave is held abroad the government will occupy the Vatican and exclude the new Pope from it. It is rumored that the Pope has ordered the Italian bishops to report on the number of Catholics in each diocese entitled to vote who are opposed to the monarchy.

The French fleet was received with great honors at Portsmouth. On Aug. 20 the Queen, accompanied by the Duke of Edinburgh and the Duke of Connaught, viewed the French fleet in Osborne Bay. The spectacle was one of the most magnificent ever seen in English waters, the British squadron of escort, however, furnishing most of the magnificence.

The British delegates to the International Socialists Workmen's Congress, in Brussels, adopted resolutions which in effect declare that strikes and boycotting are the workmen's only weapon, but that arbitration should be employed whenever possible without loss of dignity, and demands that the right of combining be guaranteed by law.

The craze to view the Holy Coat of Treves seems incredible. It becomes a serious problem what the Treves people are going to do for the accommodation of the multitude. The almost incredible statement comes from Cologne that 100,000 people passed that city on Aug. 22 on their way to Treves. The railways are utterly unable to furnish prompt transportation for the pilgrims, and their carrying capacity is taxed to the utmost.

Hall's Vegetable Sicilian Hair Renewer is unquestionably the best preservative of the hair. It is also curative of dandruff, tetter, and all scalp affections.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 5-16	— —
Ordinary	5⅞	— —
Good ordinary	8 7-16	— —
Low middling	7⅛	— —
Middling	7 8-16	— —
Good middling	8⅛	— —
Middling fair	9⅛	— —
Fair	10⅜	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2 8-16	— —
Prime yellow	4 7-16	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	23	— —
Good common	— —	— —
STRUP	— —	— —
RICE.		
No. 2	3 5-16	2⅛
Good	4⅛	4¼
Fair	4¼	4⅛
Prime	5	— —
Rough, ₩ bbl	3 00	3 50
Polish, ₩ ton	20 00	22 00
FLOUR.		
Extra Fancy	5 15	5 25
Fancy	4 50	4 75
Choice	— —	— —
Minnesota Patents	6 00	— —
Winter wheat patents	5 85	5 50
Minnesota bakers	5 00	5 50
CORN PRODUCTS.		
Corn meal	3 05	3 10
Cream meal	3 50	— —
Grits	3 55	3 60
Hominy	4 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	75	76
Yellow	74	— —
Mixed No. 2	72	75
OATS:		
Western	41	42
Texas rust-proof	— —	44
BRAN:		
₩ cwt	75	77½
HAY:		
Prime	14 00	15 00
Choice	— —	16 00
PROVISIONS.		
PORK:		
Mess (Standard)	11 75	11 87½
Prime Mess	11 25	11 50
Rumps	— —	— —
BACON:		
Fancy Breakfast	9	10¼
Shoulders	6½	— —
Sides, short rib	— —	8⅛
Sides, long clear	8	8⅛
HAMS:		
Sugar-cured	11¼	11¾
DRY SALT MEAT:		
Shoulders	— —	6¼
Sides, short rib	— —	7⅜
Sides, long clear	— —	7⅜
GROCERIES.		
COFFEE:		
Prime	19¾	— —
Fair	19	— —
Common	16¼	— —
TEAS:		
Choice	40	80
Ile-No	— —	— —
BUTTER:		
Western Creamery	— —	25
Western Dairy	— —	17
Common	— —	— —
LARD:		
Refined	6½	— —
OILS:		
Cont. bbls	8¾	— —
Cont. cases	13½	14
Cotton seed, crude	24	— —
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ bbl	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 50	1 75
ONIONS:		
New Louisiana	— —	— —
Western	2 00	2 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7¼	— —
Jute, 1¾ lb. ₩ yard	— —	6¼
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8½	12½
TIES:		
₩ bundle	— —	1 35
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	4 75
Young Chickens	4 50	5 00
Chickens, Southern	3 00	3 50
Young	1 50	2 00
Turkeys, Southern	0 00	12 00
EGGS:		
Western	13	14
Southern	14	— —
WOOL:		
Lake ₩ lb	22	— —
Louisiana	18	20
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3¾	— —
Dry Salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	22 50	23 00
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2¼
Sulphuric acid	— —	2½

—*New Delta*, August 25.

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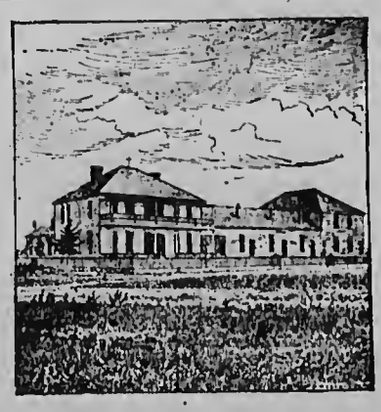

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Christian Advocate.

VOL. 38.—NO. 36. NEW ORLEANS, THURSDAY, SEPTEMBER 3, 1891. WHOLE NO. 1828.

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FROM THE WORK.

Rev. J. B. Stono, P. E., Aberdeen district, North Mississippi, Aug. 25: "I am glad to report glorious revivals all over Aberdeen district."

Rev. E. H. Moon, Stone, Ala., Aug. 25: "We closed a good meeting at Memphis, Ala., last week. The membership was very much revived. We had nine accessions; and some of the young converts, whose parents are Baptists, will join that church. Bro. J. W. Luter was with me, and did earnest and efficient work."

Rev. R. A. Davis, Downsville, La., Aug. 24: "Since my last report, have closed my meeting at Walnut Lane, Downsville circuit, with quite a number revived, and four additions to the church; and another at Ebenezer, last Saturday, in said work—which makes the total number this year to date, 125 additions since I came on this work. To God be all the glory."

Rev. Jas. G. Cammack, Carthage, Miss., Aug. 28: "Have held one successful meeting on this charge; ten accessions. Have three other meetings to hold. I assisted R. H. Barr, of Hillsboro, last week, where we had a gracious revival; nineteen accessions. We are indebted to J. C. Ellis, of Byram, and R. H. Barr, of Hillsboro, for faithful assistance on this work."

Rev. M. L. White, Vancleave, Miss., Aug. 26: "While I have been silent, God has been blessing us on this (Vancleave) circuit. I have just closed a meeting at Shiloh, near Ocean Springs, which resulted in twenty-four accessions to the church, about twenty conversions, and membership revived. Have five more meetings to hold, expecting all to result in great good."

Rev. B. R. East, Saltillo, Miss., Aug. 22: "We have just closed a glorious revival at Mossville. Twenty-seven conversions, nineteen accessions to the church, and more to follow, and the church wonderfully revived. The fire on the altar still burns. Four meetings to hold yet. I go to Allen's Chapel to-morrow. I have four new subscribers for the ADVOCATE. We are hard at work on all the lines. Pray for us."

Rev. R. M. Blocker, Rayne, La., Aug. 31: "Just closed a gracious revival at Roberts' Cove. Results: 31 conversions, 20 accessions, and entire membership wonderfully revived. Whole community shaken from center to circumference. Revival spirit abroad throughout the circuit. Am now engaged in a meeting at this place, with every indication of a successful revival. Will storm the citadel of Satan in a tent meeting at Church Point, beginning next Sunday. Pray for us."

Rev. N. J. Roberts, Utica circuit, Mississippi Conference: "We have just closed our third revival meeting on this charge with glorious results. The last was held at Bear Creek, where we had thirteen accessions to the church, and the membership greatly blessed. We had with us Bro. E. T. Denson, of the Louisiana Conference, at Bear Creek. He did all the preaching; God honoring every sermon in the convicting and converting of souls. We have received fifty up to date, and baptized ten children."

Rev. W. F. Sanders, Floyd, La., Aug. 25: "We have had three revivals—in fact, the revival has been going on since May. My third quarterly meeting closed Sunday, Aug. 23, at which I reported 59 members, all received during the third quarter; still 10 to be baptized. Received in all this year, 88; infants baptized, 16; organized 2 churches, and hope to have a new church at Floyd by Conference. Bless the Lord; he is present at every meeting and in every sermon. I can not number the conversions."

Rev. W. J. O'Bryant, Cookrum, Miss., Aug. 31: "Closed a meeting at Greenleaf on Sunday, Aug. 23, which resulted in forty conversions, a warm church, and faithful workers at this appointment. . . . Last week we held our meeting at Cockrum, and were assisted at this place by Bro. T. B. Clifford, a local preacher from Pleasant Grove, who did good work for us, and we shall always remember him with feelings of love and affection. Results: Church revived, nine conversions and seven additions. Praise the Lord."

Rev. J. T. Howell, P. C., Pleasant Hill, Miss., Aug. 26: "Have just closed a profitable meeting at Lewisburgh. Four accessions to our church. The Lord counts the conversions. The presence of the Holy Spirit was manifest at every service. Many cold church members became convinced of their inconsistent lives, and have started out anew for the kingdom. One brother felt that he was moved by the Holy Ghost to preach, and will be licensed at next Quarterly Conference. Rev. T. J. Newell was with us two days, and preached three telling sermons. God bless him, and spare him for many years."

Rev. H. Bradford, Blairstown, La., Aug. 28: "We have just closed our third protracted meeting at Olive Branch. Result: the church revived, about ten conversions. Almost everyone in this vicinity are members of some church. On account of sickness in my family, I was not able to conserve the fruits of the meeting. I hear they have organized a prayer meeting since the meeting. We are in debt to Bros. H. D. Knickerbocker, W. C. Carroll, Jack Haney, Wiley Brown and W. Roy for good help in these meetings. Our camp meeting at Bluff Creek commences on Sept. 11, and will continue (D. V.) ten days."

Rev. George E. Greene, Brodnax, La.: "We have had two more good meetings since my last card, namely: at New Hope, near Arkansas, and at Mt. Carmel. There were 12 accessions at New Hope, and 22 at Mt. Carmel. So far 91 persons have applied for membership during the four weeks, of whom 88 have been received. The most joined at the church whose Sunday-school did not disband last Winter. The smallest number of accessions was where interest in Sunday-school work was least. I am sorry to find some opposed to children joining the church, even when they so desire. But good Sunday-schools will dispel this unscriptural notion."

Rev. W. T. Beall, Moss Point, Aug. 27: "Having been called on Aug. 23 by telegram to come to Bro. C. A. Powell as quick as possible, I reached him that night at twelve o'clock to find him very ill with bilious fever, but am glad to be able to report him much better this morning, though still very sick. Without some untoward occurrence, I think he is in a fair way to recover now. Please give this a place in your paper, that his many anxious friends may hear from him, and send their united prayers for his speedy recovery up to a throne of grace. What a solace in our afflictions to know we are carried on the hearts of praying friends to our heavenly Father!"

Rev. J. H. Evans, Williamsburg, Miss., Aug. 28: "We have held our third Quarterly Conference, Aug. 22 and 23, 1891, which was protracted, and we had Rev. E. L. Rawls with us, and he did all the preaching until Rev. E. H. Mounger, the presiding elder, came, and he then preached two sermons to the delight of all. The audience was large Saturday and Sunday. The communion was administered, and we had seventy communicants there at the table, and the church was very much revived. Four joined by letter, and two children baptized. We are very much behind with our collections; more so with our quarterage. Times are hard here, and likely to be harder. Pray for us."

Rev. J. L. Gibson, Lake Arthur, La., Aug. 29: "We commenced a meeting at this place on the ninth, and continued it until the nineteenth, holding services only at night, except on Sundays. The population of this place does not exceed 150, and our church membership live mostly in the country—many of them too far away to attend night service. Yet, all things considered, we had a good and profitable meeting. The Lord was with us. Four persons professed conversion and united with our church; also two by certificate—making six in all. The people were very attentive and serious, and we hope that more good fruit will soon be gathered from the good seed sown during those services. Bro. M. F. Johnson, L. P., of this place, gave efficient help during the meeting."

Rev. J. M. Henry, Shreveport mission, Aug. 27: "When I returned from a visit to my parents in South Carolina, I found my people in good shape, working away just as hard as ever. The church was not closed and the Word was not withheld from the people on account of the absence of the preacher. Bro. Pierce was kind in giving my people his spare time. We have now about forty members—net increase this year. Nearly all, if not all, these pray in public, and will do whatever work they are asked to do. They work because they have religion. Thus the work is spreading. We have conversions every week, not holding up hands, but experiences of the divine visitation. Our class meeting is the place where most of the work is done. We have a good Sunday-school, which has held up wonderfully well during the heated term. We are putting forth every effort to increase our success both in Sunday-school and church."

Rev. Ben P. Jaco, P. C., Eureka Springs, Miss., Aug. 16: "We have just closed a very successful revival meeting at Mt. Tirza Church, in which we were assisted by Bro. J. Arnold, an efficient local preacher. There was a great awakening among the ungodly, quite a number converted (twelve, I believe), and the church most powerfully revived. The whole church seems to have taken on new life. Many cold and lifeless members came to the front and took up the cross. Several family altars were established. The members say that this was the greatest revival that has been held here in ten years. Our meeting at Mt. Olivet was quite a success in every way. Had eight conversions and six additions, with more to follow. In this meeting we were assisted by Rev. J. A. Braswell, of Coldwater mission, whose sermons were excellent and full of power. Long will he be held in pleasant remembrance by the people of Mt. Olivet. Our beloved presiding elder, Rev. J. J. Wheat, was with us at the close, preaching excellent and powerful sermons, which will tell in eternity. May the Lord bless him and prolong his usefulness many years!"

Rev. H. M. Banks, Bayou Chicot, La., Aug. 25: "I wish to say that we have just closed a good meeting at this place, resulting in several conversions, eight additions to the church, five children baptized, and a gracious baptism of the Spirit upon the church. Family altars have been erected, and a prayer meeting is to fill the eleven o'clock service on Sundays, except the regular monthly appointment. The meeting continued almost from the first day with unabated interest for thirteen days, or rather for thirteen nights, as we only had preaching at night, Sundays excepted. Ministerial help was very much needed; but, unfortunately, we failed in our efforts to secure aid, except two very efficient sermons by Bro. Fred White just at the time when help was needed most. I send you five new subscriptions for the ADVOCATE, four of which were received during our meeting at this place. So you see we are having a revival on this line. I wish to remind the brethren of the district of the promise we made at the District Conference to renew our energies and double our efforts for the ADVOCATE. Finances are low, as yet; but I am hoping to come out well in end."

"G." writes, Jackson, Miss., Aug. 25: "Rev. Wm. Moore, pastor of the Columbia circuit, held a series of meetings at Hopewell Church, Marion county, Miss., which continued one week. It was my pleasure to be present to partake of the bountiful spread prepared through two Sabbaths by the good people of his charge, as well as to enjoy the feast of spiritual things. Bro. Moore is a strong preacher—strong in the faith, strong with his people, and strong for God. Thirteen accessions blessed the special effort made on this occasion. It filled me with pleasure to note the generous, broad spirit of the man, as well as his spiritual devotion, and I could not but feel that the Methodist Church had a chosen vessel in him. Hopewell met all her assessments last year, and was ready for the blessing. Quite a number of new home altars were set up, and quite a number of young men engaged for the first time in public prayer. A new building will soon be erected. The lumber is now on the grounds, and loving hands are ready to rear its walls. May a covenant-keeping God always be with old Hopewell, her talented pastor, and her consecrated, liberal people!"

Rev. D. P. Bradford, Forest and Morton charge, Aug. 25: "The Lord has done great things for us. Our meeting at Pelahatchie was attended with gracious results. Several family altars erected, the church revived, a goodly number of conversions, and six accessions. Last night we closed a meeting at Forest. The preachers that have served this charge will rejoice with us when I say we have had a gracious revival at Forest. Bro. Penn did nearly all the preaching at both of these meetings. He stood firmly by the customs of Methodism. At first no one would come to the altar seeking salvation; but the interest increased with every service, and very soon the children of Presbyterians, Baptists and Methodists were pleading around the altar for salvation. Miss Lillie Smylie, the daughter of our sainted J. J. Smylie, was with us from the beginning, and aided by Sister Harmon, of your city, conducted a ladies' prayer meeting every afternoon, which did much toward bringing about the results. The entire community was enlisted in this effort. There were about thirty conversions and eighteen applicants for membership in the three churches. Bro. J. J. Smylie was with us part of the time, preaching and working with zeal. The 'dancing master' came to Forest to organize a class during a revival in the Baptist Church; but, blessed be God! he and experimental religion couldn't live together."

Rev. A. D. Miller, Bowerton circuit, Aug. 25: "We have held two meetings on my work, the first at Pleasant Valley. Had a good meeting, church revived, and six members received. I was assisted by Rev. V. V. Boone, of Beauregard, who preached some very fine sermons to the edification and delight of my people. Our second was held at Rehoboth. Had only tolerable good meeting. Was assisted in the first part of the meeting by Rev. I. W. Cooper, D. D., of Hazlehurst, Miss., and he delivered some able sermons, and my people were perfectly delighted with his visit and labors among us. Was assisted the last part of the meeting by Revs. C. W. and Casey Campbell, father and son, both of whom labored zealously and efficiently. Also our local brother, Rev. G. A. Smith, labored earnestly in the meeting, with many zealous laymen. May God bless them all, and the women! Please say to the friends of the Indian Mission that one Indian has joined our church, and is now studying for the ministry. Also that since my last report I have received from Rev. J. P. Drake, of Shubuta, Miss., $5; and $3 from an elect lady of Alabama. I believe she wishes her name withheld. This makes $6 for her, with more to follow. May God bless all that contribute to this important work! I can also state that we have the promise of a missionary this Winter to take charge of the work. May God hasten the time for the work to begin! And now, brethren and sisters, let me beg you to send on the money at once, so that we will not have to draw on our Mission Board. Let us keep this separate, and let it be a special contribution to the cause of Christ. The money already on hand and received will be in safe hands; so please send it on."

Rev. F. N. Sweeney, Sulphur Mine circuit: "I began a meeting at the town of Vinton on July 27. Bro. A. E. Arrington, of Welsh, preached two sermons for us, which was the only help I had the first week. On Aug. 3, Bro. Blocker, of Rayne, came to our assistance and did good work, as usual. The result was twelve conversions and eight accessions, and the church greatly revived. I had the privilege of assisting him at Prairie Hayes a few days, where I met with many warm Christians. My quarterly meeting being on Aug. 15 and 16, I was compelled to leave in the midst of the meeting. I reached Bagdad, Saturday morning, and found Bro. Miller at his post. At our Quarterly Conference, as I read my church report, I heard Bro. Miller say, 'Amen!' I continued the meeting at that place the following week, assisted by Rev. T. J. Upton, of Lake Charles, and Rev. Jas. Ellis, of the M. E. Church. These brethren did good work, and the result was four accessions and quite a number of conversions and the church greatly built up. Seven or eight heads of families promised to erect the family altar. We expect to hold two more meetings: one at Westlake and at Calcasieu. We have just finished a neat church-building at Calcasieu, 30x50 feet, with steeple; ceiled and painted. Have a lot at Westlake, and have some money already made up for a church-building there. So you see, Mr. Editor, the Lord is blessing us down here. We have received during the year forty-three members, and have baptized seventeen infants, and we hope to be able to make a good report financially also. But I had better close, for there might be too many of our young preachers disappointed in not hearing their names read out for Sulphur Mine circuit at our next Annual Conference."

Rev. A. W. Moore, Winnsboro, La., Aug. 21: "Bro. Reneau, our pastor, began a meeting at Bœuff Prairie on the first Sunday in this month, and closed on Friday evening following. The writer came in on Monday and remained till Wednesday. A more soul-stirring and heart-felt revival of 'pure religion and undefiled before God the Father' has not been seen at Bœuff Prairie for, lo! these many years. The church was wonderfully revived. Twenty names added to the list of members—several of whom were converted; the exact number not known to the writer. Those who were added were young men and women of sterling worth, and bid fair to be great benefit to the church and country. The preaching was in much power and demonstration of the Spirit. On the next Sunday Bro. Richardson, the assistant preacher, commenced a meeting at 'Big Creek.' Bro. Reneau got there on Monday and remained till the following Sunday. The writer did not get to this meeting till just time to preach the last sermon. During this entire meeting—at every service—the Holy Spirit descended in copious showers of divine love and filled the souls of preacher and people, even to overflowing. There were eighteen accessions to the church at this place, and many happy conversions. The church was strengthened and re-consecrated. The hearty handshaking, the streaming eyes and joyous shouts that 'made the welkin ring' in response to the song, 'O brother, will you meet me?' etc., at the close of this meeting, will not be forgotten soon by those who were there. On Monday morning a large number of people assembled on the bank of Bœuff river, where the writer administered the ordinance of baptism by immersion to a young brother. This service was solemn and impressive. To God be all the glory."

Rev. J. R. Whittington, Meadville, Miss., Aug. 29: "We have just closed a remarkable meeting at Cool Springs, which makes the fourth grand revival on old Meadville circuit for this year. I left the Sam Jones Camp Meeting last Saturday after listening to some grand sermons from God's embassadors, full of vim, and the love of God burning on the altar of my heart for the salvation of sinners. I arrived at the church at eleven o'clock, Sunday, and found the multitude there. The revival commenced at the start. Had no preacher to help me that day, but next day two Baptist brethren came to my help, and a glorious meeting we had. The Spirit came in converting power, and there were thirty conversions. Sixteen additions; three for the Baptist. Seven new family altars erected. Money raised to build a new church, 30x50, and all made happy. Methodists and Baptists shouted together, and all is peace between the two, and this is why it is remarkable. This people have all intermarried until, Baptist and Methodist, they are nearly equally divided. It was a strange sight to see my Baptist brother at one end of the altar to receive the Methodist applicants, while I stood at the other end to receive the Baptist. Have had about sixty conversions and forty-five new members, and two protracted meetings to be held yet. I go to New Providence to-morrow, to knock Satan out of the ring. I almost forgot one thing about the Cool Springs meeting, and that was our sermon to the children on Tuesday evening. Put all the 'amen' fellows on the back seats, little boys and girls on the first seats, and it would have done your soul good to have seen them weep for joy. All the praise be to God, for Christ's sake."

Rev. C. McDonald writes of Sam Jones Camp Meeting: "The Sam Jones Camp Meeting began on Friday night, Aug. 14, and continued ten days. The congregation was unusually good to begin with. Preachers love to attend here and take home a blessing. A goodly number of our district preachers were here, and of those outside we make special mention, viz.: F. N. Parker, E. T. Denson, and C. A. Coombs, of the Louisiana Conference, and J. W. Chambers, I. B. Robertson, J. W. Brown, D. F. Guice, M. L. Burton, W. D. Dominick, J. A. B. Jones, N. J. Roberts, R. Bradley and J. R. Whittington, of the Mississippi Conference. Bros. Parker and Chambers preached once a day during their stay of five days. I left the camp ground on Friday morning, Aug. 21, to meet other engagements, and up to this time there had been present twenty itinerant and fifteen local preachers. Twelve had joined the church. It was estimated that two thousand, or more, persons heard preaching on Sabbath morning, Aug. 15. Good order usually; the best, I think, I ever saw on a camp ground. The large new hotel, managed by Mrs. Warren, met the demand nicely. The music was very good; three professors, viz.: Parkins as organist, Jenkins as cornetist, and Coke as leading vocalist. Those who know this trio would feel that good music was assured. Besides these there were a great number of excellent singers, who contributed no little to the singing. The meeting was good from the beginning. The preaching was as good, at least, as we ever had. The children's service, on Wednesday evening, conducted by H. W. Featherstun, was of special interest. Great good was accomplished. Bro. Featherstun was in his proper sphere. He looked as if he had a pair of wings, he would have left for the heavenly world. People must not think a college president is necessarily a cold, dry preacher. There were many improvements on the grounds. A new hotel, with ladies' sleeping apartment up stairs. A new preachers' tent, with other tent improvements. There are two large springs. The one inside the inclosure has a new curb 6x6 feet, and stands about 2½ feet deep in water, and bold enough to furnish water for at least 2,000 people. The trains stop at camp ground during the meeting."

Notice.

I wish to say to the preachers of the Jackson district, that so far I have heard from only three of the charges in regard to the Ecumenical Conference collection, to wit: Capitol Street, Jackson; Edwards Station and Flora and Brownsville circuit. Remember, brethren, that this Conference will assemble in October.

D. A. LITTLE.

Aug. 31, 1891.

A Correction.

In my article on "J. M. B.," in the last ADVOCATE, I made the mistake of saying "1887" instead of 1888. This mistake is immaterial, yet I correct it for the sake of accuracy. The St. Mary's Market Mission School was stopped early in 1888, or about three and one-half years ago.

JOHN T. SAWYER.

Christian Advocate.

Thursday, September 3, 1891.

ENIGMATA.

I wanted the sweep of the wild wet weather,
The wind's long lash and the rain's free fall,
The toss of the trees as they swayed together,
The measureless grey that was over them all;
Whose roar speaks more than a language spoken;
Wordless and wonderful, cry on cry—
The sob of an earth that is vexed and broken,
The answering sob of a broken sky.

What could they tell us? We see them ever—
The trees and the sky and the stretch of the land.
But they give us a word of their secret never;
They tell no story we understand.
Yet haply the ghost-like birch out yonder
Knows much in a placid and silent way;
The rain might tell what the grey clouds ponder,
The winds repeat what the violets say.

Why weeps the rain? Do you know its sorrow?
Do you know why the wind is so sad—so sad?
Have you stood in the rift 'twixt n'day and a morrow,
Seen their hands meet and their eyes grow glad?
Is the tree's pride stung at its top's abasement?
Is the white rose more of a saint than the red?
What thinks the star as it sees through the casement
A young girl lying, beautiful, dead?

—*Speaker.*

OUR CONTRIBUTORS.

Little Children Again.

THE SUNDAY-SCHOOL LESSON FOR JULY 26—THE EDITOR—DR. WHEDON—DR. ABBEY—INFELICITIES—BLUNDERS.

BY REV. J. A. PARKER.

III.

2. *Sin is the unpardoned transgression of the law of God, whether by any act or purpose of man.*

It is not my purpose to change the Pauline definition of sin. I have prefixed and affixed words to meet, as I conceive, all the possible phases of transgression. Besides, Paul speaks of a certain sort of sin, specifically denominated *personal sin*, which now exists, and does not apply the definition to that state known as "original," or *inherited* sin. I prefix the word "unpardoned" because the penalty is on the *transgression*, and not on the *act* by which the transgression was accomplished. The act of Saul of Tarsus in persecuting "the church of God" was to him no sin after his conversion; otherwise he would have been a sinner after his conversion, and in the same sense, too, that he was a sinner before his conversion, because he, or grace, could not undo the act by which he became a transgressor of the law. Until the transgression was forgiven, he was held accountable for the act; but with the pardon, although the act remained a fact, it ceased to be a sin. Hence, although his acts were still standing out as an historical fact, he could claim "a conscience void of offense," and enjoy "peace with God through our Lord Jesus Christ." "Where sin abounded grace did much more abound," not to the undoing of the act by which the law was violated, but to "the pardoning" of the offense—the forgiving of the transgression. Transgression is of the very essence of sin. "Where there is no law there is no transgression." "Sin is the transgression of the law." As long, therefore, as the transgression is unforgiven, the sin remains; but when the transgression is pardoned, there is no more sin, on account of that particular act. Uzzah was not smitten because he touched the ark, but because, by so doing, he transgressed the law of God. The touching was the act; the effect was transgression. Peter was not esteemed guilty because he spoke falsely to the girl, but because, by so doing, he transgressed the law, "Thou shalt not bear false witness." The act of Peter is a fact "unto this day;" but when the Master forgave his transgression, and took him back to the fold, the *sin* ceased, and Peter was restored to his place as an under-shepherd, and charged with the care of the sheep. The fall of Adam is one of the pillar facts of religion; and while it is still a fact, and large results still follow it, yet it is a universally conceded truth that the transgression has been pardoned in Christ, and that no human being is now held to answer to the sin resulting from the act of Adam.

If these conclusions are correct, it is to be hoped that some one may be able to reconcile to them the theory that infants are "fallen and depraved."

Exodus xxxiii, 7, seems to sustain the theory above outlined. So Job (vii, 21) prayed for the "pardon of his transgression," not the undoing of the act by which he had transgressed. The Psalmist (xix, 13) prayed to be kept back "from presumptuous sins," that he might "be upright" . . . and "innocent from the great transgression." *Ibid* xxxii, 1: "Blessed is he whose transgression is forgiven, whose sin is covered." The transgression is "forgiven"—it is "blotted out." The sin is hidden from view—"is covered"—although the original act remains.

From these passages it is clear that transgression is the result of an act, or a purpose, and that pardon consists in blotting out the result, and not the act or purpose which produced this result. By universal consent there can be no sin where there is neither *act* nor *purpose*. Sin must exist before the act; but without a purpose, never. The entering in of sin is in the *purpose*. If not, then every temptation, whether or not there be a purpose to yield, is sin. There was no sin in heaven till the angels purposed rebellion; none in Paradise till Adam purposed taking the forbidden fruit. A stone may be thrown and a man killed; but as the stone neither acts nor purposes, the stone commits no sin. The act or purpose, or both, lies behind the stone, and there, and there only. The *effect* is all the same as if the stone acted or purposed—the man is killed; and whatever natural consequences follow the killing of a man will flow on in all their want and tears and heart throbs until some kind providence interposes to set aside these effects. This is what Jesus did for humanity. The sin was Adam's; the effects of it were entailed to us. We were all in the transgression until we were "redeemed, not with corruptible things, as silver and gold, but with the precious blood of our Lord Jesus Christ, as a lamb slain from the foundation of the world."

"With pitying eye the Prince of Peace
Beheld our helpless grief;
He saw! and O, amazing love,
He ran to our relief."

"He sent his Son to redeem the world" from the effect of an act in which the unborn millions of earth had neither part nor purpose. We were "made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope;" and that this unbidden transgression might be forgiven, and an alienated race restored to him, he "laid help upon one that is mighty"—one who "bore our offenses," by whose "stripes we are healed"—that we might be "redeemed from the curse of the law." By this act of a gracious providence our ancestral transgression was pardoned, and "the world was reconciled unto God." "As in Adam all die, even so in Christ Jesus shall all be made alive." All died in Adam without act or purpose; it was a result of another's "offense." But as the result of the "righteousness" of another, all were made alive again—the effect was set aside, and a lost race restored to God.

A Methodist Confession of Faith.

I have read Dr. Tillett, in the July number of the Nashville *Quarterly*, on a "Wesleyan Arminian Confession of Faith," and Bro. D. G. W. Ellis in reply thereto, in this ADVOCATE, of July 23, and I beg the privilege of saying a word or two.

By "Wesleyan" I presume these gentlemen mean *Methodist*—at least, I prefer that term. Ours is a Methodist Church. I agree with Dr. Tillett as to the expediency—hardly the necessity—of such a production, and for the reasons he so clearly sets forth, but am obliged to differ with him a little as to the size of the volume. Instead of "a duodecimo volume of one to two hundred pages," I would suggest about twenty pages of our Discipline, or, in other words, revise and abridge our present Articles of Religion.

I have long since entertained these views, and am obliged to those gentlemen for furnishing me this opportunity of expressing them. Articles of Religion and Confession of Faith are one and the same thing, except that the latter would be expected to be more full as to opinions of doctrines, and the former mere dogmatic affirmations scarcely admitting of difference of opinion. Such "confessions" as we have had are largely polemical. Articles should not be. And so, under this rule, I would revise our Articles about on this wise:

1st. Let it stand.

2nd. For "reconcile his Father to us," let it read, "To produce reconciliation between the Father and us."

3rd. Let it stand.

4th. Let it stand.

5th. Let it stand.

6th. Take out all after and including "wherefore," in line 5.

7th. Take out the first three lines ending with "but it."

8th. Substitute "assisting us" for "preventing us."

9th. Let it stand.

10th. Let it stand.

11th. Remove it altogether.

12th. Remove it altogether.

13th. Take out "visible" in first line.

14th. Remove it.

15th. Remove it.

16th. Let it begin: "The method of administering the sacraments ordained," etc. And let the first paragraph on page 19 read: "There are two sacraments—that is, obligations—naturally and necessarily, and no more, in religion. They are administered respectively as ordained by Christ, by baptism and the Lord's Supper," and remove all the remainder.

17th. Let it stand.

18th. Let the first paragraph stand although it is poorly expressed, and remove all of the three remaining paragraphs on page 21.

19th. Let it be removed.

20th. Remove all after "alone," beginning with "wherefore."

21st. Let it be removed.

22nd. Let it be removed.

23rd. Let it stand without the foot note.

24th. May be removed, and let 25 be rewritten and better expressed.

Dr. Tillett and the *Quarterly* have removed all the semi-sanctity hitherto hovering over the phraseology of these Articles, and opened them to ordinary newspaper criticism. I like Dr. Tillett's views about them. Those things which I suggest to be expurgated is not because they contain anything erroneous, but because this is not the place for snob arguments.

It seems to me that "one or two hundred pages" of creed would leave us where the Presbyterian, Episcopalian and Baptist Churches are now, viz.: suffering and searching for a creed that will explain and define what *the creed* is. We need a creed that will define itself.

Bro. Ellis says: "The fathers intended to make these Articles of Religion binding for all time to come." Then they were very unwise men. They forgot two things: first, that the world "moves;" and, secondly, that we live in its crude, early beginning period. In these early centuries nothing can be "binding for all time to come" but pure mathematics and the uniformity of nature's laws. Anyone who undertakes to stereotype opinions has something yet to learn.

I am not able to see either the "revolution," or the dangers resulting from it, that Bro. Ellis fears. Did the General Conferences of 1828 and 1832, in forming the Restrictive Rules, possess any but ordinary legislative power? They said what they had to say, but with no power to close the mouth of the church forever thereafter.

No earthly power can
Bind the churches fast in fate,
Leaving free the human will.
(Paraphrase.)

Far more legal force is generally given to the famous first Restrictive Rule than is necessary.

"The General Conference shall not revoke, alter or change our Articles of Religion, or establish any new standards or rule of doctrine contrary to our present existing and established standards of doctrine."

This is very good advice, as seen by good men three-quarters of a century ago; but, as we have no known and specific "standards of doctrine," who is to compare and decide whether this or that new measure does or does not conflict with the standards? Indeed, we have no legal standards, nor never will have, so long as men continue to improve in moral, mental and natural science.

There is much that might be said, and more that may be said, on this subject. But a polemical creed, embodying men's opinions, where others are certain or likely to differ, would, in my judgment, embarrass us, and do more harm than good.

R. ABBEY.

Yazoo City, Miss.

Letter from Monteagle.

The ninth annual session of Monteagle Assembly, now in its seventh week, though exceedingly interesting throughout, has spread no finer feast than that of the past few days. Previous to this Bishop Vincent had failed us for the appointed exercises of C. L. S. C. "Recognition Day," Aug. 11, but sent Miss Kimball, the office secretary, who conducted the necessary ceremonies most efficiently and gracefully. Her address was beautiful, instructive and inspiring. The graduating class was small, but through the efforts of Miss Sally Battaile, of Yazoo City, Miss., in charge of C. L. S. C. matters at Monteagle, a large number have this year been added to the circle—all of whom, it is hoped, will graduate here in 1895. The meeting around the "camp fire," on the night following Recognition Day, was picturesque and memorable. The night was perfect, the camp fire a brilliant success, the music fine and the impromptu speeches stirring—Dr. J. I. D. Hinds, of Cumberland University, calling out the orators.

Tuesday brought Col. L. F. Copeland, of Pennsylvania, the notable platform lecturer. His first theme, "Seeing the Elephant," is based on John G. Saxe's story of six blind men going to see the elephant; and well did he make us "see ourselves as others see us"—despite his reiterated protestations that the follies ginhated so mercilessly inhered solely in the other fellows—not in his audience! Col. Copeland spoke again the afternoon of the following day, addressing himself to teachers, and exalting their high office and responsibilities, while holding up to scorn and contempt the unworthy and mercenary of the profession. His tribute to the old maid teacher, long gone to her reward, by whom his own childhood and youth were redeemed, was beautiful and touching. Friday night the same fluent speaker delighted a large audience with his second lecture on "Handsome People," a dissertation in which humor and persiflage sugar-coated a wholesome kernel of truth needed by almost every daughter and son of Eve. As a lecturer, Copeland is a spicy mixture of sense and nonsense, elegance and audacity, learning and laughter, seldom met with, never giving his enthralled audience a moment's pause in the swiftly changing and irresistible flood of his unique oratory.

Bishop Galloway, of Mississippi, joined his family here on the fourteenth, remaining but four days. He preached Sunday morning from "As a man thinketh in his heart, so is he"—a sermon heard with profound and delighted attention by an audience worthy of the occasion. Many there had come from far, especially to hear Bishop Galloway. His first comment—that there evidently is a thinking not of the heart—led him to clearly differentiate, by way of introduction, between heart and mind and soul in the metaphysics of Holy Writ; then, passing direct to the main theme, he made a subtle and powerful analysis of human character in God's sight, indicating man's own high and responsible province in the formation of that character. The sermon was like the man — solid, luminous, masterly. Bishop Galloway is the youngest man holding that high office in the M. E. Church, South, being only thirty-six years old when chosen to it six years ago; but in learning, in orthodoxy, in consecration and in personal qualifications he is a Bishop every whit. Though but five feet eleven, he looks full six feet in stature; has a fine presence and voice, with all the gracious dignity and benignance of a spiritual father; all the ease and cordiality of a brother beloved. There was a simple christening scene under the trees, Sunday afternoon—the infant of a hard-working pair who modestly asked that favor—of which I chanced to be a witness, and the noble man of God never looked more so than when in the august presence and Sabbath stillness of the summer woods, with only Mrs. Galloway and the parents and immediate family of the babe for auditors, pronounced the holy ritual of his church and administered the simple, solemn rite, holding the little one in his arms. His lecture, Monday night, on "The Mother of the Wesleys," drew a large crowd to the amphitheatre. Susannah Wesley, he said, was like Monica, the mother of St. Augustine, better known by the branch of her issue than by the root of her parentage. Nevertheless he gave a succinct history of Dr. Samuel Annesley, the orthodox English rector, blessed of God with great talents, distinguished usefulness and a quarter of a hundred children!—of whom Susannah was the last, the ultimate and perfect flower, one may suppose, of his domestic vine. Among the young students and ministers seeking wisdom at the feet of old Dr. Annesley came Samuel Wesley, and there met the youthful Susannah, a beautiful, gifted, devout, and carefully educated girl who became Mrs. Samuel Wesley at the age of nineteen, and bore her husband nineteen children, of whom ten reached maturity. Touching skillfully on the salient points in her husband's character and history, and the leading events of their united lives, the speaker developed the finished portrait of a model woman, wife and mother, in Susannah, the illustrious and honored mother of John and Charles Wesley. She was indeed

"A woman nobly planned
To warn, to comfort and command,"

and has left her impress on the centuries. In the humble rectory at Epworth, where as queen regnant she held in subjection her own spirit and triumphed over every adverse circumstance for over forty years, was born and nurtured and schooled and inspired a remarkable family, among them those twin motors of thought and genius destined to revolutionize and vitalize, by the aid of God's Spirit, the English-speaking religious world. Charles Wesley wrote six thousand hymns—many of them destined to immortality. John Wesley—the noble son who inspired his aged mother to declare that had she twenty sons, she would gladly give them all (to the mission work in America)—has immortal fame for this world and the next. (I do not pretend to quote the Bishop's language.)

Yesterday morning was given up to the little people and young folks' classes under lead of Miss Anna Johnson, teacher of primary Sunday-school methods here. The large double stage looked like a terraced garden, filled as it was with lovely children framed in a setting of greenery. The theme of the beautiful entertainment was "Character Building," founded on the rock, Christ Jesus, and further illustrated by a four square building-block—Kindness, Honesty, Obedience and Trust—and by appropriate recitations and singing by the children. There is no clap-trap or useless machinery about Miss Johnson's admirable Bible teaching for children; and yet there is wonderful fascination and power, born, I verily believe, of God's Spirit, in forming and guiding a young teacher of unusual natural ability, training and consecration. It is her second season in public work at summer assemblies. Her "Little People's Class" here had seventy members, and the "Young Folks' Class" forty-five. Of the last-named thirty completed the summer's course in general Bible study, and yesterday received diplomas signed by Bishop Vincent, Lewis Miller and others of the Chautauqua Bible School.

This morning Rev. Thos. F. Gailor, vice-chancellor of the University of the South, at Sewanee, Tenn., delivered a scholarly lecture on John Ruskin, whom he characterized as preeminently the apostle of art, as well as philosopher, poet, philanthropist, etc. . . . "The high priest of nature, discovering its secrets to us under the charm of rythmic language." Prof. Manning, of Boston Conservatory of Music, completes, to-morrow night, a delightful series of "Musical Conversations," in which he has introduced successively most of the great composers, giving brief sketches of their several histories, with descriptive outline of the selection about to be played. Prof. Manning is a rare interpreter, both by word and touch on the keys.

M. C.

Rev. T. Y. Ramsey.

I see from a *memoriam* written on the death of the Rev. T. Y. Ramsey, by Bros. T. C. Wier and J. Bancroft, that they were under the impression that he was converted during the revival at Demopolis, Ala., in 1843, which is a mistake. He was converted two or three years previous, whilst a student at the Alabama State University, at Tuscaloosa, under the pastorate of Bro. Hardy, who died in Tuscaloosa, the same year, with typhoid fever. Bishop Andrew had a talk with my dear brother, some months after his conversion, about preaching. He told him that he had been somewhat impressed in that way, but was not fully satisfied as to a call to the ministry.

He went from college to Demopolis, Ala., and studied law under the Hon. Frank Lyon; completed his course and was admitted to the bar. Shortly after this Dr. Jesse Boring held the first Quarterly Conference there that was ever held there, and organized the first Methodist Church at that place, consisting of five members, namely: T. Y. Ramsey, Bro. Taliaferro, wife and daughter, Bro. Lewis McCarty. The meeting was continued, and such a revival as it never has been my fortune to witness since, and never forgotten by the few that are left who witnessed it. At that meeting he was wonderfully revived, and decided to take up his cross and enter the ministry. He then joined the Alabama Conference the following Winter at Columbus, Miss., and was sent to Rembert Hill circuit. From that time, during his long life, he took work from the Alabama and North Mississippi Conferences up to the time he was superannuated, which I think was about two years previous to his death, excepting three years he taught in the Centenary College, at Summerfield, on account of a throat trouble.

There never lived a better man. He was true and good from childhood, loved and honored by all of his family. I visited him last winter, and found him a ripe shock ready for the garner. How sad it is to know that we shall see him no more in the flesh; but it will not be long before we shall meet at Jesus' feet to part no more. We know where to find him. God bless his precious family!

His loving sister,
MARY G. BANCROFT.

Beautify Parsonage-Homes.

I heartily enjoyed T. C. Wier's article, "Summer-Tide at the Parsonage." It was so different from the article of T. L. Mellen, last year, where he describes a parsonage-home upon his district, whose roof permitted its occupants to gaze upon the stars at night.

The minister is God's ambassador; his home must glorify God, externally and internally. Neatly-painted parsonages, enclosed with secure fencing, and then white-washed, reflect credit upon the community adjacent. Room for beautiful flowers is not wasted space. It should be stocked with the choicest roses, crysanthemums, hyacinths, tuba-roses, violets and other out-door plants. A "pit" ought to be located in a sheltered spot to protect pot plants during the cold of Winter.

It would be well in securing parsonage property to think about room for peaches, plums, apples, pears, walnuts and pecans. Preachers' children appreciate a bountiful supply of these toothsome delicacies. Let every pastor guard carefully the fruit and nut-bearing trees, and be sure that the parsonage horse and calves find pasturage outside of the flower garden and orchard. Let every preacher keep up a succession of trees of all kinds for the benefit of those that follow. When preachers will take proper care of the parsonage-homes, the people will delight to provide them.

The trustees of parsonage property ought to prefer charges against the character of any pastor that allows stock to destroy or children to mutilate the trees and shrubbery of the parsonage.

Oh! for more parsonages like the one at Starksville, Miss.

Ellisville, Miss, R. B. DOWNER.

Sprouting the Pecan.

Last week's ADVOCATE contains an interesting article about planting pecans, from Rev. J. B. Walker, D. D. Go over to his country home in Harrison county, about seven miles north of Mississippi City, and you will perceive that he practices what he preaches. For many years of my itinerant life I have been planting nut and fruit trees in our parsonage-homes for my successors.

The pecan will readily sprout if buried in the ground as soon as it matures. If kept out of the earth until as late as February, by placing the nuts in an open glass or porcelain jar filled with water, kept fresh, and allowing them to remain until so watersoaked that the nuts fall to the bottom, then planted, they will sprout the same Spring.

This April I was at Col. W. R. Stuart's home in Ocean Springs, Miss. He gave me three nuts of his choicest varieties; but alas! it was too late to sprout them this year. Coming home April 5, I resolved to experiment with them. With a sharp knife I pared both ends and two sides, until I laid bare the spongy inner coating, not touching the kernel. On the sides I left part of the shell intact. Next they were placed in water to soak, and on April 15 placed in the ground. During a dry spell that followed I kept the earth about the nuts watered. In about four weeks I was rejoiced to see my experiment a success.

I say Amen! to Dr. Walker's advice. Plant pecans, but don't waste time and space on small nuts.

R. B. DOWNER.

Ellisville, Miss.

The Clara Chrisman Memorial Volume.

I have just read the touching memorial of Clara Chrisman from the pen of her sister, Miss Agnes Chrisman. I perused it with moistened eyes and a throbbing heart. There is running through it a touch of sadness as well as tenderness, which appeals strongly to the sympathies of the reader. At the same time the splendid and heroic example of the peerless Clara Chrisman is an inspiration to flagging zeal; and no heart which is in sympathy with our work can fail to be stirred by the touching story of her young life, with its sudden and tragic ending.

As I read I said to myself, "Oh! that this little volume could be scattered broadcast among our auxiliaries!" It would stir within us new spiritual impulses.

Even the steel-plate portrait possesses a sweet, subtle charm as we gaze upon it, and there is that in the face, with its sensitive, expressive mouth, and the calm, pure look in the dark eyes, which is more beautiful than beauty. Let every young worker in our missionary societies procure and read this tender tribute from a sister's pen and heart.

MRS. REV. J. S. PARKER.

Hattiesburg, Miss., Aug. 13, 1891.

Woman's Work.

Wesson Auxiliary organized five years ago with twenty members. Growth in the knowledge of the work and its need increased the interest, and it now numbers sixty, and is one that might be called "a live one."

After the opening exercises of the July meeting the president opened a nice experience meeting with a beautiful talk. At roll-call the members answered with a verse of Scripture. They resolved to raise $75 this year to furnish a room in the training-school; and quite a nice sum was contributed.

Meridian Auxiliary rejoiced to welcome home their missionary, Miss Bettie Hughes, Aug. 18, who was called from China on account of her health. Her prostration has caused anxiety. She is very weak, but says her voyage was a great benefit. Time and much care will be required to restore her health.

Received from Mrs. Elliot, ex-president of W. M. Society and P. and H. M. Society, Martin, Miss., $4 dues, $1 self-denial. Societies dead.

MRS. E. D. JONES,
Editress W. M. Society, Miss. Conf.

Carlisle, Miss.

Bishop Marvin on Professing Holiness.

We were struck with an expression of Bishop Haygood, quoted by a writer in the last number of the ADVOCATE: "Those who have the most holiness make the least noise about it." We heartily endorse this sentiment; and, in this connection, we desire to call your attention to a remark once made to the writer by that sainted man, Bishop Marvin. If there ever lived a man whose every-day walk was an exemplification of holiness or Christian perfection, he was that man; and, in a conversation with him upon this subject, we remarked that we could find nowhere in the Sacred Scriptures an injunction to *profess* before the world sanctification, in the sense of Christian perfection, and we shall never forget his reply: "My opinion is that the best way to *profess* sanctification is to live it."

TRUTH.

Lake Providence, La.

Sunday-School Lesson—Sept. 6.

THE TRUE CHILDREN OF GOD.

LESSON TEXT.

John viii, 31-47.

MEMORY VERSES.—33-36.

CRITICAL NOTES.

BY PRESIDENT TIMOTHY DWIGHT.

Verses 31, 32. At the close of the account of the discourse of Jesus as given in the preceding verses, the evangelist says, "As he spake these things, many believed on him." It is to these persons that Jesus now addresses himself, or, rather, to a part of them, who belonged to the body called in this gospel "the Jews;" that is, the hostile body which was hostile to Jesus. Some of this body had been so far impressed that they were ready to believe, for the moment at least, that he was the Messiah. Their belief, however, as we see by what follows, was not the true faith which Jesus asked for. He knew what was in man, and, therefore, he did not trust himself to them. He shows, by his very opening words, precisely what was wanting in them. They must come to know the truth by abiding in his word if they would have the freedom essential to the soul's true life; that is, freedom from the bondage of sin. The abiding in the word of Christ as the sonroe and sphere of the life is the characteristic of permanent and real discipleship. The abiding in such discipleship gives assurance of the attainment and possession of the knowledge of the truth. This possession frees the man from the dominion of evil.

Verses 33-36. The persons who answered Jesus here are the persons who have just before been mentioned. They affirmed themselves to be already free. They were, in the full sense of the words, "Abraham's seed." As such, they knew no experience of bondage. The meaning which their words conveyed was, according to the best explanation which we may give, that they were possessed, and always had been possessed, of freedom in their individual life. The dignity of a free man, as Godet says, shone on the brow of everyone who bore the name of child of Abraham. Their words had no reference to the subordination of their nation to the Roman power. This, of course, they could not have denied. The answer which Jesus gives draws their minds at once to the spiritual sense of his words. He was speaking, not of the slavery of the civil condition, but of the slavery of the spiritual condition. The bondservant, who needs to be made free, is the man who commits sin. From such bondage deliverance comes through the knowledge of the truth which is gained in the discipleship of Christ. By the words of verse 35, Jesus suggests the thought that, as committing sin, they can not expect to abide permanently in the kingdom of God. They must become free from sin's power through the gift which the Son bestows upon them, if they would possess the freedom which secures and assures such permanent abiding.

Verses 37, 38. Jesus now, in the development of his discourse and its thought in the spiritual sphere, affirms that he knows their descent from Abraham in the outward and physical sense of the word; but denies it in the deeper and truer sense. You are not Abraham's spiritual children, he says, for you do not, in your actions, exhibit his spirit. Your actions, which you do and desire to do, are suggested from another source. As I speak from my Father and his impelling power, you get from the impulse given by your father—another father than mine, another father than Abraham. *Ye seek to kill me:* There is a difficulty in supposing that these particular persons whom he was addressing, and who are described as "those Jews which had believed him," were themselves seeking to kill him. But the party to which they belonged had such designs and desires, and he saw that they were ready to turn back to their old party when their superficial faith failed. *Hath not free course:* Or, as the margin renders it, "hath no place in you." The word finds no place for working or abiding, or no possibility of making progress, because of the sin which is in their hearts. Verse 38 gives the reason and ground of the last statement. The totally different source of your actions as contrasted with that of my words is the reason and ground of the result. The origin of thought and action is presented, by reason of the course which the conversation has taken, as starting from the phrase "Abraham's seed," under the figure of children and a father. Who their father is, is set forth afterwards.

Verses 39, 40. The Jews again affirm, and apparently with a repelling of his charge against them as both false and insulting, that they are Abraham's seed. "Our father" is none other than Abraham. Jesus presses still farther his own thought, in the same line as before. The relationship of children to a father has a deeper significance than the mere physical connection. The son of the father may not be the son of that father when the spiritual relationship is considered. They were ready to kill a man who told them the divine truth. Their spirit was the very opposite of that of Abraham. He presses upon them what they were conscious of as a fact—their own evil desire and purpose. The works of Abraham spring from the spirit of Abraham. They had no such spirit.

Verses 41-43. The thought of the Jews, in their answer to Jesus' declaration that they do the works of their father, turns from the direct line of the preceding verses. As Jesus denies their relation of sonship to Abraham, and evidently affirms such a relation to another, notwithstanding all that they have said, it occurs to them that he may be referring to sonship in another sense. But, in this other sense, as legitimate children of Abraham, they were and must be children of God. We are the true descendants of Abraham, and so we are true sons of God. He is our Father. Jesus again presses them with the spiritual idea. The spiritual children of a common father love one another. If you were children of God in the true sense, you would love me, the Son of God, the one who came forth from him. This expression "came forth" indicates a pre-existent state in union with God. *For:* The sentence now introduced gives a ground and proof of the sentence preceding—the same ground and proof which we find presented elsewhere in this Gospel. The fact that he does not come of himself, and thus of his own self-determination and choice, indicates the truth of his assertion of his coming from God. *Why do ye not understand?* Jesus now presses upon them the reason of their failure to get any true apprehension of the significance of what he had said. The word "speech" seems, as distinguished from the following "word," to refer to the expression of the thought—the language in which the thoughts were uttered. The "word," on the other hand, is here equivalent to the contents of the word, the doctrine. "In the state of mind in which you are," Jesus says, "you can not hear, with appreciation of its meaning, my doctrine; and, as you can not do this, you must also fail to understand my speaking."

Verse 44. Jesus now plainly declares his meaning, and charges them with being children of the devil; and in the second sentence he again brings out the spiritual relationship which is indicated by their desires and actions. It is your will to do what you are inspired to do by your father; his desires are yours. *He was a murderer from the beginning:* The reference in these last words is more commonly supposed to be the introduction of death into the world through sin. *And stood not in the truth:* Or, as the margin has it, "standeth." The connection of the spirit of murder with falsehood, as opposed to truth, corresponds with the thought already presented in the discourse.

Verses 45-47. The word "I" in verse 45 is emphatic, in contrast to "the devil" spoken of in verse 44. The first clause of verse 46 contains the evidence of the truthfulness. He fearlessly challenges them to show any sin in him. The only explanation of their attitude toward him is, and must be, that they are not of God.—*Sunday-School Times.*

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Louisiana Notes.

Baton Rouge is getting ready to have a "free delivery of the mail."

Bossier parish has property amounting to $2,260,255, of which $960,955 belongs to non-residents.

New Iberia is engaged in raising $2,000 to erect a commodious and handsome public school building.

At Centerville an organization has been effected for the purpose of raising funds to sustain a public school throughout the year.

The Evergreen levee, three miles below Plaquemine, has been completed. It is 3,400 feet long, containing 76,806 cubic feet, and cost $20,000.

A dispatch from Washington says that the Courtableau River Mills were put in successful operation last week. This is a fine comment on the energy and enterprise of that section.

Plaquemine's town council has decided to hold an election to determine whether or not a special tax of *five* mills on all assessable property in the town shall be levied to insure waterworks. The election will be held Oct. 1.

The sugar refinery in process of construction at Lake Charles, the *Echo* says, will be a great benefit to that growing city. "Besides giving employment to a good number of people, it will naturally make all sugar cane productions cheaper."

Vicksburg *Herald*:

Capt. H. B. Thompson, of Louisiana engineers, is in the city, and reports a reasonable certainty that work will be commenced on the levees in the Fifth Louisiana District in the next thirty days, under government, State and district auspices. There is a great deal of work to be done in this district, and it is desired that the beginning shall be as early as possible.

The *Telegraph-Bulletin* has this:

The Monroe Compress and Warehouse Company is making preparations for increased business and better facilities for handling cotton. In addition to the already large warehouse facilities, another warehouse, 91 feet wide by 384 feet long, is to be built fronting on Walnut street. This will insure the protection from weather, without the use of tarpaulins, of all cotton shipped to the press.

The *Telegraph-Bulletin*, of Monroe, says:

The ordinance passed at the last session of the city council, and published in the *Telegraph-Bulletin* last week, providing for uniform sidewalks of non-combustible material, is a step in the right direction, and, if properly enforced, will soon give us good and durable sidewalks on all of our principal streets. Our sidewalks have long been an eyesore and disgrace, and it is with pride and pleasure that we note the proposed improvement.

The *American* says:

On last Saturday we visited the Lake Charles foundry and machine shops, and witnessed the second "heat" of the foundry, which was a complete success, and resulted in over three hundred perfect castings of all sizes and descriptions, from a common window-weight to a large fly-wheel. Mr. Ellis, the president of the company, feels perfectly satisfied with the start he has made and the prospect for business at this place.

"Don't Kick If You Are Sick."

Creole Female Tonic makes the weak woman strong, and sends new blood bounding through the veins, imparting new life and strength to the weakened parts.

It stimulates nature to its work with the happiest effect. We commend it to suffering women everywhere, as a sovereign remedy for their peculiar ailments.

Mississippi Items.

A hotel and five stores were burned in Carrollton recently. Loss estimated at $25,000.

H. Kernaghen has been appointed to the United States Land Office in Jackson, in place of R. C. Kerr, deceased.

Ex-Mayor R. C. Beck, of Vicksburg, died recently. He is said to have been a man "foremost in all public affairs, and will be greatly missed."

Washington county, according to the Greenville *Times*, has now only 1,736 voters—500 colored and 1,236 white. The old registered vote was 7,750.

The Board of Aldermen for Meridian has passed an ordinance ordering an election to authorize the issuance of $75,000 in bonds for sewers and street improvements.

Miss Susie G. Kilbourne has leased the Female Academy at Fayette, Miss., and will conduct that well-known institution with the help of able and experienced assistants.

The directors of the Madison County Fair have elected Dr. George Smith secretary, to fill the vacancy caused by the death of Capt. E. L. Ross. Superintendents were appointed for the various departments, and everything is now in good working shape for the next fair, which begins Nov. 3, and continues four days.

The West Point *Forum* talks of a lady in that section who has a side-saddle made in 1817, and has been constantly in use and is well preserved. She also has a table-cloth and coverlet spun and woven by her mother over sixty years ago, both in good condition. She also has a husband who "has one of the best kept, best cultivated and most productive farms in Mississippi." What a fortunate woman! Her name is Mrs. Joseph Hill.

Clarke county *Times*:

The ladies of the Methodist Church at Stonewall have formed a Wesleyan Aid Society, with twenty-one members, with Mrs. W. M. King, president; Miss Mamie Morgan, secretary, and Mrs. Charles Roseberry, treasurer. They will serve cake and ice cream every Saturday to the public for the benefit of the Methodist Church.

Our national game without Johnson's Anodyne Liniment to rub the heroes? Impossible!

Sabbath Reform.

The American Sabbath Union is divided for field work into districts. The territory east of Ohio, Kentucky, Tennessee and Mississippi is under the supervision of the general secretary, Rev. J. H. Knowles, D. D., 23 Park Row, New York, and the corresponding secretary, Rev. Wm. J. R. Taylor, D. D., Washington, D. C. Eighteen central States are under the supervision of Rev. Jas. P. Mills, of Chicago, Ill. The territory west of the Dakotas, Nebraska, Kansas and Texas, are under the supervision of Rev. Edward Thompson, D. D., of San Francisco, Cal.

Rev. Wilbur F. Crafts, who was field secretary the first year, resigned all official relation to the Union, March, 1890. Under the supervision of the efficient general secretaries and the able corps of district and local field secretaries, the work of organizing auxiliary societies is progressing rapidly, and the friends of the American Sabbath have much to encourage them in their opposition to the encroachments of the degrading, vice-engendering influences of the continental Sunday, and the tyranny of Sunday commerce, business and traffic.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which developes ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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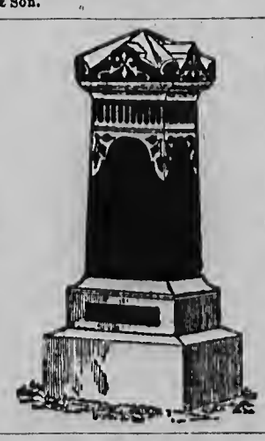

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, September 3, 1891.

Briefs.

"To learn what a man is," said Dr. Channing, "it is not enough to dissect his mind and see separately the thoughts and feelings which successively possess him. The question is, what thoughts and feelings predominate, stand out most distinctly, and give a hue and impulse to the common actions of his mind. What are his *great* thoughts? These form the man."

Dr. R. Q. Mallard, a Presbyterian minister of this city, is in the fore-front of the Lottery fight, and doing valiant service for the cause of right. He has laid upon our table a little tract, entitled, "It Is a Black Man's Question," in which he shows that the Lottery question is eminently a matter in which the colored people are directly and vitally interested. This tract ought to be circulated among the colored people. Copies can be had free from E. S. Upton, 94 Camp St.

One of the best illustrations of good example is the following:

The Rev. T. R. Stephenson says, in a sermon quoted in the *Chinese Recorder*, of February, 1891: "During a recent visit to Japan I met with a gentleman who mentioned an incident which I can never forget. One rarely hears anything more impressive. He knew a missionary in China who one day encountered a Chinaman. The latter had been in the habit of watching the conduct of the former, and that very narrowly. He said, 'I want your God to be my God.' The missionary answered, 'What do you mean?' 'I wish to be of the same religion as you.' 'Why do you?' 'Because if your God is like you, he must be good.'"

If every Christian would live that sort of an example, the world would be turned upside down in a month.

Some of our friends do not accept everything that Prof. Drummond has said; but we think he is about right in what follows:

"It is not worth while being religious," he says, "unless you are altogether religious. It won't do to be merely playing at religion or having religion on us as a bit of veneer. It must saturate us. Some seek first the kingdom of God; others put it in a second place. Then prayer meetings are dull, and fellowship gatherings are uninteresting; but the moment a man begins to seek the kingdom of God and his righteousness, all things are right. To any man who has not heartily thrown himself into the kingdom of God, but who is seeking secondly the kingdom of God, he may be religious; but there is something he loves more, and both worlds are spoiled to him. He has neither the cream of the one nor of the other. The great desideratum of the present day is not more Christians, but a better brand of Christians."

A Monument to Mrs. Bishop Key.

Prompted by the love I bear for the Master's cause, and for the memory of our now sainted sister, I have been moved to raise a sum for the purpose of erecting a building on the grounds of the Polytechnic College, at Fort Worth, in memory of her. This is done without the knowledge of any who may seem to be concerned in the material interest of the college. This is simply the announcement. My plans will be published in the future. In the meantime, if any of her friends desire to contribute anything, let them write me at this place. Let us honor the memory of our dead in a substantial way. We want none only free-will offerings. As soon as my plans are developed I will publish them.

I. Z. T. MORRIS.

Fort Worth, Tex., Aug. 25, 1891.

Too Highly Seasoned.

It appears that some of the preaching of the present day is getting to be too highly seasoned. Some preachers use too much intellectual condiment. The idea seems to be that the intellectual palate must be aroused and stimulated very highly before it can appropriate and assimilate gospel truth. As some persons sprinkle a great deal of pepper and spread much mustard on their meat to make it palatable, so some preachers appear to think that the truth of God must be sprinkled over and covered up with a sort of moral condiment to make it palatable to the hearers. Too much pepper or mustard on food interferes with, if it does not arrest, the process of digestion, and the power to produce healthy muscle is greatly weakened. So gospel truth that is highly seasoned with words and thoughts and illustrations and dramatic action to produce a mental or spiritual sensation is not of much account as a producer of healthy moral muscle! The mental and spiritual apparatus is worked to complete weariness to assimilate the sensation, so that when in this process of assimilation the truth *is* reached, there is not left enough power to digest it. All the vigor is expended on the high seasoning. As far as we have observed it, sensational preaching produces very little *lasting* effect. The reason is plain enough. As the body is not, and can not be, *nourished* by condiments, so the soul is not, and can not be, *nourished* by sensations. Physiologists tell us that condiments tend to destroy the tone of the digestive powers, and, therefore, impair their vigor and vitality. Observant and thoughtful men and women say the same thing in regard to sensational preaching. They say it destroys the tone of the spiritual powers and impairs their vigor and vitality to extract nourishment from the truth of the gospel. The more sensational the preaching, the more this serious impairment goes on, until the hearer actually considers the plain truth as insipid and refuses to take it.

High seasoning is not good for building up. It is true, it makes the eyes open wide and sometimes causes the tears to flow copiously, but it tends to sear the membrane of the mouth and throat and stimulates the organs to so high a degree that they can not perform their functions properly. So sensational preaching opens people's eyes with astonishment and tickles their ears with wonderful sayings and startles their minds with its unexpectedness, but it fails to lay the great, balmy truths of the gospel upon the sore and bleeding heart of the sinner. The result of such preaching is degeneration of spiritual experience and deterioration of spiritual life. The gospel that results thus is not the gospel that men need. Men are degenerate enough and their lives are inferior enough at their best. They need a gospel that regenerates and improves. The simple truth of God alone can do such work. It don't need any high seasoning. The spiritual apparatus will digest the simple truth best. So let us eschew the sensational and present the truth—the simple gospel of Jesus Christ.

The Missionary Debt.

We were meditating an article on the above subject when our eyes fell upon Bro. Dubose's editorial on the same subject in the *Pacific Methodist Advocate*, of Aug. 20. This being so much abler than any we can write, we transfer it entire to our editorial columns and ask our readers to give it a careful reading.

Much is being said and written about the deficit of one hundred and eighteen thousand dollars in the missionary collections for the last fiscal year. Much is always written about such things, and much more is said than written. Alas! we are too much given to taking such things out in ink dashing and vocal gymnastics. A multitude of plans have been proposed by which the debt is to be speedily liquidated. We Methodists are great to plan, and often swift to execute—but not always, because some plans are not feasible and some not even rational. Some Methodist plans for paying missionary deficits are not.

We are particularly impatient at the plans which propose to pay this sum in a given number of pence per head of all our Methodist household. That would weave a cloak for parsimony and meanness. Let it not be thought of. The saying of Jabez Bunting: "Methodism is justification by faith and a shilling a week," was a wholesome rule for the days when the people called Methodists were poor; but now that they have grown rich and have great possessions, it has no meaning except in reminiscence. The only way to pay this debt is *to pay it*, or rather *not* to pay it, as such. Let our great church gird herself for a new movement.

Let the Conferences, soon to meet, make new and large pledges, new and larger assessments, and let one great cry, as of an archangel in mid-heaven, ring through the church from sea to sea, and let a great spirit of cheerful, thankful giving take possession of the ranks, and this deficit will be swept down the tide of our unselfishness like a handful of dust over Niagara. When we begin to haggle and make provision for a deficit, we shall lose sight of the wider meaning of Christian giving.

But we would not depreciate the significance of this debt. It is a bitter, almost insupportable, feeling to have a debt of this nature on hand and not be able to discharge it. But we can not but fear that too much has been made of it. It is a reproach to the manhood of the church, to say nothing about the piety and loyalty of our profession. We know six men in the laity of the church who could discharge the whole sum and never feel it. There is but one way to pay our debt, and that is to pay it.

Our Domestic Mission Work.

MR. EDITOR: Your leader of this week contains a couple of sentences that are very suggestive, because they touch the economy of our church at a very vital point. You say, speaking of the presiding elder: "He said there was not a circuit with a preacher on it that was unable to support that preacher well." Then you comment by saying: "Let the Board in distributing the domestic (mission) fund remember that, and give out the money where it is most needed."

It is hardly necessary that I should warn the Board against a rash action of this kind, for this presiding elder is not likely to claim less than he can get to assist some of these able circuits. If he is a man of experience, he well knows that in the order of grace it is often out of deep poverty that liberality abounds, and not out of wealth. He will not be willing deliberately to sacrifice a preacher to the greed of those who have nothing but ability as a guarantee of his support. No one doubts the ability of the church to pay at once the hundred-thousand-dollar missionary debt, and in full all the current assessments. But will it do it?

There is a growing feeling (or ought to be) that our domestic mission policy is wrong. It is wrong because its results are not satisfactory. The foreign mission work, no doubt, is managed with great prudence and business tact. That field is entered which seems most inviting, the workers are chosen with special reference to their adaptation, liberal support is given, and all is carefully and constantly supervised.

Our presiding elders are expected to look after the unoccupied territory within our bounds and to have men assigned to it at our Annual Conference sessions. But how is it done? If we have a brother for whom we have no other use, we put him on a mission, and to reconcile him to his fate we give him a hundred or two dollars. He fills the appointment and gets his money, and that is all there is of it. It is a mission still, and not likely, by the grace of such a policy, to ever be anything but a mission. It is thus preserved as a sort of Siberian waste to which to relegate the unacceptables. This policy is a wrong to the mission, for it is a mere pretence of giving them the gospel. It is a wrong to those who give the money, for it is a waste and misapplication of the money. It is an abuse of opportunity and a neglect of souls. The church is thus kept from expansion and legitimate growth at home.

Our Baptist brethren are wiser. They give as much or more to their State mission work as to their foreign work. They put a strong man in the field as secretary, strong men to occupy the territory as missionaries, and the result is progress at home.

Let us put our domestic mission work under a wise and progressive management. Is it wise for us to become so absorbed in our foreign work as to allow others to supplant us at home? Let us put strong men to work in the unoccupied territory at home, *and support them*. Is a man unwilling to take this work? What sort of zeal is that that will carry one to China or Mexico to save souls, and will fail him at home? J. W. MEDLOCK.

[We have seen nothing in the prints that has pleased us so well as the foregoing brief article from Bro. Medlock. We trust that the reader will ponder it well. The real fact seems to us to be, that if we do not change our method of domestic mission work, some one else will be called of God to take our place. EDITOR.]

"Wresting the Scriptures."

BY "X."

In your issue, for Aug. 27, I see an article by "Z." on "The Second Blessing Theory," in which, in paragraph 2, he speaks of "wresting the Scriptures," and making them mean what they, manifestly, do not mean in support of this theory, and of other preposterous notions. If I am not mistaken, this is an evil all too common in this day and time. By way of illustration, I give you the outline of a sermon I heard on the "second blessing" from this text—James i, 8: "A double-minded man is unstable in all his ways." It is to be understood that I write from memory, and give the impressions made on my mind and on the minds of others. By way of introduction, the preacher said this Epistle was addressed to the church, and was intended for Christians, or converted persons, only. He dwelt on this at some length, but why he did so did not appear till later on. Now, said he, it is well known that sinners, unconverted persons, have but one mind—a mind to serve the devil, and so they are not double-minded, and, hence, they are not unstable in their ways. He bore down on this point heavily. His next proposition was that as soon, or soon after, one was converted, or regenerated, he found in himself a double mind, or two minds: one to serve God and one to serve the devil. This, he said, accounted for the instability of church members, and even preachers of the gospel—they are double-minded and unstable in all their ways. For three-quarters of an hour he painted the present condition of professors of religion and preachers in the blackest colors.

He said, in so many words, "I can match any sin committed by the worst of men by one of like character committed by a church member—perhaps by a preacher." He named a long catalogue of sins from murder down to white lies. All this, said he, comes of being converted, regenerated and going no further. What we need is a "second blessing" — sanctification, another and complete work, to take the "devil-mind" out of us, and so to leave us with only one mind, a mind for God. If we seek and secure this blessing, we will then be stable in all our ways. This is the only cure for the ills that now afflict us. Here he detailed his own experience as an illustration of his exposition of this text. His experience and his exposition harmonized most beautifully. Whether the experience was made to harmonize with the Word, or the Word with the experience, exercised my mind greatly.

I understood this brother to say that the confusion and apparent contradictions of Mr. Wesley grew out of his having made too much of regeneration; he left no room for sanctification. He said that the statistics showed to a demonstration that ninety-five per cent. of those who came into this blessed state came by faith, as a "second blessing," and instantaneously. He said that the only way to retain this blessing, when once obtained, was to profess it at all times, in all places and under all circumstances. Here he gave his experience in having obtained it, and having lost it from a failure to profess it, and then of having obtained it again, and having enjoyed it for some years past.

I paid the closest attention to this discourse, and I have tried to set down fairly what was said. I have put down exactly the impression made on my mind. I know how difficult it is to report exactly what was said, and know how ready a reporter is to attribute to the speaker thoughts and impressions that passed through his own mind. I regarded this sermon as a shameful, if not sinful, perversion of God's Holy Word—the "wresting of Scripture"—in support of a theory. To my mind it smacks of falsehood to say a text of Scripture teaches thus and so, when any well-informed fifteen-year-old boy or girl can see at a glance that such things were not in the mind of the Spirit when the text was written.

To the Prohibitionists of Mississippi.

I cordially endorse the call of the chairman of the Executive Committee for a non-partisan Prohibition Convention, to be held in the city of Jackson, Sept. 9, 1891. It is hoped that as many counties as possible will be represented. There is need for consultation and important action. Much has been accomplished—large vantage-ground secured; but in order to conserve the fruits of past labor and push forward the great reform, there is demand for revived interest, united purpose and more thorough organization. Believing most profoundly in the wisdom of keeping this movement disentangled from party politics—assured that the speediest and largest results will thereby be achieved—I would urge an earnest and jealous continuance of that general policy. Party prohibitionists have their Executive Committee and have held a State Convention. Their convictions should be respected and their high patriotic purposes unquestioned. That the widest harmony may prevail and the most perfect unity inspire zeal and effort, it seems eminently proper that we should work under different organizations, avoid controversies with each other, and keep our faces to the common foe. We have nothing to dispirit us. Under the changed conditions imposed by our new Constitution our cause may soon become a conquest.

CHAS. B. GALLOWAY.

Jackson, Miss.

Notes.

Christians ought to be people who remind others of Jesus Christ.

"The missionary work of a church is both fruit and measure of its inner spiritual life."

New terms, some expressive and some impressive and some repressive, are continually coming into use. You don't now say that "he preaches a long sermon;" you say, "He lacks terminal facilities."

The Methodist itinerant who threatens to locate if he does not get an appointment in a certain section is evidently breaking, by anticipation, the spirit of his solemn vow, voluntarily made to the church.

Talmage says:

If our young men in the ministry want large audiences, let them quit philosophizing, and hair-splitting, and botanizing, and without gloves take hold of men's sins and troubles, and there will be no lack of hearers. Stagnation is worse than sensationalism.

A modern writer on economics says: "Half our woes would disappear if all classes would forego the lust of wealth." That may be true, but we may be sure that "half our woes" will not disappear, for all classes are not going to "forego the lust of wealth."

The *Richmond Christian Advocate* calls attention to a "trio of great orators," of whom the people think too little. They are, "The Lust of the Flesh, the Lust of the Eye, and the Pride of Life." You have read of them; have you never listened to their eloquent pleading?

We find this going the rounds of our religious exchanges:

By a recent meeting held in New Orleans resolutions were adopted declaring that if nothing else could accomplish the purpose, the people of Louisiana would resort to violence to destroy the Lottery.

No such resolutions were ever passed by any meeting held in New Orleans.

Prohibition—temperance conviction run into the mold of government—waits upon majorities. In a republic, law must be written upon hearts of flesh before it can be transcribed upon the stone, tablets of the State. Could it be enacted without, it would be unavailing, for government, without at least majority consent of the governed, will always breed rebellion upon republican soil. Prohibition with the people behind it is never a failure.—*Union Signal.*

The thing to do then is educate the people to get behind prohibition and keep it strong and going ahead.

We have received from Rev. J. S. Clower, of the Arkansas Conference, a little pamphlet containing two of his sermons; one on "Christian Education," and the other, "The Ideal Man." The sermon on education is a fresh and vigorous discussion of that well-worn, but still important theme, and we think will do good service. The other is a masonic sermon, and reads well, we suppose, to members of that fraternity.

From a sermon:

My sister, you don't allow your fourteen-year-old girl to prowl about on the streets at night! Why do you let your boy do it? You that are raising your sons in idleness and allowing them to loiter on the streets by day, and remain out at night, would do the world less harm if you gave your time and attention to raising rattlesnakes and turning them loose on the community. Where one man in our land has been killed by a rattlesnake, one hundred has been slain by a badly raised boy.

If faithfully followed, this prescription will do some of our readers good. Try it and see.

Take one ounce of personal examination; three grains of think-twice-before-you-speak-once; eight ounces of tend-to-your-own-business; eight ounces of let-other-people's-alone; two ounces of gossip killer; ten ounces of the golden rule; mix well with faithful prayer. Shake well before using, and take an hour-glass full every two hours.

It is the deliberate opinion of a thoughtful writer that thousands of people "are swamping their brains in a sea of newspaper reading." The way they do this is by permitting the newspapers to do their thinking for them. Newspaper reading is good if properly utilized; but if it supercedes thinking on our part, it is undoubtedly harmful to the mental powers. Thinking is the normal process for strengthening and enlarging the mind. To allow it to be done by others results always in dwarfing.

We have often wondered why there is apparently less of fasting and self-denial among Christians of to-day than among those of former generations. Lately we came across this paragraph which *seems* to explain the why:

The very conditions of modern sanctity may be said in a sense to have changed, so changed are we. To our generation uncompromising facts and severities of conduct are found to be piteously alien; not because, as rash censors say, we are too luxurious, but because we are too nervous, intricate, devitalized. We find our austerities ready-made. The east wind has displaced the discipline, dyspepsia the hair-shirt. We require spurs to being, not a snaffle to rein back the ardor of being. Man is his own mortification. It would be strange, therefore, if so tender a mother as the church had maintained the rigidities of discipline evolved for a race at once ruder and hardier than ourselves.

Rev. C. A. Powell.

Tuesday morning we received notes from Bro. Harmon and Bro. Beall in regard to the condition of Bro. Powell, our pastor at Moss Point. Since the report last week, he has been attacked with sciatica and is "almost helpless." Let the prayers of the church go up for him.

Personal and Otherwise.

Over 350 accessions to our church are reported in this issue!

The postoffice address of Rev. H. M. Banks is now Babb's Bridge, La.

"Subscriber" is respectfully informed that we can not publish his article until we *know* the author.

Our country exchanges are so full of politics that we can give our readers but few "Mississippi Items" and "Louisiana Notes" this week.

Prof. Robert Frazer, LL.D., of Anniston, Ala., has been elected president of the Industrial Institute and College at Columbus, Miss.

We regret to learn from a private note that Bro. N. S. Cornell, our pastor at Waterproof, La., is in rather poor health. We trust the autumn winds and weather will effect an entire recovery.

We rejoice to know that our brethren in Oxford, Miss., have their new and handsome church-building well on to completion. Bro. S. D. Long and his people deserve all praise for the success of their efforts.

Dr. Potter, one of our missionary secretaries, has been in the West for some time, visiting the Conferences and stirring up the church in that region on the mission work. We need stirring now if we ever needed it.

A very interesting and informing document is the fifth Annual Report of the Woman's Parsonage and Home Mission Society, for the year ending March 31, 1891. In it are facts and figures and suggestions that will do you good to read.

Rev. Felix G. Davis, of Grand Lake, Ark., sent in *fourteen* new subscribers last week under the fifty cents offer of the publisher. He says, "I spent the day yesterday canvassing, and send you the names and money." Why can't every local preacher and every itinerant do as well?

C. C. Miller, a B. S. graduate of Centenary College, and a son of the late Prof. A. G. Miller, and a teacher of eight years' experience, has been elected as the principal of the Preparatory Department of Centenary. The college opened the session, Sept. 2, with a full faculty.

Some of our pastors are writing model reports of their meetings. Last week we published eighteen such on the first page—the best reading we have given in some time. Some of them, however, were a *little too long*. Abbreviate, beloved, that we may give as much of this good news each week as possible.

Brethren, send along the good news. Boil it down into a thick syrup, and send it along. Postal cards are plentiful and cheap. Facts, brethren, facts. Let the fancies run only in your own minds. See how interesting are those short reports on the first page. Our present arrangement of the paper is pleasing the readers.

The last number of the *Southern Christian Advocate* is devoted to education, and particularly Wofford College. It contains articles of great interest and value; sketches of the college and its founder and its work and its prospects. It is also illustrated. We congratulate the editor on *this* issue of his valuable paper.

We return thanks to Miss M. E. Compton, of Port Gibson, for a catalogue of her flourishing school, Port Gibson Female College. The school is well equipped in every department, and the work done is of a high grade. There is nothing to fear in sending your daughter to Miss Compton, and many good results will come of it.

A correspondent writes: "My letter came out promptly and without a mistake. One only half as long was printed, about the same time, by another paper and came out with *seven* mistakes." The letter referred to was two columns and one-third long. We are doing our best, and this commendation encourages us to continue.

A subscriber writes: "Allow me to congratulate you on the splendid 'make-up' of last week's edition of the ADVOCATE. It was indeed a gem of both literary and mechanical execution, and I don't recall just now a paper within the scope of my observation that can compare with it in the sphere." That refreshes us with new courage and determination.

A note from Rev. T. B. Holloman says: "We reached home safely a few days since. On our arrival at the depot we were met by brethren who cared for us kindly. Our reception at the parsonage (which had been closed for two months) was after the manner of a new pastor, and that without stint. Pantry and larder all well supplied for weeks to come. A noble, generous people. My health improves daily."

Two Schools.

Bro. Mellen writes thus of two popular schools:

East Mississippi Female College, Meridian, Miss., began another session Wednesday, Sept. 2, under the presidency of C. W. Anderson, who feels "as directly called of God to teach as any man ever was to preach." The college will have the most accomplished faculty it ever has had. The religious influences will be the very best. It never has sent an infidel from its walls, and under its present management never will. The curriculum is high, and honest work is done in every department. There is no show nor false pretenses about it. It is a good, honest, thorough-going Methodist college, where young women are well educated. I commend it to everybody.

Fairview Male and Female College, under the presidency of the Rev. W. W. Morse, of the Mississippi Conference, will soon begin another session. Bro. Morse is assisted by three other able professors and by Mrs. Archibald, an accomplished musician, in charge of the musical department. This school, which is under Methodist auspices, is not sectarian, and can be commended to everybody, and ought to be patronized by the Methodists of Kemper county especially. Our people can send their sons and daughters to Fairview without risk of having their faith in God's Word unsettled, or doubts instilled in their minds concerning the personality or the work of the Holy Ghost. Fairview tolerates nothing inimical to vital experimental religion. It is a good school.

T. L. MELLEN, P. E.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, and acts directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co.

☞Sold by Druggists, price 75c. per bottle.

CAMP MEETINGS.

The Bluff Creek Camp Meeting is announced for Sept. 11. Now, as this is a new enterprise, it may be important to describe its location. It is in East Feliciana parish, eighteen miles east of Slaughter, and five miles west of Grangeville, and on the west side of Amite river. It is some twelve miles southeast of Clinton. The above figures may not be exact, but will, at least, approximate. C. McDONALD.

The Leaf River Camp Meeting will begin Friday before the second Sunday in October. This camp ground has just been inaugurated on the Estabuchie circuit, Seashore district, Mississippi Conference, and is located 12½ miles west of Tuscanola Station, on the Northeastern R. R., four miles north of the town of Estabuchie, and twelve miles south of Ellisville, Miss. Those coming by rail will get off at Tuscanola. Ministers are earnestly requested to attend, as well as all others who may so desire.

G. R. ELLIS, P. C.

There will be a camp meeting at the Palmer Camp Ground, Whittington circuit, Seashore district, Mississippi Conference, beginning on the first Sunday in October. Preachers are invited and urged to come. Preachers coming on the L. and N. R. R. will stop off at Gulf Port, Miss., and take Gulf and Ship Island R. R., and stop off at Redmon's Crossing, where they will be met Saturday with conveyance to carry them to the camp ground. There will be a sleeping tent on the camp ground for the accommodation of men, free of charge.

J. H. HOLLAND, P. C.

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. T. S. West (3), J. K. Brooks, J. L. Pierce, J. M. Cowan, J. T. Nicholson, J. W. Harmon, W. M. Stevens, J. M. Johnston, Robt. A. Davis, Felix G. Davis, D. G. W. Ellis, G. W. Gordon, M. L. White, J. A. Bishop, G. E. Greene (2), Wm. Beall, D. C. Barr, K. S. Enochs, Hervie Mellard, J. T. Abney, R. D. Norsworthy, E. C. McVoy, F. P. Spencer, N. B. Norwood, W. B. Lewis (2), E. G. Kilgore, Robert Randle, A. D. Miller, Benj. F. Phillips, B. S. Rayner, D. L. Cogdill, Wm. Hoover, L. C. Jones, R. S. Gale, H. M. Banks, R. H. Barr, J. F. Evans.

Messrs. D. Watkins, W. S. Sinclair, W. B. Jones, R. B. Harrison, W. F. Wade, Ed. J. Foreman, Will A. Sessions, John Trice, Frank Morgan, E. E. Riggs, S. H. Meyer, T. A. Corson, C. S. Tarpley, F. M. Martin, J. C. Cavett, A. A. Simmons, F. A. Gurley, J. W. Stone, Edward Cotton, Ford Bros., Thos. Mount, T. A. Holloman & Co., S. W. Scarborough, O. W. Easterling.

Mesdames C. A. Barritt, M. H. Powell, E. O. Hayes, L. E. Wise, J. H. Stone, Sallie S. King, L. E. Baughn, Nettie Doolittle.

Misses Murvie A. Hackett, M. E. Compton.

Sept. 1.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Queen and Crescent Route.

Reduced rates have been granted on the certificate plan by the Queen and Crescent Route for the following occasions. Information can be obtained on application to ticket agents. Supreme Council Order Chosen Friends, Washington, D. C., Sept. 8-14. Ministerial Council and Institute of Seventh-Day Adventists, Austell, Ga., Sept. 11 to Oct. 12. U. S. Veterinary Medical Association, Washington, D. C., Sept. 15 to 17. Pomological Society of America, also Physicians and Surgeons Congress of America, Washington, D. C., Sept. 22 to 25. Society Army of the Tennessee, Chicago, Oct. 7 to 9. Methodist Ecumenical Conference, Washington, D. C., Oct. 7-21.

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TESTIMONIAL.

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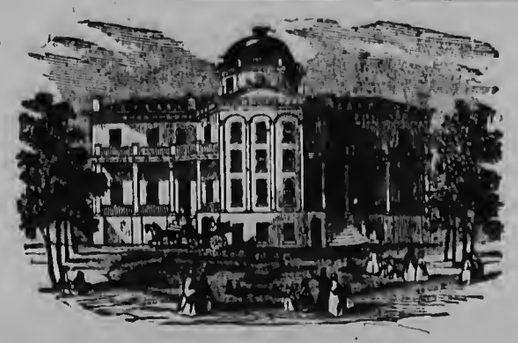

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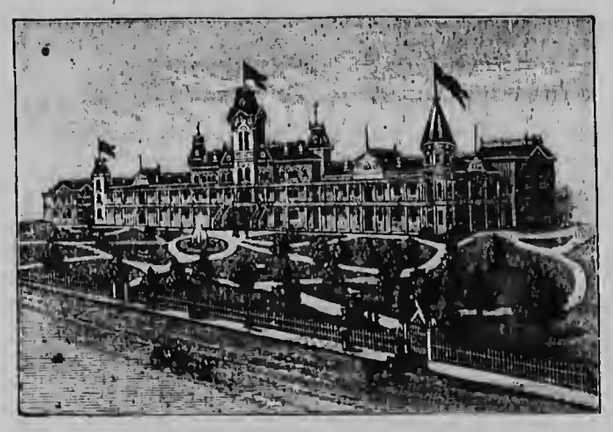

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HOME LIFE.

HER LAST COURSE.

When I married my wife she had studied stenography,
Got that down solid, then took up photography,
Mastered that science and started geography,
All in the course of a year.
She presently took up a course of theology,
Followed that up with a touch of mythology,
Got a degree in the line of zoology,
Still her great mind remained clear.

So she took in a course on the theory of writing,
Some lessons and points on the subject of fighting,
A long course on house-building, heating and lighting,
For ovur her classmates she'd soar.
So she entered the subject of steam navigation,
Took also instruction in church education,
And mastered the study of impersonation,
And still she was longing for more.

Next she tackled the latest fad, electricity,
Dress reform institutes taught her simplicity,
Sought the best way to encourage felicity,
O! she's as smart as a book!
She at last ended up with a course in phonetics,
Gave a little attention and time to athletics,
The rest of her leisure she gave to magnetics,
And now she is learning to cook!

The True Way of Resting.

There are various kinds of rest. A person whose occupation is chiefly carried on by the use of his brain rests that organ when he changes his work to physical labor. Thus a student, who spends eight hours a day in intense mental application, derives immense benefit, not only to his brain, but to his whole system, by a brisk walk of two or three hours, or a like period employed in chopping wood. In such a case as this there is no complete rest for the body; it is simply a change of labor from one kind to another kind. It amounts to nothing more than a proper exercise for the mental and physical systems, and if accompanied with seven or eight hours' sleep and five or six hours for eating and amusement, might be carried on indefinitely in any ordinary healthy locality. The body does not require absolute rest, and, as a matter of fact, it never gets it; for even in sleep there is not inconsiderable functional activity of various organs going on. Such a student as I have referred to would receive great advantage from going to the woods, or the mountains, or the seashore for the Summer, not to lie down in a hammock or to loll on the sand, but to take his books with him, preferably devoted to subjects different from those that he has studied in the city, and to exercise his muscles by rowing a boat or hunting for natural history specimens on land or sea. Such a person not only alters the character of his mental and physical labor, but he does it with such advantages as are to be derived from change of air and scene, and they are by no means inconsiderable. Now, this is not rest; on the contrary, it is work, and very hard work, too; but no one can doubt that that student would return to his regular pursuits with a mind and body invigorated and capable of doing better things than when he left the city. . . . In short, a man or a woman is to be managed in respect to rest in very much the same way that a farmer manages his field. The latter knows the advantage of a succession of crops. He knows that if he plants cabbages every successive year in the same field of ground, he will, in a short time, have very poor cabbages and very poor ground; whereas, by changing from one thing to another, the product is better and the earth is not deteriorated. He knows also how much his land is improved by allowing it to lie fallow every now and then. Men and women, like the fields of the earth, require change, and, like them, they require rest; and these objects can never be attained in the way that the average American sets out to get them.—Dr. Wm. A. Hammond, in *North American.*

THE ART OF READING ALOUD.—Reading aloud is a pleasing and valuable accomplishment which is much neglected by many people even in this rapidly advancing age. Of course it should not be, for to people in private as well as in public life such an accomplishment would prove very valuable, of which the exact value is difficult to estimate, though it can scarcely be exaggerated. Nothing is further from enjoyment than to be compelled to listen to a poor piece of reading, though happenings of this sort frequently befall us, in which all the humor, harmony and thought of the author seem to vanish from the lines like magic, and which is as embarrassing to the conscious reader as it is distressing to the listener.

It is not from the lack of ability that the average person does not read well, but rather from the lack of practice which is the one great feature in this as other arts, and by which most any intelligent person may become skilled in the art. What a person ought to have in reading aloud is an appreciation of the subject he is to read, and take as much interest to learn the author's intended effect as he would in trying to master a difficult phrase in Latin. And, therefore, when a reader comes upon a line or two which seems to be far from easy to get the real meaning of, he should not hurry on for the sake of getting through, but stop and read it over again, and if he does not then get the desired information, study it until he is satisfied that he has mastered it and has received the author's intended effect. What will make home happier and sweeter than members of the family who can sing or play well upon some instrument? Why then should the art of reading aloud, which would afford equally as much pleasure, and for which one does not need a talent, be encouraged and cultivated in domestic life?—*Selected.*

MAKING SUNDAY PLEASANT.—The responsibility of making Sunday a pleasant day for the children ought not to fall upon mothers alone. Fathers often excuse themselves on the ground that they have worked hard all the week, and need rest on that day, forgetful of the fact that their wives also have been working through the week. In a certain family Sunday is called "papa's day," because he then devotes himself almost exclusively to the children. He takes one hour for rest, but the remainder of the time is given to them. The mother joins in the plans, but does not assume any care, and thus finds the relief from the watchfulness which she has exercised over them all the week.

In pleasant weather the family take a quiet walk together. This is far better than allowing the boys and girls to go off with companions of their own age. In this household those who are old enough to attend Sunday-school, study the lesson together, and talk about it at the breakfast table. The hour before the little ones retire is spent in singing hymns, ending with a simple devotional service, in which one of the older children reads the Scriptures, and each member of the family offers a short prayer. In this home the children consider Sunday the shortest and pleasantest day in the week.—*Congregationalist.*

Say Well and Do Well.

A short time before Dean Stanley's death he closed an eloquent sermon with a quaint verse which greatly impressed his congregation. On being asked about it afterwards, he said it was doubtful whether the lines were written by one of the earliest deans of Westminster or by one of the early Scotch Reformers.

The Dean had come upon it by accident, and, feeling that it expressed with singular felicity the true Christian proportion between doctrine and character, between good words and good works, he used it to point and adorn his sermon. Readers may be glad to add it to their collection of good words:

Say well is good, but do well is better;
Do well seems spirit, say well the letter;
Say well is godly, and helpeth to please,
But do well lives godly, and gives the world ease,
Say well to silence sometimes is bound,
But do well is free on every ground;
Say well has friends, some here, some there,
But do well is welcome everywhere;
By say well to many God's Word cleaves,
But for lack of do well it often leaves.
If say well and do well were bound in one frame,
Then all were done, all were won, and gotten were gain.

—*Selected.*

"BUSTLED OUT OF HIS SPIRITUALITY."—Dr. Chalmers is quoted by the editor of the London *Sunday-school Chronicle* as saying in a time of intense activity that he was "bustled out of his spirituality." How many Christian workers can re-echo that sentiment! So much trading, so many calls, so much studying, so many newspapers to read, so much of this, that, and the other, that there is no time for meditation and quiet thoughtfulness. Many Christians are hustled out of their spirituality by their religious work itself. Their religion consists in going to meeting, and serving on committees, and sewing for the heathen, and visiting the sick, and distributing tracts—all most excellent and necessary forms of service, and yet all of the stirring, busy kind. A voice comes to all such: "These things ought ye to have done, and not to have left the others [prayers, communion, and meditation] undone." Busy, bustling work is no substitute for quiet, thoughtful preparation of the heart. The fallow ground yields the largest increase; the rested soul bears the sweetest spiritual fruits. Modern life seems to necessitate intensity of action. Bustling activity is thrust upon us. In the language of the street, everyone who gets along must hustle and rustle, which are the modern equivalents for Dr. Chalmers' "bustle." We have a good deal of respect for the Christian who can "rustle," but we have still more regard for the one who knows not only how to rustle, but how to rest, how to possess his soul in patience, how to be still in God's presence as well as active in his service.

A real danger of modern life, a danger far more imminent now than in the time of Dr. Chalmers, is that we shall be bustled out of all spirituality; but the tendency can be corrected, the danger can be overcome. A half-hour a day spent alone with God and God's Word will leave us all the time we need for active service, and will prevent any danger of being bustled out of our activity.—*The Golden Rule.*

MAKING THE SABBATH HAPPY.—We know a household in which the Sabbath is hardly over before the little ones begin the enquiry: "Mama, when will it be Sabbath again?" To these children the Sabbath is the red-letter day of the week looked forward to, and backward to, every other day; and this because on the Sabbath they have their father home all day. He dismisses his business cares, gathers his children close about him, listens to the histories of the week, reads to them, or walks with them. He is making beautiful associations to cluster around this beautiful day.

This should be the day of days in every household. Six days must the bread and butter be earned and the bread and butter be prepared, the raiment taken thought of and the raiment stitched. Six days must the father and sons and daughters and little children go abroad to the work and their lessons.

But then comes the seventh day, the beautiful Sabbath, in which business may be set aside, the lessons dismissed, husbands and wives, parents and children, brothers and sisters reunited. Let this day be consecrated to all that is highest and best in our natures, to thanksgiving and aspiration, and to the development in the home of those spiritual graces which make our homes heavenly places. Wise parents will make the day so bright and sweet with their joy, and their children, their sympathetic conversation, their choice books, and their songs, and their bits of poetry, that they who come to the hearthstone weary and discouraged will be renewed and cheerful for the coming week, and all will bear in their hearts a bright memory to shine on them in cloudy weather.

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OUR YOUNG PEOPLE.

GOOD ENOUGH.

Dear boys, I want to give you
A motto safe and good;
'Twill make your lives successful
If you heed it as you should.
Obey it in the spirit,
Obey it in the letter—
Don't say a thing is "good enough"
Till it can be no better.

And whether at your lessons,
Or at your daily work,
Don't be a half-way dabbler—
Don't slip and slide and shirk,
And think it doesn't matter
That such talk is "trash" and "stuff"—
For until your task is perfect,
It is never "good enough."

If your work is in the school-room,
Make every lesson tell;
No matter what you mean to be,
Build your foundation well.
Every knotty point and problem
That you bravely master now
Will increase your skill to labor
With the pen or with the plow.

If you sweep a store or stable,
Be sure you go behind;
Every box and bale and counter;
It will pay, you'll always find
To be careful, patient, thorough,
Though the work be hard and rough;
And when you've done your very best,
'Twill then be "good enough."

So you'd better take my motto,
If you ever mean to work
To any station higher
Than a stable boy or clerk.
It will make you independent,
It will make you no man's debtor;
Then never say, "It's good enough"
Till it can be no better.

—*Golden Days.*

MR. EDITOR: I have read the interesting letters from the little friends in your paper, and would like to join the band, if you will permit me. I suppose the little friends have all learned from their geography lessons that Harrisonburg is a small town situated on the west bank of the beautiful Ouachita river. Back of us are high rocky hills. Fine fun we sometimes have climbing them in search of wild flowers and grapes. We have a happy home here, I think. Papa, mama and five girls are we—not numbering as did the little maid in "We Are Seven," for "two of us in the churchyard lie"—mother and little sister. The eldest is grown, and sweet little sister is just learning to talk. I am twelve years of age. Narcissa Carter lives next door. She is my dearest friend, and near my age. Our Sunday-school is very interesting. I love to attend. Mama teaches our class of girls. Uncle Cary Holloman is our superintendent—a good, zealous one. I think the Sunday-school songs in the new hymn book beautiful. We have service in the Methodist Church three Sabbaths in the month; our minister, Bro. Hamil, serving twice, and Bro. Brooks, the Baptist minister, once. We always have good sermons. Occasionally we have a sermon from Bro. Routon (Baptist). He has faithfully served a lifetime in the good work. We have a school well attended. I am not now attending, as my eyes are too weak. Mama reads to me, and gives me music lessons. I will answer the questions asked by J. B. Jones and Sallie Shaver. "Sult" is found in Gen. xix, 26; Lev. ii, 13; Deut. xxix, 23; Josh. xv, 62. The word is used a number of times in different places. The mother of Jesus was the Virgin Mary. Is Sunday, or the Lord's day, the first or seventh day? I wish some of the little friends to answer.

Your friend, KATIE HOLLOMAN.
Harrisonburg, La., Aug. 19.

Small Philosophers.

Some surprising answers of children in England to questions put to them are given in *Cassell's Saturday Journal.* Though not exactly a child, perhaps, a lad once appeared before Bishop Wilberforce for confirmation; the Bishop, feeling sure he had confirmed him before, bent over and said in a low tone, "My boy, I think I have confirmed you before." The lad opened his great wide eyes, and replied: "You be a liar."

"What would have happened if Henry IV. of France had not been murdered?" asked a teacher of a sharp-looking boy. The prompt reply was: "He probably would have died a natural death."

In a Sunday-school, "What did the Israelites do when they came out of the Red Sea?" drew forth the answer: "They dried themselves." "Where was Bishop Latimer burned to death?" was immediately answered: "In the fire."

While youngsters appear to get considerably "mixed" in digesting their historical information, their ideas of geographical facts are also not infrequently, to say the least, original. A young hopeful said that the surface of the earth consisted of land and water. "What then," asked the teacher, "do land and water make?" "Mud," was the instant rejoinder.

"What comes next to man in the scale of being?" inquired an examiner. "His shirt," was the reply. Asked to give a distinction, if any, between a fort and a fortress, a boy nicely defined them: "A fort is a place to put men in, and a fortress is a place to put women in." On being asked what the chief end of man was, another boy, without any hesitation, said: "The end what's got his head on."

A teacher asked a very juvenile class which of them had ever seen a magnet. A sharp urchin at once said he had seen lots of them. "Where?" inquired the teacher, surprised at his proficiency. "In the cheese."

Another lad was asked what he understood by "celerity," and, "perhaps from experience," says the contemporary account, he described it as "something to put hot plates down with."

The members of a girls' class were asked a few questions. One was interrogated as to what was meant by "bearing false witness against your neighbor." "It was," said she, "when nobody did nothing and somebody went and told of it." Another was asked how beef tea was made, and she replied, "Buy a tin of beef extract and follow the directions on the lid."

"What are warmth-producing foods?" a third girl was asked. The reply was, "Cayenne pepper and Jamaica ginger."

"What is the feminine of friar?" asked a teacher of his class. First boy, "Husn't any." "Next!" Second boy, "Nun." "That's right," said the master. First boy, in an indignant tone, "That's just what I said."

"And, now, dear," asked a governess, "what can you tell me about Minerva?" "She was the goddess of wisdom, and she never married," was the reply.

From Father De Smet, the Great Indian Missionary:

ST. LOUIS, Jan. 9, 1872.—Messrs. J. & C. Maguire: No remedy can be more effectual for complaints of the bowels, such as Cholera, Diarrhœa, Dysentery, etc., than Maguire's Benne Plant. I have always found it such.

P. J. DE SMET, S. J.

SCIENTIFIC.

A Home Contract for Big Guns.

Gen. Grant, Acting Secretary of War, in behalf of the government, entered into a contract on Aug. 9 with the Bethlehem Iron Company, of Pennsylvania, for one hundred new high-power guns, in accordance with a recommendation made some time since by the Board of Ordnance and Fortification. Of these twenty-five will be 8-inch breech-loading, single charge, built-up, forged steel rifle guns, $17,246.55 each; fifty 10-inch guns, same pattern, $35,747.58 each; twenty-five 12-inch guns, same pattern, $51,473.22 each.

Under the contract the first of the 8-inch guns is to be delivered in 730 days, and the remaining twenty-four at such regular intervals that the last one will be delivered in 2,433 days "after notification of the acceptance of the type gun." This means nine years for the delivery of the twenty-five guns. The first, or type gun, of the 10-inch class is to be delivered in 822 days or in two years and three months. Within 8,407 days after acceptance of the type gun the remaining forty-nine are to be delivered at regular intervals. This means nearly twelve years for delivery of the 10-inch guns. The first of the 12-inch guns is to be delivered in 1,095 days, and the remaining twenty-four at such regular periods that the last one shall be delivered in 3,191 days after the acceptance of the type gun. This means twelve years, or a little more, for delivery of these guns. It does not follow, however, but that the guns may be completed in far less time than the contract provides, and this is the more probable as the next Congress is likely to be called on to make further appropriations for large guns, the one hundred now contracted for being but a small proportion of the number actually needed.

The fact that this contract was made with an American firm, and that there were three American manufacturers ready to undertake the work, can not fail to give general satisfaction. Four or five years ago it would not have been possible to place such a contract in this country, and efforts to secure favorable bids for these guns failed last year because the appropriation therefor was not large enough. At the last session of Congress, however, it was increased to $1,2[illegible],000, with the special provision that the prices paid should be such as would be "deemed fair to the manufacturer." The total of the bid of the Bethlehem Company for the one hundred guns was $3,785,850; that of the two other competitors for the work was, the Midvale Steel Company, $5,359,500, and the South Boston Iron Works (now established in Kentucky), $5,171,312. Should the next Congress call for more big guns, these firms, perhaps reenforced by the firm of Carnegie, Phipps & Co., of Pittsburg, and maybe others, might be counted upon as among the possible bidders, this demonstrating that in this specialty our manufacturers are enlarging their facilities to the standard of the foremost establishments of England, Germany and France.

Some comment has been made upon the high cost of these guns, coupled with the statement that they could be built for much less money and in half the time at the government arsenal at West Troy. It seems to be generally conceded that the government could do the work cheaper and quicker than called for by the contract; but it was manifestly the plain intention of Congress, and in accordance with a strong public sentiment, that private enterprise should be encouraged in the establishment of gun plants, in order that the available facilities of the country in time of need should not be limited to one or two government gun-making shops. It will do no harm, however, if the attention of Congress is now so directly turned to the subject that the Watervliet arsenal will receive an adequate appropriation for the much needed enlargement of its plant. It will be some years before our seacoast defenses and our new ships can be fully supplied with the heavy guns needed for their proper equipment by the combined work of a first-class government gun factory and a very liberal number of contracts with private gunmakers besides.—*Scientific American.*

MUSIC IN THE TREATMENT OF DISEASE.—The value of music as a therapeutic method can not yet be precisely stated. Of its wholesome influence in various forms of disease, however, there can be little or no doubt. In making this assertion we do not, of course, assign to it any specific or peculiar action. It is no quack's nostrum, no reputed conqueror of ache or ailment. It is only, as we have shown in a recent article, one of those intangible, but effective, aids of medicine which exert their healthful properties through the nervous system. It is as a mental tonic that music acts. Accordingly we may naturally expect it to exert its powers chiefly in those diseases, or aspects of disease, which are due to morbid nervous action. The evidence of its utility on occasions where fatigue or worry has disturbed the proper balance and relation between the mind and body of the so-called healthy will explain its action in disease. We can readily understand how a pleasing and lively melody can awake in a jaded brain the strong emotion of hope, and, energizing by its means the languid nerve control of the whole circulation, strengthen the heart-beat and refresh the vascularity of every organ. We can picture the same brain in forced irritation fretfully stimulating the service of the vasomoter nerves and starving the tissues of their blood supply. Here, again, it is easy to comprehend the regulating effect of quieter harmony, which brings at once a rest and a diversion to the fretting mind. Even aches are soothed for a time by a transference of attention, and why, then, should not pain be lulled by music? That it sometimes is thus relieved we can not doubt.—*London Lancet.*

NATURE'S FIREWORKS AT SEA.—The steamship *Pathan* arrived here recently from Japanese ports with the first cargo (238 tons) of summer tea. Capt. Roy reports having witnessed several remarkable meteoric showers on the Atlantic. The shooting stars were of unusual size and brilliancy. Nearly all of them looked as large as Jupiter appears to be, and at least a dozen left in the sky bright flashes that lasted from ten to twelve seconds. Some few were so luminous that they lit up the ship like electric lights. The rain of stars seemed to come from the vicinity of the Great Bear. Its course appeared to be from north to south and southeast.

On Aug. 1, just after leaving Gibraltar, the *Pathan* ran into an electric storm, preceded by heavy squalls. The tip of every yard-arm and mast was adorned with globes of electric fire. They jumped from point to point, run up and down the rigging, slid along the stays, ascended and descended the halliards, playing such a game of tag as Capt. Roy had never before seen in his long experience in southern seas.—*Scientific American.*

Timothy Davis, postmaster at Pattersonville La., says: "Some years ago, while living in Algiers, I contracted a cough that everyone thought would cause my death. I was unable to sleep—had night-sweats, and soon became too weak to work. I had several doctors and tried many remedies, but with no improvement. An old friend hearing of my condition recommended Dr. Davis' Compound Syrup of Wild Cherry and Tar. It had cured him of a serious lung trouble, and he had great confidence in Davis' Wild Cherry and Tar. Before three bottles had been taken I was up and about, a well man. It saved my life. I always recommend it for consumption, asthma, bronchitis, any lung or throat trouble." One dollar bottles hold two and a half times as much as a 50c. bottle.

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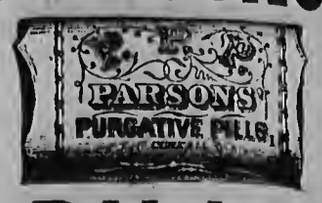

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Heavy Crops!

The Grain, Sugar, Cotton and Rice crops of this season are unusually abundant, and active preparations are being made to gather and move them. It should be borne in mind that a large and varied crop of Malarial Sickness is also about ready for the annual reaping. The people should begin NOW to prepare for this ordeal by using

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MARRIAGES.

PRICE—WALKER.—At the home of the bride, near Barnett, Miss., Aug. 13, 1891, by Rev. B. S. Rayner, Mr. WILLIT. Price, Esq., to Mrs. Mary L. Walker.

OBITUARIES.

BROWN—GEORGE WASHINGTON BROWN was born in Pearlington, Miss., Feb. 22, 1811, and died at Abita Springs, La., July 10, 1891.

Bro. Brown was married to Miss Cordelia A. Favre, Nov. 10, 1859, with whom he lived in great happiness to the day of his death. Ten children were the fruit of this happy union—three of whom preceded their father to the heavenly home. His was an ideal home life. He was passionately fond of his family and home, and always sought, and found, his most dearly cherished pleasures at his own fireside, where he constantly gave and received the tenderest expressions of love.

Bro. Brown possessed fine common sense and business capacity. He was pre-eminently fitted for a leading and influential position in all public interests which were assigned him by common consent. For more than thirty years he had been actively identified with every public movement for the promotion of the social and religious interests of Pearlington. His entire course, through all the labors of these busy years, had met with universal commendation. No one has been known to question the honesty and purity of his motives; no one has been known to question the correctness of his judgment. It would be difficult, if not impossible, to find a man of clearer record or better reputation in business circles. About twenty years ago he became associated in business with Messrs. Poitevent & Favre, the great lumber firm of the South, filling the responsible and lucrative position of secretary and bookkeeper. The arduous labors of this office he performed until ten days before his death, and enjoyed the perfect confidence of his employers.

Bro. Brown joined the M. E. Church, South, some twenty-five years ago, under the ministry of Rev. H. P. Bowen. During the greater part of his church life he was very active. He served the Pearlington Church as steward for many years with great acceptability and efficiency. He was always ready to lead the congregation in sensible, earnest and believing prayer. His home was blessed with a sacred altar, on which he greatly delighted to offer daily sacrifices of grateful praise and fervent prayer. His example in this was not lost, for the home altar still remains. Instead of the father's voice reading the blessed Word and leading the devout prayers, those of the tender daughters are heard.

Bro. Brown was a very quiet and undemonstrative Christian, but deeply spiritual. With eyes welling up with great tears, which told of the deepest feeling, he would relate his religious experience. All who knew, most of all his pastor and family, believed every word he uttered when he spoke of the peace he enjoyed with God as one justified by faith in Jesus Christ.

The Methodist Church and the entire community of Pearlington have sustained an irreparable loss in the death of this good man. His place can not be filled; but his pure life and spotless character will be remembered with a powerful influence for good.

T. W. ADAMS.

CLARKE—Mrs. PHEBE A. CLARKE, relict of the late Rev. Judge Clarke, of New Orleans, was born in Western Pennsylvania, and died at her daughter's, Mrs. Mary A. Miller's, home in Brooklyn, N. Y., July 3t, 1891. I do not know her age, but I suppose she was past eighty years. She was for quite a number of years a resident of this city, but for more than the last thirty years she has resided in Brooklyn, N. Y. The great majority of the people who knew, esteemed and loved her in New Orleans have passed out of the body and have preceded her to the home of the good.

I knew her near forty years ago, and have not seen her for more than thirty years; but I am not willing to let one so useful and so esteemed pass away in silent forgetfulness. She once had a large circle of friends in New Orleans who appreciated her worth and admired her exalted Christian character. She was a member of the Felicity Street Church, and the teacher of the infant class, where her sweet smile and motherly, gentle ways won the love of many a youthful heart.

Sister Clarke was so attached to the memories and membership of the Felicity Street Church that when she removed to Brooklyn she requested that her name might remain on the church register as long as she lived in the church militant. She was a woman of superior intelligence, of dignified bearing, but also of most courteous affability. She was an advanced Christian, eminently spiritual. Her face was luminous with a sweet and winning smile. She was diligent in every good work, in all things walking worthy of the Lord, for, like Enoch, she walked with God. She loved to visit the afflicted and suffering, and her gracious presence was a benediction to them. One who knew her long and well said, "If she had a fault, he never saw it."

Her last sickness does not appear to have been a season of much suffering; confined to bed but about a week. She loved the songs of Zion and the precious words of Holy Writ. The days and hours of her last sickness were cheered with the consoling and inspiring strains of the hymns she loved. All her thoughts and hopes were heavenward turned. Without apparent pain or a visible struggle, she gently breathed her earthly life away—

"As fades a summer cloud away,
As dies a wave along the shore."

Her sun of life went not down behind the darkened west, but, like the morning star, melted away into the light of day eternal. The beautiful and Christly traits of her character will long be cherished by those who were privileged to know her, and who now mourn her loss.

J. B. WALKER.

New Orleans, Aug. 25, 1891.

SLAUGHTER—BRANCH W. SLAUGHTER, little son of Mattie E. and Louis W. Slaughter, was born Oct. 11, 1890, and died, of consumption of the bowels, after three months' intense suffering, Aug. 22, 1891, being ten months and eleven days old.

Little Branch was an intelligent and sweet little boy, too pure for earth's sorrows; so God took him to live with the angels. He was afflicted all of his little life, but bore with it so patiently that it was a wonder to all who saw him. Tongue can not express the agony he suffered the last two weeks of his life here. All was done for him that loving hands and a kind physician could do, but all to no effect. Never again will the sweet lips lisp the names, "Papa," "Mama," and "Aunt Mamie."

Sweet little darling, never again will you put out your little hands, nor your little voice call, "Aunt Mamie," to take you into her arms. But, though it was hard to give you up, we would not if we could have kept you with us to suffer longer. We loved you too well.

Father, mother, grieve not for your darling boy; he has gone to watch for your coming at the pearly gates of heaven.

AUNT M.

FASER—Again we are called to mourn the loss of one of our best citizens and church members. JACOB FASER was born in Germany, October, 1823; moved with his parents to Amerlen when about five years of age, and settled in Philadelphia, Pa.; was confirmed in the Lutheran Church at about fourteen years of age. In early manhood he moved to Mississippi, and settled in Macon. In 1846 he joined the M. E. Church, South, in Macon, in which he lived and died an honorable and useful member. On Oct. 19, 1848, he was married to Miss Louisa Elizabeth Mutzinger, who made him a faithful helpmeet and companion in all the walks of life.

No one, perhaps, ever lived in this community who enjoyed more perfectly the confidence and esteem of all more than Bro. Faser, and, indeed, deservedly. He was a man of firmness and of integrity. You could soon know what side of a question he was on. He was public-spirited, always interested in that that was for the welfare of the town. Few men, if any, took more interest in and did more for the educational interest of the town than he. As a church member, he was loyal and faithful, always at his post. No pastor ever had any occasion to complain of him. He guarded with a jealous eye the reputation and purity of the church. He raised a family of three daughters and two sons, as honorable and as much respected as any family ever raised in this community. When the end came, Aug. 4, he was ready, after a confinement of three long months with slow fever, during which time he frequently spoke of the end, and always expressed himself as being ready. He met death as only a soldier of the cross can. May God bless his family! May his mantle fall on his sons!

J. H. MITCHELL.

RANDLE—Bro. W. O. RANDLE was born in Valden, Miss., Oct. 10, 1870, and died in Bessemer, Ala., June 21, 1891. He was converted in a revival in the Methodist Church at Velden, in 1887, and joined the Baptist Church, Jan. 11, 1891. He was married to Miss Lulu Colton, of Mississippi. She was a young lady of sweet Christian character, and in every way qualified to make him a worthy helpmeet. Together they came to Bessemer, and both united with the Methodist Church at this place.

Bro. Randle was a consistent Christian, and a kind and good husband. He was a favorite with all, and his sudden death was a severe blow to his friends and relatives. We do not question the ways of Providence, but we lament his death. The loss is ours, not his, for, "Blessed are the dead which die in the Lord!" We believe that he died in the Lord, and that he rests in peace. May God's blessings be upon the heart-broken wife, and also upon the bereaved father and mother!

L. C. BRANSCOMA.

SMITH—LENA SMITH, daughter of Mr. P. M. and Mrs. E. E. Smith, of Wilkinson county, Miss., died Feb. 23, 1891, of diphtheria, aged two years and four months.

Little Lena suffered greatly, but she never murmured. She was sick thirteen days and nights, and God saw she was too pure for this world and called her to a better one. It is hard to realize that little Lena is gone and can never come back again to her loved ones; but—glorious thought!—they can go to meet her on the evergreen shore, where sickness, sorrow, pain and death are feared and felt no more.

Lena was a good and obedient child and the pet of the family; therefore, there has been many hearts saddened by her death. Our blessed Savior said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." May the dear loved ones be resigned to their Master's will, and prepare to meet little Lena in the sweet by-and-by!

LAURA P. OAKES.

MORGAN—Died, at Zachary, La., Aug. 16, 1891, of congestion, ZULA ELWIN, infant daughter of Mr. and Mrs. Frank Morgan, aged sixteen months. She has gone to rest.

N. B. NORWOOD.

"How to Examine Under-Graduates."

In the ADVOCATE, of Aug. 20, is an article with the above heading from the pen of our great and good Dr. Abbey, which opened up a subject of deep interest that has been too long neglected. Having passed along that way through the very methods cited, and under the Doctor's personal observation, I venture to make a suggestion. That the "examination" should be made no one will question; but how to do it so as to secure the best interests of examiners and examined is a vital question. The suggestion is this: That the Committee of Examination formulate questions on the course of study, each member taking his proper share—the answers to which will show what understanding the examined has of the subjects in hand. These questions to be written out, with space underneath for the answer. When the class meets for examination, distribute the questions, one to each, as they come to hand until they are given out; then each member of the class, in the presence of the committee, write the answers they make to the questions received, and sign their names to them and return them to the committee. In this way the examiners will be in possession of data from which to make a report in each case, and the interests of both parties be secured.

ONE OF THE COMMITTEE.

It's sometimes said patent medicines are for the ignorant. The doctors foster this idea. "The people," we're told, "are mostly ignorant when it comes to medical science." Suppose they are! What a sick man needs is not knowledge, but a cure, and the medicine that *cures* is the medicine for the sick. Dr. Pierce's Golden Medical Discovery cures the "do believes" and the "don't believes." There's no hesitancy about it, no "if" nor "possibly." It says—"I can cure you, only do as I direct." Perhaps it fails occasionally. The makers hear of it when it does, because they never keep the money when the medicine fails to do good. Suppose the doctors went on that principle. (We beg the doctors' pardon. It wouldn't do!)

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CASH ASSETS, December 31st, 1886,	$400,479.08
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in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.

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are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

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A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

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The session of 1890-91 was one of the most successful and satisfactory in the history of the college, and no pains or expense will be spared by the management to make the session of 1891-92 equal to or even surpass any former record. The best teaching talent has been engaged that money can procure. The Conservatory of Music and Art, the finest in the South, will be kept fully up to its present high standard. Add to this the fact that the boarding department is perfect in its arrangement and accomodations and under the immediate supervision of the president and his family, and there is nothing to be desired.

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The above extracts from private letters are published by permission of the writers. For further information see advertisement elsewhere, snd address,

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The past session was in every way most satisfactory. The attendance was larger than formerly, and the work of the students gave evidence both of the ability of the professors and the diligence of the pupils.

Handsome additions have been made to the buildings during the past year. For comfort and healthfulness Port Gibson Female College can not be surpassed by any kindred institution in the Gulf States.

An Excellent Training-School.

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Cornersville	19, 20
Early Grove	26, 27
Holly Springs station	27, 28
Myrtle	Oct. 3, 4
Ashland	10, 11
Shelby Creek	17, 18
Holly Springs circuit	24, 25
Shawnee	31, Nov. 1
Pine Mountain	7, 8
Red Banks	14, 15
Mt. Pleasant	21, 22
Olive Branch	28, 29

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Sardis	Oct. 3, 4
Arkabutla	10, 11
Coldwater and H	17, 18
Horn Lake	(Th.) 22
Lewisburg	24, 25
Cockrum	31, Nov. 1
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Chulahoma	14, 15
Coldwater mission	(Th.) 18
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Okolona station	26, 27
Shannon	Oct. 3, 4
Verona station	8
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Saltillo	14
Pontotoc	17, 18
Aberdeen station	24, 25
Okolona circuit	28
Tremont	31, Nov. 1
Nettleton	4
Buena Vista	7, 8
Athens	14, 15
Smithville and Fulton	18
Ebenezer	21, 22
Houston and Wesley	27
Sparta	28, 29

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Louisiana Avenue	13
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Parker Chapel	27
Thibodaux and Houma	Oct. 4
Algiers	11
Lower Coast Mission	18
Craps Street	25
Grosse Tete and False River	Nov. 1
Dryades Street	8
Baton Rouge	15
Moreau Street	22
Felicity Street	29
Carrollton	Dec. 6
Carondelet Street	13

CHAS. F. EVANS, P. E.

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Lafayette and Crowley, at Crowley	Sept. 5, 6
Plaq. Brulee and Rayne, at Church Pt.	12, 13
Huron	20
Abbeville, at Prarie Gregg	26, 27
Opelousas and Washington, at Wash'n.	Oct. 3, 4
New Iberia	10, 11
Lake Arthur	17, 18
Grand Chenier, at Grand Chenier	24, 25
Lake Charles	31, Nov. 1
Sabine Mission, at Haygood	7, 8
Sulphur Mine, at Vinton	14, 15
Indian Bayou	21, 22
Patterson and Morgan City, at M. City	28, 29
Franklin	Dec. 5, 6

Preachers will please be ready to answer Question 24 as full as possible.

JOHN A. MILLER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Minden, at Minden	Sept. 5, 6
Homer, at Homer	12, 13
Haynesville, at Colquit	19, 20
Vienna, at Salem	26, 27
Vernon, at Vernon	Oct. 3, 4
Sabine, at Evergreen	10, 11
Summerfield, at Alabama	17, 18
Sparta, at Providence	24, 25
Ringgold, at Rocky Mound	31, Nov. 1
Downsville, at Wilhites	7, 8
Farmerville, at Farmerville	14, 15
Tulip and Simsboro, at Tulip	21, 22
Gibsland, at Gibsland	28, 29
Indian Village, at Indian Village	Dec. 5, 6
Ruston, at Ruston	8
Arcadia, at Mount Moriah	12, 13

J. L. P. SHEPPARD, P. E.

MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FOURTH ROUND.

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Greenville	13
Hollandale	20
Leherton	27
Australia	Oct. 4
Gunnison	11
Rosedale	12
New Salem	(Sat. and Sun.) 17, 18
Cleveland	19
Dublin	25
Clarksdale	28
Belen	Nov. 1
Jonestown	2
Lula	8
Boud's	15
Friar's Point	18
Bolivar	22
Stoneville	29

Preachers will please forward amount assessed for delegates to Ecumenical Conference to me at Greenville.

R. M. STANDEFER, P. E.

MERIDIAN DIST.—THIRD ROUND.

Binnsville and W	(Thu.) Sept. 3
Meridian, Central	5, 6
Meridian, West End	(night) 5, 8
Meridian, East End	(Wed.) 9
Meridian circuit, at Spring Hill	12, 13
Marion circuit	18, 20
Porterville, at Mt. Hebron	(Thu.) 24
Lauderdale, at Grogan's	26, 27
Winchester circuit	Oct. 3, 4

The preachers are referred to Question 14, and they and the Church Conference secretaries to Question 15 of the Discipline, under which the books will be called for.

T. L. MELLEN, P. E.

VICKSBURG DIST.—THIRD ROUND.

Vicksburg	Sep. 5, 6
South Vicksburg	5, 6
Anguilla, at Sunflower	12, 13
Rolling Fork, at Rolling Fork	13, 14
Roxie, at Wesley Chapel	18, 20
Meadville, at Oak Grove	(Tue.) 22

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Beauregard cir., at New Hope	Sept. 5, 6
Gowerton cir., at Pleasant Valley	12, 13
Caseyville circuit	13, 14
Pleasant Grove cir., at Pine Grove	19, 20
Gallman circuit, at Bethesda	26, 27

R. S. WOODWARD, P. E.

The use of Hall's Hair Renewer promotes the growth of the hair, and restores its natural color and beauty, frees the scalp of dandruff, tetter, and all impurities.

NEWS OF THE WEEK.

DOMESTIC.

Four persons lost their lives in a railroad accident in Indiana on Aug. 31.

Damaging frosts were reported last week from Minnesota and North Dakota.

The National Camp, Patriotic Sons of America, in session last week in Philadelphia, resolved to refuse admittance to colored camps.

A joint political discussion has been arranged to take place at Ada, Ohio, some Saturday in September, between Governor Campbell and Major McKinley, the Democratic and Republican candidates for governor.

Railroad accidents have been of almost daily occurrence throughout the country during the past month. . . . The spreading of rails on a bridge in North Carolina caused a train to fall a distance of sixty-five feet on Aug. 27. Twenty persons were instantly killed, while thirty were seriously injured.

Postmaster-General Wanamaker has sent a personally signed letter to the postmaster at each country seat throughout the United States, asking him, for the public good, at his own expense, to make a personal visit to each postoffice in his county and make a detailed report upon its conditions.

Dallas, Texas, has been the scene of two disastrous fires within a very short time. The insurance companies have suffered so severely that many of them have withdrawn their agencies, and at a recent meeting of the local Board of Underwriters insurance was advanced fifty per cent. The water supply is declared inadequate.

Chief Buchanan has announced his schedule of premiums in the live stock department of the World's Fair. The directors have appropriated $150,000 for this purpose, and in accordance with an order from the Board of Control a scheme has been arranged for division among the various classes which are expected to compete.

At the request of the Latin-American Bureau of the World's Columbian Exposition, Cardinal Gibbons has requested the proper officers of the several religious orders of the Roman Catholic Church, both in Europe and America, to cause their archives to be searched for historical records bearing upon the discovery and settlement of the new world.

Congress at its last session appropriated $10,000,000 for the purpose of making the experiment of extending the free delivery to small towns. From a comparison with the gross receipts of these offices for the last two quarters of last year it is found that the gross receipts of eight of the offices have not only not increased, but have fallen off. The results of the experiment are not, therefore, altogether encouraging.

FOREIGN.

Russia will send a fleet to Cherbourg under Admiral Kasnakoff. The fleet will arrive Sept. 15.

Three hundred lives have been lost in a typhoon off Japan. The casualties were chiefly among Chinese and Japanese sailors.

It is said that the success of the Chilian insurgents have encouraged the opponents of President Diaz in Mexico, and will hasten the revolution now smouldering in the land of the Aztecs.

Mr. Gladstone has written a letter denouncing gambling as a formidable and growing national evil. Mr. Gladstone adds that he is ready to give his aid to any efforts aiming at the extinction or mitigation of gambling.

Telegrams from all parts of England and Ireland say that the result of the continuous heavy rain is distressing. The crops are all under water and will certainly be spoiled unless saved by sunshine soon. In several sections the potato disease has appeared.

Messrs. Butterworth, Handy and Peck, of the Columbian Exposition Commission, have visited the Asiatic and French exhibitors at Moscow and the Novgorod fair. Exhibitors everywhere were enthusiastic over the Chicago fair and promised to be largely represented.

The *St. James Gazette*, of London, always well informed on India, says that the country is in a dangerous state of ebullition, and since the marriage reforms were passed the discontent has been of rapid growth. Many large cities are ready to burst into sedition and will be difficult to control.

The official estimates of the damage done by the recent cyclone which swept over the island of Martinique places the amount at $10,000,000, and says that 378 people lost their lives. President Carnot has signed a credit of $200,000, which sum is to be used to assist the Martinique sufferers.

President Balmaceda's power in Chili is broken. His army, after five hours of hard fighting with the insurgents before Valparaiso, was defeated and disorganized. The American admiral with naval commanders of foreign nations have taken control of the captured city and will preserve order.

It is said that Fourneau's expedition to explore the valley of Saugha Hayen, central Soudan, and the French Congo was attacked by natives with the result that sixteen were killed and thirty-one, including Fourneau himself, were wounded. All of the merchandise and many rifles belonging to the party were lost.

It is said that even the Jewish merchants of the first guild are preparing to leave Moscow. The last order from the government has made it impossible for them to carry on business, as it prohibits Jews from employing Christians, and at the same time orders all other Jews, except those of the first guild, to leave the city.

At a Roman Catholic conference, in Wigan, Father Power declared that "never since Elizabeth's reign had the prospects of the Catholic Church been darker in England." In most parts of the country it was not only losing numbers relatively, but absolutely. Liverpool was the only diocese which showed an increase of Catholics, and that was not in proportion to the increase of population.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5½ @	— —
Ordinary	0 3-16	— —
Good ordinary	6¾	— —
Low middling	7 7-16	— —
Middling	8	— —
Good middling	8 9-16	— —
Middling fair	9 5-10	— —
Fair	10 9-16	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2 3-16	— —
Prime yellow	— —	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 5-16	2½
Good	4½	4⅝
Fair	4⅝	4⅞
Prime	4⅞	5
Rough, ₰ bbl	2 75	4 25
POLISH, ₰ ton	20 00	22 00
FLOUR.		
Extra Fancy	5 15	5 25
Fancy	4 50	4 75
Choice	— —	— —
Minnesota Patents	6 00	— —
Winter wheat patents	5 35	5 50
Minnesota bakers	5 00	5 50
CORN PRODUCTS.		
Corn meal	3 00	3 10
Cream meal	3 65	— —
Grits	3 55	3 60
Hominy	4 00	— —
GRAIN, ETC.		
CORN:		
White, ₰ bushel	75	78
Yellow	14	— —
Mixed No. 2	73	75
OATS:		
Western	41	42
Texas rust-proof	40	42
BRAN:		
₰ cwt	77½	80
HAY:		
Prime	14 00	15 00
Choice	— —	16 00
PROVISIONS.		
PORK:		
Mess (Standard)	11 75	12 00
Prime Mess	11 25	11 50
Rumps	— —	— —
BACON:		
Fancy Breakfast	9	10¼
Shoulders	6½	— —
Sides, short rib	— —	8¼
Sides, long clear	8	8⅛
HAMS:		
Sugar-cured	11¼	11¾
DRY SALT MEAT:		
Shoulders	— —	6¼
Sides, short rib	— —	7⅜
Sides, long clear	— —	7⅜
GROCERIES.		
COFFEE:		
Prime	18¾	— —
Fair	19	— —
Common	16¼	— —
TEAS:		
Choice	40	80
No.	— —	— —
BUTTER:		
Western Creamery	25	26
Western Dairy	16	— —
Common	— —	— —
LARD:		
Refined	8½	— —
OILS:		
Coal, bbls	8¾	— —
Coal, cases	13½	14
Cotton seed, crude	24	— —
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₰ head	— —	— —
Chicago, ₰ 100	— —	— —
Louisiana, ₰ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 60	2 00
ONIONS:		
New Louisiana	— —	— —
Western	2 00	2 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₰ yard	7½	— —
Jute, 1¾ lb. ₰ yard	— —	6½
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₰ lb	7½	12½
TIES:		
₰ bundle	— —	1 35
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 00	5 50
Young Chickens	2 00	4 00
Chickens, Southern	3 00	4 50
Young	2 50	3 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	18	20
Southern	21	22
WOOL:		
Lake, ₰ lb	22	— —
Louisiana	18	20
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₰ lb	3½	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₰ ton	9 00	— —
Meal	22 50	24 00
Pure ground bone	30 00	32 00
Muriatic acid, ₰ lb	— —	2½
Sulphuric acid	— —	2½

—*States*, Sept. 1.

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There is nothing "just as good" as Creole Female Tonic. Every lady who has given it a trial will tell you there is nothing like it for woman's peculiar ailments.

Camp Meeting Calendar.

Camp Meet'g.	*Begins*
Bluff Creek	Sept. 11
Morton	Sept. 11
Clarke circuit	Sept. 12
St. Tammany	Sept. 18
Palmer	Oct. 4
Shiloh	Oct. 8
Leaf River	Oct. 9
New Prospect	Oct. 23

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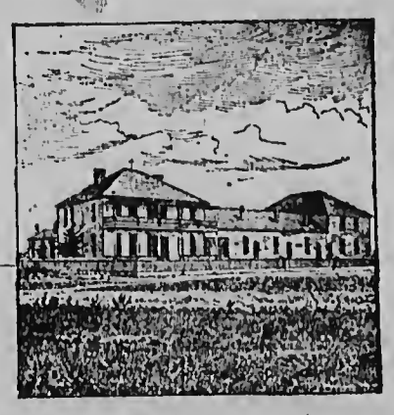

FAIRVIEW

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Enrollment of 1890 and '91, 147.

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Use of Piano per month	
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Christian Advocate.

VOL. 38.—NO. 37. NEW ORLEANS, THURSDAY, SEPTEMBER 10, 1891. WHOLE NO. 1829.

PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

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FROM THE WORK.

Rev. N. M. Clark, Lauderdale charge, Mississippi Conference, Sept. 3: "We have held two revival meetings, resulting in thirteen accessions to the church. Twenty professed conversion, and we had a good revival."

Rev. M. L. White, Vancleave, Miss., Sept. 4: "Closed meeting last night at Mt. Pleasant. Church revived, some conversions, fifteen accessions to the church; forty-three accessions this year. Commence another meeting to-night at Pine Grove. Looking for good results."

Rev. J. V. Penn, Forest, Miss., Sept. 4: "I closed another fine meeting at Grango Hall last week. The church greatly blest, family altars erected, many conversions, and eleven accessions. I had the assistance of Revs. P. A. Johnston, L. S. Jones and D. P. Bradford. More next week."

Rev. S. H. Whatley, P. C., Keatchie, La.: "Spring Ridge, one of our *ante-bellum* churches, has revived, and we hope will prove fruitful for many years. Sixteen accessions during August. The Baptist college reopened to-day. All are not yet present, but the roll is good for the first day. Political barbecues are frequent. Mean men and money make clashing discord in the praise of God! 'O God, to whom vengeance belongeth, show thyself.'"

Rev. E. S. Lewis, Dublin, Miss., Aug. 31: "Our meetings on this charge have been held, resulting in some good, we trust. At Dublin we had two accessions, and we hope the good done is not confined to these two. Bro. Randolph, of Clarksdale, helped us a few days. Our meeting at Brooklyn was good, if we count goodness according to the Bible estimate of a soul's value. Two were added to the church on profession of faith. Altogether, we have received ten during the year. Outlook hopeful."

Rev. L. W. Wood, China Grove, Miss., Sept. 3: "On the third Sunday in July we held a protracted meeting at Sartin's Church, China Grove circuit. Bros. W. W. Simmons and R. J. Havers did the preaching. The Lord blessed us with a revival of the church. Seven accessions, three baptisms, and a number of conversions. Our camp meeting closed on Wednesday after the fourth Sunday in August. Bishop Galloway preached two fine sermons for us. Eight visiting preachers were with us. Result: Fifty conversions, sixteen accessions and eight baptisms. Praise the Lord."

Rev. P. H. Howse, State Line, Miss., Aug. 31: "We have held two protracted meetings in the last two months on State Line circuit. One at Mt. Pleasant, in which Bro. T. L. Mellen assisted me. He did some very fine preaching. We had two accessions. I feel that he did us good. Another at Adamsville, in which Bros. J. W. Tinnin and D. C. Rawls assisted me. The church was greatly revived; four accessions, and others to follow. I think my work has an upward tendency. Our people at State Line observed the week of prayer, and are strengthened. Collections will all come up."

Rev. R. H. Barr, Hillsboro, Miss., Sept. 4: "I wish to say that we have had glorious meetings at Good Hope. Our meeting resulted in nineteen accessions to the church. Many thanks to Bro. J. G. Cammack, of Carthage, who stood firmly by the customs of Methodism and won for himself a name as a man of God that will live in the minds and hearts of that people for years to come. My meeting at Conti[illegible] was a grand success. Two accessions, and the church greatly revived. [illegible] my heart was stretched upon [illegible] my back suffering from fever, and [illegible] preached some masterly sermons. [illegible] God be all the glory. Pray for [illegible] living.—Mrs. Quinton.

Rev. Henry M. Young, P. C., Harmony circuit, North Mississippi Conference, Sept. 3: "We have just closed a gracious revival at Clement's Chapel (old Eastport), resulting in thirty conversions and nineteen additions to the church. The church is greatly revived. We were assisted by Rev. J. T. McKeown, a brother to our predecessor, Rev. Luther A. McKeown, who labored with and for this people the past five years with great acceptability. The Lord has greatly blessed us, whereof we are glad. We have received forty-two into the church, with more to follow. To God be all the praise."

Rev. J. H. Calloway, Monterey, La., Aug. 31: "We closed a good meeting here at South Bend, on Black river, yesterday. We had eight accessions to our church, and more to follow. We had a good old Methodist handshaking, rejoicing and crying time yesterday, while we were giving the right hand of fellowship. Some of the applicants, who were immersionist inclined, thought they would have to go in the river; but I preached one sermon on the baptism of the Holy Ghost, and showed that God poured the Holy Ghost on people, and called it baptizing them. So they were all baptized in the church by pouring."

Rev. H. W. May, Haynesville, La., Aug. 28: "We are in the midst of a glorious revival at Haynesville. The altar is filled with penitents every night, and happy conversions follow. The meetings at every appointment have been good, and many are being converted and added to the church. We have received forty-six persons into the church in the last few weeks, and the church is greatly revived. The collections are receiving attention, and the people are paying liberally. We have recently dedicated a beautiful church near the line of Louisiana and Arkansas. The church is growing in power and influence, and we are happy in the work of the Lord."

Rev. H. W. Day, L. P., Sept. 4: "The Lord is doing a great work for North Wilkinson charge, under the pastoral care of Bro. W. M. Sullivan and Bro. G. W. Huff. Bro. Huff has held two protracted meetings—one at Galloway and one at Hopewell—in which the Lord was with the people to bless them. Bro. Huff has taken all of the children in the church this year, and some of the little boys, eleven and twelve years old, are praying in public. We had prayer meeting at Hopewell Church, and four little boys prayed, and old men were made to say they were ashamed of themselves to see little boys praying in the Spirit and with the understanding. God bless the children!"

Rev. H. J. Boltz, Pelican, La., Sept. 4: "We have just closed all of our protracted meetings on the DeSoto charge—all of which proved to be both interesting and profitable, resulting in thirty-one accessions to the church, and the church greatly revived. Some conversions and many cold, indifferent and backslidden members warmed and reclaimed. Some have promised to erect family altars. Old feuds of years' standing have been settled, and I think that I can truthfully say that the entire membership of this charge is in a much better condition to work for the Lord than at any time since I have had charge of the work. Many thanks to several of the good brethren for valuable services rendered in these meetings."

Rev. H. P. Lewis, Benton, Miss., Sept. 3: "At home sick, lonely and sad. Been confined to my room with typho-malarial fever for over two weeks. Am improving slowly. My wife, who has nursed me closely through my sickness, is now gone to McComb City to see our son, Charley, who is quite sick with swamp fever. So you see I am lonely and sad. May all our afflictions be for God's glory and our spiritual good! My work is moving on very well. Bro. Nolen, my local preacher, and B. W. Lewis, assisted by Bro. Burks, a Baptist preacher, held my protracted meeting at Bowman's Chapel (six days), with fine results. People say it was the best meeting they ever had. My heart was [illegible] them while I was stretched upon my back suffering from fever. [illegible] preached some masterly sermons. [illegible] God be all the glory. Pray for [illegible] living.—Mrs. Quinton.

Rev. F. A. Whitson, Ebenezer circuit, North Mississippi: "We have just closed a nine days' meeting at Ebenezer, on the Ebenezer circuit, Aberdeen district. It resulted in about fifty conversions, and the church was most wonderfully revived. Thirty-nine additions to the church. We never saw greater manifestations of divine power in our lives. Men who had never been moved before came trembling to the altar for prayer, and many of them were converted. Most of the converts were young men. Bro. Burroughs, of Okolona, was with us five days. He made a very fine impression, and did much good. We would like to have him again. Rev. E. A. Smith preached two sermons, which were very much appreciated. Bro. Smith is principal of the school at Buena Vista. We thank and praise God for the victory he has given us through Jesus Christ our Lord."

Rev. H. L. Norton, Yazoo circuit, Aug. 31: "We have just closed our fourth and last series of meetings on the Yazoo circuit, with very fine results. We have had a goodly number of accessions to the church, and some profess to have been converted. Bros. R. J. Jones, Lewis, Selby and Crymes have been to our assistance, and rendered valuable service. Yazoo circuit is a good circuit. The moral sentiment of our people is good, and a due appreciation of spiritual things demonstrates itself by a uniform, orderly attendance upon the administration of the Word. The preacher is in love with his work, and the many things that have encouraged him in his work and made his heart glad during the year is no mean evidence of his people's appreciation of him. We are hopeful, and laboring to carry up full reports to Conference."

Rev. W. T. J. Sullivan, P. E., Columbus District, North Mississippi, Sept. 4: "My visit this week to Walthall circuit will close the third round of quarterly meetings for the current year. It has been a long quarter, and embraced all the hot weather of a hot Summer. I have seen the cotton and corn spring from sorry conditions at the end of May into vigorous and healthy growth during June, July and August, and now the fields are bearing a plentiful harvest. The season has been specially favorable for corn. Better work would have made, in many cases, better crops. The price of cotton is not the only fault with our domestic finances. The people have reason to be grateful to our gracious Lord for the bounty of his hand. Political excitement has stood in the way of religious activity. Some of the preachers have found themselves much hindered from this source in their revival meetings; yet the work has moved on with fidelity, the gospel has been preached, souls have been converted, and many cold hearts warmed, and much quickening of faith and purpose. Our finances are seriously in the rear; but there is good hope in the good crop, if the people will pay their vows and dues to the Lord, who has given bountifully."

Rev. T. H. Rivers, Decatur, Miss.: "We are now through with our protracted meetings on this charge. We commenced our meeting at Hebron the first Sabbath in August, assisted by Rev. J. C. Long. Result: Five additions to our church; church greatly revived. Second meeting at Union, assisted by Revs. J. C. Long, Irvin Miller and Murdock McDonald. The preaching was plain and pointed. Result: Church revived and blessed, six additions, four infants baptized. At Good Hope no help but Bro. McDonald; but the Holy Ghost came down in answer to prayer, and the church was powerfully revived. Five additions was the numerical result. From Good Hope we went to Decatur, the place of holding our third quarterly meeting. Bro. P. A. Johnston, our presiding elder, was on hand, and gave us two of his best sermons, much to the edification of the church. Bro. J. C. Long came to our assistance at this place, and preached with power and demonstration of the Spirit. Net result: Four additions, and two subscribers to the ADVOCATE. Thanks to the ministerial brethren for their assistance; but to God be all the glory. Politics were at fever-heat in our county, and hindered us much. Two primary elections were held while we were carrying on our meetings. The prospect is that the next legislature is composed of the Methodist preachers of the State. Second session, R. (II), 2:10. Church. Second session, R. (II), 2:10. The professor connection with the revival. That is [illegible] whether or not [illegible] regularly has rolled its dark waves over [illegible] body on the tree. [illegible] By his stripes [illegible]

Rev. P. H. Howse, Meridian circuit: "I helped Bro. L. J. Jones in a meeting on the above-named work at Spring Hill. We began the meeting on Saturday, Aug. 15, under rather unfavorable circumstances. There were political excitements and family law suits to combat; but, in the face of all, we labored for the Master. The church was gloriously revived. Twelve joined the church, all on profession of faith; others deeply interested, who, we believe, will join soon. It was a feast to hear that class take the church vows; they were so bright. I believe they all knew what they were doing, though some of them were children of seven or eight years of age. Nearly all of the children of one family that were not already members joined the church, and left the parents out. God grant that the children may train their parents up for heaven, as the parents are not training them by example. I praise God for the young men of that vicinity who stood up and gave their experience, and led the prayer meeting. The young are the hope of the church. Bro. Jones has done a good work among those people, and is loved and appreciated by them. We closed our meeting on Wednesday night. I shall always love those precious, good people."

Rev. T. B. White writes: "The camp meeting at Scottsville, Texas, was a time of gracious outpouring. Multitudes were in attendance. Some came hundreds of miles. Many, very many, were saved. Eating, sleeping and sanitary arrangements after the best model. Order and decorum almost faultless. One Baptist preacher from Alabama came specially to the meeting, and testified to the experience of sanctification. Another Baptist preacher from Tyler, Texas, came to the meeting very full of skepticism and unbelief as to the doctrine and experience of sanctification; sought it at the mourner's bench, where scores were seeking pardon and purity, and, after days and nights seeking before the assembled multitudes, claimed the blessed experience that the 'blood of Jesus Christ his Son cleanseth from all sin.' Our Carradine's face shone as almost that of an angel as he preached the full salvation from sin and doubt and fear, and perfect resignation and acquiescence in God's will. Several men of consecrated powers preached, while, perhaps, forty or fifty preachers were in attendance. The preaching was scriptural and evangelical, the praying was prevailing and Jacob-like, the singing was exhilarating and uplifting; the testimonies were quick, clear, clean-cut, and full of spiritual power."

Rev. W. J. Dawson, Oktibbeha, Miss., Sept. 4: "We have just closed our meeting at Linwood. The church has been wonderfully blessed. Thirty-four accessions; three or four of these will go to the Baptist Church. There were between twenty-five and thirty conversions. It was a glorious sight to see men who were hardened in sin coming to the altar seeking religion. With the exception of three services, we did all the preaching. Bro. Burton, an exhorter from the Neshoba circuit, did good work Monday and Tuesday. Thursday, Bro. Pugh preached and baptized twelve adults and two infants. We could not get anyone to help us, but God was with us. A revival was just what Linwood needed. It has been torn all to pieces; but few were left outside of the church. Our meeting at Bethel embraced the fourth Sunday in July. I was assisted by Bro. Bowon, of East End, Meridian. The church was greatly revived; about fifteen conversions and one accession. We held our meeting at Hopewell the third Sunday in August. Bro. Mellen was with me and did most of the preaching. Seven accessions; ten children baptized. Some very bright conversions; do not know how many. Our last protracted meeting will be at Pleasant Grove the first Sunday in October. This is our first year in the itineracy. In some respects it has been altogether a very pleasant year. This is a new circuit, made up of four old churches—three of them just about dead. We hope to leave it in a better condition than when we came to it."

Rev. H. Armstrong, writer, Sept. 1, [illegible] of the Delhi District Conference [illegible] Convened in West Monroe, Aug. [illegible] The weather was delightful, and the attendance tolerably good. Our worthy presiding elder, Rev. H. O. White, of course, was in the chair, and Rev. Geo. E. Greene was our efficient secretary. President and secretary were all that could have been desired. The opening sermon was preached by Rev. J. M. Brown, of Delhi, from Eccl. ix, 18, and it was very good. This scribe was sick, and left on Saturday before the close. On Friday afternoon Rev. B. F. White read some resolutions relative to the chief curse of Louisiana and the exciting topic at present, the Louisiana State Lottery. The resolutions were read and voted on separately, and we had 'smooth sailing' until we reached one containing the word 'revolution,' when about one-fifth of the Conference spoke against it, and voted against its adoption. It was adopted, however, by an overwhelming vote, and amid much enthusiasm. Our secretary will furnish you the resolutions. We were honored with but few visitors. No college presidents, no editors. The presidents, no doubt, consider their doom sealed for the next scholastic year; and ye editors, perhaps, think 'whatever is to be will be.' That prince of laymen, Capt. McDuffey, of Oak Ridge, and this scribe had the same home at Bro. McLain's, and it was a home after our own hearts. Bro. Riddle, the pastor in charge, is young, but had everything in 'ship-shape.' Our old stand-by laymen, Dr. A. S. Helmick and S. Whited, also Rev. Russell, L. E., were, of course, on hand."

Rev. H. M. Banks, Bayou Boeuf circuit, Louisiana Conference, Sept. 3: "I have just returned from a meeting embracing the fifth Sunday in August, the results of which are very encouraging. We preached in May in a little school-house too small to hold the congregation on Sunday, besides many other difficulties to impede the progress of a meeting. In August we preached in a large new church, though not yet completed. There was accommodation for all in attendance, the congregation varying from 75 to 150. The results are as follows: Twelve or fifteen conversions, eleven accessions by profession of faith, five by certificate, the transfer of those who held membership at Bayou Chicot, and the organization of a church of twenty-five members. After continuing from Saturday until Tuesday, together with Bro. Finn, I left the meeting in charge of Bro. Finn, who was expecting greater results still. Bro. J. E. Denson cheered our spirits at eleven o'clock on Sunday, and, by the aid of the Spirit, he gave us a splendid sermon, to the admiration and satisfaction of all present. This is one of the missionary fields that was under consideration at our District Conference at Lecompte. It is becoming more and more inviting every day. Four or five years ago the settlers in Mammoth Prairie were almost entirely Creole-French, and under the influence of the Roman Catholic Church. Now there are a goodly number of Americans, and their number is increasing constantly. We must enter the field at once, or lose a great opportunity of doing a great work for the Master. It is a large scope of fertile land reaching to the Gulf, and well adapted to the growth of corn, cotton and rice. Besides, it is represented as being a desirable country for good health."

Rev. J. H. Smith, Weir, Miss., Sept. 4: "I have held five protracted meetings on Weir circuit, North Mississippi Conference; two more to hold later. We are indebted to Bros. Moody and Augustus for valuable help. Bros. Hull and Boon were at their post, and quitted themselves like men. We trust that the good results of these meetings will be realized in eternity in the salvation of many souls. Churches were revived not only to feeling good, but also to doing good. We have more family altars; more men, women and children will lead in public prayer. One brother—a modest, timid, conscientious good worker—though he thinks that nothing he does is half-done, said that he was determined to keep trying, if the Lord could bless his failures. He was willing to keep making them as long as the Lord would give grace to endure the embarrassment. Another, also a timid man, but who had some shortcomings to regret, confessed his sins, and then stated that by God's grace, he was going to do his duty. It filled him. Many other things I might recite, but will leave them for the future. Pray that we may have a glorious time when we meet in camp meeting. Come and see. C. B. Carrick.

seventy-five have been converted. But until I can report as many joined the church as were converted, I will not be entirely satisfied. Some will drift off, never join any church, and possibly be lost; some will join other churches, and ever have a tender feeling for those who helped them (by their encouragement, songs and prayers) to the fountain of life, and cherish with kindly feeling the church at whose altar they found the Savior. Others will suffer themselves proselyted to churches, and learn to abuse the methods by which they were converted. I can truly rejoice with the individual, and church, too, when any of our good sister churches are strengthened by our help; but it is amusing, to say the least of it, for a church that possibly would have died for the want of breath but for the life and increase they get from our altars, to continue to abuse our methods. I rejoice, though, that after we may have furnished material to keep some other churches going, we have kept enough to outgrow any of our sisters. We are living in peace and harmony, and rejoice that the Lord is prospering us in the blessed work."

RAPIDES CAMP GROUND.

Rapides Camp Ground is beautifully situated on the slope of a hill in a bend at Bayou Rapides, eight miles from Boyce, La. This camp meeting was begun under the ministry of Rev. C. M. Lyons, in the Summer of 1889. For three successive years we have held successful meetings here. It was my privilege to assist in conducting the opening meeting in 1889. By providential interference, I was hindered from attending the second encampment in 1890; but was fortunate enough to get there this year, and was gratified to see the progress Methodism and Christianity had made in Rapides parish in so short a time. By saying Methodism and Christianity, I do not mean to differentiate these two things, but to note this fact: that in the progress of Methodism in its work of saving men, every other form of Christianity, under whatsoever name, has been benefited. The spiritual condition of almost every church in range of the influence going out from that place has been improved. Though, perhaps, not everyone will give us the right hand of fellowship as yet, we have ceased to be a by-word and a reproach. We have had many difficulties with which to contend, but we can say to-day that we have overcome. I am an old-school Methodist when it comes to a camp meeting, and say this: that the preacher, on whose work there is a good camp ground which has been successfully run, who fails to see and appreciate its value for the cause of the church, is hopelessly blind to the interests of the church and the cause of Christ. A word also to the brother of promise: Never promise to be at a camp meeting, and never come or send notice to the proper parties of your inability to attend. A courteous request demands a courteous reply. My reasons for this will now appear. I reached the camp grounds Thursday night, and found that the meeting had been running from Sunday until Tuesday night, and only two preachers there to preach and to run the meeting, and neither of those the preacher in charge of that work. By Thursday night enough had arrived to give the others a needed rest, and we had a great time. The preaching was of a high order; spiritually, it was in power. I don't think it was ever my privilege to hear so much preaching with so much power as on that occasion. Every man that occupied the pulpit seemed to "have an unction from the Holy One." From Friday morning through till Sunday night, when we closed, the interest kept increasing, and on Sunday night we closed in a perfect flame. I never saw a meeting close like it did, "with shouting and singing" and conversion of souls. There were over sixty penitents at the altar that night. The net results may not be known by us; but we know that there were many conversions and sixteen accessions. This is the center of power in the Alexandria district, and everybody who possibly can should go to that meeting next year. Every preacher ought, if possible, to give it, at least, a day or two. It will encourage him in his work, if nothing more. The management of the ground is in the hands of a Board of Trustees; the grounds are being enlarged and improved all the time. The water is the best, and in unlimited quantities; cold spring water. The nights are nearly always cool enough for cover, even in August, and the days generally pleasant. We can not enumerate its many advantages and beauties; can only say, Come and see. C. B. Carrick.

Christian Advocate.

Thursday, September 10, 1891.

IT IS COMMON.

So are the stars and the arching skies,
So are the smiles in the children's eyes;
Common the life-giving breath of the spring;
So are the songs which the wild birds sing—
Blessed be God, they are common.

Common the grass in its glowing green,
So is the water's glistening sheen;
Common the springs of love and mirth;
So are the holiest gifts of earth.

Common the fragrance of rosy June;
So is the generous harvest moon,
So are the towering, mighty hills,
So are the twittering, trickling rills.

Common the beautiful tints of the fall;
So is the sun, which is over all,
Common the rain with its pattering feet;
So is the bread which we daily eat—
Blessed be God, it is common.

So is the sea in its wild unrest,
Kissing forever the earth's brown breast;
So is the voice of undying prayer
Evermore piercing the ambient air.

So unto all are "promises" given,
So unto all is the hope of heaven;
Common the rest from the weary strife;
So is the life which is after life—
Blessed be God, it is common.

—*Anon.*

OUR CONTRIBUTORS.

Little Children Again.

THE SUNDAY-SCHOOL LESSON FOR JULY 26—THE EDITOR—DR. WHEDON—DR. ABBEY—INFELICITIES—BLUNDERS.

BY REV. J. A. PARKER.

IV.

3. Actual transgressions are forgiven on conditions entirely different from those on which original sin is pardoned.

We have seen that the human race was made alive in Christ, as it died in Adam—*i. e.*, without any act or purpose on the part of man. On any other hypothesis than this the divine justice can not be defended.

This is not true of actual transgressions. In all these man has acted or purposed. His involvement in actual transgression is, to him, a personal matter. He has been consulted, and his condition has resulted from his own volition.

Now, as Jesus is "the Mediator between God and man," and man, refusing to recognize that fact, has transgressed, he is thrown upon his individual relationship to this Mediator, by "repentance toward God, and faith toward our Lord Jesus Christ," as the condition of his restoration to the favor of God. There is really only one personal sin. All transgressions result from that one sin. In accepting Jesus as the Savior of men, one accepts his law, his gospel—all the requirements of righteousness which center in him. It is generally held that man is condemned, not for what he does, but for rejecting the Savior. Profanity, drunkenness, dishonesty, untruthfulness—all manner of transgression—is renounced in the one act of accepting Jesus, whose mission in the world was to "save his people from their sins."

I am satisfied there has been a blunder in classifying original and personal sin under the same head, and subjecting the two classes of sin to the same conditions of pardon. Take this for an example: "The soul that sinneth it shall die." This is the result of sin unpardoned. "He that believeth on me, though he were dead, yet shall he live." This is the result of "faith in our Lord Jesus Christ." Faith brings life to the soul which is "dead in trespasses and in sin."

Now, it is clear if one of these passages applies to original sin, so does the other; and it is equally clear that if a man is ever guilty of original sin, he is guilty the moment he is born. This must be, if it is true that infants are guilty—if they have sinned. If the sin is not pardoned, "the soul that sinneth," whether in Adam or in the individual, "shall die," unless "he believeth on the son of God." Here are conditions upon which eternal death is avoided with which infants can not comply. Continuing to view this doctrine, that children are guilty, and must be pardoned—fallen, and must be regenerated—as subject to the same conditions as actual sin, let us review two or three other passages. John xii, 48: "He that rejecteth me, and receiveth not my word, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John iii, 18: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Nothing can be clearer than that the inclusion of infants as sinners—"fallen and depraved" creatures—subjects them to the conditions herein set forth, which are entirely beyond their capacity. They can neither reject nor receive Jesus. They can not "believe on the only begotten Son of God." It could not have been in the divine mind to class them in this category. Their condition is "the work of the devil"—not their own act—which the Son of God came "to destroy."

Infants have all the salvation they need. Their "offenses" were laid on Jesus. He bore their sins "in his own body on the tree." "By his stripes" they were "healed." He took "the handwriting that was against them, by its decrees, out of the way, nailing it to his cross." When the son of God cried, "It is finished," the work of redeeming a fallen race was complete.

By and by, when these children come to understand that the only begotten Son of God stood for them before the Father, then, if they "receive not his word,"—if they reject him—if they believe not in his name, they sin, because they have purposed in their hearts, and acted it out in their lives, that they will reject the salvation God has given them through his Son.

This the first, the only destroying sin, as is clearly taught in John iii, 18, and xii, 48.

The Christian and His Graces—No. 8.

BY AN OLD MINISTER.

"*And to godliness, brotherly kindness,*" because to the purity and gravity of godlikeness there needs the addition of tenderness and sympathy to complete the Christian character and make us Christ-like. A man might be so absorbed in God as to be removed from human sympathy. While Christ was "the only wise, the true God, God over all blessed forever," he "was very man" as well, touched with our woes and wants, bone of our bone, and flesh of our flesh.

"He knows what sore afflictions mean,
For he hath felt the same."

He is the good Samaritan, who looks not at the nationality or the theories of men, but looks at them as weak and suffering men, who need his tender sympathy and gracious help. He does not stop to ask who's in the "horrible pit," a great or a lowly man. No, it's a *man*, and a man in need, and that's enough; so he sees, he pities, and he helps; he brings him out of "the horrible pit;" he puts him on a rock, and puts a new song into his mouth. "He went about doing good." Such is the perfect and illustrious pattern of "brotherly kindness" for our emulation and imitation.

In the sense of creation, all men are children of God, and all regenerated men are children by gracious adoption. As Abraham said to Lot, "We be brethren." "A family," some on earth, and many more already in heaven. This brotherly kindness is incompatible with all bigotry, with its exclusiveness, its egotistic assumptions, its bitterness and anathemas and persecutions. What wrongs, what woes, what floods of tears, what torrents of blood might suffering and helpless men have been spared, if professed believers had added to their profession of godliness, brotherly kindness! The Inquisition, with its unutterable horrors and atrocities; St. Bartholomew's Day, with all its frightful 60,000 murders; the sad story of the Waldenses, on "the mountains cold;" nor the fires of Smithfield, with all the cruel Acts of Conformity, would never have been, nor the pages of the church's history blotted with tears and blood.

A thousand fierce and bitter controversies that have rent and torn the body of Christ would never have been uttered by tongue or pen. Precious time and cultivated talent would never have been wasted in useless wars of words and needless separations of brethren, if professed Christians had only added to their profession, brotherly kindness. Brotherly kindness will rise superior to all social, official and financial distinctions. It will not be confined and localized any more than the sun will be confined to a few mountain tops, but rather diffuse itself, like genial light, over all the earth. The caste system has for long centuries bound the millions of India in its inflexible unsocial chains; but as the sunshine thaws and softens Winter's frozen bonds, so will the Sun of Righteousness soften and dissolve the rigid barriers that have so long held men aloof from one another. The prophet says: "They shall flow together." Jews and Samaritans have no dealings, not even to the small hospitality of a drink of water. But brotherly kindness will make us kind to one another, and not everyone look only on his own things, his opinions, his feelings, and his character, and interest, but with a tolerant and kindly look on the things of others. Brotherly love makes us one in Christ, not in intellect, culture, position or wealth, but in the love, the meekness and gentleness of Christ.

We are to pray for all men, and that God's kingdom may come, and his will be done on earth as in heaven. If so we are to pray, then our brotherly kindness must, according to ability and opportunity, extend to all the family of man. It is certainly a great and gracious expression of brotherly kindness to send to benighted men the "Lamp of Life," that they may be guided in the path that shineth more and more.

Brotherly kindness will weep with them that weep, and will rejoice with them that do rejoice. It will not envy superiority of success; it will rather wish that all the Lord's people were prophets. If one falls, brotherly kindness will labor to raise him. If adversity has rolled its dark waves over one, brotherly kindness will seek to rescue him from sinking into black despair. A want of brotherly kindness is so unseemly among creatures bound together by so many ties of suffering, sorrow, infirmities, necessities and the doom to die. It would seem our common lot would move our pity, open our hands, in deeds of kindness, and fill our mouths with sympathetic and cheering words.

Dates and Figures.

We desire to drop our end of the controversy with Bro. Sawyer by a slight, but very material correction of his reply to our figures. He goes behind the date to which our article refers, viz.: the employment of a City Missionary, and makes us dispute the statistical results of a campaign conducted by himself and the preachers of the district the year previous when we were not in the city, and, therefore, not a competent witness of the fruits of the movement. But to show the meagerness of even an exhibit covering both years, we quote his article: "Nevertheless the fact remains which Dr. Beard nor any other man can gainsay, that the following live mission schools were established by the City Mission: Claiborne, Felicity, Moreau, and Gouldsboro." Upon this statement our commentary will be brief. Claiborne is what remains of two schools located in that region years ago; one by Rev. D. L. Mitchel, the other by Bro. Goodin. In that vast region the live City Mission (?) should have planted, at least, six schools and builded from two to five chapels. Felicity, as we said before, is one eligible school subtracted, and one ineligible school added, which leaves nothing with a minus sign after it thus: 0—; Gouldsboro is on the other side of the great river, safe from mobs and missiles, and would have organized itself in due time; while Moreau was projected upon the scene by the agency of the lamented pastor probably before Sawyer, and certainly, I am assured by the superintendent who has held the office continuously from its organization, months anterior to Billingsley.

Though Bro. Sawyer and myself may differ in mind as to the methods to be employed in this work, I am sure that we are one in heart, and wish for nothing so much as the prosperity of Christ's cause.

J. M. B.

[Here endeth this little breeze.—EDITOR.]

Some Corrections.

I notice that Bro. Featherstun, of Woodville, Miss., made some mistakes in his statistical report, about persons and things, of that section of our Conference.

1. As to the time of building the brick church at Bethel Camp Ground, Wilkinson circuit, Mississippi Conference, he says Judge Edward McGehee built that church in 1855. I was the pastor of that church in 1854 and '55, and know that it was built some time before those dates. The parsonage at Bethel was built in 1853, and I was its first occupant.

2. Bro. Featherstun errs as to the cause of Bro. W. G. Millsaps' removal from Woodville station in 1862. He says the station was made vacant by Bro. Millsaps' enlistment into the military service. I was his presiding elder, and know that bad health was his reason for giving up his work. I never heard before this statement that he even enlisted, or desired to enlist, in any military service. Such a thought could not have entered his mind in that state of health.

3. Bro. Featherstun errs as to the manner in which Rev. E. M. Marvin came into Woodville station. He may have started to New Orleans as a delegate to the General Conference; but his movement was too early for that. He was persecuted for his Southern sentiments and left his home early that year and joined Gen. Price's army, and came with him into Mississippi, or down South. I think he was chaplain. I heard him preach early that year in Vicksburg, and when Bro. Millsaps advised me of his intention to give up his work, I wrote to Bro. Marvin to come down to Woodville, and employed him to fill that station the balance of the year. Bro. Featherstun speaks of Bro. Marvin's coming to Woodville as a sort of adventure in the dark, and that he found himself at Woodville, the station preacher of the town. Bro. Marvin was much at the presiding elder's home at Bethel that year, and heartily welcomed as a highly esteemed brother and guest. His labors were abundant and largely useful in saving souls in our protracted meeting that year. When in the pulpit he was master of the situation; in the social circle, its genial and intelligent charm.

4. Bro. Featherstun says, "*Two revivals* are still spoken of: the first in J. N. Maffit's time; the second, two decades later, by J. J. Wheat, J. A. B. Jones and T. W. Brown. Neither of these dear brethren was pastor that year in Woodville. That was the year 1856, and no notice of the pastor in connection with the revival. That revival and the great awakening that preceded it were both on hand in power and demonstration of the Spirit before the pastor had any ministerial help. The brethren mentioned above came after Sunday, and did good work, and, with the pastor and flock, were largely blessed. The pastor announced to his congregation that he would hold a protracted meeting for ten days. Some of the good brethren said, "We have not had a ten days' protracted meeting in that church for ten years." But the meeting came and continued for three weeks, three services per day. Seventy persons joined the church, and more than fifty souls converted. The camp meeting that year at Bethel was the poorest this writer ever attended there. This writer was removed at the end of 1856 to Greenville district, by Bishop George F. Pierce, from Woodville station.

May the great Head of the church, by his Holy Spirit, bring upon Bro. Featherstun and his present charge such a wonderful meeting as the good people of Woodville had in 1856, and which is still fresh in their memories, before this year closes.

WM. B. HINES.

Waynesboro, Miss.

Letter from Rev. E. G. Kilgore.

I have thought often of writing to the dear old ADVOCATE, but have until now allowed other engagements to fill up my time. We are doing well in this, our new home. Jonesboro is a beautiful, thriving town of something over three thousand inhabitants, located on Crawley's Ridge, beautiful for situation, and is destined to be the commercial center of Northeastern Arkansas, as it is rather a railroad center. We have fine public schools, manufacturing interests, three weekly newspapers, two banks, splendid hotels, and other public enterprises we will not take time to mention. We have six churches, all with neat houses of worship. Our own beloved church is decidedly in advance of all the others in numerical strength and in wealth. Really we have the back-bone of the town. I have conducted two revival meetings here this year with good results, having already added seventy-one names to our roll of membership. We are expecting an ingathering next Sunday as the result of a union meeting just closed. The people here are very kind indeed, and have extended us many favors during the year. True, the collections are somewhat behind, but, no doubt, everything will come up all right in the end.

My wife, who has been almost an invalid for several years, is enjoying better health here. So far the health of this country has been splendid during the year. The preachers are all at their post of duty, and our charges are being visited with gracious revivals in many places. I had the pleasure of attending two very fine meetings; one at Harrisburg, and the other at Vandale. The two resulted in nearly one hundred accessions to our church. Our beloved presiding elder (Rev. M. M. Smith) reports good work throughout his district. Our people will begin work on a district parsonage at this place next week, to cost about fifteen hundred dollars.

I rejoice much with my dear brethren of the North Mississippi Conference over their cheering reports from the field. May the Master continue to pour his blessing upon them as upon his entire church. I here ask a special interest in their prayers.

The ADVOCATE is such a feast of fat things to me now; since I can not often see my brethren of the old Conference, face to face, I can read of their doings. You are certainly making an excellent paper of the ADVOCATE. May the Lord bless you and the paper.

Yours in the gospel,

E. B. KILGORE.

Bro. Armstrong's Many "Obstacles."

There now appears to be several more than "two." If he believes that holiness is attainable in this life, why (to use his own language) "get furiously mad" with those who have attained it? He says he agrees "with Bishop Haygood on the subject," believing that "those who have the most holiness make the least noise about it." How? And wherefore? Do Bishop Haygood and his disciple believe that those who have the most religion *ought* to say the least about it? If the one, why not the other? But St. Paul says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." And the Savior said, "Whosoever, therefore, shall confess me before men, him will I confess also before my Father, which is in heaven." And he also, at the same time, pronounced the awful antitheals.

Bro. Armstrong says: "The same indictment of inconsistency does not apply equally to professors of the new birth. The humble, modest professor of religion don't claim to be better than other Christians. Not so much is expected of him." Is Bro. Armstrong glad, instead of sorry, that "not much is expected of him"? The question at issue is whether or not "the professor of religion" or "the professor of sanctification" lives up nearer to his profession? And Bro. Armstrong can't be allowed to "beg the question," to help himself out of his dilemma. He must *prove* out of it, if he can; and if he can't, let him follow his borrowed advice, and "make less noise about it."

As to what "is expected of an humble, modest professor of religion:" Jesus told the man, out of whom he had cast the devil, to "tell how great things the Lord had done for him," and the newly "cleansed leper" was commended by the Savior himself for "glorifying him with a loud voice." Then, after a sinner has been "made a new creature in Christ Jesus," *ought* he to say "less and less about it" as he "grows in grace and in the knowledge of our Lord and Savior Jesus Christ"? And when he has "gone on unto perfection," *ought* he to say still less about it? Perhaps Bishop Haygood had better advise his disciple again—*specifying* for him to "make less noise" of that ugly, unbecoming sort, which will not pass for argument.

D. W. FOSTER.

Plaisance, La.

Ecumenical Conference.

PROGRAMME AS FINALLY ARRANGED, OCTOBER 7 TO 20.

NOTE.—Places assigned to Western Section marked W. Places assigned to Eastern Section marked E. Each day's sessions commence with devotional exercises at 10 A. M. and 2:30 P. M., and the two evening sessions at 7:30 P. M.

First Day—Wednesday, Oct. 7.—First session, 10 A. M.—Sermon, by representative of the Wesleyan Methodist Church. Sacrament of Lord's Supper. Second session, 2:40 P. M.—Election of Officers on Nomination of Business Committee. Addresses of Welcome, by representatives of Methodist Episcopal Church; Methodist Episcopal Church, South; Methodist Church of Canada (one a layman). Responses, by representatives of the Wesleyan Methodist Church, Primitive Methodist Church, United Methodist Free Church.

Second Day—Thursday, Oct. 8.—Topic: "Ecumenical Methodism." First session, E. (1), 11 A. M.—The Present Status of Methodism in the Eastern Section, by representative of the Wesleyan Methodist Church. E. First address—By representative of the Methodist New Connection. E. Second address—By representative of the Irish Methodist Church. E. Third address—By representative of the Bible Christian Church. Second session, W. (2), 2:40 P. M.—The Present Status of Methodism in the Western Section, by representative of the Methodist Episcopal Church. W. First address—By representative of the Methodist Episcopal Church, South. W. Second address—By representative of the Methodist Church in Canada. W. Third address—By representative of the African Methodist Episcopal Church.

Third Day—Friday, Oct. 9.—Topic: "The Christian Church: Its Essential Unity and Genuine Catholicity." First session, E. (3), 11 A. M.—Christian Unity, by representative of the Wesleyan Methodist Church. W. First address—By representative of the Methodist Episcopal Church. E. Second address—By representative of the Primitive Methodist Church. Second session, W. (4), 2:40 P. M.—Christian Co-operation, by representative of the Methodist Episcopal Church, South. E. First address—By representative of the United Methodist Free Church. W. Second address—By representative of the Methodist Protestant Church. E. Third address—By representative of the Methodist New Connection.

Fourth Day—Saturday, Oct. 10—Topic: "The Church and Scientific Thought." E. (5), 11 A. M.—The Influence of Modern Scientific Progress on Religious Thought, by representative of the Wesleyan Methodist Church. W. First address—The Attitude of the Church towards the Various Phases of Unbelief, by representative of the Methodist Episcopal Church. E. Second address—The Bible and Modern Criticism, by representative of the Wesleyan Methodist Church.

Sunday, Oct. 11.—Memorial Sermon on John Wesley, by representative of the Methodist Episcopal Church.

Fifth Day—Monday, Oct. 12.—Topic: "The Church and Her Agencies." First session, W. (6), 11 A. M.—The Responsibility and Qualifications of the Preacher, by representative of the Methodist Episcopal Church. E. First address—By representative of the Wesleyan Methodist Church. W. Second address—By representative of the Methodist Episcopal Zion Church. Second session, E. (7), 2:40 P. M.—The Religious Press and the Religious Uses of the Secular Press, by representative of the Wesleyan Methodist Church. W. First address—By representative of the Methodist Church in Canada. E. Second address—By representative of the Primitive Methodist Church. W. Third address—By representative of the Methodist Episcopal Church, South.

Sixth Day—Tuesday, Oct. 13.—Topic: "The Church and Her Agencies"—continued. First session, E. (8), 11 A. M.—The Place and Power of Lay Agency in the Church, by representative of the Primitive Methodist Church. W. First address—The Deaconess Movement, by representative of the Methodist Episcopal Church. E. Second address—Methodist Brotherhoods and Sisterhoods, by representative of the Wesleyan Methodist Church. Second session, W. (9), 2:40 P. M.—Women's Work in the Church, by representative of the Methodist Episcopal Church. E. First address—By representative of the Irish Methodist Church. W. Second address—By representative of the American Wesleyan Church. E. Third address—By representative of the Primitive Methodist Church.

Seventh Day—Wednesday, Oct. 14.—Topic: "Education." First session, E. (10), 11 A. M.—Religious Training and Culture of the Young, by representative of the Australasian Methodist Church. W. First address—The Family, by representative of the Methodist Protestant Church. W. Second address—The Sunday-school, by representative of the Methodist Episcopal Church. Second session, E. (11), 2:40 P. M.—Elementary Education: How It May Be Best Promoted, by representative of the Primitive Methodist Church. W. First address—The Ethics of Elementary Education, by representative of the Methodist Episcopal Church, South. E. Second address—Sectarianism and State Education, by representative of the United Methodist Free Church. W. Third address—Secondary Education, by representative of the African Methodist Episcopal Zion Church. Third session, W. (12), 7:40 P. M.—The Broadest Facilities in Higher Education: The Duty of the Church, by representative of the Methodist Church in Canada. E. Address—University Education, by representative of the Wesleyan Methodist Church. W. Address—University Education, by representative of the Methodist Episcopal Church.

Eighth Day—Thursday, Oct. 15.—Topic: "Romanism." First session, E. (13), 11 A. M.—The Present Position of Romanism, by representative of the United Methodist Free Church. W. First address—Romanism as a Political Power, by representative of the Methodist Episcopal Church. E. Second address—Romanism as a Religious Power, by representative of the Irish Methodist Church. Topic: "Temperance." Second session, W. (14), 2:40 P. M.—The Church and the Temperance Reform, by representative of the Methodist Episcopal Church, South. E. First address—By representative of the Free Gospel Church. Second address—Legal Prohibition of the Saloon, by representative of the Colored Methodist Episcopal Church in America. W. Third address—By representative of the Primitive Methodist Church.

Ninth Day—Friday, Oct. 16.—Topic: "Social Problems." First session, W. (15), 11 A. M.—The Church in Her Relation to Labor and Capital, by representative of the Methodist Episcopal Church. E. First address—The Moral Aspects of Labor Combinations and Strikes, by representative of the Australasian Methodist Church. W. Second address—The Moral Aspects of Combinations of Capital, by representative of the Methodist Church in Canada. Second session, E. (16), 2:40 P. M.—Obligations of the Church in Relation to the Social Condition of the People, by representative of the Wesleyan Methodist Church. W. First address—Christian Work among the Poor. (For future assignment.) E. Second address—Christian Work among the Rich, by representative of the Wesleyan Methodist Church. W. Third address—Christian Work in Agricultural Districts, by representative of the Free Methodist Church. Topic: "Missions." Third session, E. (17), 7:40 P. M.—Missions in Heathen Lands, by representative of the Methodist New Connection. W. First address—New Fields Entered Since 1881, by representative of the United Brethren in Christ. E. Second address—By representative of the Primitive Methodist Church. W. (18).—Missions in Christian Lands, by representative of the Methodist Episcopal Church. E. First address—By representative of Wesleyan Methodist Church. W. Second address—By representative of the Methodist Episcopal Church.

Tenth Day—Saturday, Oct. 17.—Topic: "War and Peace." E. (19), 11 A. M.—International Arbitration, by representative of the Bible Christian Church. W. Address—By representative of the Methodist Episcopal Church. E. Address—By representative of the United Methodist Free Church.

Eleventh Day—Monday, Oct. 19.—Topic: "The Church and Public Morality." First session, W. (20), 11 A. M.—Legal Restraint on the Vices of Society, by representative of the Methodist Episcopal Church, South. E. First address—Lotteries, Betting, Gambling, and Kindred Vices, by representative of the Wesleyan Methodist Church. W. Second address—Marriage and Divorce Laws, by representative of the Methodist Episcopal Church. Second session, W. (21), 2:40 P. M.—The Lord's Day, by representative of the African Methodist Episcopal Church. E. Address—By representative of the Wesleyan Reform Union. E. (22).—The Attitude of the Church towards Amusements, by representative of the Wesleyan Methodist Church. W. Address—By representative of the Methodist Episcopal Church.

Twelfth Day—Tuesday, Oct. 20.—Topic: "The Outlook." First session, E. (23), 11 A. M.—Christian Resources of the Old World, by representative of the Wesleyan Methodist Church. E. Address—By representative of the Methodist New Connection. W. (24).—Christian Resources of the New World, by representative of the Methodist Episcopal Church, South. W. Address—By representative of the Methodist Episcopal Church. Second session, W. (25), 2:40 P. M.—The Church of the Future, by representative of the Methodist Episcopal Church. E. First address—By representative of the Wesleyan Methodist Church. W. Second address—By representative of the Methodist Episcopal Church, South. E. Third address—By representative of the Bible Christian Church.

CHURCHES AND POLITICS.—Many times our churches in Kansas have been criticised, because of their active support of prohibition since it became a political question. Our brethren of the Southern Presbyterian Church have been specially sensitive on this question. It has now come home to them in a practical way. In Louisiana the Presbyterians have taken a noble stand against the Lottery infamy. Dr. Palmer, of New Orleans, has been greatly abused by the newspapers in the hire of the Lottery because he has made such bold and powerful attacks on this mighty robber of the people. Now the churches are charged with "meddling with politics." This is one of the tricks of the devil to scare people from crusades against evil. Because the Lottery is to be voted upon is certainly no good reason why ministers should cease to preach on the commandment, "Thou shalt not steal," and make a special application of their sermons to the Lottery. We rejoice to hear of the manly fight Christian people of the South are making against this robber of the poor and ignorant. We trust that the result will be a victory for the right, and that politics cleansed by means of church influence will only be a subject for thanksgiving.—*Mid-Continent.*

Sunday-School Lesson—Sept. 13.

CHRIST AND THE BLIND MAN.

LESSON TEXT.

John ix, 1-11, 35-38.

MEMORY VERSES.- 35-38.

CRITICAL NOTES.

BY PRESIDENT TIMOTHY DWIGHT.

Verses 1-3. *Who did sin:* This question of the disciples is one that involves difficulty in its explanation. It is evidently founded on the idea, common among the Jews, that suffering and calamity of this sort were to be accounted for by sin, as in some way connected with the individual. Here, however, was a case where the evil began with birth, and thus could not be a consequence of sin committed since birth. The use of the words "this man," in the question, seems strange and surprising. It is possible that the thought of the disciples may have been this: The only explanations possible in ordinary cases seem not to be applicable in such a case as this; the man's own sin, because the blindness is from birth; the sin of his parents, owing to the greatness of the calamity—what explanation can be given? Let us ask Jesus himself to solve the difficulty. Some, however, have supposed that there is a suggestion of the doctrine of the pre-existence of souls, some sinfulness in the pre-existent state—a doctrine held, it is supposed, to some extent, among the Jews. Others, that the thought may have been of the possibility of sin in the unborn child. The answer of Jesus strikes at the foundation of their question, without giving a direct reply to the twofold inquiry. It separates the calamity from sin altogether, and declares it to have its cause in something else.—*That the works of God should be made manifest in him:* There seems evidently to be a reference in this clause to the miracle of healing which was about to be performed. Whether this reference includes all that is intended, is questionable. Quite probably the whole matter of God's working in the great plan for the salvation of men through Christ may have been in mind in the use of the words.

Verses 4, 5. If we read "we," with the Revisers, Jesus unites his disciples with himself in the general statement of duty and obligation.—*While it is day:* Day and night here evidently represent the time of life and death—the working-time and the time when work must cease. For Jesus, the end of the working-time was drawing near.—*When I am in the world:* During the time of his presence and working in the world he is the light of the world—his work is to give light, as was now to be done in the case of this blind man, so far as the light of the eyes were concerned, and as was to be seen—in the higher sense—in every case where spiritual illumination and true life were given. The expression is in its form equivalent to "whenever," and, if so interpreted, it becomes a universal statement as to the light-giving work of Christ, everywhere and always. The utterance of this verse is immediately preparatory to the performance of the miracle.

Verses 6, 7. The reason why Jesus used here the precise means which he did, we are unable to determine. We observe that sometimes the cures were performed by a word, and apparently without the use of any instrumental agency, and that at other times such agencies, if they may be so called, were employed. There is no case which corresponds, in this respect, precisely with the one here related. It would seem that the adaptation of the means to the end, in the different cases, may probably have had some connection with the state of mind of the person to be cured. The sending to the pool of Siloam, and the addition of the interpretation of the name on the part of the evangelist, must also be left to conjecture.

Verses 8, 9. The man, on returning from Siloam, came to his house (v. 7); and soon after this, very probably on the same day or the day following, the neighbors became aware that a strange thing had happened. They saw what seemed to be the same blind beggar, of whom they had known as being blind from his birth, possessed of sight like themselves. What could it mean?—*A beggar:* This fact has not been mentioned earlier in the narrative. Some have supposed that the particle should be translated "because" rather than "that," and that the clause gives the reason why they were so familiar with the fact of his blindness. It will be noticed that the persons designated "as they which saw him" are distinguished from "the neighbors." Their attention had been drawn to him as a beggar, they had seen him that he was a beggar (if we adopt the rendering "that"). This was their knowledge of him; the neighbors, of course, knew more. The presentation of the story at this point is most natural and vivid, and it bears witness of its own truthfulness.

Verses 10, 11. The man assured them that he was indeed the person whom they had so often seen as a blind beggar. Their astonishment and questioning were at once turned, and naturally so, to the manner of the cure. How—in what way and by what means—were thine eyes opened? The man, in the simplest manner, repeats the facts of the case. He speaks of the one who had restored his sight as "the man called Jesus." He speaks of him as one who would be recognized by his name on the part of the questioners, but he says nothing more. He even declares that he does not know where Jesus now is (v. 12). The manner in which the man deals with his questioners, as the story moves on, is one of the most life-like things connected with the narrative.

Verses 35, 36. The story of the leading of the man to the Pharisees, and of what followed, is found in the verses intervening between the two sections of this lesson; and now we have the revelation of himself, on the part of Jesus, to the man whom he had blessed. The Pharisees had "cast him out;" that is, they had contemptuously thrust him out from the place where he had been brought into their presence. The expression here does not refer, as it does in some other places, to a formal excommunication by the authorities.—*The Son of God:* Some authorities read "the Son of man." Jesus puts a question which is beyond the man's present thought, but one which may well lead him to the end desired—the consummation of the blessing which he had to bestow upon him. The man, no doubt, was filled with awe and reverence by reason of what he had experienced. He manifests confidence in Jesus, and asks to be led to the truth.

Verses 37, 38. The first clause, "thou hast seen him," may have in itself a special reference to the new gift of sight which had been bestowed upon the man; and this is, indeed, the view which is taken by many writers. He also stands now before you, and is uttering these words in your hearing. In this solemn and impressive way Jesus makes himself known. The man at once yields his full confidence, and is persuaded that the one who has wrought the great miracle for him is, indeed, what he affirms himself to be. He answers, in the fullness of feeling and of faith, "Lord, I believe;" and his action answers to his words—he prostrates himself before Jesus, and worships. It is not strange that the words of Jesus should follow, which we find in the next verse, "that they which see not may see."—*Sunday-School Times.*

Louisiana Notes.

The Louisiana State Fair and Shreveport Exposition will open Nov. 3, and close Nov. 7, inclusive. The premiums and purses aggregate $30,000.

The Mississippi Valley road brought to this city during the last twelve months 468,433 bales of cotton, being 29,300 bales more than last year.

The receivers of the New Orleans and Northwestern railway propose to begin immediately to improve the road, and to put it in shape for the active transportation of cotton and other freight.

In East Feliciana parish the Methodists have nineteen churches and four parsonages, and 1,328 members, and sixteen Sunday-schools with 700 scholars. We learn these facts from the Jackson, La., *Mirror.*

Messrs. Hedley & Jones, of Jones Station, La., have in successful operation a creamery where beautiful golden butter is manufactured, and retailed at 25 cents a pound. A variety of dairy products are shipped North and South. Over fifty cows are milked.

A Northern syndicate has bought an immense cypress brake near Plaquemine, containing over 1,000 acres of cypress and other timber. They are building a tap from the H., C. A. and N. R. R. to a point about two miles from here, in their brake, where they will have a sawmill and hotel.

The city of Monroe is looming up for sure. According to the books of Mr. George Miller, parish assessor, there are now in this city 877 legally qualified voters; 453 resident and 35 non-resident tax payers. The total population of the city proper is 4,375.—Monroe *Times.*

We are informed that a sawmill of 25 000 feet per day capacity will be erected in the next few days near the residence of Mr. J. E. Adger. The parties having cut all the timber in reach at their late site at Buckner, Ark., were forced to find a new location. They will build a tram to connect with the Cotton Belt railway at or near Hughes' Spur, a distance of about three miles.—Bossier *Banner.*

A Word to Bro. H. Armstrong,

AND ALL WHO OPPOSE THE PROFESSING OF HOLINESS.

We notice in your replies to professors of holiness you seldom respect their feelings, using language that does not demonstrate a brotherly love or Christian spirit. And yet Bro. Armstrong professed (by not professing holiness) that you were more holy than those who profess it. But, my brethren, have you not read that "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." If the Lord can "cleanse us from all unrighteousness," why oppose anyone telling what great things the Lord has done for them? Did the apostles forbid it?

We are told to "follow peace with all men, and holiness, without which no man shall see the Lord." Let us (on our knees) search our Bibles, and if there we find that we are called to be holy (commanded, I should have said), let us strive so to live, by the help of God, and if called on to testify to the grace of God given us, or to his power to save, let us do so in meekness and humility.

Let us hear what Mr. Wesley says in regard to "Christian perfection:"

There is scarce any expression in Holy Writ which has given more offence than this. The word *perfect* is what many can not hear. The very sound of it is an abomination to them, and whosoever preaches *perfection* (as the phrase is), that is, asserts that it is attainable in this life, runs great hazard of being accounted by them worse than a heathen man, or a publican. And hence some have advised wholly to lay aside the use of those expressions, "because they have given so great offence." But are they not found in the oracles of God? If so, by what authority can any messenger of God lay them aside, even though all men should be offended? We have not so learned Christ; neither may we thus give place to the devil. Whatsoever God has spoken that will we speak, whether men will hear, or whether they will forbear; knowing that then alone can any minister of Christ be "pure from the blood of all men," when he hath not shunned to declare unto them all the counsel of God. We may not, therefore, lay these expressions aside, seeing they are the words of God and not of man.

Your sister in Christian love,

E. L. COLLIER.

Bellevue, La.

Mississippi Items.

One farmer sold 2,000 melons in Magnolia and Osyka, and they netted him $200.

The colored people's fair, recently held at Canton, proved a fine success in ever particular.

Heidelburg is building a commodious academy building, and expects soon to have a newly organized high school in it.

L. P. Delano, general manager of the Enterprise Manufacturing and Development Company, has returned from a visit to England, where he went in the interests of his company. He succeeded not only in placing all the stock, but secured ample capital for the establishment of an iron furnace and a cotton mill. His fellow-citizens, in token of their appreciation of his success, gave him a banquet.

The demand for property in the vicinity of Millsaps College continues brisk. Dr. Conerly, of Lincoln county, was in town yesterday, and arranged through Mr. Geo. W. Carlisle for the purchase of twenty acres near the college. He is a man of family and has four sons to educate; hence his investment in Jackson.—*Clarion-Ledger.*

The work of dredging the channel through the mouth of Pascagoula river, across Pascagoula Bay, is steadily progressing, and the time is gradually approaching when vessels of much heavier draft can reach Scranton and the sawmills above without hindrance, and receive their cargo with quicker dispatch and in perfect safety.—*Democrat-Star.*

Advice is cheap, some one has said, but it will often save a headache. But the value of advice is often more appreciated when its necessity is the greatest, so that if one does not do what he is told to avoid pain, he will often do anything to get rid of it.

Pain is so general to humanity that none is exempt from its attacks, but fortunately there is a way of relief. From the simplest ache to the agonies of rheumatism and the torture of sciatica or neuralgia, there is no form of pain that will not yield to Mansfield's Magic Arnica Liniment. It is a modern Balm of Gilead that never fails, and even physicians of long practice have been surprised over and over again at its wonderful adaptability to such a wide range of human ailments. A single application is often sufficient to give complete relief, and one bottle will go farther and do more than dozens of alleged pain killers with which the country is flooded. It is the best arnica preparation known. Mansfield Drug Co., Memphis, Tenn.

An Immortelle.

[In memory of Enoch Welsh, son of Mrs. E. I. Welsh, of Lumberton, Miss.]

"Enoch is dead!" This was the sad message brought to me. How my heart ached for the mother, sisters and brothers when it was told me. Then we laid him down to sleep by his father, till the bright morning dawns and "the shadows flee away."

Just a year ago he wrote a little letter to me while I was away on a visit. It was an unexpected pleasure. I had sent him a poem to recite at the last day of school; he thanked me, and said he "wished that I could be with them on that day and at the picnic," and signed himself, "Your friend, Enoch." And, strangely enough, on the letter was fastened one tiny immortelle. It lies before me now on the letter, as fresh and fair as it was when placed there. Did that little everlasting flower bloom in vain? Did Enoch Welsh live a few years on this earth-home of ours in vain? No, no; the mission of his brief stay was fulfilled and his going away has widened our vision so that we can almost see the glint of the glory inside "the gates ajar."

Enoch was a faithful Sunday-school scholar, a member of the church, a loving brother, a dutiful son, and the world is poorer for the loss of such a boy. Mother, sisters, brothers, weep not—the little immortelle is emblematic of the life that Enoch now lives "in the land that is fairer than day."

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FOR THE TOILET

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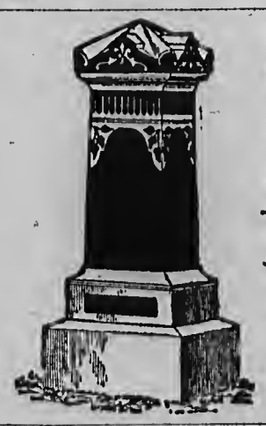

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Arrive.	Leave.
Kansas City and Memphis Ft Train 7:55 am	Kansas City and Memphis Ft Train 5:15 pm
Vicksburg and Natchez Express..... 3:45 pm	Vicksburg and Natchez Express..... 8:00 am
Baton Rouge "Coast Train"..... 10:20 am	Baton Rouge "Coast Train"..... 3:50 pm

LOUISVILLE AND NASHVILLE.

No. 8 Lim. Ex. 7:45 am	No. 4 F'st Ex.. 7:45 am
No. 5 F'st Ex.. 7:05 pm	No. 3 Coast.... 3:45 pm
No. 7 Coast.... 9:20 am	No. 6 Lim. Ex.. 7 30 pm
Lim. express.. 4:45 pm	Fast mail..... 8:25 pm

ILLINOIS CENTRAL.

No. 1. Local Mail and Express.. 7:20pm	No 2. Local Mail and Express.. 7:00am
No 41. Chic. and St. L. F. Mail. 8:25am	No 42. Chic. and St. L. F. Mail. 8:00pm
No 45. Chic. and N. O. Lim.... 8:00pm	No. 46. Chic and N. O. Lim. 12:01noon
No 43. Memphis and K. C. Ex. 8:25am	No 42. Memphis and K. C. Ex. 8:00pm
No. 3. McComb City Accom.... 5:50am	No. 6. McComb City Accom.. 4:30pm

TEXAS AND PACIFIC.

No. 53 California Express. 7:30 pm	No. 51 California Express. 8:00 am
B. Rouge, local. 10:25am	B. Rouge, local. 3.55 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 18 Califor. 7:50 am	No. 18 Local... 6 00 am
No. 17 Local.... 7:20 pm	No. 20 Califor.. 8:00pm

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No. 1, Lim'd . . 2:30pm	No. 2, Lim'd..... 3:00pm
No. 5, Fast Line. 7:00am	No. 6, Fast Line.. 8:45am

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Daily Except Sundays.

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Tickets on sale at all principal offices South and West. In New Orleans at Queen and Crescent Depot, Press street and Levee, and No. 84 St. Charles street.

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Six Daily Trains between NEW ORLEANS and CHICAGO.

The Only Line running Pullman Buffet Sleepers and Through Cars for All Classes to

CHICAGO,

Connecting with all Buffet and Dining Car Lines East, and the ONLY LINE Running Through Cars for All Classes

To St. Louis Without Change.

The Only Line running a Double Daily Train Service to St. Louis, with Through Sleepers to Memphis, without change.

The Shortest and Best Line from NEW ORLEANS to VICKSBURG.

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to St. Louis and the North and East, and to all points in Louisiana, Texas, Old and New Mexico, Arizona, Colorado, and California.

The Favorite Line via Sacramento to Oregon and Washington.

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Lowest ticket rates, time tables, and all desired information will be furnished by any of the ticket agents of the Texas and Pacific R'y or

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Bat. Rouge "Coast Train."	3:50 p. m	10:30 a. m

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Monroe County, Tenn.

Founded 1849.

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Faculty. Pres. J. H. Brunner, G. W. Heddleston, F. M. Grace, M. J. Doak, and such other help as may be desired.

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Patronage.—Hiwassee draws her patronage from some fifteen States. Mainly young men who wish to economize time, health and money. A phenomenal percentage of these become useful and distinguished men.

Location.—In the country, two and a half miles from Madisonville, on the Knoxville Southern R. R., and seven miles from Sweetwater, on the East Tenn., Va. and Ga. R. R. Conveyance from either place to college at any hour.

Postoffice.—Mails daily, except Sunday. Address, "Hiwassee College, Tenn." Such is the name of our postoffice.

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Our pupils enter Vanderbilt, on certificate, without examination.

Positive engagement necessary to secure entrance.

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Music, Elocution and *Art Department* unexcelled by any Female College in the South.

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Health of students, extraordinarily good.

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CHARGES PER MONTH.

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Music per month	3 00
Use of Piano per month	1 00
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Latin, French and Book-keeping, each per month	1 00
Incidental expenses per session	50

Board, Tuition, Washing, Fuel and Lights, $12 per month. $120 per the session of Ten Months. For particulars address the Principal,

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Tuskaloosa Female College,

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Next session opens September 30, 1891. For catalogues, containing full information, apply to

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LONDON, ONTARIO, CANADA.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, September 10, 1891.

Briefs.

Dr. John Mathews said recently that he "knew a man in Kansas City who was so busy praying that his wife had to support the family!"

Switzerland is the oldest republic the world ever had. She has just celebrated her six hundreth anniversary. The republic was organized in 1291.

Railroad corporations refuse to put a drinking man in a position of trust. Now, why should the people by their votes put such a man in a public office? Is not the public office as important to the public as any office of trust in the railroad corporation? You, who have votes to cast, answer that question by your votes?

Many Christians pray, "Give us this day our daily bread," and then go to work for bread as if they had not prayed for it! And that is exactly right. Many Christians pray, "Thy kingdom come, thy will be done on earth as it is done in heaven," and then fold their hands as if they had nothing to do with bringing in that kingdom and doing that will. And that is exactly wrong. Why not act the same way in both cases?

What a pitiful cry it is that comes from our colleges, begging for money to carry forward the great work of Christian education! Centenary has been begging for years for an endowment to enable her to do the work God and the church has assigned to her, and still she begs. We know men who could stop that cry in ten minutes, if they would! Millsaps, through the eloquent Galloway and the indefatigable Watkins, has for three years been begging the 70,000 Methodists of Mississippi for $50,000 to enable her to make a start, and still she begs.

"Alas! for the rarity
Of Christian charity
Under the sun."

We have received from John Jastremski, superintendent, the announcement of the opening on the first day of October of the Louisiana Institution for the Deaf and Dumb. This excellent institution is located at Baton Rouge. The various branches of education are taught according to the latest and most improved methods. An "Industrial Department" has been added, in which several kinds of industries are taught. It is a State institution, and all its advantages are offered to all deaf-mutes of the State *free of charge*. All parents or guardians of such deaf-mutes are urgently invited to send them to this institution. All between the ages of eight and twenty-five are eligible.

Several communications in our paper have had reference to the examination of our candidates for orders. This is an important subject. We have known men to be on these "examining committees" who were utterly incompetent for the task set before them. A writer in the *Central Christian Advocate* shows the disadvantage of the present system, and suggests the appointment of a faculty from the scholarly and competent men of the Conference, to consist of a president and one professor for each department of study. One president and eight professors would do the work better and more satisfactorily than it is now done. This is evidently a matter that each Conference can regulate for itself. How does this plan strike you?

"There is no more persistent church-goer than Satan, but he especially rejoices to be at a church fair."

Our Young Ministers.

We think a good deal about our young preachers. Indeed, we believe all the older ministers do the same, and it is natural that they should. The older men are conscious that they must soon put off the harness—lay down the weapons of war—and it is natural that they should be anxious about those who are to come after them, and carry on the work and push on the warfare in which they have spent their lives. They not only take an interest in their younger brethren, and rejoice in their growing success, but they pray earnestly that they may, indeed, become "living epistles, known and read of all men."

Sometimes young preachers become possessed with the idea that the old preachers look upon them as a sort of intruders, who have come into the field to push them out into the barren wastes—that the old men think the young men ought not to push themselves so vigorously to the front! After several years' close observation at this point, we are ready to say that this is a mistake as to the majority of our older preachers. We rejoice to believe that the majority of our old preachers have more sense and more religion than such a condition of mind and heart would indicate. If any young preacher who reads this has that sort of thought and feeling in regard to his elder brethren, we hasten to exhort him to banish all such, for we verily believe that his best and truest friends, his most faithful exemplars and his most trusty advisers, will be found among the old ministers. And these old men—these veterans of the church army—as a rule, are held in high esteem by the young soldiers. And they should be. Have they not "borne the heat and burden of the day"? Have they not led the hosts of Israel to victory time and again? Have they not learned wisdom by experience in conducting their campaigns in the "wars of the Lord"? It is well, then, that the young men esteem them very highly for their work's sake. This mutual esteem and honor between the young ministers and the old is a connecting bond which Satan often tries to break, but "has been let hitherto." And we pray that he may never be able to disrupt it.

When we began this, we did not intend to go off in this way, but we will "let it stand," as the proof-readers say.

We have been observing as closely as circumstances would allow the young preachers of our constituency. By that term we mean the men who have not yet passed the meridian of forty. There are many such in our three patronizing Conferences. They have come from all the walks of society, and, therefore, are representatives of every grade of social life. They have various endowments of intellectual abilities, and have attained unto various degrees of culture and have reached various experiences in grace, and are, therefore, in some sort, qualified for the varied work of the Christian ministry. And, in our judgment, they are, for the most part, doing their work well. As the result of their zealous and courageous efforts the kingdom of the Lord is extending and enlarging on every side. Full of zeal for the cause of righteousness, and fully consecrated to this one work, with all the hopefulness and enthusiasm of youthful ambition, they are studying the Word of God carefully, planning the work wisely and executing it with distinguished ability. These young men, the representatives of every grade of social life, are reaching every grade of social life and impressing the truth upon it and winning from it men and women for God and the church.

We rejoice to know that our beloved church has so much of promise in her young preachers. While they are our hope—and a "good hope" it is—they are also "our joy and crown of rejoicing." We older men look upon them as they move from victory to victory, and thank God that we can safely leave the affairs of the church into their hands, assured that when they come into the full possession of the inheritance they will administer it with wisdom and courage and carry forward the great enterprises of Zion to a more splendid success than ever crowned our own efforts. Our church in Mississippi and Louisiana may well congratulate herself upon the large number of cultured, zealous and consecrated young men who are filling her pulpits and leading her hosts to the battle. The splendor of their present achievements is the assurance of their future success.

E. B. RAMSEY.

The NEW ORLEANS CHRISTIAN ADVOCATE will be sent to all new subscribers from this date to January 1, 1893, for two dollars. The usual commission will be given to agents.

Dr. Cottrell Corrected.

I find in the last issue of your paper Dr. J. B. Cottrell offers a criticism on one point of a sermon he heard me preach, at Monteagle, on Faith. I am never much surprised when sinners and careless laymen so far misunderstand a sermon; but when one of our preachers—a smart one at that—gets matters so mixed up as Bro. Cottrell has, some explanation is necessary, both for the sake of the critic and the one criticised. I do not suppose anyone of that vast assembly, except Dr. Cottrell, heard the wild and contradictory statements he thinks I made. If I said a word about knowledge in the treatment of faith, I do not remember it. This is what he represents me as having said: "That one might lack everything else except faith, and be accordant with God;" and then that I declared faith could not be had without knowledge. I did state that one might be without everything except faith, and what grew out of it, and accompanied it, and he would please God.

Now, there is but one explanation of the dear Doctor's misapprehension of my sermon; and this will, no doubt, be the more appreciated by those who were on the ground at the time, and had ears to hear and eyes to see. The Doctor was bestowing his moments, thoughts and smiles upon an auburn-haired Mississippian. I imagine he would be glad to have her accept my definition of faith in reference to him. I said: "Faith or confidence would bring love, and love hearty and cheerful obedience." Those of us who have been over the road now travelled by the Doctor are well prepared to excuse any mistakes he may make.

He says: "The infelicity of every discussion of the subject of faith I have ever heard came of not defining the principle." Here comes his definition: "Faith is *microcosmically* all that character can unfold of grace and excellence." Now you have it. Surely the world will never have any more trouble over the subject of faith. In the North Mississippi Conference, when the young preachers used to hear anyone use a big word, they would say: "What did you call the *gentleman's* name?" In every congregation, even at Monteagle, there would be some who, no doubt, on hearing the Doctor's "microcosmically" would want to know the gentleman's name.

But after all, whether we can explain to the satisfaction of everyone or not, it is to be hoped we have the faith in God which will bring us to that glorious end to which God in his Word directs.

What to Do for the Young.

From the beginning child-training has been the highest function of our race. Each generation lives that the next may be better than it; else God's work is marred and his purpose thwarted by his creature, man. The State exacts taxes from one to educate another's child. This implies what is practiced in places that the child of one shall be compelled to receive the scholastic benefit of another's money. So goes the work of compulsory legislation on moral duties. The church believes that each parent is responsible to God for the educational training of his child. Yet many parents seem to labor almost solely to feed and clothe the bodies of their children, while they starve and dwarf their souls. Minds and hearts need to be fed as well as bodies.

To lay up money for a boy is to take the mainspring out of his energies and forestall that development of manhood which comes only from self-reliance and a conscious ability to meet personally the demands of life. Do not set a boy to build on another man's foundation. If he is no longer a child, let him walk alone. Strengthen his native powers and store his mind with the wisdom of God and of men, and let him become, under Providence, the maker of his own fortune. All the strongest and most worthy men are thus self-made. Put virtue into the boy, but do not burden him at the outset with property accumulated by others. Mr. Vanderbilt grew strong in making his great fortune and lived long; but his son, William H., did not long survive the transfer of the millions to his shoulders. Your son can make money as you did. Don't treat him as a pauper or an incompetent.

But surely money should be laid up for daughters! Not largely, unless you would make them the prey of fortune-hunters. Better far to risk the pains of poverty than to endure the lot of her who is married for her money.

The young need to have most of their capital stored in their heads and hearts, where it can not be stolen nor lost in the strifes of trade. One chief excellence of the possessions we carry within us is, the more we sell or give away of them the more we have left.

But let it be remembered that not all education is equally good. The devil may here, as elsewhere, be transformed into an angel of light. Many a youth has been ruined at college. It is only godliness which is profitable unto all things, having promise of the life that now is, and of that which is to come. What the young need to have given them is not money so much as training and culture, so that they may know how to make and use all earthly values for the highest ends.

W. L. C. HUNNICUTT.

Mississippi Educational Association.

To the Methodists of the Mississippi Conference we would again appeal in behalf of our young ministers who are seeking an education preparatory to their entering upon the regular duties of the pastorate. Our work in the past has been so successful, and the standing of those whom we have sent forth has been so satisfactory, that we feel that everyone among us capable of appreciating the advantages of an education will deem it a privilege to aid us in our efforts. We do not appeal unto you as those who would seek aid for the unworthy or the indigent; we come presenting to the church some of her most worthy and faithful children who say to us, "Give us aid, if you can, that we may be more thoroughly prepared to do our Father's work." Children crying out for help! Can the church refuse the aid they seek? Dare we offer them a stone, a scorpion or a serpent? How many there are among us who could help us in this work, and yet from whom we receive no encouragement. We do not ask for large contributions from any. If we can secure small amounts from the many, we can accomplish our object. Let those who can not give by tens, give less, even down to fractions of a dollar.

Brethren, help us by sending some amount at once, if possible, to our treasurer, Dr. C. G. Andrews, Meridian, Miss.

At a meeting of the Executive Committee at Crystal Springs, a few days ago, when we had a full report from our secretary, Rev. M. L. Burton, we found that during the past year we had kept five young men at Centenary College at an expense of about $500. This year we have received applications from seven—all of whom have been entered upon our roll, and will enter school at Centenary for the coming session. It is easy to see that we need additional help to carry these additional men; therefore, we call upon all who have given notes to pay up, if possible, their annual subscriptions, and upon all others who may have a kindly feeling for this work to come to to our help.

One feature in our work I desire to call especial attention to again, and that is, that nearly all of our notes are held against ministers—very few being against laymen. Why should this be thus when the laymen reap all the results? Preachers rarely have the opportunity of hearing the gospel from others, while the membership of the churches are weekly auditors of those sent to them to preach the Word. Reason—aye, justice, would say that this work of preparing the ministry for better and more effective work is clearly the duty of the laity more than of the clergy. Some of our pulpits are being filled to-day by young men educated by this association who would not be tolerated by their hearers but for the advantages thus afforded them. Where the cry comes from more loudly for an educated, refined pastor, the least is being done. We call upon you, brethren, to examine yourselves, and see whether or not you stand in the faith as to this one important matter.

T. B. HOLLOMAN, Pres't.

Epworth League.

On the sixth instant I organized in my charge an Epworth League. After reading the Constitution and making a few remarks explanatory of the character and aims of the organization, and enrolling the names of those desiring to become members, I appointed the following persons as a committee on nominations: H. H. Hines, Mrs. H. E. Galloway and Miss Fannie Lusk.

The said committee reported the following nominations, which were unanimously adopted: President, G. W. Carlisle; vice-presidents, T. P. Barr, Mrs. S. H. Parker, Miss Addie Purnell; secretary, Miss Iola Tapley; treasurer, Miss Cecile Nugent. Committee on Christian Effort—T. P. Barr, Mrs. Mary J. Griffith, Miss Annie Buckley. Committee on Charity—Mrs. S. H. Parker, Mrs. Sallie Harding, W. H. Kennon, Mrs. Mattie V. Brown, Miss Lela A. Black. Committee on Literary Work—Miss Addie Purnell, Miss Willie E. Galloway, Miss Sue S. Stevens, Luther Manship.

The League starts with a membership of twenty-seven, and a prospect for a considerable increase in the near future.

W. C. BLACK.

Jackson, Miss.

Notice.

Auxiliary W. P. and H. M. Societies will please send in their reports at once. I must make my report by the twentieth instant, and that date is near at hand. I hope every auxiliary in the Conference will send report for this (the third) quarter.

ADDIE V. MARSHALL,
Conf. Sec., W. P. and H. M. Society, Miss. Conf.

Notes.

Bishop Foss: "The evangelistic preaching of to-day needs the blood and iron of intense conviction as to sin and punishment."

Bro. Dubose, of the *Pacific Methodist Advocate*, does not fancy sensational preaching. He says, "It is an ichorous, pyæmic, soul-hurting disease. Common sense and gospel preaching are at a premium."

It seems that the different kinds of "facts" will never cease to grow in number. We have had "cold facts," "hard facts," "bald facts," "naked facts," "fixed facts," "stubborn facts," and now the editor of the *Great Central* gives us a string of "frozen facts." We are prompted to enquire, "Where unto will this thing grow?"

"I have something more to do than feel," said Charles Lamb in a time of great anguish of heart. How much of the weight of sorrow would be lifted from suffering souls, if they could realize that *they* had "something more to do than feel!" Christians should remember that, whether suffering or rejoicing, *they*, too, have "something more to do than feel."

Paul's expression at the close of his life is the more significant the more we meditate upon it. Said he, "I have kept the faith." Long before he had "counted all things but loss" for that and now at life's close he said, "I have *kept* the faith." It was really the only thing worth keeping. It's possession in that culminating period of life was more than a balance for the loss of everything else. He died poor, but "kept the faith" that introduced to the riches of the eternal inheritance. No matter what you lose, if you keep "the faith."

George Jones, the deceased editor of the New York *Times*, refused the offer of $5,000,000 cash, if he would keep silent on the Tweed matter. He promptly spurned the offer and went forward in his fight against the Ring until the whole rotten mass was exposed and the principal actors were lodged in the penitentiary. That was praiseworthy in Mr. Jones. We don't believe he stands alone in such integrity and devotion to the public welfare. There are thousands of men in Louisiana to-day who can not and will not be bought by Lottery money, and they will fight until that rotten corporation is buried forever out of sight.

An exchange gives this as the origin of the Salvation Army:

It had its origin in a sensational way in the English town of Whitby, in the rough coal-mining district of Yorkshire, where Gen. Booth, at that time Rev. Wm. Booth, was doing humble mission work. England was then in arms, expecting to jump into the Russo-Turkish war. It occurred to Booth that he might attract a crowd by issuing a declaration of war himself, so he prepared one forthwith, sprinkled it plentifully with hallelujahs and posted 2,000 copies of it about town. The device tickled the British sense of humor, there was a "red-hot rousing meeting," to quote Gen. Booth, "the penitent felt down in heaps," and the Salvation Army sprang into life full-grown.

It is well for us who preach to remember that preaching is not merely for the "development of the subject in hand, but principally for the good of the hearers. We may often preach to edification in much less time than we can "develop a subject," and in that development harass the audience to weariness. "Doing justice to a subject" is often a good way to do injustice to the hearers. Sometimes the best way to "do justice to a subject" in preaching is to follow the example of the doctor in "doing justice" to medicine—that is, give it in "broken doses." No doctor would give a pill as big as a marble at one time. He breaks it up into small ones to be given at regular intervals. This may be the best way to administer spiritual physic. It may be the most effective method of "doing justice to a great subject."

New York Christian Advocate, Sept. 3.

The Century Company has published an important work, entitled "Battles and Leaders of the Civil War." In volume 1, page 47, General Abner Doubleday writes: "Bishop Stevens, of the Methodist Church, stated in a speech made by him on Memorial Day in the Academy of Music, New York, that he aimed the first gun against the *Star of the West*." This is an error. At the time referred to there was no "Methodist Church." There was a Methodist Episcopal Church, but it had no "Bishop Stevens," and if Bishop Stevens had belonged to the Methodist Episcopal Church he would never have aimed a gun at the *Star of the West*. The Bishop Stevens mentioned was of the Methodist Episcopal Church, South. History should be written accurately in order to be valuable.

"Bishop Stevens, of the Methodist Episcopal Church, South," is a man we never heard of before! Such inaccuracy in a paper that talks so much about its accuracy is inexcusable. "History should be written accurately in order to be valuable," and so "personals" in a newspaper should be written accurately in order to be "valuable." "Bishop Stevens, of the Methodist Episcopal Church, South!" Well! well!

Personal and Otherwise.

We call special attention to Dr. Harrison's "Earnest Appeal" in another column. It will be an everlasting disgrace if we do not meet the assessment for the expenses of the Ecumenical Conference. Our record for generous hospitality will be marred and Southern Methodism will lose caste. Brethren, let not such things be. What you do, do quickly. There is no time to lose.

If "Ephram Smasher" will give us his name, his article will go into the paper.

Washington Duke, of Durham, N. C., has given $500,000 to Trinity College. Now for Centenary! Who speaks?

Rev. T. B. Holloman writes: "I am daily strengthening for the pulpit, though advised to desist until cooler weather."

Rev. J. T. Cunningham, Buena Vista circuit, writes, Sept. 5: "I have just closed a meeting, which resulted in twenty-eight conversions."

The news from different sections indicate that the cotton crop has fallen off, at least, twenty per cent., and, in consequence, the prices are getting better.

Some of the reports from the work were so long that we could not find room for them. The brief report is in demand, and always commands preference.

The "Week of Prayer" was observed at the Seashore Camp Ground, and $14.26 collected for the general mission fund and paid over to the editor by Bro. David Zable.

We are informed that our friends at Slidell, La., "have a mind to build," and have really began a church-house. We congratulate them on their beginning and pray for their success.

We have received a communication, signed "Christian," with no clew to the name of the author. Will people never learn that we can not publish articles unless we know the writers?

Bro. Haynes, of the *Tennessee Methodist*, in neat compliment to us and the NEW ORLEANS CHRISTIAN ADVOCATE, perpetrated unconsciously, no doubt, the neatest joke of the season. "Wielding the scepter of the tripod" sounds funny to a man *yoked* to a "Conference organ."

What are the Louisiana and Mississippi preachers doing in regard to the Ecumenical collection? This money is to be used to entertain the foreign delegates and should be forthcoming. Send all amounts collected to Barbee & Smith. Our home delegates will pay their own expenses *if they go*.

A brother in this office, the other day, suggested that the name of the Conference Board of Missions be changed to "The Itinerants' Aid Society." A man in high position has already said that it is nothing more than what other churches call a "Sustentation Board." Change the name or change the thing.

Dr. Sullivan writes, Sept. 7: "I am just home from Walthall circuit, where I found the pastor in charge, Bro. Jno. R. D. King, in the midst of great spiritual prosperity. At Long Branch he has just closed a meeting with an ingathering of more than seventy members, and a great lift-up. At other points more than fifty have joined us on this circuit. Showers of grace are falling all about. To Jesus be the praise."

Bro. Blocker, Church Point, La., Sept. 7: "Opened up at this place yesterday, with about 600 in attendance. Deep move throughout the congregation. Three conversions and two accessions. The meeting will continue ten days. Brethren, pray for this meeting, for it is one of the devil's strongholds. Our meeting at Rayne last week was a success. Sinners were converted and believers sanctified. Glory to God."

One of our preachers writes: "I am sixty-two years of age; have this season attended five protracted meetings, coming in almost continuous succession, each holding from five to ten days. Have done more than four-fifths of the preaching—say, fifty-six discourses; led in most of the singing, leading in the prayer and praise services, and laboring constantly in the altar exercises. Have had all good services and happy conversions."

Ocean Club Hotel.

The papering of this immense establishment has now been completed, and reflects great credit upon Heath, Schwartz & Co., Lim., the contractors. The parlors and office are furnished in a delicate shade of blue, and the selections for all the rooms were made from patterns of the most subdued colors. All the rooms were cottoned previous to papering—12,000 yards of domestic being used. About 200 rooms were papered, making the contract one of the largest which has ever been given out in the South.

Pin Your Faith.

Pin your faith to Creole Female Tonic and you will never regret it. It is a remedy particularly prepared for ladies.

A Canard.

THE NEW YORK PRESS EXPOSES THAT "IMPORTANT BILL" BUSINESS.

The article credited to the New York *Press* going the rounds of the papers, in which it is alleged that unfavorable action has been taken in the New York Legislature against the Royal Baking Powder, proves to have been a canard, gotten up and circulated by opposition baking powder makers for purposes quite apparent to everyone.

The New York *Press*, in exposing the fraud, says: "No such legislation as that stated in this article has ever been had in this State—or in any legislation, to our knowledge." The lie is made from whole cloth. The *Press* disclaims any responsibility for the publication, and objects to being made a party to such methods adopted by some baking powder manufacturers in their efforts to substitute their goods for others now in use.

An Earnest Appeal.

By no fault of any man in the Southern Methodist Church, we are in danger of failing to meet our assessment for the expenses of the Ecumenical Conference, which meets Oct. 7, 1891, within five weeks of this date. We have sent circulars to presiding elders and to pastors of churches in the towns and cities, and we earnestly beg our brethren to come to our relief. If all responses are made by Sept. 20, we shall be secure, and the record of Southern Methodism for generosity and hospitality will not be marred by a failure to provide for the strangers who have visited our shores to take counsel with us concerning the affairs of our Lord's kingdom in the earth. I beg the brethren to make their contributions first, and then call upon me to make any explanation that may seem to be wanted. The time is short. The danger is very near to us. Let us pay first, and explain afterward! Our Northern brethren have paid more than their assessment already. We can not afford to fail to pay ours.

Please remit to Barbee & Smith, Agents, Nashville, Tenn.

W. P. HARRISON,
For Executive Committee.

Sept. 1, 1891.

Warm weather often causes extreme tired feeling and debility, and in the weakened condition of the system, diseases arising from impure blood are liable to appear. To gain strength, to overcome disease, and to purify, vitalize, and enrich the blood, take Hood's Sarsaparilla.

A Dedication.

On the fifth Sabbath in August I had the pleasure of dedicating our new church at Zachary, La. The weather was perfect, bating the dust. The congregation was immense, far exceeding the capacity of the auditorium. The building is thirty-six feet by fifty-two, exclusive of vestibule. It is a very tasteful structure of Gothic architecture, with a corner tower, and is handsomely furnished. The cost of the building and furniture was $2,300. The entire amount was prepaid, so that the usual "dedicatory collection" was dispensed with. This is certainly a noteworthy achievement on the part of a flock of considerably less than a hundred. The grace of liberality is surely theirs. Pastor Leggett and his people are entitled to congratulations. During my stay in Zachary I was the guest of Bro. C. B. Brown and his excellent wife, and more hospitable entertainment one need not desire.

W. C. BLACK.

Jackson, Miss., Sept. 2, 1891.

"Don't Kick if You Are Sick."

Creole Female Tonic makes the weak woman strong, and sends new blood bounding through the veins, imparting new life and strength to the weakened parts.

It stimulates nature to its work with the happiest effect. We commend it to suffering women everywhere, as a sovereign remedy for their peculiar ailments.

Sympathy from Mississippi Baptists.

MR. EDITOR: At its meeting in the city of Natchez, on July 23, 1891, the Mississippi Baptist State Convention adopted the following resolutions, which I have the honor to communicate to you, as instructed therein:

Resolved, That the Baptist State Convention of Mississippi, representing 83,000 Baptists, express their sympathy for the good people of Louisiana in their fight against the Louisiana State Lottery.

Resolved, That our secretary be requested to forward a copy of the above resolution to the religious papers of Louisiana, the *New Delta*, the *Times-Democrat*, the *Picayune*, and the *Southern Baptist Record*. JNO. T. BUCK,

Cor. Sec. Miss. Baptist Con.

Jackson, Miss. Sept. 5.

Many people neglect a cold, thinking it will go as it came. Frequently with serious results the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

Rev. C. A Powell.

A note from Bro. Beall, Sept. 7, says that Bro. Powell has recovered sufficiently to go to Canton, where he will remain with friends, recruiting. Bro. Beall says, "I am glad to inform his friends that he is rapidly recovering." We are glad to publish this good news.

Sic Semper Tyrannis.

Eighty dollars having been raised for the gratuitous distribution over the State of Louisiana of 10,000 copies of Dr. Carradine's celebrated pamphlet, "The Louisiana Lottery Company Examined and Exposed," and $270 more being needed to carry this purpose into effect, we appeal to the friends of liberty and morality everywhere for aid in ridding our State of this monster evil.

Contributions can be sent to this office, or to Rev. F. D. Van Valkenburgh, 106 Camp St., New Orleans, La.

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That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

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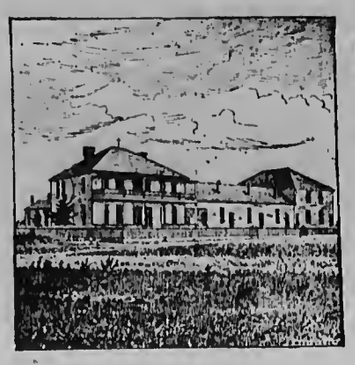

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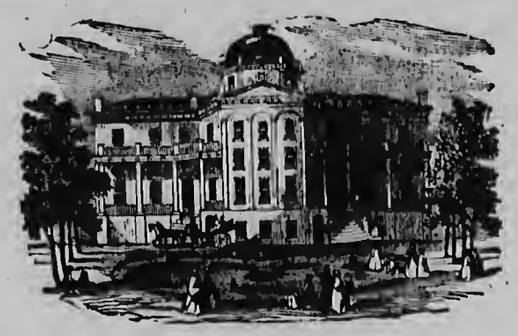

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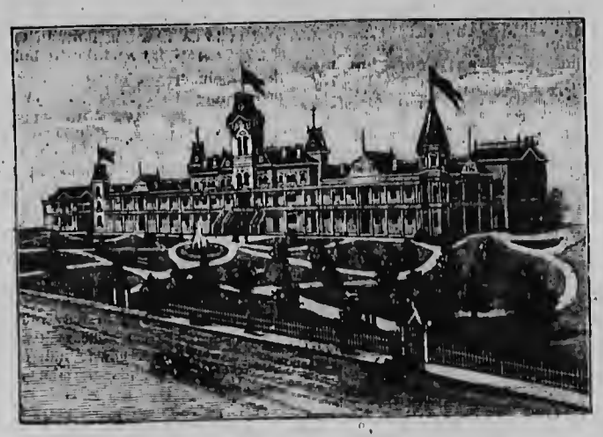

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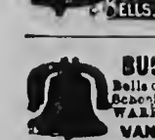

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HOME LIFE.

TO WOMAN WHO TOILETH.

BY JULIA ANNA WALCOTT.

Place a spray in thy belt, or a rose on thy stand,
When thou settest thyself to a common-place seam;
Its beauty will brighten the work in thy hand,
Its fragrance will sweeten each dream.

When life's petty details most burdensome seem,
Take a book—it may give thee the solace thou'st sought,
And turn its leaves o'er till thou catchest the gleam
Of some gem from the deep mine of thought.

When the task thou performest is irksome and long,
Or thy brain is perplexed by a doubt or a tear,
Fling open the window, and let in the song
God hath taught to the birds for thy cheer.

And lean from the casement a moment, and rest;
While the winds cool thy cheek, glance thou up at the sky
Where the cloud ships are sailing, like argosies blest;
Bright-winged, they pass majestically by.

Then, steal a fair picture of mountain or glen,
A smooth-gliding streamlet through green meadows sweet;
Or, if thy lot's cast 'mong the dwellings of men,
Of some radiant face in the street.

Then carry it back to thy work, and perchance
'Twill remind of thy childhood, or sweetly recall
Some long faded page of thy bright youth's romance,
It may be the dearest of all.

Oh, a branch of wild roses the barrenest ledge
Maketh fit for a throne, while the blossoming vine
Will turn to a bower the thorniest hedge;
So will beauty make stern life divine.

—*The Home Maker.*

Make Home Happy.

Can there be a more important theme to claim the attention of thinking parents than that of making the home happy? Every parent should seek to make the home life pleasant and full of kind courtesy—so pleasant that its members will look upon it as the sweetest place on earth. Parents should find their highest enjoyment in advancing the innocent pleasures of the home. It is the duty of both the mother and the father to make their home as delightful to their children and each other as possible. What is more charming than the happy voices of children heard in mirthful laughter, while they are enjoying a mirthful frolic?

Do you ever think of your responsibilities regarding the training of your children, of making their young lives happy? Many a child goes astray, not because home wants prayer or virtue, not because it has no flower garden, but simply because it lacks pleasant sunshine. A child needs smiles as much as the flower needs the sunbeam. Children do not look far beyond the present moment. If it is pleased, it does not stop to ask itself why it is pleased, or whether the pleasure is harmless or harmful to it. It is their nature to seek that which pleases, and avoid that which displeases. Parents will do well to study the character of their young charges. The majority of parents do not understand how to train their children. They keep them under restraint; consequently, the children live a life of fear instead of love. This is a sad mistake in the management of children. The law of love is great, but it showeth not its full strength save when it is united with kindness. Teach your children to be hopeful and useful, and you will teach them to be happy. They should early learn from the habit of neatness, and when you are old their carelessness will not worry you or others. Teach them to be refined and courteous, and they will live to honor you. Parents should take care to have the home attractions stronger than outside attractions.

Young boys and girls should speak kindly to the mother—the father may turn his back on the children, but the mother, never. A loving mother will sacrifice every comfort for her children's enjoyment. She will glory in their fame and exult in their prosperity. If misfortune overtakes them; they are the dearer to her; and if disgrace settles upon them, she will still love and cherish them; if all the world crush them, she will be all the world to them.—*The Old Homestead.*

The Way to Use Sunday.

What is the use of Sunday to a business man or a working man? It often seems to put a stop to his work just as he wants another day; but a sensible man knows that he can not get on without his Sunday or day of rest and change and recreation. Men have tried to do without it, and some men have no real Sunday. Napoleon tried to make his army do without it, but was obliged to give that up. The men who do not keep Sunday are generally bitter, discontented, hard, and disagreeable. Why is it so, and what is the use of Sunday?

1. Sunday is a day of rest. No man was ever intended to go on with his work day after day without change. It is not healthy. This was partly the reason why one day in seven was appointed for rest. The Sabbath was made for man. God considered man's health when he made the law. He told him to do things because they were good for him, and not to do other things because they were bad for him.

2. Sunday is a day of worship. Man is an animal, and needs rest. Man is a spiritual animal, and needs to lift his mind to God, and hold communion with him, and offer sacrifice and thanksgiving. Without these there is no worship, and Sunday is a day on which he can do this without the distraction of business.

3. Sunday is a day of instruction. Sermon hearing is not worship, however much we may learn from it or be moved by it. But we ought to know whom and why and how we worship. Wilful ignorance is a common vice among Christians, and many men who think that they worship God do not know as much about their religion as they could learn from a five-cent catechism.

4. Sunday is a day of good works. Our Lord and Master healed the sick on the Sabbath, and preached that the right use of the day was rest from work for self, but not from work for others. Sunday may be used as a day for works of mercy. All spiritual works of mercy may be done on Sunday. To convert the sinner, instruct the ignorant, counsel the doubtful, comfort the sorrowful, bear wrong patiently, forgive injuries—all these are Sunday works, and every man can do some of them if he will. But that is not all. The corporal works of mercy can be done on Sunday. A man may feed the hungry, clothe the naked, entertain strangers, visit the sick, go to see prisoners, even if he has no other opportunity.—*Iron Cross.*

CHRISTIAN OLD AGE.—Old age, we admit, has its disabilities. At this period of life the dearest earthly friends are often gone. At the morning and evening meal stands a vacant chair; companionship ordained of heaven has been smitten by the fell destroyer, and the future walk is one of loneliness. Children may be far away, battling in the conflicts of life, or may have been translated to the unseen world. A new generation appears upon the stage, most of whom are unable to appreciate the labors that have been performed, or the inevitable infirmities of advancing years. The plaintive cry of David has been the experience of many since his day: "The days of my years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow."

Sanctified old age has its many lessons. We are taught in it the divine reality of religion. Enter that lowly cottage; see suspended from its walls such mottoes as "God bless our home!" "Thy statutes have been our songs in the house of our pilgrimage." Mark how piety fills the dwelling with richest fragrance, a piety matured under the varied processes of life-long discipline. Happy will it be if we may pass the closing days of life in contentment, anticipating the eternal Sabbath in the immediate presence of God.—*New York Christian Advocate.*

THE VALUE OF LEISURE MOMENTS.—*Wide Awake* gives the following story, which is all the better for being true:

Two men stood at the same table in a large factory in Philadelphia, at the same trade. Having an hour for their noonday every day, each undertook to use it in accomplishing a definite purpose; each persevered for about the same number of months, and each won success at last.

One of these two mechanics used his daily leisure hour in working out the invention of a machine for sawing a block of wood into almost any desire shape. When his invention was complete he sold the patent for a fortune, changed his workmen's apron for a broadcloth suit, and moved out of a tenement house into a brown-stone mansion.

The other man—what did he do? Well, he spent an hour each day during the most of a year in the very difficult undertaking of teaching a little dog to stand on his hind feet and dance a jig. At last accounts he was working ten hours a day at the same trade and at his old wages, and finding fault with the fate that made his fellow-workmen rich while leaving him poor.

Leisure moments may bring golden grain to the mind as well as the purse, if one harvests wheat instead of chaff.

SPECIAL PRAYER.—One of our contemporaries takes opportunity of calling attention to the importance of prayer for special matters, remarking "we are too general in our prayers. We pray much and receive but little just because we expect but little. When the disciples prayed for the gift of the Holy Ghost, they prayed for that, and that only. When the prophet prayed for rain, he bowed seven times on Mt. Carmel, and asked the Lord for rain, and nothing else. When the disciples undertook to get Peter out of prison, they assembled at the house of Mary and prayed, not for the conversion of anybody—not for the universal spread of the gospel—but they prayed for the liberation of Peter: they prayed until they sent an angel and a light into the prison, until they knocked the chains and the fetters off of Peter, until they removed the locks and bolts of the doors, and opened the gates for his passage."

There is truth in this; if we prayed for the conversion of one person and made efforts for the good of that one person, more might be accomplished than by scattering efforts. At any rate, we leave it to the consideration of all interested in prayer and in doing good.—*Southern Churchman.*

PLEASANT PEOPLE.—Some men move through life as a band of music moves down the street, flinging out pleasure on every side through the air, to everyone far and near that can listen. Some men fill the air with their presence and sweetness, as orchards in October days fill the air with perfume of ripe fruit. Some women cling to their own houses like the honeysuckle over the door, yet, like it, sweeten all the region with the subtle fragrance of their goodness. They are trees of righteousness which are ever dropping precious fruits around them. There are lives that shine like star-beams or charm the heart like songs sung upon a holy day. How great a bounty and a blessing it is to hold the royal gifts of the soul so that they shall be music to some and fragrance to others, and life to all! It would be no unworthy thing to live for—to make the power which we have within us the breath of other men's joy; to scatter sunshine where only clouds and shadows reign; to fill the atmosphere where earth's weary toilers must stand with a brightness which they can not create for themselves, and which they long to enjoy and appreciate.—*Selected.*

THE BEST CURE FOR WEARINESS.—There is nothing which will give a chance for rest to over-tired nerves so surely as a simple religious faith in the over-ruling, wise and tender Providence which has us in his keeping. It is in chafing against the conditions of our lives that we tire ourselves immeasurably. It is in being anxious about things which we can not help that we often do most of our spending. A simple faith in God which practically and every moment, and not only theoretically and on Sundays, rests on the knowledge that he cares for us at least as much as we care for those who are the dearest to us, will do much to give the tired nerve the feeding of the bird in its nest. Do not spend what strength you have, like the clematis in climbing on yourself, but lay hold on things that are eternal, and the peace of them will pass into your soul like a healing balm. Put yourself in the great everlasting currents, and then you can rest on your oars, and let those currents bear you on their strength.—*Harper's Magazine.*

WHAT KEEPS WOMEN YOUNG.—A woman is happy just in proportion as she is content, writes Edward W. Bok, in the September *Ladies' Home Journal.* The sun has a way of changing the spots upon which it shines. Especially is this true of our land, when one is up to-day and down to-morrow, and *vice versa.* The wisest woman is she who trusts in a to-morrow, but never looks for it. To sit down and wish that this might be, that that would be different, does a woman no good. It does her harm in that it makes her dissatisfied with herself, unpleasant to her friends, and makes her old before her time. Happiness is not always increased in proportion to enlarged success. This may sound like an old saw, and I think it is, but there is a world of wisdom in many an old proverb just the same. Contentment is a wonderful thing to cultivate. There would be fewer premature-old women in the world if it was given more of a trial and it became a more universal quality in womanhood.

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OUR YOUNG PEOPLE.

THE GREATEST PIES.

O, the apple pie is a very nice pie,
And a very nice pie indeed;
And some there are who say to me,
"Of all it takes the lead."
And the mince pie, too, is a very good pie,
As good as good can be,
If the crust is crisp and brown enough,
And the raisins, one—two—three.
And the pumpkin pie is a very nice pie,
For now and then you know;
If it's well made, 'tis fairly good—
As squash and pumpkin go.
And the cherry pie is a very nice pie,
Of fruit so tart and red;
And many a child will call this pie
Of every sort ahead.
But the greatest pies in all the land,
If you listen well to me,
Are the dear sand pies the children make
In the summer by the sea.

—*Christian at Work.*

Letter to Country Boys and Girls.

Dear Young Friends: Perhaps many of you have heard of cities, and, like young Norval, who had "heard of battles," and determined to see one, you would like to see something of city life. You have read of the many and varied scenes, the beautiful parks, buildings, and monuments to heroes. You have heard of its wonderful activity, of the many avenues open to a poor boy or girl to make a living for themselves, and your greatest hope, desire and ambition is to go to the city and see the sights, get a situation, make money, get up in the world, and then go home and "astonish the natives."

The humdrum life on the farm, with its never-ending work, year in and year out, is so unsuited to your taste. If you could only get to a city and find congenial employment, congenial companions, have some place to go, something to see, the work would not seem so irksome and life would be worth living. This is, no doubt, what the boys say, and the girls think and say pretty much the same thing. Poor Joan, her work is never done and even drags along with a monotony that the boys know nothing of in comparison with their grievances. Added to their every-day-of-the-year duties, there is the extra busy times when the men folks and boys have hired help, and this means for them miles of tramping through, around and about the house with blistered feet, tired backs and throbbing temples. All this, and more, often makes them think that a change to a city life would bring a change for the better to their cramped enjoyments.

But, O ye boys and O ye girls in the country, "lend me your ears." If you have any homes, any friends or any way to make an honest living in the country, stay there, though you have to work hard, live on plain fare, wear plain clothes and be a plain country boy or girl. Better that a thousand times than to venture into a city, where gilded sin beckons you to come in and see the sights; where boy-trappers are on the lookout for you to lead you right into temptations that you never dreamed of in your country homes, and where girls are lured into dens of infamy with the promise of a home or employment. This is but a mere mention of some of the pitfalls that are laid to catch the country boys and girls that rush to the cities, hoping to find a situation in some pleasant place where they can see a little of the world.

Hist, O ye girls and O ye boys, the little of *the world* that you will see will be, perhaps, a dear sight, if you, as many do, pay for the sight with a lost character and perchance a lost soul.

Where one girl or boy from the country that comes to the cities, hoping to succeed, do succeed in winning a place in some honorable employment, hundreds—aye, thousands, fail, utterly fail. Better, far better, it will be for you to be satisfied with your dull country life than to take up arms against the wilderness of evils that beset the pathway of the uninitiated in the great cities.

No pen can describe, no tongue can tell half of the devices of Satan and his emissaries when they set to work to ruin a young woman or man. Their work is deplorable enough everywhere, but tenfold power is added to their wiles when they once get a mesh around those fresh from the country.

It is a hard matter for those young people who are born and raised in the cities to keep out of the traps that the Evil One spreads for their unwary feet. The Christian workers are doing all they can to help those that do come to the cities, friendless and alone, but they can not help all. So, my dear young friends, I would say to you, if these were the last words I should ever write, keep away from the big cities unless you have friends to help you. May God bless you all!

MRS. L. CHAPP SADLER.

GO HOME, BOYS.—Boys, don't hang around the corner of the streets. If you have anything to do, do it promptly, right off, then go home. Home is the place for boys. About the street-corners, and at the stables, they learn to talk slang, and they learn to swear, to smoke tobacco, and to do many other things which they ought not to do.

Do your business, and then go home. If your business is play, play but make a business of it. I like to see boys play good, earnest, healthy games. If I were the town council, I would give the boys a good, spacious playground. It should have plenty of green grass, and trees, and fountains, and broad spaces to run and jump and to play suitable games. I would make it as pleasant, as lovely as it could be, and I would give it to the boys to play in, and when the play was ended I would tell them to go home.—*Sunday-School Scholar.*

CHARACTER FOR INTEGRITY.—We have seen a notice of a Rotterdam thread merchant who had accumulated a fortune by industry, punctuality, and integrity. It was remarked of him that he never let a yard of bad thread go out of his hands, and would never take more than a reasonable profit. By these means he acquired such entire public confidence, that his customers would as willingly send a blind man or a child to buy for them as to go themselves. Boys, even from a purely financial view honesty brings reward. Ben Franklin said, "Honesty is the best policy," and so it has proven all through time. Openness, frankness, honesty pay in the end.

A little Detroit girl was bidding her boy playmate good-by, and on this occasion her mother told her to kiss him. She offered him a roguish cheek, and when the salute was gravely given began to rub it vigorously with her handkerchief.

"Why, Laura," said her mother, "you're not rubbing it off?"

"No, mama," answered the little maiden, demurely, "I'm rubbing it in."—Detroit *Free Press.*

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SCIENTIFIC.

The Earth's Heat.

Many scientific men are devoting their lives to finding out all that can be learned about the interior of this wonderful globe of ours. One of the interesting problems on which they are engaged is the depth and geographical limits of the permanently frozen soil. The British Association has collected a large amount of data on this question. It has already told us some curious things, such as the fact that excellent wheat lands north of Manitoba overlie frozen earth that never thaws.

Sometimes geologists find strata of rock that they are able to show must have been buried at a remote age 20,000 feet under the surface. These upturned edges of rock, which some terrible convulsion lifted to the air, give us a glimpse of the condition of the interior some way below the greatest depth to which we can attain. The workmen in the deepest mines of Europe swelter in almost intolerable heat, and yet they have never penetrated over one-seven-thousandth part of the distance from the surface to the center of the earth. In the lower levels of some of the Comstock mines the men fought scalding water, and could labor only three or four hours at a time, until the Sutro tunnel pierced the mines and drew off some of the terrible heat, which had stood at 120 degrees.

The deepest boring ever made, that at Sperenberg, near Berlin, penetrates only 4,172 feet, about 1,000 feet deeper than the famous artesian well at St. Louis. The result of this imperfect knowledge is that there are more theories and disputes among scientific men with regard to the interior of the earth than about any other problem of physical science. Some eminent physicists, for instance, like Sir William Thomson, have believed that the crust of the earth is at least eight hundred miles thick. The majority adduce good reasons for believing that the crust is only twenty-five to fifty miles thick. All agree that the temperature within the earth continues to increase as it does near the surface—at the rate of one degree Farenheit for about every fifty-five feet of descent. All igneous rocks must be fused at no great depth.

In fact, at this rate of increase, the temperature at 200 miles is 28,000 degrees Farenheit, which is Professor Rosetti's estimate of the probable temperature of the sun. It is improbable, however, that this rate of increase is maintained for a great distance, and many physicists believe that at some unknown, but not very great depth the increase in temperature ceases. One of the most wonderful things in the study of sciences is the fact that the mysteries of one science are sometimes completely or partly explained by knowledge gleaned in some other department of study. It is thus that naturalists who have investigated the fauna and flora of scores of Pacific Islands have learned how far south Asiatic types prevail, and have added great weight to the conclusions of geologists that these Islands were once a part of the big continent north of them. —*Geographical Magazine.*

THE SPEED OF ELECTRICITY.—Philadelphia scientists are preparing to find out how fast an electric current travels. An experiment will be made, probably from the Franklin Institute, by connections over the Atlantic cable to Liverpool and return.

A recent test appeared to show that an electric current is a slow coach as compared to light, being only able to get over to Europe and back in something like a second, or only some 100,000 miles a minute, while light rambles along at a million-mile-a-minute gait. The Philadelphia scientists who are proposing to make further investigation are not satisfied to give up the record to sunlight, and hope to prove that the electrical current, if not handicapped, is the swifter element.

The most recent experiment was tried at McGill College, Montreal. The current was transmitted in Montreal, was transferred to the cable at the Newfoundland cable station by means of Thompson's mirror galvanometer, sent across to the station at Liverpool, and returned to Montreal by the same method. The distance traversed, partly by overhead wire, and partly by cable, was 8,000 miles. From the time the current left the key in Montreal until it returned to the receiver in the same office, just one second and one-twentieth of a second had elapsed; but the conditions were not as good as they might have been; hence the further experiment to be made here.

The rapidity with which the current travels over short wires, with no delay indicated unlimited possibilities in the direction of practical tests. Professor Marks, of the Edison Electric Light Company, is authority for the assertion that if the globe was encircled with a continuous cable, a current would travel the entire distance in a trifle over three seconds. At this rate a current would travel to the sun, covering the distance of 96,000,000 miles in three and a half minutes (or twice as fast as light).—*Standard.*

LARGE TREE.—The Arlington *Times* says that the largest tree in Snohomish county, Col., probably is a cedar which stands a little way from the Kent's prairie and Stanwood road, about six miles from Arlington. A party of nine went down from that place lately to satisfy themselves of the truth of what by them were regarded as exaggerated reports of its size. The measurement taken shows it to be 68 feet, being nearly 23 feet in diameter. If measured around the roots and knotty protuberances, the tree would likely measure 99 feet. The measurement was as close to the body of the tree as line could be drawn. About 75 feet from the ground the tree forks into four immense branches. Just below the forks is a big knot-hole, and five of the party—Jack Howard, J. F. Shannon, A. Engberg, Ralph Morris, and Harry Patterson—climbed up and made an exploration of the inside of the tree, which is a mere shell, though still green. They went down some 15 feet in the tree and claim that there is standing room for at least 40 men there. A peculiar feature which they noticed was that the tree is barked on the inside the same as on the outside.—*Scientific American.*

HEAVY WOODS.—There are 413 species of trees found within the limits of the United States and Territories, sixteen of which, when perfectly seasoned, will sink in water. The heaviest of these is the black ironwood (*Condalia ferrea*), found only in Southern Florida, which is more than 50 per cent. heavier than water. Of the other fifteen, the best known are the lignum vitæ (*Guaiacum sanctum*) and the mangrove (*Rhizophora mangle*). Texas and New Mexico lands, full of queer, creeping, crawling, walking, and inanimate things, are the homes of a species of oak (*Quercus grisea*) which is about one and one-fourth times heavier than water, and which, when green, will sink almost as quickly as a bar of iron. It grows only in mountain regions, and has been found westward as far as the Colorado desert, where it grows at an elevation of 10,000 feet.—*Scientific American.*

In our world there are two very interesting sights—the one is that of the young disciple entering the church militant; the other, that of the old disciple about to join the church triumphant.

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Heavy Crops!

The Grain, Sugar, Cotton and Rice crops of this season are unusually abundant, and active preparations are being made to gather and move them. It should be borne in mind that a large and varied crop of Malarial Sickness is also about ready for the annual reaping. The people should begin NOW to prepare for this ordeal by using

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BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

OUT FROM UNDER CÆSAR'S FROWN; OR, THE BELLE OF THE DISMAL. By Rev. J. W. Daniel. Barbee & Smith, Nashville. Price, $1.

This story is introduced by Prof. A. Coke Smith, of Vanderbilt University. It is a story of war times, and is told in a forcible style, and lessons are taught which are very much needed at this very time.

THE RED CORN FROM CREATION TO CHRIST. By S. B. Rossiter, D. D. A. D. F. Randolph & Co., New York. F. D. VanValkenburgh, 106 Camp St., New Orleans. Price, 50 cents.

This is the old Bible story made plain to young readers. The child takes hold of the "red cord" at creation and follows it till it brings him to Christ. The last chapter, "How to Be Saved," is especially valuable.

THE LAST PAGES OF AN OFFICER'S DIARY. Fleming H. Revell, New York and Chicago. Price, 25 cents.

This is a booklet giving the thoughts and doings of a man of the world when informed by the doctor that he could not live longer than one month. It shows in a vivid way the processes which issued in his conversion.

THE YOUNG ASTRONOMER. By James H. Carlisle, President of Wofford College. Barbee & Smith, Nashville. Price, 60 cents.

This delightful little book is brought out by our Sunday-school Department, and is intended specially for young people. Dr. Carlisle styles it, "Helps to a knowledge of the leading constellations," and our young people will find themselves delighted with the information given in such a simple and pleasant style. Here they may learn much of the "heavens" that "declare the glory of God."

A LIVING SACRIFICE—ANNA CLARA CHRISMAN. By her Sister, Agnes G. Chrisman. Barbee & Smith, Nashville, Tenn. Price, $1.

This beautiful little book is tenderly introduced by Bishop Galloway. Then follows a loving sister's tribute of affection and devotion to "the child, the student, the teacher and the missionary." Then comes Bro. Mellen's comforting funeral sermon and the tributes of loving friends, and it all makes up a little volume whose sentiments perfume the memory of the lost missionary with a fragrance as grateful to the spiritual sensibilities as it is just to the departed.

JUDGE LONGSTREET: A Life Sketch. By Bishop O. P. Fitzgerald. Barbee & Smith, Nashville. Price, $1.

This is a "sketch" of an interesting character by an entertaining writer. Anything from the pen of this biographer is calculated to arrest the attention of the reader. This book forms no exception to the long list of the Bishop's contributions to the entertainment and instruction of young and old alike. It is written in his happiest vein, and will have a large reading. There is appended to the volume some "Georgia Scenes"—a part of which have never before been published.

MAN, MONEY AND THE BIBLE. By Rev. John R. Allen, D. D. Barbee & Smith, Nashville. Price, 80 cents.

This volume is designed to show the applicability of biblical principles and teachings to political economy. The author combats most vehemently that selfish school of economists which waves religion out of the realm of practical business, and, as a wiser and better course, substitutes the doctrines of the Bible. By clear and cogent reasoning he shows that they are the most practical and sensible, and that their adoption will tend to the greatest good both of the individual and of the body politic.

SONGS OF JOY AND GLADNESS, No. 2. By McDonald, Gill & Co., Boston. Price, forty cents.

CHEERFUL SONGS. By L. L. Pickett, Columbia, S. C. Price, fifty cents.

We suppose that these song books are as good as any of their kind; but we have determined to recommend only the hymn book of our own church. That is good enough for us, and it ought to be good enough for all our people. There is too much disposition to put aside the substantial for the trashy, especially in the matter of songs. We think it time for our people to go back to the grand old hymns of Wesley and Watts and others. We have very little use for the twaddle that passes for hymns in many quarters these days.

PERIODICALS.

—THE TREASURY is as full as usual of papers interesting to preachers and people. E. B. Treat, New York. Price, $2.50.

—LADIES' HOME JOURNAL, for September, is ladened with varieties that will spice many a household during the month. Curtis Publishing Company, Philadelphia. Price, $1.

—UNIVERSITY EXTENSION is a new monthly devoted to the interests of popular education. It has excellent reading matter. Published by J. H. Shinn, Philadelphia. Price, $3.

—THE CHAUTAUQUAN is as good a number of this sterling monthly as we have seen. We know nothing better for solid reading matter than *The Chautauquan*: T. L. Flood, Meadville, Pa. Price, $2.

—THE QUIVER, for September, is full of reading of the finest quality. We know of no better quality of reading than this periodical gives out every month. Cassell Publishing Company, New York. Price, $1.50.

—THE MAGAZINE OF ART has much this month that will interest the lovers of art. The illustrations of this magazine are superb and the reading matter is excellent. Cassell Publishing Company, New York. Price, $3.50.

—POPULAR SCIENCE contains a goodly number of strong articles from strong writers, and the contents are sufficiently varied to suit every class of readers. D. Appleton & Co., New York. Price, $5; fifty cents a number.

—CASSELL'S FAMILY MAGAZINE has some pleasantly told stories. "The Gatherer" is an important department of this monthly. It is a record of invention and discovery. Cassell Publishing Company, New York. Price, $1.50.

—ST. NICHOLAS, for September, has a splendid array of writers, who have produced a splendid program of reading for the young people. Beauty and brightness and sprightliness characterize this number. Century Company, New York. Price, $3.

—In September WIDE AWAKE there is biography, history, travel, out-door sports, natural history, art lessons, fairy tales, short stories, anecdotes, poems, pictures. Of course, the young folks are delighted. D. Lothrop Company, Boston. Price, $2 40.

—FORUM begins Vol. XII, and opens with Present Problems in Education, by Dr. H. A. Colt, Pres. D. S. Jordan, Prof. H. W. Tyler, and Alice Freeman Palmer. Besides these, there are other articles of value from popular writers. *The Forum* is one of the foremost and best of the monthlies. Forum Publishing Company, New York. Price, $5.

MARRIAGES.

LYNN—THOMPKINS.—At the residence of Jacob Denton, Esq., near West, Texas, Aug. 26, 1891, by Rev. D. M. Cogdell, Mr. S. W. Lynn to Miss Sophia E. Thompkins.

HARMON—HARRIS.—In Tyro, Miss., Aug. 26, 1891, by Rev. T. W. Dye, Prof. K. Harmon, of the Abbeville Normal High School, and Miss Annie P. Harris, daughter of Dr. and Mrs. Henry Harris, of Tyro, Tate county, Miss.

OBITUARIES.

JACKSON—WILLIAM WARREN JACKSON, son of Edward W. and Maude Jackson, was born in Red River parish, Feb. 8, 1880, and died of swamp fever in Natchitoches, La., Aug. 16, 1891.

He was a precocious youth, of fine moral principles. At an early age learning to frown upon every dishonorable action, to love the exalted and pure in life, he soon gave flattering evidences of being a powerful factor for truth and heaven. But his energies were not made to war with the raging elements of destruction here, his faculties to rise in opposition to all that is ungodlike in time; so, at the call of his Father, he leaves the companionship of earthly ones, and, under the vitalizing effects of divine love, enters into the most blessed relationships of heaven. Loved ones, meet this boy "where the surges cease to roll."

ARTHUR D. MCVOY.

PRICE—ELIZABETH SEALS was born Dec. 25, 1861; married when fifteen years of age to Mr. A. M. Price, of Clarke county, Miss., and died near Shubuta, Miss., Sunday evening, Aug. 9, 1891, leaving behind a stricken husband and six bright children, with a number of sorrowing friends, to look onward and upward to a meeting that shall never know a parting. For our sister, even as a child, gave her hand to the church and her heart, as we believe, to God. Her quiet, unobtrusive life bespoke a heart at peace with all. Those who knew her best bear most hearty testimony to the truth and righteousness of her every-day life.

Recently she had been very diligent in coming with all her family to Sunday-school and church. The sudden violence of the fatal malady precluded "dying testimony." For this we look with greater assurance of hope to the daily life. Our farewell is not forever.

J. P. DRAKE.

GRIGG—Miss MARY J. GRIGG, daughter of Mr. and Mrs. Stephen Grigg, was born in Wayne county, Miss., Dec. 22, 1855. About fourteen years ago she removed with her parents to Quitman, in Clarke county, where she resided until the heavenly Father called her to a better home, June 8, 1891.

These dates outline a life-picture beautiful to the beholder. When conviction of the need of an open confession of Christ seized her heart, she asked permission of her parents; as they were members of the Presbyterian Church, she was not certain they would approve of her choice in joining the M. E. Church, South. But these servants of God had no touch of bigotry in their religion and gave ready assent. Soon after joining the church she professed conversion, and ever continued to witness a good confession. Kind and charitable to all, she was much beloved. Her active industry at times was such as Solomon commends, marking virtues precious above rubies. Her devotion to filial duty was striking and lovely to behold. She was very thoughtful for the sick and distressed. Herein she received the fulfilment of a gracious promise, for during her long and painful illness she had the sympathetic aid of a whole community. She endured excruciating pain for many months with wonderful patience. She went from us singing, "Jesus is tenderly calling thee home."

Her afflicted pastor, J. P. D.

JACKSON—Mrs. E. W. JACKSON (*nee* Foster) was born Aug. 7, 1855, and died in Natchitoches, La., May 1, 1891.

Her young life was full of sunshine. Being of that radiant, generous disposition, she rapidly drew around her a concourse of friends, many of whom, receiving inspiration from her gentle, faithful life, are now drinking in the glories of Paradise with their immortalized associate. Feeling at an early stage in life her individual responsibility to God, and her eternal incompleteness without Christ, she sought the fellowship of God's people, by connecting herself with the Methodist Church, in 1866. She was married to Mr. E. W. Jackson, Aug. 7, 1873. Fashioning her life after the world's great Model, she proved to be a genuine helpmeet to her husband, a conscientious Christian guide to her children, an obedient member of Christ's militant kingdom; at last approximating the deathless honors of Christian womanhood. Her fatal sickness, beginning last December, preyed gradually and painfully upon her physical being, until in May "the silver cord was loosed."

For weeks before her death she was a great sufferer, evincing through it all a perfect Christian resignation, a beautiful, divine fortitude, daily "enduring as seeing him who is invisible." The "ministry of suffering" had a complete illustration in the protracted illness of Sister Jackson, and dying, as she said, "resting in Christ," she felt, "There is no death to those who know of Life"—the endless life of love and power, wherein we are indissolubly one with God.

May her loved ones enjoy an everlasting reunion beyond the stars!

ARTHUR D. MCVOY.

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EQUITABLE	$203,826,107	$720,662,473
MUTUAL	161,365,921	638,041,180
NEW YORK	159,576,065	569,338,726
PENN MUTUAL	20,663,272	90,278,701
MANHATTAN	12,962,401	54,500,754

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	Surplus.	Ratio of Assets to Liabilities.
EQUITABLE	$23,740,447	125
MUTUAL	9,981,233	107
NEW YORK	14 898,451	114½
PENN MUTUAL	1,634,452	110
MANHATTAN	1,036,632	109

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Home Insurance Co., of New Orleans.

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CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54
CASH ASSETS, December 31st, 1890,	$551,897.82

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Mention this paper.

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HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labor for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.—*Isaiah lv, 1, 2.*

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STEAM ENGINES, BOILERS, MILLS AND MACHINERY,
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If readers of this advertisement who wish to purchase goods in our line would mention this paper when writing for information or when ordering goods from us, we could then determine whether the money we pay for advertising in this paper is well invested or not.

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ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, or made to order.

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A Strikingly Illustrated and Most Wonderful Book.

A veritable museum of human character. Delineates with a truth that is wonderful, often highly amusing, and always instructive. Most highly commended by Bishop Fitzgerald. The book for everybody. Every family ought to have one.

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Song Books. Methodist, Baptist and Presbyterian Hymn Books. Triumphant Songs. Gospel Hymns. "Carols of Joy." Amaranth. Emerald. Gem. New Life. "Pure Songs." "Notes of Praise" (new), etc.

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I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.

LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

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A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of those woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade, and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

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Write for Illustrated Catalogue.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	6	— —
Ordinary	6 9-16	— —
Good ordinary	7⅛	— —
Low middling	7 13-16	— —
Middling	8⅛	— —
Good middling	9	— —
Middling fair	9⅞	— —
Fair	10¾	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2 8-16	— —
Prime yellow	4 7-16	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —

MOLASSES

OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
STRIP	— —	— —

RICE.

No. 2	2⅝	2½
Good	4⅝	4¾
Fair	4⅜	4½
Prime	4⅞	5
Rough, ₩ bbl	3 25	4 10
Polish, ₩ ton	22 00	24 00

FLOUR.

Extra Fancy	5 10	5 20
Fancy	4 45	4 70
Choice	— —	— —
Minnesota Patents	6 00	— —
Winter wheat patents	5 25	5 50
Minnesota Bakers	5 00	5 50

CORN PRODUCTS.

Corn meal	3 05	3 10
Cream meal	3 50	— —
Grits	3 55	3 60
Hominy	4 00	— —

GRAIN, ETC.

CORN:		
White, ₩ bushel	74	75
Yellow	74	75
Mixed No. 2	74	75
OATS:		
Western	41	42
Texas rust-proof	— —	44
BRAN:		
₩ cwt	82½	85
HAY:		
Prime	14 00	15 00
Choice	16 00	16 50

PROVISIONS.

PORK:		
Mess (Standard)	— —	12 50
Prime Mess	11 00	11 25
Rumps	— —	— —
BACON:		
Fancy Breakfast	10	11
Shoulders	6¾	— —
Sides, short rib	— —	8¾
Sides, long clear	— —	8¾
HAMS:		
Sugar-cured	11	12
DRY SALT MEAT:		
Shoulders	— —	6¾
Sides, short rib	— —	8
Sides, long clear	— —	8

GROCERIES.

COFFEE:		
Prime	19½	— —
Fair	18¾	— —
Common	16	— —
TEAS:		
Choice	40	80
No-No	— —	— —
BUTTER:		
Western Creamery	25	26
Western Dairy	16	— —
Common	— —	— —
LARD:		
Refined	6½	— —
OILS:		
Coal, bbls	7¾	— —
Coal, cases	18½	14
Cotton seed, crude	22	23
Lard, Extra No. 1	50	— —

VEGETABLES.

CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 75	2 00
ONIONS:		
New Louisiana	— —	— —
Western	2 00	2 50

BALING STUFFS.

BAGGING:		
Jute, 2 lb. ₩ yard	7½	— —
Jute, 1¾ lb. ₩ yard	— —	6½
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8½	12½
TIES:		
₩ bundle	— —	1 35

SUNDRIES.

POULTRY:		
Old Hens, Western	4 50	4 75
Young Chickens	2 00	4 00
Chickens, Southern	3 00	4 00
Young	2 50	3 00
Turkeys, Southern	9 00	12 00
EGGS:		
Western	19	20
Southern	20	21
WOOL:		
Lake, ₩ lb	21	21½
Louisiana	17	19
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3¾	— —
Dry Salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	9 00	— —
Meal	22 50	24 00
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2¼
Sulphuric acid	— —	2½

—*New Delta*, Sept. 8.

There's a good deal of guarantee business in the store keeping of today. It's too excessive. Or too reluctant. Half the time it means nothing. Words—*only words*.

This offer to refund the money, or to pay a reward, is made under the hope that you won't want your money back, and that you won't claim the reward. Of course.

So, whoever is honest in making it, and works—not on his own reputation alone, but through the local dealer, whom you know, must have something he has faith in back of the guarantee. The business wouldn't stand a year without it.

What is lacking is confidence. Back of that, what is lacking is that clear honesty which is above the "average practice."

Dr. Pierce's medicines are *guaranteed* to accomplish what they are intended to do, and their makers give the money back if the result isn't apparent.

Doesn't it strike you that a medicine, which the makers have so much confidence in, is the medicine for you?

Am I willing to deny myself and, in a sense, take up my cross and aim to follow Christ?

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. J. T. Howell, C. B. Coates, H. Armstrong, L. L. Pickett, J. S. Parker, R. H. Downer, J. W. Ellison, B. F. White, H. R. Singleton, J. H. Callaway, H. R. Caldwell, G. E. Greene, R. P. Howell, R. M. Blocker, H. P. Gibbs, R. D. Norsworthy (2), W. D. Dominick, Isaac L. Peebles, R. S. Coller, H. J. Boltz, L. W. Wood, E. A. Flowers (3), H. M. Young, W. B. Lewis, W. G. Backus, P. A. Miller, D. M. Geddie, T. S. West, L. Carley, J. T. Cunningham, Hervie Mellard, J. W. Drake, R. M. Blocker, F. G. Davis, R. Abbey.

Messrs. J. H. Madison, W. L. King, J. A. McLeod, F. M. Martin, R. B. Hoskins (2), F. J. Lewis, Orin Robinson, P. H. Weaks, J. S. Easton, Wm. D. Mooney, G. W. Baynard, H. C. Smith, G. W. Blekham, J. C. Reed, S. W. Collins, J. H. Cortright, W. A. Len, R. C. Griffin, C. H. Wentworth, Donnld Watkins, W. B. Irvine, T. H. King, J. S. Dunning, G. W. Rogers, Robt. Ray, J. W. White, D. Harmon, J. E. Wilson, W. E. Haddock, G. Robinson, S. S. Greene, J. G. King, W. A. Wallace, Geo. H. Hightower, J. Wallace Lester, Dr. H. Christmas, J. I. Blythe.

Mesdames L. B. McLaurin, John Lawhoen, Mary Holden, J. H. Sione, L. P. Holley, L. A. Badgley, Martha Willett, F. O. Adams, W. S. Porter, R. S. Ratliff.

Miss Eva A. Favre.

Sept. 8.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Camp Meeting Calendar.

Camp Meet'g.	*Begins*
Bluff Creek	Sept. 11
Morton	Sept. 11
Clarke circuit	Sept. 12
St. Tammany	Sept. 18
Palmer	Oct. 4
Shiloh	Oct. 8
Leaf River	Oct. 9
New Prospect	Oct. 23

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dollinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amonnt.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

A Superior Home Training-School.

Speaking of Prof. Emery's school, hear what Bishop J. C. Keener and Col. W. R. Stuart wrote the president of Centenary College.

"I write to strengthen the application of Prof. Emery. He has been teaching for some time, has good credentials, and is a thorough Methodist. He has been for several years principal of the Mississippi high school (Yazoo City). His family are delightful."—*J. C. Keener.*

"It gives me pleasure to say to you what Prof. Jones, of Oxford, said to me six years ago. He said, 'The young men sent to the University of Mississippi from Prof. Emery's school were *the best prepared and entered the college more easily* than from any other school.' "—*W. R. Stuart.*

The above extracts from private letters are published by permission of the writers. For further information see advertisement elsewhere, and address,

C. F. EMERY, A. M.

Ocean Springs, Miss.

Queen and Crescent Route.

Reduced rates have been granted on the certificate plan by the Queen and Crescent Route for the following occasions. Information can be obtained on application to ticket agents. Supreme Council Order Chosen Friends, Washington, D. C., Sept. 8-14. Ministerial Council and Institute of Seventh-Day Adventists, Austell, Ga., Sept. 11 to Oct. 12. U. S. Veterinary Medical Association, Washington, D. C., Sept. 15 to 17. Pomological Society of America, also Physicians and Surgeons Congress of America, Washington, D. C., Sept. 22 to 25. Society Army of the Tennessee, Chicago, Oct. 7 to 9. Methodist Ecumenical Conference, Washington, D. C., Oct. 7-21.

Much indignation has been caused in Mexico by the publication of reports in the papers of the United States to the effect that the people of Mexico were about to inaugurate a revolution against the Diaz regime. President Diaz denied the rumors, but begged to be excused from an interview.

NEWS OF THE WEEK.

DOMESTIC.

The date for the unveiling of the Grady monument in Atlanta, Ga., has been changed, and the exercises will take place Oct. 21.

The proprietors of the *Evening Wisconsin*, of Milwaukee, have been arrested by the United States authorities on a charge of publishing Lottery matter.

A company with $1,000,000 capital is turning out plate glass at Irwin, Pa., which in quality is said to be equal to any manufactured in France or Belgium.

The resignation of Mr. Proctor, Secretary of War, may not be the only vacancy created in the Cabinet, as there is a possibility that Mr. Tracy, Secretary of the Navy, will become the Republican nominee for governor of New York.

A heavy rainstorm and high seas have caused much damage along the New Jersey coast. The bluff at Long Branch has been eaten away in many places and bulkheads badly shattered. At Seabright the Highland Beach tracks are inundated.

It was thought that when Fred Douglass resigned his place as minister to Hayti that the President would appoint a white man to the mission, but he seems to have yielded to the pressure brought to bear upon him by the colored politicians and has designated another negro for the position

The action of many insurance companies withdrawing from Dallas, Texas, on account of the recent disastrous fires, and the Board of Underwriters making a general advance of 50 per cent. all along the line, has aroused a spirit of resentment and a counter-move to establish a co-operative company with city capital.

Parnell Branch of Nashville, of the Irish National League, at a meeting elected delegates to the National League convention, and resolved as the sense of the members that Parnell and McCarthy should both retire and a new leader of the Irish party be called to the helm. Parnell Branch has hitherto been almost unanimous for Parnell.

Vessels were chartered in Chicago, on Sept. 4, to carry 1,750,000 bushels of grain to Buffalo. Not only were all the boats in port taken by the grain shippers, but nearly all the fleet to arrive there the following week were also chartered in the rush. Every vessel on the great lakes not tied down by contracts was called for, and still the shippers wanted more.

At a meeting of the Lady Board of Managers of the World's Fair, Mrs. Lucius, of Pennsylvania, again urged the adoption of her resolution, declaring in favor of closing the Fair on Sunday. Arguments in favor of Sunday closing were made by Bishop Fowler and Miss Frances E. Willard. The result of the vote on the resolution was—yeas, 56; nays, 36.

Postmaster-General Wanamaker denies the report that the free delivery of the mail in small towns is not a success. He caused an examination of the latest reports from these experiments to be made, and found that they were succeeding beyond his most sanguine expectations, and in a way to confound the critics of the experiment. It is already an established fact, it is stated, that the increased revenue in those offices where the free delivery experiment is on trial almost pays for the increased expenditure.

FOREIGN.

The House of Representatives in New Zealand has passed a bill granting residential suffrage to women and qualifying women for election to Parliament.

The government of Nicaragua has issued orders to the governor of San Juan del Norte not to allow Italian emigrants to disembark unless their respectability is officially vouched for.

Paris was visited by a terrific thunder-storm on Sept. 4. It became so dark that the electric lamps had to be lighted. Two men lost their footing in a pelting downpour of rain and were drowned.

A Shanghai dispatch says that the British consulate at Ishang has been destroyed by a mob. The French gunboat *Aspich* has left for the scene, and her commander has peremptory orders to act energetically.

On petition of the native tradesmen the Sultan has stopped the influx of Russian Jews, and will not permit them to land in Palestine without a special order. Fifty families who arrived recently by steamer were sent back.

Russia's success in opening the Dardanelles to her fleet in the negotiations just concluded with Turkey has again revived the war scare, which, despite every effort, has cropped up every now and then for the past several years.

The provisional government of Chili has been constituted since the deposition of Balmaceda, and it will send a circular letter to the powers and to all countries appearing disposed to recognize the present administration.

An Italian paper states that a Catholic power, presumably Austria, having sounded the college of cardinals on the election of a non-Italian Pope, ascertained that a large majority of the cardinals are determined to elect an Italian Pope.

The Austrian so-called "smokeless powder," which was used at the Schwarzenau maneuvers, produces clouds of light blue smoke. The German powder, which produces a brown puff, hardly distinguishable from the ground, is much superior.

Our Public Schools

Are the main-stay of our republic. In them are being cultivated the minds which are to be our future law-makers and leaders in every walk in life. How essential it is that these minds should be united to strong, healthy bodies. So many children suffer from impurities and poisons in the blood that it is a wonder that they ever grow up to be men and women. Many parents own not find words strong enough to express their gratitude to Hood's Sarsaparilla for its good effect upon their children. Scrofula, salt rheum and other diseases of the blood are effectually and permanently cured by this excellent medicine, the system being given strength to resist attacks of disease.

Science in Bread Making.

At the recent annual meeting of the American Chemical Society, held in Washington, D. C., the question of the value of carbonate of ammonia as a leavening agent in bread, or as used in baking powders, came up for discussion, in which Prof. Barker, of the University of Pennsylvania, and President of the Society; Dr. Richardson, late of the United States Department of Agriculture in Washington; Dr. Wm. McMurtrie, late Prof. of Chemistry in the University of Illinois; Dr. E. H. Bartley, late Chemist of the Brooklyn, N. Y., Board of Health, and Prof. of Chemistry of the Long Island College, and others took part.

The consensus of opinion was overwhelming in favor of the employment of ammonia. It was stated as a fact that ammonia rendered the gluten of the flour more soluble than the original gluten, and that the bread in which this action was produced by carbonate of ammonia must be more digestible and hence more healthful, and because of the extreme volatility of carbonate of ammonia, and its complete expulsion from the bread in the process of baking, it is one of the most useful, most healthful and most valuable leavening agents known.

These conclusions are borne out by the very elaborate and exhaustive experiments made by Prof. J. W. Mallet, of the University of Virginia, which show conclusively that bread made with a baking powder in which one per cent. of carbonate of ammonia is used, in connection with cream of tartar and soda, is not only of uniformly better color and texture, but a product more wholesome, because the ammonia serves to neutralize any organic or lactic acids present in the flour.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Tibbee circuit, at Mayhew	Sep. 12, 13
West Point	13, 14
Columbus station	20, 21
Columbus circuit, at Andrew Chapel	Oct. 2
Crawford circuit, at Artesia	8, 4
Hebron circuit, at Hebron	8
Shuqualak circuit, at Shuqualak	10, 11
Macon	11, 12
Mashulaville circuit, at Mashulaville	18
Plattsburg circuit, at Plattsburg	16
Louisville circuit, at Rocky Hill	17, 18
Starkville circuit, at Steel's Chapel	24, 25
Chester circuit, at Chester	30
Starkville station	31, Nov. 1
Walthall circuit, at Eupora	7, 8
Tampico circuit, at Pleasant Grove	12
Maben circuit, at Maben	14, 15
Sturges circuit, at Sturges	21, 22
Brooksville circuit, at Brooksville	28, 29

Let preachers and stewards give all diligence to have collections and salaries in full.

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth circuit	Sep 25, 26
Corinth station	27, 28
Kossuth circuit	Oct. 3, 4
Harmony circuit	8
Iuka circuit	10, 11
Inka station	17, 18
Pleasant Ridge circuit	22
Marietta circuit	24, 25
Blackland circuit	31, Nov. 1
Booneville and Ithenl	7, 8
Blue Springs circuit	13
Guntown circuit	14, 15
Jonesboro circuit	17
Ripley circuit	19
Ripley and New Albany	21, 22
New Albany circuit	28, 29

W. S. LAGRONE, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Byhalia	Sept. 12, 13
Cornerville	19, 20
Early Grove	26, 27
Holly Springs station	27, 28
Myrtle	Oct. 3, 4
Ashland	10, 11
Shelby Creek	17, 18
Holly Springs circuit	24, 25
Shawnee	31, Nov. 1
Pine Mountain	7, 8
Red Banks	14, 15
Mt. Pleasant	21, 22
Olive Branch	28, 29

JNO. W. BOSWELL, P. E.

SARDIS DIST.—FOURTH ROUND.

Senatobia	Sep. 12, 13
Como	19, 20
Batesville	26, 27
Sardis	Oct. 3, 4
Arkabutla	10, 11
Coldwater and H	17, 18
Horn Lake	(Th.) 22
Lewisburg	24, 25
Cockrum	31, Nov. 1
Mt. Vernon	7, 8
Oklahoma	14, 15
Coldwater mission	(Th.) 19
Pleasant Grove	21, 22
Panola circuit	(Th.) 26
Courtland	28, 29

J. J. WHEAT, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Tupelo station	Sept. 19, 20
Okolona station	26, 27
Shannon	Oct. 3, 4
Verona station	8
Prairie	10, 11
Saltillo	14
Portotoc	17, 18
Aberdeen station	24, 25
Okolona circuit	28
Tremont	31, Nov. 1
Nettleton	4
Buena Vista	7, 8
Athens	14, 15
Smithville and Fulton	18
Ebenezer	21, 22
Houston and Wesley	27
Sparta	28, 29

J. B. STONE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

South Bossier, at Houghton	Sep. 5, 6
Red River, at Lindsey's Chapel	12, 13
Mooringsport, at Mt. Zion	25, 26
Ded'n of church at Greenwood, La.	27
DeSoto circuit, at Pelican	Oct. 2, 3
Pleasant Hill circuit, at Pleasant Hill	4, 5
Ded'n of church on Tiger Island	11
Cane River, at S.-house near Melrose	13
Coushatta, at Coushatta	17, 18
Wesley circuit, at Wesley (3:30 P. M.)	18, 19
Shreveport station	24, 25
Annacoco, at Beach Grove	28, 29
Many, at New Hope	31, Nov. 1
Sabine, at Bayou Scie	2
Kissatchie, at New Church	7, 8
North Bossier, at Collinsburg	11
Valley, at Cotton Valley	14, 15
Bellwood, at Oak Grove	21, 22
Natchitoches, at Natchitoches	22, 28
Grand Cane, at Bethel	28, 29
Caddo circuit, at Keachie	29, 30
Mansfield station	Dec. 5, 6
Shreveport mission	12, 13

At those places where the Sabbath work of the presiding elder is divided between two circuits he will advise the pastors in regard to the hours at which he will be present.

ROBT. J. HARP, P. E.,

DELHI DIST.—FOURTH ROUND.

Monroe	Sep. 19, 20
Rayville, at Union	20, 21
Bastrop, at Bastrop	Oct. 3, 4
Oak Ridge, at Oak Ridge	10, 11
West Monroe, at West Monroe	17, 18
Floyd, at Floyd	24, 25
Harrisonburg, at Harrisonburg	31, Nov. 1
Waterproof, at Waterproof	7, 8
Providence, at Providence	15
Lisbon	21
Calhoun	22
Delhi, at Tallula	Dec. 5, 6

[illegible], P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Rayne Memorial	Sept. 6
Louisiana Avenue	18
Plaquemine and Donaldsonville, at D.	20
Parker Chapel	27
Thibodaux and Houma	Oct. 4
Algiers	11
Lower Coast Mission	18
Craps Street	25
Grosse Tete and False River	Nov. 1
Dryades Street	8
Baton Rouge	15
Moreau Street	22
Felicity Street	29
Carrollton	Dec. 6
Carondelet Street	13

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Lafayette and Crowley, at Crowley	Sept. 5, 6
Plaq. Brulee and Rayne, at Church Pt.	12, 13
Huron	20
Abbeville, at Prarie Gregg	26, 27
Opelousas and Washington, at Wash'n.	Oct. 3, 4
New Iberia	10, 11
Lake Arthur	17, 18
Grand Cheuier, at Grand Cheuier	24, 25
Lake Charles	31, Nov. 1
Sabine Mission, at Haygood	7, 8
Sulphur Mine, at Vinton	14, 15
Indian Bayou	21, 22
Patterson and Morgan City, at M. City	28, 29
Franklin	Dec. 5, 6

Preachers will please be ready to answer Question 24 as full as possible.

JOHN A. MILLER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Minden, at Minden	Sept. 5, 6
Homer, at Homer	12, 13
Haynesville, at Colquit	19, 20
Vienna, at Salem	26, 27
Vernon	Oct. 3, 4
Sabine, at Evergreen	10, 11
Summerfield, at Alabama	17, 18
Sparta, at Providence	24, 25
Ringgold, at Rocky Mound	31, Nov. 1
Downsville, at Wilhites	7, 8
Farmerville, at Farmerville	14, 15
Tulip and Simsboro, at Tulip	21, 22
Gibsland, at Gibsland	28, 29
Indian Village, at Indian Village	Dec. 5, 6
Ruston, at Ruston	[illegible]
Arcadia, at Mount Moriah	12, 13

J. L. P. SHEPPARD, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FOURTH ROUND.

Ilec Lake	Oct. 3, 4
Raymond, at Bolton	(Wed.) 7
Camden, at Shrocks	10, 11
Bentonia and D., at Bentonia	(Wed.) 14
Madison, at Livingston	17, 18
Sharon, at Sharon	24, 25
Yazoo city	31, Nov. 1
Flora and B., at Flora	7, 8
Mt. Olive, at Anding	(Wed.) 11
Silver Creek	14, 15
Lake City and Lodi	21, 22
Edwards	(Wed.) 25
Spring Ridge, at Oak Hill	(Fri.) 27
Jackson, at First Church	28, 29
Jackson, at Capitol Street	28, 29
Benton	(Tue.) Dec. 1
Yazoo circuit	(Wed.) 2
Canton	5, 6

D. A. LITTLE, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Bayou Sara, at Slaughter	Sept. 26, 27
Percey's Creek station	Oct. 3, 4
Woodville	5
North Wilkinson, at Hopewell	10, 11
Amite and Mission, at Salem	13
East Feliciana, at Gilead	16
Clinton and Betorville, at Clinton	17, 18
Gloster and Centerville, at Centerville	24, 25
Wilson, at Gayden	31, Nov. 1
Port Vincent, at French Settlement	[illegible]
Covington	10
Tullebeck	12
Springfield, at Wesley Chapel	14, 15
Zachary station	21, 22
East Baton Rouge, at Deer Ford	23
Live Oak, at Pine Grove	28, 29
Jackson station	Dec. 2
St. Helena, at Greensburg	(morning). 5
Amite City	(night). 5, 6
Franklinton	7

C. MCDONALD, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Indianola	Sept. 6
Greenville	13
Hollandale	20
Leherton	27
Australia	Oct. 4
Gunnison	11
Rosedale	12
New Salem	(Sat. and Sun.) 17, 18
Cleveland	19
Dublin	25
Clarksdale	28
Beleu	Nov. 1
Jonestown	2
Lula	8
Houd's	15
Friar's Point	16
Bolivar	22
Stoneville	29

Preachers will please forward amount assessed for delegates to Ecumenical Conference to me at Greenville.

R. M. STANDEFER, P. E.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, and acts directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co.

Sold by Druggists, price 75c. per bottle.

The eighth annual exhibit of the St. Louis Exposition was formally opened last week, and a good crowd was in attendance on the opening day.

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1062 Race street, Philadelphia, Pa., naming this paper.

Do I hourly seek to avoid all occasions of sin, and is the temper of my mind habitually like the example of my Savior?

EVERY SKIN AND SCALP DISEASE, whether torturing, disfiguring, humiliating, itching, burning, bleeding, scaly, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczemas, and every humor of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. This is strong language, but true. Thousands of grateful testimonials from infancy to age attest their wonderful, unfailing and incomparable efficacy. Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass. Send for "How to Cure Skin and Blood Diseases," 64 pages, 50 illustrations, and 100 testimonials.

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP. Instantaneous Cuticura Anti-Pain Plasters, the first and only pain-killing plaster. 25c.

Kidney Pains, Backache, Rheumatism, Kidney Pains, and Muscular Weaknesses relieved in one minute by the CUTICURA ANTI-PAIN PLASTER. 25c.

One of the troubles of life is the breaking of lamp-chimneys.

Needless. Macbeth's "pearl top" and "pearl glass" are tough against heat.

You will save nine-tenths of your chimney-money by using them.

"Pearl top" fits most of the little lamps; "pearl glass" is for "Rochester," "Pittsburgh," "Duplex," etc.

We make a great many sizes and shapes, all of tough glass. You can get the right ones. Talk with your dealer about it.

Pittsburg. GEO. A. MACBETH CO.

The True Bermuda Easter Lily

Bears in winter enormous trumpet-shaped flowers of snowy whiteness, great beauty, and unsurpassed fragrance. It is the Queen of Winter Flowers, the most lovely and popular, and sure to grow and bloom freely in any window, surprising all with its superb loveliness. **For only 50 cts. we will send by mail, postpaid all of the following:**

1 Bulb of the **True Bermuda Easter Lily,** good size
1 Bulb **Freesia,** most magnificent and fragrant
1 Bulb **Roman Hyacinth,** lovely spikes, very sweet
1 Bulb **Tulip, Double Due Van Thol,** magnificent
1 Bulb **Giante Jonquil,** yellow, and fragrant
1 Bulb **Allium Neapolitanum,** beautiful white flowers
1 Bulb **Belgian Hyacinth,** lovely spikes of blue flowers
1 Bulb **Glory of the Snow,** superb blue and white
1 Bulb **Star of Bethlehem,** (Ornithogalum) grand
1 Bulb **Winter Aconite,** large golden yellow and fragrant

BUTLER'S FALL CATALOGUE of Bulbs and Plants for Fall Planting and Winter Blooming, together with a sample copy of the *Mayflower*, and large colored plate of premium flowers. If you have already received Catalogue and Mayflower, say so and we will send something else instead. The above 10 Bulbs (which is our "Gem Collection" worth 50 may all be planted in pots for winter blooming, or in the garden. Every one will bloom splendidly and for winter there is nothing finer. We send them for only 50 cents to introduce our superior bulbs. Get your neighbors to order with you. We will mail 4 of these Gem Collections for $1. Order at once, as this offer may not appear again. Also by mail, postpaid, 12 Fine Mixed Tulips for 25c., 6 Fine Mixed Hyacinths for 25c., 12 Mixed Narcissus, 50c., 25 Fine Mixed Crocus for 25c. A superb work of information about rare and beautiful bulbs and plants for fall planting and winter blooming, also choice Shrubs, Trees and Fruits. It is the most beautiful and complete Catalogue of the kind ever issued. We want agents in every town to take subscribers for our beautiful Monthly Horticultural Paper (16 pages), THE MAYFLOWER, $1 per year. Liberal premiums. Sample copy free. Address

JOHN LEWIS CHILDS, Floral Park, N. Y.

WALL PAPER.

Never in the history of the Wall Paper business has the line of patterns equalled those which will be shown this Fall, and, as we carry the makes of every manufacturer, nowhere else in the earth can such an assortment be found. In Dining-room, Parlor and Bed-room Papers there are several very pretty novelties, and also an innovation in the way of a Bath-room Paper, which can be splashed with impunity and not damaged.

Matting, Chinese AND Japanese,

From 10 cents up. WINDOW SHADES, 35 cents up. OIL CLOTH, 25 cents up.

RUGS, COCOA MATTING, UPHOLSTERING GOODS and LINOLEUM in immense assortment.

Write for a catalogue.

Heath, Schwartz & Co., Lim.,

116 Camp St., New Orleans.

Mississippi Conference Book Depository

Books! Books! Cheap Books!

A Full Line of RELIGIOUS LITERATURE

Books for Children a Specialty. Disciplines, Hymn Books of all styles and sizes. Oxford Bibles from $1.50 to $13.50. Family Bibles from $3 to $10. Bibles and Testaments of American Bible Society.

All supplies for Sunday-schools.

Prompt attention given to orders. Any book published in the world can be had by applying to

W. D. DOMINICK,
Book Depository, 336 West Capitol St.,
Jackson, Miss.

For Sale.

FARMER'S CANNING OUTFIT

Will Pay for Itself in One Season.

Includes Syrup Evaporator—50 gallons per day. Two boilers with siphon connection, crane for handling cans, fire pots, soldering copper, etc., for 2,000 to 3,000 cans per day. One portable Iron Furnace for Canning, making Pickles, Jellies, etc. Evaporating Syrup. All latest improvements, with full directions.

Price, $150,000 to $200,000.

State and County Rights for Sale.

Address the Patentee and Manufacturer,
D. J. MCMILLAN,
South Washington, S. C.

DEATH Such is the charming little book,

"Mary Singleton."

TO THE Scatter it far and near. One copy, 20c; per dozen, $2.

DANCE L. L. PICKETT, Columbia, S. C.

EVERY one in need of information on the subject of advertising will do well to obtain a copy of "Book for Advertisers," 365 pages, price one dollar. Mailed, postage paid, on receipt of price. Contains a careful compilation from the American Newspaper Directory of all the best papers and class journals; gives the cost of advertising in each, and other points of information about rates and other matters pertaining to the business of advertising. The great ROWELL'S ADVERTISING BUREAU (10 Spruce St.) NEW YORK.

WANTED—Firewood at 2½ cts. and coal at 2½ cts. per bushel. Leave orders at 1360½ Tchoupitoulas street. oc.10

Christian Advocate.

VOL. 38.—NO. 39. NEW ORLEANS, THURSDAY, SEPTEMBER 24, 1891. WHOLE NO. 1831.

PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Christian Advocate.

Rev. C. W. CARTER, D.D., Editor.
J. G. GRANT, Publisher.
Rev. D. L. MITCHEL, Business M'g'r.

OFFICE: 112 CAMP STREET, NEW ORLEANS.

SUBSCRIPTION, - - $2 PER ANNUM.
Ministers and wives of deceased preachers, $1

All Preachers of the M. E. Church, South, are authorized Agents, to whom payments may be made.

IMPORTANT NOTICE TO THOSE SENDING MONEY.—Remittances should be made only by money orders, registered letters, drafts or checks on New Orleans banks or merchants. Drafts on country banks occasion a loss of from 15 to 25 cents per check. Drafts on country merchants we have no facility for collecting. Checks and drafts, also money orders, should be made payable to D. L. Mitchel, Business Manager.

FROM THE WORK.

Rev. R. C. Callaway, Sept. 12: "I have just closed a meeting at Shiloh, resulting in nineteen accessions and twenty-five or more conversions. The church wonderfully revived; a regular prayer meeting established."

Rev. N. M. Clark, Lauderdale, Miss., Sept. 15: "Sunday, Sept. 13, was a good day at our new Soule's Chapel. Received four new members, baptized three adults and ten children. The Lord was present in great power. Two subscriptions to the ADVOCATE were last, but not least."

Rev. L. D. Worsham, Newport, Miss.: "I have just closed my meetings on the Newport circuit. We have had 40 conversions and 30 accessions. Have baptized 16 infants and 14 adults. Was assisted in my meetings by Bro. J. W. Treadwell, of Indian Mission Conference, and Bro. R. M. Evans, of Sallis circuit. Bro. Commander, a local preacher, also rendered efficient help. To God be all the glory."

Rev. M. E. Tumlin, P. C., Netticton circuit, Sept. 15: "We have just closed a good meeting at Evergreen, on this charge. There were fifteen conversions and twelve accessions, and a glorious revival in the church. The new church at Nettleton nears completion, and will be an ornament to the town as well as a necessity to Methodism. Pray for us. We are now at Palestine, assisted by Rev. W. A. Bowlin."

Rev. W. J. Dawson, Oktibbeha, Miss., Sept. 14: "Please make a correction in my letter of last week. You make me say, 'I was assisted by Bro. Bowen, of East End, Meridian.' I intended to say Bro. Brown. I received nineteen in the church at Linwood yesterday, making thirty-five accessions to the Methodist and three to the Baptist Church as the result of our revival. Have received forty-seven to date."

Rev. J. F. Wynn, Pineville, La., Sept. 16: "I wish to report a glorious meeting at Oak Grove. About twenty conversions, eight sanctifications, and seven received into the church, with others to follow. Old feuds were settled, and the church in better condition than ever before. Bro. Manly preached eleven true gospel sermons at this meeting. We have begun a meeting in Pineville, and God is owning our humble efforts."

Rev. B. H. Rawls, Montrose, Miss., Sept. 12: "We closed a meeting the eighth of this month at Mount Zion that was a blessing to that community. We received sixteen members into the church, and the church was built up. The meeting commenced with the Quarterly Conference. Bro. Johnston, our presiding elder, preached Saturday and Sunday. We thank God for his presence and convicting power, which was realized. We were assisted by Bro. C. C. Evans, who preached to the satisfaction of all."

Rev. G. H. Jacobs, Olive Branch circuit, North Mississippi: "I report the result of two more meetings. One at Kelly's, assisted by Bros. Boswell (P. E.), Anderson, Harris and Bowling, whose preaching was highly appreciated by pastor and people. Results: eleven accessions, fifteen conversions, and the church much revived. At Center Hill we were assisted by Bros. Batt and Young, whose preaching will not soon be forgotten. Results: fourteen accessions, and the church much edified. So we can truly say the Lord is good to us."

Rev. W. F. Henderson, Pleasant Hill, La., Sept. 12: "Our camp meeting at Beulah was a grand success. Ten accessions, a number of conversions. At Gum Grove two conversions, no additions. At Hayti, a new appointment, I began a meeting last Saturday, Bro. Cassity helping two days, doing mighty deeds for the Lord. Closed last night. Result: twenty-two accessions, and about fifteen conversions, an organization of thirty members. Thanks be unto God! Begin to-night at Marthaville."

Rev. W. H. Sanders, Belzona, North Mississippi Conference: "The season for protracted meetings is over on this charge. Since writing my last card, have held three meetings, and had seven accessions at one place, four at another, and eleven at the last place. This makes an increase for this year of twenty-eight in all. We are still gaining ground, and hope to gain still more. The finances of the work are somewhat behind, but I think they will finally come out all right. I have just spent two weeks assisting Bro. Phillips on the Black Hawk work. Those Black Hawk people are good people."

Rev. Robert Randle, Homer, La., Sept. 10: "The Lord of hosts is blessing us also. O, may it be continued and increased; we need it much. I have held two meetings. One at Arizona, resulting in thirty-four conversions and twenty-four accessions to the church, with a most gracious revival through the whole church. All who attended were blessed. The other at Lisbon. The church greatly revived, fifteen accessions, and about the same number of conversions. God was with us in demonstration of the Spirit's power. I commence my meeting here (Homer) to-morrow. The Quarterly Conference is Saturday and Sabbath. I am praying for and expecting much."

Rev. W. J. O'Bryant, Cockrum, Miss., Sept. 12: "I have just closed my round of revival meetings on the Cockrum circuit. This is my third year with this good people, and the Lord has crowned our labors with abundant success. We have had about seventy conversions, forty-five accessions up to date, others likely will join; have baptized fifteen infants. A gracious revival at all the appointments. We were assisted at Independence by Rev. W. T. Barnett, of Wall Hill, who did fine work, preached with power and demonstration of the Spirit. We were assisted at Cockrum by W. L. Davis, a local preacher, who did good preaching; also by T. B. Clifford, of Pleasant Grove, who won the affections of the people and did fine work."

Rev. N. J. Roberts, Utica circuit, Mississippi Conference, Sept. 14: "We closed a two weeks' meeting with the Utica Church last night, with glorious results. About fifty conversions, and the church was most wonderfully revived. Thirty-six additions to the church. I never saw greater manifestations of divine power in my life. Men who had never been moved before came to the altar for prayers, and many of them were converted. Bro. L. S. Jones was with us a few days, and preached some masterly sermons. Bro. Joe Nicholson was with us twelve days of the meeting, preaching twice nearly every day until the last service; God honoring every service with his presence. Never were the people of this town so stirred, religiously, as Bro. Nicholson has stirred them within the last eight days with the gospel of Christ."

D. K. Hunt, steward, Vidalia, La., Sept. 14: "Our third Quarterly Conference for the Vidalia and Jonesville circuit was held here on Saturday last. Rev. J. I. Hoffpauir, presiding elder of the Alexandria district, failing to attend, Rev. J. J. Kelley, assisted by Rev. J. H. Callaway, pastors in charge, conducted the proceedings. Reports submitted show that the work of the circuit is progressing reasonably well. The absence of the presiding elder was a disappointment to all. Rev. J. H. Callaway preached four sermons during the meeting, which were well received. Bro. Joe Waltman, of Natchez, Miss., preached an appreciative sermon Sunday afternoon. The number of participants at the Lord's table on Sunday is an evidence that the church was stirred by the workings of the Holy Spirit. The meeting was an interesting one from beginning to end, and it is to be hoped that much good will result therefrom."

Rev. Wm. G. Evans, Simsport, La., Sept. 10: "Our Fall meeting at this place began on Sunday, Aug. 30. We were looking for Rev. Wm. Wimberly to do the preaching; but, without a word of warning, he left us in the cold, as he has done at this place on two or three previous occasions. In answer to a telegram, the Rev. H. D. Knickerbooker, of New Orleans, came and did us royal service. We might sum all up by saying, 'The right man in the right place at the right time,' for so it was. He gained the ear of the people by his eloquent earnestness the first night; and those who know him, know he is the man to hold on to such when he gets hold once. The people were not only charmed with him as a man and a preacher, but helped to hold up his hands. The result was, we had a glorious time and a great awakening. Rev. J. E. Denson was with us, and preached a characteristic sermon, and did yeoman's work at the altar and organ. The good people prepared two basket dinners, which were of high order. We thank our Baptist friends for kindly calling in their appointment, and allowing their people to come to our services. God be praised for his goodness."

Rev. L. W. Wood, China Grove circuit, Miss., Sept. 11: "Last Wednesday night I closed a four days' meeting at Tylertown. I preached the opening sermon Sunday morning, and before I had finished I rejoiced to see Bro. Dan Scarbrough, one of our young local preachers, coming to my aid. He remained with me during the meeting, and won the hearts of our people by his Christ-like deportment and earnest preaching. Monday night I preached, and never have I so sensibly felt the presence of God, nor witnessed such serious, undivided attention during the forty minutes' sermon. Wednesday morning we held a special service for the children. They did the singing while the older ones bore them up in prayer. O, how my heart rejoiced to see so many of the little ones come to the altar desiring to be more like Jesus! Bro. Scarbrough preached that night, and at the close, upon invitation, every unconverted person in the house sought God in prayer. The visible results were a revival of the whole church, ten accessions—all of whom were thoroughly converted—and four children baptized. It was good to be there, and, praise God, I feel I have had a renewed baptism of the Holy Spirit."

Rev. John B. Kent, Rayne, La., Sept. 16: "Last September, under an old mill shed, half a mile from the town of Church Point, we held a very successful meeting and organized a church. The church has continually grown, and some months ago a valuable lot was purchased within the incorporated limits of the town, on which we expect, at an early day, to erect a church-building. In the meantime a commodious shed was built, under which we began, on the sixth instant, another meeting, which resulted in much good. There were about six hundred persons present a portion of the time. The revival fire broke out right at the beginning, and last night we closed with twenty-four accessions and about forty conversions. We are under many obligations to Bros. Pilley and John A. Miller, P. E., for valuable services rendered, and also to the people of Church Point for their generous hospitality in support of the meeting. The music was very fine, which attracted numbers of Creoles, several of whom were converted. At the close of the meeting a resolution was offered by Mr. W. K. Hornsby, a Roman Catholic, thanking the ministers for the great good accomplished. This paper was unanimously adopted by the congregation. Brethren, the Spirit of God is waking the people up in these ends of the earth. All praise to his name!"

Rev. John A. Miller, P. E., Opelousas district, Louisiana Conference, Sept. 18: "Since my last note I have closed my third round, Indian Bayou being my last appointment. Bro. Pilley had a good meeting under way when I arrived. It increased in interest to the close. About thirty-five or forty accessions were the net result of the meeting. It was a grand success. Bro. Pilley is doing a good work at that point. I have just returned from Church Point, on Bro. Blocker's work. The revival was in full blast when I reached that place. Bro. Blocker was sick; had been confined at home for a day or two with fever. Other brethren were conducting the services. Doctor, you missed a treat in not getting there to hear the singing. It was grand old Methodist singing, with soul and power. The Creoles were attracted to it from far and near, notwithstanding the threat of the priest to excommunicate them if they attended the Methodist meeting. A brother said he heard the singing at the Sam Jones meeting in your city, and it did not excel the singing we had here. Bro. Blocker is educating all his people to sing. Forty souls were happily converted to God, and twenty-four joined the church. A meeting of the citizens (outsiders), headed by a prominent man, who was a Catholic, was called, and passed very commendatory resolutions on the moral effect of the meeting in the community, and sent them to Bro. Blocker, asking him to read them to his congregation. Thank God for the power and success of the gospel."

BROOKHAVEN DISTRICT.

Lest I should be thought of as the brother reported in one of Bishop Marvin's Conferences, who had "described a circle and was engaged in revolving in it," I have thought it best to be heard from. The trouble in my case is, that the tangential lines of this district require sharper rural acumen than I possess to keep to the circle. I never was much of a forester; but for the kindness of the brethren in furnishing faithful guides, I think I should find myself often in the perplexity of the Dutchman who said, "I vinds plenty of roads; but mit all mine eyes I can't see one vot looks like going anywhere." But this vast region of level pine lands, with its rich waving grasses, abounding in crystal streams, with banks elaborately tessellated with green, and small rivers lined with tall cypress, bordered, next to the pine forests, with sylvan groves of mixed growth of oak, hickory, beech, etc., is enough to inspire all the sentiment that is in a man. It moves even me to poetic thoughts; but I venture no farther. The metre, rhythm, etc., are wanting.

Bro. Huntley, in his beautiful letter in the early Spring, referred to my toothache as the only affliction I had then suffered. The same, with slight exception, may still be said in closing up this, my third quarter. But, Mr. Editor, did you ever have a genuine case of toothache? If so, didn't it take all of the poetry out of you? I may almost say I have had it by the month, and have not been free from it long at a time for years. I have suffered much from the hands of many dentists; yet there is no class of men to whom I am more indebted. They have been just as kind and considerate toward me, both as to kind words and sparing my purse, as it is possible for men to be compatible with faithful dental surgery. But the tender mercies of the kindest-hearted in the world seem like barbarous cruelty to the man at the other end of the forceps. But the matter is settled now. Dr. Watts, than whom I have not found a greater expert at the business, has relieved me of the last fifteen, and I am rapidly recovering from the effects thereof; and he assures me that, under the recent rapid process of dentition, I will soon have a full mouth as good as ever.

We are happy to be able to report that Whitworth College has opened with good attendance and flattering prospects. New students are arriving daily. President Fitzhugh and Dr. Murrah, with their superior faculty, will continue to sustain the high standard of this deservedly popular institution.

Our four camp meetings have passed with gratifying results. Successful protracted meetings have been held in pretty well all of the pastoral charges. Hazlehurst, Wesson, and Henington Camp Ground enjoyed the ministry of Rev. George Ingo. Bishop Galloway was with us at China Grove Camp Meeting; Bro. Clay, of New Orleans, at Topisaw. We had a good supply of effective preachers at all. Finances are depressingly low, and some feel much discouraged; yet, I suppose, our district will compare favorably with others.

The moral standard will compare favorably with any portion of our Southern country. There is not a saloon in the bounds of the district, and comparatively few "blind tigers!" This proves that where the white population predominates, prohibition finds but feeble opposition. But prohibition in this county has a strong and bold leadership, with a numerous and intelligent following.

Brookhaven Methodism is looking forward to the Annual Conference, in December, with increased interest, whilst our Presbyterian brethren are busily preparing for their Synod, which meets here early in November. We will help each other, and we expect our citizens generally to extend cheerful hospitality to both. The membership at Wesson is becoming so large that a swarm seems inevitable. Hazlehurst and Crystal Springs are also growing strong. McComb City wants to be made a station, while Magnolia is aspiring in the same direction.

Bros. F. M. Williams, D. G. W. Ellis and H. R. Caldwell—the three senior pastors of the district—have passed a most vigorous campaign in the Master's work; equal in success to their palmier days. Bros. Boone, Miller, Sibley, Galloway, Wood and Hicks M. Ellis, with the holy zeal of consecrated young manhood, have pressed the battle into the very camps of the enemy with glorious success! Drs. West, Cooper and Norsworthy, with strong, commanding influence and ability, have held high the standard of the cross, and rendered most effective service, while Bro. Huntley, the affable gentleman and scholar, dispenses the Word of Life at the center of the district and of learning. Bros. Havers, Hoover, Mullins and King and supplies have done faithful work. Bro. A. D. Miller is still pressing the Indian's claim on us for the gospel. His perseverance deserves and, we believe, will finally be crowned with success. Brethren, help him in his good cause.

R. S. WOODWARD.

DELHI DISTRICT CONFERENCE.

The twenty-fifth session of this body convened at West Monroe, La., Aug. 27, 1891. Rev. Henry O. White, the presiding elder, carried forward the "King's business" with dispatch. Three preachers were absent—Revs. N. S. Cornell, T. B. Reneau, and J. F. Patterson. The first day was devoted to the Sunday-school work on the district, according to previous announcement. There seems to be a general awakening on this line, indicated by the preachers' reports. The Sunday-school, as "preparing the way of the Lord" and "making his paths straight" for young and old, was made prominent. The brethren have found it hard, in many cases, to get *anybody* to be Sunday-school superintendents. As a general rule, the children were reported as attending the regular church services. One pastor mentioned that he found it a great help to his preaching to engage first in teaching a Sunday-school class. Several preachers ascribed many of the souls harvested into the church to efficient Sunday-school work. Our own literature is used.

The spiritual condition over the district is very encouraging. Many glorious revivals, a healthy growth of the missionary spirit, and enlarged gifts into the Lord's treasury. Ministerial support moderately good, but no financial system on most of the charges. One brother gave a hopeful report on finances, but a gloomy one on spirituality, which elicited some remarks. Some 300 accessions, more or less, reported, with a good prospect of more to follow. The ADVOCATE is well represented on some of the circuits; but its circulation needs largely to be increased over the district, as a whole. There has been a very good demand for our standard hymn books. One preacher, Bro. Mandeville, had sold about $400 worth of books, and expected to get rid of $800 worth before Conference. *And his allowance for the year is $700.* Were each preacher on the Delhi district to do that much on the book line, with the presiding elder's help, the sales would foot up to $10,400!

Church building and repairing has been moving forward. There is good prospect of soon having new churches at Rayville, Tallulah, Newelton, on the Waterproof work, and two will probably go up on the Harrisonburgh circuit. (I give some of these items from memory; hence, excuse any mistakes.)

A committee was appointed to look into building a new district parsonage at Monroe, and disposing of the old one at Delhi, viz.: R. B. Blanks, Sam Whited, Dr. A. S. Holmick, Jno. B. Reily and E. W. Thompson. One hundred and twenty-seven dollars and fifty cents was promised towards building this new district parsonage by the brethren present at the Conference.

Rev. A. D. McVoy appeared during the session, and made a most encouraging report of Mansfield College. President McVoy is certainly felicitous in representing his (our?) girls' school. He was luminous and edifying, also, in his sermon before the Conference on "I am the light of the world." After his sermon we had a precious altar service.

During the Conference we had a regular "protracted meeting," with exhortations and altar work. There was little or no attendance on the business sessions of the Conference beyond preachers and delegates. The preaching was well attended. President Hunnicutt, of Centenary, was not on hand; neither was our honored editor of the NEW ORLEANS CHRISTIAN ADVOCATE. Bro. W. B. Van Valkenburgh, a promising young preacher, represented our colporteur with business-like affability. Bro. Isbell offered the following resolutions, which were adopted:

Resolved, That we heartily endorse and recommend the NEW ORLEANS CHRISTIAN ADVOCATE, and will continue to enlarge its circulation within the limits of the district, and wherever we can find subscribers.

Resolved, That we regard the *Nashville Advocate* the equal of any other Christian periodical in the land, and that it ought to be in every Methodist household in the Southern Church, and that, as far as we can, we will obtain subscribers within this district.

Resolved, That as we have in Louisiana two excellent church institutions of learning—Centenary College, for the education of our boys, and Mansfield Female College, for the education of our daughters—it is our duty to commend these institutions to all who have sons and daughters to educate, and to increase the patronage of these schools to the extent of our ability.

Revs. B. F. White and J. M. Brown offered the following resolutions condemnatory of the Louisiana State Lottery:

Whereas, There is now agitating and soon to come before the voters of our great commonwealth a grave *moral* as well as political question; *And, whereas*, Our State Constitution declares "gambling to be a vice," and that "the General Assembly shall enact laws for its suppression;" *And, whereas*, The Bible condemns all vice of every kind; therefore, be it

Resolved, That we most solemnly condemn the rechartering of the Louisiana State Lottery as a vice of the most heinous character, in that its influence ramifies all classes of society, beginning with childhood and not ceasing till within a step of the grave; leading to theft, idleness through the hope of dishonest gain, and to all the multitudes of ruinous practices and passions, sapping the very foundations of civil and religious liberty.

Resolved, That we sincerely, prayerfully and thoughtfully say to all Christians, and especially the members of our own church, that you can not in *any way* encourage the rechartering of the Louisiana State Lottery without violating your solemn obligation to your church, and all the sacred teachings of God's Word, and branding yourselves as either dupes from ignorance, or willful violators of all the known laws of righteousness.

Resolved, That in the rechartering of the Louisiana State Lottery through fraud, and the bribing of the ignorant and deeply depraved of our citizens, we see far greater and more just cause of "revolution," which we deplore, than our forefathers had in "taxation without representation," which led to the great Revolution of 1776, of the blessed fruits of which this monster iniquity is threatening to rob us.

Resolved, That we prayerfully, prudently and earnestly use our influence in leading the people to see the magnitude of the indescribable evils to be entailed on our great State in the prolongation of the existence of this institution in our midst.

Resolved, That we approve the efforts of our last National Congress in trying to curtail its hellish influence in our great government, and pray that the next Congress continue the good work until it be impossible for such institutions to exist in our nation.

These resolutions were also adopted, and a vote of thanks were passed confessing our many obligations to the people of West Monroe and vicinity for their hospitality, and to the railroads for reduced fare.

The following are the delegates elected for the Annual Conference: Dr. A. S. Holmick, Samuel Whited, A. L. Hopkins, James Beard. Alternates: J. J. Harper, J. Moore.

Rayville was selected for the place to hold the next session.

G. E. GREENE, Sec.

A SONG OF REST.

BY FLORENCE TYLEE.

O weary hands that all the day
Were set to labor hard and long,
Now softly fall the shadows gray,
The bells are rung for even-song.
An hour ago the golden sun
Sank slowly down into the west,
Poor weary hands, your toil is done,
'Tis time for rest'—'tis time for rest!

O weary feet that many a mile
Have trudged along a stony way,
At last ye reach the trysting stile
No longer fear to go astray.
The gently bending, rustling trees
Rock the young birds within the nest,
And softly sings the quiet breeze
"'Tis time for rest'—'tis time for rest'"

O weary eyes! from which the tears
Fell many a time like thunder-rain—
O weary heart! that through the years
Beat with such bitter, restless pain,
To-night forget the stormy strife,
And know what heaven shall send is best:
Lay down the tangled web of life:
'Tis time for rest'—'tis time for rest!

—*Chambers' Journal.*

OUR CONTRIBUTORS.

Little Children Again.

THE SUNDAY-SCHOOL LESSON FOR JULY 26—THE EDITOR—DR. WHEDON—DR. ABBEY—INFELICITIES—BLUNDERS.

BY REV. J. A. PARKER.

V.

In concluding these papers, I turn away from a very strong desire to review some recent writers on this question, in order that we may inquire, not what "the fathers" taught, nor yet what modern theologians have believed, but "what saith the law" touching the effect of the atonement.

To this end I will submit in this paper three propositions, the traversion of which I can merely outline, and must ask the reader to carry on the investigation which I hope to suggest.

1. Salvation is freedom from all cause of condemnation, no matter how or when such freedom is bestowed.

Having a penitent, believing adult human being in mind, this proposition is easily grasped. The only trouble comes when we speak of an infant being saved hundreds of years before it was born. Yet there seems to be no trouble, not in the mind of Dr. Ralston even, in grasping the fact that children were condemned thousands of years before they were born!

"If Christ died for all"—those who are not yet born, and may not be born for a thousand years—"then were all dead." That the unborn race died in Adam all—Arminians at least—admit; but to say that the unborn race was "made alive in Christ" seems, at least, to some writers, to be "absurd." The trouble is that we look at the question of dying in Adam, generically, while we look at the question of being saved in Christ, abstractly.

Taking an abstract view of it, what could be more absurd than that one died a thousand years before one was born? Still this is a truth everywhere taught in the Bible, and almost everywhere accepted by theologians. Now, view the question of being saved from the same point you view the question of being condemned, and tell me why it is any more difficult to understand the one than the other.

"As *in Adam* all died (even so),
In Christ shall all be made alive."

The dying and the making alive depends not on the individual, but on the representative. "The first Adam was of the earth, earthy; the second Adam was the Lord from heaven."

That freedom from all cause of condemnation came, unconditionally, upon the unborn race, the most ultra writers admit; but they seem not to realize that the bestowment of this freedom is salvation. Conditional salvation is from conditional condemnation, and is for the individual, while unconditional salvation is from unconditional condemnation, and is for the race. The fact, therefore, of one's being born, or not born, at any particular time, has nothing to do with the fact of salvation from the unconditional condemnation of Adam's sin. "For as by one man's offense many were made sinners, so by the obedience of one shall many be made righteous."

"He comes to make his blessings flow
Far as the curse is found."

Whatever benefit comes to one by repentance and faith, after having fallen under voluntary condemnation, he has no more a perfect salvation from his personal sins than each member of the race has through the atonement from the condemnation of Adam's sin. "In the Lord shall all the seed of Israel be justified." (Isa. xlv, 25.) "The free gift came upon all men unto justification of life." (Rom. v, 18.)

Here is justification for "all the seed of Israel"—for "all men." Whether saved or lost in the end, they have been justified.

Dr. Ralston asserts that none of our writers believe that infants are responsible in such sense as to be lost should they die in infancy. Still, he would scoff the idea that they were justified "centuries before they were born."

All justification is through the merit of Christ. This has been true from the time Cain was born. Salvation is a river that flows "part toward the former sea, and part toward the hinder sea," and its healing waters have been shared as well by those unborn when Jesus came as by those who had been born and were dead when he came.

2. Salvation from unconditional condemnation must be unconditional to be effective and just; while salvation from voluntary condemnation must be voluntary.

Herein is harmony, for while, of the effect of Adam's sin, "the Lamb of God . . . taketh away the sins of the world"—Jesus made "all alive"—it is equally true that "he that believeth not shall be damned;" "the wicked shall be turned into hell with all the nations that forget God."

Infants were not consulted in the fall, nor is there a single passage of Scripture which requires their assent to the atonement. Yet it is perfectly clear that their salvation depends on a transformation from the fallen, corrupt state, upon which their condemnation rests, to a justified state in which they were restored to the favor of God. (See Rom. v, 13-17; John xii, 32.)

(This space is getting short, and the next proposition must be taken up.)

3. In order to be just, the conditions of salvation must be such that anyone under condemnation can comply with the terms and be saved.

If this be not true, anything which disqualifies for heaven, if found in one who can not repent and believe, would place that one out of reach of salvation. On the other hand, if it be true, then the conditions of salvation as effectually reach the infant as the adult, and it is thereby as thoroughly fitted for heaven as an adult could be, even by repentance and faith.

We know that unholiness disqualifies one for heaven, and if infants are "unholy and depraved creatures," whose depravity has not been corrected by the atonement, and whose unholiness has not been removed by the merit of Christ, then there are no conditions of salvation in reach of them discoverable to us in the Scriptures.

Psalms lviii, 3, is sometimes referred to as teaching that infants are born "unholy, depraved creatures." The passage does not necessarily teach such doctrine; but, on the contrary, teaches that this is a state into which children degenerate early in life. Surely the Psalmist does not intend to say that infants "speak" as soon as they are born, much less that they speak "lies." He says they, "Go astray as soon as they are born, speaking lies."

Psalm i, 5. This is the universal proof-text. The writer refers to his own wayward life, verse 4. There is no more sin referred to the child than may be referred to the mother. It shows that in the moral make-up of his nature there was the inclination to sin. The parallel in Job xiv, 4, also refers to the weakness of man's moral nature.

The fact that a child naturally runs off into sin—goes astray as soon as it is born—does not prove it to be unholy at birth any more than the fact that fruit will rot, proves it was rotten in the bloom. The tendency to decay is in the fruit and can be counteracted only by means extraneous to the fruit. But though it will not, if not preserved, it is, at its first appearance, as perfect as any fruit. Thus the preserving grace of God can alone keep our infancy's purity through the trials of life.

What, then, is the true condition of infants?

From the point of observation previously suggested in these papers, the answer is easy and uncomplicated with the errors of Augustin, Pelagius, Calvin or Rome.

They fell in Adam, and were condemned unto eternal death. They were "made alive" in Christ—redeemed by his "precious blood." This redemption justified them in the sight of God from all the moral consequences of the act by which they were condemned.

Being "justified freely" through the grace of God in Christ Jesus, they are not only in a "salvable state," but are saved, not by water, but through the merit of our Lord Jesus Christ. This justified state can be retained only by sustaining grace; because one is unable, whether in infancy or adultage, to live righteously by one's own strength.

By failing of this sustaining grace they will fall under personal condemnation, from which they can be recovered only by repentance and faith.

Hard Knots—Rom. viii, 29-32.

"BY GILDEROY."

Whom did God foreknow?

Ans. God foreknew all things and all men.

Whom did God predestinate?

Ans. Those whom he foreknew, or all men.

What did God predestinate concerning all men?

Ans. That all men be conformed to the image of Christ.

Will all men bear the image of Christ?

Ans. They will: "For as in Adam all die, even so in Christ shall all be made alive. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

Will the decree of God fail, or will Christ die in vain in any case?

Ans. No, for all that he has decreed will surely come to pass; and Christ will save all men from the guilt of original sin and from the grave—from the sleep of death.

Why did God foreordain that all men be conformed to the image of Christ?

Ans. That Christ might be the first-born among many brethren.

What is the meaning of "many brethren?"

Ans. It means all men, for he is the elder brother of every man.

Whom does God call?

Ans. All men—all who were foreknown and foreordained to be fashioned in the image of Christ. "Come unto me all ye ends of the earth and be ye saved." All are called.

Whom does God justify?

Ans. Those whom he calls, or all men. "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life."

Whom does God glorify?

Ans. Those whom he justifies, or all men.

What does glorify mean in this connection?

Ans. It means to elevate, to lift up, to confer a great favor and privilege.

Has God thus elevated, or lifted up, all men?

Ans. He has. All have been lifted up and put upon a platform of second probation. "The gospel of Christ is the power of God unto salvation to everyone that believeth." "God is no respecter of persons."

"What shall we say to these things?"

Ans. God is the father and friend of every man. "Who can be against us?"—against any man? or say that any man has been left without mercy and without hope?

How has God shown himself the friend of every man? And what has he done towards the salvation of all men?

Ans. "He spared not his own Son, but delivered him up for us all."

Why did God give his Son to die for the world?

Ans. Because he loved the world and wanted to save it.

When did God give his Son to die for the world?—for all men?

Ans. In the beginning, before the foundations of the earth were laid.

Why did God do this so early?—in the beginning?

Ans. Because he foresaw that it would be necessary, and "according to his own purpose and grace, which was given us in Christ Jesus before the world began."

What pledge or guarantee have we that God will give us all needed good in this life?

Ans. This, that as God spared not his own Son, he will "with him also freely give us all things." If we accept the Son, we become fellow-heirs with him of the inheritance.

Is the above a correct interpretation of Romans viii, 29-32?

Ans. It seems to be. It satisfies my mind better than any other.

If this is not correct, let a better be given.

The Millsaps College Location.

It fell to my lot to be in Jackson, Miss., on Sept. 9, as a member of the Prohibition Convention in session on that day. This gave me a much desired opportunity to see the grounds selected as the site for Millsaps College. Bishop Galloway and Bro. Watkins were there to point out boundaries and explain positions; Bro. S. D. Long and I looked and listened. Beautiful, indeed, is that situation. These grounds lie three-quarters of a mile along the crest of a ridge sufficiently high to overlook the valley to the west, through which the Illinois Central road passes, and the gently sloping hills beyond. This is one of the most charming landscape views I have seen in the State; it stretches almost a full semi-circle from the point where the college building will sit. From the ridge to the railroad the ground slopes gently, and at the northern end the college ground extends to the road. The family residence now there is near the south end of the plat, in a beautiful grove on a swell in the ridge, and a little more than a mile north of Depot street. The new building, soon to be erected, will occupy another swell three or four hundred yards to the north of this. About the same distance further to the north is a hill which is equally commanding and eminently suitable for building. This hill slopes off to the northern boundary, which is a public road. Beyond this road, and stretching far to the east, are the extensive grounds belonging to the State and connected with the Insane Asylum, thus excluding from that region all undesirable residents. The college building, as existing buildings do, will front west, and will be in full view of West Jackson and of passing trains, and will be near the street leading from the city direct to the college. The great cylindrical tower, which supplies the city with water, stands probably four hundred yards, or less, east of the college. A drive from the Capitol north to the road which bounds our college grounds on the north, thence west to the street which passes in front of the college, and south along this street to Depot street, will take in view every important public structure connected with Jackson. The natural drainage is all that is needed to protect that whole region from local malaria; nor is there any building or business near by that can be offensive to health. The premises of the school for colored people bounds ours on the east, and may be thought to be a serious objection. But the buildings of the two institutions front opposite directions, and streets amply separated, and the occupants of the two need scarcely know of each other's presence.

The plans of the new building reveal a design which will give a structure at once imposing and well adapted to the uses of instruction. A little delay will not harm the great work of this great enterprise. Only we need the work—now greatly need it.

This college, with a complement of correlated training-schools, will give to Christian education, under the care of Methodism in Mississippi, a service whose value can not be measured by arithmetic estimates. Let all hands help to the glorious end. Why should we not all unite to make this institution an offering devoted to the service of our Lord Jesus Christ?

W. T. J. SULLIVAN.

Letter from China.

All quiet in this city. Serious attempts to raise a riot were made in Fouchow and other places in the Fukien Province last week; but the prompt arrival of two or three foreign gunboats, and the energetic action of the native officials, prevented an actual outbreak. It was reported that two foreign missionaries had been killed; but this report has not been confirmed, and is probably false. No other attempts at raising a disturbance have been reported for some time, and the excitement seems to be quieting down. But the triennial examinations are to take place at Nanking, Hangchow, and other provincial capitals in September, and fears are entertained, both by Chinese and foreigners, that efforts will be made to take advantage of the collection of several thousands of students, servants, visitors and rowdies, to raise a mob and attack the Chinese officials and the missionaries that may be located in these places. It is hardly probable, however, that these attempts will succeed, as the Chinese government has matters well in hand, and will take every precaution to prevent trouble.

We received an anonymous letter here a few days ago, thrown inside the front door of the hospital, purporting to come from a member of the Ko Lao Hwui, the secret society that has been instigating the attacks on foreign missionaries during the past few weeks. It accuses us of all sorts of crimes and evil motives in coming to China to teach our foreign religion, and threatens to burn all our property and drive us all out of the country. It warns us to flee at once, if we would escape personal violence. Ordinarily, we should pay no attention to such a letter; but, in view of what has occurred here and elsewhere recently, we thought it best to send the letter to our Chinese district magistrate, so as to keep him posted as to all that is going on, and let him take such action as he may think best. I do not think the letter means anything serious. So far as I can judge, it is in all probability a malicious attempt, on the part of some one not connected with the secret society above mentioned, to raise a false alarm, either out of pure spite, or in the hope of some kind of advantage to himself. So we do not feel seriously disturbed over it. The soldiers are still on guard around our mission premises, and occasionally the magistrate comes around to see that everything is quiet.

There is a great deal of cholera in the city this Summer, and a large number of deaths have occurred. I hear it reported among the people that the foreign missionaries in the city have put poison in the canals, which is the cause of so much sickness and death! What these Chinese don't think of to charge up to the foreigners it is not worth while for anyone else to try.

Two men concerned in the murder of the two Englishmen in the town of Wusueh have been executed. Eight others implicated in the same affair have received various sentences—imprisonment for life, banishment, branding on the face, etc.

The settlement of the indemnity for the mission property that has been destroyed in various places, is still pending. No doubt the Chinese government will cheerfully pay the actual value of the property that has been destroyed; but they will never consent to pay the exorbitant demands that have been made in some instances by the Roman Catholics, in the form of a fine for the desecration of Christian graves, etc. If, as is intimated in a recent telegram from London, the treaty powers concerned unite to demand of the Chinese government more adequate protection of foreigners, the punishment of the rioters, and the prompt payment of indemnity, matters will be greatly complicated, as the Chinese will resent a show of force by the foreign governments. But it is hardly probable, for many reasons, that there will be war between China and any of the foreign nations.

A. P. PARKER.

Suchow, Aug. 11.

Laws of Nature vs. Miracles.

1. A law of nature is the way God does certain things in the visible world.

2. A law of nature is a *habit* of God.

3. That is, a law of nature is the way God *seems* to always act.

4. From the way God appears to an observer to act in a few cases, the observer makes the generalization that he knows God's invariable method of procedure. From a few known cases we reason away God's freedom in an infinitude of unknown circumstances. We forget that the highway of history is strewn with cast-off generalizations and outgrown theories.

5. Another method used in the manufacture of "laws of nature." We use facts reported to us by *other* men. We receive these facts on human testimony, and from them build on the foundation of human testimony an iron law which we claim no weight of testimony can break. "Laws of nature" are merely our conclusions from a few facts reported to us by men and supported by human testimony. They are subjective, mere *guesses* by men at the *methods of God*. They are largely the creatures and dependents of human testimony. But we make this creature by use of testimony, and then declare the creature greater than the instruments of creation. Laws of nature, we say, can be shown to exist by testimony. But it is not admissible to show there is a real or apparent exception to these laws by means of that same testimony which helped to create them. What slaves we are to words! A law of *nature can not be established* by testimony. What *is* proven is the *facts* from which *the* mind infers the law.

6. Granted that the facts are true, the inference may be false. A new "law" may at any time be demanded to suit new facts.

7. A miracle is a seeming violation of one of these inferences or generalizations based on facts, which facts are to be established by human testimony.

8. If a miracle can not be proven, neither can a "law of nature" be established. Because a law of nature is a conclusion of the mind from facts, which facts must be established by human testimony.

9. To deny the credibility of miracles is to deny trustworthiness to human testimony, and so it is to destroy confidence in the past, and shut man up to the sensations of the present moment, as his only field of mental activity. The stock objection to miracles proves, or rather disproves, too much.

10. Miracles share in the presumption common to all alleged facts. They must be proved before they can be believed.

11. When occasion comes, there is no greater presumption against the occurrence of a miracle than against the occurrence of any other fact.

12. The question, then, about miracles is not, "Can they occur?" but, "Did they occur?" It is not a philosophical question, but an historical question, to be determined by the testimony in every given case.

13. Read Sherlock's "Trial of the Witnesses," and Greenleaf's "Testimony of the Evangelists."

Mr. Price Hughes' Visit to America.

When Mr. Pearse was about to start for Australia we published a programme of his tour, now happily and successfully completed. In response to many requests, and especially for the convenience of our numerous readers in America, we announce the arrangements which have been provisionally made for Mr. Price Hughes' visit to the United States. He will be accompanied by Mrs. Price Hughes, who represents the Sisters of the People; Mr. Percy L. Parker, his private secretary, and the Rev. W. D. Walters, the general secretary of the London Mission. Mr. Bamford Slack, one of the circuit stewards of the West London Mission, and Mrs. Bamford Slack will also, probably, be of the party. The Rev. Peter Thompson, of the East London Mission, and Mrs. Peter Thompson will cross the Atlantic in the same steamer, and so will many other personal friends and representatives to the Œcumenical Conference. But those whom we have named above are the official representatives of the West London Mission who will accompany Mr. Price Hughes to the various cities in which he is expected to speak or preach. All being well, he and his friends start from Liverpool on Wednesday, Sept. 16. The directors of the Inman Line have, with much courtesy, placed at Mr. Price Hughes' disposal a commodious cabin in the magnificent *City of New York*, one of the two largest and finest steamers on the Atlantic. So swiftly do these "floating palaces" of 10,500 tons move, that the *City of New York* is due at the great port whose name she bears on Wednesday, Sept. 23. Mr. Price Hughes must arrange somehow to recover quickly from the turmoil of the sea and the luxury of the great Atlantic liner, as he is expected to speak in Buffalo on the following day, Thursday, the 24th. On the 25th his party will visit Niagara Falls, and on Saturday travel to the "delightful town" of Boston. On Sunday, the 27th, he preaches at Boston, and on Monday, the 28th, pays a reverent visit to Plymouth Rock, that he may salute the memory of the Pilgrim Fathers who saved the English-speaking world from degradation worse than death. It is possible that on Monday or Tuesday evening he may address a public meeting in Boston. On Wednesday, the 30th, he has been requested to take part in a convention of the Epworth League at Portland in the State of Maine. This will enable him to see with his own eyes the results of the Maine liquor laws. So many English wine-bibbers have brought away an evil report of that famous temperance stronghold that it will be well to have the testimony of one who has no vested interest, either fleshly or financial, in the liquor trade. On the 1st and 2nd of October it is hoped Mr. Price Hughes may be able to speak in Philadelphia and Baltimore, or, at any rate, in one of those famous cities. His party returns to New York on Saturday, the 3rd, and he preaches there on Sunday, the 4th. On Monday, the 5th there is a banquet of welcome to the Conference representatives from Europe, and on Tuesday they all proceed to Washington, so as to be ready to take part in the opening of the Œcumenical Conference, on Wednesday morning, the 7th. The Conference sits until Tuesday, the 20th, and during that time the representatives are at the disposal of the Organizing Committee; but Mr. Price Hughes hopes to be able to preach, at least, at Washington, Baltimore, and Philadelphia during the fortnight. It would also be a great gratification to him if, without neglecting his Conference duties, he could visit Pittsburgh and Cincinnati. He greatly fears that mighty Chicago is too far off. On Monday, Oct. 19, Mr. Price Hughes has been asked to address a great mass meeting at the Opera House, New York, on "The Evangelization of Great Cities." He has also been requested to select a suitable English lay representative to speak on the same occasion, and he has been so fortunate as to secure the services of Mr. T. Morgan Harvey, who, as treasurer of our most important connectional fund, the Foreign Missionary Fund, and as former treasurer of the London Mission, is eminently qualified, officially and personally, to represent the Methodist laity at what will probably be the most important public meeting in our list. Mr. Price Hughes is extremely anxious to see something of the Methodist Episcopal Church, South, as well as of the great Northern Church, with which we are more familiar. He has, therefore, arranged as soon as the Conference is over, to visit Nashville, the capital of Tennessee, on Friday, Oct. 23, and to preach in Richmond, the capital of Virginia, on Sunday, the 25th. Then his party must hurry back to New York, to embark on the *City of New York*, on Wednesday, the 28th. They will be due in Liverpool on Wednesday, Nov. 4, and arrangements have already been made to give the travellers a public welcome home to "Old England" in St. James' Hall on Friday, Nov. 6. Let us hope and pray that a programme involving so many thousands of miles of travel may be carried out as easily and safely as has been planned and described on paper.

All the arrangements for the other side of the Atlantic are being most kindly made by Dr. Hamilton, of Boston, and Dr. King, of New York. Any of our readers in the United States who want further information, or who desire a visit from the West-End missioners, will please, therefore, to put themselves into communication with one or other of the two distinguished and well-known ministers we have named. Mr. Price Hughes has placed himself entirely in their hands. We should add that, before Dr. Hamilton and Dr. King undertook the programme, the Rev. W. D. Walters had extensive correspondence with leading ministers in the cities we have named, and all of them expressed the heartiest sympathy with the West London Mission, and a readiness to welcome Mr. Price Hughes into their churches. Nothing could be more encouraging than the way in which the representatives of the great Methodist community in America sympathize with the Mission. The fact is, that great numbers of American pastors visit England, and it is now the regular habit to attend the services at St. James' Hall. Hence our brethren all over the States know, in the personal testimony of their own representatives, the nature and extent of the work in West London. Mr. Price Hughes is exceedingly anxious everyone should understand that he does not wish to make a single penny—we ought to say a single cent—by his public utterances in the United States. Spontaneous collections will be made after his sermons and addresses, but the whole of the proceeds, after defraying expenses, will go to the West London Mission. The Rev. W. D. Walters will receive collections, and pay them over to the treasurer. That kind of help will be very serviceable and timely; but Mr. Price Hughes and his friends care nothing about that in comparison with their prayerful hope that the methods which have proved so successful in London may, *mutatis mutandis*, be tried in New York and all the great cities of the vast republic to which the future of the world belongs, if that republic seeks first the kingdom of God and his righteousness.—*Methodist Times*, London, Sept. 3.

The following is taken from the September trade edition of the Memphis *Daily Commercial:*

Brookhaven—Population, 2,000; total trade, $500,000; cotton shipments the past year, 10,000, as compared with 11,695 for 1889-90. None of it comes to Memphis. Total trade with this city, $20,000.

Industries—The Enterprise planing mill. We have two machine shops and about twenty saw mills in the county. They manufacture about 80,000,000 feet of rough and dressed lumber a year. The Brookhaven Grocery Company, organized with a capital stock of $10,000, will be ready for business Sept. 1; $30,000 was expended for new stores and dwelling-houses. The Illinois Central is building the Natchez, Brookhaven and Meridian railroad to Pearl river.

REVIEW.

Sunday-School Lesson—Sept. 27.

Lesson 1.—"The Son's Personal Glory" fitly opens this magnificent Goepel and the quarter's work. What he is in himself—his personal glory—is (1) Glory Enjoyed with the Father, from the beginning; (2) Glory Proclaimed by John the Baptist, in a holstry of unparalleled fidelity; and (3) Glory Displayed among Men, in the peerless ministry Jesus pursued.

Lesson 2.—Here we behold "The Son Manifested to Men." (1) By Divine Attestation, as prearranged with John the herald; (2) By Faithful Declarations of this herald, who had been thoroughly convinced of the divine mission of Jesus; and (3) By Personal Fellowship between Jesus and his early disciples, who thus learned for themselves that he was indeed the Son of God.

Lesson 3.—"The Son's Wonderful Works" now begin to appear before men. At the wedding feast at Cana there is (1) Need Discovered, with which Jesus kindly sympathizes; there are also (2) Means Used, not because the Lord needed to use them, but because he ever honors and encourages such use. There is also (3) Success attained, as is ever the case when Jesus works alone, or with his servants.

Lesson 4.—"The Son's Matchless Teachings" now begin to command attention, and Nicodemus seeks him that he may learn more of the great things of God. (1) Essential Things, including the birth of the Spirit, are presented. Advancing beyond these, he presents (2) Spiritual Mysteries; and so leads up to that most amazing of all mysteries, (3) Wondrous Love, as shown by the Father, in the gift of the Son, for the salvation of men.

Lesson 5.—Now the Lord comes in even closer contact with man. "The Sinner and the Sinner" meet at Jacob's well, and the narrative illustrates three views of his methods: (1) Approaching the Sinner, so as to secure a hearing and gain a victory; (2) Interesting the Sinner, so as to ensure a reception of saving truth; and (3) Enlightening the Sinner, so that sin and salvation may both be realized.

Lesson 6.—The Son wins sinners to himself, and hence "The Son and his Subjects" comes in for consideration. He is thus discovered to be (1) Fitted to Rule; (2) Able to Bless; (3) Appointed to Judge. Such a ruler is worthy of most loyal homage.

Lesson 7.—Not alone as a Ruler is the Lord presented, but this lesson sets forth "The Son, Man's Helper." A hungry multitude is before him in a desert place. There is (1) Great Necessity; but, alas! there is also (2) Great Supply. Man's extremity, however, was the Lord's opportunity, and (3) Divine Sufficiency shines out as the sun at noonday.

Lesson 8.—Not alone for the wants of the body, but for the superior wants of the soul, is the Lord qualified; and so, in this lesson, "The Son, Man's Food," is set forth. There is first presented, that it may be justly estimated, (1) The Meat which Perishes; then (2) the Bread of Life, which transcends all earthly supplies; and (3) The Blessedness of Partakers, who use the Bread of Life, and so gain life eternal.

Lesson 9.—This lesson presents a view similar to that just given. "The Son, Man's Drink" is its topic. In this relation he is (1) Rejected by the Wicked; (2) Needed by the Perishing, and (3) Vindicated by the Scriptures.

Lesson 10.—"The Son and His Brethren" is here discussed in a series of nice discriminations which set forth those who are (1) Disciples Indeed; those who are (2) Children in name only, while they are (3) Enemies in Fact.

Lesson 11.—The incident with the man born blind sets forth "The Son, the Light of Men." Three views cover the ground: (1) The Blind Man Met; (2) The Blind Man Healed; (3) The Blind Man Saved.

Lesson 12.—The crowning glory of the quarter's work is in this lesson, "The Son, the Good Shepherd." Nothing can more lovingly set forth the Lord than these three showings: (1) The Shepherd's Fold; (2) The Shepherd's Flock, and (3) The Shepherd's Care.

Through these lessons the divine glory of Jesus shines; and he who sees Him, and who believes on him, shall surely have eternal life.—*Sunday-School Times.*

Missionary Lesson.

LESSON TEXT:
Acts x, 25-35.

MEMORY VERSES.—34, 35.

CRITICAL NOTES.

BY PRESIDENT TIMOTHY DWIGHT.

Versee 25, 26. The meeting of Cornelius and Peter was at the door of the house or in the court; more probably, it would seem, at, or just within, the door. The vision which Cornelius had had, with the message of the angel, had deeply impressed his mind with the thought of Peter as an extraordinary person. The expression which is used is a strong one, "He fell down at his feet, and worshipped him." There would seem to have been something more than the mere act of prostration, and yet we can hardly suppose that there was worship, in the strict sense of the word as we now use it. It was an act of solemn reverence, and with a mingling, as we may believe, of some religious awe connected with the angel's words. This is suggested by Peter's answer also, or at least is harmonious with it. Peter rejects the homage altogether, assuring Cornelius that he is a man like himself.

Verses 27, 28. The going in, here spoken of, was apparently an entering into the apartment where the family and friends of Cornelius were assembled. Cornelius had gone forth from the room to welcome Peter as he was told of his arrival.—*Unlawful:* This was held apparently by the rabbinical teachers, but it is not distinctly declared in the Mosaic law. Perhaps it expresses in a strong way the feeling of unfitness in such intercourse which was characteristic of the nation and its teachers. The expression "unto me" is made emphatic by its position—unto me, a Jew, God has taught this by the vision which was given me.

Verses 29, 30. The expression at the beginning of verse 30 is somewhat uncertain in its meaning, but the translation given by the Revisers is probably correct. The words thus mean that Cornelius had had the vision four days previously, and that it occurred at the same hour on that former day as that in which he was now addressing Peter. The hour was the ninth, or three o'clock in the afternoon, and it was the prayer-hour which he was observing. The word "fasting," which is found in the Authorized Version, is omitted by the best authorities.

Verses 31, 32. The prayer here referred to is that which Cornelius was making at the time, but it was doubtless the expression of a desire which he had long had. The "alms" were the manifestation of the true religious spirit which inspired his prayer.—*Therefore:* By sending for Peter, he would receive the answer to his desires. Joppa was thirty miles or more south of Cesarea, where Cornelius was.—*By the seaside:* The sea here is the Mediterranean. The words are repeated, with substantial exactness, from the earlier verses of the chapter.

Verse 33. "Forthwith," as we see in verse 7.—*Thou hast well done:* Cornelius expresses, in a gracious phrase of the time, his thanks for the coming of Peter in answer to his request. He then reverentially expresses himself as prepared to receive the message, whatever it may be, which is divinely sent to him.

Verses 34, 35. The word "respecter of persons" refers to partiality in favor of members of one nationality—the Jews—as compared with others. The great lesson of the opening of the gospel and of the kingdom of God to the Gentiles is thus taught to Peter.—*He that feareth him, and worketh righteousness:* The one whose mind and whose action are in the right state.—*Is acceptable to him:* The acceptance is connected with faith and righteousness by faith, but it does not depend on membership of the Jewish race. "God will confer the blessings of his grace as readily upon the Gentile who desires to receive them, as upon the Jew."—*Sunday-School Times.*

A Childless Home.

Smith and his wife have every luxury that money can buy, but there is one thing lacking to their happiness. Both are fond of children, but no little voices prattle, no little feet patter in their beautiful home. "I would give ten years of my life if I could have one healthy, living child of my own," Smith often says to himself. No woman can be the mother of healthy offspring unless she is herself in good health. If she suffers from female weakness, general debility, bearing-down pains, and functional derangements, her physical condition is such that she can not hope to have healthy children. Dr. Pierce's Favorite Prescription is a sovereign and *guaranteed* remedy for all these ailments. See guarantee printed on bottle-wrapper.

Louisiana Notes.

The Democratic State Central Committee will meet in New Orleans, in Parlor P, St. Charles Hotel, Tuesday, Oct. 13.

The depot of our street railway is nearly completed. Postmaster Foster has had electric lights put into the postoffice.—Lake Charles *Echo.*

The people of Jeanerette have voted to tax themselves five mills per annum for ten years to provide means for establishing waterworks.

The new *Natchez* was launched at Howood's yards, Jeffersonville, the twelfth. She was built by Capt. Leathers for the New Orleans and Vicksburg trade.

We are pleased to see that bricks are now being hauled preparatory for building the Methodist Church. All are anxious for the commencement and trust it will be very soon.—New Iberia Cor. to *Sugar Bowl.*

Mr. H. C. Blessing informs us that he has just harvested 19½ tons of crab grass hay from 6 acres of land. This hay at the market price, $11 per ton, gives a revenue of $214.50, or $35.75 per acre. How does this compare with raising cotton at 7 cents, especially when the cost of the hay crop was only in the harvesting?—Baton Rouge *Truth.*

The German government is now negotiating with prominent lumber men in New Orleans for the delivery at German ports, within the next eighteen months, of 50,000,000 feet of pine lumber, to be used in railroad construction in that country. To transport this large amount of timber will require the full capacity of one hundred large ships.

The Monroe Compress began work for the season of 1891-2, on the twelfth, when it compressed some 350 bales, which have been received from the present crop. With the additional shed-room erected this Fall, the company now has a storage capacity of 10,000 bales, and as they can compress from 800 to 1,000 bales a day, the prompt handling of all cotton intrusted to them is assured. With these excellent facilities, Monroe can and does offer to the farmer a superior mart in which to dispose of his crop.—Monroe Paper.

SUGAR SCHOOL.—At the Sugar Experiment Station, at Audubon Park, New Orleans, a sugar school has been established, with a two years' course. The following is the faculty: Wm. C. Stubbs, Ph. D., director and teacher of sugar agriculture and sugar agriculture chemistry; H. D. L. Horton, A. M., professor of organic and sugar chemistry; J. T. Crawley, A. M., professor of analytical chemistry and chemist in station; Robt. T. Burnwell, M. E., professor of sugar mechanics and in charge of sugar house; E. A. Newman, instructor in sugar making. The regular course begins Oct. 1; the tuition per session for citizens of Louisiana is $100; for all others, $200.

Mississippi Items.

The condition of the cotton crop in Mississippi is reported by the Agricultural Bureau as being better than any other State except Arkansas.

The artesian well now being bored at Wesson has reached the depth of 1,000 feet, with no evidence of water. It will be carried 2,000 feet, if necessary.

Hon. P. Lewenthal, mayor of Brookhaven, has sent in his resignation, to take effect Oct. 4. He will remove to Greenville, where he will engage in the practice of law.

Vicksburg's cotton receipts for the year ending Sept. 1, were 70,784 bales, by far the largest on record and several thousand bales ahead of the year ending at the same date in 1890. The exact comparison can not be given because one or two errors accidentally crept into 1890's calculations and the total of sixty-six thousand and odd bales is only approximately correct.—*Herald.*

Nearly all the foundation of the Spengler Mills' new sash and blind factory is in place and also a considerable number of the sills. It will be much larger than the old factory and will be supplied with the latest and best machinery. The building will cut the present line of Washington street in two and the city will begin filling in on the new line in a short time.—*Herald.*

The assessment rolls of Washington county, as approved by the Board of Supervisors, give the amount of taxable personal property at $2,061,945, and real estate at $5,145,385. Total, $7,206,925. Owing to a slight deficiency in the revenue of last year, a tax levy was raised from 6 to 7½ mills, which will prove amply adequate to the demands of the next fiscal year.

The census of 1880 gives the valuation of all the real estate of Jones county as $90,849; personal property, $103,244, making a total valuation of $194,090. With the exception of Greene and Perry counties, this was the smallest in the State. The assessment of 1891 shows a valuation as follows:

Real estate, $662,656.50; personal estate, $528,602. In 1880, the whole amount of taxes paid by the county was $4,427. The taxes to be assessed and collected in 1891 will exceed $20,000. It will be seen that the value of property in the county has increased since 1880 over 600 per cent., while the taxes have increased something over 400 per cent.

The population of Jones in 1880 was 3,469 whites and 359 colored; total, 3,828. In 1890 it was 7,057 whites, and colored, 1,295: total, 8,322. This makes Jones the banner county of the State. No other county can show so great a gain.

There are eighteen steam saw mills now in operation in the county and nine turpentine distilleries. Several of the saw mills are of the largest capacity, with the latest improvements, and will compare favorably with any in the South. The saw mills in this county, when in full operation, have a capacity to cut fully a million feet of lumber per week.—*Ellisville South.*

Life Is Worth Living.

Creole Female Tonic makes the enjoyment of life possible, and makes life worth the living. Weak and sickly women find new health and strength in its use.

BOOKS AND PERIODICALS.

BOOKS.

SUNSHINE IN LIFE. Poems for the King's Daughters, selected and arranged by Florence Pollman Lee, with an Introduction by Margaret Bottome, president of the Order of the King's Daughters. Published by G. P. Putnam's Sons, New York. For sale in this city by Eyrich. Price, $1.50.

This is a very fine collection of choice old favorites. We meet with very many old pieces which we have loved and many new pieces which are good in this collection. The compiler has done a good work for the King's Daughters, and the publishers have brought the book out in a very pretty volume. Get this if you want something good.

PERIODICALS.

—MUSICAL HERALD has a good table for music-loving people. New England Conservatory, Boston. Price, $1.

—The HOME-MAKER, for September, is a good number of this growing favorite. Home-Maker Company, New York. Price, $2.

—The AFRICAN has a good deal of interesting matter about the dark continent and its peoples. C. E. Welch, Vineland, N. J. Price, $1.

—The PREACHER'S MAGAZINE, for September, contains much of interest to Bible students and teachers as well as preachers. Revs. W. H. Aitken, Mark Guy Pearse, F. B. Meyer and C. H. Spurgeon are among the contributors to this number. W. B. Ketcham, New York. Price, $1.50

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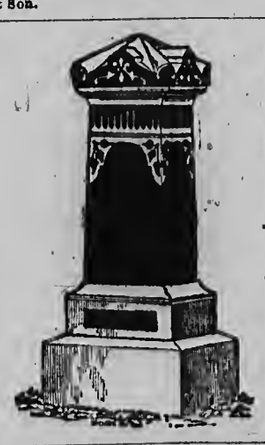

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, September 24, 1891.

Briefs.

The following are the statistics of the Kentucky Conference: Local preachers, 122; white members, 26,985; colored members, 20; infants baptized, 280; adults, 958; Sunday-schools, 242; teachers, 1,870; scholars, 13,956; collected for widows, orphans, etc., $3,000; foreign missions, $5,461; domestic, $2,117; church extension, $1,852; number of churches, 264; value, $712,400; parsonages, 53; value, $86,415.

The following are some of the statistics of the Western Conference: Local preachers, 34; members, 3,375; infants baptized, 121; adults baptized, 242; Sunday-schools, 41; teachers, 340; scholars, 2,478. There were $855.40 raised for foreign missions, and $265.35 for domestic missions. The reports show 47¼ (save the *fourth!*) churches valued at $89,100, and 17 parsonages valued at $12,500.

Statistics of the Brazil Mission Conference: Number of members, 528; number of Sunday-schools, 10; number of Sunday-school scholars, 333; number of male missionaries, 10; number of female missionaries, 14; amount for domestic missions, 3,666 mil reis, equal at par, $2,000; amount for other purposes, $3,000. The average per member for all purposes, $9. Not many home churches do so well!

Let our lay brethren and sisters remember that Conference will soon be on hand. There is one thing you ought to inquire into without another day's delay. Make inquiries as to whether the pastor has been paid his salary. If you find he has not, then make inquiry among yourselves why he is not paid. Don't rest until you pay him every cent and something over, as the New Orleanians say, "for lagniappe." Then you will feel good and he will feel good, too.

Our law prohibits prize fighting, but allows "glove contests," and there have been several of these. The common opinion all along has been that these "glove contests" are really prize fights. The Grand Jury has taken up a case and indicted several parties for violating the statute under the guise of "glove contests." Now the court and jury will determine the difference between these two. We trust that these brutal exhibitions will be brought to a close. They do nobody any good, but do many an immense harm. Let the court and jury by all means uphold the law against savagism.

The following are the statistics of the Missouri Conference: Local preachers, 148; members, 37,334—last year, 36,368; increase over last year, 986; infants baptized, 681; adults baptized, 2,263; churches, 410—value of churches, $736,003; parsonages, 94—value, $105,105; value of other church property, $23,405; money expended for churches and parsonages, $70,973; raised for presiding elders, $9,280; raised for preachers in charge, $73,066; Bishops, $1,493; Conference collection, $3,864; foreign missions, $10,769.74; domestic missions, $5,052.30; church extension, $2,961.45; reported $206,016 for all purposes; number of Sunday-schools, 364; number of officers and teachers, 3,246; number of scholars, 23,705; amount collected for Sunday-schools, $6,997; collected for missions, $1,754.85; collected on Children's Day, $242.83; increase in schools, 11; increase in scholars, 1,685.

When you put a religious newspaper in a family where there are children, you have started an influence for good which will affect several generations. Think of that.

Political Meetings on Sunday.

The papers have reported several political meetings held on the Sabbath day. We regard this as one of the worst features of the campaign now being waged in Louisiana. It is bad enough for an individual to violate wilfully and openly the law of God, but when political parties so arrange their programs of public speaking as to include the Sabbath, and thus flagrantly set aside God's law, and publicly insult the Christian sentiment of the country, it is so much worse that it calls for a vigorous protest from every lover of righteousness. We are aware that political parties, as such, have very little use for God's law, and do not scruple to override it when it is found in opposition to their partisan schemes; but many people composing these parties bear the Christian name, and when the trend of party practice is to antagonize and overthrow the law of God those people are bound by the principles which they profess to protest against those practices and to resist them by every lawful means. Louisiana is down low enough now in the estimation of the world without sinking her infinitely lower by desecrating the holy Sabbath in holding political meetings for the purpose of persuading the people to legalize gambling by making it a part of the supreme law of the commonwealth! The lottery has already brought upon us the scorn of the whole land, and these Sunday political meetings to further it can but intensify that scorn!

An anti-lottery meeting held on the Sabbath is an indirect argument in favor of the lottery. We declare that the lottery is a vice, and we raise our voices against it being enthroned in the Constitution because it is a vice, and if we hold an anti-lottery meeting on the Sabbath, we violate God's law and commit a sin. The two positions can not be made to harmonize. If gambling in lotteries is a sin, breaking the Sabbath law is no less a sin, and to commit one sin in order to counteract another is an argument whose absurdity will be used most powerfully against those who make it. We do hope that our anti-lottery friends will not allow themselves to be placed in such an absurd and unreasonable position before the world!

The law of God is the foundation of good government, and obedience to that law is the essential qualification of good citizenship. The restraints of God's law are necessary to a stable condition of society. "A free government of popular suffrage" can not live without those restraints. These are fundamental principles recognized as such by all students of history and civil government, and an open and public repudiation of them bodes no good to the people who acquiesce in it. That acquiescence arrays them, not only against the moral convictions of Christendom, but against the God of nations and the author of all good government. These political meetings held on the Sabbath flaunt defiance in his face by trampling under foot a law written by his own hand and promulgated to the world under the most awful sanctions. If we do not protest against such flagrant violations of the Sabbath law, and urge that protest with a vigor that will stop such lawlessness, how can we expect the favor of Heaven?

We protest against this wholesale Sabbath breaking by the political parties in this State. In the name of a sound and safe political economy, in the name of the Christian patriotism of Louisiana, in the name of the churches of Jesus Christ in this commonwealth, in the name of God, the Arbiter of the destiny of States, we protest against these political meetings on the Sabbath day, and call upon the Christian men and women of the State to put them down. At this juncture of affairs the good citizens of Louisiana—those in favor of righteousness—can not afford to tolerate practices which will surely weaken the respect and turn away from us the moral support of the outside world. We are in too much need of each to do that which will destroy both!

Episcopal Districts.

Our esteemed contemporary, the editor of the *Texas Christian Advocate*, recently published a lengthy leader advocating the formation of *permanent* episcopal districts. He thinks the present "district" is an anomaly for the reason that it has neither "metes nor bounds," and "may extend from North Carolina to California, and yet include none of the intervening space." Well, that does look a little absurd, to be sure. He goes on to say:

> It is simply the jurisdiction of a Bishop, which may be changed *ad libitum* by the Bishops. It has no organic or corporate existence, and is held together only for the time being in the authority of the Bishop and as a matter of convenience for the performance of episcopal labor. . . . Of course such a thing (what else shall we call it) can not be clothed either with advisory, executive or legislative powers. There is absolutely nothing in the "episcopal district" to unite the Conferences composing it on any common interest.

All of which is simply true, but we suppose, like most other parts of our church machinery, the present episcopal districts owe their formation to the growing necessities of the church. When Asbury rode up and down and across the continent the *whole church* was an episcopal district, and after the church added to the number of Bishops they often travelled together and held Conferences together. But the church grew, and a division of episcopal labor was necessary to meet the demands of growth. Then the present plan of forming districts every year came into practice, and yet each Bishop was and is considered a *general superintendent of the whole church*. The districts were such simply in respect to the Bishop's work. As respects the general church, it is as if they had no existence at all. An episcopal district exists only in the Bishop and for his convenience of work. It is incarnated in him, so to speak. The circumstances which led to its formation preclude the idea that it was *intended* to be "either advisory, executive or legislative." It has no functions whatever.

Now this is what Bro. Campbell thinks ought to be changed. He would have the episcopal districts composed of contiguous Conferences, and their boundaries fixed by the General Conference, and the affairs common to the Conferences composing the district managed by boards, "composed of members elected by the several interested Conferences." As to what is meant by "affairs common to the Conferences composing such districts," Bro. Campbell mentions the church papers and church schools. Bro. Campbell thinks that the formation of such districts "would naturally ally the Conferences of which it is composed in such undertakings." Besides this, he would have each district furnish an episcopal parsonage for the Bishop, and in order not to "destroy the plan of our itinerant general superintendency," the Bishops would have to exchange parsonages occasionally.

It seems to us that *permanent* districts are desirable, and that they should be designated by a proper name, instead of a number. To say that Bishop Hargrove has charge of the sixth district does not locate his work to many people. But to say he has charge of the Nashville district locates his work to everybody. The plan now operated may, and frequently does, change the sixth district to some other next year. We do not see why an episcopal district shall not be defined by exact geographical lines, like a presiding elder's district, and be made as permanent, until some development of the work necessitates a change. And we see no reason why a Bishop should not stay on one district four years subject to the same conditions as a presiding elder. It appears to us that it would lessen the chances of making unfortunate appointments. To say that a Bishop, who is a stranger, can adjust the work to the men and the men to the work as well as the Bishop who knows both, is to say what very few believe.

We agree to this much of Bro. Campbell's plan. As to the balance—the boards, schools and papers—we had not thought of before we read Bro. Campbell's editorial, and hence are not prepared to speak.

Responsibility for the Collections.

BY "X."

The assessments for missions, church extension, Conference collections, education, Bishops and for all other purposes are made on the charges and churches, and not on the preachers. The responsibility for raising these collections, the amounts necessary to meet these assessments, is, primarily, with the charges and churches. In the matter of missions and church extension the Discipline makes it the duty of the presiding elder to bring this subject before the Quarterly Conference, and to see that well devised plans are laid to raise the sums assessed.

I have yet to see this done in a single case. If the matter is mentioned at all, some brother moves to leave the whole subject in the hands of the pastor. I have never known a Quarterly Conference to devise a plan for raising these sums, or any other collections ordered by the Conference. The Church Conference has the reserved right of devising its own methods of raising certain moneys, but I have yet to see a Church Conference devise a method of raising any of these collections. For a time the presiding elders, by order of the Annual Conference, took up the collection for the support of the Bishops, but for many years past they have left this, with eight or nine other collections, in the hands of the pastor.

It is rare that a presiding elder takes up a collection for anything now, except for a district parsonage. This has gone on, year after year, until some of the preachers, and, perhaps, a majority of the laymen have begun to think that the whole responsibility of raising these sums is on the shoulders of the preacher, and that if they are not raised in full, he alone is to blame for it. If I am not mistaken, the Discipline of the church makes it the duty of the preacher to take up only two collections—one for missions and one for church extension. And in both of these cases the Quarterly Conference is specially charged with devising plans to raise them. This statement, I am sure, will be a surprise to some preachers and to a larger number of laymen, but so it is.

The Annual Conference has authority to say how some collections shall be raised, and this implies the right to say the preachers shall take up certain collections; but the Annual Conference can not assume to do, or to order done by others, things that have been specifically committed to the Quarterly and Church Conferences. In other words, it can not nullify a law passed by the General Conference.

These things have crept up on us slowly and insidiously until, in some instances, our preachers are more burdened with the collections than with the care of souls and the work of preparing and preaching sermons. The ability to collect money is becoming the test of ministerial and pastoral capacity. Good collectors are more in demand than good preachers. Money sense is more appreciated than preaching and pastoral sense. This is a growing evil. Young preachers try to measure by the new, and I may say unscriptural, standard set up. The effect is often seen in a failure to cultivate the preaching gift that is in them.

When we first began to read statistical reports in the Annual Conference the whole report was read, and special attention was called to the number of converts and additions to the church. In a few years only part of the report was read; and now, for some years, it is enough to say: "The collections all full." This seems to be the main thing. It is enough if the preacher is a good money gatherer; if he is not this, he is voted a failure.

We need to have a change in these things. Laymen and laywomen ought to raise most of these collections, and leave the preachers free to attend to the special work they were called of God to do. It is the duty of the preacher to preach on missions, church extension and education, and he can take up collections for these causes, and he ought to co-operate with the laymen in raising money for all church purposes, but to leave him single-handed and alone with all this work to do is an outrage and a prostitution of his holy calling. From two to three months of the year is spent in tramping round and round after money till the people dread to see the preacher coming. This thing tells seriously on the religious life of the preacher, and it also tells on his preaching.

By what rule of God's Word or by what law of our church is the preacher taxed with all this work? Is it not properly the work of laymen?

Prize Fighting.

The evident intention of the prize fighting fraternity in the United States, and, perhaps, other countries, to make our city a headquarters and general rendezvous for their exhibitions, together with the consent of the municipal authorities, as shown in permits issued to notorious prize fighters, to have what they call "glove contests" of skill—but which are in reality prize fights for money, as all know—call upon the ministry and membership and press of the Christian Church in all its branches to cry mightily unto God, imploring him to put it into the minds of our rulers to discountenance instead of encouraging that particular style of sin. It might well form the subject of special supplication, private as well as public. (See Malachi iii, 16, 17 and 18; Matthew viii, 19 and 20.)

ORLEANS.

Where Are the Five?

Another of the five who had agreed to join the hand of ten has gotten weary of waiting for the other five and has paid over his $100 for this year, but continues to extend the invitation. Where are the five others who are needed to carry out this good work? Only $100 a year, and so many can afford it. Scores, if not hundreds, of young men in the bounds of the Mississippi Conference spend $100 a year for cigars, and some even more than that. Men of wealth in the Meridian district waste far more. Let them now make this investment for time and eternity.

T. L. MELLEN.

Dr. R. A. Young will soon publish another volume entitled, "Sketchy Pages of Foreign Travel." All who read his "Twenty Thousand Miles" will be eager to get "Sketchy Pages" of England, France, Italy, Spain, Germany, Russia, Turkey, Denmark, Sweden, Norway, etc.

Notes.

An Italian has defined genius as a "degenerated epileptoid psychosis!" We ought to rejoice now that we are not geniuses!

"Pious platitudes of popular pulpiteering" is the characterization Dr. Candler gives to some of the present-day preaching. Pious, platitudinous, popular preaching, as it were.

The London *Methodist Times*:

> It is a remarkable coincidence that the ornel and wicked persecution of the Jews in Russia has been followed by a great famine in that country. It may be said that this is nothing more than a coincidence. The striking fact however, is that for some thousands of years the persecution of the Jews has been followed by such "coincidences." Neither men nor nations can sin deliberately and flagrantly against the moral law of God without suffering even in this world.

"Soul-converting prayer meeting!" We were surprised to meet with that phrase in a newspaper the other day. We don't recollect that we ever knew a conversion in an ordinary week-night prayer meeting! And yet why should there not be such at every such meeting? Is the Lord's hand too short to reach the souls in a prayer meeting? Why should there not be conversions in every meeting of every sort, if the unconverted are there? Brother, why do *you* not have conversions in your prayer meetings? Ponder the question.

The Missouri Conference passed the following resolution relative to our missionary debt and its payment:

> *Resolved*, By the Missouri Annual Conference, that we will call upon the people throughout our bounds for a speoial Christmas-offering for the purpose of paying off the debt now embarrassing our Mission Board, that the Sunday of Christmas week shall be observed as a special missionary day when thank-offerings and self-denial offerings shall be called for for this purpose; and resolved further, that we request the other Conferences to cooperate with us in this movement, and respectfully suggest to the missionary secretaries that they make a call upon the whole church for the observance of this day.

A minister sometimes makes the mistake of trying to make his sermons suit his own taste about such matters. That is not the object of preaching. People are like hungry sheep. They want *food*. If we give our people that they will grow and be strong. The people want help. That is the whole of it.

On the other side. The sheep that is hungry is constantly on the lookout for food. The man who realizes spiritual hunger will be looking for spiritual food in every direction. He specially looks for it in all the services of the sanctuary. And he generally finds it. Long or short sermons afford him pasturage, and he goes home to grow and get strong.

St. Paul says that Jesus said, "It is more blessed to give than to receive." Did you ever suppose this saying could redeem the case of the man who clung to his money till death came in sight, and then, under stress of fear, *willed* it to some benevolent institution? That can not be called "giving." That is simply a "forced let-go."

Speaking of such giving, Mr. Gladstone says:

> My objections against such bequests is that they offer a ready and seductive method of escape from that exercise of self-denial which is required in order to part, on any adequate scale, with our means while we are alive. Moreover, these posthumous dispositions of property give to the disposer a character for virtue to which he is in no way entitled. What is wrested from me by the gripe of death, I can in no true sense be said to give; and yet we hear of the bounty and munificence of A. or B., where there was neither bounty nor munificence, since no man can spend his money, any more than he can walk in Bond street or Hyde Park, after he is dead.

The editor of the *Mid-Continent*, Dr. Taylor, has been attending the meetings of the Salvation Army in Jersey City. After a description of the place and surroundings, of Gen. Bailing-Booth and his methods, he has this to say of Mrs. Booth:

> Mrs. Booth, who had sat by her husband at the front, and had occasionally participated with a word or two, was now called to the desk. She is rather small of stature, graceful in form and movement, having a tender and melodious voice whose rich tones penetrate to every corner with rare pathos and persuasion. Her face is singularly attractive, being round and full with strong jaw and firmly set red lips, straight black eye-brows, great dark speaking eyes and rich brown hair curling around her brow inside the great projecting bonnet such as all their women wore. Mrs. Booth was the daughter of a clergyman of the English Church, who left her home to join the Army in England and share her fate in the commander. Her address was chaste, elegant, rarely beautiful and touching. She modestly pleaded with the bearers to come to Christ, interspersing her pleas with anecdote and illustration, keeping her wavering arms in almost constant graceful motion, never rising to shrill tones or false measures. It was one of the most eloquent and effective addresses we ever heard from woman's lips, and the audience sat spell-bound for a half hour or more under the witchery of her words. She closed by calling penitents to come and kneel at the front, a space being cleared.

The NEW ORLEANS CHRISTIAN ADVOCATE will be sent to all new subscribers from this date to January 1, 1893, for two dollars. The usual commission will be given to agents.

Personal and Otherwise.

A note from Rev. F. R. Alexander informs us of the severe illness of his father, Rev. B. F. Alexander. We trust the prayers of the church will go up for his speedy recovery.

We call attention to Bro. B. F. Lewis' card about "Special Missionary," In another column. That remaining $500 ought to be raised as soon as possible and sent forward.

A clear thinker says:

I think that sixth page ought to draw out some fine writing from some of our preachers. I like it. It has added immensely to the value of the paper. It gives a new field.

We have information of the death of a personal friend, and a member of our church at Grand Cane, La.: Mrs. M. J. Spearman. She died in Texas while on a visit to her daughter. We sympathize with the bereaved friends.

"A Methodist fallen from grace" sent us last week *five* dollars in answer to Dr. Harrison's appeal for the amount to entertain the foreign delegates to the Ecumenical Conference. We think that is an evidence of *rising in grace*.

Bro. E. P. Mackie reports a fine improvement made on the Seashore Camp Ground. An artesian well has been sunk, and a flow of delicious water, fifty gallons per minute, has been obtained. The well is neatly arranged with four spouts and basin and drainage pipe to the sea.

We hope the brethren will be patient toward our "infirmity," when we ask them not to load their reports heavily with commendations and laudations of the preachers. Our readers want a clear and brief statement of the results of their work. Space is worth a good deal in accounts of God's work.

We have received an invitation to the marriage of our young friend, H. F. Foster, youngest son of the late Wm. H. Fosier, to Miss Lucy Applegate, of this city, in the Lafayette Presbyterian Church, Oct. 5, 6:30 P. M. We wish our young friends all the compliments of such an occasion.

With the "compliments of Mrs. J. B. Stone" came to us the Minutes of the twelfth Annual Meeting of the Woman's Missionary Society of the North Mississippi Conference, held at Winona, during the past summer. It is an interesting document, full of hopeful figures. Mrs. Hargrove's able address is included.

Rev. Dr. J. C. Simmons, of the Pacific Conference, paid us an appreciated call last week. He was *en route* to the Ecumenical Conference, being the only representative of our church from the Pacific Coast. This is Dr. Simmons' *second* visit East, since he went to California in 1852. He represents our church as doing well in all the Conferences in the West.

Quite a number of notes from the work and some fine articles on various subjects we have had to hold back for want of space this week. Let our friends be as patient as they can. Even Bro. Watkins' "Notes from Millsaps College" have to wait this time. Dr. Sullivan, however, has a fine paper on the location of the college, which we commend to our readers.

The Sunday-school Superintendents' and Teachers' Union of the city will inaugurate a weekly meeting for the study of the Sunday-school lessons. The first meeting will be held at Carondelet M. E. Church, South, Friday, Oct. 2, beginning at 7:30 P. M., and will be conducted by Rev. W. H. LaPrade, who will have charge of the meetings for three months. All are most cordially invited to attend these meetings.

We saw in the *New Delta*, a few days ago, an account of the golden wedding of two old friends of the editor's family: J. Warren Taylor and Mary Pipes, of East Feliciana parish. We knew them as friends in our earliest boyhood, and some of the pleasantest recollections of those days are associated with the venerable couple. The editor sends congratulations, and prays that peace may still abide with the aged pair, and that this life may enlarge into the brightness and beauty of the life eternal.

A short note from Prof. Magruder, of Baton Rouge, brings the painful news of the death of his youngest son, Albert Sidney Johnston Magruder, in Chicago, on the morning of the sixteenth instant. Thus in a short space Prof. Magruder and his wife have been called to weep over two sons gone from earth. Johnston Magruder was a rising attorney of brilliant promise, and his early death crushes a thousand hopes out of the hearts of his aged parents. We tender them our deepest sympathy.

Soreness in body or limbs promptly relieved by Johnson's Anodyne Liniment, used external.

Wanted.

We want a man to take charge of a high school. We want a Methodist and a good Christian man, 25 years old; 30 or 35 preferable. We want a man that will succeed. We have a strong Methodist community; good church; preaching by pastor twice a month; Sunday-school and class meeting; good place to build up a fine high school. We are building now. Want to open about Nov. 10. We have about sixty-five or seventy pupils subscribed already, with possibly about one hundred local patronage. Please find us a man, and let him put in his application at once. Address me at Barlow, Copiah county, Miss.

A. D. MILLER.

Barlow, Miss., Sept. 19.

Special Missionary.

I would like to call the attention of the brethren of the Mississippi Conference to the special missionary subscriptions made in Canton, last December. To date eleven hundred dollars have been sent to Dr. John, leaving five hundred dollars yet to be raised. The present condition of our missionary treasury should make us more diligent than ever in paying these pledges. Personal notices will be sent each delinquent in a few days.

B. F. LEWIS, Special Treas.

Jackson, Miss.

Notice.

Rev. George S. Inge will begin a meeting in this town on the first Sunday in October. He will bring his large tent, which will comfortably seat 1,500 or 2,000 persons. Visitors will be entertained at very reasonable rates in hotels and private boarding-houses. All visiting ministers will be entertained free of charge.

B. F. JONES.

Port Gibson, Miss.

An Afflicted Pastor and Family.

The following note from our Bro. Mandeville shows how severely he and family have been afflicted. We trust the worst is over, and that God's light and peace may shine as before.

I was in the midst of a good meeting when I was summoned home, July 20, to nurse my wife and two youngest children, who were very ill. For five weeks I nursed. Three times the dark shadow of the death-angel fell on my loved ones, but as often driven back by the mercy of God, and at last worn out I fell on the last day of August, and have been very ill, and am still so weak I can do nothing. I believe I will now get well, but fear it will be some time ere I can do my work properly, and in the meantime have lost the season for protracting. My eldest daughter is now ill. We need the prayers of God's children. Though sorely tried, I realize most fully his sustaining grace.

G. A. MANDEVILLE.

Girard, La., Sept. 19.

The confidence of people who have tried Hood's Sarsaparilla, in this preparation, is remarkable. It has cured many who have failed to derive any good whatever from other articles. For diseases caused by impure blood or low state of the system it is unsurpassed.

Errata.

Several errors occur in my articles, probably by the writer's fault, most of which the intelligent reader will correct.

In the *second* article, at the end of the fifth line after the *first proposition*, read "place," instead of *plan*. Last line of second paragraph, same paper, add "out" to *with* in the middle of the line—"without," etc.

In the third paper, read "Johanic" instead of *Pauline*, and in the next sentence, "John" instead of *Paul*. In the same paper, third line from top of second column, read "may" exist, instead of *must* exist. Other errors the reader will see and correct.

J. A. PARKER.

"Don't Kick If You Are Sick."

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Dr. Davis' Compound Syrup of Wild Cherry and Tar is a sure and speedy cure for coughs, colds, catarrh, bronchitis and consumption, and gives immediate relief in cases of croup and whooping-cough. Try it. One dollar bottles hold two and a half times as much as a 50c. bottle.

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Episcopal Visitation for 1891 and 1892.

Conference.	Date.	Place.	Bishop.
Holston	Sept. 30	Chattanooga, Tennessee	Galloway
China Mission	Oct. 14	Shanghai, China	Wilson
Tennessee	Oct. 28	West End, Nashville, Tenn	Wilson
Mexican Border	Oct. 28	Laredo, Texas	Duggood
West Texas	Oct. 28	San Marcos, Texas	Fitzgerald
Indian Mission	Nov. 4	Oklahoma City, Oklahoma	Hendrix
West North Carolina	Nov. 5	Asheville, North Carolina	Galloway
German Mission	Nov. 5	New Braunfels, Texas	Fitzgerald
Virginia	Nov. 11	Petersburg, Virginia	Keener
North Texas	Nov. 11	Terrell, Texas	Hendrix
Central Mexico	Nov. 11	City of Mexico, Mexico	Duggood
Texas	Nov. 18	Austin, Texas	Fitzgerald
North Carolina	Nov. 19	Greenville, North Carolina	Galloway
Arkansas	Nov. 25	Russellville, Arkansas	Duncan
Memphis	Nov. 25	Mayfield, Kentucky	Key
Northwest Mexican	Nov. 25	El Paso, Texas	Duggood
Northwest Texas	Nov. 25	Corsicana, Texas	Fitzgerald
South Georgia	Dec. 2	Cordele, Georgia	Keener
South Carolina	Dec. 2	Darlington, South Carolina	Granbery
Little Rock	Dec. 2	Arkadelphia, Arkansas	Duncan
North Mississippi	Dec. 2	Macon, Mississippi	Hendrix
North Alabama	Dec. 2	Decatur, Alabama	Galloway
Mississippi	Dec. 9	Brookhaven, Mississippi	Hendrix
North Georgia	Dec. 9	Cartersville, Georgia	Key
East Texas	Dec. 9	Henderson, Texas	Fitzgerald
Louisiana	Dec. 16	Alexandria, Louisiana	Keener
White River	Dec. 16	New Port, Arkansas	Duncan
Alabama	Dec. 16	Selma, Alabama	Hendrix
Florida	Jan. 8	Tampa, Florida	Granbery
Baltimore	Mar. 24	Harrisonburg, Virginia	Keener

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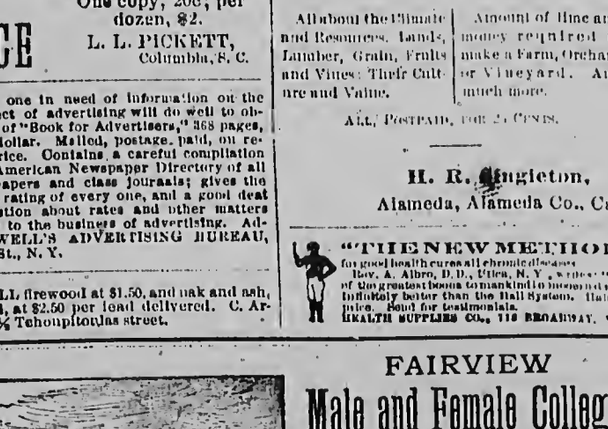

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HOME LIFE.

THE OLD FIRE-PLACE.

BY J. N. MATTHEWS.

The blessed old fire-place! how bright it appears
As back to my boyhood I gaze,
O'er the desolate waste of the vanishing years,
From the gloom of these lone latter days;
Its lips are as ruddy, its heart is as warm
To my fancy to-night as of yore,
When we cuddled around it and smiled at the storm,
As it showed its white teeth at the door.

I remember the apple that wooed the red flame
Till the blood bubbled out of its cheek,
And the passionate popcorn that smothered its shame
Till its heart split apart with a shriek;
I remember the Greeks and the Trojans who fought,
In their shadowy shapes on the wall,
And the yarn, in thick tangles, my fingers held taut,
While my mother was winding the ball.

I remember the cat that lay cozy and curled
By the jamb where the flames flickered high,
And the sparkles—the fireflies of winter—that whirled
Up the flue, as the wind whistled by;
I remember the bald-headed, bandy-legged lores
That frowned like a fiend in my face,
In a fury of passion, repeating the wrongs,
They had borne in the old fire-place.

I remember the steam from the kettle that breathed
As soft as the flight of a soul,
The long-handled skillet that splattered and seethed
With the batter that burdened its bowl;
I remember the rusty, identical nail
Where the criminal pot-hooks were hung,
The dragon-faced andirons, the old cedar pail,
The gourd and the peg where it swung.

But the fire has died out on the old cabin hearth,
The wind clatters loud through the pane,
And the dwellers—they've flown to the ends of the earth,
And will gaze on it never again;
A forget-me-not grows in the moldering wall,
The last, as it were, of its race,
And the shadows of night settle down like a pall
On the stones of the old fire-place.

—*Omaha World.*

Safeguards to Purity.

There are parents who think they can bring up their children, and especially their daughters, in a large degree ignorant of the evil that is in the world. As the king in the fairy tale banished all spinning-wheels from his dominions that his daughter might not wound her fingers with a spindle, and realize the prophecy of the spiteful fairy at her christening, even so mothers withhold useful and necessary knowledge from their daughters, lest with it may be mingled something leading to harm. And even as this charming princess, notwithstanding every precaution, as by accident came upon the only spinning-wheel in the realm, was wounded by the spindle, and fell into her hundred years' slumber, so often does the young lady unaware stumble upon experiences of whose possible existence she never dreamed, and which are even more disastrous to her than those that befell the Sleeping Beauty.

Boys and girls as they grow will learn the ins and outs of this wicked world. If their parents do not give them this knowledge somebody else will, and the manner in which this information is given is in all moral respects vastly more important than the matter. The parent may instruct the child in everything it should know, satisfy its curiosity within proper limits, and thus preoccupy the ground that would otherwise be sown by chance cultivators more with the tares of vice than with the wheat of knowledge.

It is simply astonishing how soon young children pick up slang words, vile words, profane words, and attach to them meaning. Objectionable words and phrases seem armed with hooked burrs and cling tenaciously to the mind they catch hold of. It is equally surprising how instinctively they conceal all this knowledge from their parents. It is not possible for the mother to cultivate too great intimacy with her child. She should have the juvenile heart spread out before her as a mirror, reflecting every thought, every feeling, every passion of the child. Thus she will be able judiciously to administer antidotes to vice and build up safeguards to virtue. When there is a perfect understanding between parents and children; when the daughter feels that she can carry every thought and desire to her mother, and the son is in full sympathy and counsel with his father, there is little danger that the happiness of Christian parents will be wrecked by the profligacy of their children, little danger that the children will wander far from approved lines of conduct.—*New York Christian Advocate.*

PATIENT BELIEVING.—The trouble with most is, we want to see our path to the end before we take the first step. We want to know, before we start how we are to come out. But this is not God's way. A man who is traveling in a dark night on a country road does not have the whole way lighted at once by the lantern he carries. It shows him only one step; but as he takes that the lantern is borne forward, and another step is lighted, and then another and another, until, in the end, the whole way has been illuminated, and he is safe at his destination. God's Word, as a guiding light, is a lamp unto our feet, not a sun flooding a hemisphere. In the darkest night it will always show us the next step; then, when we have taken that, it will show us another; and thus on, till it brings us out into the full clear sunlight of the coming day. We need to learn well the lesson of patience if we would have God guide us." Now we understand what the Apostle meant when he said, "Be patient, brethren."

THE SIN OF SELF-CONFIDENCE.—The secret of the failure of more than one young convert—yes, and of many a young minister, too—has been overweening self-confidence. "He that trusteth his own heart is a fool." To every beginner in the Christian life we would say, you can not trust yourself too little, and you can not trust Jesus Christ too much! In fact, the real conflict with you will be just this: "Shall I trust myself or my Lord and Savior?" Your soul has no soul-lifting power, any more than your body has to lift itself by grasping at the straps of your boots. You can no more find your way to heaven without Christ than you can find your way through the Mammoth Cave without a guide or a torch. Let poor Peter in Pilate's court-yard show you what a poor figure a boastful Christian cuts when he relies on his own strength.—*Theodore L. Cuyler, D.D.*

Food for Children.

"She is such a dainty little thing, I don't believe she'll eat it," said a mother, as a plate of roast beef cut in bits and mashed potato was placed before her child.

"She is such a dainty little thing!" echoed a female friend, who sat near. So a piece of pound-cake and of rich pastry was provided for the "dainty little thing," of which she made her dinner.

This was at an open-air picnic, or camp meeting, rather, where everybody has, or ought to have, a wholesome and sharp appetite, both for spiritual and physical ailment. An hour after this occurrence, as we sat under the sermon, a brisk crackling in the rear caused us to look behind for a moment, and there sat the "dainty little thing" devouring candy at a rate that ought to give dyspepsia to an ostrich, and we wondered if that mother did really possess good common sense. No, we didn't wonder; we were certain that she did not.

For the first years of a child's life it does nothing but sleep, eat, play and grow. The very law of growth and assimilation gives it a sharp craving for ailment, and the craving is fed by sound sleep and constant activity. If its digestive organs have not been tampered with by irregular and improper food, or bewitched by that abomination, "soothing syrup," it will have a normal appetite, and crave only nutritious and simple food. One can tell properly fed children by a glance at their teeth as quickly as a jockey can tell the age of a horse by his teeth. A shining row of unstained pearls in a juvenile mouth is quick witness to the intelligence and wisdom of the mother; it speaks of wholesome and regular food, of early and long sleep, of sound and easy digestion.

Cake, pie, candy, sweetmeats are not food for children any more than coffee, tea, pickles, pepper, horse-radish and tobacco are food for grown people. Our future Anakim will not come from luxurious nurseries, groaning tables, and pampered households. They are running around out-of-doors in plain clothes; they eat plain food; they are not afraid of sunshine or of shower, of winter snows or summer heats, for their parents protect their bodies against the inclemencies of the weather, and inure them to exposure. With the birds they go to sleep, and with the birds awake. Thus living according to natural laws, they are laying up a fund of health and vitality from which to draw when the "twelve labors" are given them to accomplish.—*New York Christian Advocate.*

PICKING UP.—One of the time-consuming cares of every housekeeper may be described under the general head of picking up. She picks up after her husband, after her girls, after the babies in the nursery. The latter strew the nursery floor with their blocks, toys and picture books: about one baby in a hundred being taught to put its little properties away when done with them, while the other ninety-nine are diligently instructed at an early age in the art of being waited upon by their elders. Girls come in from their pleasant excursions here and there, flushed, dimpled, sweet as the rose that laughs in the hedge; but, sweet as they look, they are thoughtless beyond belief in the matter of making work for their mothers. Doubtless their intention is to carry their things to the proper places themselves, after a period of rest; but she who procrastinates in such an affair is lost. In putting away one's out-door clothing, one's letters, one's books, it is the first moment of decision which counts—the primary indecision which is fatal. What the young person lazily or thoughtlessly imposes on somebody who is older, and by reason of her added years less able to bear the strain, may be just the traditional straw, beyond which strength and vigor will endure no more.

For the good man of the house we have always the most elastic toleration; yet we think that too often he binds a burden on the shoulders of his wife, which frets her unwarrantably, though she makes no sign of complaint. "My husband's progress through the house," said a matron recently, "is marked by a litter of hats, coats, slippers, newspapers, pamphlets, books, boots, corkscrews, inkstands, collars, handkerchiefs," etc. He is forever saying, "Dear, do you remember where you put such or such a thing of mine?" and wondering why his wife has so inconvenient a habit of clearing things up.

It needs only a glance to show that, if everybody were of one mind about putting articles at once where they belong, picking up would be reduced to a minimum, and one labor of the house-wife greatly simplified.—*The Home Maker.*

MANNERS OF CHILDREN.—One of the serious mistakes made by mothers in training their children is in supposing that careful habits can be cultivated in careless surroundings. A ragged or worn carpet, so little valued by the mother that grease or ink spots can be left on it without causing comment, may become a moral calamity. Tying the child up in a bib and giving it the liberty to spill its food when eating, is responsible for bad table habits in the men and women whom we meet. A child who is made to eat its food carefully, in a room where the furnishings are respected, where a penalty will follow carelessness, naturally acquires careful, refined manners. Many a mother spends more time repairing damages—the results of careless habits, due largely to the furnishings in the dining-room, than she would need to spend in setting a table carefully and keeping the room in order, so that its order and neatness commanded the respect of the children. The ounce of prevention is worth several pounds of cure in the training of children, and it is a pity that the ounce of prevention is not administered in the infinitesimal doses necessary in early childhood, rather than in the radical doses necessary to overcome neglect in matters that are never minor—for manners and habits mark the man. A man may be a moral man and eat with his knife; but he would be a more valuable man in the community if he recognized the uses for which the knife was designed and applied it only to those uses.—*Christian Union.*

RECREATION.—One of the busiest of men is and has been Mr. Gladstone; he tells us how he was able to work so hard; because he believed "that change of labor is to a great extent the healthiest form of recreation." He would drop political studies for those of Greek and both for those of theology; and so in good health this grand old man stands to-day as one of the great defenders of the Christian religion both as to doctrine and life.

Our American climate is more exciting than that of England, and so our busy professional men of all kinds may need not only change of work, but change of locality as well. Those busy men and women, privileged to take holiday this summer, may enter upon it, and we hope will enter upon it with thankfulness to God. But by all means let them take their religion with them.—*Southern Churchman.*

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OUR YOUNG PEOPLE.

THE USELESS TASK.

When Hercules was walking out one day,
He met a trifling object on his way;
It seemed at first quite lamb-like in its guise,
But when he struck it, lo! it grew in size.

Then, thinking he could soon take down its pride,
His stalwart arms more heavy blows supplied;
The more he gave, the heavier they fell,
The more this object seemed to swell.

To such a bulk the monster soon arose,
It blocked his way and overmatched his blows.
Not knowing what would happen, and much vexed,
The champion dropped his club and stood perplexed.

At length Minerva dawned upon his sight,
And told him he should now give up the fight;
"Save all your wrath and vigorous strength," said she,
"For Strife is this strange object which you see

"Let it alone and it will quickly die,
But blows and anger lift it to the sky."

MORAL.

Since Strife could foil the mightiest mortal thus,
If we provoke it, it will master us.

—*From a Fable of Babeius.*

Children's Scholarship in Millsaps College.

MR. EDITOR: I have read in the ADVOCATE a great deal about Millsaps College, and wish that the children could help in building it up. I propose that the little boys and girls in Mississippi try to raise $1,000, to be called the "Children's Scholarship in Millsaps College." I have sold scuppernongs, and made one dollar, which I send for that scholarship. Now, can't each little boy and girl in the State send one dollar for this good cause? Won't you, Mr. Editor, open a column in the children's department, and get all the young folks to help raise this money? What do the little readers of the ADVOCATE say? Send your names to Dr. Carter, and your names and money to Bro. A. F. Watkins, the agent, at Jackson, Miss.

Your friend, H. OTIS WHITE.
Vaneleave, Miss.

P. S.—Put my name down for $1.

Betting and Gambling.

[The Rev. Charles Kingsley on a certain occasion wrote a letter to a public school boy in England, which was afterward printed in tract form and widely circulated. America needs just such stirring words for our youth.]

My Dearest Boy: There is a matter which gave me much uneasiness when you mentioned it. You said you had put into some lottery for the Derby, and had hedged to make safe.

Now, all that is bad, bad, nothing but bad. Of all habits, gambling is the one I hate most and have avoided most. Of all habits, it grows most on eager minds. Success and loss alike make it grow. Of all habits, however much civilized men may give way to it, it is one of the most intrinsically savage. Historically, it has been the peace excitement of the lowest brutes in human form for ages past. Morally, it is unchivalrous and non-Christian.

1. It gains money by the lowest and most unjust means, for it takes money out of your neighbor's pocket without giving him anything in return.

2. It tempts you to use what you fancy your superior knowledge of a horse's merits—or any thing else—to your neighbor's harm.

If you know better than your neighbor, you are bound to give him your advice. Instead, you conceal your knowledge to win from his ignorance; hence come all sorts of concealments, dodges, deceits—I say the devil is the only father of it.

I hope you have not won—I should not be sorry for you to lose. If you have won, I shall not congratulate you. If you wish to please me, you will give back to its lawful owners the money you have won. As you had put in, you could not in honor draw back till after the event. Now you can give back your money, saying you understand that the head master and I disapprove of such things, and so gain a very great moral influence.

Recollect always that the stock argument is worthless. It is this: "My friend would win from me if he could, therefore I have an equal right to win from him." Nonsense. The same argument would prove that I have a right to maim or kill a man, if only I give him leave to maim or kill me, if he can, and will.

I have spoken my mind, once and for all, on a matter on which I have held the same views for more than twenty years, and trust in God you will not forget my words in after life. I have seen many a good fellow ruined by finding himself one day short of money and trying to get a little by play or betting—and then the Lord have mercy on his simple soul, for simple it will not long remain.

Mind, I am not the least angry with you. Betting is the way of the world. So are all the seven deadly sins, under certain rules and pretty names; but to the devil they lead, if indulged in, in spite of the wise world and its ways. Your loving friend, C. KINGSLEY.

SCHOOL BLUNDERS.—A teacher in a public school gave out a list of words to be defined and put in sentences. Among them was the word "chasm." A little girl looked in the dictionary, and, not being quite satisfied, inquired if "chasm" meant "gap."

The teacher absently replied, "Yes," but was astonished when she presented her paper with this sentence: "When I am sleepy, I always chasm."

But this is hardly equal to another teacher's experience in a little district school some years ago. She gave out words for analysis. "Bank-note" was one of them, and the teacher's astonishment may be imagined when one young lady brought the following unique analysis:

"Bank-note is a compound primitive word, composed of 'bank' and 'note.' 'Bank' is a simple word, meaning the side of a stream; 'note,' to set down. 'Bank-note,' to set down by the side of a stream."—*Vineland Independent.*

ROSALIE'S PRAYER.—Rosalie, after saying her prayers at evening, kneeling beside her little bed, always murmured after her devout little "amen" some soft words whose meaning her aunt could not catch.

One evening she questioned the child:

"Rosalie, what is it that you say every night after you have finished your prayers?"

"Aunty," said Rosalie, solemnly, "I just say, 'Dear Lord, this is Rosalie Pittman praying now.' You see so many little girls pray at just this same time, and I thought I'd best say which was me."—*Wide Awake.*

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There is nothing "just as good" as Crooke Female Tonic. Every lady who has given it a trial will tell you there is nothing like it for woman's peculiar ailments.

OFFICIAL FOOD TESTS.

THE UNITED STATES AND CANADIAN GOVERNMENTS ANALYZE THE BAKING POWDERS.

COMPARATIVE STRENGTH AND PURITY OF THE DIFFERENT BRANDS OFFICIALLY DETERMINED.

PROF. HAINES, CONSULTING CHEMIST OF THE CHICAGO BOARD OF HEALTH, GIVES HIS OPINION.

(*From Chicago Tribune.*)

The public is always responsive to suggestions about the food it eats. Great interest has been taken in the investigations made by the United States and Canadian governments and by the different Boards of Health to show the purity or impurity of milk, baking powders, spices, and other articles of daily use in the culinary department of our households.

Just now the subject of baking power is claiming public attention. We all desire pure and wholesome bread, and this can not be had with the use of impure or poisonous baking powder. There can be no longer any question that all the cheaper, lower grades of baking powders contain either alum, lime, or phosphalic acid.

The official analyses by the United States and Canadian governments have, therefore, been studied with interest and have pretty clearly established the facts upon this subject. The United States government report gives the names of eighteen well-known powders, some of them advertised as pure cream of tartar baking powders, that contain alum.

The report shows that the Royal baking powder was found the highest in leavening strength, evolving 160.6 cubic inches of gas per single ounce of powder. There were eight other brands of cream of tartar powders tested, and their average strength was 111.5 cubic inches of gas per ounce of powder.

The Canadian government investigations were of a still larger number of powders. The Royal baking powder was here also shown the purest and highest in strength, containing 129.32 cubic inches of leavening gas per ounce of powder. Nine other cream of tartar powders were tested, their average strength being reported to be 89 cubic inches of gas per ounce.

These figures are very instructive to the practical housekeeper. They indicate that the Royal baking powder goes more than 33 per cent. further in use than the others, or is one-third more economical. Still more important than this, however, they prove this popular article has been brought to the highest degree of purity—for to its superlative purity this superiority in strength is due—and consequently that by its use we may be insured the purest and most wholesome food.

The powders of lower strength are found to leave large amounts of inert matters in the food. This fact is emphasized by the report of the Ohio State Food Commissioner, who, while finding the Royal practically pure, found no other powder to contain less than 10 per cent. of inert or foreign matters.

The public interest in this question has likewise caused to be made investigations by our local authorities. Prof. W. S. Haines, of Rush Medical College, consulting chemist of the Chicago Board of Health, has found results similar to those reported by the national and Canadian authorities. Dr. Haines says:

RUSH MEDICAL COLLEGE, CHICAGO, Ill.

I have recently obtained samples of the chief baking powders in the market, and have subjected them to careful chemical examination to determine their purity, wholesomeness, and leavening power. As the result of my tests I find the Royal baking powder superior to all the others in every respect. It is entirely free from all adulteration and unwholesome impurity, and in baking it gives off a greater volume of leavening gas than any other powder. It is, therefore, not only the purest, but also the strongest powder with which I am acquainted.

WALTER S. HAINES, M. D.,
Consulting Chemist, Chicago Board of Health.

The statistics show that there is used in the manufacture of the Royal baking powder more than half of all the cream of tartar consumed in the United States for all purposes. The wonderful sale thus indicated for the Royal baking powder—greater than that of all other baking powders combined—is perhaps even a higher evidence than that already quoted of the superiority of this article, and of its indispensableness to modern cookery.

REST FOR WOMEN.—No woman can rest thoroughly in her own home with her work ever before her eyes. Involuntarily she carries the details in her mind, and is in consequence nearly as tired as if she had actually done the work. Let her go away to rest, even to some place less comfortable than home, where she can join in a dinner she did not cook, sleep in a bed she did not make, and forget her weariness in other people's cares and pleasures. Thousands of bottles of patent medicine are swallowed annually by women who would much better have spent the same money in change of scene. To get away from herself is the desire of the nervous, tired-out woman. To see how other people live suggests new ways of doing things and makes one contented with much that before seemed irksome.—*Selected.*

PREACHING AND PRACTICING.—That was plain and noble testimony that the young man is reported to have given to the examining committee of our church. "Under whose preaching was you converted?" they asked. "Under nobody's preaching," was the reply; "I was converted under my mother's practicing." Gracious tribute was that to parental example! And perhaps there was little talking in it all, little urging to duty and exhorting to obedience. The temperature of the mother's life was so sweet and salubrious that it woke and matured the seed of grace that had been dropped into the heart and it sprang up spontaneously.—*Dr. A. J. Gordon.*

One of the best things that parents can give their children is a love of nature, based upon a real knowledge of some of its wonders. The sight, the other day, of a company of young people gathering ferns and searching for new varieties of plants was much more pleasing than one that lingers in memory of a group of boys and girls spending the days at a beautiful resort among the mountains, playing cards and dancing, and reading novels between whiles. One fancies that it would not be easy for some people to tell what they go into the country for; certainly they do nothing different there from what they did in the city. A little knowledge of nature, inspiring love of its study, might do something to change this.—*Watchman.*

Teacher: "When the wise men came to the king, what did they say?"

Boy: "They said, 'O king, live forever!'"

Teacher: "Quite right; and what then?"

Boy: "And immediately the king lived forever."—*Selected.*

Doctor Dowd, of New York, has found that each cubic inch of soil contains from 60,000 to 2,250,000 minute organisms.

Sanitary measures in England are said to have caused a diminution of 30 per cent. in the death-rate from consumption since 1861.

SCIENTIFIC.

A New Theory of La Grippe.

The unaccountable nature of the influenza commonly known as the grippe has invited the theories of all sorts and conditions of men, not to say of doctors; but amongst all no one is, perhaps, so well calculated to commend itself to confidence as that of Sir Morell Mackenzie, M. D., who, in a paper in the June *Fortnightly*, asserts that in his opinion "the riddle of influenza is poisoned nerves," and from this hypothesis "the bewildering diversity of symptoms becomes intelligible, if we regard them as the results of disordered nervous action." Dr. Mackenzie compares it to the extraordinary disturbance in telegraphic systems produced by a thunderstorm, and says this is nothing "compared with the freaks played by the living conductors in the human body, if anything throws the governing centers out of gear."

Now, the theory of "poisoned nerves" is one that explains the almost infinite variety of attacks and curious freaks that mark the disease. No two persons, it is safe to say, have ever experienced precisely the same symptoms, and if it is a nervous disturbance, this is the natural result. Dr. Mackenzie regards the epidemic as falling under three general types, each of which includes many varieties; these are the catarrhal, the digestive, and the nervous. "Influenza," he says, "is the very Proteus of diseases, a malady which assumes so many forms that it seems to be not one, but an epitome of all diseases. And its symptomology includes almost everything, from a cold in the head to inflammation of the brain. . . . It is really an acute specific fever, running a definite course like measles or scarlatina. . . . It is a disease with that superficial complexity of aspect which made Mrs. Carlyle playfully suggest that the doctors had agreed to call half a dozen different diseases by one name in order to simplify treatment."

Dr. Mackenzie adds that under all its disguises, he believes the disease to be perfectly simple; that the profound impression made on the nervous system by the poison explains nearly all the after effects of the malady, and especially that curious loss of vital energy which is so disproportionately great in comparison with the disease itself. The cause Dr. Mackenzie believes to be a living germ, air borne, but of what nature is not yet, he believes, established.—*Scientific American.*

EATING BEFORE SLEEP.—Some persons, though not actually sick, keep below par in strength and general tone, and I am of the opinion that fasting during the long interval between supper and breakfast, and especially the complete emptiness of the stomach during sleep, adds greatly to the amount of emaciation, sleeplessness and general weakness we so often meet. Physiology teaches that in the body there is a perpetual disintegration of tissue, sleeping or waking; it is, therefore, logical to believe that the supply of nourishment should be somewhat continuous. As bodily exercise is suspended during sleep, with wear and tear correspondingly diminished, while digestion, assimilation and nutritive activity continue as usual, the food furnished during this period adds more than is destroyed, and increased weight and improved general vigor are the result.

All beings except man are governed by natural instinct, and every being with a stomach, except man, eats before sleep, and even the human infant, guided by the same instinct, drinks frequently day and night, and if its stomach is empty for any prolonged period it cries long and loud. Digestion requires no interval of rest, and if the amount of food during the twenty-four hours is, in quantity and quality, not beyond the physiological limit, it makes no hurtful difference to the stomach how few or how short are the intervals between eating, but it does make a vast difference in the weak and emaciated one's welfare to have a modicum of food in the stomach during sleep, that, instead of being consumed by bodily action, it may during the interval improve the lowered system.

I am fully satisfied that were the weakly, the emaciated and the sleepless to nightly take a light lunch or meal of simple, nutritious food before going to bed for a prolonged period, nine in ten of them would be thereby lifted into a better standard of health; on the contrary, persons that are too stout or plethoric should follow an opposite course.—New York *Medical Journal.*

MUSICAL SANDS.—The phenomenon of musical sands, which has only attracted scientific attention during the last few years, is found to be very common. Drs. H. C. Bolton and A. A. Julien, who have given especial attention to the subject, have now collected 610 samples of such sands from different parts of the world, while reports from 85 beaches in the United States have shown them that 65 are famous for musical sands. To the eye a patch of this sand is like any other, yet a blind man who is deaf and dumb can easily distinguish it by a distinct vibration, or tickling sensation, communicated to hands or feet. From about 500 samples examined, it appears that the sounds—which are produced by friction and vary in pitch with the amount of sand acted upon—do not depend upon a particular variety of sand, but upon a condition into which the sand gets. Rolled in a ring, one specimen of musical sand gave a whoop-like sound audible for about 420 feet. Yet this sand—unless bottled—lost its power in a few hours after being taken from the beach, and also became soundless on the slightest admixture of fine powder or of moisture.

HOW TO SEE THE WIND.—Take a polished metal surface of two feet or more, with a straight edge; a large hand-saw will answer the purpose. Take a windy day for the experiment, whether hot or cold, clear or cloudy, only let it not be in murky, rainy weather. Hold your metallic surface at right angles to the direction of the wind. If the wind is north, hold your surface east, but instead of holding it vertical, incline it forty-two degrees to the horizon, so that the wind striking, glances and flows over the edges as the water flows over a dam. Now sight carefully along the edge some minutes at a sharply defined object, and you will see the wind pouring over the edge in graceful curves. Make your observations carefully and you will hardly ever fail in the experiment. The results are even better if the sun is obscured.—*Woman's Journal.*

CREOSOTE AS A TIMBER PRESERVATIVE.—An ordinary uncreosoted telegraph pole, according to Mr. W. H. Preece, of the British Post-office, lasts about 7 years, whereas creosoted poles have continued sound after 35 years of service. The life of uncreosoted sleepers on the Great Western railway has been found to be 5 years; that of creosoted sleepers at least 8 or 10 years, and often double that time. In warm waters timber is quickly destroyed by marine insects, and on parts of the United States coasts uncreosoted piles last only 2 years, though the creosoted may be depended upon for 5 or 6 years. The cost of creosoting does not exceed 25 per cent. of the original value of the timber.

The apparent total disappearance of Jupiter's satellites occurs every 21 years, and was first recorded by Galileo in 1611. The phenomenon was observed by Flammarion, the eminent French astronomer, on July 15, when three of the moons were passing over the disc and one was behind the planet.

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MARRIAGES.

EVANS—PAYNE.—At the residence of Mr. J. M. Singletery, near Bunkie, La., Sept. 11, 1891, by Rev. J. E. Denson, Miss Emma A. Payne, of Bunkie, La., to Rev. Wm. G. Evans, of Simsport, La.

GREGORY—SWEATT.—At the residence of the bride's father, Mr. N. N. Sweatt, Ethel, Miss., Sept. 10, 1891, by Rev. A. W. Langley, Mr. E. M. Gregory und Miss Annn Swentt, all of Ethel, Miss.

CAULBY—FRAZER.—On July 16, 1891, by Rev. Wilson Moore, Mr. H. N. Canlby to Miss Eliza Frazer.

COON—PAUL.—On Aug. 27, 1891, by Rev. Wilson Moore, Mr. C. B. Coon to Miss Bertha Paul.

SMITH—TWEEDIE.—At Hebron Church, Stone, Ala., Sept. 8, 1891, by Rev. E. H. Moon, Mr. Taylor J. Smith to Miss Enla W. Tweedie, daughter of Dr. and Mrs. R. E. Tweedie.

ANDREWS—GRAVES.—In the M. E. Church, South, San Luis Obispo, Cal., Aug. 25, 1891, by Rev. G. A. Oats, Mr. George H. Andrews, of San Luis Obispo, to Miss Mary A. Graves, of Lake Providence, La., sister-in-law of Rev. James Healey, pastor of the M. E. Church, South.

KELLEY—HODNALL.—At Wesley Chapel, Natchez, Aug. 25, 1891, by Rev. M. L. Burton, Rev. J. J. Kelley, of the Louisiana Conference, to Miss Lillian Hodnall, of Natchez.

TIMBERGER—SLOCUM.—At the residence of the bride's father, Mr. D. R. Slocum, Natchez, Miss., Aug. 9, 1891, by Rev. M. L. Burton, Mr. Moses Timberger, of Gloster, Miss., to Miss Mamie Slocum, of Natchez, Miss.

WIGGINS—REED.—At the residence of Mr. E. M. Mook, Natchez, Miss., Aug. 23, 1891, by Rev. M. L. Burton, Mr. J. F. Wiggins to Miss Bettie Reed, all of Natchez.

ROGILLIO—BERRY.—At the residence of the bride's father, Mr. Berry, Pine Ridge, Adams county, Miss., Sept. 15, 1891, by Rev. M. L. Burton, Mr. J. W. Rogillio, of Natchez, to Miss Ida L. Berry, of Pine Ridge.

OBITUARIES.

BROWN—Mrs. MATTIE BROWN (*nee* Bush) entered into rest at her home in Centreville, La. on Sunday morning, Aug. 23, 1891, at 5:15 o'clock. She was born at Williamsport, Ind., Feb. 3, 1859. She was married to W. T. Brown on Feb. 13, 1878. She was converted and joined the Methodist Church at Franklin in 1876.

Queenly in form and feature, she was queenly in character. In her own estimation she was the least of his disciples; but in the regard of others she was among the chief. She improved her talents to their utmost. She seemed to watch always for her Lord. The precious ointment of her soul's adoration she gave to Jesus continually.

The writer, who was her friend and pastor for years, never knew a more perfectly formed Christian character. She was a model wife and sister. I can recall no censurable word nor unchristlike act in all these years. She was blessed with more than ordinary, practical common sense.

Her home duties were performed with so much loving and wifely tact, it was a means of grace to spend the day with her. The home life was beautiful. Centreville to her was Bethany, and Jesus had an abiding-place in her house. This home was the crystallization of her own beautiful soul. Whatever her brain conceived that her hand performed, as an expression of love for her husband and child. In her works of art and other memorials of her genius she will long be cherished by her friends.

We shall miss her in the church, for one of its most beautiful and polished corner columns has fallen. The town will feel her loss most keenly, for she stood among its choice spirits. Age will miss her inspiration, and youth her motherly care. The preacher will miss her loving ministrations and her home. But, most of all, will her husband miss her—the perfect wife. This loneliness and desolateness can only find alleviation in the fact that not even death can rob his memory of those thirteen perfect years of wedded bliss. Blest husband and child, sad loved ones, inheritors of so transcendent a life—an Eden of blossom and fragrance in which you now may live!

The awful mystery of her taking away from us has its relief and compensation partially, at least, in the thought that God must have needed her for some great enterprise in heaven. Yes, those willing hands, that tireless brain, that restless spirit, that self-ignoring disposition, that great, affectionate nature—all, all have found ample scope in heavenly activities, where even toil is rest.

Could we have heard her Savior's plaudit on her ascension, I have no doubt whatever we should have heard him say, "Well done!" Glory be to God I ever knew her! Hallelujah! Farewell and hail! ALFRED E. CLAY.

HOWELL—PIERRE SOULE HOWELL, youngest son of John W. and Bettie Howell, was born March 7, 1872, and died at his home near Carthage, Leake county, Miss., July 26, 1891. He joined the M. E. Church, South, in June last, under the preaching of that godly man, Isaac L. Peebles, who was assisting Bro. Cammack in his protracted meeting, and he lived a consistent Christian life up to the time of his death, leading in family worship.

Pierre was mama's baby boy, and was always ready to lighten the burdens of his mother in every way possible, and was devoted to her almost to idolization.

He had the misfortune to lose a dear brother in February whose lives had been inseparable up to the time of Joe's death, and in seems that God, in his infinite goodness and mercy, preferred not to have them separated long. His life with that of his brothers was one of duty and self-denial to their widowed mother. He was manly and conscientious in his dealing with his fellow-men, and established an enviable character for one so young for integrity in the business relations of life.

The family circle has been broken on this earth; but there are two links in heaven to inspire those remaining in the endeavor to meet them on that peaceful shore where there is no more parting, pain or sorrow, and the chain will be reunited never again to be severed. Yes, "Mother," Joe and Pierre can't come to you, but you can go to them. Joe and Pierre were inseparable on earth, and they are now together again, never to part any more. Blessed thought! UNCLE JOHN.

DAVIS—Died in Lake Providence, La., Monday, Aug. 24, 1891, SARAH ROXANA EPPES, wife of Dr. J. L. Davis, aged fifty-three years. Sister Davis was the child of Methodist parents, and joined the M. E. Church, South, at an early period of life, living a consistent member thereof up to the hour of death. She lived a true life in every sense of the word, evincing that nothing was more repugnant to her feelings than deceit or dissimulation whether in word or deed.

The last years of her life were more or less marked by affliction; yet she was sustained through it all by the presence of her Savior, and ever manifested a quiet resignation to the will of her heavenly Father. Naturally retiring in disposition, there was no room for ostentation, and one had to be intimately acquainted with her to see the inner workings of her spiritual life. She loved her church, and manifested great interest in its prosperity. Her last illness was short and her death almost sudden; yet when admonished by her husband that the hour of her departure was near at hand, she expressed a readiness to go and be with her Savior. Having lived a true life, she died well.

A large crowd of friends and relatives attended appropriate religious services in the Methodist Church, conducted by the writer, and followed her remains to the cemetery. She leaves a devoted husband, one son and four daughters to mourn her death. God help these and other loved ones so to live as to meet her in heaven! R. S. ISBELL.

HOOGE—AUGUST CARL HOOGE was born in Germany in 1873; died Aug. 26, 1891. August was quite a model young man. Just in the beginning of his strong, young life he is called to lay down the cross and wear a crown. Mother and the loved brothers and sisters mourn his loss very much, for he was a Christian and a good brother and son. Friends and relatives all speak kindly of August and endorse his pure and upright life.

But a short time since the father was called away, and now it is one of the boys. May the grace of the Lord sustain the bereaved loved ones and enable them to meet in heaven!

H. BRADFORD.

Obstacles Again.

As Bro. Foster says our obstacles have multiplied, and has a lady to help him, we must, with your permission, say a little more. The brother seems hard of understanding. We have no objection to persons professing the second blessing, or holiness, if they are not exclusive and denunciatory in it. We preach holiness, Bro. Foster, and Christian perfection, too, Sister Collier, and nearly always get happy in the discussion; laugh big and act, as some people call it, undignified. We do not object to perfection; it is not offensive to us. Oh! no; you are mistaken. It is only the noise that some people make about it that we object to. For example: One stands up, Pharisee-like, and declares that he has not sinned in so many months or years, that he is just as pure as Jesus Christ, and at the same time denouncing all others who are not thus "noisy." This has been done, and it can not be denied, and it has not only damaged the cause of "holiness," but the cause of our blessed Lord in general. We have a minister in this parish who modestly claims the "second blessing," but he does not denounce others who do not claim it, but owns them as brethren in Christ. If any of our brethren have more faith and are living nearer to God than we are, which we do not question, we bid them God-speed with all our heart, but please do not exclude us from the narrow path, because we have not yet attained, but are "groaning after perfection." It was this intolerant character that we alluded to in our first article. This was the obstacle. We hope Bro. Foster understands us now, and that we are agreed upon the subject.

H. ARMSTRONG.

Bastrop, La.

[The foregoing ought to satisfy any reasonable man or woman. We are satisfied that it satisfies the majority of our readers, and there is no reason why it should not be "the last word."—EDITOR.]

A Correction Corrected.

I thank Bro. W. B. Hines for correcting some of my data concerning Woodville Methodism. The errors were natural, for in all of the matters to which he refers, except that of Dr. Marvin's coming to Woodville, I got the data from the memories of living persons, none of whom could be very positive as to dates and the minutiæ of detail.

In the matter of Dr. Marvin, Bro. Hines' correction needs correcting. If he will refer to Finney's Life of Marvin (pages 359-362) he will find the matter detailed substantially as I stated it. As I was not writing the story of Marvin, it would have been irrelevant to have detailed his experiences in Price's army and Vicksburg. Dr. Finney, from whom I took my data, got the details from Mrs. Marvin and Dr. W. C. Williams, who assisted Dr. Marvin to leave St. Louis, and who was a most intimate and confidential friend.

H. WALTER FEATHERSTUN.

The sixty-odd millions of people of the United States, and an indefinite number from foreign countries, are considering a celebration of the discovery of America. It is not only an age of discovery, but of doubt, and there are people who question whether Columbus really discovered anything, or may not have only followed in the wake of others.

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OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. J. T. Watts (2), Geo. H. Thompson, W. H. Lewis, D. G. Davis, N. M. Clark, Q. A. Oakes, W. T. Beall, W. W. Simmons, J. V. Penn, R. S. Isbell, H. P. Lewis, R. D. Norsworthy (2), T. L. Mellen, J. B. Adair, J. J. Murphy, J. J. Smylie, D. G. W. Ellis, W. D. Dominick, J. C. Lowe, W. E. Ballard, P. H. Hensch, R. B. Downer, Arthur B. McVoy, Robert Havers, J. H. Evans, H. C. Morehead, J. P. Drake, R. H. Barr, Thos. J. Upton, B. F. Phillips, T. B. Reagan, J. J. Lovett, D. M. Miller, J. W. Raper, R. H. Barr, J. W. Ellison.

Messrs. W. T. Brown, J. R. Monaghan, Jno. R. Green, H. H. Hines, C. D. Atkinson, R. C. Galloway, S. S. Cope, J. M. Leverett, S. R. Moore, S. E. Burke, James W. Lee, W. R. Stuart, M. Finley, Chas. F. Webb, R. T. Hutchins, H. L. Dear, E. S. Drake, Frank Morgan, Jno. B. Riley, J. A. Vance, J. A. Leggett, J. J. Arnold, D. M. Foster.

Mesdames F. M. Montgomery, J. M. Kinahrew, W. H. Drummond, Mary E. Ariedge, I. D. Stoker, Ida Payne, C. L. Easton, L. Matthews, E. G. Bracey, L. A. Alexander, E. A. Collins.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

Pin Your Faith.

Pin your faith to Creole Female Tonic and you will never regret it. It is a remedy particularly prepared for ladies.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

INFANTILE SKIN AND SCALP DISEASES CURED BY Cuticura

EVERY HUMOR OF THE SKIN AND SCALP of infancy and childhood, whether torturing, disfiguring, itching, burning, scaly, crusted, pimply, or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. Parents, save your children years of mental and physical suffering. Begin now. Delays are dangerous. Cures made in childhood are permanent.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.

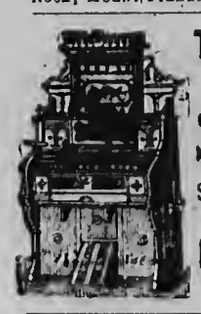
Send for "How to Cure Skin and Blood Diseases."

Baby's skin and scalp purified and beautified by CUTICURA SOAP.

Kidney pains, backache, and muscular rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25c

An Experienced Teacher

wishes a situation in school or family. Teaches usual English branches, French, music and Elementary Latin. Refers to Bishop Whittle and Gen. Custis Lee, Va. Address Miss Whittle, Rocky Mount, Franklin county, Va.



THIS ORGAN ONLY $29.00

SEND FOR CATALOGUE.

ADDRESS

H. W. ALLEGER,

Washington, N. J.

FREE by return mail, full descriptive circulars of **MOODY'S NEW and MOODY'S IMPROVED TAILOR SYSTEMS of DRESS CUTTING.** Revised to date. Any lady of ordinary intelligence can easily and quickly learn to cut and make any garment, in any style, to any measure, for Ladies, Men and Children. Garments guaranteed to fit perfectly without trying on. **MOODY & CO.** Cincinnati, O.

Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, and acts directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co.

Sold by Druggists, price 75c. per bottle.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 7/8	— —
Ordinary	6 7-18	— —
Good ordinary	7	— —
Low middling	7 11-18	— —
Middling	8 8-18	— —
Good middling	8½	— —
Middling fair	9 1-16	— —
Fair	10 9-18	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2 8-16	— —
Prime yellow	4 7-18	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	28	25
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2½	2½
Good	4½	4¾
Fair	4⅝	4⅞
Prime	4⅞	5
Rough, ℔ bbl	2 50	4 25
Polish, ℔ ton	22 00	24 00
FLOUR.		
Extra Fancy	5 10	— —
Fancy	4 45	4 70
Choice	— —	— —
Minnesota Patents	5 00	— —
Winter wheat patents	5 20	5 25
Minnesota bakers	5 00	5 50
CORN PRODUCTS.		
Corn meal	5 05	5 10
Cream meal	5 50	— —
Grits	— —	3 80
Hominy	4 00	— —
GRAIN, ETC.		
CORN:		
White, ℔ bushel	— —	73
Yellow	74	75
Mixed No. 2	— —	75
OATS:		
Western	— —	41
Texas rust-proof	45	48
BRAN:		
℔ cwt	82½	85
HAY:		
Prime	14 00	15 00
Choice	16 00	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	— —	12 50
Prime Mess	11 00	11 25
Rumps	— —	— —
BACON:		
Fancy Breakfast	11	11½
Shoulders	— —	8¾
Sides, short rib	— —	8¾
Sides, long clear	— —	8¾
HAMS:		
Sugar-cured	11	12
DRY SALT MEAT:		
Shoulders	— —	8¾
Sides, short rib	— —	8⅛
Sides, long clear	— —	8⅛
GROCERIES.		
COFFEE:		
Prime	19½	— —
Fair	18¾	— —
Common	16	— —
TEAS:		
Choice	40	80
Ile-No	— —	— —
BUTTER:		
Western Creamery	27	— —
Western Dairy	17	18
Common	— —	— —
LARD:		
Refined	6½	— —
OILS:		
Coal, bbls	7¾	— —
Coal, cases	18½	14
Cotton seed, crude	22	23
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ℔ head	— —	— —
Chicago, ℔ 100	— —	— —
Louisiana, ℔ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 50	2 00
ONIONS:		
New Louisiana	— —	— —
Western	2 75	3 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ℔ yard	7½	— —
Jute, 1¾ lb. ℔ yard	— —	6½
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
℔ lb	8½	12½
TIES:		
℔ bundle	— —	1 35
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 00	5 50
Young Chickens	2 00	3 50
Chickens, Southern	3 00	4 00
Young	2 50	3 00
Turkeys, Southern	— —	— —
EGGS:		
Western	20	21
Southern	21	22
WOOL:		
Lake, ℔ lb	21	21½
Louisiana	17	19
Hurry	10	15
COUNTRY HIDES:		
Green Salted, ℔ lb	3½	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ℔ ton	9 00	— —
Meal	22 50	24 00
Pure ground bone	50 00	52 00
Muriatic acid, ℔ lb	— —	2½
Sulphuric acid	— —	2½

—*New Delta*, Sept. 22.

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

NEWS OF THE WEEK.

DOMESTIC.

A disastrous fire occurred in Chicago on Sept. 18, in which five lives were lost.

A fire in New Iberia, La., on Sept. 20, destroyed twenty thousand dollars' worth of property.

The city council of San Antonio has passed an ordinance forbidding street car companies from working their employees more than twelve hours a day.

The Hotel Natchez, a handsome new structure just completed at a cost of over $100,000, threw open its doors to the public on Sept. 21. It is four stories high.

After a hard fight the change in the text-books in the Dallas public schools was adopted by the city council. There was much opposition to the change from the people.

The Treasury Department has been informed that attempts will be made on the Mexican frontier to smuggle large quantities of lottery tickets into this country through the mails.

Roswell P. Flower has been nominated by the Democratic Convention for governor of New York. J. Sloan Fassett has been nominated for the same office by the New York Republicans.

The Behring Sea agreement with England has been violated by an American company exceeding the limit of its catch of 7,500 skins. The matter is regarded as important, and may lead to the agreement being declared inoperative.

Excitement has broken out among the negroes in Arkansas, which bids fair to rival the Oklahoma fever. Large parties of colored people have left for the Indian Territory, where they go to make settlement on the reservation just opened.

The proclamation opening to settlement the homestead entry to the newly ceded lands of the Sacs and Foxes, Iowa and Pottawattomie Indians in the eastern part of Oklahoma was signed by the President, and the lands were entered on the twenty-second instant, at noon.

Prof. Melbourne, of Australia, has entered into a contract to make rain at Good Land, Sherman county, Kansas, Sept. 26. He is to receive $500 for bringing rainfall over a territory within a radius of fifty miles of Good Land. Good Land is within fifty miles of the Colorado line. The results of Melbourne's experiments in Cheyenne, Wyo., are said to have been very successful.

The comptroller of currency has been informed of the suspension of the Rio Grande National Bank, of Laredo, Tex., of its being placed in the hands of a bank examiner. The failure of the bank is attributed to lack of business and to other causes. The depositors will be paid in full, and, judging from the information now with the comptroller, all the bank's obligations will be met in time.

The extra session of the Tennessee General Assembly has adjourned after a twenty days' sitting. Outside of the passage of the apportionment bill, by which the Democrats gain several additional seats in both houses, and the adoption of some local laws, the session has not been fruitful of important results. The convict lease system and the question of arranging for the building of a new penitentiary were left in *statu quo*.

FOREIGN.

Alexander Jacques, the French faster, now in London, has completed a fifty-two days' fast.

In an explosion in a colliery near Charleroi, Belgium, on Sept. 19, thirty lives were lost.

A bull fight in Marseilles, France, on Sept. 20, ended in a riot between the spectators and bull fighters.

Ex-President Balmaceda, of Chili, unable to bear the humiliation of his recent defeat and overthrow, committed suicide at Santiago, Sept. 19.

The Mexican government has declared the concession granted for the colonization of negroes in Mexico forfeited on account of non-compliance with the contract.

The London and Westminster Bank, Limited, in London, was robbed of $1,000,000. The amount is said to have been stolen while the bank officials were in another apartment.

The Standard Oil Company has bought out a rival concern which is lately organized in Stettin, Germany, and is erecting large tanks and other structures for use in its business.

The Russian minister to Persia has been instructed to arrange a trade treaty between Russia and Persia. The object is to bring about the exclusion from the Persian market of English goods.

The first party of American pilgrims, numbering sixty persons, under Missionary Braun, of Minnesota, arrived at Treves, Germany, on Sept. 17, to view the holy coat. The newspapers are beginning to publish reports of cures through the touching of the holy garment.

The term of the Austro-German treaty of commerce with Italy has been fixed at six years, at the end of which time the Zollverein convention will be definitely concluded. Negotiations will be resumed with Spain with a view of obtaining the benefits of the most favored nation clause to extend to the Spanish Antilles.

The number of people who perished in the floods in the province of Toledo, Spain, is now placed at 2,300, and the number of lives lost in other localities at 500. In addition many were injured. It is estimated that the total loss from the floods, including the destruction of crops, damage to property, the railways' loss of traffic, etc., will amount to little short of one million pounds.

Large purchases of wheat and other grain have been lately made by numerous French agents directly of the farmers in the provinces of Rome and Puglie at whatever prices the farmers have demanded, with the result of rapidly increasing prices. It is thought that the purchases were on account of the French government. As the grain crop of Italy is no more than sufficient for home consumption, exporting grain now implies the necessity of future imports at higher prices.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Winona station	Oct. 3, 4
Greenwood station	10, 11
Valden circuit	17, 18
Carrollton circuit	20
Winona circuit	22
Poplar Creek circuit	24, 25
Sallis	31, Nov. 1
Newport	3
Ethel	4
Rural Hill	5
Weir	7, 8
Belzona	14, 15
Ebenezer	20
Lexington	21, 22
West	24
Richland	26
Black Hawk	28, 29

Pastors will please be ready to make statistical report to date. Trustees of church property will be ready with written reports and to answer Question 20. Local preachers will please prepare written reports. We desire a full attendance at our last Quarterly Conference.

S. M. THAMES, P. E.

GRENADA DIST.—FOURTH ROUND.

McNutt and Shell Mound	Oct. 3, 4
Sunny Side	4, 5
Minter City and Strathmore	10, 11
Tillatoba	24, 25
Charleston	(Tu.).. 27
Coffeeville	(Wed.).. 28
Abbeville	31
Oxford circuit (by Rev. S. D. Long.)	31, Nov. 1
Oxford	1
Toccopola	(Tu.).. 3
Carrollton	7, 8
Chapel Hill	(Tu.).. 10
Grenada circuit	14, 15
Grenada	15, 18
Atlanta	21, 22
Pittsboro	(Mon.).. 28
Cherry Hill	(Tue.).. 24
Banner	(Thu.).. 26
Water Valley circuit	(Sat.).. 28
Water Valley	29

Let every member in the district read Prov. III, 9, 10.

J. W. PRICE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Columbus circuit, at Andrew Chapel	Oct. 2
Crawford circuit, at Ariesia	3, 4
Hebron circuit, at Hebron	8
Shuqualak circuit, at Shuqualak	10, 11
Macon	11, 12
Mashulaville circuit, at Mashulaville	18
Plattsburg circuit, at Plattsburg	16
Louisville circuit, at Rocky Hill	17, 18
Starkville circuit, at Steel's Chapel	24, 25
Chester circuit, at Chester	30
Starkville station	31, Nov. 1
Walthall circuit, at Eupora	7, 8
Tampico circuit, at Pleasant Grove	12
Maben circuit, at Maben	14, 15
Sturgea circuit, at Sturges	21, 22
Brooksville circuit, at Brooksville	28, 29

Let preachers and stewards give all diligence to have collections and salaries in full.

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth circuit	Sept. 25, 26
Corinth station	27, 28
Kossuth circuit	Oct. 3, 4
Harmony circuit	8
Iuka circuit	10, 11
Iuka station	17, 18
Pleasant Ridge circuit	22
Marietta circuit	24, 25
Blackland circuit	31, Nov. 1
Booneville and Rienzi	7, 8
Blue Springs circuit	13
Guntown circuit	14, 15
Jonesboro circuit	17
Ripley circuit	19
Ripley and New Albany	21, 22
New Albany circuit	28, 29

W. S. LAGRONE, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Early Grove	Sept. 26, 27
Holly Springs station	27, 28
Myrtle	Oct. 3, 4
Ashland	10, 11
Shelby Creek	17, 18
Holly Springs circuit	24, 25
Shawnee	31, Nov. 1
Pine Mountain	7, 8
Red Banks	14, 15
Mt. Pleasant	21, 22
Olive Branch	28, 29

JNO. W. BOSWELL, P. E.

SARDIS DIST.—FOURTH ROUND.

Batesville	Sept. 26, 27
Sardis	Oct. 3, 4
Arkabutla	10, 11
Coldwater and H	17, 18
Horn Lake	(Th.).. 22
Lewisburg	24, 25
Cockrum	31, Nov. 1
Mt. Vernon	7, 8
Chulahoma	14, 15
Coldwater mission	(Th.).. 19
Pleasant Grove	21, 22
Panola circuit	(Th.).. 26
Courtland	28, 29

J. J. WHEAT, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Sept. 26, 27
Shannon	Oct. 3, 4
Verona station	8
Prairie	10, 11
Saltillo	14
Pontotoc	17, 18
Aberdeen station	24, 25
Okolona circuit	28
Tremont	31, Nov. 1
Nettleton	4
Buena Vista	7, 8
Athens	14, 15
Smithville and Fulton	18
Ebenezer	21, 22
Houston and Wesley	27
Sparta	28, 29

J. B. STONE, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Parker Chapel	Sept. 27
Thibodaux and Houma	Oct. 4
Algiers	11
Lower Coast Mission	18
Crapa Street	25
Grosse Tete and False River	Nov. 1
Dryades Street	8
Baton Rouge	15
Moreau Street	22
Felicity Street	29
Carrollton	Dec. 8
Carondelet Street	13

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Abbeville, at Prarie Gregg	Sept. 26, 27
Opelousas and Washington, at Wash'n.	Oct. 3, 4
New Iberia	10, 11
Lake Arthur	17, 18
Grand Chenier, at Grand Chenier	24, 25
Lake Charles	31, Nov. 1
Sabine Mission, at Haygood	7, 8
Sulphur Mine, at Vinton	14, 15
Indian Bayou	21, 22
Patterson and Morgan City, at M. City	28, 29
Franklin	Dec. 5, 6

Preachers will please be ready to answer Question 24 as full as possible.

JOHN A. MILLER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Vienna, at Salem	Sept. 26, 27
Vernon, at Vernon	Oct. 3, 4
Sabine, at Evergreen	10, 11
Summerfield, at Alabama	17, 18
Sparta, at Providence	21, 25
Ringgold, at Rocky Mound	31, Nov. 1
Downsville, at Willhies	7, 8
Farmerville, at Farmerville	14, 15
Tulip and Simsboro, at Tulip	21, 22
Gibsland, at Gibsland	28, 29
Indian Village, at Indian Village	Dec. 5, 6
Ruston, at Ruston	8
Arcadia, at Mount Moriah	12, 13

J. L. P. SHEPPARD, P. E.

DELHI DIST.—FOURTH ROUND.

Rayville, at Union	Sept. 28, 27
Bastrop, at Bastrop	Oct. 3, 4
Oak Ridge, at Oak Ridge	10, 11
West Monroe, at West Monroe	17, 18
Floyd, at Floyd	24, 25
Harrisonburg, at Harrisonburg	31, Nov. 1
Waterproof, at Waterproof	7, 8
Providence, at Providence	14, 15
Lind Grove	21, 22
Winsboro	28, 29
Delhi, at Tallula	Dec. 5, 8

H. O. WHITE, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Mooringsport, at Mt. Zion	Sept. 25, 26
Ded'n of church at Greenwood, La	27
DeSoto circuit, at Pelican	Oct. 2, 3
Pleasant Hill circuit, at Pleasant Hill	4, 5
Ded'n of church on Tiger Island	11
Cane River, at S.-house near Melrose	13
Coushatta, at Coushatta	17, 18
Wesley circuit, at Wesley (3:30 P. M.)	18, 19
Shreveport station	24, 25
Annacoco, at Beach Grove	28, 29
Many, at New Hope	31, Nov. 1
Sabine, at Bayou Scie	2
Kissatchie, at New Church	7, 8
North Boesler, at Collinsburg	11
Valley, at Cotton Valley	14, 15
Bellwood, at Oak Grove	21, 22
Natchitoches, at Natchitoches	22, 23
Grand Cane, at Bethel	28, 29
Caddo circuit, at Keachie	29, 30
Mansfield station	Dec. 5, 6
Shreveport mission	12, 13

At those places where the Sabbath work of the presiding elder is divided between two circuits he will advise the pastors in regard to the hours at which he will be present.

HOBT. J. HARP, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Waynesboro station	(Mon.).. Oct. 5
State Line ct., at State Line	(Tu.).. 6
E. and Stonewall, at Enterprise	(Wed.) 7
Clarke circuit, at Winifred	10, 11
Vossburgh ct., at Pachuta	(Wed.).. 14
Manasseh circuit, at Manasseh	17, 18
Daleville station	(Thu.).. 22
Linwood circuit	24, 25
DeKalb circuit, at DeKalb	(Mon.).. 28
Porterville ct., at Porterville	(Wed.) 28
Binnsville and W	31, Nov. 1
Shubuta circuit at Shubuta	7, 8
Meridian, at East End	14, 15
Meridian, at West End	15, 16
Lauderdale circuit, at Lauderdale	21, 22
Meridian ct., at Chunkey	(Thu.).. 26
Winchester circuit	28, 29
Marion circuit	Dec. 5, 6
Meridian, at Central	(Mon. night.) 7

The preachers in charge will please see that the trustees have ready written reports in answer to Ques. 24. All local preachers must be prepared with written reports to answer Ques. 16. All exhorters are expected to present written reports. Reports from the missionary societies will be gladly received. Let the stewards be prepared to report collections in full. Let us pray and look for the presence and power of the Holy Spirit.

T. L. MELLEN, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Leberton	Sept. 27
Australia	Oct. 4
Gunnison	11
Rosedale	12
New Salem	(Sat. and Sun.).. 17, 18
Cleveland	19
Dublin	25
Clarksdale	28
Belen	Nov. 1
Jonestown	2
Lula	8
Bond's	15
Friar's Point	16
Bolivar	22
Stoneville	29

Preachers will please forward amount assessed for delegates to Ecumenical Conference to Inc at Greenville.

R. M. STANDIFER, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Washington, at Washington	Sept. 26, 27
Natchez, at Jefferson Street	Oct. 3, 4
Natchez, at Wesley Chapel	3, 4
Martin, at Russum	(Wed.).. 7
Fayette, at McNair	10, 11
Port Gibson	11, 12
Bartonton, at Screpta	17, 18
Utica, at Learned	24, 25
Vicksburg	31, Nov. 1
South Vicksburg	31, " 1
Mayersville, at Mayersville	7, 8
South Warren, at Wesley Cha.	(Tu.).. 10
Warren, at Wesley Chapel	14, 15
Meadville	21, 22
Roxie	(Mon.).. 23
Anguilla, at Anguilla	28, 29
Rolling Fork	29, 30
Rocky Springs, at Rocky Springs	Dec. 5, 8

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Wesson station	Oct. 3, 4
Crystal Springs station	10, 11
McComb circuit, at Holmesville	17, 18
Caseyville, at Bethel	24, 25
China Grove, at Tylertown	31, Nov. 1
Magnolia, at Magnolia	1, 2
Beauregard, at Mathis Chapel	7, 8
Hazlehurst	(at night).. 12
Crystal Springs circuit	13
Bowerton, at Rehoboth	14, 15
Brookhaven station	(at night).. 18
Adams circuit, at Adams	21, 22
Summit, at Summit	22, 23
Gallman circuit, at Mt. Pleasant	26
Providence	28, 29
Pleasant Grove ct., at Pleasant Grove	Dec. 3
Brookhaven circuit, at Bethel	5, 6

R. S. WOODWARD, P. E.

BRANDON DIST.—FOURTH ROUND.

Forest and Morton, at Morton	Sept. 27, 28
Carthage, at Liberty	Oct. 3, 4
Neshoba, at Hester's Chapel	10, 11
Decatur, at Union	11, 12
Lake, at Centerville	13
Walnut Grove at Pleasant Hill	24, 25
Hillsboro, at Hillsboro	25, 26
Rose Hill, at Missionary	31, Nov. 1
Newton and Hickory, at Newton	2
Westville, at Pleasant Grove	7, 8
Shiloh, at Shiloh	14, 15
Raleigh, at Raleigh	21, 22
Mt. Rose, at Cedar Grove	22, 28
Trenton, at Polkville	28, 29
Homewood, at Wesley chapel	30
Marvin	Dec. 5, 6

P. A. JOHNSTON, P. E.

JACKSON DIST.—FOURTH ROUND.

Bee Lake	Oct. 3, 4
Raymond, at Hollow	(Wed.).. 7
Camden, at Shrocks	10, 11
Bentonia and D. at Bentonia	(Wed.). 14
Madison, at Livingston	17, 18
Sharon, at Sharon	24, 25
Yazoo city	31, Nov. 1
Flora and B., at Flora	7, 8
Mt. Olivet, at Anding	(Wed.).. 11
Silver Creek	14, 15
Lake City and Lodi	21, 22
Edwards	(Wed.).. 25
Spring Ridge, at Oak Hill	(Fri.).. 27
Jackson, at First Church	28, 29
Jackson, at Capitol Street	28, 29
Benton	(Tue.).. Dec. 1
Yazoo circuit	(Wed.).. 2
Canton	5, 8

D. A. LITTLE, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Bayou Sara, at Slaughter	Sept. 26, 27
Clinton and Betoville, at Clinton	Oct. 3, 4
North Wilkinson, at Hopewell	10, 11
Amite and Mission, at Salem	18
East Feliciana, at Gilead	15
Percey's Creek station	17, 18
Woodville	19
Gloster and Centerville, at Centerville	24, 25
Wilson, at Gayden	31, Nov. 1
Port Vincent, at French Settlement	7
Covington	10
Tallahala	12
Springfield, at Wesley Chapel	14, 15
Zachary station	21, 22
East Baton Rouge, at Deer Ford	28
Live Oak, at Pine Grove	28, 29
Jackson station	Dec. 2
St. Helena, at Greensburg	(morning). 5
Amite City, at Amite City	(night). 5, 8
Franklinton, at Fisher's	7

C. MCDONALD, P. E.

Camp Meeting Calendar.

Camp Meet'g.	*Begins*
Palmer	Oct. 4
Shiloh	Oct. 8
Leaf River	Oct. 9
New Prospect	Oct. 23

CAMP MEETING.

There will be a camp meeting at Salem Camp Ground, Americus circuit, Seashore district, Mississippi Conference, beginning Oct. 8. Ministers are invited to attend. There will be a public tent on the ground for the benefit of the public.

LYMAN R. ROBERTS, P. C.

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LIFE A

Christian Advocate.

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FROM THE WORK.

Rev. R. M. Blocker, Rayne, La., Sept. 21: "Yesterday afternoon we opened up a new appointment at Dupon, about eight miles east of Rayne. Large crowd, and two accessions to the church. About half of the congregation were Creoles."

Rev. S. J. Bass, Houston, Miss., Sept. 2: "We have just closed a meeting at Central Grove Baptist Church, of eight days' duration, resulting in seventeen accessions to our church, and four to the Baptist. Some others claimed conversion, but did not join the church. I don't count much on a man till we get the bridle on him. Bro. H. R. Tucker has a fine meeting in progress here. We are expecting great things of the Lord."

Rev. Geo. H. Lipscomb, Jonestown, Miss., Sept. 21: "The meeting that we have looked forward to, and have prayed so earnestly for, has come and gone. No, it is not gone, for the rich blessing which came from the presence of the Lord still cheers and comforts our hearts. The church is rejoicing in deeper work of grace in their own hearts, and in the conversion of fourteen souls, nine of whom were received into the church on profession of faith. Bro. T. B. Hargrove and his wife were with us, but 'the best of all is, God was with us.'"

Rev. R. S. Collier, Bellevue, La., Sept. 21: "While we have been much hindered by sickness, yet there has been some progress on Valley circuit. We have held two protracted meetings, in each of which the Spirit's presence was manifest. The church at both places was quickened and revived, backsliders were reclaimed, and some of the church were converted; and while there were no additions to the church, the meetings were times of gracious visitation. My meetings at two other points were deferred on account of the severe illness of my wife. She is just free from fever after twenty-six days of typhoid-malarial fever."

Rev. W. T. Barnett, Wall Hill, Miss., Sept. 21: "The revival season is over with us on Chulahoma circuit; therefore, I will send you a report. We have had very good revivals all over the work. Eleven conversions and ten additions to our church. We were blessed with the efficient service of the Revs. J. H. Shumaker, C. H. Owen, T. J. Newell, W. J. O'Bryant, and J. J. Brooks; also our beloved brother, J. L. Brooks, was with us in the day-time at Wall Hill, and aided us much in our services. It was my very great privilege to listen to him preach one hour and fifteen minutes, last week, at his son's meeting on Holly Springs circuit."

J. A. Leggitt, Floyd circuit, Louisiana Conference, Sept. 18: "Would you like to hear a little news from Floyd circuit? The Annual Conference last Winter supposed, and rightly so, that our circuit had about gone up the spout, and they sent us a little piney-woods preacher, I suppose, to knock round and try and hold the old members together. Well, we received him cordially, and he went to work, and, by the grace of God, he has done a wonderful work. I think from the last that I have heard from the upper part of the circuit, that our little pine knot has taken, altogether, into the church about 125 members, about 25 being old members that have come back to the church. We ascribe all praise to God for his wonderful love."

Rev. R. H. Barr, P. C., Hillsboro, Miss., Sept. 19: "We have just closed a meeting at this place, with glorious results. The meeting was good from the first. On Wednesday night the audience was held awe-stricken with the magnitude of God's power. There were seven accessions to the church—two by transfer. Bro. J. M. Morse, from Newton, assisted me. He preached with power; his presence was impressive. When he arose to introduce the services, his presence commanded respect, and put the audience upon its best behavior. Bro. Morse is a godly man, and will go to the front if he lives. The people of Hillsboro all join in bidding him God-speed in the glorious cause that he is defending. Bros. Cammack and Enochs gave us a pleasant call during the meeting. Praise God for his blessings. Pray for us."

Rev. J. A. Braswell, P. C., Coldwater, Miss., Sept. 18: "I have just closed my last meeting. We have had great revivals at each appointment. There have been sixty-five conversions, fifty accessions, with others to follow. The faithful were blessed, backsliders reclaimed, family altars established, and children baptized. I was assisted by Bro. H. C. Manghan, a local preacher from the Pleasant Grove circuit. He did us good work. I was also assisted by Bro. B. P. Jaco, of Panola circuit, in one of my meetings held near his old home. He did us good preaching, and everybody was glad to meet him. Bro. Miller, the old pastor of this work, arrived home from West Texas just in time to be with us in our last meeting. His help was greatly appreciated by both the pastor and people. We have taken steps toward building a church at one of my appointments, Cypress Corner, a beautiful place with two small stores and a postoffice. I hope to be able to make a full report at Conference. Pray for us."

Rev. H. G. Hawkins, Hinton, Ala., Sept. 16: "We have just finished a meeting at New Home Church, near this postoffice, aided by Bro. H. S. Gunn, our faithful local helper. The meeting was a success; sinners wept and Christians rejoiced. Additions were made to the church, and Bro. Gunn baptized five infants. On account of a community wrangle, one of my churches was burned the night before I went there to fill the first appointment. Bro. N. B. Harmon, of Meridian, was with us preaching there for several days last month, and did much to harmonize the two Holiness, the Baptist, the Protestant, and our own elements. Work was done for the idea of sanctification in organization. In the Spring great preparations were made at Manassas, on this circuit, for a Joe Jones meeting; but Joe did not meet the engagement. There is much morality, immorality and ignorance to deal with; but the people are kind, and some are willing to help and encourage."

Mrs. J. C. H. McKinney, Anguilla, Miss.: "Our protracted meeting at Sunflower Chapel, on the Sunflower river, began Saturday, Sept. 11. It was also our quarterly meeting occasion. The presiding elder, generally faithful, being providentially hindered from attending, Rev. Ira B. Robertson, assisted by Rev. Pat Henry (Baptist), presided over the meeting, which was well attended, and resulted in much good. One lady professed conversion, and was herself, with her three children, baptized. Two others said they were willing to give up all for Christ. Many hearts were touched, and we were all made to feel that 'twas good to be there.' On the morning of the last day we had class meeting. Honest confession is said to be good for the soul, so I will confess that I have avoided class meetings. Though I have been a member of the church for sixteen years, that was the third class meeting I ever attended. I fear I would not have gone that day if I had been previously warned. I am glad that I did go, for it was, indeed, a spiritual feast. Bro. Robertson made the invitation to speak so pointed that you had to speak or feel that you were denying Christ. And thus the good work goes on. To God be all the praise."

No name, no date, no signature: "Closed a meeting at Wesley Chapel (formerly known as Porter's Chapel) on Thursday, Sept. 17, and a glorious meeting it was. Bro. Hicks M. Ellis was with us, and did the preaching. There were wonderful displays of divine power in our midst. Nothing short of the mighty workings of the Holy Spirit could have united the neighborhood. For some time the community had been rent by feuds, selfishness had dominated, and by some God was not feared, neither man regarded. But, 'bless the Lord, O my soul, and all that is within me, bless his holy name.' It makes the soul grow fat to see those who are at enmity have their stony heart broken and their iron will bent by the influence of God's Spirit, and unite again in brotherly love. The whole church was revived and left in a healthful and prosperous condition. Souls were converted, backsliders reclaimed, believers built up in the faith, family altars erected, and some promised to lead in prayer whenever and wherever called upon. 'The Lord has done great things for us, whereof we are glad.' 'Praise the Lord for his goodness, and for his wonderful works to the children of men.'"

Rev. W. T. Woodward, P. C.: "Two meetings held, with good results. Bro. N. J. Roberts was with me at Boatner School-house. We had eight accessions; four by profession. While in that neighborhood I found out that Campbellites don't like the name of Campbellites. I called them that anyway. They prefer being called Christians. I was never in my life fond of nicknaming anything or anybody; therefore, I call them Campbellites. Our next were held at Rose Hill, where we organized a church with twenty-nine members. This victory won for Christ made me think of the time when the women came out of all the cities of Israel, saying to each other: 'Saul has slain his thousands, but David his ten thousands. . . From that time on Saul always eyed David.' The people of other denominations are casting an eye of jealousy at me. They are saying: 'McAllister has conquered ten, and Shillings twelve, but Woodward has conquered twenty-nine.' We are agitating the question of building a church at Rose Hill. Bro. John May has presented the church with an excellent place on which to build the church. Bro. May is a man with a big heart. The following brethren rendered valuable help at Rose Hill: W. W. Simmons, William Powell and N. J. Roberts. If anyone wishes to aid us in building this church, any amount will be thankfully received. My address is Ollo, Miss."

Mrs. Laura L. Chevalier, Vidalia, La., Sept. 22: "The protracted meeting held at this place began last Saturday week, and ended last Sunday night. The Methodist quarterly meeting was held on Saturday and Sunday. This meeting was presided over by Rev. J. H. Callaway, of the Black River circuit. Sacramental services were celebrated on this occasion, and the sermon preached by Rev. Callaway on this subject was one that will be long remembered. The Rev. Lowe delivered several interesting sermons, followed by Rev. Vernon H. Cowsert, both of the gentlemen being Baptist ministers of Natchez, Miss. The Rev. Cowsert's sermons were highly appreciated by a large audience. A great deal of interest was manifested in our young friend and Bro. Lowe, as he has just taken up the cross, and as he shows such an ardent spirit in his work. It was with a feeling of deep regret that the people of Vidalia bid good-by to the noble young Christian brothers, knowing that both had taken such a deep interest in our behalf. The organist on this occasion was Mr. Partridge. The music and singing were deeply felt by all. We were glad to see so many ladies from Natchez, and hope that they will continue to be with us on such occasions. We are glad to state that the Rev. Walking, from Natchez, is assisting us in our work in the church and Sabbath-school."

Rev. H. P. Lewis, Benton, Miss., Sept. 22: "Our protracted meetings, five in all, have been held, three of them with fine results. The following named brethren have rendered valuable services, viz.: W. B. Lewis, of Vicksburg; J. W. Ellison, of McComb City; R. T. Nolen, of Benton; J. D. Crymes, of Bentonia; W. G. Forsythe, of Satartia. Also R. J. Jones, of Yazoo City; Dr. Newell, of Grenada; J. W. McLaurin, of New Orleans; J. G. Galloway, of Bee Lake, together with our faithful presiding elder, D. A. Little, of Jackson, have been here, faithfully presenting the truths of the gospel to our people. So you see we have been favored with good, faithful help from abroad. Our meeting here in Benton closed last Sunday night, the twentieth instant. Bro. Little preached the first sermon. After that Bro. Crymes and Bro. Forsythe did all the preaching. From the first the meeting increased in interest. Some of the services were peculiarly interesting, lasting two hours and thirty minutes. Many new resolutions were formed, new vows made, old ones renewed. Some people do not like propositions during revivals. I suppose the devil does not, either. Bros. Crymes and Forsythe have endeared themselves to our people. Eight persons presented themselves for membership. God bless the people of Benton charge."

SUNDAY-SCHOOL CONFERENCE OF LOWER HALF OF MERIDIAN DISTRICT.

There having been no Sunday-school Conference at the Meridian District Conference, it was determined, nevertheless, to carry out the intent of the Discipline relating thereto. For convenience, the district was divided into two parts. According to request made in the ADVOCATE, the pastors, superintendents and delegates of the schools south of Lauderdale county met in Shubuta, Monday, Sept. 21, and proceeded according to the programme prepared by Rev. T. L. Mellen, P. E. Dr. C. G. Andrews, of Meridian, had been appointed to lead, and was at his best, as were most of the members to whom it had been allotted to read papers upon the various subjects discussed. Nine preachers, seven superintendents and eight delegates constituted the membership in attendance. There was no representative from Winchester circuit. We suppose that the pastor was in the midst of a protracted meeting, as, we know, was Rev. B. S. Rayner, of whose circuit (Vossburg) T. C. Baggett, of Goodwater, was the sole representative.

The subjects discussed were: "Our Sunday-school System from the General Conference Board down through the Annual, District and Quarterly Conferences to the Pastors and Schools;" "The Objects and Benefits of Children's Day," "The Epworth League," "The Best Devotional Exercises for Opening a School," "Management of a Library," "How to Conduct a Sunday-school." Nearly every member present contributed to the discussions by giving opinion or explaining individual method, and all must have taken away good ideas that will be advantageous in their respective fields of labor among the children. Some of the talks showed much spirit. Especially spirited were the talks of Jesse Byrd, superintendent of State Line school. He gave, as the way to keep young men and women and older ones in the Sunday-school, "Convert them while children."

On Monday evening Dr. Andrews preached forcibly to parents, and Tuesday morning Rev. J. W. Chambers preached to the children, the town schools turning out in a body. The Conference closed with this latter sermon.

The following is a list of the members present by pastoral charges: Enterprise and Stonewall—Rev. J. W. Chambers, Rev. I. F. Hawkins, Mrs. R. Price, Mrs. Wm. King, J. F. Smith; Shubuta circuit—Rev. J. P. Drake, T. A. Ledyard, Jno. McKay; Wayneshoro station—Rev. W. B. Hines, W. S. Davis, J. W. Wetherbee; State Line circuit—Rev. P. H. Howse, Jesse Byrd, J. C. Nobles; Clarke circuit—Rev. L. P. Meador, Rev. J. N. Broadway, A. M. Carmichael, J. A. Carmichael; Manasseh circuit—Rev. H. G. Hawkins, W. J. Norsworthy, Mrs. W. J. Norsworthy, D. R. McLendon; Vossburg circuit—T. C. Baggett.

W. H. Patton, of the Shubuta Baptist Sunday-school, by request, participated in the Monday afternoon discussions.

Thanks of the members for attention are due to the pastor, Bros. Ledyard, Weems and others.

H. G. HAWKINS, Sec.

Rev. N. B. Young, Mt. Carmel circuit, Mississippi Conference: "This work consists of five appointments. This is my second year on this charge. Eighteen years ago, last December, I closed my first term on Mt. Carmel circuit, which lasted two years. Some one called my attention to the fact that I was the only preacher in charge that had ever been sent back to them a second term. Most of the people speak well of pastors that have served them. Methodism, in seventeen years, has grown from one to three charges, by adding a few appointments. Where I preached in a little school-house in the afternoon from Mt. Moriah, near by now stands a neat framed church (Bethel), painted white, and well seated. This is the result of the devotion of Robert N. Thompson and family to the cause of God and Methodism. This church was the first house of worship to be painted in all this part of the country east of Pearl river, and from the one family the church has grown to 125 members. We held a meeting at this church to embrace the third Sunday in July, with good results. The church revived, and thirteen accessions. Bro. J. H. Evans, of Williamsburg circuit, and Bro. Melborne, a local preacher of Providence circuit, rendered efficient assistance; also Bro. Brown, of this circuit. On Saturday before the first Sunday in August, Bro. A. F. Watkins was with us at Mt. Zion, and at Santee on the Sunday following. His preaching was with great acceptability. I have not heard of saint or sinner that was not delighted and charmed with the sermons of Bro. Watkins. We had good meetings at both of these places. Bro. Moore, of Columbia circuit, and Bro. Evans, of Williamsburg, came on Monday at Santee, and the meeting grew better every day until it closed on Wednesday. One of the old officials said it was the best meeting he ever attended. Saturday before the fourth Sunday in August found us at Mt. Moriah Church. Bros. Melborne and Brown assisted here, and Rev. E. H. Mounger came on Monday, held his quarterly meeting—looking after all the interests of the church—and no man ever pleased the people here better in the pulpit than Bro. Mounger. On the fifth Sunday in August we held our meeting at Blountville. Bro. Evans was with us here on Sunday. The meeting here was good. Besides the ministerial brethren that assisted in these meetings, quite a number of laymen took an active part, leading prayer and experience meetings in the church and in the grove. The results are: prayer meeting established, family altars erected, and the cause greatly advanced, and twenty-seven accessions to the church. We are building a new church at Blountville, 30x50, walls 17 feet high; and on the fifth Sunday in November we will begin a two days' meeting and dedicate the house, and organize a church."

BLUFF CREEK CAMP MEETING.

Bluff Creek Camp Meeting closed last Sunday afternoon. This camp meeting is a new enterprise. A meeting was held on the ground last year under a brush arbor. Now they have a most excellent shelter, or tabernacle, capable of seating about a thousand persons. There are no permanent tents yet upon the ground. Three services were held each day, the people returning home after night service. The grounds and surroundings are well adapted to the purposes of a camp meeting. The neighborhood is thickly settled, and there were probably twelve hundred persons on the ground at several times during the meeting. There were nine or ten itinerant preachers on the ground at various times, and three or four local preachers. We name the following: C. McDonald, P. E.; W. L. C. Hunnicutt, P. Howard, W. D. Dominick, J. Whittington, J. T. Leggett; H. Bradford, P. C.; B. Jones, H. B. Trevilion. There was no special evangelist present; none that claim to be star preachers. No specially selected preachers. Nearly every minister preached, and most of them several times each. There was no effort at display in the preaching, but all was evangelical, and the themes were well chosen. At the opening of the services it was stated by the preacher that the objects of the meeting were, "the conversion of sinners, the sanctification of believers, and the salvation of all." The topics of the first discourse were, "Work and Wages in the Vineyard of the Lord;" of the second, "Holiness, Experimental and Practical." Other subjects of discourse were: "The Coming of Christ to Save Sinners," "The Love of God and the Atonement," "The Sinfulness and Evil of Sin," "Repentance," "Faith," "The Judgment of the Great Day," and "The Preparation Needed to Meet God in Judgment," and "Christian Education."

The meeting was quiet and orderly from the beginning to its close. There was no offensive language from the pulpit. Nothing uncharitable; no abuse or complaint of the members of the church; none went away complaining or dissatisfied. On the contrary, everyone seemed pleased, and most, if not all, were edified. There were between thirty and forty conversions, from seventeen to twenty accessions to the church. A gracious influence seemed to pervade the congregation, and a holy atmosphere to surround the people. It was good to be there, and it called up precious memories of the past. Our thoughts went back to the precious days of early manhood to camp meetings in the neighborhood of Shelbyville, Ky.; to Rifle Point, on the banks of the Mississippi, "where I first saw the light," and to old Bethel, of Wilkinson county, where I was permitted to drink freely of the waters of life. Permit me to say, Glory to God in the highest, and on earth peace and good-will to men! B. JONES.

Clinton, La., Sept. 23.

Millsaps College Notes.

The college endowment fund is being steadily, but all too slowly, increased as the Summer gives place to Autumn, and the Conference time draws near.

Columbia, last week, sent up an additional subscription amounting to $30.

A visit to Madison gave opportunity to present the cause of Christian education and secure a subscription of one hundred and forty dollars.

A long ride over Kemper county roads was the cost of a visit to New Hope Camp Ground, where abounding hospitality and Christian zeal more than repay for the labors of the journey. Here $207 was the amount of the collection for the college.

Last Sunday was spent at Union Church, in the pastoral charges of that clear-headed and pure-hearted man of God, Bro. D. G. W. Ellis. The cause was presented, and a subscription amounting to $133 was secured.

During the Summer not many notes, past due, were paid, though at no time did the work of taking up the matured notes cease; but now, as the cotton season opens, and money begins to circulate more freely, this all-important work must receive more and more attention.

This is the most vital part of our work. It is good to give a note, but better to pay it. The collection of these notes is the condition of success, for the endowment fund is the backbone of the whole enterprise.

The notes for 1889 and 1890 ought to be paid with the interest that has accrued. Those for 1891 ought to be paid, and no calculation made to pay the interest and prolong the note. Pay the *principal* now. The notes for 1892 and later ought, in many cases, be paid now, because it is just as easy, or nearly as easy, to pay both notes now as to wait twelve months longer.

At no time in the history of the institution will there be probably as imperative need for the prompt and self-denying payment of obligations as at this time, when the great enterprise is just rising to its feet.

The payment of the second $25,000 of Major Millsaps' subscription depends upon the raising of the balance of the church's part, and that will depend upon the payment of the notes now in the treasurer's hands.

Let every reader of the ADVOCATE who owes a note make up his mind to cancel that note at once, and let everyone who has not subscribed anything to the college, blush, feel ashamed, and send up his contribution without delay. A. F. WATKINS.

OCTOBER.

October comes across the hill
Like some light ghost, she is so still,
Though her sweet cheeks are rosy;
And through the floating thistle-down
Her trailing brier-tangled gown
Gleams like a crimson posy.

The crickets in the stubble chime;
Lantern flash out at milking time;
The daisy's lost her ruffles;
The wasps the honeyed pippins try;
A film is over the blue sky,
A spell the river muffles.

The golden-rod fades in the sun,
The spider's gauzy veil is spun
Athwart the drooping sedges;
The nuts drop softly from their burrs;
No bird-song the dim silence stirs—
A blight is on the hedges.

But filled with fair content is she,
As if no frost could ever be,
To dim her brown eyes' lustre.
And much she knows of fairy folk
That dance beneath the spreading oak
With twinkling mirth and bluster.

She listens when the dusky eves
Step softly on the fallen leaves,
As if for message cheering.
And it must be that she can hear,
Beyond November grim and drear,
The tect of Christmas nearing.

—*St. Nicholas.*

OUR CONTRIBUTORS.

The Lord's Prayer.—No. 1.

BY REV. J. B. WALKER, D. D.

God never prays. He has no wants, no being to whom he could address prayer. Man is a sinner and needs forgiveness, and God only has power to forgive sins. Man has necessities which God alone can meet and relieve. Prayer is the necessity and the great privilege of man.

This inspired prayer is called the "Lord's Prayer," because the God-man composed it and taught it to his disciples. It is in every way remarkable. It is laconic, comprehensive, sublime, original. It is a model for all prayer and suited to the needs of all men. It calls attention to the sublimest facts, the Being and the Fatherhood of God; that his name is illustrious, glorious and to be reverenced and hallowed above all other names; that God has a kingdom of righteousness and love, that is coming with ever-increasing light and power; that all the sons of God are to pray for its coming; that the will of God is the rule of life, and the law of all beings, and is to be done on earth as in heaven, cheerfully, promptly and universally. The fatherly goodness and providential care of God are to be relied on, and invoked in giving us our "daily bread." Our weakness and proneness to evil and our need of God's help is to be recognized in keeping us out of temptation and evil.

This divinely composed prayer contains six requests or petitions: 1. "Hallowed be thy name." 2. "Thy kingdom come." 3. "Thy will be done on earth as in heaven." (These are all in reference to God, and come first, as it is seemly, reverent and proper they should. The angels sang first, "Glory to God in the highest;" then, "And on earth peace among men.") 4. "Give us this day our daily bread." 5. "And forgive us our debts as we also have forgiven our debtors." 6. "And bring us not into temptation, but deliver us from the evil *one*."

We notice that in uttering this prayer, we are not to come as the self-righteous and selfish Pharisee did, saying, "God, I thank thee that I am not as other men are," but we are to come recognizing the brotherhood of men, saying, "Our Father," looking kindly on the things of others, and that we are bound together by the sympathy of a common origin, common needs and common source of help. God is our Father as opposed to *Atheism*, which denies his existence altogether, saying, "There is no God." He is our Father as opposed to *Pantheism*, which denies there is any personal God. He has, they hold, no individual identity, but nature is God, and God is nature; he is lost in his works. He is "Our Father" as opposed to *materialism*, which denies there is anything outside, beyond, or above matter—no angel nor spirit, finite or infinite. He is our Father as opposed to *selfishness*, which proposes to monopolize God as the God of a chosen few who absorb his providential and redeeming love, which regards God as the Jew, a "respecter of persons," and the God of one chosen nationality; whereas he is no respecter of persons, and in every nation they that fear him and work righteousness are accepted.

If God is our Father, then we are the children of the most honorable and illustrious of all parents in the universe. We outrank the "heirs apparent" to the crowns of the mightiest and proudest empires. The Lord God Omnipotent, Creator, Lord and Preserver of all worlds and all beings is our Father. To what an exalted honor does God raise us sinful men, that we are made the sons of God and joint-heirs with God eternal and well-beloved Son!

This distinguished honor should fill our hearts with thankfulness. When Pharoah raised Joseph from the condition of a prisoner and a slave to the rank of a prince and a ruler, only second in rank to himself over the whole land of Egypt, no doubt he was thankful, and felt that a great honor had been conferred; but our exaltation has been far higher. We have been raised from condemned sinners to be the sons of God and privileged to call him "Our Father." We are exhorted by St. Paul to walk worthy of the Lord. We all feel that the children of good and honored parents ought to be good and honorable too; and if they are not, all feel that such children have behaved most unworthily. When the son of a sovereign ruler is guilty of some scandalous and dishonorable conduct, the scandal and the shame is emphasized, because they are the sons of such exalted and honored parents.

Creed-Making.

In a recent article by Dr. Abbey I was glad to see that he does not think the attempt or design of the General Conference which adopted our Articles of Religion and made the Restrictive Rules, to bind them upon future generations, can be successful. Noble old man! How often have I admired the originality, the freshness and the independence of his utterances! What a rebuke to younger men, too indolent to think for themselves, who tie all their faith to some great name one hundred or two hundred years old!

In 1889 I took the pains to go into the Howard Library, in New Orleans, and read up the history of all our church creeds. You were kind enough to publish my observations. The Augsburg Confession in 1532 is the foundation of all that follow. It defined the relations of Protestantism to the Romish Church, and was a good thing at the time. In 1552 the Church of England formed its creed of Thirty-nine Articles on the basis of the former. About 1675 the Westminster divines made the Presbyterian Confession of Faith, and out-Heroded Herod in putting more Calvinism into them than had been found in the others.

In 1789 Mr. Wesley declared the American Colonies free and entitled to their own forms of religion as well as of government. He very wisely cut down the Thirty-nine Articles to twenty-five, and gave them as a foundation for Methodism in America.

Now, seeing that everybody has taken a hand in creed-making who has chosen to do so, from the Protestants in 1532 to the Methodists in 1789, how would any man go about proving that the work was ended, and that hereafter forever no new views on the subject of religion were to be considered? Suppose Bishop Soule and the Conference of 1828 did try (as he once said in my hearing) to put the itinerant general superintendency beyond the possibility of change by embracing it in one of the Restrictive Rules, what power had they more than any succeeding General Conference?

Prof. Tillett has shown in the *Quarterly Review* the necessity of a new Confession of Faith for all Methodism, and Dr. Abbey has gone through our Twenty-five Articles and left out those no longer appropriate, just as Mr. Wesley did with those of his own church; and now somebody rises up to say the thing can't be done because of the Restrictive Rules. Very well, the Restrictive Rules can be changed by the same power that made them, and we can thus prove that we are what Methodists were in Mr. Wesley's day—a living, growing organism and not a fossil.

Thanks to Drs. Abbey, Tillett, Cottrell, Noland, and others who have written on this subject, not "*holding down the truth.*"

F. M. GRACE.

Hiwassee, Tenn.

Letter from Mexico.

I have thought of writing of the children's welcome to us the Monday after our arrival in Mexico; but time has passed, and so many things claimed attention that I have not done so. I will say, however, that nothing could have been more gratifying, or gracefully done. After music by a string band, we were led to seats placed under a canopy, with lace curtains around the seats provided for Mr. Weems and myself, while without were placed seats for Miss Norville and our daughter and Prof. Rodrigues, who was in Mexico on a visit. A little girl and boy walked up to Mr. Weems and myself, bearing beautiful *hearts* made of roses; and in the center of the one the little girl had was my name in gilt letters, and the one borne by the boy had Mr. Weems' name. These they presented to us, saying they had nothing else to give us but their hearts, which they offered in all sincerity. They had some beautiful recitations, interspersed with music; a prayer of thanksgiving, and a nice talk from Prof. Rodrigues.

The fifteenth of September has come, and President Diaz's birthday has been celebrated with great pomp, while today, the anniversary of Mexico's independence, the celebration surpasses anything I have ever seen in Mexico. The Alameda is a bower of beauty; the central glorieta was decorated in cornucopias made of the national colors, of flowers. The fountains were playing all day, and the triumphal walk, where President Diaz and his men passed, was gorgeously decorated. We were standing very near where he passed, and had a splendid view. He was dressed in the uniform of a general. His large plumed hat and gorgeous dress, so richly trimmed with gold lace, attracted universal attention. He carried in his hand a walking cane decorated in the national colors. The troops have been in the streets all day. In addition to the speeches and all the other exercises, there were two Azteo statues unveiled in the Paseo de la Reforma—one a male, and the other a female. The statues were cast here in Mexico, and are very elegant, and add greatly to the appearance of the beautiful drive, lined on either side with statues of the great men of Mexico. The streets are beautiful to-day; the street cars, telegraph poles and *everything* has the national colors. Our Mexican brethren came round and decorated our Mission House, so that we, too, appear as faithful friends of the republic; and *I can* say "*Viva Mejico*," from my heart, for I do love these people, and long to see them take the same pleasure, and march as bravely under the banner of King Emanuel. If we might only see that day, Mexico would be not only a beautiful country, but a great and good one. I wish so much that I had the skill of an artist, that I might send you a picture of some of the wonders and beauties of this day. We are trying to work; but feasts—national and Catholic—are constantly interfering. The exercises this year began the fourteenth by a general review of the army by our chief, President Diaz; the fifteenth was his birthday, and was celebrated throughout the city; then this, the *great day* of Mexican independence, and to-morrow the feasts will be continued by celebrating the children's feasts by balls, one of which will be in the Alameda. To-night the fireworks will be a grand display. We are trying to rest a little, so as to take the girls out to-night. All is so new and wonderful to them, that their enthusiasm is very pleasing to the Mexicans.

I do trust Mr. Weems is getting well and strong, and I want to ask our friends to pray earnestly that he may be perfectly strong and well, so that he may be enabled to work for the evangelization of these unfortunate people. You do not realize how sad and deplorable is the condition of the people in this sin-cursed land. I do pray the Father that he may open your eyes and your purses to relieve Mexico's need. They want the Bread of Life to satisfy their hungry souls. God grant that our people may send it, and do it gladly. Pray for us and for Mexico.

S. G. WEEMS.

Avenida Balderas No. 3,
City of Mexico.

Letter from China.

The possibility of a large number of foreign gunboats coming to China to call the government to account for the inadequate protection of missionaries, as in the case of the recent riots, is stirring up the officials to considerable activity in settling the bills for indemnity for property destroyed, punishing the ring-leaders in the riots, etc. The Chinese Foreign Office, at Peking, has recently sent orders to all the local officials throughout the empire to take account of all the missionaries in their several districts, where located, the number and size of their buildings, whether native or foreign style, owned or rented, distinguishing between chapels, schools, hospitals, foundling asylums, etc. The document issued by the Foreign Office, a copy of which the district magistrate sent us as his warrant for calling on us for the items named, says that this action is taken solely with a view to our thorough protection, and no attempt is to be made to interfere with the internal affairs of mission work in any way whatever.

Recent news from Peking leads to the belief that the treaty powers have made peremptory demands on the Chinese government for the speedy settlement of the claims for property destroyed, the adequate punishment of the rioters, and for the opening of the province of Hunan to foreign intercourse. This last demand is rendered necessary by the fact that during the past few years great quantities of the vilest and most inflammatory placards and pamphlets, directed against foreigners in general and missionaries in particular, have been issued by the people in that province, and have been the principal cause of the recent riots. Unless such vile publications are stopped, riots against missionaries will continue. No effort seems to have been made by the Chinese officials to put a stop to these vile publications, and the foreign governments appear to be under the necessity of bringing pressure to bear upon the government to secure this end. The people of that province seem to be more bitter against foreigners than those of any other province in the empire, and no one seems to know just why this is so. They accuse the foreigners of the vilest and most monstrous crimes of which it is possible to conceive—crimes that many, if not all, of us never heard of till we came to China. They are so bitter against foreign things that they will not use foreign matches, kerosene, etc., and they have stoutly resisted the introduction of the telegraph into the province, a great crowd having gathered at one point recently, and drove the builders of the line out of the province and destroyed a quantity of material. The most of the members of the Ko Lao Hwui come from that province. The soldiers in the regular army are largely recruited from them, and it is these facts that make it altogether uncertain as to how much reliance can be placed on these soldiers to protect us when a mob comes to attack us. However, our trust is not so much in Chinese soldiers or foreign gunboats, but in the arms of the living God whose work we are here to do. He will keep us here as long as he has use for us here.

The three district magistrates of the city have put out a joint proclamation, offering $100 reward for the capture of the person or persons who wrote the anonymous letter, referred to in my last letter, threatening to burn down all our property here, and warning us to flee at once, if we would escape personal injury. So far as I have heard, no other such letter or placard has been issued, and no attempt has been made to carry out the threat contained in that one. If we are to have any further trouble, we may expect it within the next two months, during and after the triennial examinations at Nanking and other places.

A. P. PARKER.

Suchow, China.

"Ruth Neblett Memorial."

The Ruth Neblett Memorial Missionary Society held its fifth annual meeting, Aug. 7, 1891. The occasion was one of great interest. After some beautiful and touching recitations, we had a most stirring address by Rev. Alonso Monk, pastor of Central Church, Memphis, Tenn., which aroused us to renewed activity. Would that we could reproduce some of the noble thoughts that flowed from the depths of the speaker's soul, that those of our members who could not be with us might catch the spirit of energy which, we trust, was imparted to us. A beautiful tribute was paid our president, who never forgets to lay a "free-will offering" on the altar of missions.

We would make mention of a memorial offering of $5 from a friend in Florida, who chose our little society as the medium through which this gift, in memory of a dear, little departed daughter, would be owned and blessed of God.

We hope that this will suggest to others that the R. N. M. M. S. is an appropriate channel through which such offerings may flow into the treasury of the Lord, which, while blessing others, will prove a blessing to themselves.

Our membership is not of a local nature. We gladly receive members from all parts of the Union. Any who may wish to join us should send their address, together with the annual fee of fifty cents, to Miss Innes Alexander, treasurer, R. N. M. M. S., Iuka, Miss.

A meeting of the officers was held Aug. 6, when the business relating to the society was transacted. The amount of this year's collection to date is $35.

Respectfully subscribed.

MISS MARY ADAMS, Pres.
MISS FANNIE NANCE, Sec.

Iuka, Miss.

A Discouraged Preacher Refreshed.

Some years ago I was preaching in the bounds of what then constituted the Lauderdale circuit in the Meridian district, Mississippi Conference.

I usually had to preach twice, sometimes three times, on Sunday. I had been troubled and annoyed no little by a set of religionists called by some "Come-outers." They professed not to believe in an ordained ministry or organized Christian churches. Many of the ignorant and uneducated, the uninformed, etc., were led by these so-called "teachers of the Word" to sever their connection with the church, and have nothing to do with well organized churches. Many times, after laboring hard, preaching the best I could a pure gospel, and trying, with little or no success, to convince these people, who were disposed to be influenced by "Come-outers," of the error into which they were about to run; many times, I say, had I returned to my humble home in Lauderdale, where, in my judgment, lived one of the purest and best of women, surrounded by a group of nice, good children, with my heart troubled and saddened in view of the fact that so many of my people were running wild, denouncing churches and ordained ministers, etc.

On one occasion, after I had preached in the morning at Brogan's Chapel, in the evening at Mt. Hebron, I was cordially invited by my friend, Dr. William Syllman and his good wife, (Presbyterians) to go and spend the night with them. I cheerfully accepted the invitation. On reaching the Doctor's home I was invited into the house, where the Doctor's good wife soon prepared a place for me, a tired itinerant, to rest, and in a few moments I was sound asleep.

When I waked, Dr. Syllman was sitting near me. As soon as he discovered that I was awake, he began to repeat some verses said to have been written by Miss Caroline A. Mason. As these verses have been a blessing to me more than once, I send them to you for publication, hoping and praying they may be a blessing to others.

"Whichever way the wind doth blow,
Some heart is glad to have it so.
Then blow it east, or blow it west,
The wind that blows, that wind is best.

"My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas.
What blows for one a favoring breeze
Might dash another, with the shock
Of doom, upon some hidden rock.
And so I do not dare to pray
For winds to waft me on my way.

"But leave it to a higher will
To stay or speed me, trusting still
That all is well, and soon that he
Who launched my bark will sail with me
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me, every peril passed,
Within his sheltering heaven at last.

"Then whatsoever wind that blows
My heart is glad to have it so.
Then blow it east, or blow it west,
The wind that blows, *that* wind is best."

H. P. LEWIS.

Benton, Miss.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

OSBULBAHA, AND OTHER POEMS. By R. D. Winder. Printed for the author by L. Graham & Son, New Orleans.

There are some clever verses in this little book; and, though the rhyme is frequently faulty and the rhythm unequal and lame, there is some pleasant reading to pass away a leisure hour.

JOHN BROWNLOW'S FOLKS. By William Boyd Allen. D. Lothrop Co., Boston. Price, $1.

The Brownlows are honest, practical, home-loving, hard-working folk, who live in a back street, do their own work, and are real and interesting. They are forever getting into funny predicaments by their lack of worldly wisdom; and the book is a breezy, healthy presentation of their honesty and lovingness.

PERIODICALS.

—LADIES' HOME JOURNAL has a large and full October table, and will gratify the tastes of very many. Curtis Publishing Company, Philadelphia. Price, $1.

—ENTERTAINMENT gives a great deal of entertainment in the way of amusement and recreation for $1. Entertainment Bureau, Council Bluffs, Iowa. Price, $1.

—THE MAGAZINE OF ART opens with Landseer's pathetic picture of the "Shepherd's Grave," followed by numerous other pictures, with reading to match, and is altogether an interesting number. Cassell Publishing Company, New York. Price, $3.50.

—QUIVER, for October, is full of sharp arrows. We have said before that this is the best monthly for Sunday and general reading that we know, and this October number causes us to emphasize that opinion. Cassell Publishing Company, New York. Price, $1.50.

—THE MISSIONARY REVIEW comes to us as full as possible of good things in its special line. This monthly is, by far, the best missionary periodical of which we have any knowledge. The table of contents each month is varied, able and interesting. Funk & Wagnalls, New York. Price, $2.

—OUR DAY, for September, is one of the best numbers we have seen of this monthly. Ex-President Hamlin, Anthony Comstock, Prof. Stearns, Dr. Joseph Parker, all contribute to this number. The book reviews are valuable, as are also the editorial notes. Our Day, Boston. Price, $2.50.

—The SCHOOL REVIEW is a monthly magazine for boys and girls and has quite a handsome appearance. We are favorably impressed with the "make-up" and contents of this, the first number we have seen. Review Publishing Company, Pittsburgh, Pa. Price, seventy-five cents a year.

—UNIVERSITY EXTENSION. We have received number three of this new monthly. It is devoted to the interests of popular education. Wm. Preston Johnston, president of Tulane University, writes in this number of University Extension in the South. J. Haseltine Shinn, Philadelphia. Price, $3.

—POPULAR SCIENCE has a table in which such subjects as the Census, Industries, Dress, Astronomy, Ostrich Farming, Education, Exercise, Hearing in Animals, etc., are all discussed by experts, and all together make up a most readable number of this monthly. D. Appleton & Co., New York. Price, $5.

—THE CHAUTAUQUAN begins Vol. XIV. with the October number, and its various departments show the usual adaptation to the wants and tastes of its readers. Dr. Flood is doing a grand service for good and wholesome literature in bringing out such a magnificent periodical each month. T. L. Flood, Meadville, Penn. Price, $2.

—GOLDTHWAITE'S GEOGRAPHICAL MAGAZINE is published by the Goldthwaites, 130 Fulton street, New York, for two dollars a year. It is an illustrated monthly and popularizes geography and gives a record of the world's progress and development every month. It has a list of varied and interesting topics in each number. It tells of countries, cities and people, with their habits, customs and religions. It is really an epitome of knowledge of the world in which we live. It is the very thing for the teacher and pupil. It is well worth having.

A Wrong Spirit.

There has been much said about the loss of power in the pulpit. Whether this has been wisely and well said we do not undertake to discuss. This, however, we do say, that the power of the pulpit of to-day is largely impaired by the unfraternal, not to say unchristian spirit which prevails in the hearts of many preachers toward their brethren. We would hasten to guard the remark, that it may not touch and wound the many who are true and loyal in every sense to the spirit of brotherly love and hearty co-operation. But while we hold the shield here, fidelity to the duty before us, though painful to think of, compels us to say that the lack of real fraternity, the spirit of jealousy and unkindness, the cold, dignified distance, the readiness to criticise and seize upon faults, and many other such things are all indications of weakness, and paralyzing to pulpit or any other useful power.

Well do we remember when we first discovered that preachers did not always love each other with a pure, unselfish love. It was a shock to us, a violation of our ideal of sacred relations. The feeling comes to us now that we are doing violence to these relations by intimating that they are not what they should be. But the spirit of which we write is too patent for false delicacy, and we hope in all kindness and love, by calling attention to it, to secure purer and more hearty relations.

The question has already arisen in the minds of some of our readers, "Who is mad, or indulging this wrong spirit?" and we answer as promptly, "No one, ostensively." This spirit is usually kept in the background, while the semblance of fraternity is placed forward. We do not need specifications. There is hardly a preacher, and not many others, who has not heard the uncharitable conversation between preachers about preachers, and many have been pained in no small degree by the severe terms used. The spirit evinced often on Conference floors, in newspaper discussions, and elsewhere, is not that of a brother toward a brother, but that of a polemic, a gladiator, an antagonist, an enemy. The contest appears not for truth, but for victory, for personal triumph, for mastery over an opponent. Every advantage, fair or unfair, is taken, and when a mistake is made, or a weak point discovered, it is seized upon with an avidity which shows at once the absence of the brotherly or Christ-like spirit. We have even seen signs of gratification when a brother failed in work or fell under condemnation. There are men, too, advanced in years, with the dignity of learning and the world's honors upon them, who are fretting their lives away, because, perchance, they are not as high in favor as they feel they should be. They have no kind word, or consideration for a brother in the field, or anyone who could in any sense be regarded as a rival. Alas! alas!

But there is no need to try to define; we all know that this wrong spirit is here, in high places and low, and is working the sweet spirit of the blessed Christ out of the heart, impairing our influence and destroying confidence. A sensible layman said not long ago, speaking of two men high in church relations, "I don't want these men preaching to me, when they think of and act toward each other as they do." The world may not be right in heart and feeling toward each other, but they are jealous of the purity and integrity of their ministers. And when they see signs of jealousy or self-seeking, of over-reaching or petty strife in us, their confidence is gone, and we can not complain.

The thing grows more serious as the years go by. We are taking in more of the spirit of the selfish, grasping world, and becoming more like it. However badly we may act toward each other, if we can justify our course by the cold, hard, political and business methods and principles of the day, we feel that our case is made out. The high standards of conduct set forth by the Master and the Word of God are too often lost to sight. Talk to a politician or the average business man about the new command, "Love one another as I have loved you," that is, better than yourselves—or of that beautiful, unselfish principle, "in honor preferring one another," and you are talking sentimental twaddle only to be laughed at. It is a language for the ethereal life. This is coming to be the case with many of us—ministers of the gospel of love. We should know and appreciate the fact that many pearly gates of paradise here below, gates of happiness and holy communion, could be opened to all of our hearts by the exercise of more real, honest kindness and love. And our Father knows that we need all we can get and give.—*Wesleyan Christian Advocate.*

A Few Suggestions to Contributors.

In an address on "The Minister and the Press," delivered by the associate editor before the students of Union Biblical Seminary, and published in the *Telescope*, of March 27, the following important rules for the guidance of correspondents are set forth:

1. Use plenty of good paper.
2. Write with ink, and only on one side of the sheet. Use care in writing, especially all proper names.
3. Carefully number the pages.
4. Reread your article several times before sending it away for publication, and be careful that you have it written as you would like to have it appear in print. Do not put the work of correcting your manuscript on the editor, type-setter, or proof-reader.
5. In your final writing leave room between the lines for any further corrections that may be necessary.
6. Punctuate carefully.
7. Paragraph carefully. Some persons do not make any paragraphs in their longest articles.
8. Never roll your manuscript or fold pages separately. Fold all the pages together, so that when it is opened it will be in proper order to read.

Writers for the press who studiously follow these rules will have less occasion for complaint as to the disposition that is made of their articles than is now often the case.—*Religious Telescope.*

THE LOTTERY.

Preamble and Resolutions Adopted by Kedron Baptist Church, Aug. 6, 1891.

Whereas, Believing, as all Christian people should, that the Louisiana State Lottery is a vice, a wicked gambling institution, the charter of which we consider a stain on our State Constitution, and as such should be frowned on by all right-thinking people; *And whereas*, The said lottery company is asking for a continuance of their charter by which to perpetuate their wicked practice on the people to satisfy their own greed of gain, blinding the unwary with a promise of a revenue for the benefit of levees, education, etc., which promise, it is plain, they do not expect to fulfill; therefore, be it

Resolved, That we herewith recommend that all Christians of all denominations unite on the one point and join their strength in putting down this gigantic monopoly, and thus crush out a thing that is a curse to us and will be to our children after us.

Resolved, That the clergy of the different denominations be requested to teach against it from their pulpits.

Resolved, That this Kedron Baptist Church, in conference assembled, do herewith admonish each member of our church to labor to defeat this great evil.

Resolved, That each male member be expected to work and vote on the moral side of this question.

Resolved, That we request the publication of this preamble and resolutions in the NEW ORLEANS CHRISTIAN ADVOCATE, *New Delta*, *Baptist Chronicle*, *Southern Baptist Record*, and *Florida Parishes*.

Adopted by the church in conference, Aug. 6, 1891.

T. C. SCHILLING,
Moderator.

I. B. ZACHARY,
Church Clerk.

Anti-Lottery Resolutions.

Whereas, The portentous question affecting our statehood in its social, domestic and civil welfare demands our hearty and prayerful considerations; *And whereas*, Any institution that would countenance a most specious and dangerous form of gambling, and impair the peace and comfort of our homes, and defeat the church of God in its efforts to lift and elevate humanity from the depths of sin to the highest plane of excellence and happiness, is to be watched with a jealous eye; *And whereas*, The giving and taking of gifts and bribes when the ends of truth and righteousness are intended to be defeated, and thus offering temptations to the many to do wrong is to be earnestly deprecated; *And whereas*, The taking of gifts or bribes from such an institution is to be regarded as making concessions that are inimical to the church and the cause of education; therefore, be it

Resolved, That we, the Alexandria District Conference, of the M. E. Church, South, unhesitatingly, unequivocally and unceasingly oppose the rechartering of the Louisiana State Lottery Company.

Resolved, That we will use and employ all legitimate and righteous methods to defeat this monster evil by our prayers, influence and persuasion, as well as by our votes at the polls.

Resolved, That these resolutions be read from every pulpit in the Alexandria District Conference on this living, burning question of the day.

Resolved, That our secretary be requested to furnish each pastor in the district with a copy of the same at an early date for this purpose.

THOS. B. WHITE,
J. J. KELLY,
H. V. MCCAIN.

It is characteristic of this outrage upon human nature, as of others that could be named, that an attempt is made to bribe public sentiment by providing in the proposed amendment that a percentage of income from the lottery shall go toward keeping in repair the levees at New Orleans and elsewhere along the great river. The same argument which secures municipal countenance to the worst forms of the liquor traffic is used here. The people are asked to tolerate a great evil in consequence of some lessening of taxes for the support of government, or for other public uses. It is a species of bribery which a self-respecting people should scorn as utterly as any honest man would scorn and resent a proposal to condone a manifest wrong for money consideration. Veiled under specious names, such as license and percentage, this species of dishonest purchase of a people's suffrage fails to reveal its true character. An honest voter, or other honest man, should utterly refuse to be thus deceived and manipulated, whether in the interest of one gross iniquity or another.

It should be borne in mind that schemes such as this of the lottery company, while they perpetuate what enriches a few at the expense of misery and suffering to thousands, have the effect, so far as they succeed, to debauch the public mind. A government like our own depends for its perpetuity upon the purity and integrity of the popular suffrage. When the people learn to waive great moral issues in the interest of some paltry pecuniary consideration in the form of a reduction of taxes or some other like issue, that is just as bad, in respect to the nation as a whole, as when votes were bought as in the old world they once were, by money paid to voters at the polls. The people of Louisiana should resent, and show their resentment by utterly defeating, this effort to purchase of them immunity for a great evil in a way so insulting to their intelligence and to their manly dignity.—*Standard*.

Next Spring occurs the election in Louisiana that decides whether or not the Louisiana Lottery Company shall have its charter renewed for a period of twenty-five years in consideration of the payment of $1,250,000 a year into the State treasury. The campaign preceding the election has already begun. The feeling of the opposing parties is intense. Other political issues for the time being are thrust into the background. It will be a contest between vice and greed on the one hand and morality on the other. The organization of the anti-lottery forces is very compact and complete, and it includes the best people of the State. Among them are the clergy of all denominations, Catholic priests and Protestant ministers standing side by side in the contest. The Farmer's Alliance of Louisiana have thrown their forces against the lottery. Mass meetings are being held in all parts of the State, and voters are pledged "to fight to the bitter end the horde of gamblers and bribers of the lottery company." The pro-lottery people are working vigorously, but quietly. They have thousands of agents throughout the State who will do whatever money and the powerful bribe offered by the lottery company to taxpayers of the State can accomplish. They will make a desperate fight. Still there is reason for hope that they may be defeated. We trust it may be so.—*Methodist Recorder*.

The effort to extend the charter of the Louisiana State Lottery affects not the people of Louisiana alone, but of the entire nation. The gambling mania has a strong hold upon our people. There are many ways in which it seeks gratification, the card table, the race course, the professional base ball game, etc., but perhaps the most pernicious, because of the fact that it reaches the remotest sections of the country, and through its agencies, beguiles the most unsophisticated, is the lottery. The impudence with which it makes a public offer to buy corporate rights by corrupting the people of Louisiana, and bringing the State into partnership with its gains, has not been equalled in modern times. The good people of Louisiana seem to be profoundly stirred on this question. They will have the sympathy of good citizens everywhere. If the evil can be remedied only by Federal legislation, then we hope the Congress of the United States will take it in hand, and that some means may be adopted for suppressing it in every part of the Union.—*Alabama Christian Advocate*.

How's This?

We offer One Hundred Dollars reward for any case of catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & CO., Props.,
Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WEST & TRUAX,
Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN,
Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all druggists.

Louisiana Notes.

New Iberia had a $20,000 fire Sunday, Sept. 20.

Archbishop Janssens confirmed 543 persons at Lafayette on Sept. 20.

The Lake Providence Ice Company expects to begin the manufacture of ice the first of January.

The town council has levied an eight-mill tax on town property, which gives free tuition to the children of Minden at the Jefferson Davis College.

A freight train on the T. and P. jumped the track near Plaquemine, overturning a lamp and setting fire to fifty bales of cotton, which were destroyed.

Last week a conference of leading citizens of Abbeville took place, and preliminary steps were taken to have a five-mills tax levied for ten years in aid of railroad connection with the place.

The People's State Bank, of Lafayette, has let the contract for the construction of the building. It will cost $3,000. It will be of brick, two stories high, 25x50 feet, slate roof, with front of galvanized iron and plate glass.

The *Democrat*, of Opelousas, says:

The town tax roll, recently completed, shows that the tax for 1891 will exceed last year's tax by over $275. The tax to be collected this year amounts to $1,939.95, and the special school-house tax is half that amount, or $969.92½.

Washington Allen has recently sold his land on Prien Lake to Messrs. Delhi and Baker, for $30 per acre. He paid $10 per acre for the land four years ago, and has put no improvements on it since. This shows a healthy increase in the price of land in this country.—Lake Charles *American*.

Alexandria is having two more artesian wells sunk, each of which is to furnish over 100,000 gallons of water in twenty-four hours. Water was struck in one at the depth of 582 feet, and the supply was more than the contract calls for, and is clear and pure at a temperature of 72 degrees. The supply is estimated at 120 gallons per minute.

By direction of the President, and in accordance with the Revised Statutes, First Lieut. Elisha S. Benton, Third Artillery, has been detailed as professor of military science and tactics at the Louisiana State University, Baton Rouge, La., and will be ordered to report in person for duty accordingly without unnecessary delay.

The congregations of the Protestant Churches in Monroe have invited "all people in North Louisiana, interested in Sunday-school work, to meet us in convention at the Baptist Church in Monroe, on Friday, Nov. 13, at 2 P. M., with the purpose of conferring together and devising means to improve our Sabbath-school system in North Louisiana."

Mississippi Items.

The new Presbyterian Church at Handsboro has just been completed.

The Tate County Bank has been organized at Senatobia, with a capital of $25,000.

Mr. T. J. Groves has purchased the Corinth *Herald*, succeeding Mr. Martin as editor and publisher.

The Hotel Natchez, at Natchez, just completed at a cost of $100,000, has been opened to the public.

Miss Lucille Banks retires from the Columbus *Index* as editor, and is succeeded by Mr. Frank Bradford.

Mr. James Cook, a prominent farmer near Columbus, recently lost by fire his gin and twenty bales of cotton, on which he had no insurance.

The Institution for the Deaf and Dumb, located at Jackson, will open its session Oct. 14. All pupils are requested to report promptly at that date. J. R. Dobyns is the superintendent.

At a meeting of some of the citizens of Scranton lately, it was unanimously resolved that Scranton surrender her municipal charter, and the secretary of the meeting instructed to send a copy of the proceedings to the governor.

The Maury Institute, of Holly Springs, has been purchased by a joint stock company, and will in future be conducted under the auspices of the Presbyterian Church, with Mrs. M. S. Slack as principal. Its name will be the North Mississippi Presbyterian College for Young Ladies.

The Pilcher Bros., of New Orleans, have completed the building of a new $2,500 organ in St. Peter's Catholic Church, at Jackson. It has two manuals, with sixty-one notes each, twenty-seven stops and movements, a pedal organ of twenty-seven notes, with over 100 pipes, the largest being sixteen feet. The case is a new design, and the pipes are beautifully ornamented with gold color.

The State Agricultural and Mechanical College opened Sept. 16, with 200 students and a full corps of professors present, and new students arriving on every train. The college, having organized the mechanical department and established a chair of veterinary science, starts on a new era of prosperity. Prof. Butler, the veterinarian, will give a free clinic once a week for the treatment of diseases of animals of the State that may be brought to the college.

The following from the Vicksburg *Commercial Herald*, of Sept. 22, we read with a sincere pleasure. We wish our friends, under the lead of Pastor Lewis, great and speedy success in their noble undertaking.

Although nothing has been said of late concerning the plan of improveing the church of the Crawford street Methodist congregation, it has been by no means lost sight of, and it is understood that a meeting to be held shortly will definitely determine the pending question. This is whether the congregation shall build a new edifice or alter and improve the present building. The congregation has been canvassed and a large majority favors the former proposition. It is believed that the new church, if decided upon, will front on Cherry street and have two entrances, one being on Crawford. The site owned by the congregation is a very large one, and it is quite probable that a parsonage will be erected on a portion of it, the present parsonage being located at an inconvenient distance from the church, and by no means centrally. The handsome site, one of the finest imaginable, merits a fine building, and there is no doubt that the city will have another architectural ornament if the congregation determines to have a new church-house.

Call at 101 Camp street and buy one of Coe's Automatic Patent Rain Water Cut-offs. Have your cistern cleaned and you will have pure water to drink. Don't trust to filtered water. You can not purify water by filtration.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

"Oh, bosh! A patent medicine." Wait until you try Johnson's Anodyne Liniment, my friend.

The Philadelphia *Record* is authority for the statement that London firms spend nearly $2,500,000 in advertising every week.

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness or tired, all-gone feeling, as though I had not eaten anything. Hood's Sarsaparilla did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced. It relieved me of that faint, tired, all-gone feeling. I have felt so much better since I took Hood's Sarsaparilla, that I am happy to recommend it." O. A. PAGE, Watertown, Mass.

N. B. Be sure to get only

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

THE BEST

protection against sudden changes in the weather is to purify the blood with

AYER'S Sarsaparilla

It vitalizes and enriches the life-current, and makes the weak strong.

Has Cured Others

will cure you.

The BERKLEY PIANO.

Beautiful style: Sweet tone: Moderate prices: Fully warranted. REFERENCES of the highest character.

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831 Broadway, NEW YORK.
IN BUSINESS OVER 30 YEARS.

WALL PAPER.

Never in the history of the Wall Paper business has the line of patterns equalled those which will be shown this Fall, and, as we carry the makes of every manufacturer, nowhere else in the South can such an assortment be found. In Dining-room, Parlor and Bed-room Papers there also several very pretty novelties, and also an innovation in the way of a Bath-room Paper, which can be splashed with impunity and not damaged.

Matting, Chinese AND Japanese,

From 10 cents up. WINDOW SHADES, 35 cents up. OIL CLOTH, 25 cents up.

RUGS, COCOA MATTING, UPHOLSTERING GOODS and LINOLEUM in immense assortment.

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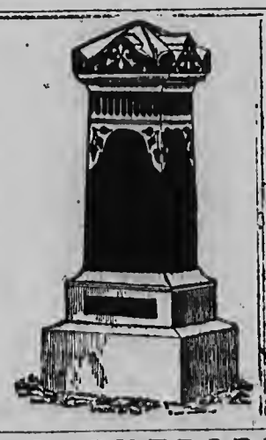
Box 71, M., D., and L. Exchange.



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94 CAMP STREET.

BEAUTIFUL
China Dinner and Tea Sets.
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Semi-China Dinner and Tea Sets.

BEAUTIFUL CHAMBER SETS.
PLATED WARE, all kinds,
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TIN WARE, all kinds,
GLASS WARE, all kinds.

House Furnishing Store, Cheap as the Cheapest

ALL THE NOVELTIES OF THE DAY.

Wringers and Curtain Stretchers.

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LUMBER MERCHANT
AND MANUFACTURER OF
PLANTATION CABINS, STORES, Etc.,
Nos. 342, 344, 346 and 348 Howard Ave.,
NEW BASIN. *NEW ORLEANS*

In answering advertisements please mention the Advocate

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train 7:55 am	Kansas City and Memphis Ft Train 6:15 pm
Vicksburg and Natchez Express.....5:45 pm	Vicksburg and Natchez Express.....8:00 am
Baton Rouge "Coast Train".....10:20 am	Baton Rouge "Coast Train".....3:50 pm

LOUISVILLE AND NASHVILLE.

No. 8 Lim. Ex. 7:45 am	No. 4 F'st Ex...7:45 am
No. 5 F'st Ex...7:05 pm	No. 3 Coast....3:45 pm
No. 7 Coast....9:20 am	No. 8 Lim. Ex..7:30 pm
Lim. Express,..4:45 pm	Fast mail.....8:25 pm

ILLINOIS CENTRAL.

No. 1. Local Mail and Express..7:20pm	No. 2. Local Mail and Express..7:00am
No. 41. Chic. and St. L. F. Mail. 8:25am	No. 42. Chic. and St. L. F. Mail. 6:00pm
No. 45. Chic. and N. O. Lim....8:00pm	No. 46. Chic. and N. O. Lim. 12:01noon
No. 41. Memphis and K. C. Ex. 8:25am	No. 42. Memphis and K. C. Ex. 5:00pm
No. 5. McComb City Accom....8:50am	No. 6. McComb City Accom..4:30pm

TEXAS AND PACIFIC.

No. 33 California Express. 7:50 pm	No. 51 California Express. 8:00 am
E. Rouge, local. 10:25am	E. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 18 Califor. 7:30 am	No. 18 Local....8.00 am
No. 17 Local....7:20 pm	No. 20 Califor.. 5:00pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd . .2:30pm	No. 2, Lim'd.....5:00pm
No. 5, Fast Line. 7:00am	No. 6, Fast Line..8:45am

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line. 7:00am	No. 2, Limited...5:00pm

P. AND P. EAST LA.
(Ahlts Springs.)
Daily Except Sundays.

Arrive.....8:50 am	Leave.....4:15 pm

NEW ORLEANS AND GULF RAILROAD.

Pt. a-la-Hache 8h Bch. 9:00 a. m., 2:30 p. m., 4:20 p. m.	Pt. a-la-Hache 8h. Bch. 7:00 a. m., 10:00 a. m., 5:10 p. m.

New Orleans & Northeastern RAILROAD.
FROM
New Orleans to Cincinnati.
94 MILES THE SHORTEST. Time, 27 Hours.

Entire Trains through without changes, rounding the base of Lookout Mountain, and over the famous High Bridge of Kentucky, and into the Central Union Depot, where connection is made for the NORTH and EAST, New England Cities and Canada, without transfer through the City. Luxurious Mann Boudoir Buffet Sleeping Cars on all through trains.

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Tickets on sale at all principal offices South and West. In New Orleans at Queen and Crescent Depot, Press street and Levee, and No. 34 St. Charles street.

R. H. GARRATT, Div. Pass. Agt., New Orleans.
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ILLINOIS CENTRAL R. R.
GREAT FAST MAIL ROUTE.
Six Daily Trains between NEW ORLEANS and CHICAGO.

The Only Line running Pullman Buffet Sleepers and Through Cars for All Classes to
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Connecting with all Buffet and Dining Car Lines East, and the ONLY LINE Running Through Cars for All Classes

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The Only Line Running Pullman Sleeping Cars Through Without Change
To SPRINGFIELD, MO., FORT SCOTT and
KANSAS CITY.
ONLY ONE CHANGE OF CARS
FROM NEW ORLEANS TO
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The great Steel Bridge, spanning the Ohio River at Cairo, completed, and all trains (freight and passenger) now running regularly over it, thus avoiding the delays and annoyances incident to transfer by ferry boat.

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EL PASO ROUTE.
THE DIRECT LINE TO
NEW ORLEANS, La.,
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to St. Louis and the North and East, and to all points in Louisiana, Texas, Old and New Mexico, Arizona, Colorado, and California.

The Favorite Line via Sacramento to Oregon and Washington.

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Between NEW ORLEANS and DENVER, via MARSHALL and FT. WORTH, where connection is made with through sleepers to the East and West.

Lowest ticket rates, time tables, and all desired information will be furnished by any of the ticket agents of the Texas and Pacific R'y or

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Kansas City and Memphis Fast Train	Leaves. 5:15 p. m	Arrives 7:55 a. m
Vicksburg & Natchez Ex....	8:30 a. m	5:45 p. m
Bat. Rouge "Coast Train."	3:50 p. m	10:30 a. m

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The direct and favorite route to Kansas City, Omaha, Denver, St. Louis, Chicago, Louisville and Cincinnati.

The short line to Hot Springs and points in Arkansas and North Louisiana.

Commutation Tickets, Mileage Books, Party Rates and Week End Excursions.

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Full Course in *Languages, Literature, Mathematics, History, Science and Philosophy.*

Music, Elocution and *Art Department* unexcelled by any Female College in the South.

Boarding Department has no superior.

Health of students, extraordinarily good.

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Clinton Female Academy.
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CHARGES PER MONTH.

Tuition per month	$2 to $3 00
Music per month	3 00
Use of Piano per month	1 00
Painting in Oil	3 00
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Latin, French and Book-keeping, each per month	1 00
Incidental expenses per session	50

Board, Tuition, Washing, Fuel and Lights, $12 per month. $120 per the Session of Ten Months. For particulars address the Principal,

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Superior advantages offered to young man and young ladies. A full College Course, embracing Ancient and Modern Languages, Sciences, Higher Mathematics, Business, Music and Art. First-class teachers employed in every department. Elegant boarding departments. Two hundred and sixty pupils enrolled last session.

The next term commences Sept. 1, 1891. Send for Catalogues. T. S. SLIGH, A. M., Pres.

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A school for the higher education of girls, under the patronage of the Mississippi Annual Conference, M. E. Church, South.

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For special or general catalogues, apply to the Secretary of the University, Tulane Hall.

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North Mississippi Normal College,
At VERONA, MISS.

The 21st Annual session of this institution will open Tuesday, Sept. 1, 1891, and continue forty weeks.

Matriculation fee.....$2 00

TUITION FOR FIVE MONTHS.

Primary classes	10 00
Intermediate classes	15 00
Collegiate classes	20 00
Music, art, etc.	20 00

Patronage Solicited.....{ Education, Health, Home.

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MUSIC Instruction in Piano, Organ, Voice, Violin, Solfeggio, Harmony, Etc. Class Tuition, 20 lessons, $10 to $30. Private lessons given. Recitals, Lectures, **FREE** to all Choral and Orchestral Practice pupils. **ELOCUTION**—Oratory, Dramatic and Lyric Action, Fine Arts, Languages, Literature, Piano and Organ Tuning. A comfortable **HOME** for Lady Students. Calendar free.

Fall Term Begins Sept. 10, 1891.
FRANK W. HALE, General Manager,
Franklin Square, Boston, Mass.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, October 1, 1891.

Rev. B. F. Alexander.

Rev. B. F. Alexander died at his home in Morgan City, La., Tuesday, Sept. 29. We just have time to make this announcement before going to press. We are greatly distressed and the church sorely bereaved.

Briefs.

Our readers will notice that we have given them no Sunday-school Lesson this week. We have neither time nor ability to prepare it ourselves, and we have no money to hire somebody to do it, and we have not the cheek to ask somebody to do it gratis. We could only clip the lesson from some other paper, and as our Sunday-school periodicals supply the lesson with all needed helps, we have concluded to refer all our Sunday-schools to our Publishing House for the literature needed. We are sure that it is good—perhaps, better—than any we can give.

Nowhere in the Word of God can we find that sin is licensed! As far as sin is concerned, it is prohibited from one end of the Book to the other. From this comes the plain inference that if any body or government licenses sin, that act is contrary to the principles of God's government and itself becomes a sin. If license is given to do a certain thing, and that thing always results in a harvest of sin and sinners, the license itself is a sin. Vice can not be licensed by a Christian State, for the principles of Christianity prohibit it *in toto*. "License for regulating a thing" is simply a method of expressing a nurturing care of that thing. If "God can not look upon sin with allowance," how does he look upon those who propose to license the thing which he abhors? No Christian man can vote to license liquor saloons or lottery companies or any other vice or sin. If he does, he votes against the principles of his own religion!

Let blind children be educated! New buildings, surrounded by large and beautiful grounds, having been completed and given to Louisiana for the exclusive and permanent use of her blind, school will open on Oct. 1. All young persons in the State, of so defective vision as to be unable to get an education in the ordinary schools, and of good health and sound mind, will be received, well cared for and instructed in all the branches usually taught in schools for youth with sight, besides having careful training in music and calisthenics. Girls may learn sewing, knitting and much of domestic work. Boys are taught several trades. No charges for either board or instruction. Anyone who knows of any blind person less than twenty years of age, is earnestly requested to send the name and address of such person to this school. For further information address Dr. W. H. N. Magruder, Principal, or Mrs. Mary S. Lane, Institute for Blind, Baton Rouge, La.

The *Southern Churchman* has this, which we think good:

We may have correct views about all social and political and temperance and papal matters; may be as orthodox as all Christendom, yet may talk too much, may be envious and covetous and worldly and careless. By all means let us be orthodox in theology, but let us have orthodox tempers and speech and behavior, which we are not likely to have unless we are humble penitent believers in Christ, the Son of God.

Millsaps College—A Word to Subscribers.

It is important that endowment notes to Millsaps College be paid speedily. We can not afford to longer postpone the completion of the proposed $100,000, which is the basis of the whole enterprise. The election of a faculty and other equipments of the college are involved in the early and full payment of these notes. It is hoped that there will be no delinquents—*that every subscriber will make it a point of honor to pay up promptly*, and thus speed the triumph of the greatest educational movement ever undertaken in the history of Mississippi Methodism. The crops are now moving, business has become active, money is circulating, and payments can be made. We want the entire sum invested and bearing interest, if possible, before the two Conferences meet in December. And this can be easily accomplished if subscribers will begin at once to send in their promised payments. Let no one say, "The amount I owe is small and will not be missed." Every dollar will be needed and remembered. Some paid the interest on their notes last year and postponed sending in the principal until this Fall. We hope all such will settle in full, even if they have to pay interest to some one else. Send amounts to Maj. R. W. Millsaps, treasurer, Jackson, Miss.

CHAS. B. GALLOWAY.

Jackson, Miss., Sept. 23, 1891.

We feel like exhorting a little after the foregoing appeal from Bishop Galloway. There is no clearer evidence of Christian integrity—no better test of a true manhood—than the prompt fulfillment of promises. The Psalmist makes this very thing one of the essentials in the make-up of the character of a citizen of Zion: "He sweareth to *his own hurt and changeth not*." That is, he keeps his word at all hazards. He thinks more of that than he does of anything else he has. His word is just as good as his bond.

We understand the Bishop's appeal to be to those who have given notes for the endowment of Millsaps College and who have not yet paid those notes. The college scheme has gone on under various difficulties, and made commendable progress up to this time. The location has been selected, and, we believe, the plans of buildings have been approved, and as soon as they are erected the faculty will be chosen and the college begin its career of usefulness to Mississippi Methodism. But how can it begin successfully without the endowment? And how can the $100,000 be secured unless the people who have given their notes pay them? The failure to do this balks the whole endowment plan, for Major Millsaps' donation of $50,000 is conditioned upon the fact that the other $50,000 *shall be paid in!* The necessities of the case demand the prompt payment of the notes yet unpaid. The hopes of the case demand the same thing. To falter now just as the whole plan is opening so beautifully and promises so much for the future, is not becoming to Christian men and women. To fall behind just when the leaders are in sight of victory is to imperil the far-reaching results of that victory.

Now, brethren and sisters, is the time to pay up, even if it does hurt. The consciousness of having *kept faith* with the church in her struggle to inaugurate this noble enterprise will heal that hurt and produce a profound satisfaction in the soul. Let everyone seek such satisfaction by paying what he or she owes.

Dr. J. B. Cottrell, having served his four years' term at Franklin, Ky., has been appointed to Greenville, Ky.

Old Words with New Meanings.

When we went to school with the present city attorney of New Orleans, years ago, we had no idea that his budding genius would flower out into a lexicographical wonder that would eclipse in splendor the fame of all the Sam Johnsons and Noah Websters of past ages! But it is even so. His definition of a "glove contest" consigns all the dictionary makers *limbo fatuorum*. The great Century Company will now have to revise its magnificent work by the authority of this new lexicographer or else suppress it entirely. It is, by this new authority, evidently wrong in its definition of what constitutes the "manly sport."

According to our city attorney, a "glove contest" is no longer a "friendly bout for the exhibition of skill in the science of boxing," but it is a brutal battle between two bullies, where one batters the other to a jelly for the sum of $1,500, while a gaping crowd look on in savage delight. Such was the "glove contest" in this city last week, permitted by the acting mayor under the decision of the city attorney that such a contest was not prohibited by the statute. If that was a "glove contest," what in the name of savagery is a "prize fight"? Such an exposition of the plain words of a plain law is a disgrace. Such an evasion of plain law is another act to strengthen and deepen the contempt of the outside world for the criminal jurisprudence of Louisiana.

We rejoice to state that the Grand Jury does not agree with the city attorney in his definition of a "glove contest," for that body has very promptly indicted the principals in this disgraceful affair. We hope the indictment will stand, and that the parties will be promptly tried and convicted and sentenced. Let the authorities teach by an example not to be forgotten that the law must be kept. The Grand Jury is to be congratulated on the promptness with which it has met the exigencies of this case, and let all good citizens encourage it to go on in its good work.

Intolerance and Slander Rebuked.

MR. EDITOR: I desire space in your paper for a few words concerning one phase of the temperance question.

Prohibitionists are all agreed on one point, viz.: that the saloon is an evil which ought to be suppressed by the strong arm of the law. As to the best method of reaching this end, however, there is a diversity of opinions. Some think that each local community should decide the matter for itself. Others think that the United States government should take the monster by the throat and throttle him at once. Others, believing strongly in the ancient and venerated doctrine of States rights, hold that this is not a matter for the general government to deal with. They think that each State for itself should outlaw the traffic, either in its Constitution or by statutory enactment. There is also a very radical difference of opinion as to the proper place of this question in the realm of politics, some favoring, others ardently opposing, the organization of a separate political party. Now, each of these classes is respectable in numbers and in character. True, conscientious, God-fearing men are found advocating each of these views. This being the case, it is manifest that these several classes ought to have large toleration for each other. No class ought to assail the character or impugn the motives of another class. Until recently this was the case. The several classes of prohibitionists were at peace among themselves. They differed, but differed in friendship.

Now, however, this era of friendship and toleration seems about to pass away. Prohibitionists of a certain class have no longer any toleration for their brethren who advocate a different method of reaching the desired end. A remarkable exhibition of this spirit of intolerance is given in an editorial in a recent number of *The Issue*, a third-party sheet published in Nashville. This editorial was called forth by the action of the recent Mississippi State Prohibition Convention. This convention, of which Bishop Galloway was a member, adopted a declaration of principles, containing the following sentence: "The cause of prohibition should not be entangled with party politics." Now, this was a little too much for the aforesaid partisan editor. Hot with wrath, he forthwith pens an editorial more than a column in length, headed in large letters, "Bishop Galloway Fooling Himself and People." In it he uses the following language: "Bishop Galloway surely knows better; but as a recognized chief high priest in the Mississippi Democratic synagogue, who is solicitous not to hurt my party, he is very consistently averse to entangling prohibition with party politics." Now, here are several things that demand rebuke. First, take the statement that Bishop Galloway is "a recognized chief high priest in the Mississippi Democratic synagogue." This means, if it means anything at all, that the Bishop is an active partisan in the ranks of Democracy, a leader of its hosts, participating in its councils and shaping its polity. Such a statement is entirely at variance with the truth. The Bishop has never been an active participant in political partisan warfare.

But being a Democratic high priest is not the worst of the Bishop's offences; he is also "fooling the people," and that, too, intentionally, for it is said that "he knows better." So then, according to the editor of *The Issue*, Bishop Galloway is a traitor to the cause of truth, a deceiver of the people in the interest of a corrupt partisanism. In other words, he is a villain of the first water. A very grave charge to bring against a man in high place in the church of God! And yet this charge is made without a scintilla of evidence to support it, except the fact that the Bishop differs in opinion with the editor of *The Issue*. Bishop Galloway is known everywhere as an uncompromising advocate of what he believes to be right. He has in him the stuff of which martyrs are made. Moreover, he was an ardent, active prohibitionist long before *The Issue* had an existence. His labors in the good cause have been abundant and self-sacrificing, and the fruits of his labors will abide when *The Issue* is forgotten. To bring such a charge against such a man is simply villainous. Papers that print such vile slanders ought not to be allowed to enter any decent home, especially any Methodist home.

But this is not the end of the chapter. Not content with thus maligning one of the very best of men, the aforesaid partisan editor delivers himself concerning others as follows: "Bishop Galloway and his followers, as loyal Democratic partisans, have no moral or political right to claim to be prohibitionists, no more than a follower of the devil has to claim to be for Christ." Now, the Bishop's followers in this case are the prohibitionists of Mississippi, for the above-quoted declaration of principles was adopted by a unanimous vote. So not only is the Bishop a knave, but the tens of thousands of people in Mississippi who claim to be prohibitionists are not prohibitionists at all. Well, that is decidedly rich. Here are thousands of as good people as the world ever saw. They have been for years stern, uncompromising opponents of the liquor traffic. For the extirpation of the saloon they have poured out their money like water. In this cause they have expended time and labor without stint and without hope of reward. In many cases even life itself has been imperiled. Through their labors more than half the area of this great commonwealth has been redeemed from the curse of the saloon. And yet they have no right to be called prohibitionists. Why? Simply because they do not look through *The Issue*'s spectacles. In other words, because they honestly believe that the evils of intemperance can be more easily and more effectually remedied otherwise than through the method of partisan warfare. Such narrowness, bigotry, intolerance and slander in temperance organs are one of the mightiest hindrances to the progress of the temperance cause.

W. C. BLACK.

Political Meetings on Sunday.

MR. EDITOR: Allow me to thank you for your "strong" and "timely" "leader" on "Political Meetings on Sunday." I heartily endorse every word you say.

Some years since a Methodist of prominence was a candidate for Congress from the district in which I resided. On seeing the announcement in the city dailies that political meetings would be held for three consecutive Sundays, though at different places, and that he would be present and address the assemblies, I addressed him a note asking: 1. If these announcements were made with his consent. 2. If he intended being present and participating in the discussions. I entreated him not to go, nor to speak, and stated that if he did, I could not and would not support him for the position.

To my letter I received no reply however; but the aforesaid Methodist attended the meetings on Sundays and was declared elected. Though I did not vote for him, neither did I vote for his opponent, for he, too, was guilty of the same offence.

A man who professes godliness, and yet knowingly and wilfully sets aside God's commands, can not be trusted with official responsibilities. If he violates his pledge to God and the church, he can't be depended on to redeem his pledges to the people.

Now, Mr. Editor, if the Christian people of every denomination will determine not to vote for any man who is so far gone in sin as to desecrate the day of the Lord thus, and will give public notoriety to this determination, there are very few office seekers who will not heed the warning.

For one, I will not knowingly vote for any man for any office, from President down to ward constable, who attends political meetings and delivers political addresses on Sundays. If others are of the same opinion as myself, I would be glad to have them publicly declare it.

THOS. J. UPTON.

Lake Charles, La.

Free Lectures to the Masses.

Rev. Alfred E. Clay takes pleasure in announcing an autumnal series of afternoon free lectures, at Dryades Street Church, every Sunday afternoon at three o'clock, on subjects clustering about home life and duties. They are meant to be helpful to those who have not been accustomed to attend churches, as well as to those who can not well attend church at the regular hours. Everybody is invited and all seats are free.

Oct. 4—How to Be Happy Though Married. Oct. 11—Ruined Homes. Oct. 18—Making His Mark. Oct. 25—Wanted: Mothers. Nov. 1—Going to the Bad. Nov. 8—Jack the Giant Killer. Nov. 15—In the Suiks. Nov. 22—A Transaction in Hearts. Nov. 29—On the Wing.

Notes.

Dr. A. J. Gordon, in an article on Missions in the October number of the *Missionary Review*, has a sentence which our missionary folks may ponder to profit. It is this: "And Prudence sat over against the treasury watching the expenditures, to see that Faith did not overdraw her account."

The presidents of all the Methodist bodies in Great Britain have united in appointing the week beginning Nov. 15 as a week of special prayer for the outpouring of the Holy Ghost. Suppose all the Methodist churches in this country should do the same thing, would it not bring an invaluable blessing? Would it not be an object lesson to the world whose teaching would be far-reaching?

The *Ram's Horn* is getting to be rather personal. He has been talking (shall we say scandalously?) about some Methodists who live in Mississippi and Louisiana. Here is what he says about them: "The devil has his way in the homes of a great many religious people by making them believe they can't afford to take a religious paper!" Do you hear that? The devil controlling in a religious family! Is it a slander or not?

The regular monthly meeting of the Sunday-school Superintendents' and Teachers' Union of New Orleans will be held next Tuesday, Oct. 6, at 7:30 P. M., at the Third Presbyterian Church, Royal street, opposite Washington Square. The subject for discussion will be "The Sunday-school Teacher." A cordial invitation is extended to everybody to be present. Persons living above Canal street can reach the church by taking the Rampart and Danphine cars.

It may have never occurred to a contributor to the press, whose articles have sometimes failed to appear, to inquire if this same thing ever happens to an editor. And yet if the truth was known, it might be seen that the editor himself has more articles that have found their way to the waste-basket than any one of his contributors. These articles were crowded out when prepared, and when space for them came they were found not to be so timely as they were, and they are laid aside. Such is the case with our waste-basket. It contains as much from the editor's pen as from any one of our contributors. So let us "comfort one another."

The resolution adopted by the Missouri Conference appointing Sunday of Christmas week, Missionary Day, on which day effort shall be made to raise the money to pay off our mission debt, is worthy of consideration. The Missouri Conference has invited all the other Conferences to pass a like resolution, and thus make it a general Missionary Day for the whole church. We are of opinion that if the pastors will take hold of the matter vigorously and push it pertinaciously, good—great good—will come of it and much will be done. But if it is gone into as such things have been heretofore, it will amount to nothing. The thing to do is to create an earnest enthusiasm on the part of the pastors, and then we will succeed in any good thing. But without that, we will fail. Shall we have such an enthusiasm? Or shall we humdrum along as usual?

In the last number of the *Southwestern Presbyterian* Dr. Mallard has an excellent article against the lottery. In the opening paragraph he says:

Our esteemed fellow-worker in all that is noble and good, the NEW ORLEANS CHRISTIAN ADVOCATE, is engaged in a praiseworthy attempt to secure by private subscription the publication and circulation in our State of 10,000 copies of Dr. Carradine's powerful arraignment of the "Lottery Shame." It is to be hoped that either by modification of the text, or explanatory note, or editorial comment, the injustice done the pulpit and church of Louisiana, and more especially of New Orleans, will be neutralized.

We appreciate the compliment in the foregoing paragraph, but have to correct the error. The CHRISTIAN ADVOCATE is not engaged in the work referred to. Bro. Van Valkenburgh is the author of that scheme, and the ADVOCATE is simply advertising it for him.

Meditating on Paul's remarkable utterance found in Rom. xv, 20, we were led to wonder if there are in these days many preachers who had such a spirit. And yet by every New Testament token, that is the proper spirit for every ambassador of Christ to have! Where is the modern missionary spirit that breathes and groans in that wonderful sentence of the untiring apostle? Upon whom has that mission mantle fell? There are places all over Louisiana and Mississippi calling for the man of that spirit! Where is the man? Where are the men to say to Bishop Hendrix and Bishop Keener, "Here we are; send us where no man has yet built a foundation"? Have we not ground for praying the Lord of the harvest to send forth laborers into his harvest? Is it not time to put forth more aggressive power? Can we look our Lord in the face as long as these neglected places call and we do not put forth more effort to answer?

The NEW ORLEANS CHRISTIAN ADVOCATE will be sent to all new subscribers from this date to January 1, 1893, for two dollars. The usual commission will be given to agents.

Personal and Otherwise.

The contract for building Millsaps College has been given to H. M. Taylor, of Jackson, Miss.

The editor will leave for the Ecumenical Conference next Monday evening, if nothing prevents. He will leave the ADVOCATE in safe hands.

We call the special attention of the preachers to the article, on the second page, from the *Wesleyan Christian Advocate*, entitled "A Wrong Spirit."

We sometimes receive two accounts of the same meeting from different parties. In such cases, as a rule, the first that comes is published. We do not see the necessity of publishing both.

We are indebted to Mrs. E. D. Jones, of Carlisle, Miss., for a copy of the Minutes of the Twelfth Annual Meeting of the Woman's Missionary Society of the Mississippi Conference. It is full of interesting matter.

The fourth Quarterly Conference of Columbus station unanimously resolved to invite the North Mississippi Conference to hold its session of 1892 in that place. The last Columbus Conference was held in 1880.

Dr. T. S. West, of Wesson, Miss., give us a call Tuesday. He was *en route* to Seashore Camp Ground on a health-recruiting expedition. He did not say so, but we inferred from his conversation that our church at Wesson is doing grandly.

The London *Methodist Temperance Magazine* says: "Under prohibition, Atlanta, in Alaska(?), had a splendid run of commercial prosperity. It was known as the model city of the South." Would it not be well for some of our brethren "across the sea" to read up on geography?

A note from Mrs. W. A. Ragan, Clarence, La., informs us that a neat little church has been built on Feusse river, five miles from Natchitoches. There are only four members there, and they need help to secure hymn books for the use of the little congregation. Who will render this assistance?

President Hunnicutt passed through the city last week *en route* home from the St. Tammany Camp Meeting. He represents the meeting as a good one. He had fine success in securing endowment for the college. He obtained $1,650 in endowment notes. We are glad to chronicle this splendid work of our worthy president. He says the people gave cheerfully.

We are sorry to read in the dispatches from Brookhavon, Miss., the following:

The Methodist parsonage was entered last night by a sneak thief, and a vest and a pair of pents, a fine gold watch and all the pooket change of the pastor, Rev. W. H. Huntley, stolen. The watch was valued at $150 and beare Mr. Huntley's monogram. The tracks left in the dust by the bare feet of the thief shows that he was a negro.

Rev. Robert Havers, Pleasant Grove, Miss., Sept. 5: "We have just closed a glorious meeting here. It lasted six days. Some professed converaion. We had expected Dr. West, but he did not come; but the Lord was with us. Bro. W. Hoover came up and helped me. He pleased the children greatly. We had twelve accessions, ten adults—six men and four women—and two children. Our work is all prospering. The members at other churches on the work are being blessed. I hope to be able to send a good report from all the churches. To God be all the glory."

Rev. W. J. Ferguson, P. C., Silver Creek circuit, Sept. 10: "We have held three very fine meetings. Revs. J. D. Crymes, M. L. Burton and G. H. Thompson were with us, and did very faithful and earnest preaching. Results: several family altars erected, twenty-one added to the church, and eight infants baptized. We have built a neat little church on Sunflower river, which shall be known as Scharbrough's Chapel. This is a very pleasant charge. The people treat their preacher well. The work has a nice little parsonage, but the preacher has no 'wife' to occupy it with him. We will bring up a full report at Conference."

What curious mistakes do occur. Bro. Woodward, in giving the record of the work of the preachers in his district, entirely overlooked a worthy brother. When the mistake was discovered, the apprehensive P. E. sent a card flying to this office to correct the matter; but, alas! the issue of last week was already flying all over Mississippi and Louisiana when the card came. Here is what the said P. E. intended to say in his communication last week: "Bro. Ellison—the strong defender of the faith—who is ever ready for every good work, is thoroughly indoctrinating his people. A Baptist sister says of him, 'He makes the best excuse for baptism of any preacher in the Methodist Conference.'"

Notices.

Mrs. S. S. King, Conference secretary of the Woman's Board of Home Missions and Parsonage Extension, will fill appointments in the interests of the Board, as follows:

Baton Rouge, Sunday, Oct. 4; Delhi, Tuesday, Oct. 6; Girard, Wednesday, Oct. 7; Oak Ridge, Friday, Oct. 9; Bestrop, Sunday, Oct. 11; Calhoun, Tuesday, Oct. 13; Ruston, Wednesday, Oct. 14; Homer, Sunday, Oct. 18; Shreveport, Wednesday, Oct. 21; Grand Cane, Friday, Oct. 23; Boyce, Sunday, Oct. 25; Pineville, Wednesday, Oct. 28; Lake Arthur, Friday, Oct. 30; New Iberia, Monday, Nov. 2.

The sixth session of the Mississippi Holiness Convention will convene at Mt. Vernon Church, Tuesday night, Oct. 20-25, 1891. This church stands in Tate county, Miss., five miles west of Tyro, and twelve miles east of Senatobia. All who come by railroad will come to Senatobia, where they will be met by friends and conveyed to Mt. Vernon and back to the depot free of charge.

Please notify G. D. Garrison, Wm. Carter, of Tyro, or Wm. C. Sturdivant, of Looxahoma, Miss., of the intention and time of attending, so conveyence and homes may be secured for you. Rev. W. A. Dodge of Atlanta, Ga., will be with us. All are cordially invited to come, and hear the doctrine of perfect love expounded from God's Word. J. W. POSTON, Pres.

To the Pastors and Conference Claimants of the Mississippi Conference:

The Joint Board of Finance desires to justly and honestly administer the Conference Fund. To do this we must have a report from each claimant. Brethren, put us in possession of these facts: 1. Who is the claimant? 2. The age. 3. The health. 4. The financial condition. 5. Have you, as a pastor, had a personal interview with the claimant?

Some of the claimants live outside the bounds of our Conference; some of our preachers neglect this duty: hence we make an earnest appeal to each claimant to send us the answers to these questions at once.

Last year we had no report from eighteen widows and their families and no report from three orphans. Of the remaining twenty-four claimants, some reports were so meagre as to be really no reports, and some so indefinite that we were not able to tell whether help was needed or not.

Let all the pastors and all the claimants come to our help.

JOHN W. CHAMBERS.

Enterprise, Miss.

Woman's Work.

Auxiliaries should report existence, if nothing more, to their respective district secretaries. Only two have reported to Mrs. J. S. Parker, secretary of Seashore district, who manifests zeal and earnestness. She has organized at Hattiesburg with twelve or thirteen good working members, with prospects for enlargement. Another auxiliary organized recently at Mt. Moriah, on Mt. Carmel circuit. She has planned to visit and hopes to report another soon. "The Master is come, and calleth for thee," needs emphasis to-day, with the prayer that all may respond, for open doors invite.

The leaflet, "Substitute for Service," contains valuable suggestions for us, and "Bring a Loaf" leaves no excuse for any. A minister, calling for leaflets, said: "My members are not informed as to mission work, and hence they give but little for its support."

We should work earnestly for our *Woman's Missionary Advocate*, which performs its mission well, and reports quarterly a large "balance on hand" that goes to the regular fund; not forgetting *Little Worker*, also published by the Woman's Board. Besides preserve missionary leaflets and circulate them, and the "Minutes of the Twelfth Annual Meeting," which contains the Constitution and By-laws and other valuable information.

MRS. E. D. JONES,
Editor W. M. S., Miss Conf.

Carlisle, Miss.

Correction.

Please allow me to correct through the ADVOCATE a statement made by Bro. Green, secretary of our District Conference. I stated I had sold about $400 worth of books, and hoped to sell as many more before Conference—not $800, as he stated. Owing to being ill all this month, my hopes will hardly be realized.

G. A. MANDEVILLE.

The life-sized statue of Jefferson Davis, carved in Italy for the interior of the Confederate monument in Jackson, has been received; but, owing to the fact that no one would take it for him, the committee refused to accept it.

Domestic Missions Again.

I do not reopen this subject to reply to my critic, Bro. Dreke, since he virtually concedes all that I contended for in my former paper. In Mississippi, according to him, where good men have been employed, satisfactory results have been obtained, but not otherwise. Thus his facts are exactly confirmatory of my theory.

I wish, however, to correct one misapprehension of my position. I was criticizing a policy, not men. I was not arraigning the appointing power, nor intended any reflection upon our missionaries. All administrators are expected merely to perform their functions according to law and custom. These make up the policy of an administration, and the policy may be wrong, while the affairs remain unimpeachable. Let us change our policy of putting the weakest men on our missions, and the results will change. Every city mission needs a Price Hughes, and, with stronger men upon our country missions, they would sooner be raised to self-supporting circuits.

As to our domestic missionaries, I was simply stating a rule, not the exceptions. There are men to-day in this field in the Louisiana Conference who are in excellent repute among their brethren, and who deserve double honor for the work they are doing.

J. W. MEDLOCK.

All over the United States legislation is being enacted, and societies are being organized, looking to the better treatment of animals. As a matter of fact those who own valuable animals or breed them for service or profit, find that attending to their diseases or injuries is not only humane, but it pays. Like honesty, kindness in such cases is the best policy.

As is well known, most of the diseases and injuries of the domestic animals are exterior, and for the most frequent, especially such as strains, galls and sores, ring-bone, spavin, swellings, stiffness, inflammation, stings and bites, etc., there is no application known to veterinerians that in any way can be compared to Mansfield's Magic Arnica Liniment.

All the societies and laws in the country together have not done as much to relieve the sufferings of the brute creation, the crippled, the lame and the halt, as has this incomparable preparation.

It is as good for sheep and cattle as for horses or dogs, and in a large class of cases it serves as a disinfectant as well as relieves the pain. It not only relieves, it cures, and none who has animals about them they value should be without it. Mansfield Drug Co., Memphis, Tenn.

Juvenile Work, Parsonage Home Mission Society.

QUARTERLY REPORT.

In making this first report I wish to state that I was appointed superintendent of this work about the first of July, 1891. Since that time I have endeavored to do something by correspondence; have written to quite a number of ministers and other Christian workers on this subject, but have not succeeded in organizing any societies in that way. I hope, however, to hear from some of them soon, and to make a better report for the next quarter.

Through the kind assistance of Bros. J. W. Anderson, J. L. Bowling and B. C. Gray, pastors, I have been instrumental in organizing "Little Home Builders" at the following churches: Victoria, Red Banks, Mt. Hope and Soule Chapel. These societies have just been organized, and I have received no reports from them.

VIOLA BLACKBURN,
Sup. J. Dep't, W. P. and H. M. S., N. M. Conf.
Holly Springs, Miss.

Look out for counterfeits!—Buy the genuine Salvation Oil, the great pain cure. 25 cts.

Miss Emma R. cured an attack of incipient consumption with Dr. Bull's Cough Syrup.

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. W. D. McCullough, W. M. Stevens, V. D. Skipper, R. S. Gale, H. Bradford (2), C. J. Walters, J. J. Kelly, P. Howard, J. C. Ellis, S. Q. Bass, W. P. Meador, W. H. Anderson, E. S. Lewis, T. J. Norsworthy, Geo. Bancroft, H. M. Young, J. M. Stugletary, G. A. Gulce (2), Arthur D. McVoy, J. D. Harper, R. B. Downer, W. E. Ballard (2), J. C. Campbell, R. D. Norsworthy, R. A. Davis, J. C. Mimms, J. M. Boone, Bishop Keener, G. W. Huff, W. W. Williams, G. A. Mandeville, M. H. Moore, R. M. Blocker, H. B. Trevillion, J. M. Morse, W. H. Lewis.

Messrs. J. S. Strickland (2), J. K. Herring, Xenophon U. D. Greer, S. H. Vinson, J. D. Calhoun, J. D. Wilson, T. M. Ware, W. Barksdale, S. J. Miles, E. H. Bostick, Joel Perry, A. F. Manghan, D. R. Buchanan, D. D. Stegall, E. H. Moore, Prof. Geo. R. Hightower, W. T. Brown, W. F. King, W. R. Jefferson, M. F. Eagin, H. T. Catron, M. J. Hancock, H. C. Griffin, G. S. Vordamnn.

Mesdames Tom Lum, M. E. Hardy, Martha Van Liew, Susan Chinty, Ellen Cowan, F. B. Napier, R. Case, — Armstrong, Susan Jackson, Mary Hart, Myra C. Reynolds, M. E. Beauchamp, Emillilie Davis.

Miss Lizzie Longfield, Misses Mosbys.

Sept. 29.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Do not forget that you can get all school books at Rev. F. D. Van Valkenburgh's, No. 106 Camp street, New Orleans.

The Œcumenical Conference in America.

THE PRESIDENTIAL CHAIR.

Messrs. R. Garnett and Son, Warrington, have been entrusted with the making of the presidential chair for the forthcoming Methodist Œcumenical Conference, to be held in Washington, U. S. A. The chair is the gift of a wealthy Methodist layman, and is made of very old oak, taken out of the City-road Chapel, London. It is classic in style, and is to be occupied by the President of the Œcumenical Conference. It will afterwards be removed to the National University of Washington, and remain there. It stands 6 feet high, supported by panelled trestles, with engreved panels all round the seat. The arms are formed by winged lions. The carving on the back includes a medallion of John Wesley, surrounded by festooned leaves, with conventional scrolls, and has the motto, "Unite the pair so long disjoined, knowledge and vital piety." Two shields on one side contain emblazoned the arms of the Lincoln College, where Wesley was educated. The chair is surmounted in the centre by the American eagle, with the American stars and stripes, and the motto, "*E Pluribus unum.*" On each side of the eagle are lions rampant, holding shields with the Royal arms of England. The side and back and arms are stuffed and covered with scarlet morocco. In connection with the chair there is a suitable footstool, made to match, and covered similarly. The chair will probably be on view at 52 Castle street, Liverpool, on Monday, prior to being sent to America.—*Methodist Times* (London), Sept. 10.

We Beg Your Pardon, Gentlemen.

Mr. Schwartz, of Heath, Schwerlz and Co., Limited, notifies us of a rather amusing error made by our printer in his advertisement in our last issue. It read: "Never in the history of the Wall Paper business has the line of patterns equalled those which will be shown this Fall, and as we carry the makes of every manufacturer, nowhere else in the earth can such an assortment be found." Mr. Schwerlz, in calling attention to the error, says that while his house claims to be the largest dealers in the South in their line of goods, and have been accused of "wanting the earth," they are not yet sufficiently puffed up to call themselves either the largest dealers "in it" or upon it.

A Good Offer.

Bro. W. R. Stuart, of Ocean Springs, Miss., offers to mail to any preacher in charge connected with either of our three Conferences, and who occupies a parsonage belonging to the district or charge, three of his celebrated "Stuart Pecan Nuts," to be planted in the parsonage-yard for the benefit of future generations. He was led to do this by Rev. R. B. Downer's and Rev. Dr. J. B. Walker's articles on "Pecan Culture," published lately in the NEW ORLEANS CHRISTIAN ADVOCATE. Send Bro. Stuart your request, accompanied with postage stamps to cover cost of mailing; and as soon as the nuts are ripe, they will be mailed.

Summer.

Summer, with its worries and sickness, is with us. Four-fifths of the sickness that wears out temper and health can be disposed of by using Creole Female Tonic.

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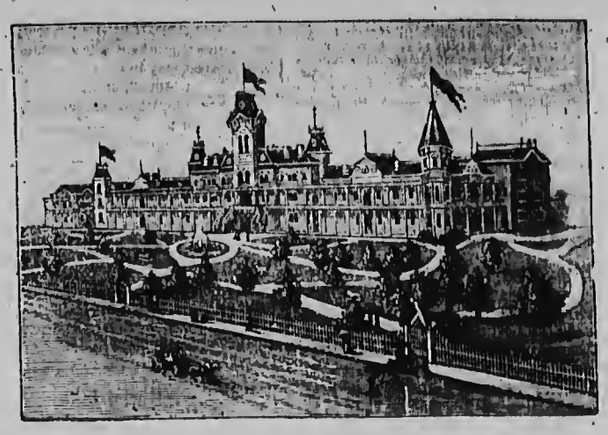
Episcopal Visitation for 1891 and 1892.

Conference.	Date.	Place.	Bishop.
China Mission	Oct. 11	Somehow, China	Wilson
Tennessee	Oct. 28	West End, Nashville, Tenn	Wilson
Mexican Border	Oct. 28	Laredo, Texas	Haygood
West Texas	Oct. 28	San Marcos, Texas	Fitzgerald
Indian Mission	Nov. 4	Oklahoma City, Oklahoma	Hendrix
West North Carolina	Nov. 5	Asheville, North Carolina	Galloway
German Mission	Nov. 5	New Fountain, Texas	Fitzgerald
Virginia	Nov. 11	Petersburg, Virginia	Keener
North Texas	Nov. 11	Terrell, Texas	Hendrix
Central Mexico	Nov. 11	City of Mexico, Mexico	Haygood
Texas	Nov. 18	Austin, Texas	Fitzgerald
North Carolina	Nov. 19	Greenville, North Carolina	Galloway
Arkansas	Nov. 25	Russellville, Arkansas	Duncan
Memphis	Nov. 25	Mayfield, Kentucky	Key
Northwest Mexican	Nov. 25	El Paso, Texas	Haygood
Northwest Texas	Nov. 25	Gonzales, Texas	Fitzgerald
South Georgia	Dec. 2	Cordele, Georgia	Keener
South Carolina	Dec. 2	Darlington, South Carolina	Granbery
Little Rock	Dec. 2	Arkadelphia, Arkansas	Duncan
North Mississippi	Dec. 2	Macon, Mississippi	Hendrix
North Alabama	Dec. 2	Decatur, Alabama	Galloway
Mississippi	Dec. 9	Brookhaven, Mississippi	Hendrix
North Georgia	Dec. 9	Cartersville, Georgia	Key
East Texas	Dec. 9	Henderson, Texas	Fitzgerald
Louisiana	Dec. 16	Alexandria, Louisiana	Keener
White River	Dec. 16	New Port, Arkansas	Duncan
Alabama	Dec. 16	Selma, Alabama	Hendrix
Florida	Jan. 8	Tampa, Florida	Granbery
Baltimore	Mar. 24	Harrisonburg, Virginia	Keener



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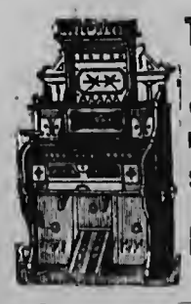

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HOME LIFE.

"BEST."

BY H. H.

Mother, I see you with your nursery light,
Leading your babies, all in white,
To their sweet rest;
Christ, the Good Shepherd, carries mine to-night,
And that is best!

I can not help tears, when I see them twine
Their fingers in yours, and their bright curls shine
On your warm breast,
But the Savior's is purer than yours or mine—
He can love best!

You tremble each hour because your arms
Are weak; your heart is wrung with alarms,
And sore oppressed;
My darlings are safe, out of reach of harms,
And that is best.

You know over yours may hang even now
Pain and disease, whose fulfilling slow
Nought can arrest;
Mine in God's gardens run to and fro,
And that is best.

You know that of yours the feeblest one
And dearest may live long years alone,
Unloved, unblest?
Mine are cherished of saints around God's throne,
And that is best.

You must dread for yours the crime that sears,
Dark guilt unwashed by repentant tears,
And unconfessed;
Mine entered spotless on eternal years,
Oh, how much the best!

But grief is selfish, and I can not see
Always why I should so stricken be,
More than the rest;
But I know that, as well as for them, for me
God did the best!

Christ-Like.

BY REV. H. ARMSTRONG.

To be a Christian in deed and in truth is to be Christ-like. Paul says: "If any man have not the spirit of Christ, he is none of his." This is a high standard. But few measure up to it; yet this is in harmony with the teaching of the Master, who said but few would be saved.

To be Christ-like is to have the meekness and the unselfish and philanthropic character of Christ; not to think of ourselves more highly than we ought to think; to esteem others better than ourselves. Did professing Christians generally measure up to this scriptural standard, what far greater power would the church wield! For the lack of this our beloved Zion mourns. Her banner oft trails in the dust, and dark and murky clouds obscure her way and impede her progress. There ever has been in Christendom now and then a star of this brilliancy and of this magnitude, standing out as an example and a guide for others. Charles H. Spurgeon, of London, is a star of this character. He is a Baptist, but has such a magnanimous soul and breathes such a fraternal and charitable spirit; he is so Christ-like that he is unselfish, and cordial with all the lovers of our Lord. All Christians are invited by him to the Lord's Supper, and ministers of other churches have a cordial welcome to his pulpit. He is too great a man, and too deeply imbued with the spirit of his Master, to be narrow or bigoted. In speaking of the exclusiveness of others, he says: "When a church has nothing left in which to rejoice, it falls back on its pedigree and cracks itself up as the one and only."

Dr. Phillips Brooks, who was recently elected Bishop of the Diocese of Massachusetts, is of this noble type. He possesses true greatness, and the truly great are never narrow and self-conceited. He is regarded in his denomination as Low Church; but we think the true cause of his charity for others is that he has a lowly mind—in other words, that he is Christ-like. He says to claim to be the only church of Christ—thus unchurching all others—is "impotent impudence." Christ said: "He that is not against us is on our part."

To be Christ-like is to do the will of Christ. He says: "If ye love me, keep my commandments." O, the need in this day and time of members and churches more deeply imbued with the spirit of Christ!

Bastrop, La.

Do You Sing at Home?

There is perhaps no pleasanter occupation in the family circle than sacred song. Many a home where there is little of beauty, or ease, or luxury, is made pleasant by "thanksgiving and the voice of melody." If there be joy in the heart and music on the tongue, many rough places in life are smoothed and made plain, many dark spots are brightened and made cheerful.

Those families which know nothing of sacred song miss some of the purest pleasure that falls to the lot of mortals. Family prayer is a duty and a privilege, but family praise is none the less so, and there is nothing that binds hearts more closely to the home than those "songs which mother sung;" and old tunes in which the voices of parents and brothers and sisters join form a bond of union which unites hearts when mountains rise and oceans roll between them. Sometimes the wayward son, wandering in a far-off land, hears the song his mother sang, and is charmed by its music to know and serve his mother's God.

Careful and melodious singing in the home fits persons for singing elsewhere, especially if persons are taught to sing correctly, gently and tenderly, and without much instrumental accompaniment. Then the hymns learned by the young linger long in memory, a precious heritage against days of darkness and sorrow.

Let parents set the example of song, and the children will be sure to follow. Take time now and then and enjoy an evening of sacred song. Let the voice of rejoicing be heard in the tabernacle of the righteous, and prayer and praise ascend to the throne of God. Let each child have his hymn book, and he will learn to prize it next to the Bible, and will from it gather many precious truths which will go with him to life's latest hour. Whoso offereth praise glorifieth God. Let us have more praise and less murmuring, more song and fewer complaints. Instead of fretting because of evil-doers, let us pray; instead of repining at our lot, let us leave our burden at the cross, "and bear a song away."

"Have you no words? Ah, think again—
Words flow apace when you complain,
And fill your fellow-creatures' ear
With the sad tale of all your care!

"Were half the breath thus vainly spent
To heaven in supplication sent,
Your cheerful song would oftener be,
'Hear what the Lord has done for me!'"

—*The Common People.*

The great summer resort in cases of Diarrhœa, Dysentery, Cholera Morbus and Cholera, is Maguire's Benne Plant, a fifty years' remedy in the Mississippi Valley. The acknowledged specific in 1849 to 1866. Price, 75 cents per bottle; expressage paid if 3 bottles are ordered.

J. & C. MAGUIRE, St. Louis, Mo.

Knowledge and Wisdom.

BY REV. J. W. HARMON.

The wisest man who ever lived bore testimony to the truth, that sorrow is increased by much learning, and that weariness of the flesh is the result of the accumulation of wisdom; that true perfection of character comes by suffering. If, therefore, we would increase in knowledge and gather wisdom, we must put the cup of knowledge to our lips mixed with sorrows, and come at last to know true wisdom under the damaging revelations to pride and one's real character. And yet none but wise men ever enter this realm of thorough investigation, this secret arena of selfhood, but to whom, by the grasp of faith, is revealed purity of thought, a clean heart and true excellency of spirit. And what labor can be compared to the tension of brain power, when all the lordly attributes of the mind and soul are sent out as messengers in search of true wisdom, and these messengers are found delving in the mines of heavenly knowledge for the pure gold of truth or the polished ingots of solid wisdom.

No pursuit is so difficult as to ladder, from ledge to ledge, the steep mountain-sides of knowledge until the top is gained, and then the glory of an extended vision and expanded intellect is the reward of wearisome toil.

The man who would give a clean-cut reason for seeking after a clear knowledge of self, rejecting the world's brilliant offers of happiness, must, in the very fitness of things, hang himself up between two worlds, and think and dream, and think out and dream out great truths. Only let a man quit the beaten ruts, let him demolish old formulas, behead old theories and old philosophies, hoary with antiquity, that have been babbled over and parroted for ages, and all the world will come buzzing like gad-flies about his ears.

While we submit to be tormented with the impotence of ignorance and the fools of bigotry, we must gain all the knowledge possible from the wise and from that incomparable Book of books that charts the way to the Source of all wisdom.

The Girl with One Talent.

Bishop Vincent, in his "Studies in Young Life," gives the following sketch of a girl deficient in many things, but with one talent of which she made good use:

Let us review her resources. We take an inventory, as merchants say. Self-knowledge: As to arithmetic and algebra—minus; geography and history—moderate; orthography, rhetoric, and elocution—deficient; no voice, no music, no conversational power; artistic skill at the minimum; no commercial ability. A girl with a father and a mother, with brothers and sisters, and one talent. What Laura's one talent is we set ourselves at work to find out.

Laura slept soundly. The pillow was welcome at night; and the parting was hard in the morning. When the first bell rang she wished she could pull the tongue out of it and hide the brazen disturber of her peace beyond all power of finding. She thought it would be so delightful to sleep for two hours more, or one hour, or thirty minutes, or fifteen minutes. But scarcely had the echo of the bell died away before Laura had summoned herself and commanded herself, and in due time—without too much speed to prevent the well doing of all that had to be done, and without too much slowness to break the morning order of the household below stairs—she reported herself for duty, wherever that morning the little of duty had been cast. She always came in with a cheerful smile and a hearty salutation. The girl in the kitchen used to say, "When Miss Laura comes in a mornin' I shield my poor eyes for the brightness." It was Bridget's blarney, but when you know Laura you will excuse Bridget's extravagance. Usually one or two of the children had to be buttoned or hooked, combed or coddled, and who could do it so well as Laura, who greeted a chance of that kind as she would a streak of sunshine, or a whiff of air from fields of new-mown hay? "They love it, and I love it," she said.

A greeting, a kiss, a playful sally, a lively question, was ready for father and mother. The voice that could not sing was music itself in home speech, and if its owner could not talk at breakfast about Gladstone's policy, or the definition of beauty given by the last night's lecturer at Osmond Hall, she could ask questions enough to keep everybody talking, each in the line of his liking; and, without knowing how wise and strong she was, Laura's One-talent used her love and common sense and tact in keeping peace at the table, repressing uncomfortable topics, drawing out people according to their bent and ability, and too "stupid" to say much herself, she was sagacious enough to play the general with the wit and wisdom of all the rest. And if they—the "all the rest" of the household—had a good time, Laura was happy. When breakfast and prayer were over, if there were not problems in algebra to be solved, or selections from Liszt or Bach to be practiced, or an essay for a Shakespearean club to be written (and she was always excused from such service), there was something to do with mother or for mother, with Bridget or in Bridget's stead; something for father or the boys; something for the little girls; something in bedroom, kitchen, parlor, or cellar; sweeping, dusting, bed-making, cooking, stitching, watching, errand going, calling—always something that needed to be done for the good order and good feeling of the household; and Laura, who could not do great things to make the world wonder, did her share, and was glad to do more than her share, of little things, which in the doing and in the spirit of the doing made "society girls" wonder at Laura's goodness and patience, and all which made other mothers envious of Laura's mother, and which, moreover, pleased the King on the throne in the central chamber of Laura's heart.

A SUNNY FACE.—Wear it. It is your privilege. It has the quality of mercy; it is twice blessed. It blesses its possessor, and all who come under its benign influence. It is a daily boon to him who wears it, and a constant, ever-flowing benediction to all his friends.

Men and women, youth and children, seek the friendship of the sunny-faced. All doors are open to those who smile. All social circles welcome cheerfulness. A sunny face is an *open sesame* to hearts and homes. By it burdens are lightened, cares dispelled, sorrows banished, and hope made to reign triumphant where fear, and doubt, and despondency, held high carnival. Your own life will be sweetened, your own hopes quickened, your own joys heightened, by your perennial, heaven-lighted, sunny face. Get the glow and radiance from such nearness to the throne as God permits to his own. Bring from a holy and divine communion a face luminous with light, and let it glow and shine on all around.

A little child on the street of a great city, wishing to cross at a point where the surging throng and the passing vehicles made the feat dangerous to the strong, and especially so to the weak, paused, hesitated, and then asked a sunny-faced gentleman to carry her across. It was the sunny face that won the child's confidence. Childhood runs into the arms of such.—*Exchange.*

OUR YOUNG PEOPLE.

THE BOY WHO WOULD NOT GO TO BED.

You may think him a dunce,
But he begged for once
He might sit up all night, or as long as he pleased.
The nurse was in tears,
With her murmured, "My dears!"
But only the louder and faster he teased.

Overhearing the din
His father came in;
"Wish to sit up all night, John?" he wrathfully cried:
"You shall have your request
Till you've learned we know best;
Nurse can go; I will stay at this naughty boy's side."

When two hours had passed
John grew sleepy at last,
And so tired that he feared he would fall from his chair;
But attempting to go,
Heard his father's stern "No!
Keep your seat at the table; your place, sir, is there."

Oh, how slow ticked the clock,
With its dickory dock,
(For his father insists that the boy keep awake),
Till quite humbly he said,
"May I please go to bed?
I've found you were right, and I made a mistake."

His father said, "Yes;"
And now you can guess
If ever that boy did the same thing again;
No sermon could preach,
No punishment teach,
A lesson more clearly than he learned it then.

Now, boys, when you're told
That's it's bedtime, don't scold
And say that you feel just like keeping awake.
Sitting up all the night
Isn't such a delight;
Just try it for once, and you'll own your mistake.

To the Cousins.

Up to the time of this writing the editor has received eight answers to the question about the peculiarity of the two words, "abstemiously" and "facetiously." All of these are correct except one. The peculiarity is that these words contain all the vowels—a, e, i, o, u, y—in regular order. The following are the names of those who answered correctly in the order in which their letters were opened: Mary McLean, Guyden, La.; Sallie E. Windham, Stone, Ala.; Sadie Mauldin, Water Valley, Miss.; Tom West, Wesson, Miss.; Elma Wooster, Centerville, La.; Rachel L. Brenford, New Orleans, La.; Lawson Smith, Tehula, Miss.

Now for another question. A boy had a basket of nuts. When asked how many nuts he had, he said: "When I count 2 by 2, 3 by 3, 4 by 4, 5 by 5, 6 by 6, I have one remaining each time. When I count 7 by 7, I have none remaining." How many nuts had he?

"The Children's Scholarship" in Millsaps College.

MR. EDITOR: I am just in receipt of a letter from Master H. Otis White, of Vancleave, Miss., enclosing $1 toward the endowment of "The Children's Scholarship" in Millsaps College, and suggesting that each Methodist boy and girl in Mississippi be invited to join in this movement by contributing $1 for this purpose.

I like that suggestion, and, if I am not mistaken, the hundreds of Methodist children in the State will gladly unite in this cause. This will be "The Children's Crusade" against ignorance; and on the roll that will be kept each boy or girl that joins will have his or her name inscribed, and in the years that are to come it will be a source of pride to have been one of the "crusaders."

Who will join Master Otis in unfurling the banner of the new crusade? Yours truly,

A. F. WATKINS.

Jackson, Miss.

MR. EDITOR: I am in the country spending a few weeks with my uncle and aunt, and I think this pleasant morning a good time to write a letter to the ADVOCATE. I went to school until the first of August, and you may be sure that I was glad when papa and mamma told me that I could go to Uncle Gowers' for a month. My little brother, John Wesley, is here with me, and he makes us laugh a great deal, because he says so many funny things. The other day he told Aunt Mamie to come and see the turtle pecking the cow. She went, and it was a turkey gobbler. One day he told us to come see the crow that Lennie killed, and it was a turtle. We have a very good Sunday-school here. My uncle is the superintendent. We have church once a month. Bro. Meador is the pastor. We are all going to a barbecue next Friday. It is given by the Anti-Lottery League at Clio. Can any of the little cousins tell me how old Isaac was when he was offered as a sacrifice on Mt. Moriah?

Your little friend, GRACE THOMSON.

Bayou Barbary, La.

NEATNESS IN GIRLS.—Neatness is a good thing for a girl, and if she does not learn it when she is young, she never will. It takes a great deal more neatness to make a girl look well than it does to make a boy look passable. Not because a boy, to start with, is better looking than a girl, but his clothes are of a different sort, not so many colors in them; and people don't expect a boy to look so pretty as a girl. A girl that is not neatly dressed is called a sloven, and no one likes to look at her. Her face may be pretty, and her eyes bright, but if there is a spot of dirt on her cheek, and her finger's ends are black with ink, and her shoes are not laced or buttoned up, and her apron is dirty, and her collar is not buttoned, and her skirt is torn, she can not be liked. Learn to be neat, and when you have learned it, it will almost take care of itself.—*Christian at Work.*

HABITS OF COURTESY.—A boy who is polite to his father and mother is likely to be polite to every one else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, the impression which we make in society, coveting the good opinion of those who are in a sense part of ourselves, and who continue to sustain and be interested in us notwithstanding these defects of deportment and character. We say to every boy and to every girl, cultivate habits of courtesy and propriety at home—in the sitting-room and kitchen as well as in the parlor—and you will be sure in other places to deport yourself in a becoming and attractive manner.—*Exchange.*

Christopher Columbus.

Just 400 years ago the renowned discoverer landed on those shores. Events no less important are the discovery of Creole Fomalo Tonic and the wonderful cures it effects among weak and sickly women.

SCIENTIFIC.

New Trials of the Sims-Edison Torpedo.

An interesting trial of this torpedo, in which some improvements have been effected, was made at Willets Point, near New York City, on August 12, in the presence of many engineers and officers of the navy. The construction of the torpedo is substantially the same as the one tried last year, which was illustrated and described in the *Scientific American*, of July 26, 1890; but on the present occasion a longer cable was used, so that the torpedo was adapted to a range of over two miles. It will be remembered that the torpedo is a cigar-shaped copper cylinder about thirty feet long, adapted to carry four or five hundred pounds of a high explosive in its forward end, while about amidships it contains an electric motor and steering device, with a coil of cable to be paid out as the torpedo moves, and keeping it in constant connection with the shore. The torpedo is propelled by a thirty inch two-bladed propeller, and is suspended about six feet below a yawl-like float, the deck of the latter being only about six inches out of water.

In the recent trial the compartment for the explosive was filled with gravel, and the whole outfit weighed about three thousand pounds. The machine was lowered into the water and towed to the end of a pier, when it was started toward a yawl a mile off, by the turn of a crank on a switchboard, Mr. W. Scott Sims directing its course, and making it turn to either side at will. The torpedo was seat around the yawl and close to poles set up near it, being evidently under perfect control, and came back at high speed to the starting-point, the cable being laid in a loop on the bottom. Mr. Sims stated that she had developed 32 horse power, instead of 52, for which she was designed, and that her propeller had made 700 revolutions per minute instead of 850. Her speed was given us at the rate of twenty miles per hour, though it is thought she can readily run at a twenty-two mile rate, this being only the second trial of this boat. The amount of wire cable carried by this torpedo was 13,000 feet, the cable carrying two insulated conductors, one affording the power and the other connected with the tiller by which the device is steered.

When the torpedo was started by the turning on of the current, there was at first a slight strain on the cable and her nose plunged under the water several inches, while the froth came tumbling over the stern in a torrent. Then the shock ran out more easily, the bow came up and the stern dropped as does the stern of such a fast boat as the *Cushing*, while the water was thrown up in shining sheets more than two feet on each side of the knife-edged bow. On her return, after rounding the boat a mile off, full power was turned on, and the sight of the shining sheet of water and spray as she came driving in was thrilling. Arrived near the wharf, the bow was seen to be about a foot out of water, while about three-fourths of the hull was submerged in the form of the wake.

It is evident from trials like this that the Sims-Edison torpedo is a highly valuable adjunct for harbor defense and also for naval operations in general.—*Scientific American.*

THE NATURE OF A FLASH OF LIGHTNING.—Describing the electric discharge of a flash of lightning, Prof. Oliver J. Lodge compares the cloud and the earth as forming the two coats of a Leyden jar in the dielectrics of which houses and people exist. The occurrence of the discharge is determined at the moment when the maximum electric tension which the air can stand is reached. "At whatever point the electric tension rises to this value, smash goes the air. The breakage need not amount to a flash; it must give way along a great length to cause a flash; if the break is only local, nothing more than a brush or fizz may be seen. But when a flash does occur, it must be the weakest spot that gives way first—the place of maximum tension—and this is commonly on the smallest knob or surface which rears itself into the space between the dielectrics. If there be a number of small knobs or points, the glows and brushes become so numerous that the tension is greatly relieved, and the whole of a moderate thundercloud might be discharged in this way without the least violence. This is by far the best way of producing anything from lightning; do not let the lightning-flash occur if you can possibly avoid it. But one can not always prevent it, even by a myriad points. A good deal more might be done in this direction than is done; but still sometimes a cloud will descend so quickly, or it will have such a tremendous store of energy to get rid of, that no points are sufficiently rapid for the work, and crash it all comes at once." Where a flash occurs, a considerable area is relieved of strain, and the rush of electricity along the cloud and along the ground toward the line of flash sets up a state of things very encouraging to another or secondary flash or flashes, practically simultaneous with the first.—*Popular Science Monthly.*

GOVERNMENT NOTE PAPER.—Anybody who wishes can go into the big Crane & Co.'s factory at Dalton, Mass., and see the workmen place the blue silk on the machine that makes the paper for all the United States notes. The silk comes in spools, and is made by Belding, of Northampton. It is sold here in Bangor. There is no more secret about it than there is about the water flowing over the dam above the toll bridge. The real secret is in the composition of the paper. The silk thread idea is secured by patent, to be sure, but the making of the paper, the compound of the ingredients, is safe in the head of J. Murray Crane, who received the art from his father, who made bonds for Salmon P. Chase, Lincoln's Secretary of the Treasury, away back in war times. The pure linen pulp is in a big room, looking for all the world like any linen pulp. Then comes J. Murray Crane with a grip-sack. He and the "grip" enter the room together, and it is presumed that he locks the door, for the door is locked on the inside, and the "grip" does not look able to do it. They are closeted a half an hour. When they come out the pulp goes to the paper machine, and Mr. Crane and the grip go home. But the pulp is changed by that visit, and nobody has been able to penetrate the Crane secret. The company gets about fifty times as much for that paper as for other linen paper made in the same mill.—*Bangor News.*

Clouds consist of water divided into minute globules or drops. They differ in no essential respect from the steam emitted by a tea-kettle, or the mists and fogs that fill river valleys at sunrise. These forms of water are all produced in the same way.—*Portland (Me.) Express.*

We, the undersigned, do testify that we have used Dr. Davis' Compound Syrup of Wild Cherry and Tar for years, for all throat and lung troubles, with the greatest benefit. For coughs and colds it never fails. When taken according to directions, it cures our children of croup and whooping-cough, and for serious lung troubles it always gives relief.

NEW ORLEANS, March 1, 1889.

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Ask for Scott's Emulsion and take no other.

Heavy Crops!

The Grain, Sugar, Cotton and Rice crops of this season are unusually abundant, and active preparations are being made to gather and move them. It should be borne in mind that a large and varied crop of Malarial Sickness is also about ready for the annual reaping. The people should begin NOW to prepare for this ordeal by using

Royal Germetuer

freely and regularly for a few weeks. It is the Peerless Conqueror of Malaria in all of its forms. It is the best known preventive and the most unfailing cure. Those who heed this timely warning will pass safely and pleasantly through the sickly season that is upon us. $1 per bottle; six for $5. If your dealer can't supply you, order direct from KIT WILLIAMS, 202 Canal Street, New Orleans.

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MARRIAGES.

JOHNSON—McCASLIN.—At the residence of the bride's uncle, Mr. W. T. Wallace, Malden, Mo., Sept. 22, 1891, by Rev. T. B. Reagan, Mr. J. F. Johnson to Miss Lulah McCaslin, both of Owensboro, Ky.

RODNEY—LENGSFIELD.—At the residence of Mr. W. W. Alsobrook, Memphis, Tenn., Aug. 6, 1891, by Rev. W. G. Miller, D. D., Mr. B. E. Rodney to Miss Laurie Lengsfield, of Greenville, Miss.

OBITUARIES.

HARPER—Miss LUCY HARPER, the eldest daughter of George B. Harper, fell on sleep at her father's home in Hickory, Miss., Sept. 8, 1891, aged eighteen years eleven months and fifteen days. She was converted in 1885 during a revival in Meridian, Miss., conducted by Rev. Mr. Pearson. She would have graduated in the F. M. F. College, but failing health compelled her to return home a few weeks before commencement. We hoped and prayed that she might recover, but God called her away.

Hers was a pious home, and she early learned to love God and keep his commandments. Beautiful in person and attractive in manners, she was admired by all who knew her. When faithful physicians had done all they could, and found that she must die, they communicated this fact to her (through her aunt), with some fear lest she might sink beneath the excitement; but it only prepared her for a special work. She sent for all her friends in town to come, and pleaded with them to live better, and would have them promise her that they would before they left.

I administered the sacrament of the Lord's Supper to her on Sunday night before she died. She said Jesus was present, and requested us to sing, "Jesus, lover of my soul." She joined her feeble voice with us, and then commenced to shout and praise the Lord. Her father asked her if she was afraid to die. She said: "No, papa; why do you ask? If I am called at any time, I feel that I am ready and willing to go." With composure most marvelous, she dictated her affairs, requesting that the writer and Bro. Peebles, of Brandon, should conduct her funeral service, selecting the songs to be used in the church and those to be used at the grave. To be with her in her last moments did not seem to be in the presence of death. The whole atmosphere of the chamber was that of a joyous and festive hour; only the tears of kindred and friends suggested death. When asked by a friend why she did not weep, she said, "Jesus has taken all tears away and given me joy." Her character, conduct and experience of the divine favor increased in brightness as the setting sun of her mortal life approached its horizon. During her sickness she was not heard to murmur or complain. So calmly did she trust in Jesus, that her aunt (who was ever after able) was converted under her influence. She said, "I am so happy; I will have one star in my crown." She seemed wrapped in ecstacy of joy as she neared the portals of light. The hour of her departure come. In full possession of her senses this sweet spirit was ready to go, she was laughing, and her face shone with superhuman power. She said, "This is the holy laugh." She called her little brother just before she died, and said, "Come see the angels they have come for me, and here is Jesus, blessed Jesus!"

She gradually sank away till about twilight, when her chastened and purified spirit, all mantled with the glory of Christian triumph, in life and death, ascended to share the everlasting glory of her Redeemer before the eternal throne. J. M. MORSE.

ALLISON—Died of consumption, on Tuesday, Aug. 25, at 1:45 A. M., at his home near Liberty Hill, La., Mr. JOHN T. ALLISON, aged twenty-four years seven months and eighteen days.

Bro. Allison was born in Choctaw county, Miss., in the year 1867. His parents came to this State when he was quite young, and located in this parish, where he has resided until his death. He had been a member of the M. E. Church seven years, and died, as he had lived, a good man. We do not sorrow even as others which have no hope, for we believe that Jesus died and rose again. Even so them also which sleep in Jesus will God bring with him.

Bro. Allison said to his parents several times that he was ready and not afraid to die, but was resigned to the will of God, who doeth all things well.

May Israel's God, even the Father of our Lord Jesus Christ, comfort and protect the bereaved parents, brothers and sisters left behind. May they so live in this present world as to be able to meet within the pearly gates, where their tears will be wiped away, and their hearts that are now bleeding be healed, while the sighs of bitter grief be exchanged for a song of joy! G. L. T.

BAILEY—RUSH BAILEY was born Sept. 6, 1856, at Butler, Choctaw county, Ala.; came to Texas in December, 1884, and died of consumption at Yellow Prairie, Texas, Aug. 2, 1891.

Before daylight, Sunday morning, Aug. 2, Dr. D. H. Bailey was at my door desiring me to go with him to the bedside of his brother, who was at the point of death and unprepared to meet his God. We drove as rapidly as possible through the darkness, and in a short time I was at the side of the dying man. He was perfectly conscious and knew well his danger. Among other things he told me that in his folly he had suffered himself to be influenced by an infidel who had blighted his life. Putting his arm around my neck, he said, "Oh! I have led the life of a sinner, and this is what it has brought me to." Earnestly I prayed with him, and told him of the love of God. But still he felt no peace. Finally the light broke upon him, and, calling for his mother and brother, he embraced them and declared that he was ready to go. I received him into the church. That afternoon he quietly passed away, trusting implicitly in the love of Christ who died for him.

E. D. MORGEN.

Caldwell, Texas.

CATCHINGS—JOSEPH H. CATCHINGS was born in Georgetown, Miss., March 6, 1831, and died at his home, Sept. 11, 1891.

In every relation of life Bro. Catchings acted well his part. Obedient to his parents as a child; as a husband, gentle, loving and kind; as a citizen, he was above reproach by the suffrage of his fellow-citizens. He was elected to a seat in the lower house of the Legislature of his native State, where he won distinction by his loyalty to the important trust committed to him. As a member of the church, he was at all times loyal to God and his church; as trustee of church property, and as steward, he filled the requirements as well as anyone I ever knew. He loved the church, its doctrines, discipline and institutions. He loved and honored its preachers for their "work's sake." His heart and his home were always open to them, and as much as was in his power, he ministered to their comfort. He has left a bereaved wife, a sorrowing church and a saddened community to mourn his death. His death was the close of a beautiful life, adorned by love to God and love to his neighbor. He rests in peace and the hope of eternal life.

H. R. CALDWELL.

WOODS—Near Phœnix, Miss., July 30, 1891, at seven o'clock, aged one year ten months and twenty days, LUCY BELL, little daughter of Mr. and Mrs. S. D. Woods, winged her flight to the sweet realm beyond the stars, to the blessed mansion where Christ says, "Suffer little children to come unto me, and forbid them not."

Though brightly the sun is shining and the sound of carreling birds falls sweetly on the ear, yet is that household darkened. Dreary to them the brightest day, for their darling is taken from them. Like a broken lily, she now lies cold in the silent church-yard. But we know that in the bright beyond she is freed from all sorrows and cares, and is a bright and shining angel.

Dear friends, take your sorrows to him who promised to comfort the mourning heart, and you will surely find peace and consolation; for he is a man of sorrow and acquainted with grief. L. JESSIE ABEL.

BALLARD—Near Keller Station, Morehouse parish, La., Sept. 10, 1891, Mrs. M. J. BALLARD, aged fifty years.

The deceased was a native of Mississippi and a niece of General Heard, a citizen, we believe, at one time of this parish. Her disease was bronchitis, and after much suffering, and with perfect resignation, she passed away.

She became a member of the M. E. Church, South, about twenty years ago under the ministry of Rev. J. L. Wright.

She was true to her profession and to her Savior during the twenty years of her religious life, and died a most triumphant and peaceful death. She did not wish to live longer, but was anxious to be released from suffering and to be at rest. She died like one starting on a journey, bidding her children adieu, and begging them to rejoin her in her future happy home. She died talking, and sent back words of cheer from the brink of the last river.

H. ARMSTRONG.

LAZARUS—KENDALL WRIGHT, son of W. C. and Adaline Wright Lazarus, died Sept. 5, 1891, of swamp fever, aged fourteen years six months and twenty-seven days.

Though so young, he had "remembered his Creator in the days of his youth," and had joined the Methodist Church at a recent protracted meeting, held at Locust Grove, by Rev. C. W. Crisler.

His final sickness lasted only a few days, during which he received every attention from loving relatives and kind friends. He expressed the belief that he was going to die, and when surrounded by his sorrowing family he put an arm around the neck of mother and sister, and said, "Ma, sister, let us go look for Jesus;" and we, who feel a godly sorrow and grieve not as those without hope, believe that he died the death of the righteous, and that his last end was peace.

Our farewell is not forever!

SMITH—HENRY HOOTER, infant son of Bro. G. W. and Sister Carrie Smith, died in the arms of Jesus, Aug. 17, 1891, aged eleven months and two days.

Yes, little Henry is gone from the arms of his parents to the arms of one who has said, "Suffer the little ones to come unto me;" and, resting our faith upon these words, we can launch them out upon the dark and turbid waters of the river of death with faith in the God of Abraham, Isaac and Jacob to bring again from the dead those so dear to our hearts.

Sorrow! yes, dear parents, you will, you must, sorrow, but not as those who have no hope. Your darling is not lost, but gone on before. May you follow after!

G. W. ALEXANDER.

Phœnix, Miss.

HENDERSON—Died of paralysis, in hope of eternal life, near Slaughter, La., Aug. 31, 1891, Mrs. MARTHA E. HENDERSON, widow of Daniel Henderson, deceased.

Our sister was converted and joined the M. E. Church, South, at a camp meeting near Greensburg, La., about 1860, where she held her membership until her death, ever maintaining a pure Christian character, and bearing her part in the support of the church, though she spent much of her time of late years with loved ones in Texas.

Though she was not permitted to leave us a dying testimony of her future hopes, she left us a still better one—the testimony of her life—devoted to the cause of Christ, and implicit trust in his promises. "So we mourn not as those who have no hope." P. HOWARD.

POWELL—Mrs. ALMIRA POWELL was born April 3, 1812; died July 24, 1891. She married early in life Thomas Powell, and soon after consecrated herself to God by giving herself to the church. The sister of four brothers and three sisters, the mother of seven children, she outlived them all save one daughter and one brother.

She loved the church of her choice with an earnest devotion, supported its institutions to the best of her ability, and was consistent to her vows.

Though a great sufferer, it was only of the body, for she expressed herself as having the assurance that God was her father. As a Christian she lived; as a Christian she died. Her frail body is in its last long home, but her spirit is with her God. PASTOR.

GRAY—*Whereas*, It has pleased God to call from labor to reward Sister EMMA GRAY, who died Aug. 31, 1891; therefore, be it

Resolved, That the members of New Salem Church and Sunday-school realize with deep sorrow the irreparable loss of a faithful and devoted member, true Christian and friend; one whose place in her class was never vacant unless kept away by illness or some other unavoidable cause.

Resolved, That we tender our heartfelt sympathy and condolence to her bereaved family, believing that we sorrow not as those who have no hope, but that our loss is her eternal gain.

Resolved, That these resolutions be recorded on the Minutes of this Sunday-school; a copy of same be furnished the family of the deceased.

ALICE HAY, for Com.

Mrs. Million's Ride.

When Mrs. Million goes to ride she travels forth in state,
Her horses, full of fire and pride, go prancing from the gate;
But all the beauties of the day she views with languid eye,
For flesh in weakness wastes away, her voice is but a sigh.

For Mrs. Million is in an advanced stage of catarrh, and all the luxuries that wealth can buy fail to give her comfort. She envies her rosy waiting-maid, and would give all her riches for that young woman's pure breath and blooming health. Now, if some true and disinterested friend would advise Mrs. Million of the wonderful merits of Dr. Sage's Catarrh Remedy, she would learn that her case is not past help. $500 reward is offered by the manufacturers for a case of catarrh in the head which they can not cure.

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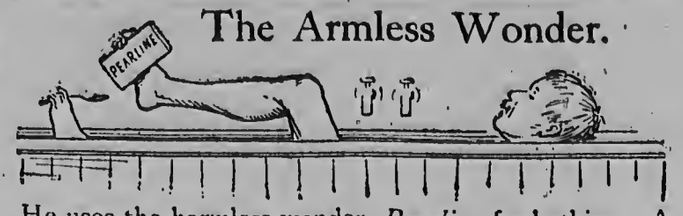
Coe's Automatic Cut-off will keep all dust, dirt, rats, insects, etc., out of your cistern. For sale by Coe Manufacturing Company, Limited, 101 Camp street.

The Armless Wonder.



He uses the harmless wonder, *Pearline*, for bathing. A teaspoonful on the sponge or wash rag is enough. You'll find the directions on every package. Try it. It's as clean and refreshing as a Turkish bath—almost nothing to pay—no danger, no more than with good soap—but there's no soap as good. It does more, it's more effective—in the bath as in everything else. And it washes everything—in hot or cold, hard or soft, salt or fresh water. It makes no difference if you use *Pearline*. In the laundry and for house cleaning *Pearline* makes a saving of dollars for every penny of its cost—every grocer sells it.

Beware Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back*.

191 JAMES PYLE, New York.

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Catalogues sent on application, showing a most complete assortment of Fancy and Staple Groceries. In asking for quotations, please state about the quality desired of each item, as a guide. Our prices will be found reasonable for the quality of goods furnished.

California for 25c.

Including a Fine State Map.

All about the Climate and Resources, Lands, Lumber, Grain, Fruits and Vines: Their Culture and Value.

Amount of time and money required to make a Farm, Orchard or Vineyard. And much more.

ALL, POSTPAID, FOR 25 CENTS.

H. R. Singleton,
Alameda, Alameda Co., Cal.

For Sale.

FARMER'S CANNING OUTFIT!

Will Pay for Itself in One Season.

Includes Syrup Evaporator—50 gallons per day. Two boilers with siphon connection, cranes for handling cans, fire pots, soldering coppers, etc., for 2,000 to 3,000 cans per day. One portable Iron Furnace for Canning, making Pickles, Jellies, etc. Evaporating Syrup. All latest improvements, with full directions.

Price, $150,000 to $200,000.

State and County Rights for Sale.

Address the Patentee and Manufacturer,

D. J. McMILLAN,
South Washington, N. C.

Mrs. M. E. CROCKER,

234 Howard Ave., New Orleans,

Offers her services

TO SHOP

for patrons in the country.

She, having had considerable experience in this line, guarantees satisfaction.

She refers to Rev. B. Carradice, J. G. Grant, B. Feliman, Junius Hart, D. H. Holmes, and S. Kuhn & Son.

Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54
CASH ASSETS, December 31st, 1890,	$551,897.82

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

J. B. WOODS, JNO. J. BARR, J. B. LEVERT, W. H. BLOOMFIELD,
JOS. BAYLE, ANDREW STEWART, E. BORLAND, W. T. HARDIE,
JNO. BARKLEY, CHAS. CHAFFE, P. R. RICE, THOS. SEFTON

Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.

Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid in Cash, without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office the same as with local companies.

DIRECTORS IN NEW ORLEANS.

GUSTAF R. WESTFELDT, Chairman. L. C. FALLON, LUCAS E. MOORE, C. M. SORIA

CLARENCE F. LOW, Ass't Resident Sec'y. H. V. OGDEN, Resident Secretary.

The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $559,348.11.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

Frank Roder, J. H. Menge, Joseph Schwartz, F. G. Ernst, T. J. Woodward.

W. R. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary

Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - *$300,000.*

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

H. Dudley Coleman Machinery Co., Lim'd,

New Orleans, La.

STEAM ENGINES, BOILERS, MILLS AND MACHINERY,

Pumps, Pipe, Presses, Pulleys, Shafting,

Saw, Sugar and Corn Mills,

Cotton Gins, Feeders and Condensers.

Examine Our Stock. *Our Prices Are Very Low.*

FOUNDRY, FACTORY & OFFICE, Cor. Magnolia and Erato Sts. | SUPPLIES & SAMPLE STORE 9 Perdido St., New Orleans, La.

If readers of this advertisement who wish to purchase goods in our line would mention this paper when writing for information or when ordering goods from us, we could then determine whether the money we pay for advertising in this paper is well invested or not.

H. DUDLEY COLEMAN MACHINERY CO., LIMITED, New Orleans, La.

HARDWOOD AND MARBLEIZED SLATE

MANTELS.

GRATES AND FIRE-PLACE TRIMMING. Tiles for Hearths, Mantels, Floors and Vestibules. Stained and Decorative Glass.

GEO. M. LEAHY, - 112 Camp Street.

CATARRH CURE!

GIVEN AWAY. Send name and get a FREE PACKAGE DR. J. W. BLOSSER & CO., DALTON, GA

GRANT'S FURNITURE STORE

NEW STORE, AT **28 and 30 Camp Street, NEW ORLEANS**

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Velours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

In all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.

LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company, on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 243 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

A New and Useful Invention,

in which every citizen of New Orleans is vitally interested, is now being introduced by the Coe Man'f'g Co., Limited, 101 Camp street—Coe's Automatic Rain Water Cut-off, patented April 21, 1891. This machine is very moderate in cost ($5.50 to $10 according to size and material). It is very simple and perfectly automatic and reliable. Requires no attention after it is once put on a cistern pipe, and will effectually prevent all Dust, Dirt, Refuse, Roaches, Rats, etc., from getting into the cistern at all times, thereby insuring pure, wholesome water. It will save, perhaps, ten times its cost in doctor's and drug bills in one year.

Fashion's Edict.

"The time was," remarked the old physician, "when frail health was fashionable with ladies."

All that is changed now—Creole Female Tonic has been the means of restoring robust health to thousands of ladies that formerly were victims of that popular fad.

In many cases it is very hard to fix the bounds of good and evil, because these part, as day and night, which are separated by twilight.—*Whichcot.*

Hall's Hair Renewer is pronounced the best preparation made for thickening the growth of the hair, and restoring that which is gray to its original color.

To be always intending to live a new life, but never to find time to set about it, is as if a man should put off eating and drinking from one day to another, till he is starved and destroyed.—*Tillotson.*

An Only Daughter Cured of Consumption.

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

There is such fullness in that Book that oftentimes it says much by saying nothing; and not only its expressions, but its silences are teaching, like the dial in which the shadow as well as the light informs us.—*Boyle.*

Woman's Duty.

She owes it to herself and to the entire human family to fight the inroads of disease. Creole Female Tonic eradicates disease and makes the weak woman strong.

A great deal of time is contracted in opportunity—which is the flower of time.—*Whichcot.*

Cuticura Soap

FOR BAD COMPLEXIONS, RED ROUGH HANDS AND BABY HUMORS.

BAD COMPLEXIONS, WITH PIMPLY, blotchy, oily skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvelous beautifier of world-wide celebrity, it is simply incomparable as a Skin Purifying Soap, unequalled for the Toilet and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, CUTICURA SOAP produces the whitest, clearest skin, and softest hands and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurations, while it admits of no comparison with the best of other skin soaps, and rivals in delicacy the most noted and expensive of toilet and nursery soaps. Sale greater than the combined sales of all other skin soaps.

Sold throughout the world. Price, 25c.

Send for "How to Cure Skin and Blood Diseases."

Address POTTER DRUG AND CHEMICAL CORPORATION, Proprietors, Boston, Mass.

Aching sides and back, weak kidneys, and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25c.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	5 7/8	— —
Ordinary	6 7-18	— —
Good ordinary	7	— —
Low middling	7 3/4	— —
Middling	8 1/8	— —
Good middling	8 11-16	— —
Middling fair	9 1/8	— —
Fair	10 1/2	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2 6-16	— —
Prime yellow	4 7-16	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	28	25
Good common	— —	— —
SYRUP	— —	— —
RICE.		
No. 2	2 3/8	2 1/4
Good	4 1/8	4 1/4
Fair	4 1/8	4 1/4
Prime	4 7/8	5
Rough, ₩ bbl	2 50	4 20
Polish, ₩ ton	22 00	24 00
FLOUR.		
Extra Fancy	5 00	— —
Fancy	4 45	4 70
Choice	— —	— —
Minnesota Patents	6 00	— —
Winter wheat patents	5 15	5 25
Minnesota bakers	5 00	5 50
CORN PRODUCTS.		
Corn meal	6 00	8 10
Cream meal	8 50	— —
Grits	— —	3 80
Hominy	4 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	71	72
Yellow	76	— —
Mixed No. 2	72	— —
OATS:		
Western	— —	41
Texas rust-proof	46	47
BRAN:		
₩ cwt	82 1/2	85
HAY:		
Prime	14 00	15 00
Choice	16 00	18 50
PROVISIONS.		
PORK:		
Mess (Standard)	12 50	12 25
Prime Mess	11 00	11 25
Rumps	— —	— —
BACON:		
Fancy Breakfast	11	11 1/2
Shoulders	— —	6 3/4
Sides, short rib	— —	8 3/4
Sides, long clear	— —	8 3/4
HAMS:		
Sugar-cured	11	12
DRY SALT MEAT:		
Shoulders	— —	6 3/4
Sides, short rib	— —	8 1/2
Sides, long clear	— —	6 1/2
GROCERIES.		
COFFEE:		
Prime	19 1/4	— —
Fair	18 3/4	— —
Common	16 3/4	— —
TEAS:		
Choice	60	80
Hie-No	— —	— —
BUTTER:		
Western Creamery	27	28
Western Dairy	17	18
Common	— —	— —
LARD:		
Refined	8 1/2	— —
OILS:		
Coal, bbls	7 3/4	— —
Coal, cases	16 1/2	14
Cotton seed, crude	22	26
Lard, Extra No. 1	59	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 50	2 00
ONIONS:		
New Louisiana	— —	— —
Western	3 00	3 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7 1/4	— —
Jute, 1 3/4 lb. ₩ yard	— —	8 1/4
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7 1/2	12 1/2
TIES:		
₩ bundle	— —	1 35
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 00	5 50
Young Chickens	3 00	4 00
Chickens, Southern	3 00	4 00
Young	1 50	2 50
Turkeys, Southern	10 00	18 00
EGGS:		
Western	18	19
Southern	19	20
WOOL:		
Lake, ₩ lb	21	21 1/2
Louisiana	17	19
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3 1/4	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	9 00	— —
Meal	22 50	24 00
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2 1/4
Sulphuric acid	— —	2 1/2

—*New Delta*, Sept. 29.

Camp Meeting Calendar.

Camp Meet'g.	*Begins*
Palmer	Oct. 4
Shiloh	Oct. 8
Salem	Oct. 8
Leaf River	Oct. 9
Spring Creek	Oct. 9
New Prospect	Oct. 23

CAMP MEETING.

The Spring Creek Camp Meeting, Rapides parish, La., will begin on Friday, Oct. 9. A boarding tent and accommodations ample. All are invited to attend.

S. H. COOPER, P. C.

The sugar beet roots throughout Europe are progressing fairly. The weight per acre in Germany, it is believed, will be only from 10 to 12 per cent. short, but this may be offset by the increase in the area sown and the slightly better quality of the roots. The roots in Austria are not large. The prospects for a material increase in the roots in France are rather small, but the yield will be of a decidedly superior quality and there will be a large increase in the production.

NEWS OF THE WEEK.

DOMESTIC.

St. Louis was the scene of two fires on Sept. 27, which caused great loss.

The supreme treasurer of the Catholic Knights of America, who can not be located, has a shortage in his accounts of $76,000.

Dallas, Texas, was the scene of another fire last week, which destroyed fifteen buildings. The fire department was powerless to check the flames.

The Ohio Conference of the Methodist Episcopal Church, by a vote of 124 to 27, have voted to admit women to General Conferences as lay delegates.

Striking cotton pickers on a plantation in Lee county, Ark., attacked men who had been given their places, and a general riot ensued, in which several were killed and many wounded.

A fire occurred in a wheat elevator in Minneapolis, Minn., on Sept. 24. Twenty-three firemen were caught by falling walls and buried beneath the bricks. Many of them died from their injuries.

On last Saturday night many cities in the Mississippi Valley experienced shocks of an earthquake. The rattling of windows and rocking of houses caused much terror. No serious damage is reported.

Forest fires were raging in Minnesota and Wisconsin and North Dakota last week, and several villages were burned. Many lumber camps were destroyed. In Minnesota one hundred million feet of pine were burned.

At a meeting of the Sovereign Grand Lodge of Odd Fellows, in Cincinnati, the necessary three-fourths vote not having been obtained, the lodge decided to postpone for a year the consideration of the liquor question. The effect of this will be to leave saloon keepers eligible to membership for a year to come.

During a revival in a Jacksonville (Fla.) colored church, the gaslight, owing to some defect in the pipes, began to flicker. The action of the light appealed to the superstition of the congregation, and a panic ensued. In a rush made for the doors many were crushed, several of whom died from injuries.

An interview with a large number of citizens in regard to the origin, etc., of so many fires in Dallas, resulted in the consensus of opinion being obtained that a large number of the fires were of incendiary origin, the result of over-stocking and hard times. The New Orleans insurance companies have suffered heavy losses in all the Dallas fires.

The Census Office has issued a bulletin on the coal product of the United States. It shows the production amounted to 141,229,153 short tons in the census year, and was valued at the mines, before any expenses for shipment, at $160,224,323. The product increased 97.57 per cent. during the decade, and the total value 67.53 per cent. The total number of persons engaged in the industry was 299,559, who received in the aggregate $130,130,928 as wages.

The annual report of Commissioner Raum, of the Pension Bureau, submitted to the Secretary of the Interior, shows that on June 30, 1891, there were 767,160 pensioners borne on the rolls of the bureau, being 138,216 more than were carried on the rolls of the bureau at the close of the last fiscal year. The total amount disbursed on account of pensions, expenses, etc., during the fiscal year was $118,548,959.71, as compared with $106,493,890.19 disbursed during the preceding fiscal year.

FOREIGN.

It is said that the Chinese government has granted to the Jesuits an immense tract of land as compensation for losses which the order suffered during the recent riots.

The Pope has issued a circular letter to the German and Austrian clergy condemning dueling in the strongest terms, and urging them to use all their influence for the suppression of this sort of fighting.

The Queen of Spain has received an autograph letter from the Emperor of Germany, in which the Emperor deplores the losses and suffering caused by the floods in Spain, and offers a large contribution to the relief fund.

The Berlin section of the Salvation Army began a week of self-dental on Sept. 26. The money will be sent to General Booth. Within a year the German Salvationists have sent 19,754 marks to the general fund of the organization.

An English gunboat has been dispatched to Cape Juby, on the west coast of Sahara, opposite Fuertaventura (one of the Canary Islands), where the Moors have rebelled and threaten to destroy a factory owned and operated by British subjects.

The trial of the men charged with the responsibility of the railway disaster at St. Mande, in France, has been concluded. The engineer has been sentenced to two years' imprisonment, and the station-master to four months' imprisonment, for negligence.

The winter crops of Russia will be scanty, and a renewal of famine is apprehended in 1892. Six provinces report a probable failure of the crop. A destructive worm has made its appearance in Moscow province. The failure is due to bad weather, late sowing and unwillingness to use grain for sowing during the famine.

Details of riots at Ichang, brought by the steamship *Empress of China*, state that the Catholic and Protestant missions and houses of several foreigners were plundered and burned. The English customhouse and consulate were left uninjured. The Franciscan Sisters were with difficulty saved by the Chinese authorities. The damage to property is estimated at $300,000.

That tired feeling is entirely overcome by Hood's Sarsaparilla, which creates an appetite, rouses the liver, cures headache, and gives renewed strength and vigor to the whole body. Be sure to get Hood's Sarsaparilla, which is peculiar to itself. Sold by all druggists.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Winona station	Oct. 3, 4
Greenwood station	10, 11
Valden circuit	17, 18
Carrollton circuit	20
Winona circuit	22
Poplar Creek circuit	24, 25
Sallis	31, Nov. 1
Newport	8
Ethel	4
Rural Hill	5
Weir	7, 8
Belzona	14, 15
Ebenezer	20
Lexington	21, 22
West	24
Richland	28
Black Hawk	28, 29

Pastors will please be ready to make statistical report to date. Trustees of church property will be ready with written reports and to answer Question 28. Local preachers will please prepare written reports. We desire a full attendance at our last Quarterly Conference.

S. M. THAMES, P. E.

GRENADA DIST.—FOURTH ROUND.

McNutt and Shell Mound	Oct. 3, 4
Sunny Side	4, 5
Minter City and Strathmore	10, 11
Tillatoba	24, 25
Charleston	(Tu.).. 27
Coffeeville	(Wed.).. 28
Abbeville	31
Oxford circuit (by Rev. S. D. Long.)	31, Nov. 1
Oxford	1
Toccopola	(Tu.).. 3
Carrollton	7, 8
Chapel Hill	(Tu.).. 10
Grenada circuit	14, 15
Grenada	15, 16
Atlanta	21, 22
Pittsboro	(Mon.).. 28
Cherry Hill	(Tue.).. 24
Banner	(Thu.).. 26
Water Valley circuit	(Sat.).. 28
Water Valley	29

Let every member in the district read Prov. iii, 9, 10.

J. W. PRICE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Columbus circuit, at Andrew Chapel	Oct. 2
Crawford circuit, at Artesia	3, 4
Hebron circuit, at Hebron	8
Shuqualak circuit, at Shuqualak	10, 11
Macon	11, 12
Mashulaville circuit, at Mashulaville	18
Plattsburg circuit, at Plattsburg	16
Louisville circuit, at Rocky Hill	17, 18
Starkville circuit, at Steel's Chapel	24, 25
Chester circuit, at Chester	30
Starkville station	31, Nov. 1
Walthall circuit, at Eupora	7, 8
Tampico circuit, at Pleasant Grove	12
Maben circuit, at Maben	14, 15
Sturges circuit, at Sturges	21, 22
Brooksville circuit, at Brooksville	28, 29

Let preachers and stewards give all diligence to have collections and salaries in full.

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—FOURTH ROUND.

Kossuth circuit	Oct. 3, 4
Harmony circuit	8
Iuka circuit	10, 11
Iuka station	17, 18
Pleasant Ridge circuit	22
Marietta circuit	24, 25
Blackland circuit	31, Nov. 1
Booneville and Rienzi	7, 8
Blue Springs circuit	13
Guntown circuit	14, 15
Jonesboro circuit	17
Ripley circuit	10
Ripley and New Albany	21, 22
New Albany circuit	28, 29

W. S. LAGRONE, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Myrtle	Oct. 3, 4
Ashland	10, 11
Shelby Creek	17, 18
Holly Springs circuit	24, 25
Shawnee	31, Nov. 1
Pine Mountain	7, 8
Red Banks	14, 15
Mt. Pleasant	21, 22
Olive Branch	28, 29

JNO. W. BOSWELL, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis	Oct. 3, 4
Arkabutla	10, 11
Coldwater and H	17, 18
Horn Lake	(Th.).. 22
Lewisburg	24, 25
Cockrum	31, Nov. 1
Mt. Vernon	7, 8
Chulahoma	14, 15
Coldwater mission	(Th.).. 19
Pleasant Grove	21, 22
Panola circuit	(Th.).. 26
Courtland	26, 29

J. J. WHEAT, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Shannon	Oct. 3, 4
Verona station	8
Prairie	10, 11
Saltillo	14
Pontotoc	17, 18
Aberdeen station	24, 25
Okolona circuit	28
Tremont	31, Nov. 1
Nettleton	4
Buena Vista	7, 8
Athens	14, 15
Smithville and Fulton	18
Ebenezer	21, 22
Houston and Wesley	27
Sparta	28, 29

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Ellisville, at Ellisville	Oct. 3, 4
Vancleave, at New Prospect C. G.	25, 26
Americus, at Pleasant Hill	31, Nov. 1
Williamsburg, at Bethel	31, Nov. 1
Moss Point	1, 2
Bay St. Louis, at Biloxi	(Wed.).. 4
Whitfington, at White Plains	7, 8
Pearlington	(Wed.).. 11
Ocean Springs, at Ocean Springs	14, 15
Purvis, at Purvis	(Thu.).. 19
Columbia, at Columbia	21, 22
Perry, at Isabella	(Wed.).. 25
Mt. Carmel, at Mt. Zion	28, 29
Hattiesburg, at Hattiesburg	(Tu.).. Dec. 1
Bethlehem, at Philadelphia	(Thu.).. 3
Eastabutchie, at Eastabutchie	5, 6

E. H. MOUNGER, P. E.

BRANDON DIST.—FOURTH ROUND.

Neshoba, at Hester's Chapel	Oct. 10, 11
Walnut Grove at Pleasant Hill	24, 25
Hillsboro, at Hillsboro	25, 28
Carthage, at Liberty	27
Lake, at Centerville	29
Decatur, at Good Hope	30
Rose Hill, at Missionary	31, Nov. 1
Newton and Hickory, at Newton	2
Westville, at Pleasant Grove	7, 8
Shiloh, at Shiloh	14, 15
Raleigh, at Raleigh	21, 22
Mt. Rose, at Cedar Grove	22, 26
Trenton, at Polkville	28, 29
Homewood, at Wesley Chapel	30
Marvin	Dec. 5, 6

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Waynesboro station	(Mon.)..Oct. 5
State Line ct., at State Line	(Tu.).. 6
E and Stonewall, at Enterprise	(Wed.) 7
Clarke circuit, at Winifred	10, 11
Vossburgh ct., at Pachuta	(Wed.).. 14
Manassesh circuit, at Manassesh	17, 18
Daleville station	(Thu.).. 22
Linwood circuit	24, 25
DeKalb circuit, at DeKalb	(Mon.).. 26
Porterville ct., at Porterville	(Wed.) 28
Bluneville and W	31, Nov. 1
Shubuta circuit, at Shubuta	7, 8
Meridian, at East End	14, 15
Meridian, at West End	15, 16
Lauderdale circuit, at Lauderdale	21, 22
Meridian ct., at Chunkey	(Thu.).. 26
Winchester circuit	28, 29
Marion circuit	Dec. 5, 6
Meridian, at Central	(Mon. night.) 7

The preachers in charge will please see that the trustees have ready written reports in answer to Ques. 28. All local preachers must be prepared with written reports to answer Ques. 10. All exhorters are expected to present written reports. Reports from the missionary societies will be gladly received. Let the stewards be prepared to report collections in full. Let us pray and look for the presence and power of the Holy Spirit.

T. L. MELLEN, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Clinton and Betoville, at Clinton	Oct. 3, 4
North Wilkinson, at Hopewell	10, 11
Percey's Creek station	17, 18
Woodville	19
East Feliciana, at Gilead	21
Amite and Mission, at Salem	28
Gloster and Centerville, at Centerville	24, 25
Wilson, at Gayden	31, Nov. 1
Port Vincent, at French Settlement	7
Covington	10
Tallahala	12
Springfield, at Wesley Chapel	14, 15
Zachary station	21, 22
East Baton Rouge, at Deer Ford	28
Live Oak, at Pine Grove	28, 29
Jackson station	Dec. 2
St. Helena, at Greensburg	(morning). 5
Amite City, at Amite City	(night). 5, 6
Franklinton, at Fisher's	7

C. MCDONALD, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Australia	Oct. 4
Gunnison	11
Rosedale	12
New Salem	(Sat. and Sun.).. 17, 18
Cleveland	19
Dublin	25
Clarksdale	28
Belen	Nov. 1
Jonestown	2
Lula	8
Bond's	15
Friar's Point	16
Bolivar	22
Stoneville	29

Preachers will please forward amount assessed for delegates to Ecumenical Conference to me at Greenville.

R. M. STANDEFER, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Natchez, at Jefferson Street	Oct. 3, 4
Natchez, at Wesley Chapel	5, 4
Martin, at Russum	(Wed.).. 7
Fayette, at McNair	10, 11
Port Gibson	11, 12
Burtonton, at Berepta	17, 18
Utica, at Learned	24, 25
Vicksburg	31, Nov. 1
South Vicksburg	31, " 1
Mayersville, at Mayersville	7, 8
South Warren, at Wesley Cha.	(Tu).. 19
Warren, at Wesley Chapel	14, 15
Meadville	21, 22
Roxie	(Mon.).. 28
Anguilla, at Anguilla	28, 29
Rolling Fork	30, 30
Rocky Springs, at Rocky Springs	Dec. 5, 8

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Wesson station	Oct. 3, 4
Crystal Springs station	10, 11
McComb circuit, at Hollowsville	17, 18
Caseyville, at Bethel	24, 25
China Grove, at Tylertown	31, Nov. 1
Magnolia, at Magnolia	1, 2
Beauregard, at Mathis Chapel	7, 8
Hazlehurst	(at night)..
Crystal Springs circuit	13
Bowerton, at Rehoboth	14, 15
Brookhaven station	(at night).. 18
Adams circuit, at Adams	21, 22
Summit, at Summit	22, 23
Gallman circuit, at Mt. Pleasant	26
Providence	28, 29
Pleasant Grove ct., at Pleasant Grove	Dec. 6
Brookhaven circuit, at Bethel	5, 6

R. S. WOODWARD, P. E.

JACKSON DIST.—FOURTH ROUND.

Bee Lake	Oct. 3, 4
Raymond, at Bolton	(Wed.).. 7
Camden, at Shrocks	10, 11
Bentonia and D., at Bentonia	(Wed.). 14
Madison, at Livingston	17, 18
Sharon, at Sharon	24, 25
Yazoo city	31, Nov. 1
Flora and B., at Flora	7, 8
Mt. Olivet, at Anding	(Wed.).. 11
Silver Creek	14, 15
Lake City and Lodi	21, 22
Edwards	(Wed.).. 25
Spring Ridge, at Oak Hill	(Fri.).. 27
Jackson, at First Church	28, 29
Jackson, at Capitol Street	28, 29
Benton	(Tue.).. Dec. 1
Yazoo circuit	(Wed.).. 2
Canton	5, 6

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Monigomery, at Montgomery	Oct. 3, 4
Spring Creek, at Spring Creek C. G.	10, 11
Sugar Town, at Spring Hill	17, 18
Evergreen and LeCompte, at E.	24, 25
Simsport, at Simsport	31, Nov. 1
Melville and B. C., at Melville	7, 8
Pineville, at Slash Bayou	(Wed.).. 11
Centerville, at Jena	14, 15
Vidalia and Black River	21, 22
Columbia, at Columbia	28, 29
Castor, at Ebenezer	(Tu.).. Dec. 1
Colfax and Boyce, at Boyce	5, 6
Bayou Huff, at Fairview	(Wed.).. 9
Alexandria	12, 13
Ada	13, 14

J. IVY HOFFPAUIR, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Thibodaux and Houma	Oct. 4
Algiers	11
Lower Coast Mission	18
Craps Street	25
Grosse Tete and False River	Nov. 1
Dryades Street	8
Baton Rouge	15
Mureau Street	22
Felicity Street	29
Carrollton	Dec. 6
Carondelet Street	13

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Opelousas and Washington, at Wash'n	Oct. 3, 4
New Iberia	10, 11
Lake Arthur	17, 18
Grand Chenier, at Grand Chenier	24, 25
Lake Charles	31, Nov. 1
Sabine Mission, at Haygood	7, 8
Sulphur Mine, at Vinton	14, 15
Indian Bayou	21, 22
Patterson and Morgan City, at M. City	28, 29
Franklin	Dec. 5, 6

Preachers will please be ready to answer Question 24 as full as possible.

JOHN A. MILLER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Vernon, at Vernon	Oct. 3, 4
Sabine, at Evergreen	10, 11
Summerfield, at Alabama	17, 18
Sparta, at Providence	24, 25
Ringgold, at Rocky Mound	31, Nov. 1
Downsville, at Wilhites	7, 8
Farmerville, at Farmerville	14, 15
Tulip and Simsboro, at Tulip	21, 22
Gibsland, at Gibsland	28, 29
Indian Village, at Indian Village	Dec. 5, 6
Ruston, at Ruston	8
Arcadia, at Mount Moriah	12, 13

J. L. P. SHEPPARD, P. E.

DELHI DIST.—FOURTH ROUND.

Bastrop, at Bastrop	Oct. 3, 4
Oak Ridge, at Oak Ridge	10, 11
West Monroe, at West Monroe	17, 18
Floyd, at Floyd	24, 25
Harrisonburg, at Harrisonburg	31, Nov. 1
Waterproof, at Waterproof	7, 8
Providence, at Providence	14, 15
Lind Grove	21, 22
Winnsboro	28, 29
Delhi, at Tallula	Dec. 5, 6

H. O. WHITE, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

DeSoto circuit, at Pelican	Oct. 2, 3
Pleasant Hill circuit, at Pleasant Hill	4, 5
Ded'n of church on Tiger Island	11
Cane River, at S.-house near Melrose	18
Coushatta, at Coushatta	17, 18
Wesley circuit, at Wesley (6:30 P. M.)	18, 19
Shreveport station	24, 25
Annaconco, at Beach Grove	28, 29
Many, at New Hope	31, Nov. 1
Sabine, at Bayou Sele	2
Kisatchie, at New Church	7, 8
North Hoosier, at Colfinsburg	11
Valley, at Cotton Valley	14, 15
Bellwood, at Oak Grove	21, 22
Natchitoches, at Natchitoches	22, 23
Grand Cane, at Bethel	28, 29
Caddo circuit, at Keachie	29, 30
Mansfield station	Dec. 5, 6
Shreveport mission	12, 13

At these places where the Sabbath work of the presiding elder is divided between two circuits he will advise the pastors in regard to the hours at which he will be present.

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Second Ecumenical Methodist Conference.

BY REV. J. W. CORNELIUS.

About the greatest "Methodist meeting" ever held, of officially delegated representatives from all parts of the world, is now in session at the Metropolitan Church, Washington City. It is the Second Ecumenical Conference of Methodism, having begun on Wednesday morning, Oct. 7, and probably continuing until about the twentieth.

Abel Stevens, LL.D., the great historian of our common Methodism, has recently said that it will take some "reading up" for the Methodist people to appreciate intelligently the real magnitude and importance of the present Conference. We propose to assist in this preparatory investigation, lest the Ecumenical Conference should come and go ere we realize its immense significance.

The First Ecumenical Methodist Conference was held in City Road Chapel—Wesley's own church—London, September, 1881. The suggestion of it came from the General Conference of the M. E. Church held in Baltimore, May, 1876. Committees were appointed by that body to enter into preliminary correspondence with all known branches of English-speaking Methodists throughout the world. That Chrysostom of the American Church, Bishop Matthew Simpson, who was at the head of the committee, was very enthusiastic in promoting the enterprise, stimulating it with the diamond of his brilliant pen and with the wand of his fascinating eloquence. In every direction, and on both sides of the sea, assent was given to the proposition, and it was soon seen that the thought of a really Ecumenical—world-embracing—Conference of Methodism would materialize into a historical fact. The British Wesleyan Conference made important practical suggestions as to the limits of discussion on topics both of "doctrinal basis" and of polity, so that there should be avoided any possible unpleasant contention on points so conscientiously and earnestly maintained as to have caused the separate organization of the Methodist family. With such precautions, and in the true spirit of a general Methodist brotherhood, the First Ecumenical Conference, composing 400 official delegates from nearly thirty distinct bodies, met at City Road Chapel—so precious in reminiscences of the origin and organization of the greatest revival church of the centuries.

The present Ecumenical Conference is composed of 500 delegates, representing officially nearly every known division of Methodism in the world. Those from British and Continental Methodist Societies (and their missions and affiliated bodies) are designated on the program as being included in what is called the Eastern Section. All American churches and their affiliated bodies are included in the Western Section. There are 200 delegates from the Eastern Section and 300 from the Western Section. The following statement shows the latest census statistics of actual church membership in the churches of the Western Section, to which we also append, for convenience, the number of delegates each church is entitled to:

Churches.	*Communicants.*	*Delegates.*
Methodist Episcopal Church	2,283,154	126
Meth. Episcopal Church, South	1,172,288	64
African Methodist Episcopal	427,476	18
African Meth. Episcopal Zion	425,000	15
Colored Methodist Episcopal	119,982	9
American Wesleyan	18,000	6
Methodist Protestant	148,416	9
Wesleyan Meth. Connection	20,000	3
Free Methodist	22,861	3
Congregational Methodist	8,500	3
Primitive Methodist	5,637	3
Canada Methodist	233,868	24
United Brethren in Christ	60,000	8
Union Apostolic	1,700	1
Union American Meth. Epis'l	3,000	3
Independent Methodist	5,000	2
African Union Meth. Protest't	2,500	3

Total communicants of the Western Section, 4,958,384; total delegates of the Western Section, 300.

The 300 delegates of the Western Section, according to the above exhibit, represent an actual church membership of about 5,000,000. Allowing the same ratio of communicants for the foreign delegates, there will be three and one-third million more. Thus the present Ecumenical Conference represents an actual church membership, of the English-speaking Methodists of the world, of over 8,000,000. A very moderate estimate, therefore, would give the Methodist constituency represented in the Ecumenical Conference as, at least, 25,000,000.

A distinct idea of the purposes in view in such a vast convocation will aid in properly appreciating the Ecumenical Conference. There is no legislative function assumed, such as to some extent might be exercised by a Pan-Anglican or Pan-Presbyterian Assembly. There is no design at any consolidation of forces for political or ecclesiastical effect. The Conference is neither a dress-parade nor a "trust." It is rather a spiritual reunion. We agree to disagree, but to vie with one another in brotherly love. The London *Times* sneered at the First Ecumenical Conference as "a great big class meeting." So be it! If true Christian unity and fraternity be promoted, the cause of our Lord will be greatly advanced wherever the Wesleyan banner waves. For the first time since the separation of the two greatest bodies of Methodism their delegations officially met in the First Ecumenical Conference. Perhaps that might have been so of other sub-divisions; but meeting as brethren, and to discuss supreme topics on which all are in accord, there was new light thrown on many practical religious subjects. How to economize Methodist forces where two or more branches of Methodism occupy the same territory in home work or in mission work, is one of the practical difficulties which will be solved by the ecumenics of love quicker than in any other way. And when these 500 representative men of talent and of Christian life return to their homes and their churches, there will be a new inspiration everywhere felt in the desire for holiness and to "spread scriptural holiness in these and in all lands."

The program shows the class of topics which will be mainly discussed, and some reflection upon them will show how widely they interpenetrate not only Methodist thought and all practical Christianity, but also the very framework of our civilization. As might be expected in an ecumenical brotherhood of Methodists, the present status of our churches in every part of the earth is to be well defined in the earliest addresses after the organization. Then come the wider themes—wide as earth and heaven—the essential unity of the Christian Church. The relation of the church to scientific thought; to education, general and special (higher education, particularly); to social problems; to great reforms like temperance, etc., will be profoundly considered. The facilities and agencies of Christianity, the great field of the work, the outlook, etc., will awaken the best brain power and deepest emotions of this greatest representative religious assembly ever held on the American continent.

It is natural to inquire for some of the celebrities of this Ecumenical Conference. Our home churches can furnish many, but we pass now to a few of the more noted men from abroad. There is first that venerable author and minister to whom we are indebted for the opening sermon, Rev. William Arthur, A. M. He is now seventy-two years old, but is looking well. Christian people throughout the world cherish his name for having given them "The Tongue of Fire," "The Successful Merchant," "Mission of Mysore," "The Observance of the Sabbath," etc. Mr. Arthur, a native Irishman, was first personally known in this country in 1855 as an authorized lecturer for Irish Methodism, and afterward as the representative of the British Conference to our General Conference.

Rev. Hugh Price Hughes, M. A., editor of the *Methodist Times*, is another prominent figure. Dr. John Hall, the famous Presbyterian divine of New York, after a recent visit to London, said that Mr. Hughes was next to Spurgeon in the London pulpit. He is also at the head of what is known in London as the The Forward or Reform Movement in England, whose headquarters are in the West End of London. He has already addressed large audiences in this country in the interest of this work.

Rev. Wm. J. Dawson, M. A., another delegate from the British Wesleyan Conference, is a Scotchman, and is frequently compared with Punshon for eloquence, possibly outranking that distinguished orator in literary qualifications. He has also made a specialty in literature of poetry, having written disquisitions on the versifications of Woodworth, Browning and Tennyson. He is the popular author of "The Makers of Modern English," "The Threshold of Manhood," "The Socialism of Jesus," "Quest and Vision," etc. He is editor of *The Young Man*.

Rev. T. B. Stephenson, LL.D., president of the Wesleyan Methodist Conference, is one of the truly eminent men from abroad now at the Conference. He is known at home as a man of large intellectual and executive ability, and as a preacher of decided force. His specialty has been in the field of gospel charities.

Percy Bunting, M. A., son of one of the most eminent men English Methodism ever produced, Jabez Bunting, is one of the leaders of thought in England. He is editor of the *Contemporary Review*, a literary magazine that takes rank among the best of its class in Europe or America. Mr. Bunting was also a prominent figure in the First Ecumenical Conference.

Hon. S. J. Way, LL.D., Chief Justice of Australia, is said to be one of the greatest of living men.

Rev. David J. Walker, D. D., secretary of the British Educational Society, who visited America about one year ago, and charmed many of our ministers and churches by his genial, social life and splendid pulpit talent, is another one of the prominent figures in this Conference.

Rev. M. Leliever, president of the French Wesleyan Conference, is quite an author as well as a preacher. One of the well-known volumes from his pen is the "Life of Wesley."

FROM THE WORK.

Rev. J. W. Ellison: "We have just closed a good meeting at Whitetown, in which five joined the church, and many others greatly blessed. The meeting continued two weeks."

Rev. W. F. Henderson, Pleasant Hill, La., Sept. 25: "I began my meeting at Marthaville, Saturday night, Sept. 12; continued through the week till Sunday night, Bro. Boltz helping in 'power and demonstration of the Spirit.' Result: nine accessions, several conversions, and church very greatly revived. Frequent feasts of love were had as we communed with each other and the Lord. To him be all the praise."

Rev. J. E. Buck, Rural Hill, Miss., Sept. 26: "Having closed my round of protracted meetings, I send reports. Glorious revival at every church. Thirty-seven additions to the church; twenty-eight infants baptized. Many new family altars, and old ones reestablished. We are indebted to the following brethren for valuable help: Revs. J. T. Moody, C. W. Perkins, S. M. Thames, and W. C. Lester, of the traveling connection; T. W. Marble, L. L. Brewer, local; and Kelly, Taylor and Watts, of other denominations."

E. E. H., Edwards, Miss., Sept. 28: "The congregation of the Methodist Church in this town was yesterday favored by two of the grandest sermons we ever heard, by Rev. Dr. Featherstun, of Woodville, Miss., who came to fill our absent pastor's place. The fact that Dr. Featherstun preached here twenty-three years ago, when but a youth, added great interest to the occasions. Long may all the churches of the living God be reinvigorated by the addition of such intellectual and spiritual worth to their ministry, thus hastening the coming of Christ's kingdom on earth."

Rev. Wm. Schuble, Bayou Scie, La., Oct. 1: "Had a meeting of nine days at this place. Preached nineteen times. A number of conversions and reclamations. Eight accessions; some family altars established. A Conference collection ($33 15) on last Sunday morning; a victorious closing service at night. Large congregations attentive. The Lord was my help in this meeting. Praise the Lord! Had intended to continue this week; but a falling tree put a stop to that. It cut a bad gash upon my head and wrecked my gig. It is a mystery to me how I made such a narrow escape."

Rev. R. A. Davis, Downsville, La., Sept. 21: "On the second instant I closed another interesting service on this circuit, which had been carried on from Saturday, Aug. 29, to Wednesday night, at Wilhites Chapel (where we are trying to finish a new church). Bro. Chas. Staples was with me from Saturday till Tuesday night, and preached with power in the Spirit of the Lord. The result of the meeting was twenty-one accessions to the church, and many expressed themselves as having been blessed. Thus the Lord is wonderfully blessing and owning our labors on the Downsville circuit."

Rev. J. H. Smith, Weir, Miss., Sept. 25: "I have just closed our meeting at Salem, Weir circuit, North Mississippi Conference. The Lord was with us in power. Bro. L. M. Lipscomb, in passing, stopped and preached us a good sermon. Bro. Boone preached us a good sermon. The church was ready for the revival. Results: nineteen accessions and thirty-three conversions. One peculiarity of the meeting was, that everyone that came forward for prayers was converted, and but one had to come forward but once. This makes about 70 accessions to the church, and 108 conversions. One meeting to hold yet. Praise God, from whom all blessings flow."

Rev. M. E. Tumlin, Nettleton, Miss., Sept. 25: "We have just closed another excellent meeting in the country at Palestine. There were 14 or 15 professions, and 10 accessions on profession of faith. The church was greatly revived, and the whole community stirred. The Lord has been with us in power. Rev. W. A. Bowlin, a recent graduate of Houston College, rendered efficient service in two of my meetings. His little sister came to the altar the other night, and he did not know her till she was converted. When he recognized her as his sister in the flesh, and as a new creature in Christ, he said, 'Praise the Lord; it's Bessie.' Thank God."

Rev. W. L. Hamil, Harrisonburg, La., Sept. 29: "Two new churches in course of construction (hope to have them complete by Conference); then Harrisonburg will boast of four appointments, four Sunday-schools, with as many houses for worship. Since we returned from District Conference we have held three revival meetings on the work—Sicily Island, Beach Grove and Magnolia, resulting in much good to the membership. Many conversions and thirty accessions. We have done 'our own work,' with the exception of three sermons. Finances have been hard all the year; but we believe everything will end up right. God has been a very present help all the year, and to him be all the glory."

Rev. J. H. Evans, Williamsburg, Miss., Sept. 24: "I have just finished my fourth protracted meeting at Good Hope Church, and the Lord was with us in great power. Sinners were convicted, mourners were converted, and nearly every member of the church was blessed. Many in the experience meeting rose up and expressed their love for God and his cause—both old and young. The result of this meeting was seven accessions to the church, four adults baptized, and two children, and the church graciously revived. We had Rev. N. B. Young with us, and he did the most of the preaching, to the edification of all present. We feel under many obligations to Bro. Young, but we give God the glory for his goodness. Pray for us."

Rev. G. Bancroft, Portorvillo, Miss., Sept. 25: "Bro. T. L. Mellen, P. E., held our third Quarterly Conference yesterday. The gospel, as he preached it, gave no uncertain sound. He looks after the interest of the district. I reported to date sixteen accessions, and some children baptized. Have two new churches nearly completed. Deed to land to one secured; expect soon to get the other made. Had some gracious revivals on the work. Indebted to Bros. Langford and Pugh, of our Conference; also Bros. Kirkland, of Livingston, Ala., and Burton, of Sumterville, Ala., local preachers, for valuable services rendered. I preached in this country forty-two years ago (then almost a 'wilderness'), but note some harvest yield of gospel seed sown in years gone by. Many of the friends of the years agone have crossed over. Cotton crop cut off considerably, but hope to bring up the Conference claims."

Rev. D. G. W. Ellis, Caseyville circuit, Mississippi Conference: "We have been sadly bereaved at Bethel, the most important church of this charge, in the death of three valuable members. First, Bro. Pink Buoham, in February; then in June, Dr. E. R. Applewhite, and in August, Dr. J. W. Magee. These were good and true men, and their places can not at present be filled. Besides, we have dismissed by letter from this church five, and from the entire charge thirty. We have added to the church on profession of faith eight. We have held three good meetings, resulting in some happy conversions and reclamations, and in blessings to the entire membership of the church. In explanation of the small number of accessions, it is sufficient to say that our material is pretty well exhausted. Three denominations occupy the same territory, and everyone that can be reached has already been brought into one or the other of these denominations. We think we will report at Conference all assessments paid."

Rev. I. L. Peebles, Brandon, Miss.: "Our fourth Quarterly Conference for this year has been held. Joshua Williams, Willis Wilson, J. R. Enochs, Dr. W. H. White, Dr. J. T. B. Berry, Ed. Jack and C. A. Dewees were elected stewards for the ensuing Conference year. J. R. Enochs was elected district steward. Our collections were not all up; but we dream of nothing short of having them up in full by the time of our Annual Conference, the Lord permitting. Our presiding elder, Bro. P. A. Johnston, has held his last Quarterly Conference here as presiding elder for a season of one Conference year, at least, this being his fourth year on this district. We part with him reluctantly. My family and myself love him much as an elder, friend and brother. He has been to us as a father. We shall miss his quarterly visits. If anyone wishes to know something of what has been accomplished on this district since he took charge of it, let him consult its statistics before and since he took charge."

Rev. J. M. Massey, Banner circuit, North Mississippi Conference: "I closed last night (Sept. 24) my eighth protracted meeting. I began at Paris, and the good Lord blessed us with an outpouring of his Spirit. Several conversions, five accessions to the church. Next at Hunter's Chapel, where we had another gracious outpouring of God's Spirit, and 15 or 20 conversions, and 10 accessions. Next at Banner, and the good Lord blessed us here. Some conversions, four accessions, and the church revived. Next at Pleasant Hill, where we had some trouble in the way. However, we had a revival in the church. Many came up to be prayed for; three accessions. Next at Liberty, where we had a good, interesting meeting among the members of the church. One accession. Next at Sarepta, with some interest manifest, and two accessions to the church. Next at New Prospect. Began with the third Quarterly Conference on Saturday, and was good from beginning to end, with great rejoicing among the Christians, and six accessions to the church. Next at Salem, where we had an outpouring of God's Spirit on the church. Several conversions, backsliders reclaimed, and fifteen accessions to the church. I have received this year to date fifty-seven to membership in the church, and we expect several more before Conference. We have baptized thirteen infants. Have built one new church, and have another on the way. We are trying to move up to a better state or condition of things on Banner circuit. We hope to have a good report at Conference."

Rev. R. S. Gale, Shiloh circuit, Mississippi Conference, Sept. 25: "We have held six protracted meetings on this work. Have had twenty-two accessions; baptized thirteen children. Our meeting at Salem deserves special mention. I consider it one of the best I ever attended. The Spirit came in power, convicting and converting. Many shouted aloud the praises of God. Both women and men prayed at the altar for penitents. There were eleven accessions. Bros. Lane and Foreman, L. P.'s, did fine work, acceptable and profitable. Bro. Johnson gave us one sermon at Bethany, pronounced by all to be a fine sermon. The more I am with him the more I love him, both as a man and preacher. Rev. E. L. Rawls, from Westville, gave us three good sermons. This work is now in a good spiritual condition. Behind financially, but coming up slowly. We hope to have a full report at Conference. ADVOCATE taking well, and subscribers increasing. We have lumber on the ground to build a new church at Gum Springs. Hope to complete it by Conference. Our camp meeting at Shiloh is yet in the future. Begins Oct. 9. Our church at that place is in a fine condition, and we expect great things. We have a good Sunday-school and prayer meeting, and many live Christians at work for the advancement of the Master's kingdom. A kind and appreciative people. We were well pounded this week by those people. A wagon loaded down with good things—corn, meat, molasses, flour, meal, lard, potatoes, apples, etc.—came as a present to the pastor and his loved ones. May the Lord reward and bless them! Such acts of kindness cheer the life of an itinerant, and soften the hard places. If you, Mr. Editor, will come to our camp meeting, we promise you a good time. Be sure to come. My health has greatly improved this year, and I feel stronger in the Lord."

Rev. R. O. Brown, Shaw, Miss., Sept. 30: "The Conference year is drawing to a close, and I send you a few dots from Shaw and New Salem charge. We have had a prosperous year, and served the kindest, best people in the Greenville district. Our meetings have been held, and the result of the year's work, thirty-eight additions to the church, most of them on profession of faith. The work has progressed steadily from the beginning of the year. Conversions all through the year, and genuine conversions at that. The secret of our success we believe to be a spiritual church at work for the salvation of souls, and reliance upon God for the blessing. Our meeting at New Salem was a grand 'feast of fat things to all.' Christians shouted the praises of God, sinners were convicted and converted. We were assisted by Bro. Young, of Inla—a grand, good man, who preaches a sound gospel, emphasizing the necessity of repentance, faith and regeneration. Our presiding elder, Bro. Standefer, was with us one day, and preached twice to the comfort and edification of all. We will have three young men from our charge to preach. They will need preparation, however, and will, perhaps, be ready to enter Millsaps College when it opens. We have had valuable assistance this year from Bro. Wyatt, of Como, and our co-worker at Cleveland, Bro. Shipman. Cleveland is building up, spiritually, by his wise, pious ministration. Oh, that we had more like him! Greenville district offers grander opportunities for consecrated Christian effort than any section of our Conference. The people are liberal and kind. With a membership of less than two thousand, the district paid more for the support of the ministry than any other, and raised more money from all sources than any other with a membership far less than any district in our Conference. We hope to have a parsonage soon for the next preacher on this work."

Continued on Fifth Page.

MOODS OF THE AIR.

BY S. W. HITCHCOCK.

O soft and balmy Air, how in your moods I trace
A semblance to emotions in the human race.
At times how soft and tender in thy thought,
As with a velvet hand our cheek is sought,
O wandering Air!

Thou bringest perfumes on thy unseen wings,
As if thou lovest felt, yet unseen things;
A type of feelings hidden in the heart,
And yet of life the larger part,
O Air invisible!

How in caresses oft bestowed, soft Air,
There seems entreaty that suggests a prayer;
A sentiment so tender, holy, true,
As breathes sometimes—alas! they are so few—
O soft, caressing Air!

And then how cold, how piercing, is thy breath
When leaves and flowers are frozen e'en to death;
So haughty spirits fell with gleaming knife
The tender things which beautify and fill their life,
O cold and cutting Air!

And when fierce passion bursts her bounds,
How devastation follows in thy rounds;
Fortune and life with thee are naught;
To vent thy fury all thou sought,
O cruel, murderous Air!

And oft on lonely, cloudy nights,
When dimly burn the upper lights,
How do thy moans and sighs express
The gloom and sorrow of a heart's distress,
O sighing, sobbing Air!

OUR CONTRIBUTORS.

The Lord's Prayer.—No. 2.

BY REV. J. B. WALKER, D. D.

"After this manner pray ye." Let it be a model, a sample of the substance and manner of our prayers. As we remarked in our first number, God never prays, nor needs to pray; but the man, Christ Jesus, prayed. He had need to, though holy, harmless and undefiled, for he was tempted in all points like as we are, and he felt the force of these temptations, or else they would have been no temptations at all. We know from the profoundly touching words of Jesus, the same night in which he was betrayed, the awful agony he endured when he said, "My soul is exceeding sorrowful, even unto death," and prayed three several times, saying the same words: "Oh, my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." As then "the man that is called Jesus" prayed—the holiest that ever lived on earth—then there can be none who are exalted above the need of prayer. All should pray, lifting up holy hands without wrath and doubting. But Jesus prayed as well as an example to us in this, as in all things, to follow him who is the light of the world and the "way."

"After this manner"—the spiritual and the divine before the material and temporal. In prayer always to seek first the kingdom of God and his righteousness, looking not first at the things which are seen—the material and temporal—but at the spiritual and eternal; for what shall it profit us if we gain the world and lose our souls?

"After this manner"—laconically, not "much speaking as the heathen do," crying from the morning until noon, "Hear us, O Baal, hear us," and from midday until the ninth hour, "Hear us, O Baal, hear." The Mohammedans repeat a single exclamation twice a score of times, "O God, O God, O God." And Romanists, as an act of penance, repeat their prayers very many times, thinking to merit pardon by this "much speaking." Most of the effectual prayers recorded in the Bible are remarkable for their brevity. "If thou wilt, thou canst make me clean;" "Lord, that I may receive my sight;" "Thou Son of David, have mercy upon us;" "Lord, save me, or I perish." But this command to let our words be few does by no means condemn persistence in prayer. There are notable and comfortable examples of acceptable and profitable persevering prayer. Jacob, in a critical emergency in his history, spent most of a night in penitential and supplicating prayer for an imperatively needed blessing. So Elijah prays for the rain which God already promised, and continues repeating the prayer until the seventh time, when the answer came in a "cloud as of a man's hand;" but soon it spread its sable wings from horizon to horizon, and poured down a wide and abundant rain. So we are taught to continue in prayer by the example of the importunate widow, until her importunity and "continual coming" extorted an act of justice from an unjust judge. Not that God has to be importuned and worried out of something—he is reluctant to give—but he gives what is best to bestow, and always at the best time; and where there is no moral disciplinary end to be achieved by delay, there is no delay, but the answer comes immediate, as to the leper, the blind man, and the dying thief. But it is necessary to teach dependence, and to develop and display faith. The answer to prayer is for a season withheld, as in the example of the Syro-Phenician woman. Then the answer came, and the commendation with it, "O woman, great is thy faith." This example has, no doubt, been recorded for our instruction and comfort. How many gracious revivals have blest the church and honored God in answer to persistent, individual and social prayer, as witness the Pentecost revival, which added three thousand in a single day to the church?

John Livingston, in Scotland, spent the whole of Saturday night with the prayerful of his congregation, and the day following five hundred souls under his ministry were turned from darkness to light. While, then, there should be not "much speaking," with the notion that it carries merit, there should be no needless verbosity. We may continue in prayer, long continue in supplicating communion with God; but if we are so conditioned, we can utter but a brief sentence we have seen from scriptural examples. It is enough to arrest the ear of him who always answers prayer.

The Recording Angel's Decimal Point.

The following extracts are from a letter received this morning. The writer, an occasional contributor to the columns of the ADVOCATE, and a friend to all that is good, will pardon the publication of a private letter.

Dear Bro. Watkins: I send you enclosed a bank check for $2.50, balance of note of Mrs. ——— for the endowment of Millsaps College. It is only two hundred and fifty cents, as we count money here; but it is, doubtless, far more than as many dollars in the currency of the skies. It represents a self-denial that cut down a meagre bill of fare for many days; that made the old dress, faded and patched, do duty for a long time in place of a new one. An economy of comforts—a stinting of necessities even—on the part of a poor widow past the allotted threescore and ten. Don't you wish you could see the entry in the bank book of heaven? How the recording angel will move that decimal point to the right! . . . .

I imagine Major Millsaps sometimes as he receives sums like this, and thinks of the security which such contributions give to his own investment in education, and of the joy and honor in reserve for him as the years pass, and the Lord puts it into his heart and purse to give yet more and more. If he only knew it, he has touched the millennium.

The recording angel's decimal point! Where will it be put in the record of your gift and mine? *The entry in the bank book of heaven!* How will it look in your case and mine?

What changes from popular estimates; how different from the appearance of things! We put the decimal here, and call it dollars; he moves it to the left, and calls it dimes. We call it hundreds; he moves the point to the right, and it is thousands. Why should we put the point where we do? What constitutes value, and what is the scale by which it increases or decreases? What scale will the celestial bookkeeper use, and by what rule will he determine the proper place for the decimal?

Our Savior throws some light upon this subject, and gives an answer to these questions. "And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all; for they of their abundance have cast in unto the offerings of God; but she of her penury hath cast in all the living that she had." (Luke xxi, 3, 4.) "She hath cast in *more* than they all." Because of its smallness? No. Because of its greatness in amount? No. Because He who sat over against the treasury saw stamped upon those "two mites that make a farthing" the image of that woman's soul—an image that gave them greater value than any image or superscription that Cæsar's mints could have stamped upon them.

A. F. WATKINS.

Jackson, Miss., Sept. 27, 1891.

Rev. James M. Gann.

BY REV. D. G. W. ELLIS.

One of the noblest and best of men that I have known and admired and loved "fell on sleep" at his home in Poplarville, Miss., Aug. 22, 1891, at a little past his threescore years and ten.

My long acquaintance with Rev. James M. Gann, extending through a quarter of a century, controlled the surviving members of his family in their choice of one to write his obituary. If sincere affection for, and close and intimate association with, my now glorified brother qualifies for the task, their choice may be justified. But I can not but feel that other qualifications are requisite to pay fitting tribute to the memory of one so gifted and noble.

Our deceased brother kept no diary, and left no written memoranda to furnish facts and incidents of his active and useful life to aid in the preparation of this paper. This unfortunate neglect may be pardoned on the ground of his great and ceaseless activity in the work he felt himself called to do. I must, therefore, rely mainly upon my knowledge of the man, gained in intimate association with him for several years succeeding our first acquaintance. He was born Feb. 16, 1821. I am not informed as to the place of his nativity; but, going upon my recollection of what he told me of his early life, I would say that he was born in Marion county, Ala. At any rate he grew up in this portion of Alabama. From 1820 to 1840, the latter date about the time he attained his majority, in that somewhat wild and sparsely settled country educational facilities were very poor. The old field common school, as it was known forty years ago, afforded him the only school advantages in his reach. The curriculum of these schools embraced the three R's, with here and there, in rare cases, a smattering of English grammar and geography. It is manifest that young Gann, with an ambition to excel in everything he undertook, made the best possible use of the meager advantages that such schools afforded. I own to a feeling of regret that one so richly endowed by nature should have been barred by his environments from access to the sources of knowledge to which his genius entitled him. He might have shone as a star of the first magnitude if he had been thoroughly educated. In spite of these disadvantages, he read and studied until he attained to a degree of excellence as a preacher and pastor that few surpass. Our brother, when at his best, could reach and impress the masses in his pulpit ministrations as I have seldom known any other man to do. He had been soundly converted and knew from his own experience the truth, power and value of the religion that he urged his hearers to seek. This was the secret of his earnest and almost irresistible expostulations that so mightily drew the people in penitence to the feet of his Master.

He was by nature impulsive, though warm-hearted and generous to a fault. His high sense of honor and noble independence made him quick to resent an insult, and sometimes, it may be, he was betrayed into mistakes through the suddenness and ardency of passion. But no one was more ready to make reparation when convinced of his mistake. Strong in his convictions, he did not hesitate to express them upon all suitable occasions, and yet such was his manifest sincerity and honorable fairness toward those who differed with him, that not a few of these were among his most ardent friends and admirers. I do not think that our brother became religious until after his marriage to her who now sadly deplores his departure. He was licensed to preach not long after his conversion and exercised his gifts for a year or two as a local preacher before he applied for admission in the Alabama Conference. He was received into this Conference in 1854 on trial, and continued to fill acceptably and usefully various works in reach of his home until he transferred to Mississippi Conference in 1866. His first charge in this Conference was DeKalb circuit, which he served for four years acceptably and profitably to the people of that charge. These were perilous times, through which he conducted himself as becomes the faithful ambassador of Christ. Kemper county, that has attained notoriety all over the United States for bloodshed and violence, was for four years the scene of his first labors in our Conference. No one who knew James M. Gann need to be told how he stood on the questions that divided the people of that time. It was impossible for a man of his make-up to be neutral on the questions that agitated the public mind. He had an opinion of his own which he did not hesitate to avow. And yet I do not think he ever did anything to lower the dignity of the ministerial office. December, 1869, he transferred to the North Alabama Conference for the purpose of disposing of some property that he still owned in that State. Having accomplished that object, he again transferred to Mississippi Conference, and was put in charge of what was then called Spring Hill circuit, including in its bounds the Cooper Institute, at which place was located the parsonage. Here three of his daughters, and, I believe, one of his sons were educated. He filled several works of importance, and always to the delight and profit of the people, after leaving Spring Hill. In 1880 he was appointed presiding elder of the Brandon district. In the middle of the third year on this district his strength failed and he was compelled to retire. At the Conference following he was placed on the superannuated list, from which death has erased his name. When asked by Bro. Howell as to his spiritual condition a short while before he died, his answer was, "I am ready." Too feeble to talk except in a faint whisper, yet he was permitted to send back to his brethren of the Mississippi Conference this note of triumph. Farewell, my dear brother, but not forever. God bless the widow and his dear children.

One Day of Practice Is Worth a Month of Profession.

I believe in sanctification. I believe in Christian perfection. I know I love God. I know that I feel a day with God's people is worth a lifetime in Satan's service. I don't know whether the second blessing brethren would call me sanctified or not; I am very painfully conscious of the fact that I am not perfect. I know that God's Word teaches that it is possible to live without sin. How could I believe otherwise, when we have such assurance from Christ and the Holy Word that the Holy Ghost will "lead us into all truth;" when he says—"Because I live, ye shall live also;" Go do as I command; and, Lo! I am with you always, even unto the end of the world; My grace is sufficient unto thee for every time of need; and, I will not suffer you to be tempted above that ye are able to bear, but will with every temptation make a way of escape—and other passages that could be added.

I have been an interested reader of all the works on the second blessing theory or experience, whichever the advocates are pleased to call it. I have also read Mr. Wesley's journals, letters and sermon on Christian perfection. The difference between Mr. Wesley and the majority of the writers to-day is this: Mr. Wesley starts out with the broad proposition that Christian perfection is a Bible doctrine, and from this reasons logically to a conclusion, using his experience simply as an illustration of the truth: when he was reviled, reviled not again; when he was persecuted, he bore it for Christ's sake, and when under the deepest affliction his journal always records some sweet expression in regard to his worst enemy. When the doctrine was attacked he would always appeal to the law and to the testimony. He lived as an ambassador for Christ without spot, and with a conscience void of offense toward God and man.

A number of the writers of to-day seem to be on the war-path, with their pens in hand, ready to cut right and left, and if a man charges them with a profession unscriptural, instead of ignoring it or appealing to the law and testimony, they rise in their might, state their experience, and call their opposer something akin to a heretic, showing in many instances that the devil has gained a victory, getting them to show a little gall in the matter. I fear the glorious doctrine of perfect love suffers more from the inconsistency of its professors than any other source.

An eminent infidel once said he could explain the miracles of Christ, and answer the prophecies, but he had never been able to answer a consistent Christian life. Let us turn to the second Epistle of Peter and read: "Dearly beloved, I beseech you as strangers and pilgrims, . . . having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good work (*consistent living*) which they shall behold, glorify God in the day of visitation . . . For so is the will of God that with well-doing ye may put to silence the ignorance of foolish men."

Let us not allow our profession to be evilly spoken of. It is necessary for us to profess, but it is more necessary to practice. Professing to be a farmer does not make corn and cotton. A practical knowledge does not always follow profession. A man can profess sanctifying grace, and if he does not live it, he dishonors God and pleases the devil.

Brethren, let us not profess a thing unless we know we have it, and when we have it, let us *live it*, and, with the banner of King Immanuel floating over us, the combined forces of earth and hell can not harm us, or make us afraid; and then, and not till then, will the grand old Bible doctrine of Christian perfection spread on and on to the salvation of thousands of souls in this and the life to come. M.

A Thought and a Suggestion.

The doctrine of inbred sin as expounded by the advocates of the "second blessing" theory, as it appears to me, is open to very serious objections. While I heartily concur in the doctrine that the Adamic transgression has polluted the human race, or, in other words, has entailed upon all men a proneness to sin, which can only be eradicated by the grace of God, yet I can not accept the theory so enthusiastically expressed by many earnest and sincere brethren, that it requires a second act of divine grace to remove all sin from the heart.

Our Savior, in his exposition of the new birth to the inquiring Nicodemus, stated with great clearness the fact that "unless a man be born *again* he can not see the kingdom of God." Again, he states, after referring to the incomprehensibility attending all efforts of the human mind to explain the mysteries of the new birth: "So is every one that is *born of the Spirit.*"

Now, according to the express language of our Savior, there is one prerequisite to seeing the kingdom of God, and that is, one must be "born again," or "from above," as the marginal reading has it, or "born of the Spirit," as our Lord finally expresses it. So far as I know, this is the only and absolutely essential condition which our Lord has prescribed.

The next feature, then, that presents itself is as to the nature and entailments of this new birth. It is very clear that a person born of consumptive parents may, by the laws of heredity, come into the world predisposed to pulmonary complaints. So a son born of an inebriate may also, by the operation of the same law, inherit his father's consuming thirst for strong drink. Just so a son of Adam also inherits, by the operations of the identical law above referred to, the natural or moral frailties of Father Adam. But a son of God—one "born of the Spirit"—does he inherit any "frailties" or "taint" as a result of his second birth? Henceforth "all things become new"—a new birth, the issue of a sinless Father—a new creature! Henceforth, according to the same eternal law of heredity, the new creature inherits the moral traits of his Divine Progenitor, and as he only is pure, he transmits no evil "taint" to his spiritual progeny.

Whence then any necessity for a "second blessing?" It seems clearly to be a work of supererogation inasmuch as it would be the doing again of a work already and completely and unmistakably accomplished. Why so? Because our characteristics, spiritual and material, are inherited from our parents; God is the parent of those who are "born of the Spirit," and God is not subject to sin; *ergo*, the children of God have no hereditary taint of sin.

Now, brethren, permit a suggestion: Inasmuch as it is an undisputed fact that many sincere children of God entertain the same views as the writer hereof, and inasmuch as the persistent advocacy of the "second blessing" theory has already caused no little dissension in the church of God would it not be advisable for ministers advocating this theory, instead of bringing it in *every* sermon preached, to hold special "holiness meetings" for the benefit of those who believe in such doctrines, and at the regular services to preach "Christ and him crucified"? I make this suggestion because some sincere and well-meaning preachers seem to be so carried away by this theory as to make it the prominent feature of all their services. The writer recently worshipped with a congregation whose pastor preached almost exclusively both morning and night upon this experience. Sinners were in the congregation—those who had never experienced the first blessing, if I may so call it—and yet during the entire Sabbath services no word of consolation or hope was offered to any except those who had been born again, and were consequently entitled to a "second blessing."

Now, brethren, are we not in danger of overdoing things along this line? Is there not serious danger that while we are striving to raise men into ethereal heights, we may neglect the souls of those for whom Christ died, and who have never yet experienced the power and sweetness of pardoned sin?

This article is written, not in a captious or censorious spirit, but with a sincere desire that it may accomplish good. LAYMAN.

"Paste This in Your Scrap-Book."

The other day a letter was handed me, and, upon opening it, I found, instead of a letter, a clipping from the New Orleans *Picayune*, with the above request penciled on the margin. The clipping, of nearly two columns' length, was all about "The Holy Coat of Treves." There was no clue to the name of the one who sent it, and the post-mark was unintelligible; but all that is of no consequence, though I would like to know the motive of the sender. And here let me put it upon record that my venerable "scrap-book" is already so well filled that I do not think I can find any room for the "holy coat." Much of late had I read of the *holy coat*. It is all of a piece with the other holy relics that go to enrich the Catholic Church and dupe the ignorant worshipers. If the garment in question was really the one the soldiers cast lots for, what virtue could there be in it at this day? The virtue that went out from Jesus when the woman touched the hem of his garment went straight from his living, loving, throbbing, sympathetic human heart, and not one word have we to prove that he ever imparted that virtue to the vestments he wore. Had it been hanging on anything, would the woman have gone to it and touched it with that burning zeal and faith she displayed? No; it was faith in the living Christ, not in the hem of the garment. If he had intended that those "parted garments" should have been preserved and handed down through the ages, would he not have said something about it to his disciples? The prelates of Rome can make the faithful believe anything they choose to put forth. One of the rules they prescribed prohibited the 40,000 pilgrims "all discussion as to the authenticity of the relics." They must pay for looking at the holy coat at Treves; and if they have any doubts about that being the real holy coat, or the one at Argenteuil, they must keep their thoughts to themselves, or they will have to pay for their doubts.

These two *holy coats* are not all the faithful have to feast their eyes upon, for the church at Styria, Austria, has "a pair of trousers" worn by Joseph. The garment is "made of the hair of some animal." They were *holy trousers* once, but not now, because the tell us that they were considerably worse for wear, and some good woman had "darned and patched them places." Another woman stole buttons. She went in for a private relic quary minus the two p's—the pay at the pilgrimage; but, alas! for the balance of womankind for this the They are forever debarred the sight those *whole* trousers; yet if they have enough money, they can go all the way to Treves, or to Argenteuil, and see both of the *holy coats*.

MRS. L. CRARY SADLER.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

STAMMERING: ITS NATURE AND TREATMENT. By Emil Behnke. T. Fisher Unwin, London.

LIVING HYMNS. For use in Sabbath schools, Christian Endeavor meetings, the church and home. Compiled by John Wanamaker, assisted by J. R. Sweeney and J. Hood, publisher, Philadelphia. Price fifty cents.

THOUGHTS FOR WEARY HOURS. Thos. Whitaker, Bible House, New York. Price twenty-five cents.

It contains short articles in prose and verse which are good to the use of consolation and edification.

DIVINE HEALING—A CRITICISM. By T. E. McDonald. McDonald, Gill & Co., Boston. Price, ten cents.

This is a good little pamphlet, and we think, if scattered abroad, it will do immense good. If you are troubled with the "divine healers," send for this pamphlet and put an end to the trouble.

WISDOM OF THE WISE. Compiled by Caroline L. Hunt. 16 mo, 75 cents; gilt edges, $1. Boston: D. Lothrop Company.

There are many compilations of sayings of the world's wise and witty ones; but this collection by Miss Caroline L. Hunt will stand comparison with any. It is a small volume of carefully selected and classified extracts comprising pithy and pointed sayings of the best authors. The collection will be found of equal value to parents in the home and to teachers in the school, for all the extracts breathe the spirit of helpfulness and hopefulness that is of so much worth in the development of the young mind and heart and soul.

THE NEW THEOLOGY. By John Bascom. G. P. Putnam's Sons, New York. For sale by Eyrich, 139 Canal street, New Orleans. Price, $1.50.

Dr. Bascom is the author of a dozen volumes on various subjects. This is his latest, in which he gives his view of what is now called The New Theology. He treats the subject under the following heads: Naturalism, The Supernatural, Dogmatism, Pietism, Spiritualism. The general trend of the book is stated in the first sentence of the preface: "This work is equally removed in its conclusions from the opinion of those who think that, in the deeper questions of being, we can know nothing, and waste our time by inquiry; and the opinions of those who suppose that we are already sufficiently instructed in these directions by revelation, and have only to hold fast its truths." He maintains this position throughout the discussion of the five themes mentioned. His style is clear and forcible, and his interpretation of some passages of Scripture is lucid and fair. He does not hold to the common view of inspiration. He says: "Inspiration is the mind's mastery of truth, and this mastery is in no person, at no period, and in no important particular, complete." Again: "If we accept the Bible for what it so plainly is—a growing revelation, a slow finding by men of their way among spiritual things—the dangers and difficulties of interpretation disappear." With this view of inspiration the author harmonizes prayer and miracles and a holy living. At the close he sums up as follows:

"Naturalism becomes to us, as it does to all true science, the continuity, the omnipresence, of the divine method; supernaturalism becomes to us, as it does to all reverent loving faith, the inner force of the natural, unfolding in visible forms the invisible things of the spirit. We are patient with dogma, because many men are standing upon it, and we, too, in our own way. We are thankful for pietism, because even in its sporadic moode it is still an experience and an expression of life. But we wait on the efforts and aspirations of all good men, as they accumulate the conditions of that sound and pervasive spirituality which is to unite the earth under us and the heavens over us, according to the mind of God, into the kingdom of heaven. Thus is nothing destroyed, but all things are fulfilled."

PERIODICALS.

—WIDE AWAKE, for this month, is full and overflowing with prose, poetry and pictures. The young folks will revel for a month among its good things. D. Lothrop Company, Boston. Price, $2.40.

—DEMOREST'S FAMILY MAGAZINE, for October, is one of the finest issues of this popular monthly. The illustrations are first-class, and the reading matter matches the illustrations. The "Mirror of Fashions" will please the ladies. W. Jennings Demorest, New York. Price, $2.

—THE CENTURY, for this month, has another paper on Siberia, by Kennan, Aerial Navigation, by H. S. Maxim; The Press and Public Men, by Gen. Boynton; Italian Old Masters, by W. J. Stillman; Tarrying in Nicaragua, by R. S. Baldwin, Jr., and many other pieces which make up a large supply of reading matter. Century Company, New York. Price, $4.

—THE FORUM contains Archdeacon Farrar's English Estimate of Lowell; President Eliot's One Remedy for Municipal Government; Compulsory and Religious Education, by Senator Vilas and E. M. Winston; Increase of Crime and by Reformatory Prisons, by W. P. Andrews; Increase of Gambling and its Forms, by W. B. Curtis, and several other valuable papers. This monthly is one among the best in the land. Forum Publishing Company, New York. Price, $5.

THE LOTTERY.

Two-Edged Arguments.

There is ono "relic of barbarism" in this country with which tbe highest judicial authorities appear disposed to deal in a spirit of fidelity to the absolute right, and to those interests which is the province of law to protect. This is that great iniquity, the Louisiana Lottery. Doubtless, courage and fidelity in this regard are much re-enforced by tbe fact that the general consensus of the civilized world is now on the side of right in this matter; yet the attitude of interpreters of the law in the case of the lottery justifies the belief that when public opinion shall fully express itself in regerd to some other things, where interests of morality are at stake, a like courage will be shown both in tbe creation of needed laws, and in their enforcement.

Attorney-Generel Miller bas given out for publication tbe carefully prepared brief which he is to submit to the United States Supreme Court in the case of Rapier and Dupre, two persons connected with the Louisiana lottery, who bave been indicted, and convicted, for violation of the new law upon that subject in sending lottery matter through tbe mails. An appeal has been made to tbe Supreme Court, and arguments upon that appeal will bo heard at the October term. Mr. Miller shows small respect for tbe arguments of the lottery lawyers, tbe evident purpose of which, as he says, seems, "as was, of course, to bo expected in such a cause, to becloud 'the issue.'" This issue is the constitutionality of the Act of Congress by which the sending of lottery matter through the mails is forbidden, while the parties concerned are to bo dealt with as criminals. The Attorney-General shows small respect for the bulldogging plea put forward in behalf of the defendants, and in doing so, with the other keen edge of his argument shears into shreds other sophistries of a like sort.

One part of the plea for the defendants is, that denial of the privilego of sending any kind of printed matter through the mails is violation of the well-established principle of freedom of the press! To prohibit transmission through the mails is to prohibit the circulation of literature, and this interferes with that freedom of the press which is, in this country especially, deemed a right so sacred. The Attorney-General makes no effort to conceal his scorn for the miserable robbery in behalf of a great iniquity to which the lawyers for the defendants lend themselves in such sophistry. The effect of such a decision, he says, would be to make "every official of the Postoffice Department the servant, and every carrier the errand-boy of the Louisiana Lottery Company." Tho fact, he says, is totally ignored "that the sole effect of the Act of Congress is that the general government, its officers, employees and agencies, shall in no way aid or abet this business; that its mail-bags and the hands of its agents shall not be used in spreading the manipulating snares for its unwary victims." The argument of the Attorney-General, in this, while evidently just, is an argument cutting on both edges by reason of its recognition of limitations in the application of abstract principles of human rights, whether in the enactment or the enforcement of laws. The law forbidding the use of tbo mails for the purpose in question recognizes tbe fact that "the press" may give out what ought not to be circulated. So far as constitutionally can, Congress in this case, and tho courts in their enforcement of it, say that "the freedom of the press" does not mean tbat the people of this country are left at tbo mercy of those who prey upon human credulity and human weakness, but that a point may be reached where the law steps in with its limitations and prohibits.

Another argument, or rather assumption, on the part of counsel, treated in a like summary way by the Attorney-General, is "that the right to operate a lottery is one of the fundamental rights of man, like the right to exercise a profession, as a physician, a trade, as a laundryman." In other words, that "business is always business." This Mr. Miller pointedly denies. "If," he says, "it can be demonstrated tbat to prey upon one's fellow-men by meane of a lottery is a fundamental human right, the Decalogue, and the Sermon on tbe Mount, not to mention the Declaration of Independence, ought to be re-written once." It does one good to hear such words spoken in such a quarter. The emphasis of their application to current issues, and in support of threatened interests of tbe individual and of society, is simply immense. The relations of men in what is called business, as in other things, is not that of beasts of prey and their hapless victims. A depraved element has entered into these relations which tends powerfully in that direction. In all the agee of human history, indeed, there has been in that respect a strange likeness between the human and the brute carnivora. It is the aim of civilization, and specially of Christian civilization, to change all that. There are other things besides lotteries which can not be brought within the sections of either the Decalogne, the Sermon on the Mount, or the Declaration of Independence, and for that reason must be treated as sine final principles of fundamental morality so grose, as that the doere of them must, in any right condition of the law and its execution, be regarded as criminals, and treated as such.—*Standard.*

The Real Figures

Another peculiarity of the lottery "sell-binders" is that they love to talk of the amount for which it is proposed to buy Louisiana in tbe aggregate. They do not like to talk about "$250,000 a year" nearly as well as they like to talk about "$31,250,000 in twenty-five years." They much prefer to talk about tbe larger amount. That suits us exactly. We like to talk about the larger amount also. We are willing to meet them on that ground. Let us see what will be the result of the twenty-five years of tbe lottery, expressed in dollars and cents. As we have said before, there are 103 shops, about, in this city where the written tickets for the daily drawing are sold, and their receipts average about $50 a day. They are open and sell 313 days in the year. This makes a grand total in a year for written tickets in the daily drawing of $1,591,950. In twenty-five years this would amount to the sum of $39,798,750, or $8,548,750 more than Morris proposes to pay for the whole franchise. He proposes to collect from the people of this city alone (for even the lotteryites will have to admit that every dollar for the daily drawing is paid by the people of this city) the entire amount which he proposes to pay to the State, together with eight and a half million dollars to pay him for the trouble of collecting it.

We can safely assume that the amount received in a year for the printed tickets for the daily drawing is at least $500,000. The lottery itself admits that seven per cent. of the amount received for the monthly drawing tickets comes from the people of Louisiana. The total price of the monthly drawing tickets for the twelve drawings in the year is $28,000,000. Seven per cent. of this is $1,960,000. Now add together the $1,591,950 for a year's sale of written daily drawing tickets, and $500,000 for a year's sale of the printed daily drawing tickets, and the $1,960,000 which the lottery itself admits it gets from Louisiana's people for monthly tickets, and we get the sum of $4,051,900 each year, which in twenty-five years amounts to the sum of $101,297,500, which the lottery itself is bound to admit that it will get from the people of this State alone in the twenty-five years for which it asks a charter.

When we compare this sum which the lottery papers and the lottery orators are so fond of talking about, $31,250,000, the latter does not seem so enormous as it did before we figured out what the lottery would get out of the people to whom it proposed to pay its thirty millions. By the lottery's own figures, at the end of twenty-five years, Louisiana would be on the wrong side of the balance sheet to the amount of $71,047,500.—*New Delta.*

LOTTERY FALLACIES.—Attempts are being made by the lottery people in Louisiana to create the impression that the law prohibiting the carrying of lottery matter in the mails is unconstitutional and a violation of personal liberty. Articles presenting this view are published in some papers in the country, and these articles are supposed to have been printed at the instance of the Louisiana Lottery Company. The view advanced is untenable. The refusal of the government to carry lottery matter in the mails is no infringement upon personal liberty. The government does not undertake to punish those who print lottery advertisements, or who conduct lotteries. It only refuses to be an accomplice in their work. It declares that it will not be a party to the nefarious business by prohibiting the agencies of the government to its service. Circulars may be printed and distributed for the advertisement of the lottery, and the government takes no exception until the attempt is made to use the mails in the service of the lottery. This is an entirely different matter from prohibiting the business. We are not sure but that the general government ought to be able to move against lotteries even where State governments have failed to do so. But this is not the question. The general government has not presumed to forestall the governments of States in this matter. It only says that the business agencies conducted and maintained by the government shall not be employed in an immoral business, which is prohibited by a large majority of the States, and is productive of demoralizing influences among the people.—*Methodist Recorder.*

The fight over this infamous institution, which was fastened on the people of Louisiana during the dark days of reconstruction, grows more intense day by day. The expedients resorted to by the lottery agents to buy votes are corrupt and corrupting in the extreme. Such disgraceful and wholesale corruption and debauchery have never been paralleled in human history, save in the fight against whisky. There is only more of it in the case of the lottery fight, because Louisiana is the headquarters for this diabolical fraud, whose poisoning influence, upas-like, is fatal, and which shadows and debauches its victims all over the Union. The good people of that State are goaded to desperation, and have felt forced by the extremities of the situation to make threats of violence. Even Dr. Palmer, the leading Presbyterian divine of the South, a man of great age and celebrated for his conservatism, in a recent speech before a large mass meeting, openly advocated violent means, should such become necessary, to 'throttle the monster curse of Louisiana. We hope such means may not become necessary; but we want that infamy stamped out of existence by whatever means become necessary for reaching this end. We stand on the same platform with reference to the liquor traffic.—*Tennessee Methodist.*

Probably your grandmother when a child knew and used Johnson's Anodyne Liniment.

Louisiana Notes.

The Iberia Oil Mill has begun operation for the season of 1891-92.

The town council of New Iberia has passed an ordinance establishing a fire district.

The government building and United States postoffice at Monroe is nearing completion rapidly.

The building of the Shreveport *Times* was destroyed by fire on the morning of Sept. 24. Loss, $20,000.

The houses in Baton Rouge are being renumbered, and the names of the streets being put up at the corners.

The farmers of Caddo parish have formed an association for the sale of their products, and will carry on a general marketing business in the city of Shreveport.

The National Bankers' Association will meet in New Orleans, Nov. 15. The date previously announced was Oct. 15.

The corner-stone of Harper Institute, an institution for the education of colored youths, being erected under the patronage of the A. M. E. Church, was laid at Baton Rouge, Sept. 28.

The report of the treasurer of Lafourche parish shows a cash balance to the credit of the general fund, all approved claims paid, of $3,426, and a total balance to the credit of the drainage fund of $3,954.

The Hammond *Sun* says:

We publish with pride what one lady realized from a small patch of strawberries, this season, tended by her own hands. She set out a little over three-quarters of an acre of berries, last fall, from which she shipped 338 crates that brought her cash to the amount of $422.47. Her expenses were $122.48, leaving her $300.

As there was not a full quorum, little was done at the meeting of the Board of Supervisors of the State University and Mechanical College on Sept. 29. The report of the president showed $24,000 received from the government under the Morrill bill. After appointing Lieut. Benton commandant of cadets, and appropriating $500 for college furniture, an adjournment was taken until Oct. 26.

The Kansas City, Arkansas and New Orleans Railroad Company has been chartered by the State of Arkansas. Capital stock, $6,000,000. The proposed line to be constructed begins at the northern boundary line of the State of Arkansas, running south through eight parishes in Louisiana. The survey will begin immediately, and the construction will be pushed through to completion.

"It is a fact," that Hood's Sarsaparilla does cure scrotula, salt rheum, and other diseases or affections arising from impure state or low condition of the blood, overcomes that tired feeling, creates a good appetite, and gives strength to every part of the system. Try it.

Mississippi Items.

Mississippi has seventy-one banks, of which thirteen are national banks.

Thirteen thousand five hundred dollars is the net earnings of the penitentiary for this year.

The University at Oxford opened yesterday with 100 boys in attendance, an unusual number for the first day. It is anticipated, therefore, that there will soon be 300 on the rolls.

The new Presbyterian Church at Hattiesburg has been delivered to the congregation by the builder. It is a fine structure, having a seating capacity of 300, and costing $2,000.

The Edison Electric Light Company will begin putting up their wires next week, and as they have purchased all the necessary machinery for a large plant, Meridian promises to be the best lighted city in the State.

There is talk of consolidating the counties of Sharkey and Issequena, and it is probable the question will come up for consideration at the January term of the Legislature. The Deer Creek *Pilot* says it favors the scheme, and is willing for Sharkey to lose her name, provided the courthouse is located at Rolling Fork, that county.

Chief Voelnkle, of the fire department, who is not only one of the best firemen, but also an accomplished machinist, has invented and now has in use in the department a combined spanner and hydrant wrench, which is said by experienced firemen to be a model of convenience, strength and utility, excelling in all these respects any wrench on the market. He has been importuned to patent his invention, but up to this time has refused to take any steps in this direction, not believing that the profit would justify the expense. In this no one agrees with him, being rather of the opinion that after seeing the instrument no fire company would willingly do without it.—Vicksburg *Commercial Herald.*

Call at 101 Camp street and buy one of Coe's Automatic Patent Rain Water Cut-offs. Have your cistern cleaned and you will have pure water to drink. Don't trust to filtered water. You can not purify water by filtration.

The Philadelphia *Record* is authority for the statement that London firms spend nearly $2,500,000 in advertising every week.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which developes ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

How can it be cured? By taking Hood's Sarsaparilla, which, by the cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease. For all affections of the blood Hood's Sarsaparilla is unequalled, and some of the cures it has effected are really wonderful. If you suffer from scrofula in any of its various forms, be sure to give Hood's Sarsaparilla a trial.

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

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Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; Price $1; six bottles $5.

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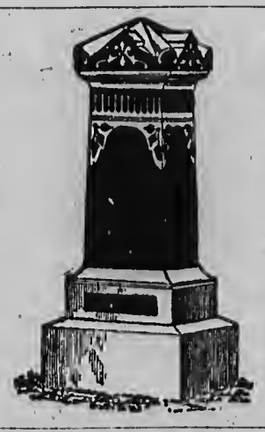

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No. 2 Lim. Ex. 7:45 am	No. 4 F'st Ex. 7:45 am
No. 6 F'st Ex. 7:05 pm	No. 8 Coast 3:45 pm
No. 7 Coast 9:20 am	No. 3 Lim. Ex. 7:30 pm
Lim. express, 4:45 pm	Fast mail 3:25 pm

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No. 1, Local Mail and Express 7:20pm	No. 2, Local Mail and Express 7:00am
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No. 45, Chic. and N. O. Lim 8:00pm	No. 46, Chic. and N. O. Lim 12:01noon
No. 41, Memphis and K. C. Ex. 8:25am	No. 42, Memphis and K. C. Ex. 6:00pm
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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, October 8, 1891.

The Publishing Committees of the NEW ORLEANS CHRISTIAN ADVOCATE are requested to meet at 112 Camp St., New Orleans, Oct. 28, 1891, at 10 o'clock A. M.

J. M. BEARD, Chair'n.

Briefs.

In the case of the "glove contest," which was tried before a jury last week in this city, the said jury decided, without leaving the court-room, that a fight, which resulted in one man being knocked senseless and battered and bruised almost beyond recognition, was not such a fight as the law prohibits. So we suppose that hereafter any form or degree of savagery under the auspices of an athletic club will not be disturbed. Of course, these things will go on from bad to worse now until the people wake up to the fact that self-protection demands that men be put in office who have some regard for morals. Meanwhile Louisiana will be going down lower and lower in the estimation of all decent people abroad.

Every reader of this paper loves to read of the progress of Christ's cause in other sections of the vineyard. Each one likes to read of success and how it is secured. If, therefore, brother, you have been successful in any line of church work, we desire to inform you that there are ten thousand readers of the ADVOCATE waiting to hear you to tell *how you achieved that success.* You do wrong not to put that ten thousand in the way of accomplishing like success. If you have a successful Sunday-school or prayer meeting or Epworth League, or anything else, let the ADVOCATE readers know how you made it a success, and thus be the means of multiplying that success a thousandfold. And, then, how near together does this co-operative sympathy in work draw the children of God! Workers in the vineyard, no matter how widely separated by space, ought to be *co-workers.*

Bro. Mitchel, our business manager, has shown us two beautiful books which he offers as premiums for subscribers to the ADVOCATE. One is the "Addresses of Henry Drummond," brought out in most exquisite style and workmanship by Henry Altemus, of Philadelphia. This little book is a real beauty, shining in silver, and the print is a joy to the eye. As to the contents, it is well known that Prof. Drummond's words have the ear of all English-speaking people, and are being translated into many other languages. This volume contains *five* addresses.

The other book offered as a premium for new subscribers is Canon Farrar's celebrated "Life of Christ," illustrated with a large number of magnificent full-page engravings and several reproductions of some of the famous paintings of Raphael, Rubens and West. This is a large book, bound in good style, with clear, large print and easy to read. The "Old Story," as told by Archdeacon Farrar, is as fascinating as ever, and becomes newer as it grows older.

We regard these books as well worth effort on the part of the preachers or others to obtain by soliciting subscribers.

Before affliction is digested, consolation ever comes too soon; and after it is digested, it comes too late; there is but a mark between these two, as fine almost as a hair, for a comforter to take aim at.—*Sterne.*

Rev. B. F. Alexander.

B. F. Alexander, the son of Amzi C. Alexander and Elizabeth Watkins Holliday, daughter of the Rev. Charles Holliday, was born near Scottsville, in Allen county, Ky., April 12, 1829. His education was received in the seminary of his native town. He was converted at home, March, 1849, and received into full church membership in December of the same year—but served as superintendent of Sabbath-school and class leader from previous June. He was licensed to exhort in 1850, and to preach on Scottsville circuit, by the Rev. N. H. Lee, P. E. He was admitted on trial in the Louisville Conference, September, 1852, at Louisville, Ky., and sent as junior preacher to Hopkinsville circuit and South Christian mission; but in Febuary, 1853, was placed in charge of the mission for the remainder of the year. In 1853 he was sent to Rumsey circuit, but returned home after the first quarter on account of failing health. He was admitted into full connection in 1854; ordained deacon by Bishop Paine, and transferred to Louisiana Conference, and appointed by Rev. Dr. Keener to take charge of Thibodeaux station. In 1855 he served New Iberia circuit; in 1856 the Opelousas circuit; and at the close of the year was ordained elder by Bishop Kavanaugh, at Waterproof, La. In 1857 he served the New Orleans circuit, and during the year the Algiers Church was built and paid for, and the Cadiz Street Church, of which St. Charles Avenue Church is the successor, was begun. From 1858 to 1860 he was agent for Pierce and Paine College, and in 1860 in charge of Pleasant Hill circuit. In 1861 he served the Lake Providence circuit, in 1862 the Gross Tete circuit, in 1863 the Washington circuit; but in April he entered the Confederate States Army as chaplain of the Twenty-eighth Regiment of Louisiana Volunteers, where he remained in 1864 and 1865. In June, 1865, he was appointed presiding elder of Shreveport district, and continued there through 1869—the last year increasing his labors by becoming agent for the S. W. Bible Society. On Nov. 10, 1867, he was married to Miss Frances L. Bowman, at Mansfield, La., by the Rev, John Pipes. In 1870 and 1871 he was presiding elder of Lake Providence district and agent of the S. W. Bible Society. He was in charge of Waterproof circuit in 1872 and 1873, of Tensas Chapol station in 1874, of Delhi and Madison circuit in 1875 and 1876, of Floyd circuit in 1877, of Winnsboro circuit in 1878, of Sicily Island in 1879; but in May he was made presiding elder of Delhi district by Bishop McTyeire, and continued there from year to year through 1882, and from January, 1883, to 1886 was sent to Shreveport district. In 1882 his wife departed this life. In 1887-1890 he was presiding elder of the Alexandria district. In May, 1889, he was married to Mrs. M. E. Landrum. In December, 1890, he was appointed to the Morgan City and Patterson circuit, where, Sept. 29, ultimo, he closed a useful life.

We feel our utter incompetence to write about such a man as Bro. Alexander. He was the most complete itinerant we have ever known. He has labored in every part of Louisiana, either as preacher in charge or as presiding elder, and no man ever did more earnest or more faithful work. He has served the church in every capacity that usually falls to the lot of a preacher. He was a painstaking pastor, keeping every department of the work in good shape. He was a model presiding elder, and with a thorough knowledge of church law and usage he combined a most efficient administration. As a college agent, he was successful as far as he went in that work. As an army chaplain, no one of that class had a stronger hold upon the affections of his soldiers. As a representative in the General Conference, he did good work in the committees and upon the Conference floor. As a preacher, he was earnest and forcible, and some of his sermons were really eloquent. He was the best Conference man we had, watching all the proceedings with sympathetic interest and oftentimes carrying the day over much opposition. No man among us could be so missed on the Conference floor as he will be. He loved the church with a sincere love and worked for her interests with an untiring devotion. Being well known all over the Conference, he will be missed everywhere and mourned by everyone. He suffered much during his last illness, but that suffering was the last process through which the Holy Spirit led his trusting spirit, and we do not doubt that when he awoke on the other side of death, he awoke to the consciousness of a perfect likeness to the Savior he loved so well and served so faithfully on earth.

Complaint against an Editor—His Reply.

We came across an issue of the NEW ORLEANS CHRISTIAN ADVOCATE, the other day, dated Jan. 18, 1868. It was really an object of interest and curiosity. We lingered over its pages for some time. Prominent among the contributors we found the names of two men who still are prominent and valuable contributors. What held our attention most was the "Report on Periodicals" adopted by the Montgomery Conference, and the editor's comment on the same. In the report occurs this paragraph:

> We regret to say that frequent typographical errors mar the paper and present communications in a mutilated form, and we greatly desire that the present editor, or one who wields a pen equal to his, could devote his whole time to its columns and mechanical department, as these are very apt to suffer when other responsible duties claim the services of the editor.

The editor's comment on that mutilation of communications is such as only *that* editor could make. He said:

> The fear of being "mutilated" is a very natural and common uneasiness with contributors. We fully appreciate it. Articles are sent to us often which are not in a condition to be served up as they are. Genius despises the laborious and painstaking methods of preparation necessary to good writing. The direction to "serve it up whole" does not mend the matter. The most skillful cook in the world could not do so and make it palatable. The tail-feathers, head, neck, top-knot, insides, and other "superfluities" must be gotten rid of; sometimes its very gizard has to be taken out—in fact, an entire "reconstruction" has to be attempted. We do not wonder when it appears that the author barely recognizes his own—for the chief ornaments of the bird have been stripped off. It has been not only "mutilated," but fricasseed, and then flavored with French *sage.* He should reflect that a large company sits down to partake of the contribution who do not care where it came from, so that it be good, and who have no special interest in the ornamental appurtenances which at first accompanied it.

This shows that editors and contributors years ago had their trials very much as they have them now, and the editor in those days thought he knew better what was suited to his columns than some of his contributors, and the contributors "took it in high dudgeon" when he "reconstructed" their articles.

The faith of immortality depends on a sense of it begotten, not on an argument for it concluded.—*Bushnell.*

Christian Experience.

BY "Z."

1. Much of what purports to be Christian experience is not experience; and if experience, it is not Christian.

2. Experience is knowledge derived from testing matters and men. It is the sum of conscious contemplation. It is life's lesson. Thus it appears that Christian experience is the knowledge derived from living Christian lives.

3. Christian experience is not equally valuable. It may well be compared to our coin. Tho one-cent copper is money. So is the twenty-dollar gold piece. Both are received in payment; but only according to their pecuniary value. The experience of a moment, day, week, is experience, but of far less intrinsic value than the experience of twenty years and more. We receive the former for what it is worth. If it is true what parties profess, that they have been suddenly born of God, the Holy Spirit witnessing thereto, it will soon appear. Children of light will certainly walk in the light.

4. Christian experience commences with regeneration. Connected therewith, the convert experiences the existence of an inward impellent to walk in newness of life. He is conscious of growth in grace. Answers to prayer multiply. The means of grace are precious. Thus our experience grows richer day by day. The copper cent, as it were, develops into a twenty-dollar gold piece.

5. Between common sense and the insane asylum there is a vast territory, densely populated. Those who live nearest said asylum call all manner of halucinations, dreams, visions, strange noises, etc., Christian experience. Phantasmagorial nonentities appear as verities. A person of morbid imagination can see, hear, feel, experience anything he pleases. If possessed of a full share of conceit, the individual elation in his conglomerate cogitations knows no bounds. This sad state of things becomes saddest, when such "clouds without water, carried about of winds" insist that their experience is the true standard for all Christians.

6. His experience is the true Christian's best safeguard. He knows in whom he has believed. Narrating our experience is of benefit to others. Benighted Bishop Latimer was led to a saving knowledge of Christ Jesus by a young convert giving to him the circumstances of his regeneration while in the confessional. But, nevertheless, I hold that, being witnesses for Christ, confessing him before men, Christian conduct was chiefly designed. We should be living epistles, known and read of all men.

7. Very poetically Coleridge has said, that to most men experience is only like the sternlights of a ship which illumine only the track it has passed. But the thoughtful Christian employs his experience as headlights, enabling him to evade threatening danger and make sure progress on his way to port. Incipient faith begot experience. Experience developed, developed our faith. The two react upon each other, until we attain to the full stature in Christ.

A Text and Application.

The text is found in II. Peter ii, 3, and reads: "And through covetousness shall they with feigned words make merchandise of you."

The "they" stands for the John A. Morris Gambling Company, and the "you" for the State of Louisiana and her citizens. The motive is declared to be "through covetousness"—words wholly inadequate to describe the merciless greed and insatiate thirst for spoils and the remorseless spirit of Louisiana's would be-assassins. The means employed are correctly stated to be "with feigned words." Ah! ha! how accurate is the description given here of the lottery press of Louisiana who, like a well-trained pack of hounds, having a common owner, all yelp in unison. At their master's bidding, do they not turn and twist the truth and suit the figures to help their cause, and in the name of "sweet charity," and with the soft, buttery words of accomplished deceivers, "make the worse appear the better cause," while they seek to snare the people for another twenty-five years? The text tells us plainly what these State Rights (?) Democrats in lottery coats, these millionaire gamblers, these princes of the turf and money lords, are seeking to accomplish—and what is it? To "make merchandise of you." Their highly philanthropic business is to make merchandise of Louisiana men and to traffic in Louisiana souls. They are in the market, bartering in humanity and dealing in human hearts and homes and hopes. Have they not done much business already in that line, and are their "feigned words" and financial considerations ever lacking, where they can be made to help their cause and turn an honest (save the mark!) penny into their coffers? The people of this State are fast realizing that the rule-or-ruin lotteryites and their press will stop at nothing in order to win—and why should they? There are countless "millions in it," and they have, with the active help of Satan, undertaken to make their very own a sovereign State, the glory of whose record is second to none, and thereafter exercise undisputed rule from the governor down to a petty constable.

It is believed that thousands of men will be bribed, and quite likely other thousands may be deceived, into supporting the lottery amendment; still it can scarcely be that a majority of Louisianians, as proud and heroic a people as ever walked the earth, will deliberately brand themselves with infamy, and by their votes turn over this surpassingly fair and easily prosperous State to the foul and deadly embrace of the lottery monster for another quarter of a century.

My countrymen, you who never feared a foe, and you, my countrywomen, whose peerless beauty, matchless worth and queenly bearing have compelled universal homage, we beg you to study the text and ask yourself the question: "Shall we sell our beloved Louisiana and ourselves, soul, body and estate, to the Louisiana State Lottery?" Let the answer be heard going up from all over the State, from east to west, and from Shreveport to Port Eads, "No! no! not for ten thousand times the amount proposed in the amendment bribe!" IDENBURG.

We present our readers with the first of our Ecumenical letters this week. These letters will be continued through the sessions of the Conference, and will be most interesting to all. The writer, Rev. J. W. Cornelius, is thoroughly equipped for this service, and will present all the salient features of the Conference in a way easily comprehended by all. Be sure to read the first, and, we have no doubt, all the rest will be eagerly looked for and read with avidity.

We note with pleasure that Miss Isoline Rodd, of New Orleans, the daughter of Mr. John E. Rodd, and niece of Mr. Breedlove Smith, has by merit received the prize of the "Cora Slocomb scholarship" in the Sophie Newcomb College, of this city. Miss Rodd's close contestant was Miss Colcook, Rev. Dr. B. M. Palmer's granddaughter, who came very near the high mark of excellence awarded Miss Rodd by the president, Col. Johnston.

Notes.

"There is no pardon for the crime of the man who wastes his own time. It is a law of economics that decline and degradation follow the loss of self-activity."

There are many would-be rulers in Louisiana to-day very much like Rehoboam. They are "unfit to pilot the State through the dangers that threaten it. Incapable of realizing that any dangers exist, they would drive on the rocks and wreck it forever."

A young student, speaking of the difficulty of a certain study, says: "The very difficulty of the study makes it attractive, and I shall work all the harder in that line." When a young man is *attracted* to a work by the difficulties which that work presents, the battle is more than half won and victory in sight.

We are clearly of the opinion that every farmer in our broad land could and would read the article in the October *Forum*, by David Starr Jordon on Agricultural Depression and Waste of Time, it would open his eyes to the fact that he has a "sub-treasury" within his own inclosure that, if properly managed, will yield him immense profits.

Don't forget the superannuates, nor the widows and orphans. The claim which these have upon the church is the most sacred claim. The old men have toiled until worn out, and the widow and orphan have suffered to extend the cause of Christ, and now is the opportunity for the church to show appreciation of their toils and sufferings. Let every cent, and more, be collected and turned over to these worthy claimants.

From the *Mid-Continent:*

The people are tired of literary lectures or abstract discussions, and even of history and exegesis. They want results in the form of the saving truth in Christ Jesus. It is their soul and not merely their minds that are hungry. Though they may not relish the stirring of the conscience, yet they know that is what the truth will do. And they lose respect for the pulpit that is not brave and true in its recognized mission to preach the cross of Christ, and to know nothing but that.

The papers are still discussing, "How to Reach the Masses," though Christ told the world long ago how to do it. He said: "If I be lifted up, *I will draw all men unto me.*" Let the church "lift up" Christ, and he is pledged to do the drawing of all men. Make Christ conspicuous always and everywhere, and he says the masses will come. Christ is what the hungry heart of the world needs. Oh! ye messengers of God, "lift up" Christ and the masses will be drawn and saved.

If the morals of the State are supposed increased wealth, better education facilities, stronger levees, larger competence for superannuated soldiers more financial aid to charities, all these will be neutralized in their best results, and will only add to the direful ruin. "Righteousness exalteth a nation," is not only the Word of God but is the fact of history and the truth of philosophy. To vote for the lottery amendment and carry it, will add Louisiana to the long roll of States that have been ruined by a deliberate overthrow of God's law.

Mid-Continent:

Our churches should cease to be the theatres for the display of pure extravagance and the height of fashion in dress, for man or woman. No argument is needed to show how wrong this custom is and how dangerous and deadly to true spiritual religion and to sincere worship. Women, who compose three-fourths of our audience in the cities, might well combine to put an end to this abounding evil. Thousands who can not afford the competition and who do not feel willing to submit to a sense of degradation by the disparity, turn their backs upon the sanctuary and its dress parade of silks, ribbons and flashing jewels.

Our Lord in his conversation with Nicodemus evidently refers to the law of heredity, and says plainly that it applies in the spiritual realm. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." From this application it is clear that our Lord regards regeneration as an application in the spiritual realm of the same law that operates in the physical realm in generation. The principle that governs in the one case governs in the other, if our Lord's words have the ordinary meaning that attaches to such words. If such be the case, then a regenerated man is a holy man, because he is the offspring of the Holy Spirit. The Holy Spirit by his very nature, is precluded from producing that which is not holy. The theory that sin remains in a regenerated man flatly contradicts the law of heredity as applied by Jesus Christ to this very case. Either this theory must be given up or the words of our Lord must be so twisted as to convey a meaning they do not ordinarily have. For our part, we prefer always to cling to the ordinary meaning of words, rather than to "wrest the Scriptures to our own destruction." That which is born of the Holy Spirit is a holy spirit. "Layman" touches on this point in his article on the second page of this issue.

FROM THE WORK.

Continued from First Page.

Rev. J. M. Johnston, Big Cane, La., Oct. 1: "Our meeting at Melville was quite a success. Ten joined the church, and the membership much encouraged. Bro. Faunt LeRoy did nearly all the preaching."

Rev. J. F. Wynn, Pineville, La., Sept. 30: "Our meeting here closed last Sunday night, including three Sabbaths. The Lord was with us in convicting, converting, reclaiming and sanctifying power. Old difficulties between church members were adjusted, several new family altars erected and twelve persons presented themselves for church membership. Bro. Manly did faithful work for the glory of the Master."

Rev. Geo. W. Huff, North Wilkinson circuit, Oct. 1: "I have just closed a good meeting at Perrytown, resulting in several conversions and some accessions. The good Lord blessed the people from the first service. The meeting continued four days, with two services each day. The last day was wonderfully blessed. We wound up with a regular old-time Methodist handshaking. I was assisted by Rev. Charley Hasting and Bro. Cecil Bass, who did faithful work. Praise the Lord!"

Rev. S. H. Whatley, P. C., Keatchie, La., Sept. 29: "Last Sunday our new church at Greenwood, Caddo parish, La., was dedicated by R. J. Harp, P. E. He was pastor in 1847, and again in 1887 to 1890. All the people dearly love him as a father and friend. Reference was made to a grand revival forty-four years ago, when such men as Dr. Young (the man who first projected the Shreveport and Marshal railway) was converted. Fathers W. E. Doty, Burress, La.; C. K. Marshall, of Mississippi, assisted Bro. Harp in this great revival. Greenwood has had the gospel from some of our best and grandest men, such as E. M. Marvin, Linus Parker (Bishops), H. C. Thweat, Joel Sanders, W. H. Turnley, and many others among the living. The most honored name is that of John Pipes."

Rev J. W. Poston, Mt. Vernon circuit, Sardis district, North Mississippi Conference: "The meetings have all been held on the Mt. Vernon circuit for the year 1891. Forty-five have joined the church, 35 have been converted, and many backsliders have been restored. The spiritual condition of the charge has been much improved. Collections are looking up toward completion; hopeful of having all full at Conference except the pastor's salary. We would be glad if that would all come to hand also. It is very much needed now. These good people are fully able to meet all their church obligations if their liberality was sufficient. We have had the help of the Rev. Wm. J. O'Bryant, of the Cockrum circuit, to preach three good sermons for us at Looxahoma. No other help, ministerial. The good Lord has been with us all the way to help, and all the glory be unto him now and forever."

Rev. W. W. Cammsok, Amite circuit and mission, Oct. 1: "I have just closed my last protracted meeting in this charge. The circuit has a mission attached to it served by Bro. W. T. Woodward, a young man of promise. Together we have had sixty-three accessions to the church, and perhaps as many conversions. This charge is on the up-grade and bids fair to become a first-class circuit. Our people are improving on all lines of church work. They have built one new church; have lumber on the ground to build another, and have repaired one. They have raised in cash and subscription nearly all of the Conference claims, and are coming up very well with the pastor's salary. I think we will be able to make a full report at Conference. We are under many obligations to the following brethren for ministerial aid: N. J. Roberts, W. W. Simmons, J. N. Tucker, G. F. Huff, J. B. Anders, Wiley Roberts and Hiram Day."

Rev. G. A. Guice, Rocky Springs: "On Sept. 11 we held at this place a grand rally of the Loyal Temperance Legion for this charge, and it was a sight to gladden one's heart to see the number and enthusiasm of the young people here for the temperance cause. The meeting was presided over by Miss May Russell, to whose talent, energy and pluck very much of the temperance sentiment of this part of Claiborne county is due; and if the balance of the county was like this work, it would be very dry very soon, we think. The meeting was addressed by Mrs. Harper, of Fayette, Jefferson county, and for clearness of thought and excellency of design it would, indeed, be difficult to equal the effort she made here. She will long be remembered by her many friends at this place. We closed our last protracted meeting on the ninth. There have been ninety additions to the church, about seventy-five of whom were grown persons. More than a hundred and twenty have professed conversion. Praise God, from whom all blessings flow!"

Rev. A. D. McVoy, Jr., Natchitoches, La.: "Natchitoches has just experienced a wholesome meeting. No clap-trap means were used to raise a sensation, thus drawing a promiscuous, disinterested rabble to the services. After much fasting and prayer the Holy Ghost descended on preachers and people, making the church of God n centre of irresistible influences to all grades of people. Every feature of sin—from the progressive-euchre party among the *elite* of society to the bacchanalian's crimes in the lowest stratum of humanity—was most clearly and faithfully rebuked. The preaching (by Bros. S. J. Davies and F. N. Parker) was practical, able, spiritual; accompanied by the Holy Ghost, it touched the consciences of the hearers with marked effect. While we had only five accessions, our people were greatly strengthened in the faith; and many telling impressions were made upon the ungodly which, we trust, will result in their conversion. The obstacles in our way were formidable, but God came to our assistance, and all the glory we give to him."

Rev. V. V. Boone, Beauregard, Miss. Sept. 30: "I am glad to write you that we are making some advancement on Beauregard circuit. In some respects this has been a very hard year. Coming here in bad health, without conveyance or a dollar in my pocket, a house to rent and furnish at my own expense, and that on the face of $340 paid to the pastor last year, was a little more than disheartening to undertake. Notwithstanding all this, it has been a very pleasant and profitable year so far. A kinder and more appreciative people it has never been my pleasure to know. I held my fourth and last meeting at this place, which closed last Wednesday night with very gratifying results. We have received into the church 49 members on profession of faith, and 16 by letter. Have baptized 23 adults; expect more to follow. At each church there was a deep work of grace wrought in the hearts of the people—old differences settled; lukewarm and backslidden members came to the front with confession and promise to do better. And I think I can promise that the financial report will be twenty-five per cent. in advance of last year. Many thanks to the brethren who assisted me so faithfully and efficiently in these meetings."

Rev. C. C. Grisham, Oxford circuit, Sept. 24: "We have held two protracted meetings on the Oxford circuit, resulting in twenty additions and several conversions; the church greatly revived, Sunday-school and prayer meeting interest on the increase. We have baptized ten children. The Oxford work is a work given me after Conference. Four churches from Abbeville and Toccopola circuits. I have done the best I could in my feeble health. At our last meeting, Mt. Zion, Bros. J. W. Jones and E. Sparks did me good work. Bro. Jones did most of the preaching, and endeared himself to the people of Mt. Zion. The last church named we hope to ceil in the near future. We have added thirty-one this year by transfer and on profession. We think this work will support a preacher next year. Our people are in high spirits, and are growing rapidly. I hope to be able to do more in the vineyard of my Lord. Pray for us. I assisted Bro. R. M. Davis in a glorious meeting at Lafayette Springs, last week. Closed Friday night, with twenty-nine penitents at the altar. We are glad to state that Bro. Davis is still on the work, though very feeble. O, may the great Head of the church restore him to wonted health again!"

Rev. R. W. Tucker, P. C., Sharon, Miss.: "Please allow me space in your column to report the Sharon circuit. This is my second year as preacher in charge. A kinder and more intelligent people I never expect to serve. Prevented by poor health last year, I held no protracted meetings save one; however, seventeen were added to the church and all claims met in full. This year I protracted in each church with fine results, as will be seen. At Mt. Pleasant I began on the second Sunday in July, and continued until the following Thursday night. Rev. V. D. Skipper, of Walnut Grove, did all the preaching, very much to the delight of Christians and the conversion of sinners. Visible results: four accessions to the church, Sunday-school organized, and quite a number of family altars erected. The following Sunday (third Sunday in July) I commenced at Sharon, doing the preaching myself until Monday night, when Rev. G. D. Anders, of Amite City, La., came to my assistance, who by his earnest and eloquent preaching drove conviction to the hearts of both saint and sinner. The church came to the altar in a reconsecration service, and then went forth to win souls for Christ. Seven adults were added to the church and all the community blessed. Nor is the interest dead. We have in cash and good subscription nearly enough money to erect a new church-building at Sharon, which is and has long been very much needed. The plan is agreed upon, and the contract let out. We will thankfully acknowledge any amount from the friends of old Sharon to aid in this enterprise. The first Saturday in August we began at Forest Grove, and closed the following Saturday night. The first sermon was by Dr. Ward (local), very much to the delight of all present. On Sunday, at eleven, our beloved presiding elder, D. A. Little, gave us a feast of good things; at night, preaching by the pastor. On Monday morning V. D. Skipper arrived and did the preaching with great acceptability. His sermons were full of holy zeal and earnestness, out of which grew a glorious revival. Fourteen additions to the church, prayer meeting organized, and several family altars established. On the second Sunday in August, assisted by Bro. McDonald, from the Walnut Grove charge (local), I commenced at Lone Pine School-house. The services were good from the first, and resulted in a goodly number of conversions, five accessions, and family altars erected. On my return to fill my appointment in September, I was delighted to find a beautiful Methodist Church up and covered; will be ready to preach in at my next appointment. I will have to look around for some D. D. to preach the dedicatory sermon. On the fourth Sunday in September, accompanied by Rev. Dr. Whittington, of Meadville circuit, I arrived at the beautiful little church at Madisonville, where a large congregation was in waiting, and everything seemed ready. The meeting continued until Thursday night, and was a grand victory. The Doctor did all the preaching, and just here I will say we have no better protracted meeting preacher than he. The altar was crowded every night with penitents. In the day he preached to the church. Many were happily converted and seventeen received into full connection. The whole community turned out, and everybody made happy. I have never seen a better meeting than was the one at Madisonville. In conclusion, I want to say, God has been good to me, indeed, and to him be all the glory, for I feel that I am an 'unprofitable servant.'"

WOODVILLE DISTRICT.

As we have finished the third round, it may be well to send you a few notes in regard to it. With me the time is to be dreaded, as the weather is warm and the presiding elder is in demand at protracted and camp meetings in addition to his regular work; yet it has been a time of joy and triumph. I think we have had the most good meetings I ever saw in the same length of time. The ingathering has been good indeed. I think the preachers more consecrated and the people more spiritual than ever in our bounds. There is a prospect for us to bring in preachers enough to, at least, keep our ranks full. We have held three camp meetings, viz: Sam Jones, Bluff Creek and St. Tammany. All were good meetings, and besides are steadily growing in favor with the people. There is a good prospect of rebuilding at Bethel, in Wilkinson county, Miss. This place is known in the history of earlier days. May the second tabernacle be more glorious than the first!

C. McDONALD.

There are many silent martyrs among the women of the country to-day—victims of neglect, or carelessness, or sensitiveness, or sometimes a mistaken sense of delicacy. They suffer and suffer and are still. Reluctant often to consult strange physicians, and not knowing what relief to resort to themselves, they acquire a reputation for peevishness and fretfulness that is undeserved.

In few things are women so reluctant to consult others as in matters relating to personal appearance. Even a maiden in her teens, it is said, will talk to a doctor about anything else sooner than of her complexion or her hair. These, as a rule, she does not care to discuss. Yet how important they are, not only as features of physical beauty, but as guides to the general health. There is nothing for instance that responds more quickly to impaired health than the hair.

Whatever the cause, if the hair is deficient, the scalp dry and itchy or the hair falling out or turning gray prematurely, there is nothing so effective as the Louisiana Creole Hair Restorer which exercises a magical influence in all such cases. It can be depended upon to strengthen the hair and make it grow and put the scalp in a healthy condition no matter what the difficulty.

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Personal and Otherwise.

Bishop Keenor spent last Sunday in Birmingham, *en route* to the Ecumenical Conference.

His trip to the Ecumenical Conference will be the editor's first week of rest since he was at Sour Lake, Texas, three years ago!

In the arrangement of the appointments of the St. Louis Conference, Dr. Carradine goes to First Church, and S. H. Worlein to Centenary Church, in St. Louis.

We entreat our contributors to "deal gently with the young man," our *protem* editor. Don't overwhelm him under an avalanche of papers. The church will need his services for many days to come. Treat him kindly, and he will respond with hearty service.

Neuralgia is obstinate. Johnson's Anodyne Liniment has cured many very severe cases.

Notices.

To the Members of the Louisiana Ministerial Brotherhood:

Dear Brethren: Rev. B. F. Alexander having been called to his reward on Sept. 29, you are hereby notified to pay in Assessment No. 2, according to Article 8 of our Constitution. Remit the amount—five dollars—to the financial secretary at Plaquemine, La.

S. S. KEENER,
Financial Secretary.

Brethren: If any more blank applications to the Church Extension Board are desired, between this time and the date of our Annual Conference, send direct to the Publishing House for application blanks to the Conference Board, and to Dr. Morton at Louisville for applications to General Board. This will expedite matters. My supply is exhausted. The church-building mania is abroad in the land, for the appeals for help come thick and fast.

Fraternally, S. J. DAVIES,
Sec'y Ch. Ex. Board.

Mrs. S. S. King, Conference secretary of the Woman's Board of Home Missions and Parsonage Extension, will fill appointments in the interests of the Board, as follows:

Baton Rouge, Sunday, Oct. 4; Delhi, Tuesday, Oct. 6; Girard, Wednesday, Oct. 7; Oak Ridge, Friday, Oct. 9; Bastrop, Sunday, Oct. 11; Calhoun, Tuesday, Oct. 13; Ruston, Wednesday, Oct. 14; Homer, Sunday, Oct. 18; Shreveport, Wednesday, Oct. 21; Grand Cane, Friday, Oct. 23; Boyce, Sunday, Oct. 25; Pineville, Wednesday, Oct. 28; Lake Arthur, Friday, Oct. 30; New Iberia, Monday, Nov. 2.

Buckingham's Dye for the Whiskers does its work thoroughly, coloring a uniform brown or black, which, when dry, will neither rub, wash off, nor soil linen.

Statistics.

ST. LOUIS CONFERENCE.

Local preachers, 132; colored members, 30; white members, 22,571; total, 22,733—increase, 2,408; infants baptized, 966; adults, 1,827; number of churches, 212¼—increase, 17; number of parsonages, 57—increase, 7; value of churches, $599,430—increase, $30,315; value of parsonages, $59,810—increase, $7,950; Sunday-schools, 279—increase, 65; teachers, 2,088—increase, 485; scholars, 18,139—increase, 2,465. Raised for missions—foreign, $5,078.10; foreign increase, $778; domestic, $2,708.20; increase, $834; church extension, $1,574.75—increase, $300.

WESTERN VIRGINIA CONFERENCE.

Local preachers, 166; white members, 19,903; colored members, 30—total, 19,933; infants baptized, 404; adults baptized, 1,065; number of Sunday-schools 309; Sunday-school teachers, 2,103; Sunday-school scholars, 14,793; collected in Sunday-schools for missions, $74 62; on Children's Day, $233.30; collected for superannuates, widows and orphans, $1,145.79; collected for missions—foreign, $1,257.71; domestic, $732.17; for church extension, $455; number of churches, 232½; value, $257,400; number of parsonages, 44; value, $41,200; other church property, $9,239.92.

ILLINOIS CONFERENCE.

Local preachers, 73; members, 7,889—increase, 864; infants baptized, 251; adults, 790; churches, 111; value, $133,175; parsonages, 36; value, $19,850; money expended for churches and parsonages, $9,667; paid presiding elders, $2,261; paid preachers in charge, $12,126.43; paid Bishops, $178.03; paid Confereoce claimants, $349.03; paid for foreign missions, $285.12; paid for domestic missions, $154,70; church extension, $134.42; number of Sunday-schools, 128; officers and teachers, 997; scholars, 6,817; collected for Sunday-schools, $1,363.68; collected by Sunday-schools for missions, $45.09; collected on Children's Day, $75 74.

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Those sending in five new subscribers during the above period will be given a silvered-bound copy of Prof. Henry Drummond's five great addresses, entitled, "The Greatest Thing in the World," "Pax Vobiscum," "The Changed Life," "A Talk with Boys," and "How to Learn How." This book is sold at $1.25.

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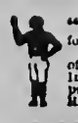

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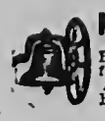

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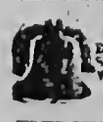

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HOME LIFE.

HOME.

BY N. W. C.

"Home!" the word has magic sweetness
To the heart that yearns for love;
See, on wings of arrowy fleetness
Homeward flies the mated dove!
So would souls, by fate left lonely
Through life's wilderness to roam,
Gladly fly, if they could only
In some fond heart find a home.

Home, the dearest of all places,
Whither toil the little feet;
Fairy rings of happy faces
Round its plenteous table meet:
Where is softly lisped "Our Father,"
Where, around the sacred Tome,
Husband, wife, and children gether,
In the harmony of home.

Home, the habitation holy
Where an angel mother stood!
In our eyes, though poor and lowly,
Noblest of all womanhood:
Ah, how many hearts have panted,
Far across the ocean foam,
Just to die in the enchanted
Haven of their long-lost home.

Home should be a type of heaven,
Sacred temple of sweet peace;
Where no strife can enter, even
Care within its walls should cease:
But if death, or wholesome sorrow
From the Father's hand should come;
Out of anguish, let us borrow
Greater love for heaven, our Home.

—*Sunday at Home.*

The Manners of Parents.

BY ELEANOR A. HONTER.

We hear a good deal said about the behavior of children in these days, and these remarks are often the reverse of complimentary; but no one as yet has seemed to seriously consider the manners of grown people in relation to children, though nowhere is the law of cause and effect more clearly manifested. If parents are habitually courteous to their children, the children always have pleasant manners. If they are rude, so are the children. They reflect the manners of their elders as a mirror does the objects by which it is surrounded. Many parents who are well bred in their manners to their equals never trouble themselves to be considerate in their behavior to their own children. Indeed there are parents who actually seem to think that it is not well to be courteous to a child.

"Say 'Thank you,'" I heard a mother command a little daughter when she had tied a sash for her.

"You never say 'Thank you' to me," returned the child instantly.

"It is not my place to say 'Thank you' to you. You are my child, and it is your duty to do whatever I order," responded the mother.

The child quietly walked from the room with firm-shut lips and flashing eyes, and the mother never noticed that her command had not been obeyed.

How often do we command when we should request.

"Pass the bread."

"Shut that door."

"Go upstairs and get me a clean handkerchief—quick."

The hateful sentences throng upon my memory faster than my pen can write them. How can we expect children to have serene and gentle manners when they are treated like this?

Then again, in some families children are ignored. They come down to the breakfast-room and take their places at the table without any morning greeting whatever. When school-time comes, they are put in order by their mother and dismissed with a "There, you are ready at last. Go along." No wonder such children act shy and awkward when some stranger chances to give them a cheerful greeting.

When company comes, how many children are told to "keep out of the way," to "keep still and not say anything" in the presence of guests. It is not strange that the little things act like scared kittens under such circumstances. It is remarkable to me that they appear as well as they do.

I once knew a lady whose son, a little lad of ten, was the admiration of everyone for his beautiful manners. While he was perfectly simple, frank, and boyish, his manners were as assured and correct as those of a grown man. His mother could send him in the carriage alone to the station to bring a lady guest from the train, certain that he would give her every needful attention. He would take the checks, care for the baggage, and bring her to the house with every courtesy. And always when visitors were at his home he did his little share of entertaining. He was quick to wait upon them, and to show them every respect, and though he was not forward, he was quite ready to converse with them if they seemed so inclined.

"How did you manage it? What course of training did you pursue?" people used to inquire.

"Well," I heard his mother answer, laughingly, at one time, "for one thing I never snubbed him. He has no idea that there are people in the world who do not like boys. He supposes that everybody is as friendly as he himself. Then I have always brought him up to take care of me, and he polite to me: and I am as careful to be considerate and courteous to him as I am to his father. So he never has to put on his good manners; they are the habit of his life. I think that is about all there is of it."

That was all; but it was a good deal, and if all parents would pursue the same course, they would have less occasion to lament their children's rudeness and awkwardness.—*Christian at Work.*

Sour People.

Some people not only have a hard time in getting through the world themselves, but they make it hard for other people.

The more sour people profess to have religion, the harder they make it for the Lord to reach those who have much to do with them.

Sour people who claim to be Christians make sinners think that the Lord is opposed to anybody having a good time in this world.

Sometimes people are sour because they have just enough religion to make them miserable, and not enough to make them happy, and sometimes they are born that way.

Sour people are very often made more so by brooding over their troubles, and thinking only of themselves and their disappointments, instead of meditating upon the goodness of God and his unfailing kindness.

Sour people ought to remember that a "merry heart doeth good like a medicine," but a broken spirit drieth the bones."

Nothing can so quickly take the bitterness out of the heart and put a smile on the face that will keep sweet in any climate, as to become well acquainted with the Lord Jesus Christ.

An insane man turned loose with a shot-gun would not do as much harm as some people do with bitter hearts and long faces.—*Exchange.*

Whose Fault Was It?

One Sunday morning, as a young minister was leaving the church where he had conducted the services, he was accosted by an elderly man who had been one of his hearers, and who said to him, bluntly: "You gave us nothing this morning."

It was not very kind or considerate on the part of the old man to say that, and especially to say it so abruptly. Even if it had been true—and of course it might have been—it might have been better left unsaid. To say the least, if said at all, it should have been said very differently. But it might not be true, and somebody might have found a word of comfort and life although the old man did not.

"I think I know what you mean," replied the young minister. "You mean that you did not enjoy the service. But will you allow me to ask you a question or two?"

The old man gave a look of assent, and the preacher said to him:

"May I ask it, before coming to church this morning, you asked God's blessing on behalf of all ministers of his Word this morning, and, among them, on behalf of the one whom you might hear?"

The man hesitated, but at length replied that he could not say that he had.

"I should like to ask you again," said the preacher, "if, as you came to church this morning, you asked anybody to come with you?"

"No," he said, "I did not. I came straight from home to church without saying a word to anybody."

"May I ask you," said the young man, "just another question? Are you engaged in any useful Christian work—teaching in the Sabbath-school, for instance, or anything else by which men may be brought to Christ?"

The man did not reply very promptly or willingly; but he had to confess that he was doing nothing.

"Then excuse me," said the preacher, "if I tell you I am not surprised to hear you say that you found nothing to interest you in the service."

The writer of this is a minister, and he confesses most frankly and humbly that sermons—and, indeed, the whole of the services of which they form a part—often vary greatly. The minister is not always himself. He may be in feeble health, or there may be sickness in his home, or he may be worried and in trouble, or he may have been interrupted in his preparations, or his subject may not have opened out before him as he hoped and expected it would do. So it might well happen that there was not a great deal in the services for anybody.

But is it always the minister's fault when his hearers find that he has "given them nothing"?—*Presbyterian Banner.*

THE DEMON OF RESTLESSNESS.—A very considerable amount of what is regarded by some people as intellectual and religious activity is pure nervous excitability; there is neither intellect nor soul in it. There are a great many people who belong to countless clubs of every sort and fashion—for the study of Browning, and Ibsen, and art, and ethics, and esoteric Buddhism—who put the least possible amount of brains into their activity; whose activity has, in fact, no intellectual quality whatever, but is purely nervous restlessness. These people have become chronically inebriated with doing. They must be doing, although that which they do amounts to nothing. Repose, meditation, thought and growth are things which do not enter into their lives. They are always running, always out of breath; but they never reach any definite point, and they never see anything by the way. They are pursued by a demon of restlessness, and condemned to wander forever without repose or refreshment.

It is to be feared that there is a great deal of so-called religious activity which is of the same sort. It is mere nervous restlessness; the incessant activity of people who have no other resource; to whom thorough Bible study, quiet meditation, serious thought, strenuous moral struggle, are as if they were not; people who rush about from one religious activity to another, from organization to organization, from committee to committee, from meeting to meeting, but whose spiritual life has as little volume and force as a mountain brook in August, which is simply a noisy thread of water through a course which it fills only with sound. To really live, one must put both thought and emotion before action; to really achieve anything, action must be the flowering of deep things in the nature, not a mere putting forth of the hands for the sake of occupation. It is wise for all those who find themselves intensely occupied to stop and ask themselves whether their occupation is a matter of nerves or a matter of mind and soul. If it is a matter of nerves, it indicates physical disorder, and medical advice ought to be sought at once. If it is a matter of mind and soul, it indicates the highest degree of healthfulness.—*Christian Union.*

OUR CHILDREN.—The highest and holiest mission on earth is that given to parents; hence solemn responsibilities attach thereto. What manner of child shall this be, depends greatly on its education. How early does that commence? Some one has answered with the great-grandmother. There is much, very much, in heredity; much in blood, birth; much cause for gratitude when we can say truthfully, "I was well born."

Next to the grace of God in the soul, with its regenerating, sanctifying power, there is nothing for which we are such debtors as for good parentage. I use that word "good" in its broadest sense. Good physically, mentally, spiritually.

To be children of parents who transmitted to us a sound mind in a sound body, the body under complete subjection to the mind, the soul of these parents having been regenerated and sanctified by divine grace—this is an inheritance outvaluing heirship to millions of sordid wealth.

Pre-natal education has its potential influence on the expected child. Would that all parents would bear this solemn thought in mind, with its weight of responsibility, and so educate, discipline, and culture themselves, that their children may reflect the image of their parents to their joy! In other words, parents should be what they desire their children to be, and to this end all else should be subordinate.—*Western Christian Advocate.*

CONSECRATION.—A personal friend asked Wendell Phillips not long before his death: "Mr. Phillips, did you ever consecrate yourself to God?" "Yes," he answered; "when I was a boy fourteen years of age, in the old church at the north end I heard Lyman Beecher preach on the theme, 'You belong to God,' and I went home after that service, threw myself on the floor in my room, with locked doors, and prayed: 'O God, I belong to thee; take what is thine own. I ask this—that whenever anything be wrong, it may have no power of temptation over me; whenever a thing be right, it may take no courage to do it.' From that day to this it has been so. Whenever I have known a thing to be wrong, it has held no temptation. Whenever I have known a thing to be right, it has taken no courage to do it."—*Selected.*

OUR YOUNG PEOPLE.

JUST LIKE GOD.

BY VIROE.

I told a little artless child
Creation's wondrous story;
Of mortal man by sin beguiled,
Of God, and all his glory.

Of Eve's temptation, Adam's fall,
And of the flood I told her;
That we were God's dear children all,
But only some were older.

To all I said with glad surprise
All quietly she listened;
The while her earnest, asking eyes
With pearly tear-drops glistened.

Then how the Magi came from far
To see the little stranger—
Led by the light of Bethl'hem's star;
Of Jesus of the manger.

I told her then of Calvary's cross;
The grave within the garden;
The risen Lord, whose earthly loss
Has gained for men their pardon.

"Is it not wonderful," said I,
"That God, so far above us,
Should come to earth to live and die—
So greatly, dearly love us?"

With happy glance, serene and mild,
The love-light shining through it,
"Oh, no, indeed!" replied the child,
"'Twas just like God to do it!"

—*Advance.*

START EARLY.—One man attributed his success in life to his habit of being fifteen minutes ahead of time. Time enough is usually little enough. We make it a rule when we have finished the work we have to do, to take an early train, the first one if practicable; and never, unless in a case of absolute necessity, to depend on the last train. That train may not run. It may be hindered, it may be wrecked; and then it is too late to remedy the misfortune. Says one sensible writer:

"Never take the last train when you can help it. Much of the trouble in life is caused by the fact that people, in their engagements, wait till the last minute. The seven-o'clock train will take them to the right place if everything goes straight, but in this world things are very apt to go crooked. So you had better take the train that starts an hour earlier. In everything we undertake let us leave a little margin. Do not calculate too closely on possibilities. Better have room and time to spare. Do not take the last train. Not heeding this counsel makes bad work for this world and the next. There are many lines of communication between earth and heaven. Men say they can start any time. After awhile, in great excitement, they rush into the depot of mercy, and find that the final opportunity has left, and behold! it is the last train!"

"Remember now thy Creator in the days of thy youth." Do not wait for the last train.—H. L. H., in the *Little Christian.*

CULTIVATE SELF-RELIANCE.—A little incident at a Summer resort brought into strong contrast two different ways of training children. The mother of a young girl, apparently about eighteen, was suddenly summoned home, and the daughter was left to pack the trunk and follow on a later train. It was a pitiful sight to see the girl stand helplessly before the closets and bureau drawers. Evidently it was her first experience in self-reliance. As the boarders were all on a picnic, save a girl of twelve who proffered assistance. She deftly folded and packed the various garments, not like an expert, but with excellent judgment and a fair degree of success. "Where did you learn to do all this?" asked the other in astonishment. "I never packed a trunk before," was the reply, "but mama always makes me fold away my own clothes and says I must think for myself." The difference in this case was wholly in the bringing up and not in the natural capacity of the two girls. One mother had cultivated dependence by doing everything for her child. The other had given just enough help to develop self-help. Which method prevails in your home?—*Congregationalist.*

CLEAR-HEADED LITTLE GIRLS.—A gentleman who has a Summer cottage near Boston had occasion last week to come with his wife to the city for a few hours. While they were away a tramp approached their cottage, which is more retired than are many of the others at the same resort, and going up to their two little daughters, aged respectively about six and ten years, asked the elder one if her mother would give him ten cents. Many a less sagacious child would have replied that both her father and mother were away, but this one instantly said she would go and see, and thereupon ran into the house, where she consulted with her nurse, who told her to tell the man no. While she was away the tramp asked her little sister if the dog, which was lying chained upon the piazza, would bite. The presence of mind, keenness and quick-wittedness of the child, who thought scarcely a moment before she answered, "Yes, in hot weather," were much greater than would have been possessed by many older persons under similar circumstances.—*Boston Courier.*

AN AUTHORITATIVE DECISION.—Tommy came running to his father one day with a weight on his mind: "Sadie says that the moon is made of green cheese, pa, and I don't believe it."

"Don't you believe it? Why not?"

"I know it isn't."

"But how do you know?"

"Is it, papa?"

"Don't ask me that question; you must find out for yourself."

"How can I find it out?"

"You must study into it."

He went to the parlor, took the family Bible from the table, and was missed for some time, when he came running into the study.

"I have found it out. The moon is not made of green cheese, for the moon was made before the cows were."

SACRED MONEY.—Some years ago a gentleman heard two children talking earnestly about their "sacred money." The expression interested him, and he learned, upon inquiry, that these children were in the habit of faithfully setting apart at least one-tenth of all the money which came into their hands, and using it for Christian work. They each kept a purse for this fund, and an account of all that was put into it and paid out of it. Their father said that they themselves had developed the expression, "sacred money." They would often give much more than a tenth to this fund, but never less.—*Exchange.*

One day in January Edna stood at the window watching a little boy playing in the snow, across the way. "What is he doing?" she asked mama. "I should say he was turning somersets," mama laughed. "Why," said the little girl quickly, "I should say 'twas *winter*-sets, mama!"

Christopher Columbus.

Just 400 years ago the renowned discoverer landed on these shores. Events no less important are the discovery of Creole Female Tonic and the wonderful cures it effects among weak and sickly women.

SCIENTIFIC.

Wind and the Sensation of Cold.

It has been shown that the sensation of cold, as experienced by the human body, bears no constant relation to the rise and fall of the thermometer in its work of recording the varying warmth of the atmosphere, but depends entirely on the temperature of the skin or integumentary surface itself. Thus when the temperature of the skin is raised above the normal by a conservation of its heat more than usually rigid, the delicate nerve-endings in the inner parts of the integuments become peculiarly affected, and the mysterious currents which they then convey to the brain are resolved by the workings of the complexities there into a sensation of warmth in the region that was the source of the nervous disturbance, and in like manner when the temperature of the skin is lowered below the average, the opposite nervous feeling of cold is generated. Air in itself is a poor conductor of heat, and when it remains perfectly still it, therefore, acts somewhat like a blanket in maintaining the natural warmth of the skin, but when in motion as wind, it carries away little by little the heat that is constantly being communicated to its fresh portions as they beat against and pass over its surface. Travelers in high Polar latitudes tell us that as long as the air is quite still, the greatest cold in those regions is bearable, and that it is only when the wind rises that it becomes insufferable, and meteorological records show that what is popularly regarded as a warm Summer, may be in reality colder than a previous Summer season which was declared to be chilly, the reason being that in the former the air is relatively unquiet, while during the latter it was more constantly in motion.—*Exchange.*

THE SENSES GO TO SLEEP IN DEFINITE ORDER.—According to the best writers on the subject, it has been ascertained that in beginning to sleep the senses do not uniformly fall into a state of slumber, but drop off one after the other. The sight ceases in consequence of the protection of the eyelids to receive impressions first, while all the other senses preserve their sensibility entire. The sense of taste is the next to lose its susceptibility to impressions, and then the sense of smelling. The hearing is next in order, and last of all comes the sense of touch. Furthermore, the senses are thought to sleep with different degrees of profoundness. The sense of touch sleeps the most lightly, and is the most easily awakened; the next is the hearing, the next is sight, and the taste and smelling awake the last. Another remarkable circumstance deserves notice—certain muscles and parts of the body begin to sleep before others. Sleep commences at the extremities, beginning with the feet and legs and creeping toward the centre of nervous action. The necessity for keeping the feet warm and perfectly still as a preliminary of sleep is well known. From these explanations it will not appear surprising that, with one or more of the senses and; perhaps, also one or more parts of the body imperfectly asleep, there should be at the same time an imperfect kind of mental action which produces the phenomenon of dreaming.

EFFECTS OF DIET ON CHARACTER.—Very few persons have the least idea that what they eat has anything to do with their moral status (writes a physician); but it is now generally admitted that the use of alcoholic drinks not only does steal away a man's brain, but enervates and dissipates his moral force; and there are a few who believe that tobacco benumbs the moral sense; others even think that any article having the peculiar principles which set to depress or stimulate, and thus render morbid the nervous system, also tend to impair the physiological harmony of the body, and thus to so derange the mutual reaction of the body and mind on each other as to hinder the development of the higher faculties. I firmly believe that the desire for alcoholic liquors, tobacco and drugs is incited and fostered by pernicious methods of eating, and that purity of life and the development of high moral character depend very largely upon what one eats and drinks.

TAKE ENOUGH SLEEP.—There is a story told of a certain tradesman who was in difficulties, and went to his rich brother for assistance. On his arrival he found him in bed, and had to wait some time for his appearance. "I am surprised at your staying in bed so long," said the poor relation; "I have been up three hours at least." "Yes," replied the more fortunate brother; "but you see when I do get up I am thoroughly awake." The hint was more forcible than thoughtful; yet it contains a lesson which is especially applicable to those who are trying to gain for themselves a livelihood and a fortune. He who has enough sleep has secured one of the safeguards against the encroachments of disease and mental prostration. His nerves are steadier, his intellect is clearer and keener, and the business and responsibility of life are attended to with a degree of comfort and efficiency that are not otherwise attainable.

THE INFLUENCE OF ELECTRIC LIGHT ON HEALTH.—A correspondent of the *Lancet* draws attention to a statement which has been publicly made that the adoption of the electric lighting in place of gas at the office of the Savings Bank Department of the General Postoffice has been followed by a marked reduction in the amount of sick leave. We have good authority (says the *Lancet*) for believing that the statement in question is substantially correct; and although the time which has as yet elapsed—two years—since the introduction of the new illuminant has manifestly been insufficient for the collection of reliable statistics, there is, we think, every reason to believe that electric lighting will prove to be more wholesome than ordinary gas flames.

The flora of Europe embraces about 10,000 species. India has about 15,000. The British possessions in North America, though with an area nearly as large as Europe, have only 5,000. One of the richest floras is that of Cape of Good Hope and Natal, which figure up about 10,000 species. Australia is also rich in species, about 10,000 being now known.

The great Lick telescope reveals about one hundred million stars, and every one of them is a sun, theoretically, and by analogy giving light and heat to its planets. This telescope reveals stars so small that it would require thirty thousand of them to be visible to the naked eye.

An electrical thermometer for low temperatures has been devised by a Russian physicist, who utilizes the variation in the resistance of a platinum wire at different temperatures. The instrument is very sensitive, but is slightly inaccurate when used for widely different temperatures.

We will mail free, on receipt of two cents in stamps, a sample box of Dr. Davis' Liver Pills. They will cure costiveness, biliousness, dyspepsia, indigestion, piles, and all disorders that arise from a diseased liver and impure blood.
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It is absolutely pure. Highly concentrated. In quantity it costs less than a tenth of a cent a day. Strictly a medicine. Prevents and cures all diseases. Good for young chicks. Worth more than gold when hens Moult. "One large can saved me $10, send six for $5 to prevent roup," says a customer. If you can't get it send us 50 cents for two packs; five $1. A 2 1-4 pound can $1.20 post-paid; 6 cans $5, express paid. "THE BEST POULTRY PAPER," sample copy free. Poultry Raising Guide free with $1 orders or more. L. S. JOHNSON & Co., Boston, Mass.

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COLD or COUGH,
acute or leading to
CONSUMPTION,
SCOTT'S EMULSION
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IS SURE CURE FOR IT.
This preparation contains the stimulating properties of the *Hypophosphites* and fine *Norwegian Cod Liver Oil*, Used by physicians all the world over. It is as *palatable as milk*. Three times as efficacious as plain Cod Liver Oil. A perfect Emulsion, better than all others made. For all forms of *Wasting Diseases, Bronchitis, CONSUMPTION*, Scrofula, and as a Flesh Producer there is nothing like SCOTT'S EMULSION. It is sold by all Druggists. Let no one by profuse explanation or fluent entreaty induce you to accept a substitute.

Heavy Crops!
The Grain, Sugar, Cotton and Rice crops of this season are unusually abundant, and active preparations are being made to gather and move them. It should be borne in mind that a large and varied crop of Malarial Sickness is also about ready for the annual reaping. The people should begin NOW to prepare for this ordeal by using
Royal Germetuer
freely and regularly for a few weeks. It is the Peerless Conqueror of Malaria in all of its forms. It is the best known preventive and the most unfailing cure. Those who heed this timely warning will pass safely and pleasantly through the sickly season that is upon us. $1 per bottle: six for $5. If your dealer can't supply you, order direct from KIT WILLIAMS, 202 Canal Street, New Orleans.

Donald Kennedy,
Roxbury, Mass.
Dear Sir: I took your Medical Discovery for one year for Scrofula on my knee. When I began I was told by the Doctors my limb would have to be amputated, but it cured me. Well, that was 13 years ago and no signs of it since. I thought you and the world ought to know it.
Yours very truly,
MRS. M. D. DALTON.
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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*
Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus:
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MARRIAGES.

TOOKE—MILLS.—At the residence of the bride's brother-in-law, Dr. Wilson, in Sparta, La., Sept. 24, 1891, by Rev. R. A. Davis, Mr. Thos Tooke to Miss Lena Mills.

BRYANT—LAPPINGTON.—Sept. 30, 1891, by Rev. C. W. Carter, Mr. Frank Bryant and Mrs. S. B. Lappington, all of this city.

SANDERSON—HARDEN.—At the parsenage, Natchez, Miss., Sept. 12, 1891, by Rev. W. E. Ballard, Mr. W. F. Sanderson to Miss Alma Harden, all of Natchez, Miss.

NABB—SMITH.—At the residence of Mrs. Thornburg, Natchez, Miss., Sept. 24, 1891, by Rev. W. E. Ballard, Mr. James A. Nabb, of Bloomington, Ills., to Mrs. Leonore C. Smith, of New York City.

BURMAN—MANGEN.—In McComb City, Sept. 23, 1891, by Rev. J. W. Ellison, Mr. W. L. Burman and Miss Emma Mangen.

PATTERSON—ROANE.—At the residence of the bride's father, Lincoln parish, La., Sept. 20, 1891, by Rev. R. A. Davis, Mr. D. S. Patterson to Miss Gertrude S. Roane.

CHANEY—BUTLAR.—At the residence of Squire John Taylor, Sept. 23, 1891, by Rev. Wiley Brown, Mr. Adam Chaney and Miss Frankie Butlar, all of East Baton Rouge, La.

McQUEEN—BYRD.—At the residence of the bride's parents, near Stonewall, Miss., Aug. 27, 1891, by Rev. J. L. Jordan, Mr. Eli McQueen to Miss Jane Byrd.

FELSHER—KRAUTTER.—At the residence of the bride's parents, near Stonewall, Miss., Sept. 24, 1891, by Rev. J. L. Jordan, Mr. William Felsher te Miss Mary Krautter.

SARBETT—JOHNSON.—At the residence of the bride's brother-in-law, Mr. James Rogers, Sept. 20, 1891, by Rev. J. F. Robinson, Mr. J. E. Sarbett, of Crystal Springs, and Miss Fannie L. Johnson, of Rankin county, Miss.

OBITUARIES.

HAWSEY—LAMAR RUCKER HAWSEY, only son of T. L. Hewsey and Mary E. Bowman, was born in Lamar county, Texas, Jan. 7, 1882, and died of congestion near Oak Ridge, Morehouse parish, La., Aug. 22, 1891.

None but God knows the hopes which clustered round that only son. He gave no trouble to either parents or teachers. He was intelligent, energetic, considerate and conscientious far beyond his years. Parents and friends heard no ugly or profane word pass his lips. Ever prompt in attendence at school and Sabbath-school, where his report was always "perfect," his many endearing qualities and gentle ways won for him a place in the hearts of his teachers.

"He was a child of quick wit and extreme modesty and refinement. One of his charms was his truthfulness and perfect honesty." His picture will long hang in memory's hall as a reminder of the graces and virtues of one of my purest and best pupils." Such is the tribute from the teacher to whose fold he belonged most of his school-life.

He died in the faith. Only a few days before he died he praised God for salvation, walking the floor, and shouting, "Hallelujah." He was really sick but one day. As death approached his father sat holding his hand. When the summons came, he exclaimed, "Free my hand and let me go." And so he went into the presence of his heavenly Father—a flower plucked from our earth transplanted to the Savior's beautiful garden to bloom forever. Thus he is "saved from the evil to come."

M. E. C.

Texas Advocate please copy.

JORDAN—Sister KATE JORDAN was born Jan. 30, 1853, in Harrison county, Miss.; married to Rev. J. L. Jordan, April 28, 1872; departed this life Sept. 15, 1891, aged thirty-eight years. The mother of nine children, two of them preceded her to the glory-land. Sister Jordan united with the M. E. Church, South, when quite young, was converted at Seashore Camp Meeting in 1872, and up to the day of her death lived a consistent life.

She was a devoted wife and mother, a kind friend and neighbor, a co-worker with her husband in the vineyard of the Lord, always ready to work for the Lord. Alternating with her husband in family devotion, and in his absence she gathered the little lambs around the altar, consecrating herself and them to the Lord. The writer has often heard the fervent prayers of Sister Jordan in prayer meetings and stormed the altar in behalf of the struggling penitent.

Her illness was protracted, and on the forty-fifth day of her illness the silver thread of life was broken and her happy soul took leave of the body to join the heavenly choir above in singing the song of Moses and the Lamb. She leaves a kind husband and seven children, father, mother, brothers and sisters, as well as a large circle of friends, to mourn her death; but we mourn not as those who have no hope, for we know that she shall live again!

W. G. EVANS, L. E.

Whittington circuit, Miss.

MOBLEY—JOHN WESLEY MOBLEY, youngest son of P. M. and Colista Mobley, was born Dec. 13, 1869, and died June 27, 1891, aged twenty-two years. He professed faith in Christ and joined the M. E. Church, South, at Wall Hill, under the ministry of the Rev. J. H. Brooks, in the year 1881. In Dec. 25, 1891, he was married to Miss Mary Hledsoe, by the same minister, and in six months thereafter God called him home.

Johnnie was a good boy, faithful to his devoted parents under all circumstances. He was a moral man, and was always found in good company; and after his conversion he lived his religion in his every-day life. Two months of his short married life he was confined to his bed. His faithful wife and parents stood by his bedside watching and waiting anxiously for his recovery; but they were submissive to the divine will of God. With these loved ones he leaves brothers and sisters, who feel the loss of a kind brother. May the Lord bring them all safely over the last river, where they will meet brother Johnnie again!

W. T. BARNETT, P. C.

MAY—SAMUEL MAY, youngest child and son of John and Lizzie May. Little Sammie was born Aug. 20, 1887; died Sept. 14, 1891, aged four years and twenty-five days.

Little Sam, as we all called him, was an intelligent and affectionate child. Why this flower was plucked from the family garden we should not question, as God's way is not our way, nor his thoughts like unto ours; as I told the family it might have been done to have made their attraction for heaven dearer and sweeter for them. He had been very healthy all of his life. His illness only lasted about ten days. He bore it patiently until the end, when God bade one of his angels to come down in that home and bring to him little Sammie's spirit. Parents, it is all well with your sweet, precious child; only be faithful. Little Sam is waiting for you all in that "glory-world." May the blessings of heaven rest upon you, and may you so live as to one day meet the bright little angel, who will be watching and waiting for you!

W. T. WOODWARD, Pastor.

HOYT—On the morning of April 2, 1891, death came to the home of Bro. S. D. and Sister Olivia Hoyt, of Livingston parish, La., and claimed their second son, our young brother, JASON DECATUR HOYT, for his victim. He was born June 12, 1876, and the length of his pilgrimage with us was but fourteen years ten months and twenty days.

In his early childhood he manifested a deep piety; was subject to his parents, benignant to those of his own family, and genial with friends. As a youth, he was of manly integrity, devotional in character, and holy in life. He united with the M. E. Church, South, Aug. 13, 1890, and was a worthy member of the same to the day of his death. He was a regular attendant of the Sunday-school, and very seldom, if ever, absented himself from the worship of the sanctuary. It was his delight to be with God's people. The house of God seemed to be his home, and he said, as it were, his young life upon the altar there. In his last moments there was an outburst of song, accompanied with acclamations of ecstatic joy, evincing a glorious triumph, assuring a supernal bliss, and an everlasting salvation. Many loved ones and friends bewail his departure. The Lord comfort as thou only canst.

HERVIE MELLARD.

MURRY—At his home, on May 12, 1891, Bro. MARSHALL HOWELL MURRY passed to the great beyond in the triumphs of a living faith; gave back his spirit to his Maker. He was born May 27, 1825; married Cassie Jenkins, Aug. 15, 1850; united with the church at the age of twenty-one.

He adopted as his motto, "Right is might," and, with a firm mind and pure heart, battled bravely every obstacle that barred the way in his noble advance. As a husband, he was affectionate and kind; as a father, he was all the word implies—made a happy home for his children that loved him with a devotion seldom equaled; as a citizen, he will be missed as few men would; as a friend, he was kind, sympathetic and genial. As I write his kind face looks at me through the vistas of the future, pointing me to an eternal friendship beyond. As a benefactor, he was generous to a fault. He opened wide his portals to the distressed, bade them come in and be welcomed and rest with kindly attention, and made happy their stay. This was ever his Christ-like way. I would remind the stricken family that every Calvary has its Olivet, and while our homes are made lonely by this loss, the house of many mansions has another jewel added to its adornment.

A FRIEND.

CAMPBELL—DAVID P. CAMPBELL was born Aug. 20, 1855, and departed this life April 3, 1890, near Dublin, Miss. It was not my privilege to know the deceased; but he has left a good name behind him, which is better than many riches. He was a member of the M. E. Church, South, and died, we trust, believing in our risen Lord.

KATIE M. CAMPBELL, wife of Bro. Campbell, was born Jan. 2, 1859, and died Sept. 11, 1891. She was married March 6, 1876, and lived with her husband in happiness till the day of his death.

She was a friend to the afflicted, ministering to their wants, sitting by their bedside to comfort and console. Gentle, kind and sympathetic as she was, her deeds of charity will not soon be forgotten. She left two little children to be cared for by some gentle hand; but we know that God will care for these innocent and homeless orphans with tenderest compassion. May God's loving arms be stretched forth to these lonely children, and may that Christ protect them who said, "Suffer little children to come unto me, and forbid them not!" May God's comforting grace abide with the relatives of our deceased sister!

E. S. LEWIS.

GRAY—On Sept. 3, in the forty-third year of her age, Mrs. DIANA GRAY, wife of John Gray, of Evergreen, was called from her post of usefulness in this "working-day world" to the state of rest and blessedness, in that upper sphere, that awaits the "pure in heart."

Her entire life has been marked by a cheerful, courageous effort to draw from all the changes and trials of circumstance and position the very best that could be evolved from them by a spirit of enterprise which hopefully employed all her resources, material, mental and moral. Her faithfulness and devotion to the weal of her family, under adverse circumstances, and for some years under the increasingly enfeebling influence of the destroyer, to which she finally succumbed, illustrated the divine mission of him who "came not to be ministered unto, but to minister."

In her last days she united with the Methodist Church; setting her dying seal to the value of the duty and the privilege of being enrolled among the professed followers of her Savior.

May the sympathizing Savior comfort her bereaved ones, and lead them to emulate her example!

A FRIEND.

Talk's cheap, but when it's backed up by a pledge of the *hard cash* of a financially responsible firm, or company, of world-wide reputation for fair and honorable dealing, *it means business!*

Now, there are scores of sarsaparillas and other blood-purifiers, all cracked up to be the best, purest, most peculiar and wonderful, but bear in mind (for your own sake), there's only *one guaranteed* blood-purifier and remedy for torpid liver and all diseases that come from bad blood.

That *one*—standing solitary and alone—*sold on trial*, is

Dr. Pierce's Golden Medical Discovery.

If it doesn't do good in skin, scalp and scrofulous diseases—and pulmonary consumption is only lung-scrofula—just let its makers know and get your money back.

Talk's cheap, but to back a poor medicine, or a common one, by selling it *on trial*, as "Golden Medical Discovery" is sold, would bankrupt the largest fortune.

Talk's cheap, but only "Discovery" is *guaranteed*.

There is nothing which succeeds like success; and the success of any publication which admits advertising is also the success of the advertisers.

How's This?

We offer One Hundred Dollars reward for any case of catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all druggists.

THE BEST COMPANY

Is the company which does the most good; and the company which does the most good is that which issues and maintains the largest amount of assurance.

	Am't of Assurance issued during 1890.	Assurance in force Dec. 31, 1890.
EQUITABLE -	$203,826,107	$720,662,473
MUTUAL - - -	161,365,921	638,041,180
NEW YORK - -	159,576,065	569,338,726
PENN MUTUAL - -	20,663,272	90,278,701
MANHATTAN -	12,962,401	54,500,754

THE BEST COMPANY MUST ALSO BE THE SAFEST COMPANY.

	Surplus.	Ratio of Assets to Liabilities.
EQUITABLE -	$23,740,447	125
MUTUAL - -	9,981,233	107
NEW YORK - -	14,898,451	114½
PENN MUTUAL - -	1,634,452	110
MANHATTAN -	1,036,632	109

The above companies are from nine to eighteen years older than the Equitable.

Write to the undersigned before insuring your life.

R. P. LAKE, General Agent, Jackson, Miss.

LOUIS GRUNEWALD CO., L't'd,

18 Baronne and 127 Canal Streets, New Orleans, La.

SOLE AGENTS FOR ALL THE LEADING

PIANOS!

Steinway, Chickering, Knabe, Sohmer, Behr, Mehlin, Fischer, Pleyel, Pease, Shoninger, Sterling, etc.

Lowest Prices!! Easiest Terms!

LOUIS GRUNEWALD CO. (Limited), New Orleans.

LOUISIANA

STEAM

SASH, BLIND AND DOOR

FACTORY,

100, 101, 103, 105, 107 Gravier Street,

NEW ORLEANS.

ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

BRANCH OFFICE: No. 52 CARONDELET ST.

CLARK & MEADER,

—DEALERS IN—

FINE GROCERIES,

16 and 18 CARONDELET ST., and Cor. ST. CHARLES and NAPOLEON Avenues,

NEW ORLEANS, LA.

Catalogues sent on application, showing a most complete assortment of Fancy and Staple Groceries. In asking for quotations, please state about the quality desired of each item, as a guide. Our prices will be found reasonable for the quality of goods furnished.

PATENTS THOMAS P. SIMPSON, Washington, D. C. No atty's fee until Patent obtained. Write for Inventor's Guide.

California for 25c.

Including a Fine State Map.

All about the Climate, and Resources. Lands, Lumber, Grain, Fruits and Vines: Their Culture and Value.

Amount of time and money required to make a Farm, Orchard or Vineyard. And much more.

ALL, POSTPAID, FOR 25 CENTS.

H. R. Singleton, Alameda, Alameda Co., Cal.

For Sale.

FARMER'S CANNING OUTFIT!

Will Pay for Itself in One Season.

Includes Syrup Evaporator—60 gallons per day. Two boilers with siphon connection, cranes for handling cans, fire pots, soldering coppers, etc., for 2,000 to 3,000 cans per day. One portable Iron Furnace for Canning, making Pickles, Jellies, etc. Evaporating Syrup. All latest improvements, with full directions.

Price, $150,000 to $200,000.

State and County Rights for Sale.

Address the Patentee and Manufacturer,

D. J. McMILLAN, South Washington, N. C.

Mrs. M. E. CROCKER,

234 Howard Ave., New Orleans.

Offers her services

TO SHOP

for patrons in the country.

She, having had considerable experience in this line, guarantees satisfaction.

She refers to Rev. B. Carradine, J. G. Grant, B. Feilman, Junius Hart, D. H. Holmes, and S. Kuhn & Son.

IF you wish to advertise anything anywhere at any time write to GEO. P. ROWELL & CO. Nn. 10 Spruce St., New York.

Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886, - - - - -	$400,479.08
CASH ASSETS, December 31st, 1887, - - - - -	$413,860.76
CASH ASSETS, December 31st, 1888, - - - - -	$459,369.50
CASH ASSETS, December 31st, 1889, - - - - -	$510,584.54
CASH ASSETS, December 31st, 1890, - - - - -	$551,897.82

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

J. B. WOODS, JNO. BARKLEY, JNO. J. BARR, ANDREW STEWART, CHAS. CHAFFE, J. B. LEVERT, E. BORLAND, P. B. RICE, W. B. BLOOMFIELD, W. T. HARDIE, THOS. SEFTON

Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.
Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid in Cash, without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office, the same as with local companies.

DIRECTORS IN NEW ORLEANS.

GUSTAF R. WESTFELDT, Chairman. L. O. FALLON, LUCAS E. MOORE, C. M. SORIA

CLARENCE F. LOW, Ass't Resident Sec'y. H. V. OGDEN, Resident Secretary.

The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $559,348.11.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

Frank Roder, J. H. Menge, Joseph Schwartz, F. G. Ernst, T. J. Woodward.

W. R. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary

Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - *$300,000.*

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

H. Dudley Coleman Machinery Co., Lim'd,

New Orleans, La.

STEAM ENGINES, BOILERS, MILLS AND MACHINERY,

Pumps, Pipe, Presses, Pulleys, Shafting,

Saw, Sugar and Corn Mills,

Cotton Gins, Feeders and Condensers.

Examine Our Stock. *Our Prices Are Very Low.*

FOUNDRY, FACTORY & OFFICE, Cor. Magnolia and Erato Sts. | SUPPLIES & SAMPLE STORE 9 Perdido St., New Orleans, La.

If readers of this advertisement who wish to purchase goods in our line would mention this paper when writing for information or when ordering goods from us, we could then determine whether the money we pay for advertising in this paper is well invested or not.

H. DUDLEY COLEMAN MACHINERY CO., LIMITED, New Orleans, La.

HARDWOOD AND MARBLEIZED SLATE

MANTELS.

GRATES AND FIRE-PLACE TRIMMING. Tiles for Hearths, Mantels, Floors and Vestibules. Stained and Decorative Glass.

GEO. M. LEAHY, - 112 Camp Street

CATARRH CURE!

GIVEN AWAY.

Send name and get a FREE PACKAGE. DR. J. W. BLOSSER & CO., DALTON, GA

GRANT'S FURNITURE STORE

NEW STORE, AT 28 and 30 Camp Street, NEW ORLEANS

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Velours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.

LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. J. C. Ellis, B. S. Rayner, J. M. Pugh, M. L. Burton, H. R. Singleton, N. M. Clark, T. H. Reagan, T. Cameron, W. H. Hill, W. J. Ferguson, H. S. Johns, J. W. Tinnin, J. W. Ellison, D. C. Barr, S. J. Davies, J. W. Cornelius, J. W. Welling, J. G. Sibley, J. H. Evans, S. S. Holliday, T. W. Adams, R. P. Howell, Isaac L. Peebles, R. M. Evans, H. C. Brown, W. B. Lewis, W. D. Dominick, G. E. Greene, E. T. Ireland, G. R. Ellis, H. L. Norton, H. H. Ahrens, W. W. Simmons.

Messrs. R. M. Standefer, W. A. Griffin, W. H. Vaughan, James H. Fullilove, P. S. Sims, W. T. Brown, J. D. Henry, E. J. Hunter, A. W. Davis, S. E. Dandridge, Prof. C. W. Anderson, Geo. E. Critz, J. Hennington, K. E. Sandidge, J. M. Wilson, Prof. Geo. R. Hightower, G. L. Taber.

Mesdames A. J. Parker, Julia Huff, S. B. Bryant, Lou Packard, R. S. Goodwin, Sallie Simpson.

Oct. 6.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Summer.

Summer, with its worries and sickness, is with us. Four-fifths of the sickness that wears out temper and health can be disposed of by using Creole Female Tonic.

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

A New and Useful Invention,

in which every citizen of New Orleans is vitally interested, is now being introduced by the Coe Man'f'g Co., Limited, 101 Camp street—Coe's Automatic Rain Water Cut-off, patented April 21, 1891. This machine is very moderate in cost ($5.50 to $10 according to size and material). It is very simple and perfectly automatic and reliable. Requires no attention after it is once put on a cistern pipe, and will effectually prevent all Dust, Dirt, Refuse, Roaches, Rats, etc., from getting into the cistern at all times, thereby insuring pure, wholesome water. It will save, perhaps, ten times its cost in doctor's and drug bills in one year.

Notice.

We are in receipt of the new descriptive catalogue for 1891-92 of the Glen St. Mary Nurseries, G. L. Taber, proprietor, Glen St. Mary, Fla.

Mr. Taber has, for many years past, been intimately connected with the fruit-growing interests of the South, both in orchard and nursery, and, in his large experimental orchards, has proven the merits or demerits of a large number of both new and old varieties.

We do not hesitate to say that his comprehensive catalogue should be in the hands of every Southern fruit grower.

Reduced rates on the certificate plan have been granted by the Queen and Crescent Route for the following occasions. For information as to rates, tickets, etc., apply to ticket agents.

Fourth Annual Meeting International Association Funeral Directors, Richmond, Va., Oct. 7 to 9.

National Prison Association of the U. S., Pittsburgh, Pa., Oct. 10 to 16.

Laundrymen's National Association, St. Louis, Mo., Oct. 13 to 15.

National Encampment Union Veterans Legion, Reading, Pa., Oct. 13 to 15.

Pan-American Congress Human Freedom League, Philadelphia, Oct. 12 and 13.

Catholic Young Men's National Union, Philadelphia, Oct. 6 to 8.

"I can recommend Coe's Cut-off as all that is claimed for it, as I purchased one of the first that was erected (last April), and it has been thoroughly tested. I would advise everyone using cistern water to get them at once."—*D. L. Mitchel, Business Manager of Advocate.*

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	5⅞	— —
Ordinary	6 5-16	— —
Good ordinary	6⅝	— —
Low middling	7⅛	— —
Middling	8 5-16	— —
Good middling	8⅝	— —
Middling fair	9 1-16	— —
Fair	10 7-16	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2⅛	8⅛
Prime yellow	4 7-16	— —
Grny white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —

MOLASSES.

OPEN KETTLE:		
Fancy	— —	— —
Fair	23	25
Good common	— —	— —
SYRUP	— —	— —

RICE.

No. 2	2⅛	2⅛
Good	4⅛	4¼
Fair	4⅜	4½
Prime	4⅞	5
Rough, ₩ bbl	3 50	4 20
Vonsist, ₩ ton	22 00	24 00

FLOUR.

Extra Fancy	— —	— —
Fancy	4 90	5 00
Choice	— —	— —
Minnesota Patents	5 00	5 50
Winter wheat patents	5 12½	5 20
Minnesota bakers	5 00	5 50

CORN PRODUCTS.

Corn meal	3 00	3 10
Cream meal	3 50	— —
Grits	— —	3 50
Hominy	4 00	— —

GRAIN, ETC.

CORN:		
White, ₩ bushel	67	68
Yellow	— —	71
Mixed No. 2	68	69
OATS:		
Western	37½	39
Texas rust-proof	47	48
BRAN:		
₩ cwt	82½	85
HAY:		
Prime	13 00	14 50
Choice	15 00	15 50

PROVISIONS.

PORK:		
Mess (Standard)	12 00	12 25
Prime Mess	10 75	11 00
Rumps	— —	— —
BACON:		
Fancy Breakfast	11	11½
Shoulders	6½	6⅝
Sides, short rib	— —	6⅝
Sides, long clear	— —	6⅝
HAMS:		
Sugar-cured	10½	11
DRY SALT MEAT:		
Shoulders	— —	6¼
Sides, short rib	— —	6⅛
Sides, long clear	— —	6

GROCERIES.

COFFEE:		
Prime	18¾	— —
Fair	17¾	— —
Common	15	— —
TEAS:		
Choice	40	80
Ile-No	— —	— —
BUTTER:		
Western Creamery	27	28
Western Dairy	17	18
Common	— —	— —
LARD:		
Refined	6½	— —
OILS:		
Coal, bbls	7⅜	— —
Coal, cases	18½	14
Cotton seed, crude	22	23
Lard, Extra No. 1	50	— —

VEGETABLES.

CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 50	2 00
ONIONS:		
New Louisiana	— —	— —
Western	2 50	2 75

BALING STUFFS.

BAGGING:		
Jute, 2 lb, ₩ yard	7⅛	— —
Jute, 1¾ lb, ₩ yard	— —	6⅛
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7½	13½
TIES:		
₩ bundle	— —	1 35

SUNDRIES.

POULTRY:		
Old Hens, Western	5 50	6 00
Young Chickens	3 00	4 00
Chickens, Southern	3 00	4 00
Young	1 50	2 50
Turkeys, Southern	10 00	13 00
EGGS:		
Western	18	19
Southern	18	20
WOOL:		
Lake, ₩ lb	21	21½
Louisiana	17	19
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	9 00	— —
Meal	22 50	24 00
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2½
Sulphuric acid	— —	2½

—*New Delta*, Oct. 8.

Don't waste precious time.—Use Dr. Bull's Cough Syrup at once for your cough or cold.

Beware of frauds!—You want the genuine Salvation Oil for your headache. 25 cents.

The National Convention of the Brotherhood of Railway Trainmen opened in Galesburg, Ill., on Oct. 5.

Fashion's Edict.

"The time was," remarked the old physician, "when frail health was fashionable with ladies."

All that is changed now—Creole Female Tonic has been the means of restoring robust health to thousands of ladies that formerly were victims of that popular fad.

An attempt has been made to blow up the episcopal palace at Trieste, Austria.

Do not wait until you are attacked with Cholera Morbus, Diarrhœa, Dysentery, Summer Complaint, or any relaxed condition of the Bowels, but have Maguire's Benne Plant constantly on hand to meet the emergency. Price 75 cents per bottle. Expressage paid if 3 bottles are ordered. J. & C. Maguire, St. Louis, Mo.

NEWS OF THE WEEK.

DOMESTIC.

The Southern Interstate Exposition at Raleigh, N. C., opened on Oct. 1.

At the burning of a tenement building in New York City, on Oct. 5, several persons were killed and many others seriously injured.

The Supreme Court of Minnesota has reversed the decision of the lower courts and filed a decision finding the dealing in grain futures illegal and void.

Grand festivals were held by the Germans in New York and St. Louis on Oct. 4, in commemoration of the landing of the first German immigrants on American soil from the sailing vessel *Concord* from Amsterdam, which reached Philadelphia on Oct. 6, 1683.

At a meeting in Alexandria, La., last week, the People's party was organized by representatives of labor unions and the dissenting members of the Farmers' Alliance. An address to the people of the State was adopted, and executive and campaign committees were appointed.

The Irish National League of America convened at Chicago on Oct. 1. The chairman said that when the "Irish people in Ireland" presented a strong and united front independent of English parties, then, and not till then, should they receive the moral and material support of their Irish brethren in America.

The first payments of bounty under the law giving a bounty of 2 cents a pound on sugar produced in the United States was made last week at the Treasury Department. They were both in favor of the Chino Valley Sugar Company, of Chino, Cal., on two claims for the production of 340,000 pounds of beet sugar, and amounted to $6,800.

The application for a sugar bounty goes from the internal revenue bureau to the fifth auditor to be examined, then to the first comptroller, then to the register, next to the secretary of the treasury for approval, thence to the treasurer of the United States, who will issue a draft, which will go to the internal revenue bureau and be forwarded to the sugar producer.

The Corn Palace at Sioux City Iowa, opened Oct. 1, and will close on the seventeenth. Besides exhibits from all over the country, one entire wing of the building is devoted to exhibits from the Southern States and from Central and South America. A large number of former residents of Illinois and Iowa, now citizens of Louisiana and Mississippi, have contributed to the success of the Southern exhibit.

FOREIGN.

A monument to Garibaldi was unveiled at Nice, Italy, on Oct. 4.

Mr. Gladstone made a speech, at New Castle, on Oct. 2, before an audience of 4,000 people, in which he reviewed the Salisbury government.

An unsuccessful attempt was made last week to blow up a railroad bridge at Rosenthal, over which a train having on board the Emperor of Austria was to pass.

General Boulanger, the idol of a political faction in France, and ex-Minister of War of that country, committed suicide in Belgium, his place of exile, last week.

The report of a Royal Commission, recently appointed by the British government to consider the subject, places the value of the British merchant marine and cargoes constantly afloat at £900,000,000 or $4,365,000,000.

Figaro and other papers urge the government to grant amnesty to the Boulangist exiles, now that their leader is dead. The revisionists have issued a manifesto declaring their intention to continue Boulanger's work.

A brisk exchange of telegrams between the European capitals has taken place, with a view of reinforcing the European squadrons in Chinese waters, and affording better protection to the European colonies on the banks of the Yang-Tse-Klang.

A company which has been prospecting on the right bank of the Rhine, near Badenweiler, a village of Baden, has discovered ore which, upon being assayed, has been found to contain 80 per cent. of lead and 16 per cent. of copper, the rest being silver.

Overzealous French pilgrims to Rome, on Oct. 3, manifested open disrespect on the tomb of King Victor Emanuel, who unified Italy, deprived the Pope of his temporal power and made Rome his capital. A row ensued between the citizens and pilgrims; but the guards by prompt action prevented violence.

At an immense meeting of the workingmen in Hyde Park, in London, on Oct. 4, the liberal federation was denounced for suppressing free speech, neglecting the workingmen and giving precedence to Ireland, and resolutions were adopted declaring that the liberal party is unworthy of confidence, and that a labor league should be formed in order to secure labor representatives in Parliament.

In the near future aggregate claims from $1,500,000 to $2,000,000 will be presented to the new government of Chili by the English, German, Spanish and Italian governments for houses and property destroyed at Iqulque, when that town was bombarded, and at Valparaiso, when this city was sacked after the overthrow of Baimaceda; also for losses caused by detentions of shipping and for the use of private railroads during the past eight months.

By royal decree, communicated to the governor general of Cuba by the colonial minister at Madrid, the privileges granted to the United States by the last reciprocal commercial arrangement between the United States and Spain shall also be granted to all nations which, in their treaties with Spain, have the clause of most favored nations, as long as said treaties are in operation. After the first of July, 1892, only the United States will enjoy the privileges of the arrangement.

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She owes it to herself and to the entire human family to fight the inroads of disease. Creole Female Tonic eradicates disease and makes the weak woman strong.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Greenwood station	Oct.	10, 11
Valden circuit		17, 18
Carrollton circuit		20
Winona circuit		22
Poplar Creek circuit		24, 25
Salfis	31, Nov.	1
Newport		3
Ethel		4
Rural Hill		5
Weir		7, 8
Belzona		14, 15
Ebenezer		20
Lexington		21, 22
West		24
Richland		28
Black Hawk		28, 29

S. M. THAMES, P. E.

GRENADA DIST.—FOURTH ROUND.

Minter City and Strathmore	Oct.	10, 11
Tillatoba		24, 25
Charleston	(Tu.)	27
Coffeeville	(Wed.)	28
Abbeville		31
Oxford circuit (by Rev. S. D. Long.)	31, Nov.	1
Oxford		1
Toccopola	(Tu.)	3
Carrollton		7, 8
Chapel Hill	(Tu.)	10
Grenada circuit		14, 15
Grenada		15, 16
Atlanta		21, 22
Pittsboro	(Mon.)	23
Cherry Hill	(Tue.)	24
Banner	(Thu.)	26
Water Valley circuit	(Sat.)	28
Water Valley		20

J. W. PRICE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Hebron circuit, at Hebron	Oct.	8
Shuqualak circuit, at Shuqualak		10, 11
Macon		11, 12
Mashulaville circuit, at Mashulaville		18
Plattsburg circuit, at Plattsburg		16
Louisville circuit, at Rocky Hill		17, 18
Starkville circuit, at Steel's Chapel		24, 25
Chester circuit, at Chester		30
Starkville station	31, Nov.	1
Walthall circuit, at Eupora		7, 8
Tampico circuit, at Pleasant Grove		12
Maben circuit, at Maben		14, 15
Sturges circuit, at Sturges		21, 22
Brooksville circuit, at Brooksville		28, 29

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—FOURTH ROUND.

Harmony circuit	Oct.	8
Iuka circuit		10, 11
Iuka station		17, 18
Pleasant Ridge circuit		22
Marietta circuit		24, 25
Blackland circuit	31, Nov.	1
Booneville and Rienzi		7, 8
Blue Springs circuit		13
Guntown circuit		14, 15
Jonesboro circuit		17
Ripley circuit		19
Ripley and New Albany		21, 22
New Albany circuit		28, 29

W. S. LAGRONE, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Ashland	Oct.	10, 11
Shelby Creek		17, 18
Holly Springs circuit		24, 25
Shawnee	31, Nov.	1
Pine Mountain		7, 8
Red Banks		14, 15
Mt. Pleasant		21, 22
Olive Branch		28, 29

JNO. W. BOSWELL, P. E.

SARDIS DIST.—FOURTH ROUND.

Arkabutla	Oct.	10, 11
Coldwater and H		17, 18
Horn Lake	(Th.)	22
Lewisburg		24, 25
Cockrum	31, Nov.	1
Mt. Vernon		7, 8
Chulahoma		14, 15
Coldwater mission	(Th.)	19
Pleasant Grove		21, 22
Panola circuit	(Th.)	25
Courtland		28, 29

J. J. WHEAT, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Verona station	Oct.	8
Prairie		10, 11
Saltillo		14
Portotnc		17, 18
Aberdeen station		24, 25
Okolona circuit		28
Tremont	31, Nov.	1
Nettleton		4
Buena Vista		7, 8
Athens		14, 15
Smithville and Fulton		18
Ebenezer		21, 22
Houston and Wesley		27
Sparta		28, 29

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Vancleave, at New Prospect C. G.	Oct.	28, 28
Americus, at Pleasant Hill	31, Nov.	1
Williamsburg, at Bethel	31, Nov.	1
Moss Point		1, 2
Ray St. Louis, at Biloxi	(Wed.)	4
Whitington, at White Plains		7, 8
Pearlington	(Wed.)	11
Ocean Springs, at Ocean Springs		14, 15
Purvis, at Purvis	(Thu.)	19
Columbia, at Columbia		21, 22
Perry, at Isabella	(Wed.)	25
Mt. Carmel, at Mt. Zion		28, 29
Hattiesburg, at Hattiesburg	(Tu.) Dec.	1
Heidelberg, at Philadelphia	(Thu.)	3
Eastabutchie, at Eastabutchie		5, 6

E. H. MOUNGER, P. E.

BRANDON DIST.—FOURTH ROUND.

Neshoba, at Hester's Chapel	Oct.	10, 11
Walnut Grove at Pleasant Hill		24, 25
Hillsboro, at Hillsboro		25, 26
Carthage, at Liberty		27
Lake, at Centerville		29
Decatur, at Good Hope		30
Rose Hill, at Missionary	31, Nov.	1
Newton and Hickory, at Newton		2
Westville, at Pleasant Grove		7, 8
Shiloh, at Shiloh		14, 15
Raleigh, at Raleigh		21, 22
Mt. Ross, at Cedar Grove		22, 23
Trenton, at Polkville		28, 29
Homewood, at Wesley Chapel		30
Marvin	Dec.	5, 6

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Clarke circ't, at Winifred	Oct.	10, 11
Vossburgh ct., at Pachuta	(Wed.)	14
Manasseh circuit, at Manasseh		17, 18
Daleville station	(Thu.)	22
Linwood circuit, at Pleasant Grove		24, 25
DeKalb circuit, at DeKalb	(Mon.)	26
Porterville ct., at Porterville	(Wed.)	28
Blunsville and W	31, Nov.	1
Shubuta circuit at Shubuta		7, 8
Meridian, at East End		14, 15
Meridian, at West End		15, 18
Lauderdale circuit, at Lauderdale		21, 22
Meridian ct., at Chunkey	(Thu.)	28
Winchester circuit		28, 29
Marion circuit, at Curtis Chapel	Dec.	5, 6
Meridian, at Central	(Mon. night.)	7

The preachers in charge will please see that the trustees have ready written reports in answer to Ques. 23. All local preachers must be prepared with written reports to answer Ques. 16. All exhorters are expected to present written reports. Reports from the missionary societies will be gladly received. Let the stewards be prepared to report collections in full. Let us pray and look for the presence and power of the Holy Spirit.

T. L. MELLEN, P. E.

WOODVILLE DIST.—FOURTH ROUND.

North Wilkinson, at Hopewell	Oct.	10, 11
Percey's Creek station		17, 18
Woodville		19
East Feliciana, at Gilead		21
Amite and Mission, at Salem		23
Gloster and Centerville, at Centerville		24, 25
Wilson, at Gayden	31, Nov.	1
Port Vincent, at French Settlement		7
Covington		10
Tunisheek		12
Springfield, at Wesley Chapel		14, 15
Zachary station		21, 22
East Baton Rouge, at Deer Ford		28
Live Oak, at Pine Grove		28, 29
Jackson station	Dec.	2
St. Helena, at Greensburg	(morning).	5
Amite City, at Amite City	(night).	5, 6
Franklinton, at Fisher's		7

C. MCDONALD, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Gunnison	Oct.	11
Rosedale		12
New Salem	(Sat. and Sun.)	17, 18
Cleveland		19
Dublin		25
Clarksdale		28
Belen	Nov.	1
Jonestown		2
Lula		8
Bond's		15
Friar's Point		18
Bolivar		22
Stoneville		29

Preachers will please forward amount assessed for delegates to Ecumenical Conference to me at Greenville.

R. M. STANDEFER, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Fayette, at McNair	Oct.	10, 11
Port Gibson		11, 12
Burtonton, at Berepta		17, 18
Utica, at Learned		24, 25
Vicksburg	31, Nov.	1
South Vicksburg	31, "	1
Mayersville, at Mayersville		7, 8
South Warren, at Wesley Cha.	(Tu.)	10
Warren, at Wesley Chapel		14, 15
Meadville		21, 22
Roxie	(Mon.)	28
Aguilla, at Anguilla		28, 29
Rolling Fork		29, 30
Rocky Springs, at Rocky Springs	Dec.	5, 6

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Crystal Springs station	Oct.	10, 11
McComb circuit, at Holmesville		17, 18
Caseyville, at Bethel		24, 25
China Grove, at Tylertown	31, Nov.	1
Magnolia, at Magnolia		1, 2
Beauregard, at Mathis Chapel		7, 8
Hazlehurst	(at night)	12
Crystal Springs circuit		13
Bowerton, at Rehoboth		14, 15
Brookhaven station	(at night)	18
Adams circuit, at Adams		21, 22
Summit, at Summit		22, 23
Gallman circuit, at Mt. Pleasant		26
Providence		28, 29
Pleasant Grove ct., at Pleasant Grove	Dec.	3
Brookhaven circuit, at Bethel		5, 6

R. S. WOODWARD, P. E.

JACKSON DIST.—FOURTH ROUND.

Camden at Shrocks	Oct.	10, 11
Bentonia and D., at Bentonia	(Wed.)	14
Madison, at Livingston		17, 18
Sharon, at Sharon		24, 25
Yazoo city	31, Nov.	1
Flora and B., at Flora		7, 8
Mt. Olivet, at Anding	(Wed.)	11
Silver Creek		14, 15
Lake City and Lodi		21, 22
Edwards	(Wed.)	26
Spring Ridge, at Oak Hill	(Fri.)	27
Jackson, at First Church		28, 29
Jackson, at Capitol Street		28, 29
Benton	(Tue.) Dec.	1
Yazoo circuit	(Wed.)	2
Canton		5, 8

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Spring Creek, at Spring Creek C. G.	Oct.	10, 11
Sugar Town, at Spring Hill		17, 18
Evergreen and LeCompte, at E		24, 25
Simsport, at Simsport	31, Nov.	1
Melville and E. C., at Melville		7, 8
Pineville, at Sash Bayou	(Wed.)	11
Centerville, at Jena		14, 15
Vidalia and Black River		21, 22
Columbia, at Columbia		28, 29
Castor, at Ebenezer	(Tu.) Dec.	1
Colfax and Boyce, at Boyce		5, 8
Bayou Rouff, at Fairview	(Wed.)	9
Alexandria		12, 13
Ada		13, 14

J. IVY HOFFPAUIR, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Algiers	Oct.	11
Lower Coast Mission		18
Craps Street		25
Grosse Tete and False River	Nov.	1
Dryades Street		8
Baton Rouge		15
Moreau Street		22
Felicity Street		29
Carrollton	Dec.	8
Carondelet Street		18

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

New Iberia	Oct.	10, 11
Lake Arthur		17, 18
Grand Chenier, at Grand Chenier		24, 25
Lake Charles	31, Nov.	1
Sabine Mission, at Haygood		7, 8
Sulphur Mine, at Vinton		14, 15
Indian Bayou		21, 22
Patterson and Morgan City, at M. City		28, 29
Franklin	Dec.	5, 6

JOHN A. MILLER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Sabine, at Evergreen	Oct.	10, 11
Summerfield, at Alabama		17, 18
Sparta, at Providence		24, 25
Ringgold, at Rocky Mound	31, Nov.	1
Dowdsville, at Wilhites		7, 8
Farmerville, at Farmerville		14, 15
Tulip and Simsboro, at Tulip		21, 22
Gibsland, at Gibsland		28, 29
Ludlan Village, at Indian Village	Dec.	5, 6
Ruston, at Ruston		8
Arcadia, at Mount Moriah		12, 13

J. L. P. SHEPPARD, P. E.

DELHI DIST.—FOURTH ROUND.

Oak Ridge, at Oak Ridge	Oct.	10, 11
West Monroe, at West Monroe		17, 18
Floyd, at Floyd		24, 25
Harrisonburg, at Harrisonburg	31, Nov.	1
Waterproof, at Waterproof		7, 8
Providence, at Providence		14, 15
Lind Grove		21, 22
Winnsboro		28, 29
Delhi, at Tallula	Dec.	5, 6

H. O. WHITE, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Ded'n of church on Tiger Island	Oct.	11
Pine River, at S.-house near Melrose		18
Coushatta, at Coushatta		17, 18
Wesley circuit, at Wesley (3:30 P. M.)		18, 19
Shreveport station		24, 25
Annaco, at Beach Grove		28, 29
Many, at New Hope	31, Nov.	1
Sabine, at Bayou Scie		2
Kissatchie, at New Church		7, 8
North Bossier, at Collinsburg		11
Valley, at Cotton Valley		14, 15
Bellwood, at Oak Grove		21, 22
Natchitoches, at Natchitoches		22, 23
Grand Cane, at Bethel		28, 29
Caddo circuit, at Keachie		30, 30
Mansfield station	Dec.	5, 8
Shreveport mission		12, 13

At those places where the Sabbath work of the presiding elder is divided between two circuits he will advise the pastors in regard to the hours at which he will be present.

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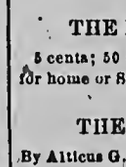

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Second Ecumenical Methodist Conference.

BY REV. J. W. CORNELIUS.

The Second Ecumenical Conference opened at Metropolitan Church, Wednesday morning, Oct. 7. The actual number of delegates present was about 476, representing 29 branches of the great Methodist family throughout the world. While we may not affirm that these official representatives are the greatest men in their respective churches, it is safe to say that they are generally equal to the greatest. They include Bishops, editors, college presidents, pastors and laymen of all grades of distinction and professional, commercial and political life, and unitedly constitute what is probably the most important religious gathering ever assembled on this continent. Bishop Thomas Bowman, of the Methodist Episcopal Church, called the Conference to order at ten o'clock. With him on the platform were seated Rev. Wm. Arthur, the preacher of the morning; Dr. Stephenson, president of the Wesleyan Methodist Conference; Bishop Keener, M. E. Church, South; Dr. Sutherman, superintendent of the Methodist Church of Canada; Bishop Hurst, President Bishop of the M. E. Church and chairman of the Business Committee; Bishop Wayman, of the African M. E. Church; Dr. Myers, of the Methodist Free Church, and others. Hymn 822, of the M. E. Hymnal, beginning "Jesus, the name high over all," was sung, and the audience led in prayer by Bishop Keener. Rev. S. Huston, of N. S., read a Bible lesson, and Rev. Wm. Arthur read with much effect and tenderness Hymn 955, of the M. E. selection, "Come, let us anew our journey pursue." Mr. Arthur then stated his physical inability to read the sermon which he had been appointed to prepare, and he had, therefore, requested Dr. Stephenson to render that service. Text: Isaiah viii, 18; subject: The Holy Seed; the Credentials of the Church. The discourse was, doubtless, one of the supreme efforts of Mr. Arthur's life, and the universal impression produced upon the vast assembly was profound and deeply spiritual. The presence of God amongst His people as their life and safety and power was a leading thought enforced by many arguments, appeals and illustrations. At the conclusion of the sermon the sacrament of the Lord's Supper was administered; Bishop Foster, of the M. E. Church, superintending the ceremony.

The afternoon session, the first day, was presided over by Bishop Keener, and the music was conducted by E. O. Excell, Esq., of Chicago. The venerable Wm. Nast, father of German Methodism in America and in Europe, Patriarch of eighty-four years, offered the opening prayer. Permanent officers were selected. Bishop John Hurst then delivered the first address of welcome. He referred to the genuine heartiness with which the citizens of Washington greeted these delegates from all parts of the world. He sketched the rise of Methodism in America, and traced its great progress in all the forty-eight States of this Republic as well as in Canada.

Every Methodist Episcopalian may well be proud of Bishop Hurst's address. It was scholarly, statesmanlike, fluent, versatile and vigorous. While addressing the French delegates, he spoke in the French language; while addressing the German delegation, he spoke in the German language, much to their edification, doubtless, and much to the amusement of the audience at large.

James H. Carlisle, LL.D., the layman of the M. E. Church, South; president of the Spartanburg College, South Carolina, delivered the second address of welcome, which was many times cheered to the echo. Rev. George Douglass, of Canada, also delivered an address of welcome. Although afflicted with a cancerous disease in the mouth, which impairs enunciation, and although almost totally blind and afflicted in the limbs, Mr. Douglass delivered one of the most inspiring and scholarly of all the addresses of the day.

The responses were made by Dr. Stephenson, of England; Dr. George Green, of the Primitives; and Rev. R. Abercrombie, of the Free Church. Dr. Stephenson's address was quite remarkable. He is a man of fine physique, rapid utterance, weighty and numerous ideas, and evidently is one of the leading Methodist preachers of the world. Mr. Green's talk was decidedly unique, courageous and attractive. Mr. Abercrombie made instructive contrasts between the Ecumenical Conference of ten years ago and this, being a member of both.

SECOND DAY.

The morning session of the second day was presided over by Dr. Stephenson, president of the Wesleyan Methodist Conference. After singing "All hail the power of Jesus' name!" Rev. James Crabtree, of Manchester, read a scriptural selection from John xvii, and Rev. Wm. Wilson, formerly missionary to Fiji, offered prayer. Bishop Hurst exhibited a chair made from two beams of the original City Road Chapel, which had been secured by Dr. Stephenson, and would be occupied by the presiding officers of this Conference. The ornamentation and upholstering of the chair cost $250, and it is the design to purchase it for the American University. A Bible also, which for 150 years was in the possession of the Epworth Church, during the pastorate of Rev. Samuel Wesley, father of John Wesley, and afterwards, was also exhibited.

THIRD DAY.

The following condensed report is from the Washington *Post:*

Topic: "The Christian Church: Its Essential Unity and Genuine Catholicity." This, boiled down, means the status of Methodism in various parts of the world. Of papers bearing on the status of the church in the Eastern Section, that by Rev. D. J. Waller, secretary of the British Wesleyan Conference, was notable. Dr. Waller cited figures to prove the phenomenal progress of the Methodist Church in England during the past ten years. In this time, although the population has increased over 11 per cent., the membership of the Wesleyan Church had increased over 21 per cent., and in other Methodist Churches there has been an increase of over 10 per cent. There are 2,000,000 scholars in the Sunday-schools, and the day-schools are the very best in the nation. All these forward steps, said Dr. Waller, had been accomplished in the face of the social, political and ecclesiastical forces with which Methodism has had to contend. It would be difficult to exaggerate the power of these forces. In Ireland the work had been prosecuted in the presence of a powerful and intolerant Romanism, a power with which, Dr. Waller predicted, the Americans would yet have to reckon. He concluded his paper with an eloquent review of the influence which Wesleyanism had exerted upon universal evangelical Christianity.

Bishop Fowler, of the M. E. Church, read a paper representing the status of Methodism in the Western Section, which was enthusiastically received. The following are extracts:

Already the great question of saving this world is reduced to questions of money. We have the Bible, the steam presses, the steamship, the open world, the theology, the biblical scholarship, the general intelligence, the personal experience, the consecrated men and women. All we lack is consecrated money.

Methodism crossed the brook into this century leaning on a solitary staff. She will cross over out of this century with more than two bands, besides flocks and herds and camels and asses.

The emphasis with which Bishop Fowler dwelt on the word "asses" can never be properly preserved. It needed a phonograph to embalm its fullness of meaning.

Two paragraphs that were applauded with especial vigor were as follows:

Once a few knights in steel and armed with spears and swords and battle-axes could ride down thousands of unarmed peasants. But some old chemist borrowed gunpowder from the Chinese, and then any finger that could pull a trigger could overthrow the mailed knight and his horse like sheep in a slaughter-pen. So once it was that kings and their courts monopolized all knowledge as well as all power. The only brain in the nation occupied the throne or the saddle. The people were nothing but bedding for horses or food for powder. But that Germun in Metz picked up his movable type and set up his printing-press like a new divinity. Kings slid down from divine right to be content with human rights. There rose above all thrones and above all despotism that sleepless, deathless, resistless power—public opinion. That is the power back of the bench, the pulpit, the ballots, and the bullets. The great problem of governing these millions of America is the simple question of forming public opinion. Methodism having nearly one-half of the people of this country studying in her Sunday-schools, listening to her pulpit, and reading her literature, has only to be worthy of her inheritance and true to her God to make this land the Land of Promise for the ignorant and oppressed, and this approaching century the golden age for the race.

We have need of ideas. We must reach out in all directions with the appliances necessary for varied success. We ought to capture and utilize every secret that brings success to any other church. Romanism, with no pretense to converting grace, does a large business by the power of her organization and of her architecture. The Protestant Episcopal Church achieves commendable success by her social forces. Congregationalism makes itself fairly useful by her emphasis upon education. Presbyterianism holds a front line by her family following and family training. The great Baptist Church pushes forward by her immense energy and definite ceremony, and by counting as good fish everything that comes into her deep sea net. The Salvation Army is rolling up a great army of workers by abandoning her pride and respectability to start with and by providing no ambulances and making no provision for drones. It is work or die. Methodism needs the courage to seize and utilize all these ideas from the cathedral to the rescue mission, from the university to the family, from the organ to the tombstone, from the great preacher to the weeping tramp. There must be no power too great for us to master and no instrument too difficult to handle for us to utilize.

Bishop Foster was followed by Bishop C. B. Galloway, of the M. E. Church, South. He devoted his remarks largely to the subject of the status of Methodism in this country. Speaking for the South, he said that it had a rich Methodist heritage. The first Methodist society was there organized and the first chapel built. The first Methodist missionary society was also organized there. The spirit of Methodism seemed to peculiarly fit the Southern temperament, as evidenced by its warm reception and rapid growth. The first native itinerant preacher came from under the Southern skies, and Jesse Lee went forth from the South to evangelize New England. Every sixth soul in the South was a Methodist. There Methodism had passed the apologetic period. The old period of persecution and ridicule had passed away. Methodism had graven itself deeply into society. All grades of wealth, all positions of political responsibility were open to it.

In the South, he said, the original creed was guarded, and theological adventurers found no favor there. After a trial of more than a century, the people were satisfied with Methodist itineranoy and superintendency. Theirs was pre-eminently a sent, and not a called, ministry. With them it would be an impeachment of honesty to be accused of seeking a special place, and no army had ever had fewer men to desert the flag or the field. There was little sympathy with those who believed in shirking responsibility for the men, and imposing a fancy franchise upon the women. (Applause.) There had, consequently, been a healthy growth in the Church, South; a satisfying growth in the cities, and a majestic growth in the rural districts. In the country was raised the purer, steadier citizenship, and he would not neglect in favor of the denizens of the cities the men who stood behind the plow.

Rev. Dr. William Briggs, of Toronto, represented, as he said, the Methodist Church without prefix or suffix. He described the enormous boundaries of the Dominion, paid a tribute to the energy of its people, and predicted that when the North Pole was discovered, a Canadian would be found upon it waving the Union Jack. In Canada the church needed no distinguishing appellation, such as Wesleyan, or Episcopal, or Bible, or anything else, for it was known by that grand old generic term—the Methodist Church. He described the growth of the church in Canada, saying that it was the largest in membership of any Protestant Church, and included one-third of the Protestant communicants. In Ontario one person in every four was a Methodist.

The temperance question was one that received great attention. As a church, the Methodists of Canada were the first and foremost in fighting the great evil of intemperance. In this new land, with its strength and vitality, Methodism seemed to be of larger enterprise and greater facility, and with greater capacity for success than in any land under the sun.

The third address was delivered by Bishop B. W. Arnett, of Wilberforce, Ohio, representing the African Methodist Episcopal Church. He was greeted with applause when he came upon the platform, and his witty sallies kept the delegates constantly applauding and laughing. He was as earnest, however, as he was clever.

The Bishop said that he spoke for the Western Section, with 120,000,000 population, and of these he represented 19,000,000 people. There was a dark side as well as a light side to every question. He recalled that in Wesley's chronicles it was shown that in 1758 Wesley baptized one white man and two colored men; that with Philip Embury and Barbara Heck was Betty, the colored servant. "We are equal in origin, equal in responsibility and in destiny," said the Bishop. "We are connected with the British and American Methodism—no matter where they found their source, and by the grace of God we are going to stay." (Applause.)

Continuing, the speaker recalled that the colored people had participated in every step of the growth of Methodism. To hear the gospel, they had sat up high in the South and hid behind the door up North, but they had the grace of God in their hearts all the time. Now there were 8,752 traveling preachers in the African Church. Then his Protestant Episcopal brothers had some, too. They married their sons to the other's daughters, and if there was a good thing in either church, they were sure to get it.

Altogether, there were more than half of the negroes in the United States influenced by the African Methodist pulpits. There were peculiar missions for the African Church. It had to show the negro not only how to wear the golden slippers, but to get and wear his shoes on Pennsylvania avenue. It gave him the spelling-book, that he might be educated, and helped him to earn and keep money, for by a fat pocket-book would he find the way to the Anglo-Saxon heart. (Laughter.) With the spelling-book, the prayer-book and the pocket-book Methodism could conquer the world.

FROM THE WORK.

Rev. R. Randle, Homer, La., Oct. 2: "We have had our meeting at Homer, resulting in four accessions to the church and a revival of some of the church. Bros. May, Hubert and Herman Knickerbocker assisted me, doing good service."

R. G. Williams, Vernal, Miss., Oct. 1: "Just closed a protracted meeting at this place, held by Bro. L. R. Roberts, assisted by Bro. D. C. Rawls, of State Line, Miss., with two accessions to the church, some convorsions, and the whole church revived. Just such a meeting as we were looking for at old Vernal. To God be all the praise."

Rev. J. F. Robinson, P. C., Steen's Creek, Miss., Oct. 6: "Our protracted meetings, seven in all, have been held, five of them with fine results. The ingathering has not been as great as the two years past. Thirty-four received on profession of faith and three by certificate. At this church (Marvin) we had eight accessions, from nine to fifteen years of age. A more interesting and intelligent class of children it has never been my privilege to receive into the church. The churches have been quickened, and the work done seems to be permanent. We expect to report all collections in full from Marvin circuit at Conference. The interest of the dear old ADVOCATE is not lost sight of. May God continue to bless it and give it greater success!"

Rev. Isaac L. Peebles, Brandon, Miss.: "Our last quarterly meeting for this year has been held. Our Conference collections were not up; but we hope to have them up in full by Conference. This is our third year here, and up to date we have taken fifty-seven persons into the church. Our weekly prayer meeting is well attended. We have an average attendance of sixty-five pupils at Sunday-school. Our congregations are good, morning and at night. Ever and anon we have a most delightful experience meeting immediately after eleven o'clock service. We have a communion service on the first Sunday of every month, and we are happy to say that we do not know of a single member of our church but who communes when present. We are endeavoring to get the ADVOCATE in every Methodist family. Our protracted meeting is to come off soon. Pray for us."

Rev. J. H. Evans, Williamsburg, Miss., Oct. 1: "I have finished my protracted meetings. I have held five, one being a union meeting, which we have just closed Tuesday, Sept. 29. It was at Eminence Church. We have let the Methodist Protestants organize in our church until they can build, and we held a meeting together, which commenced last Saturday and continued until Tuesday, which resulted in a gracious revival. Several bright conversions, and the lukewarm were stirred up to a double diligence of duty, the backslidden reclaimed, and church members built up in the most holy faith. Rev. Bros. Henry Moore and Ridgeway and Joseph Napier commenced the meeting on Saturday, and on Monday I got there, and we continued until Tuesday. I received three adults; baptized two of them; baptized four children. The Protestants received two into the church, and baptized three or four children."

Rev. W. A. Richardson, assistant preacher, Winnsboro circuit, Holly Grove, La.: "I have charge of three churches on this work, namely: Holly Grove, Oak Grove, and Big Creek. I held my meeting at Big Creek about a month ago, resulting in fourteen accessions to the church and a number of conversions. Bro. T. B. Reneau, the pastor in charge, helped me, and the church was greatly revived. I have just closed a meeting at this place (Bro. Hamil being my help), which resulted in two accessions and several conversions. This is my first trial in God's vineyard; but, blessed be his holy name! I believe he is going to crown my feeble efforts with success. I expect to join the Conference in December, and go into the work whole soul and body; and if I am returned to this work, I believe I will be able to build two churches, as I have already had several thousand feet of lumber and some money subscribed, payable this Winter. Brethren, pray for my success."

Rev. A. T. Buck, Plattsburg, North Mississippi Conference, Sept. 28: "Protracted meetings are over, and we are at home again, though 'worn and dusty.' We feel that the results of these meetings (four in number) will never be fully known till the mortal shall put on immortality, and when final accounts shall be rendered. At our first meeting the blessed Lord came into our midst and seemed to take up his abode with us, giving us 'power with God and with man,' and enabling us to 'go forth conquering and to conquer.' Churches all revived. Quite a number of family altars erected; ten at one church. Scores of sinners convicted of sin and born into God's kingdom. Thirty-six accessions to our church, making thirty-nine to date, with, we hope, more to follow. We would like to go into details, but our hearts are so full we fear we could never tell it. To God be the praise. We beg to extend thanks to Bros. Perkins, Long, Williams, Boone, and my brother, J. E. Buck, for their efficient service; and may the blessings of the divine Master ever attend them!"

Rev. R. M. Evans, Sallis, Miss.: "I am glad to report this charge in a growing condition. More than one hundred names have been added to its roll during the past few weeks, and multiplied scores have placed themselves upon the altar of duty and privilege. We had 58 accessions at Bethel, and a general sweep of grace throughout the church and community. Our Young Men's Christian Association at the same point received 22 promising young men as an additional result of the meeting. At Pleasant Hill we had 20 accessions, a great number revived, and two young ladies gave themselves wholly unto the Lord. They now conduct religious services at home, abroad—anywhere. At Clear Branch we had a real, rich work of grace which will not soon be forgotten. Bro. L. D. Worsham rendered us faithful services. We had 6 additions. Our meetings at Spring Dale and Spring Ridge were good, but not so extensive. We have already written up our tabernacle meeting at Sallis. Finally, we are pushing everything for all it is worth, and hope to be able to render a report at Conference that we will not be ashamed of at the judgment. To God be all the glory and praise now and forever. Amen and amen!"

Rev. J. C. Campbell, Covington, La., Oct. 5: "We have just closed the last meeting for this work; and while there has not been as great a revival all around as I would like to see, yet I think the church has been strengthened and its members built up in the faith. I think we have reasons to feel encouraged. Pray for us, that the strongholds of Satan may be rooted out. This is a hard field, spiritually, to work in; but, in the name of Him who sent me, I hope to accomplish great good. We had to assist in our meetings Revs. D. L. Mitchel, Nicolas Joyner, H. W. Wallace, J. W. Sandell, and H. S. Johns, all of whom did good preaching, and labored zealously for the salvation of souls. Dr. Hunnicutt and Rev. C. McDonald, our beloved presiding elder, passed through our town *en route* home from St. Tammany Camp Meeting. Dr. Hunnicutt was at work in behalf of the endowment fund for Centenary. Among other things that the Lord has done for us, he put it into the hearts of the people to make the pastor and his family feel good from a pounding with good things—baskets and bundles of fruits, jellies, preserves, canned goods, as well as a good supply of flour, coffee, sugar, etc. This is the third time we have been treated in this way since we came among this good people. May the Lord bless them and make them rich in spiritual things! Pray for us."

Rev. Hesiep R. Tucker, Houston, North Mississippi Conference, Oct. 5: "We have just closed a meeting of wonderful power at this place of two weeks' duration. The church was graciously revived, and Christians of all denominations became zealous and earnest in working for the Lord. Sinners were converted, and, in proportion to the number outside the church, the ingathering was good. We received a class of six promising young people into the Methodist Church, and as many joined the other churches. We were assisted the first week by Rev. J. W. Luler, who preached five earnest sermons, and accomplished good for the Master. Rev. G. W. Bachman, colporteur and Sunday-school agent, was with us throughout the meeting, and did fine work, and left much loved by our people. Bro. Bachman, while here, attended forty services, sold many good books, and secured a number of subscribers to our church papers. He has done a good work here, and our people appreciate it. We heartily commend him and the good work he is doing for the church. We have had a revival at each appointment in this charge. Had twenty-one accessions to the Methodist Church, the collections ordered by the Conference are in sight, and, altogether, the church is in good condition. The hymn book of our church is in favor with our people. We use it in our Sunday-schools and prayer meetings as well as in the public Sunday service."

A PICTURE OF THE CHRIST.

BY SIR EDWIN ARNOLD.

One
Of such commanding stature—beautiful—
Bearing such countenance as whoso gazed
Must love or fear. Wine-color shone his hair,
Glittering and waved, an aureole folded down,
Its long rays lighted locks, which fell and
flowed,
Fair parted from the middle of his head,
After the manner of the Nazarites,
Of dignity surpassing, pure and pale
As lightning leaping sudden from the sky,
As the Greeks' marble, but flushed frequently
With the bright blood of manhood. Nose and
mouth
Faultless for grace, and full and soft the beard,
Forked, of the hazel color of his hair,
The great eyes blue and radiant, mild as sky,
Even and clear his forehead and the face
Of spring-time after rain, yet terrible
When he rebuked. In admonition calm
In tender hours each word like music's soul
Heard past the sound! Not oftimes seen to
smile,
More oft to weep; yet of a lofty cheer
Commonly—nay, of playful raillery,
And swift wit, softened with sweet gravity.
Straight-standing like a palm tree; hands and
limbs
So moulded that the noblest copy of them
Among the sons of men fairest and first.

—*The Light of the World.*

OUR CONTRIBUTORS.

The Relation of the Superintendent of a Sunday-School to the Pastor in Charge.

(Read at the Sunday-school Convention held at Lauderdale, Miss., Sept. 24, 1891, by Rev. J. M. Pugh, and published by the request of the Convention.)

The subject assigned to me for discussion at this time is, "The Relation of the Superintendent of a Sunday-school to the Pastor in Charge." This relation has not been defined by the organic law of the church, neither can it be presented in explicit terms. Nor can it be limited by any form of expression; but is comprehended in the functions of his office, and the duties growing out of his position as pastor of the church in which the school is organized. This relation can be discovered only from the known functions and duties of the pastoral office. And before this relation can be discovered, some other points must be settled.

In discussing this subject, we must inquire what is a Sunday-school, and what relation the school sustains to the pastoral charge, before we can arrive at any correct conclusion in the premises. When the Discipline is not explicit on any point, inferences must be drawn from other portions, and from the general scope and meaning of the whole as comprehended in the economy of our system of church government.

The Sunday-school is an integral part of the church at that locality where it may be organized; if not, we find the pastor appointing and the Quarterly Conference sanctioning the appointment of an officer to perform work outside of the charge he has been appointed to serve. The Sunday-school, according to our economy, is composed of persons, both adults and small children, who may be organized, or collected together for the purpose of studying the Word of God, under the care and supervision of the church. The pastor of the charge becomes the pastor of the Sunday-school. Being a shepherd, he is called on, by virtue of his office, to watch over the entire flock, feeding the lambs "with the milk of the Word," as well as the grown sheep with more substantial food.

In the Sunday-school the *doctrines* and *duties* of Christianity are taught by teachers appointed by the pastor, he being the head of the faculty of instruction. And he is to see that the doctrines and duties taught therein are in harmony with our Articles of Religion and the teachings of the gospel as expounded by the church. Dr. Leftwich affirms, "That no officious board of managers, superintendent or association of teachers can displace the pastor from his authoritative position as the official head of his charge in the school which he has organized under the law of the church for the study of the Word of God, without striking at the very source of authority from which they derive their existence."

The pastor is clothed with official authority by the law of the church; and this authority is sanctioned and sustained by a divine call to the ministry, it being in harmony with his authority from the great Head of the church. In fact, this authority *inheres* in the great commission given by Christ to all his ministers—"Go preach my gospel to every creature."

The pastor has no right to surrender this function of his office, or absolutely to relegate its duties to another. He is recognized by the law of the church as the only one who is responsible, seeing he is required, by a written report, to give the condition of all the schools under his care to the Quarterly Conference, which report they must accept, to be placed on record. The pastor appoints the superintendent, directly or by nomination, to assist him in the Sunday-school work; but he alone is responsible to the church. The power to appoint necessarily implies the power to remove. Should the superintendent prove himself to be inefficient or should he teach anything contrary to the doctrines of the church, he has not only the authority to remove him and appoint another, but he should not hesitate to exercise it. But in all this great discretion and prudence should be exercised, lest results injurious to the best interests of the church and of the cause of Christ should follow. This should not be done with authoritative *dictum*, nor in the spirit of arrogance.

The superintendent can not remove the responsibility from the pastor by active duties in the school; and it is the pastor's duty to correct all irregularities in the management of the school, and to see that the instructions imparted to the pupils shall be in accordance with the true principles of Christianity as taught by the M. E. Church, South. At a certain college the professor of languages—as the class had to read the Greek Testament—was permitted to teach it at the Sunday-school. One of the class having discernment sufficient to apprehend that the professor was teaching the doctrines of Universalism, declined further to attend his class, and the imposition was discovered.

In case the superintendent be not satisfied with the action of the pastor, has he the right to appeal to the Quarterly Conference? He has no such right, as the pastor is not in any wise amenable to the Quarterly Conference; and that body can not try him nor entertain such an appeal, except where the pastor in charge is a local preacher, or on trial in the Annual Conference. The old English law maxim, that a man must be tried by his peers, obtains in such cases.

Should there not be perfect harmony of action between the pastor and the superintendent, or should they not harmonize in a general plan in conducting the school, confusion, and consequently a loss of spiritual life, must follow. The pastor must assert his prerogative growing out of his functions as pastor, or as one who has the care of souls. But it should be done with the utmost care and in the spirit of brotherly love. The superintendent should in every instance pursue the plan in conducting the school suggested by the pastor. If he is unwilling to do this, he should resign immediately and give place to one who could work in harmony with the pastor in charge.

Man's moral obligation is the ground upon which duty is based, and duty is moral obligation put into practical exercise. His relation to the church does not increase moral obligation; nor can being out of the church in any way diminish this obligation. "Being in the church adds social to moral obligation," but it can not change it, "for it is unalterably fixed, being based on the law of God." So the relation of the pastor to the church and the Sunday-school can not be changed, as it inheres in the moral obligation of his position by virtue of his divine call to the ministry.

The pastor should be at the Sunday-school as often as possible, and, I might say, *every time*, if he has but one school and his charge a station; not only to aid in the work and to see that it is properly carried on, but by his presence to encourage all who may be engaged in the school, and also to impress his moral character upon the school by such judicious assistance as the occasion may require. "Every pastor should be *felt* by his presence and his labors."

From this brief discussion of the subject, we come to the conclusion that the relation of the superintendent to the pastor is that of a deputy to his principal or as his representative.

In conclusion, permit me to say that the great end to be secured by the Sunday-school should be the conversion of its members. Neither should the teacher, superintendent nor the pastor lose sight of this great end, through instruction in biblical truth, and in impressing the heart with the necessity of the *new birth*.

In the so-called union schools how can this object be secured? For in such schools there may be teachers who deny the necessary work of the Holy Ghost in regeneration, or some who are ever suspicious lest the peculiar dogmas of their denomination may be antagonized. And thus the grandest end for which Sunday-schools should be organized is thwarted, and the children grow up without any definite idea of the plan of salvation. They become bewildered amid the multiplicity of conflicting opinions, are left with vague ideas of the Christian system, and drift away into the wilderness of skepticism and wickedness. I knew in one such school where a pupil asked the superintendent, who was teaching a class, "What is *forgiveness?*" and he answered, "It is *quitting*." Is it not surprising that one who, in other respects, is intelligent and learned, should be so ignorant about the most vital interests of our being. We are ready to ask, How can a pastor fulfil the functions of his office when a so-called union school is the only one organized within his charge?

As Methodists, we should ignore union schools and union churches. The one is a hybrid and the other an orphan. There may be circumstances or environments under which a union school might be tolerated; but, as a general rule, we must attend to our own children and see that they be trained through the motherhood of the church. Oh! that the entire church could be so impressed with this subject as to be constantly looking for and expecting the *conversion* of the children, even at a very early age! There are numerous instances of the conversion of children between the ages of three and ten years.

In this age of the world, when the light of Christianity sheds its benign influence in the homes of this favored land, and where so many advantages crowd the steps of the young, it should be the care of the church to bring them to Christ before they have time to "sow their wild oats," or the enemy time to sow the tares of evil in the virgin soil of their hearts. Let us beware lest souls committed to our care should be lost through our neglect and a failure on our part to meet the obligation imposed on us by the relation we hold to the great Head of the church.

The Lord's Prayer.—No. 3.

BY REV. J. B. WALKER, D. D.

Our Father who art in heaven. This is not ancestral worship, such as the Chinese practice, but the worship of him who is the Creator of our bodies and the "Father of our spirits." We are taught to call God our Father, because he is, in the highest and fullest sense, our Father; as the author of our being, and who cares for us; as a father who pitieth his children; and we pray to him as our Father in heaven because he is above all, and the Infinite Spirit, filling immensity, and both willing to hear and answer our prayers. We do not address or pray to God through any image or picture to concentrate our attention. There can be no material image of an infinite spirit, and no such representations can assist toward a conception of God, for the simple reason that these attempted representations are not and can not be representations of the Eternal Spirit, who has no body or parts. All prayer must, among other elements, contain *trust* and *reverence*. We come trusting, because he is our loving and gracious Father, and we come before him with reverential awe, because he is immaculately holy, "glorious in holiness, fearful in praises, doing wonders." God is omnipresent, from infinity to infinity; but it is said, "heaven" is his throne—"that the Lord hath prepared his throne in the heavens, and his kingdom ruleth over all." "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try the children of men. . . . The Lord looketh from heaven; he beholdeth all the sons of men." These inspired words teach us that he is a real, personal God, to whom, as Christians, we address our prayers. This divine teaching strikes directly at the semi-atheistic idea of the pantheist, who denies the personality of God, and insists that he is merged in nature. This form of statement is meant to be a definite direction as to the *object* of our prayers. Not every father is the father to whom we pray, but we are to pray to "our Father who is in heaven." "We have had fathers of our flesh, who corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of our spirits, and live?" There are two things required in every giver—the *will* to do, and the *power* to do what he wills. Both these are declared of God. He is our Father, and, therefore, wills to give us; and he is "our Father in heaven," and has the power to give all that we can (consistently with his will) ask or desire. The heavens declare the glory of God. They are the sublimest manifestations of God's illimitable power. "He hath prepared his throne in the midst of their vastness, magnificence and splendor, and so by his Almightiness ruleth over all." So, to say "our Father in heaven," is to say he is almighty. This form of expression—saying that God is in heaven, everywhere, among all the stellar orbs—teaches that he is a spirit, and, therefore, to be spiritually approached, worshipped in spirit and in truth. To call him our Father in heaven is to speak of him as the most exalted and glorious of all beings, and of our sonship as the most honorable position to which a finite creature can be exalted. To call God our Father in heaven is to say that we, his children, are for the present time absent and away from our "Father's house." Like Israel in the wilderness, we are not yet in the promised land; we are only on our way to our glorious home above. How cheering and sustaining is the teaching that this world, with all its sin-disordered conditions, is not to be our permanent home; its pressing wants and crushing woes shall have an end! We shall, by and by, and maybe soon, be housed in one of the "many mansions" that our saving Lord has gone to prepare for us. It is not, thank God! all of life to live in scenes of exhausting toil and heart-wearing anxieties. It is more than a chase for flowers, a smile to win them, and a tear to see them fade. It is not, thank God! all of death, with its coldness, its mortal throes, its sad farewells, its silence and darkness, to die. There is, the Father of mercies be praised! "a life above, unnumbered by the flight of years, and all that life is love." Every variety of beautiful imagery that earth's most desirable aspects and resources can furnish has been used by the pencil divine to portray the beauty, the glory and blessedness of our heavenly home—the tree of life, the river of life, the streets of gold, the jasper walls, gates of pearl, and songs of endless joy.

Is It a Mistake?

For a number of years I have been a subscriber to, and reader of, the *Nashville* and NEW ORLEANS ADVOCATES, as well as several others of our religious periodicals, and I have been astonished to see so many mistakes which our great men and best writers make by just picking up the pen and writing without thinking or investigation.

An instance of this occurs in our *Sunday-School Magazine*, for October, under the head: "Practical Application. By President J. H. Carlisle." "Jesus and the twelve had met for the last time. They were to celebrate the Passover Supper. All proper arrangements had been made."

Now, this was not the last meeting of Christ and his apostles; neither was it the Passover Supper. The true history of the case is this: Two days before the Passover, Jesus and the twelve took supper with Simon the leper in Bethany. There in Bethany, in the house of Simon the leper, Jesus washed the disciples' feet, and there came a woman with the ointment, and poured it on his head. There Judas became indignant at the rebuke of the Savior, and the devil entered into him, and he went out and went to Jerusalem, and agreed with the chief priest to betray him, and from that hour he sought opportunity to betray him. Two days after this was the feast of the Passover, and Jesus sent Peter and John, and they prepared the Passover in an upper room, and in the evening he came with the *twelve*, and as they did eat, Jesus took bread and blessed and brake it, and gave to them, and said, "Take, eat; this is my body." And he took the cup, and when he had given thanks, he gave it to them, and they *all* drank of it. (See John xiii, Mark xiv, and Luke xxii, in this order.)

There was no more connection between the Bethany supper and the Passover Supper than there was between my supper and yours last night.

At the Bethany supper Judas went out, but entered the Passover Supper with the rest, and partook of both the Passover and the sacrament, and left the room in company with Christ and the other disciples.

If I am wrong, I beg to be corrected.

K. M. HARRISON.

Booneville, Miss.

A Matter Overlooked.

It has been said, "It is never late to do good." Our last Annual Conference made provision for the expenses of the Ecumenical Conference. I supposed that this was to include the expenses of the delegate going from our Conference. Dr. Harrison, book editor, informs us that that collection was ordered by the General Conference to pay expenses of delegates from abroad. This being the case, a very heavy burden falls upon Rev. E. H. Mounger, representing the Mississippi Conference. I take upon myself the responsibility of requesting the ministers in charge of works and kindly disposed members of our church in the bounds of the Conference not to allow a representation at the expense of our delegate.

At once collect and forward to me at Ellisville Depot, Jones county, Miss., at least, a dollar from each charge. Whatever amount is received in excess of amount of expense, I will devote to the fund for Conference claimants, special. I pledge two dollars for Ellisville.

ROBT. B. DOWNER.

Our Colporteur.

Rev. W. D. Dominick has spent about a month's time with us in this district: two visits of about two weeks each. He sold some two or three hundred dollars' worth of books, besides securing sub-agents to assist him in occupying the territory. The books left in the homes of the people are good books. These remain to be read, it may be, for years to come and be abiding blessings. He is in love with his work, and appears to be the man for the work. Besides, he preaches as he travels, and that, too, to the great delight of the hearers. He was with us at Sam Jones and Bluff Creek Camp Meetings, and also visited Gloster, Clinton, Jackson, Slaughter and Woodville. We will give him a cordial reception whenever he can visit us.

C. MCDONALD.

Jackson, La.

I Believe in God.

The secular newspaper of this age is a phenomenal wonder. If one should accept as real everything printed therein concerning churches, creeds and the trend of religious thought, his mind would be a howling wilderness overgrown with all manner of strange doctrine. About once every year some preacher who has more knowledge than faith, more critical ability than spiritual insight, proclaims his vagaries, creates a sensation, is tried for heresy by a Synod or Conference—then the fun begins. Straightway, in the ardent imagination of our special correspondent, creeds are being shattered, old ideas are passing away, and the church, in general, travailing in the mighty throes of a moral earthquake. Meanwhile the church bells ring on, and myriads congregate in magnificent city temple, in village chapel and forest sanctuary, to worship God and hear the old, old, orthodox gospel. The greatest preachers of our day; the men whose teachings are most potent for the present and the future good of humanity; the men most prominent and effective in the vast humanitarian movements; the men who unflinchingly meet and dare attempt to solve the weighty problems evolved by this nineteenth century's civilization, are not those who are chasing phantom theories over the wide fields of theological discussion, or perplexing the church with wild vagaries, but the earnest, loyal, fearless teachers of the faith once delivered to the saints. Strange it is—aye, passing strange—how many crimes are committed in the name of religious thought and liberty. The intellect, untrained in the mighty arena of religious discussion, where giants have wrestled; the heart, unregenerate and unrestrained by the masterful grace of the Spirit, rush heedlessly into the struggle, while fools applaud, and wise men wonder and pity. Iconoclasts they were called, those stern old militant Christians of the olden time, who were opposed to image worship, and delighted in breaking marble saints and angels. No doubt they were right in the main, but wrong in the means employed. In breaking idols, some poor soul may be struck by a fragment, and receive mortal hurt. Better for one to have a shadowy, indistinct faith than no faith at all. I would rather have a block of marble for a god than to be left stranded on life's fathomless, limitless sea, godless. But these modern marble smashers aim their fierce blows at the grand old statue of Truth. This is no sculptured faun or chiseled Venus expressing the artist's dream of fancied myths. Rather an image, which is modelled after the great Master's pattern, has been hewn from the quarry of man's need, and received the finishing touches from those accounted most noble in talent, true worth and sweetest charity through the long sweep of the ages past. No danger of hurling this symmetrical form at all; only some may be shaken from their true base by the storm and clamor, or wounded by the glancing weapons. Men talk about advanced thought and new theology; I wonder if they know anything of the vast wealth of thought expended in these fields, or how thoroughly these subjects they call new have been discussed in the history of the church. When I read of the way the early fathers thought and wrote, the acute disquisitions of the mediæval schoolmen, the polemical wars that shook Christian Europe during the Reformation, I seriously doubt if there is aught at all new in theology. The urgent, crying need of men's souls amid all this clamor is faith. We must develop the art of believing in God and his Word. Men have followed the torch of reason until they are lost in the wilds of folly, presumption and pride. I knew a man once who would always repeat the Apostles' Creed when called upon to lead in prayer. I commend the habit. Let us go back to the rudiments and say what we believe; then live like we meant it. The crowning glory of our blessed Master's teaching is, that he taught men to believe what they could not know. Ours is essentially a religion of faith. "Lord, help our unbelief." S. J. DAVIES.

Campo Bello, La.

Things That Ought to Be Changed.

In the ADVOCATE, of Sept. 24, the appointments of the presiding elders for seven districts out of the eight, for the fourth round of quarterly meetings in the North Mississippi Conference, show forty-two quarterly meetings to be held without any Sunday being included, and one to be held by an associate pastor in the district. This is a calamity, and ought to be remedied speedily. We think it reveals some facts which ought to be considered.

1. Those districts are too large for the presiding elders to give a Sunday service to the forty-three appointments, which they need, perhaps, as much as any other charges; furthermore, the forty-three charges will make two districts larger than any we have in our bounds. They should be made by all means. The time may have been when the presiding elder could accomplish that which was expected of him by having appointments in mid-week; but that time is past in this part. The people can go somewhere on Sunday to church, either ours or some other, and thereby excuse themselves from attending in the week. Again, it would be hard to find a pastor whose heart is not made glad when he sees that his quarterly meeting comes in mid-week. Comparative failure accompanies such announcement. The pastor keenly feels the need of his presiding elder two days in each quarter; one of them being on Sunday, that he may not merely go through the formula of the Conference, but that he may preach each day, administer the sacrament, hold love-feast, or see that it is done, thereby doing a work the pastor can not do in giving prestige and caste to Methodism. By all means the first and fourth quarters ought to include a Sabbath.

2. It reveals the reason why in many places the presiding elder is depreciated. He goes in for a day or a few hours, goes through the formula of the work with a half-dozen officials present. He has gone, not been seen, and the people scarcely knew he had been in their midst. Most of this from an overload of appointments which works the detriment of both presiding elder and pastor in charge and especially the work he serves. We can not do without the presiding elder, but we want him situated so that he can acquit himself as a fellow-worker with the pastor.

3. A large district is a temptation to violate the Sabbath. The presiding elder goes to the border of his work, stays ten or fifteen days from home. When he gets to those appointments on the railroad or near by, he excuses himself, goes home Sunday evening because he has been away so much at other times. We corn-field men might as well quit preaching on Sabbath observance if our chief pastors and presiding elders board trains on Sunday and go home, unless it is in case of sickness or death. Many other things might be said in favor of the needed change, but we desist.

A MEMBER OF THE N. M. C.

A Vote of Thanks to Rev. W. C. Black, D. D.

It is now in order for every opponent of "intolerance and slander" to issue, through your excellent paper, a vote of thanks to Rev. W. C. Black, D. D., Jackson, Miss., for his timely, unanswerable and withering rebuke to the *Issue*, a so-called prohibition paper published in Nashville, Tenn., for its dastardly attack upon Bishop Galloway. In Mississippi this may well be regarded as a work of supererogation. But as the tirant, now made infamous, may be regarded by parties not fully posted, let the friends of justice and fair dealing, living on the soil on which he was cradled, speak out in unmistakable tones for this great and good man, so that the author of this slander may be consigned to the deepest disgrace. I am satisfied the Bishop has not the time to come down from his arduous work to notice this villainous attack. It, therefore, in order for the friends of truth and fairness to give the assassin a quietus which will meet the universal endorsement of Mississippians and good men everywhere.

A. R. MACH.

Ruston, La.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

THE BUSINESS OF TRAVEL. A Fifty Years' Record of Progress. By W. Fred Rae. Thos. Cook & Son, New York.

This book is a history of the origin and progress of the "Tourist Business" from its inception by Thos. Cook, in 1841, to the present time. The story of any sort of growth is interesting. Here we have the history of the growth of the traveling business as conducted by one firm for the space of fifty years, and to say it is interesting is to say very little. This firm has made it possible for any man, or woman, or company, to travel pleasantly to any part of the world at the cheapest rates; and in doing this, the firm has done good service. This book tells how they have worked out that problem.

PERIODICALS.

—ST. NICHOLAS, for this month, is a delightful number. The reading matter is healthful and helpful and the pictures are bright and beautiful. Old or young people can hardly find anything more attractive than St. Nicholas. The Century Company, New York. Price, $3.

—CASSELL'S FAMILY MAGAZINE is one of the favorites with the editor's family. The stories are good and the moral tone of the whole periodical excellent. Cassell Company, New York. Price, $1.50.

—THE MISSIONARY REPORTER is full of mission news from our various fields, and you must read it if you would keep up with our mission progress. I. G. John, Nashville, Tenn. Price, fifty cents.

—CHRISTIANITY IN EARNEST. September-October. A. J. Kynett, D. D., editor. This bi-monthly is devoted to the cause of church extension in the M. E. Church. Published at 1026 Arch St., Philadelphia. Price, $1.

THE LOTTERY.

The Pro-Lottery Press and Morality.

BY REV. J. A. PARKER.

There is much more involved in the great issue now before the people of Louisiana than the mere question of granting to or withholding from a set of gamblers a place in the organic law of our State. There is more involved in it than the vast consequences directly resulting from legalized vice. The means by which the pro-lottery papers of the State are trying to force the question on the people are of vastly wider range for evil than either the lottery, or the profligacy, idleness, embezzlement, and vitiation of the moral sentiment, which are sure to result directly from it.

No sane man can read these papers without having the conviction forced upon him that an effort is being made by them to destroy the moral sense of the people, in order to prepare their minds for the acceptance of a vice and its incorporation into the Constitution of the State. Without a single exception coming under my eye—and everywhere I go I find from one to five "lottery papers" *lie*-ing around; some, or few of which, have been ordered by those to whom they are sent—these papers sneer at piety, mock at conscience, and ridicule religious constancy. Cartoons which represent "Piety" as a part and parcel of the great Serpent of Vice—hypocrisy and fraud—are sent forth to impress the mind with falsehood for truth, that none but hypocrites, "frauds" and enthusiasts oppose the pet scheme which they encourage.

During the session of the Legislature of 1890, when a "preacher"—Rev. Mr. Warren, of Bienville parish—was casting the vote of his constituency contrary to their wish, and in the interest of the lottery, he was upheld and cheered on by the pro-lottery press of the State as a Democrat in whom was no guile. But when another "preacher"—Rev. Dr. Palmer, of New Orleans—(and Rev. Dr. Heller, also) made a speech *against* the lottery, he was, by the whole pro-lottery press of the State, denounced as a "fanatic," a "revolutionist" and a bypocrite, and the opinion everywhere expressed that preachers have no business in politics."

It is openly asserted by these papers that "gambling is not a sin." If not a sin, then why may not Christians gamble? And if Christians may gamble, then, of course, gambling is perfectly innocent, and why not legalize gambling as a source of revenue and innocent amusement?

Why this pernicious, fallacious logic but for the purpose of destroying the moral sense of the people in order that they may be prepared to do wrong? Since educate a people *down* to the point of inability to judge or appreciate the force of moral responsibility, and the vortex is reached.

Fealty to Jeffersonian principles is regularly insisted upon, and this is made to include his views on moral, as well as civil questions. The cardinal point in Jeffersonian politics is omitted, while the fact of his securing a permit to raffle off his property is carefully set forth as one of the chief political virtues of that great man. If Jefferson could he said to have had a hobby at all—and in some sense it was a hobby with him—that *equal rights be extended to all*, and *special privileges to none*, was that hobby. It was unmistakably Jeffersonian.

Why this caricature of Jeffersonian politics if not for the debauching of the moral sense of the country?

Why should the pro-lottery press of the State so unanimously denounce the Lafayette dicker" as something unheard of in politics, when everyone knows that there has not been a campaign in Louisiana for many long years in which there was not more than one man seeking to be governor of the State, and each one, by himself, and through his friends, "dickering" with every executive committee and every pariah meeting in the State, seeking "an alliance" with them by which to secure the office?

Can there be any other reason for this than a desire to create the impression that those who oppose the lottery are men without principle, either political or moral, and in this way destroy their influence?

Whether or not the pro-lottery press of the State so intend, it is most certainly a fact, that the tendency of the teaching of these papers is to the breaking down of the moral sense of our people, the lessening of general respect for religion, and inuring the mind to moral repudiation. Who so Jesuitical as to suppose there is no danger on this point?

If there was ever in the history of the world a time when Christian ethics, systematically taught, was in demand—imperatively demanded by the shadowing of the cause of morality—that time is now upon us. In the echoes of all these pro-lottery papers may be heard the ominous roar of not very distant eruptions, which will shake the very pillars of our morality from one side of the State to the other. The lottery is bad—bad in principle, bad in effect; but the teachings by which it is sought to prepare the public mind to endorse it are worse—immeasurably worse.

The ministry and the religious press of the State are called upon, not only to defeat the lottery, but to watch, catch and destroy the pernicious influence of pro-lottery newspapers and pro-lottery orators as well.

However much of impolicy there may be in it, considered from a political or financial point of view—however much talk about "schools, charities, levees," etc.—it is impossible to defend the lottery on any other than immoral grounds.

Extracts from Hon. M. J. Foster's Speech.

Fellow-citizens, when a people will fully and knowingly violate the laws of God, the laws of morality, the laws of good society and the fundamental laws of enlightened government, such a people must suffer the penalty of the violated law. When a people enter into an unholy alliance with crime and consort in an illicit union with vice, that people is striking at the very foundation of free republican government.

I charge that the lottery as a source of revenue for government is an economic crime. I charge that the practice of lottery dealing is a most destructive and pernicious vice to good society; and when a people seek to incorporate in the Constitution of their State, seek to imbed in the organic law of their land, a crime and a vice, that people is untrue to good government and to good society. No government can prosper unless its foundation is rooted in good morals; no government can prosper when it is based upon a sin and a vice. There may be a temporary, an apparent prosperity, but it is an artificial, an unnatural and an uncertain prosperity.

I say, fellow-citizens, that the proposition of the Louisiana Lottery Company is the most monstrous proposition that has ever been submitted to a free people. I say this, that lotteries have been legalized and statutory enactments have been passed authorizing the running of lotteries. It is bad enough to legalize by statute a lottery, but it is an unpardonable sin against society and good government to constitutionalize this vice. * * *

Fellow-citizens, how stands this question in other States? What is the verdict of the other States of this grand Union? What is the sentiment, the universal sentiment, from the borders of Canada to the Gulf of Mexico? What answer do the Rockies give back to the Alleghanies? All over this broad land of ours there is but one sentiment on the question of lotteries, and that is their universal condemnation. And why should my State, and why should your State, seek to place herself above the public sentiment of a people who stand your equals and your peers? Why should the people of Louisiana stand out unique and alone, making this beloved State of ours the headquarters for these rich, round and lusty gamblers? (Applause.) * * *

Does Louisiana need the money? I shall not go into details, but I shall make a few statements, which I challenge the lotteryites to contradict: I state that Louisiana's finances to-day are in a better condition than they have been in the last decade. I say that the interest upon our State debt is promptly paid. I say that her warrants, constitutional and legislative, are paid dollar for dollar. I say that her insane asylum is an institution of which she or any other State may be justly proud. I say, fellow-citizens—and I do not know how to meet argument other than by fact—that the last report made by the chairman of the committee sent there to investigate that asylum, the unanimous report of that committee shows that it is in a splendid condition, financially and otherwise. The normal school at Natchitoches needs not the lottery money. The Soldiers' Home here in New Orleans, lately established, needs not this money. Your Charity Hospital needs not this money. But then they say that the levees and the schools need it.

Now, fellow-citizens, I will ask you this plain question: Are not the levees of Louisiana to-day higher, firmer, broader and stronger than they have ever been? Will any lottery man or any lottery paper deny that proposition. Did not they withstand last year, with a few breaks, which no money in the world could have prevented, one of the highest waters that the Mississippi has ever known?

Your public schools are improving. The State is advancing. You have heard the report of your superintendent of public education, and I say that these children ought to be educated and can be educated with the honest money of an honest citizenship. (Applause).

Fellow-citizens, you have heard what Captain Jack has stated about Louisiana's resources, her ability and capacity to defray all her governmental expenses. I say sir, that she is as able as Mississippi, Alabama, North Carolina or South Carolina to support her schools. She can do it and she will do it if she is just let alone. * * *

God has been kind to our State. He has given her the pine land of North Louisiana, the spreading prairies of the Opelousas and the alluvial bottoms. He has given her the soil that you but "tickle with the hoe and it will smile with a harvest," yielding grateful reward to honest labor; he has given her a brave, a courageous and an honorable people; he hangs over her fertile fields a sky as blue and bright as that which bends over sunny Italy. All we say to these people is to let the dear old State alone. Let her alone, fellow-citizens; let her breathe and live in the atmosphere of a pure morality; let her grow and expand under the honest administration of good laws and honest government; let her develop in the patriotic hands of her brave sons and her fair daughters. Strip, oh, fellow-citizens, strip her of the curse and the sin of this lottery, and, under the impulse of new activities, new enterprises and a nobler aspiration, she will bound forward upon the sea of prosperity, freighted with the bright hopes of a happy people and laden with a patriotic resolve to breast every storm and to brave every sea. (Applause.) Let her alone; let her carve out that destiny which honesty and honor blazes out for every State; let her alone, and oh, fellow-citizens of the Crescent City, a loyal citizenship and a splendid manhood will spring up in every city, village and town, aye, in its waste places, to assume and perform the high and sacred duties of statehood. (Applause.) Curse, oh, curse her not with the gold of this company. This rich, gleaming, yellow royal gold of the gambler will prove, like the fruit on the banks of the Dead Sea, glittering to the eye, but turning to ashes upon the lip. Oh, idolater of the golden calf! Oh, blind worshipper of the gambler's gold, let Louisiana alone; let her with her head erect, with an unsullied front, and with a firm step wheel into line and march along with her sister States toward progress, advancement and civilization. (Great applause.) * *

I desire, fellow-citizens, to call your attention to another feature of this lottery company, and that is its political feature.

I say that this company is bound to be in politics. I don't pretend to say that the stockholders desire to do so, but I say that from the very nature of the grant which they are requiring they are absolutely bound to be in politics, and they are not only bound to be in politics, but they are bound to dominate the politics of Louisiana for twenty-five years. (Applause.)

Now, how is that? You can not barter away the police power; you can enter into no such contract. This grant is a revocable grant, not irrevocable. The same power that gave can destroy; the same power that bestows this grant can take it away from them. In other words, the Legislature at any time can submit a constitutional amendment revoking the grant, or they can call a constitutional convention and that convention may annul the license. What does that mean then? Fellow-citizens, what then does that mean? It means as a matter of necessity on the part of this company, that they must dominate your Legislature for twenty-five years; for as certain as yon star shines out in the blue vault of heaven, so certain it is that the first time that a majority of the Legislature inimical to this company convenes they will destroy it if they can. (Applause.) So, therefore, as a necessity, they must be in your Legislature, and they must not only be there, but they must dominate that body.

Fellow-citizens, have you ever thought of the dangers of this vast moneyed power, handled by a lot of gamblers, and what it means? When I tell you that they must dominate your Legislature, let me in my humble way attempt to show you some of the consequences. One of the dearest rights—in fact, the most precious right of citizenship of these United States is to meet in convention for the purpose of framing the organic law of the people. Adopt this amendment and you will be debarred from meeting in convention for twenty-five years, because as a matter of self-preservation this company will not permit a constitutional convention to be called. Think of that! Think of that! You or your little ones, even the little boy standing there, when he arrives at majority, will have the mailed hand of this lottery upon him and upon all the people of this State, preventing them from meeting in convention, changing, modifying or altering the organic law of the land.

At the St. Tammany Camp Meeting the third Quarterly Conferences of the Covington and Talisheek circuits were held in conjunction, at which the following resolution was passed by a rising vote of both Conferences:

Resolved, That we do hereby protest against the adoption of the lottery amendment as being a virtual sale of the morality and independence of our State, and being detrimental to the spiritual, moral and pecuniary welfare of our citizens, and that the preachers in charge of these two circuits advise and preach upon this evil in their respective pulpits, and that all Christians do all in their power to suppress this great evil. C. McDONALD, P. E.
J. M. SIMMONS, Sr.,
F. MATTIES, Secretaries.

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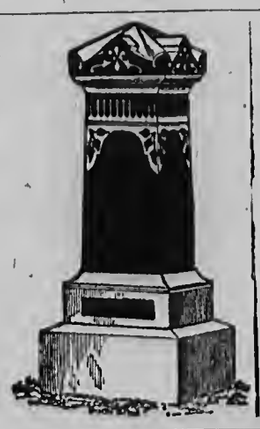

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No 45. Chic. and N. O. Lim. 8:00pm	No. 46. Chic. and N. O. Lim 12:01noon
No. 41. Memphis and K. C. Ex. 8:25am	No. 42 Memphis and K. C. Ex. 6:00pm
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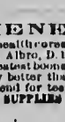

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, October 15, 1891.

The Publishing Committees of the NEW ORLEANS CHRISTIAN ADVOCATE are requested to meet at 112 Camp St., New Orleans, Oct. 28, 1891, at 10 o'clock A. M.

J. M. BEARD, Chair'n.

Briefs.

The last interview of the editor *pro tem* with our much lamented brother, Rev. B. F. Alexander, was by chance, or by providence, which is, perhaps, the better word for a Christian. Coming to the ADVOCATE office, late in the evening, and in the week, both very unusual occurrences, we found Bro. Alexander alone, and in response to his hearty invitation (he was always hearty), "Come and sit down here and let us have a long talk," we sat and conversed upon the theme that had claimed his whole attention for nearly half a century, and that was always nearest his heart, until the shadows of dusk began to fall. He wanted to get all the news about Conference work and men, especially the young men for whom he felt the warmest affection, readily falling in with favorable opinions of one or two who had been criticised which the writer had to express. As to the appointments, while seemingly anxious to talk of others, he asserted that he had no care or hope as to himself except to be useful. He would take the best appointment or the poorest in the Conference. This must have been less than one month preceding his death, and he was looking to be in excellent health. In response to an inquiry as to his journey, he said that he was going to the Tensas country on secular business; but, recalling it now, there was much in that interview to impress one that, at least, one of the parties to it had his face set toward Zion. What fervor in the handclasp as we turned to leave, and the benediction, "God bless you!" thrilled us then, and will long prove a subject of fond recollection.

The London *Methodist Recorder* makes this urgent plea for good preaching:

Methodist congregations want good preaching. Some congregations are pining and wasting away for the lack of good preaching. And the joy and misery and mystery of the thing is that there are very, very few men in the ministry who, in their several ways, might not be good preachers. A revival in the study, on their knees, among their books, pen in hand, pews empty or full before their minds, will bring to pass the seeming impossibility. A preacher may be feeble, watery, commonplace, twangy, unnatural, perfunctory, a twaddling dribbler out of ten times repeated nothingness. Let that man go down to the feet of God, and there think it all out—think of men, women, boys, girls drifting hopelessly onward to an awful eternity. Let that man—no one knowing what he is doing—cry out, "O God, help me! Show me thy truth! Fill me with thy love!" And then let him get up like a man and buckle to, and read and think and get out into the inspiring library of human lives until he is filled, possessed, shaken, fired with the subject God shall give him. He may talk on Sunday atrocious English, and may not be able to muster a single clever sentence. But he will preach, and will preach a downright good sermon, at least, if the goodness of a sermon is to be measured by the good it does. A sword is good if it pierces, cuts and does not double up when it touches a hard skull.

The ADVOCATE is supplied with news from the Ecumenical by contract with a resident correspondent, so that the tired editor will have a rest both *de facto* and *de jure*.

Editorial Correspondence.

The Second Ecumenical Conference of Methodism was opened in the Metropolitan Methodist Church, in Washington City, Oct. 7. There were five hundred delegates, representing twenty-eight different Methodist bodies, and gathered from all parts of the world. There were men from England, Ireland, Scotland, Wales, France, Germany, Australia, New Zealand, New South Wales, China, Canada, United States, Mexico, West Indies, Bermuda Islands, Nova Scotia. Besides this, the churches represented by these men have their missions in India, Japan, Africa, Italy, Scandinavia, South Sea Islands, and several other quarters of the globe. So that we may well believe that it was truly a cosmopolitan assembly, and we may truly say that such a gathering of the followers of Jesus Christ never came together before. It looked as if the Lord's last command had been literally carried out, and the gospel had been preached in all nations. These five hundred representatives of Methodism, standing for many millions of Methodist adherents, were a grand exhibition of the power of a pure gospel preached in earnestness. They represented a moral and spiritual force which is simply incalculable, but which has been felt around the world.

Bishop Bowman, the senior Bishop of the M. E. Church, presided at the opening session. The proceedings began by this large body of ministers and laymen singing the grand old hymn, "Jesus, the name high over all," and "Old Coronation" never sounded grander and was never more uplifting in its influence than on that occasion. Bishop Keener, our senior Bishop, offered a most devout, spiritual, comprehensive prayer, which was responded to with fervent Amens. The venerable William Arthur, of the Wesleyan Church, read with solemn impressiveness the hymn, "Come, let us anew our journey pursue," which was sung as only Methodist preachers can sing one of Charles Wesley's hymns. After a neat apology for not delivering his sermon himself, Mr. Arthur introduced Dr. Stephenson, the president of the Wesleyan Conference, who read the sermon for him. The text was Isaiah viii, 18: "Behold, I and the children whom the Lord hath given me are for signs and wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." The sermon was read in a very effective manner, and occupied one hour and a half. It abounded in noble thoughts, striking images, tender sentiments and beautiful language, and was worthy of the great occasion. After the sermon, Bishop Foster, of the M. E. Church, assisted by several eminent men, administered the sacrament of the Lord's Supper. This was a most solemn service, and this communion of saints with one another and with their Lord was one long to be remembered.

The evening session was occupied with speeches of welcome by Bishop Hurst, of the M. E. Church; Dr. Carlisle, of the Church, South, and Dr. George Douglas, of the Canadian Church, and these were responded to by Dr. Stephenson, president of the Wesleyan Conference; Mr. George Green, of the Primitive Methodists, and Rev. R. Abercrombie, of the United Methodist Free Church. These speeches were all appropriate and well-timed, and the whole service passed off in an exceedingly pleasant and fraternal manner. Thus passed the first day of the Second Ecumenical Conference.

C. W. C.

It is expected of stewards that a man be found faithful. And if he performs that good degree, he will be called up higher. Stephen and Philip from serving tables became the mightiest evangels of the church.

Wings.

The problem of flying bothers the savants. How to navigate the air is the *pons asinorum* of modern science. How easy it would be to get up into the atmosphere and soar off to the moon if we only had a recipe for flying! The New Englander, by the name of Green, would never have flopped and cumbered the plain, if he had thought of some volant and vibrant appendage for overcoming the non-resistance of dead atmospheres before he attempted to ride on the "wings of the wind." Why shouldn't a man's avoirdupois take on aeration and soar as well as the grey substance denominated intellect; that is to say, if wings were provided; and what is to hinder wings? Why should we tolerate the miserable substitute of ballooning when to swim the atmospheres with the stroke of an athlete is every man's privilege? Why not fly to Boston for breakfast, and, with the swoop of an eagle descending to the prey, alight on the North Pole for our noonday repast? Why! why!

Until spectacled and trim-whiskered science can answer us this self-evidential and most obtrusive school-boy proposition, we will take no theology at its hands, nor suffer any painful exploiting on hands and feet through the dim corridors of pre-Azoic and post-Cineric ages to disturb our faith in the great Well Known. The sapiency of the man who pants to fly and can not, is not to be trusted. As a sciolist he is a huge and painful failure. We never hear of Darwin's "Descent of Man" without being reminded of Green, the explorer's resonant rebound to the New England barnyard. Homer always made his slain heroes hit the ground hard, and that helped to make his verse sublime. Milton says of the outcast angels, with tragic terror in his very phrasing, "Nine days they fell!" It was, indeed, a tremendous descent for the winged multitude; but what thinkest, oh gainsayer! will be the fate of those pedantic cloud-climbers who are abundantly more than nine days' journey from the truth, without a feather between them and the horizon of matter-of-fact? There is food for scientific speculation in that question, as well as room for a pen of drama equal to the

"Blind old bard of Scio's rocky Isle,"

or, mightier still, "The great blind seer of Britain."

"Oh, for wings!" we have oft soliloquized 'mid the peopled solitude of the graduating platform of one of our ultra-fashionable female seminaries. While vainly struggling with the mingled gush and phantasmagoria of the sweet-girl graduating essays, we could not repress the thought that all this was heavenly, and if to voice and robe and faculty of expatiation a few pairs of silken wings could have been added, that nothing would have been wanting to their happiness or ours.

O Art, wherein triumphest thou over thy ambitious twin-sister who sways the sceptre, Science, but that thou wearest a thinner veil of artificiality! But of both may we not inquire, in the interest of parodied man, why was the ground made to support so much of superficiality, and why was man made out of the ground instead of the water or the atmospheres.

Another absurdity that always suggests wings to us is the lisping pensive pulpiteer who is so abominably nice that he says Hades for Hell, and Lucifer instead of Devil, and whose strain of musty compliment to his self-conceited and semi-literary audience from year's end to year's end is so rank that it "smells to heaven."

And yet another is the brother, priest, or layman who breakfasts, dines and sups in Elysia while his feet are soiled with common dust or stuck fast in the mud of some sty of Epicurus. For the sake of getting his soul and body once more into neighborhood, if not juxtaposition, let Monsieur Pinaud, *et al*, hurry up with their aero-plane millinery and torsion power, and let all his friends wish him *bon voyage* into the skyey deep.

What a commentary upon some things we see here below was the unpretention and lowlihood of that most humanly divine and most divinely human son of Mary, Son of man. He who could touch lepers and be touched by harlots, who could receive sinners and be received by them; who withal could weep brine and startle from a pin wound, was a surprise and a scoffing to another age and to some parts of the world in this; but he lives and reigns and will still be rebuking Pharisaism to the end of time.

Perpetual Motion.

The itinerancy in bas-relief might be expressed as a system of wheels, the mutual impact of whose peripheries not only excite themselves to motion, but set the universe of things and persons about them in ceaseless whirl and counter-whirl. The movement may be concentric or eccentric; inward upon the heart of motion or outward upon the extremities of progress; but it is constant and powerful. Upon the plan of a center that is everywhere, and a circumference that is nowhere, and of spheres and multi-spheres that move by interaction, and are quite independent of any frictional force for locomotion, the great system of things that we call eternity was builded; and why not the moral scheme that has been set to solve its problem? The constellations go round in orbicular flight; each orb or sphere matching its neighbor, not in repose, which would be impossible, but in responsive motion; and so do the worlds, and the races, and the animal and vegetable harmonies, and the centuries and the seasons; and if the greatest movement of modern times had not done so also, it would have been manifestly out of joint with the divine order, and worthy of repudiation. It was a gracious providence, and not an effort of genius, however commanding, that decreed for the fair soul of the Oxford revival a body so congenial and so thoroughly adapted to its own and the world's need. Started rolling down the ages with motion, however gentle, it could never stop. Because it was round and self-adjustible, without cogs or bands, it would revolve and gain velocity by flight. The veriest Saul among the prophets might examine its record of record breaking, its *spirituelle*, or its machinery of frictionless surfaces, and chiefly the latter, and prophesy immortality for it. It has been called by factious rivals the great iron wheel, because of its supposed fatality in contact with the necks and limbs of its adherents, but nothing could be less truthful. It is pliant as air to that diamond element in Christian character which is resembled to the Exemplar, and becomes a destructive force only when pride, envy, ambition and covetousness hurl themselves before its advance like the worshipers of the Ganges. When we hear its enemies declaring against its feature of inexorableness, we think of eternity, and couple with that thought the reflection that it has sufficient virtue, at least, to attract the carping spite of those given to invective; and, when by captious insiders, we irresistibly turn our gaze from the magnanimous and uncomplaining parent to view the premature birth with a feeling something less than complacency. Men and angels, too, have rebelled against God and heaven, and why not against the most divine of earthly systems for saving the fallen? That it is hard for mortals to keep up with spheric motion is a statement that will not need repetition or proof, and while straggling is forbidden, it is not prohibited and but rarely punished. Still the picket line will go on into the darkness of heathen lands to pioneer with humble and frequent ray the oncoming constellations of truth.

Methodism will never want for men, because it is itself both a discoverer and a torch-bearer. It has declared war upon the powers of darkness, and the riches of its poverty abounds unto the glory of its conquests. The Spirit of the Almighty is in its rings and wheels, and it can never be eclipsed by its own light, or cease to enlighten the world, obeying that voice both of power and wisdom: "Go ye into all the world and preach the gospel to every creature."

In Memoriam.

Our hearts were indeed saddened to hear of Bro. B. F. Alexander's death. As presiding elder of the Shreveport district, he taught us to love him sincerely. A more faithful man to every call of duty while in that office would be difficult to find. He regarded his position as a sacred trust, and never faltered when the interests of the church he so much loved bade him go forward. To those who knew him well his very quaintness was a virtue. He took an especial interest in the younger ministers under his supervision and gave them wise counsel. There are many of them who will never forget his fatherly care. Now that he is gone, the lessons he taught are among our most precious treasures. May these serve the purpose he intended!

He was a pure man. If the outward conduct is an index of the heart within, he, indeed, was one of the elect "who shall see God." He was brave, true, and loyal. These are not idle expletives of mine, but fully express what all who knew him will say.

Blessings on his memory! May the richest, tenderest grace of God our Father be with his wife, daughter and son in this dark hour. I am assured that his beloved church in Louisiana will honor his memory with a suitable memoir. I bring this offering because I loved him.

S. J. DAVIES.

The Negro Question.

This, from the *New Zealand Methodist*, sounds like a note of war:

If the visit of our delegates to the Ecumenical Conference results in no other good, it will be a huge satisfaction to many in this distant colony to learn definitely the real condition of the negro population in the Southern States of America, and the attitude of the M. E. Church toward the whole question. The Rev. W. Morley has expressed his intention of visiting these States, and he is a man capable of forming as statesman-like an idea of the true position of affairs in as short a given time as any man we know. We may confidently expect, on his return, information upon which we may base some definite action as New Zealand Churches; if, as we believe, our negro brethren in Christ are still subjected to the most wicked and cruel treatment at the hands of many of the whites, who have only race hatred to plead as an excuse for their oppression.

The city council of Chicago has passed an ordinance incorporating a company to lay pipes underground to Waukesha Springs, to bring its medicinal waters to that busy city. Waukesha is eighty miles away, but the company engages to deliver not less than two millions of gallons a day. Chicago must be ahead of everything, or nothing.

"Heterophemy," a word invented by Richard Grant White, is saying one thing and meaning another. Candidates take to it, and call each other "heterophemists."

Notes.

The Sunday Law doesn't prohibit

The horse with his head in the cr is a wild kicker.

One touch of Methodist natu makes the whole world kin.

Woe to the man that economiz where foreign missions begin!

Giving to foreign missions is t test of loyalty to Jesus Christ.

Too proud to beg, too lazy to d and too mean to live—the lottery.

If any suspects that he loves moo more than God, let him pray over

Works proclaim character, not word He that doeth righteousness is righ eous.

"Wisdom is the principal thing Let men study the Bible more a vaporize less.

Protestant and Roman Catholic w stand shoulder to shoulder until th robber bites the dust.

We place the Mer Rouge *Vidette*, new anti-lottery paper, on our e change list, and wish it great succes

The Louisiana delegation are six-footers, and each can roar a b as leonine as the representatives Britain.

It used to be spelled *quartridge* (s Webster), but *quarter-age* is, perha better, as expressing both the sum a the period.

The lottery circulation latterly kept up by stimulants. And, for that, the stimulation is freer than t circulation.

Twenty millions of Methodists, in t persons of their most distinguishe representatives, are jubilating at Was lington City.

It is now in order for Geronimo bid for the franchises of Louisiana a offer to pay for them in scalps to "t manor born."

The School of Arts, under the dire tion of the Artists' Association of Ne Orleans, opened for its winter sessio Monday, Oct. 5.

The lottery minion will be satisfie with nothing less than dominion, a that, too, a State wide and a quart of a century long.

Could St. Paul have been referri to the modern church when he wrot "For all seek their own, not the thing which are Jesus Christ's."

Gladstone, the racy, in his spee before the Newcastle Congress, ca the political pledges of the Tor "death-bed repentance."

The *Times-Democrat* has done cred to itself and justice to a great cause b publishing full reports of the Ecume ical Council at Washington City.

The Louisianian who has ne turned white in the face at the thoug of the insult put upon his State Morris, the briber, should go wash.

An industrious mayor *pro tem*, in t short space of one week, licensed t Royal street dives to run day a night, suspended a criminal judge f a misdemeanor, and reversed the d cision of a grand jury forbidding brutal prize fight; or we have be grossly misinformed.

The Ecumenical, like a great batter of truth, on a commanding eminenc blazes with brilliancy and employ only giant powder in volleying sol shot against the battered ranks error. It is unquestionably the ever of the last decade of the century, a will exert a great influence upon t enlightened thought of the age.

A man can not secularize and evan gelize at the same time with anythi like reasonable success. Unless he a very great genius, he will, in a bri time, find his right hand piling u wealth while the left is in his pock or gesturing aimlessly as though would call off attention from th former proceeding. Gold is at onc the greatest blessing and the greate curse of the church, speaking fro the worldly standpoint.

A brother was being examined the Quarterly Conference for licen to preach, and the presiding elder w conducting the examination. Amon other questions this was asked: you were in charge of a circuit, a should see the announcement of yo quarterly meeting in the chur paper, what would be the first thi you would do?" The answer ca like a flash: "I would hustle rou and get up the presiding elder's quar terage!" He passed!

The *New Delta*, which was estab lished not quite eighteen months ag has had built expressly for it and h now in operation a latest improve Web Perfecting Press, which is th best and most complete one in th city of New Orleans. It produces 1 000 complete papers in an hour, an speaks volumes, and will continue t speak *volumes*, for the enterprise of th great anti-lottery organ of the South The *Delta* has a big job, and is warra ing up to the Herculean probabilities We wish it success.

Personal and Otherwise.

The first number of the *Ocala Demand* has been received at this office.

During the week this office had an appreciated call from Rev. Robert Harry, of the Louisiana Conference.

Rev. J. L. Pierce is holding protracted services in the First Methodist Church, Shreveport, of which he is pastor.

Dr. B. Carradine's address is 2716 Dayton street, St. Louis, Mo. He gives a cheering account of his opening at First Church.

Rev. Wm. Wimberly, assisted by Rev. A. D. McVoy, Jr., is holding an interesting series of meetings at the Louisiana Avenue Church.

Bro. S. B. McCutcheon, of Shreveport, lay delegate to the Ecumenical from Louisiana, gave the ADVOCATE office a pleasant call on Monday last.

Brn. Johns, our pastor at Algiers, informs us that there will be a memorial service in that church of Rev. B. F. Alexander some time in November. Bro Alexander was pastor there in 1857, when the present church was built.

In giving news of the great Ecumenical Council of Methodists, at Washington City, the *New Delta* is away behind—say in the proportion of a paragraph to two columns—the *Times-Democrat* and the *Picayune*. Why is this thus?

The State University, under the continued presidency of Col. J. W. Nicholson, opened on Monday with the booming of cannon on the college lawn. The attendance is said to be larger than during any previous year, and arrivals continue.

The Ruston *Progressive Age* says, "It is currently reported that Louisiana State Lottery money purchased the outfit with which to print the *Ocala Demand*, to be edited by L. A. Traylor." And adds: "The fact that the paper is to be edited by Traylor guarantees its failure."

Dr. Inman W. Cooper publishes a register of his church at Hazlehurst, Miss., which shows it to consist of three hundred names, and to possess a splendid organization. Beyond statistics, the chief item of interest is a building committee for a new church, composed of forty persons.

Just as the ADVOCATE goes to press, we receive the sad news of the death of Dr. W. H. Potter, one of the Missionary Secretaries of the Church, South. He was one of our strongest men, and will be a great loss to the cause which he advocated so ably, and to the church. He died at Austell, Ga., Oct. 11.

The *Buffalo Advocate* has expressed itself as to the man for the presiding eldership. Here he is:

A man of broad views, deeply religious, thoroughly Methodistic in habit as well as in polity and doctrine, having a well-balanced mind, being above petty prejudices, a man who continues to study, one who has the power of generating enthusiasm among his preachers and people, full of faith and power, and daring to do great things for God.

Bro. Sawyer returned Saturday from Grand Prairie, sixty miles down the river, where he had been helping Bro. Scurlock in a meeting. He preached four days and nights, and left the altar crowded with mourners and the interest deepening and widening. About twenty had joined the church, and the indications were that a number more would unite with our church at that point. A large number have professed conversion. Bro. Scurlock has things well under way for the erection of a beautiful church, according to one of the church extension plans. When built it will be the first Southern Methodist Church from the Moreau Street Church to the Gulf of Mexico.

Dr. J. B. A. Ahrens' Craps Street parishioners found out by clandestine means that Oct. 8 was the twenty-fifth anniversary of his marriage with the elect lady who is the model mistress of his home, and this is what they did: With great enthusiasm they raided the manse, and among other things informed the young couple that the time was up, and that it would be quite useless for them, either now or hereafter, to simulate juvenility, or attempt to cover up the tracks of the calendar; at the same time bringing to view a beautiful and costly French clock. The gift is of oxidized silver of lovely ornamentation, and warranted to keep time for a quarter of a century or less. The marauders also brought with them ice cream, cakes and coffee, and made a night of it, leaving at about one A. M., or until they saw the bride and groom safely round the quarter-pace.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Mr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipts of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

The reform Democratic ticket was elected in Nashville, Tenn., last week, over the regular organized Democratic ticket.

Christmas Offering for Missions.

Several of the Annual Conferences which have held their sessions this year have agreed to call on their congregations and Sunday-schools for a Christmas offering for missions. This offering is to be distinct from the regular collections, and to be used in meeting the obligations of the board. These obligations were occasioned by the efforts of the board to answer the call for re-enforcements coming from our mission fields. Strong re-enforcements were sent. God is blessing their labors, and it remains for the church to indorse the advance movements of those who have these important interests in charge. At no time have our missions been so prosperous as now. On every side new fields are being opened for occupation by our church. Men and women are needed in China, Mexico, Japan, and our missions nearer at home. In all these things we hear the voice of our Lord calling his church to "Go forward." We can not answer these calls until this burden is removed from our hoard. Will every Conference join in this call for a Christmas offering for missions? On that day, while we commemorate the coming "unto us of a Prince and Savior" by gifts to those we love, have we no gift for our Lord and for the cause for which his blood was shed? It may require an act of self-denial; but let us remember what Christ has given for us and a perishing world, and make our gratitude the measure of our gifts.

Will each pastor bring this matter, without delay, before his congregation and Sunday-school, that they may prepare for the Christmas offering? Will every superintendent, officer and teacher in our Sunday-schools, and all the workers in our Epworth Leagues, unite in this effort to extend our Redeemer's kingdom among all people?

We are sure the children of the church will respond if opportunity is offered.

Most earnestly we invoke the co-operation of all our church papers.

Respectfully, I. G. JOHN,
H. C. MORRISON,
W. H. POTTER.

Church Extension—Paine Loan Fund.

The notes and subscriptions to the Paine Loan Fund are nearly all due, and many of them are unpaid. This failure is largely attributable to the severe stringency of the times. The money is much needed to pay appropriations which were made to churches in the expectation that by this time it would be in hand. Those ought to have the money, and we appeal to the friends who have made these subscriptions to send in the amounts promised to us at once. Send directly to Rev. David Morton, secretary, 705 West Chestnut St., Louisville, Ky.

JAS. C. MORRIS, Ass't Sec.

Boils and Pimples and other affections arising from impure blood may appear at this season, when the blood is heated. Hood's Sarsaparilla removes the cause of these troubles by purifying, vitalizing and enriching the blood, and at the same time it gives strength to the whole system.

From the Holston Conference.

At the session of the Holston Conference, during the discussion of appropriations to the Payne and Lane Colored Institute, Bishop Galloway said: "There is no gospel in canonizing a man who will preach to darkies in Africa and ostracizing him when he preaches to them in America. To the young preachers, I say whenever you can preach to the negroes, do so. I have a reputation in my own country of which I am proud, and that is that I am a 'nigger preacher.' A colored brother once said to me: 'You don't preach like a white man. You preaches like a nigger. (Laughter.) I wish we had the religion even to go into their Sunday-schools and teach them. It's a mistake to think the colored people don't want a Southern preacher to preach to them. They are glad to have us. When a Southern preacher thinks it reflects upon his dignity to preach to the negroes, he had better ask himself whether he is called of God to preach or to keep silent."

The Conference adopted the committee report on temperance after striking out that portion referring to prohibition. The Board of Education stirred up a hornet's nest by reporting on the advisability of building more academies and delegating to trustees of Emery and Henry College the right to select presidents, and prescribe a course of study for their academies. Two-fifths of the Conference claiming this was a discrimination against Hiwassee College, kept the Conference-room hot with debate, threatening a fifty-year war in the Conference, until the more conservative members succeeded in having the report remanded to the committee, and amended by delegating the power referred to presidents of all Conference colleges. The report of the committee was adopted.

Thin or gray hair and bald heads, so displeasing to many people as marks of age, may be averted for a long time by using Hall's Hair Renewer.

Sunday-School Convention.

The Sunday-school Convention for the northern half of the Meridian district was held at Lauderdale, on Sept. 24 and 25.

By the appointment of the presiding elder, Rev. John W. Chambers, of Enterprise, was made chairman. Marion circuit; East End, Meridian, and Meridian circuit did not seem to take any interest in this work. The brethren might have been as much benefited as were those who did attend.

The following subjects were discussed: "The Relation of the Superintendent to the Preacher in Charge," "The Qualification of Teachers," "The Best Method of Conducting a Sunday-school," "Object of Sunday-school Teaching," "How Old Ought a Child to Be before We May Look for Its Conversion?" "The Epworth League," "The Use of Our Hymn Book in the Sunday-school." The papers read on these subjects were excellent. The discussions were spirited and profitable. By request, Bro. Pugh will offer for publication his paper on the "Relation of the Superintendent to the Preacher in Charge." At times the whole convention felt the presence of the Holy Spirit.

President Anderson, of E. M. College, gave us a practical example as to "How to Teach a Bible Class." President Moore, of Binnsville, taught the "Intermediate Lesson." One old teacher said, after she had heard and participated in these two exercises, "How can I teach?"

Rev. T. L. Mellen preached to the parents on Thursday night. Rev. N. B. Harmon preached to the children at eleven o'clock, Friday. Results: A happy crowd of parents and children, with four additions to the church. Friday night Dr. C. G. Andrews preached to a full house on "The Voice of God."

So much good was accomplished by this convention that it was the unanimous opinion of all present that we must have a larger and longer convention next year. Everyone left with praises on their lips, determined to do a better work for God.

O. H. SMITH, Sec.

Meridian, Miss.

Purchasing Bureau.

Special attention given to orders from country stores and for household and family supplies by D. L. Mitchel, business manager of this paper, who has had many years' experience as city and country merchant. Please address Purchasing Bureau, 112 Camp street, New Orleans.

All orders must be accompanied with cash.

Notice.

Rev. Sam P. Jones will begin a meeting in Grenada, Miss., on Friday night, Oct. 23, 1891. We have built a large tabernacle that will seat about 5,000. J. E. THOMAS.

The Review of Reviews.

The Review of Reviews (New York: 13 Astor Place) is a superb publication and improves with age. Leading articles of the October number are, "A World Congress of Methodism," and "Mr. Stead on Hugh Price Hughes." The former is profusely illustrated, giving excellent portraits of the celebrities of Methodism in both the Old and New World, including all the Bishops of both branches of the American Church.

Amusing mistakes which, perhaps, might be as readily pardoned to the Knickerbocker as to the Britisher is the unsmiling physiognomy of Bishop Fitzgerald paraded above the name and title of his Los Angeles neighbor, Bishop Haygood, while Bishop Haygood's countenance looks regretfully down upon the Irish hull which describes him as the Bishop of Northern California. Yet, again, Bishop Key looks stern as Bishop Wilson, while the Baltimorean's countenance is plainly resenting liberties that somebody is taking with it. There is an excellent likeness, we opine, of Dr. Buckley, and also of Hugh Price Hughes. The article on the latter by Mr. Stead is *con amore*, and does honor even to the distinguished subject. Other features of this number is a stately symposium on James Russell Lowell, who seems to have acquired literary immortality by his death, and a splendid *resume* of "The Progress of the World," and "Current History in Caricature." *The Review of Reviews* is $2 a year, and twenty cents per copy at news stands.

The poets sing, in dainty rhymes,
Of summer days and sunny climes,
Of beauteous maidens, passing fair,
With whirling eyes and waving hair,
Till, near the end, you're apt to see—
'Tis but an "ad" for P. F. P.;

that is, Pierce's Favorite Prescription, the infallible and guaranteed remedy for all kinds of female weakness, which cures the ailments of feeble, "run-down" and debilitated women, and restores them to youthfulness and beauty once more. The price of this royal remedy, Dr. Pierce's Favorite Prescription, is but $1.00 a bottle, and money refunded in every case if it doesn't give satisfaction. See guarantee on bottle-wrapper.

The Quarterly Review.

That scholarly and trenchant publication, *The Quarterly Review* of the M. E. Church, South, has been received, and the following is the table of contents: A Backwoods' Methodist Preacher, Chauncey Hobart, by W. H. Milburn; Life in the Shadow of Sin and Want, by Thomas Pate; Patrick Henry, by George W. Miles, Jr.; The Negro and Domestic Service in the South, by Mary V. Woodward; Government of the M. E. Church, South, by J. D. Barbee; The Two Sons of Oil, by Charles B. Carlisle; Murphy's Genesis, and the Documentary Hypothesis, by J. S. Bryan; The Lost Tribes of Israel, by J. M. Boland; The Mecklenburg Declaration of Independence, by W. M. Leftwich; Foreign Influence in China, by A. P. Parker; Jesus and the Jews and Pilate, by H.; and last, but not least, The Editor's Table.

In this number Dr. Harrison, the editor, announces the preparation of a commentary on the Holy Scriptures. He declares that he was called to this work before entering the itinerancy, and that for more than forty years of patient toil he has been collecting the material requisite to the success of the undertaking. The fame of the learned Doctor's literary plunder, gathered from many ages and countries, and containing "treasuries of things both new and old," has gone out far in advance of this announcement, while, from all we can learn, his piety, scholarship and critical faculty are of the most approved kind, and worthy any finite enterprise. Doubtless, his commentary "of five or six volumes octavo, of eight or nine hundred pages each," will prove a valuable contribution both to the learning of the age and the orthodox literature of the church. The present number of the great quarterly is excellent. Price, $2.50 per annum.

This has often been spoken of as an age of shams. Certainly in nothing is there more deception than in some of the so-called hair restorers. They dry up the hair and aid, rather than overcome baldness. There is ample testimony that not a few of them are actually injurious.

The greatest thing in favor of the Louisiana Creole Hair Restorer is that it has the public confidence, having established a just claim in thousands of cases where it has been used, extending over a long period of years. Its gentle, stimulating properties invigorate the roots of the hair, and lubricate and strengthen the fibres. All the chemical constituents necessary to nourish the hair are found in this most admirable of preparations.

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Those sending in five new subscribers during the above period will be given a silvered-bound copy of Prof. Henry Drummond's five great addresses, entitled, "The Greatest Thing in the World," "Pax Vobiscum," "The Changed Life," "A Talk with Boys," and "How to Learn How." This book is sold at $1.25.

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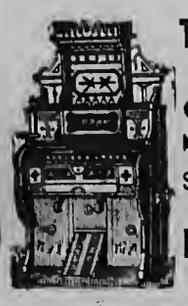

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Who was it taught my wife to bake
A loaf of bread or fancy cake,
And appetizing dishes make?
My mother-in-law.

Who was it, when my wife was ill,
Bestowed upon her care and skill,
And saved to me a nurse's bill?
My mother-in-law.

Who then my little ones prepared
Each morn for school, who for them cared,
And all their little sorrows shared?
My mother-in-law.

Who was it, when their prayers were said,
So snugly tucked them into bed,
And, till they slept, beside them stayed?
My mother-in-law.

Who of my clothing then took care,
Who overlooked my underwear,
And kept each garment in repair?
My mother-in-law.

Who oft to me her aid has lent
To buy the coal and pay the rent?
Who'd gladly see me President?
My mother-in-law.

A loving grandmother is she,
A generous friend she's been to me,
Forever honored let her be,
My mother-in-law.

—*Boston Courier.*

The Subtle Scepticism of To-Day.

At a Conference of the Evangelical Alliance in England, not long since, Dr. E. E. Jenkins, of the Wesleyan Church, spoke on the above subject as follows:

"Every age will generate its particular form of anti-Christ. But in no age did the incarnation of anti-Christ so nearly resemble an angel of light as in the discussions, the literature, and the movements of the present day. We have to contend with an infidelity which avows its unbelief from the pulpits and platforms of the church, which, with singular dexterity, dispenses with the logical formula of controversy, and instead of disputing them parodies most artfully the struggles, the aspirations, and the victories of faith, impressing upon them the verisimilitude of story and song. The public will not read treatises, they are scared by the very sound of theology; but they will read a novel, or an article in a popular journal; and the Satanic angel of light enters our homes, joins the family circle, and aims to corrupt the sacred simplicity of our sons and daughters.

"It is almost impossible for the popular eye to discriminate through the mask of a charming literature the ghastly presence of anti-Christ and atheism. The one stumbling-block in the way of the acceptance of Christ's divinity is the miracle as such. Let the resurrection of Jesus be proved, and the reception of all fallible revelation follows. The difficulty of reason in accepting a miracle confronts us to-day; not presenting the coarser form of an objective resistance, but approaching us with insinuations of agreement and sympathy, affecting to make us sharers in a triumph which science had rendered inevitable. It is not likely that any change in spirit and posture will blind us to these subtle encroachments of infidelity. If we accept the self-revelations of Jesus as sane and sincere, the acknowledgment of his divinity becomes inevitable; if we deny his supernatural union with God, with that denial comes, by an implication equally irresistible, a charge of imposition against the Lord Jesus himself, and of a conspiracy to deceive against the apostles and founders of the church: in other words, those renowned masters and judges of morality violate, under the most solemn and responsible motives of genuineness, the veriest rudiments of good faith. May the Spirit of Jesus irradiate the church with new aspects of the personal majesty of the Son of God! As the divinity of Christ is the authority of the gospel, so the atonement of Christ is the remedial provision of the gospel. The deity and atonement of Christ are inseparable revelations. In the atonement of the Word made flesh the divine love assumes a form which, above all other methods of address, awakens most readily the popular sympathy. The sacrificial feature of our redemption is not a part of the gospel; it is itself the gospel. The men who confronted its first introduction were thinkers in this particular region of thought as profound and enlightened as its modern adversaries. But whet the apostles affirmed concerning it we, with the history of eighteen centuries behind us, can corroborate: it is the power of God and the wisdom of God. A gospel for all men must, in the principles of its operations, provide for the condition of most men, which is poverty both of knowledge and of material resource; with the labor, the weakness, and the many hardships of an inferior position. Among other wonders that accompanied and established the mission of Jesus is the crowning marvel: 'The poor have the gospel preached unto them' (Matt. xi, 5). There is no other gospel for the rich that I know of, or for the learned either.

"The nature and extent of the Christian enterprises, the spiritual activities, now pervading the land are very extraordinary. There are no depths of social need which the church is not laboring to explore, no problem or social reform which she is not attempting to master; she has an ever-increasing army of workers, men and women fighting a noble fight against ignorance, vice, and brutal violence, against the tyranny of those whose greed presses the heart and the hope out of labor, against the seductions that decoy youth and childhood into paths of dissipation and ruin, against every form of unholy conspiracy and unjust suffering. No power attracts the poor, and the wicked, and the abandoned, like the influence of the Christian worker; no agencies have effected reforms so rapid and complete as the manifold labors of Christian organizations. What is it that animates these bands of men and women that go about doing good? It is not the example of a dead moralist, but the love and presence of a risen Christ."

THE CHRISTIAN RELIGION.—Unless your religion changes you, makes you honest in business, pious behind counters, temperate at dinner tables, loyal to your country, affectionate to your family, neighborly in your community, conscientious at the ballot-box, patient in affliction, humble, cheerful and hopeful everywhere and always; unless it links you in brotherhood with the poorest of God's children; unless it leads you on errands of mercy to hovels and hospitals and prisons, as well as to cushioned pews and sacramental boards; unless you live Christ on week days as well as worship him on sabbath days, then we had better take a look into our religious life and see if it will stand the judgment of the Lord Jesus.—*Southern Churchman.*

Christopher Columbus.

Just 400 years ago the renowned discoverer landed on these shores. Events no less important, are the discovery of Creole Female Toule and the wonderful cures it effects among weak and sickly women.

Pleasure and Happiness.

BY J. W. HARMON, D. D.

Pleasure or happiness necessarily carries with it a special correspondence to the character and tastes of those to whom it is received as pleasure. Pleasure in its relation to this brief existence proves to be unsatisfying, because death hangs black, crapey folds over it, and throws out its signals of distress.

By invitation I crossed the threshold of a luxuriantly furnished homestead. Noble men were there; lovely women and beauteous maidens were dressed in silks and creamy white; while the music, the dance and the mirth seemed the embodiment of pleasure and happiness. The rarest flowers pervaded the air with a subtle aroma, and no thought of unhappiness, no shadow of disaster seemed near. Happiness in its highest worldly conception was enthroned crowned with flowers and filled all their hearts. A few months later, and another invitation called me to that delightful residence; but what a change! All faces were shadowed with grief; all hearts beat like muffled drums; all speech was uttered with bated breath; folds of crape, fit representative of the gloom that oppressed all hearts, was visible all around me. Sorrow, with its keen, cutting edge, had cut so deep into human lives that tears were flowing. Alas! pleasure and happiness had folded their wings and fled away. The pale horse and his rider had dashed into that home and trampled out the life of the mother and wife, and a sorrow, without hope, had left mourners to bewail their loss.

Must these ghastly thoughts, born of death, forever trouble men's minds and give no bright hope to the future? I studied mental philosophy, but rose up dissatisfied. I studied medical philosophy, but gathered nothing satisfactory. I ranged over whole fields of science and literature, I essayed to dig down to the bedrock of human hopes and expectations, and I found nothing that met the demands of the soul. Weary of soul and foot-sore, I came across a profound philosopher one day, only thirty-three years of age, who tore off the crape, dispelled the gloom and solved the problem of life and death, with the sublimest thoughts ever conceived by man; and though a Nazarite, and born in the city of Bethlehem, yet, by a divine right born of suffering and death, he led me first to his empty tomb, and then to the sonree of all happiness, and I stood charmed with the visions of glory he spread out before me. I shall never forget that meeting with the Nazarene.

Figures That Talk.

Statistics of the "Beer Industry," as furnished by the government, will arrest the attention of the thoughtful. First, as to the total quantity manufactured during 1890, 27,561,941 barrels, net increase of 2,442,091 barrels over 1889. This is about half a barrel annually for every man, woman, and child in the land. There are human beings who probably require a barrel a week to satisfy their refined thirst.

New York, with a population of 5,911,853, requires 8,910,674 barrels, which is nearly a barrel and a half *per capita*. New Jersey, with a population of 1,444,933, consumes 1,586,266 barrels. Kansas stands next to New Jersey in population, having 1,427,096. Kansas took exactly 2,110 barrels. New Hampshire, Maine, and Vermont form one internal revenue district, and have a combined population of 1,328,213. They consumed last year 370,856 barrels of beer. The single State of Wisconsin, population 1,315,497, consumes 2,313,201 barrels. Minnesota, with a population of 1,301,826 in all, got along reasonably well with 356,116 barrels. The Southern States took very little of the increase, South Carolina showing an actual decrease.

There is no subject before the American political world approaching in importance to the problem how to suppress the liquor traffic.

The most enthusiastic Prohibitionist falls of an adequate conception of the imminensity of the evil to be dealt with and the consequent necessity of prompt and efficient action. The vast majority of our people are in a state of apathy concerning this subject, scarcely less astounding than dangerous. When we say that the direct waste caused in this country by the saloon is not less than $1,000,000,000 annually, we have only approached the confines of the subject. When we add that the indirect waste resulting from the loss of productive labor, and the cost of that large portion of the machinery of justice necessitated by the existence of the saloon, are not less than another $1,000,000,000 yearly, we have only entered upon the subject. When we have said that a ghastly procession of 2,000 men and women march weekly into drunkards' graves, if not unwept, yet unhonored and unsung, we have only intimated how tremendous the evil is.

Yet multiplied millions of our fellow-countrymen deem their whole duty done when they advocate and practice total abstinence, utterly ignoring the patent political aspects of the question.—*Demorest's Family Magazine.*

Reaching Non-Church-Goers.

The *Watchman* makes two points on this subject that church-goers may ponder with profit:

"One is for all the Christians in a community to attend church faithfully themselves. The sight of a large proportion of the members of a church, say even nine-tenths, loyally acknowledging the claims of religion upon their time, their effort, their attendance, by being regularly in their places on Sunday and at the mid-week prayer meeting, would produce more moral effect upon the average American community than any number of sermons on church-going that any ministers in the land could preach. If there is anything that impresses the world, it is downright earnestness and constancy in Christian people. It is about useless to invite a non-church-goer to become an attendant at divine worship, if the one inviting him really cares so little about church-going that on the prayer-meeting evening he is at a lodge or a club or making a social call, or if Sunday finds his place in church unnecessarily vacant. A revival of religion generally begins in an increased interest in divine things on the part of Christians; an increase of church-going on the part of the community at large usually accompanies greater devotion to the House of God on the part of Christians.

"Another method that seldom fails is for Christians to show and feel more interest in the spiritual condition of the non-church-goer than in getting him simply to attend church. Church-going is as often the result of religious interest as it is the cause of that interest. The public services of religion are a means of grace, but personal spiritual conversation with the impenitent is also a means of grace. We are not at liberty to rest satisfied with inviting the religiously indifferent to attend church in the hope that they may find good there. A loving presentation of the claims of Christ, in which nothing is said about church-going, may do more to awaken that thirst for God which brings a man to the House of God, than any invitation to attend 'our church.' There is a spiritual reality in a personal appeal to a man to become a Christian that somehow is lacking in the most courteously extended invitation to attend 'our church.'"

OUR YOUNG PEOPLE.

BABY HAS GONE TO SCHOOL.

The baby has gone to school; ah me!
What will the mother do,
With never a call to button or pin,
Or tie a little shoe?
How can she keep herself busy all day
With the little "hindering thing" away?

Another basket to fill with lunch,
Another "good-by" to say,
And the mother stands at the door to see
Her baby march away,
And turns with a sigh that is half relief
And half a something akin to grief.

She thinks of a possible future morn,
When the children one by one
Will go from their home out into the world
To battle with life alone,
And not even the baby be left to cheer
The desolate home of that future year.

She picks up garments here and there,
Thrown down in careless haste,
And tries to think how it would seem
If nothing were displaced;
If the hours were always as still as this,
How could she bear the loneliness?

—*Farm and Fireside.*

A Boy's Thoughts about Sunday-School.

Johnnie Crum says he is "going on to nine years old," and being asked by his teacher to write a "piece" on the benefits of Sunday-schools gave his views as follows:

Benneyfit 1. Sunday Sckools is a grate benneyfit to childrens fathers and mothers. It gives em peece and happyness. Every Sunday morning my Pa and Ma gets up late coz Pa is always tired Sundays. After breakfast Pa always says, come hussel round children and go to Sunday Sckool, for Pa is tired and wants a little peece and rest Sunday. Then Pa goes and lays down on the sofy and smokes and reads papers all the forenoon. Ma she sees to gettin dinner, for Pa says he must have a good dinner on Sundays anyway. Ma has to take care of the baby too, for the hired gal is a cathlick and says she won't stay home from Church fer nobody, and Ma bein a Protestan has to mind her.

Benneyfit 2. Sunday Sckools save childrens Pas and Mas from going to church. One day the minister was up to our house and he told Pa and Ma they ort to go to church. And Pa says, O, I always send all my children to Sunday Sckool, and guess that will have to do. And so Ma and Pa don't go to Church, but Ma says she would like to.

Benneyfit 3. Sunday Sckools save childrens payrents a good deal of money. When the minister told Pa he ort to help pay the church expenses, Pa said, O I give my children a nickle a peece every Sunday to take to Sunday Sckool. But the minister said, yes, but the children get it all back again in Cards and Books and Picknicks and Krismas trees. And Pa said well it is all I can afford.

Benneyfit 4. Sunday Sckools saves the big boys and girls from going to church. When the boys get big enuff to smoke and to not mind their Pas, then they stop going to Sunday Sckools. Only they go to church some times when the girls go along, and then they all set in back seats and chew gum. My Pa told Jim my big brother that he ort to go to church reglar. But Jim said there ain't no need of my going more'n there is of your going. I have as much rite to stay at home as you have. But Pa said he was tired of Sundays. Pa keeps a store, but every day he says times is so hard he don't sell much and don't have much to do.

Benneyfit 5. Sunday Sckools do a great deal of good to children. If it warnt for them they wouldn't know nothing. For their Payrents hain't got no time to teech em. Children learn songs and verses and things. If they go reglar and don't miss they get big pay fer learning to be good. But when I am a little bigger I am going to do as Pa does and stay at home Sundays, and smoke and read the papers and have some of Mas big dinners. Ma gets awfully tired to all the time, and would like to have a little rest. But then Ma is a woman, and Pa says it is her duty to be tired. I'm glad I ain't a woman.

Benneyfit 6. There is a great many more benneyfits to Sunday Sckools but I don't know any more.—*Young Churchman.*

MR. EDITOR: I want to be the second boy to subscribe one dollar to the Children's Scholarship in Millsaps College. I expect to be educated there myself, and would like to help some poor boy who is not able to help himself. Mother has a Sunday-school class of boys about my age, and they have all promised to make one dollar to give on this scholarship. I think it would be a great thing if all the boys and girls would help in this enterprise. It would be much better than spending their money for candy and such things. We ought to be proud to have our names on the list of subscribers to this scholarship. Col. Taylor commenced work on the college yesterday.

Yours truly, ETHELBERT H. GALLOWAY.
Jackson, Miss., Oct. 2.

MR. EDITOR: I want to answer the question about the boy's basket of nuts. I think the answer is forty-nine; but there seems to be a little discrepancy about there being one over each time, because when he counted by fives, there would be one less, or four over.

Your little friend, ERNIS DAVIS.
Arnold, Oct. 5.

"I'M RATHER DO IT."—Passing along the street the other day I saw a little boy carrying a basket which seemed to tax his strength to his utmost capacity. Indeed, at times it looked by his jerks and extra efforts as if its weight would bear him down beneath it. I observed to him:

"My boy, that basket is rather heavy for you to carry, is it not?"

"Yes, sir," he replied. "But I'd rather carry it than that my mother should have to do it."

Brave boy! He had the right idea of life, although his clothes and general appearance would not lead any one to suspect it. How many so-called *accomplished* young ladies, playing the piano or doing fancy-work while their mother is busy with the cares of the household, might learn a lesson from such a boy! Daughters, think how you can help to make your mother's life and labors lighter and less a burden.—*Selected.*

Little three-year-old Ben to his mother, whom he calls Daisy:

"What makes you fret so, is any sing matter wid you, Daisy?"

Daisy: "Yes; I am so worried."

Ben: "What wor'lee you."

Daisy: "Your noise worries me; I am sick and can't bear it."

Ben: "Well, Daisy, you jus' ask God—he will help you."

Do not wait until you are attacked with Cholera Morbus, Diarrhœa, Dysentery, Summer Complaint, or any relaxed condition of the Bowels, but have Maguire's Benne Plant constantly on hand to meet the emergency. Price 75 cents per bottle. Expressage paid if 3 bottles are ordered. J. & C. Maguire, St. Louis, Mo.

SCIENTIFIC.

Cold Waves.

The phrase "cold wave" was invented by the Signal Service to be applied to decided falls in temperature occurring successively in sections of the country over which approaching cold air currents are expected to move. It does not represent any particular intensity of cold, but rather a decided fall within a limited time. The cause of the cold wave must be obvious to readers of this paper from the frequent well defined storms, technically described by the simple word "low" (because in the centre of storms the barometer is lowest), shown on the weather chart. Storms imply an indraught of air toward the storm's centre or vortex, this indraught extending as far as the storm's influence reaches. It is generally known without the aid of a weather-map that warmer weather precedes a storm and colder weather follows it. On the map this is always illustrated by the northward curve of the temperature lines in front and the southward curve of these lines in rear of the storm. Bearing in mind that the storm is an immense whirl, drawing the moist, warm air from southern seas and warmer lands up into its front portion, and the dry, cold air from northern latitudes, reinforced by a descent of the colder air of the upper regions of the atmosphere, down into its rear portion, the ensue of temperature changes attending the passage of a storm is not difficult to understand. When, therefore, a storm appears in the Far West or Northwest, we naturally look for rising temperature until the storm centre has passed to the eastward of our meridian. The fact that a cold wave will follow it may already be apparent on the map by the reports from the Western British Possessions, or even our own extreme Northwestern States. Cold waves can come only out of the front of an area of high barometer. They are necessarily associated with clearing weather and increasing pressure from a storm. Their passage south and eastward is coincident with the movement of high barometers. It will have been noted by those interested in the weather changes that the paths of cold waves are different. Some press eastward across the lakes to New England; others southward from Manitoba to Texas; and still others come surging down the Missouri Valley across the Mississippi and Ohio Valleys toward the South Atlantic States. With the view of giving cold wave warnings from the Weather Bureau more value and prominence, General Greely has determined to lessen the number of such warnings and confine them to the more pronounced cases. He has issued a general order to forecasting officials setting forth his instructions for their guidance. In future warnings of cold waves are to be issued from the Signal Office at Washington when it expects that they will be so sudden and sharp as to interfere materially with the comfort of the community or cause damage. A cold wave is now defined to be a fall in temperature, over an extensive area of twenty degrees in twenty-four or twenty-eight degrees in forty-eight hours, and to the freezing point or below. Warnings of cold waves will be issued when it is expected that the area affected will exceed 100,000 square miles in extent, and in well defined cases for a lesser area. Ohio, Kentucky, West Virginia, and Indiana are included in the district in which the fall of temperature must be eighteen degrees or more and to thirty-four degrees or below to justify a cold-wave warning.—Cincinnati *Commercial Gazette.*

How to Preserve Health.

One of the best ways to keep in good health, says the *Monthly Bulletin*, is not to think or worry too much about it. If you feel strong and well, don't imagine that some insidious disease may be secretly attacking your constitution. Many people are like the inexperienced traveler, who anxiously inquired about the symptoms of sea sickness, and how he should know when he had it. One generally knows when he is sick, and frequently many supposably alarming symptoms prove, upon investigation, to be either perfectly natural occurrences or of very slight importance.

Eat and drink what you desire, as long as it agrees with you. Your stomach knows pretty well what it can digest. Plain, simple food is desirable, as a general thing, but the luxuries of the table, in moderation, will do no harm.

Alcoholic beverages are not fit for habitual use. They are true medicines, and should only be used like any other medicines—under the advice of a physician. As a regular beverage they can do no good, but will almost certainly do harm.

Take all the sleep you can get, but remember that the necessary amount varies greatly for different persons. Some must sleep at least nine hours, while others thrive under six. Only don't rob yourself of what you really need. The "midnight oil" is a terribly expensive illuminant to burn either for purposes of labor or study.

Always treat a common cold with great respect. Ninety-nine times out of a hundred it will get well any way, but the hundredth cold, if neglected, may lead to bronchitis, pneumonia, or consumption. It is best to take no such chances.

If you are sick enough to need any medicine at all, beyond the simple remedies familiar to all, you are sick enough to need the attendance of a physician.

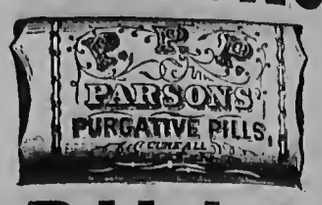
By all means take as much exercise as you can, and be in the open air as much as possible. Outdoor life is the natural condition of mankind, and the more one can have of it, the better. The practice must not be carried to extremes, however. There are many days when one is much better off in a warm, comfortable, well-ventilated house than trying to take outdoor exercise in a mid-winter storm, or under a July sun, and no one ever strengthened his constitution by sleeping with his bed-room window open with the outside temperature at zero, or allowing the snow to drift in upon his pillow.

Fresh air, sunlight, good and sufficient food, pure water, outdoor exercise, temperance in all things, and a cheerful disposition, are the chief remedies in nature's dispensatory, and are worth more than all the drugs and medicines of the shops. Dr. Holmes has truly said that if nine-tenths of all the medicines, patent, proprietary and otherwise, in the world were poured into the ocean, it would be all the better for mankind and all the worse for the fishes; and the best physician can do little without good nursing, and thus aid nature in throwing off disease.

Said a mother to her little girl, who evidently objected to seeing another child petted: "Why, Sadie, I believe you're jealous." "No, mama," she replied, "I'm not jealous, but I don't feel comf'able."

Dr. Davis' Compound Syrup of Wild Cherry and Tar has made a name and record in the past fifty years that is enviable. Thousands of people having tried it for coughs, colds, catarrh, asthma, bronchitis and consumption know its value, and would not be without it. Why? Because it cures where other remedies fail. We recommend it for children subject to croup and whooping-cough. It will give relief and cause speedy cure. The medical profession recognize it, and physicians frequently prescribe it for lung troubles. These facts have pushed Davis' Wild Cherry and Tar to the front rank. It is the best remedy for coughs, colds, all throat and lung affections, and no family should be without it. One dollar bottles hold two and a half times as much as a 50c. bottle.

PARSONS



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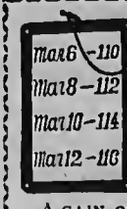
"Best Liver Pill Made."

They positively cure SICK HEADACHE and BILIOUSNESS, all Liver and Bowel Complaints. In Glass Vials. *Thirty in a bottle, one a dose.* They expel all impurities from the blood. Delicate women find great benefit from using them. Sold everywhere, or sent by mail for 25 cts. in stamps; five bottles $1.00. Full particulars free. I. S. JOHNSON & CO., 22 Custom House St., Boston, Mass.



GAIN ONE POUND A Day.

A GAIN OF A POUND A DAY IN THE CASE OF A MAN WHO HAS BECOME "ALL RUN DOWN," AND HAS BEGUN TO TAKE THAT REMARKABLE FLESH PRODUCER,

SCOTT'S EMULSION

OF PURE COD LIVER OIL WITH Hypophosphites of Lime & Soda

IS NOTHING UNUSUAL. THIS FEAT HAS BEEN PERFORMED OVER AND OVER AGAIN. PALATABLE AS MILK. ENDORSED BY PHYSICIANS. SOLD BY ALL DRUGGISTS. AVOID SUBSTITUTIONS AND IMITATIONS.

Heavy Crops!

The Grain, Sugar, Cotton and Rice crops of this season are unusually abundant, and active preparations are being made to gather and move them. It should be borne in mind that a large and varied crop of Malarial Sickness is also about ready for the annual reaping. The people should begin NOW to prepare for this ordeal by using

Royal Germetuer

freely and regularly for a few weeks. It is the Peerless Conqueror of Malaria in all of its forms. It is the best known preventive and the most unfailing cure. Those who heed this timely warning will pass safely and pleasantly through the sickly season that is upon us. $1 per bottle; six for $5. If your dealer can't supply you, order direct from KIT WILLIAMS, 202 Canal Street, New Orleans.

Donald Kennedy,
Roxbury, Mass.

Dear Sir: I took your Medical Discovery for one year for Scrofula on my knee. When I began I was told by the Doctors my limb would have to be amputated, but it cured me. Well, that was 13 years ago and no signs of it since. I thought you and the world ought to know it.

Yours very truly,
MRS. M. D. DALTON.
Aug. 8, 1891. Edina, Mo.

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GRATEFUL—COMFORTING.

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*

Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus:

JAMES EPPS & CO., Homœopathic Chemists, LONDON, ENGLAND.

MARRIAGES.

DILLARD—BETTERTON.—At the residence of the bride's mother, Sept. 30, 1891, by Rev. R. A. Davis, Mr. Franklin L. Dillard to Miss Paletine Betterton, all of Union parish, La.

HOOVER—LIGON.—In the McKee Street Methodist Church, in Houston, Texas, on Tuesday, June 30, 1891, by Rev. J. E. Green, Mr. W. J. Hoover son of Rev. Wm. Hoover and Mrs. M. L. J. Hoover, of Summit, Miss., to Miss Beverly Ligon, of the above-named place.

GOULD—PENN.—At the residence of H. B. Davis, Esq., Natchez, Miss., Sept. 29, 1891, by Rev. J. V. Penn (brother of the bride), Mr. Chas. D. Gould, of Jefferson county, Miss., to Miss Adrienne Penn, of Natchez.

OBITUARIES.

GORDON—THOMAS GORDON was born in Camden county, near Camden Court-house, N. C., Oct. 8, 1810, and died near Jackson, Hinds county, Miss., May 21, 1891, being at the time of his death in his eighty-first year. Mr. Gordon came to Jackson when it was a mere village and engaged in merchandising, and was one of the largest merchants of the place at that time. After continuing in this business about eight years he moved to the country near Jackson, where he continued to reside until his death. In 1838 he was married to Miss Julia V. Moore, of Jackson, who with eight grown children survive him. In 1845 he joined the Methodist Church at Jackson, and died a member of same.

Mr. Gordon was of a very large and influential family scattered over North Carolina, Virginia and other Southern States, and some of the best blood of the South coursed through his veins, and in many respects he was a remarkable man. A man of strong convictions, undaunted courage, positively without guile or duplicity, a steadfast friend, an open and honorable foe, you always knew where to place him, and yet he had a heart as tender as a woman. He was a voluminous reader, and was very fond of the most of the standard works of fiction, especially Scott's, and possessing, as he did, the most retentive memory of anyone of my acquaintance, when he once read anything of note, he never forgot it. Being an ardent Southerner of the most pronounced type, he early and enthusiastically espoused the cause of the secession of the Southern States from the Federal Union, and it can be safely said that few men watched with more solicitude the fortunes of the Confederacy than he; but when the contest was over, and the dark clouds of defeat overshadowed our beloved Southland, he was one of the first to counsel the acceptance, in good faith, of our situation and make the best we could of it, and until the day of his death he took the greatest interest in public affairs.

Mr. Gordon, like most men of his age, had been called to pass through many sad afflictions. Well does the writer remember the crushing blow it was to this grand old man to witness the death of his oldest son, Dr. Gilbert Gordon, who died in early manhood, and who, though young in years, had taken high rank in his profession, having won a surgeon's star in the service of his country. His untimely death was a great affliction to his father, and, in after years it was his to mourn the loss of other beloved children. Some years before his death he lost his sight, and later on he was partially paralyzed in his lower limbs; yet he bore all these afflictions with great fortitude, without complaint, and they only served to purify and fit his noble soul for a better world.

Farewell, faithful and revered friend, and may your loved ones realize that

"There is no death, an angel form,
Walks o'er the earth with silent tread:
He bears our best things away,
And then we call them dead."

A FRIEND.

HENNING—The Rev. JOHN HENNING was born in Botetourt county, Va., May 5, 1812; was converted Sept. 20, 1839, in Montgomery, Ala., and joined the Methodist Church; was licensed to exhort in 1846, and to preach in 1847; was ordained deacon in 1851, and elder in 1856. In 1867 he took his family to Belize, British Honduras; remained there thirteen months, and returned to Texas, where he sojourned until 1877, when he came to Calcasieu parish, La., from whence in the early part of the year he went home to God.

It was my privilege to be under him as junior preacher the first year of my ministry, and it was indeed a privilege, for I found in him a wise counsellor and trusty friend, and beneath his roof one of the most pleasant homes it has ever been my lot to enjoy. Bro. Henning was a strong man in every way; a fine presence, and a forcible preacher. For years he was the only representative of Methodism in the section of country in which he lived, and he was a worthy representative, preaching the gospel of Christ without fear or favor, and with little, if any, remuneration. He had set his affections on things above, and was laying up treasure in heaven, and I have no doubt that when he received his crown there were many bright gems sparkling in it—eternal fruits of his glorious work.

During his long sojourn in Calcasieu he made many warm friends (who with the writer will sadly miss him), and by his unswerving rectitude and Christly example won and maintained the love and respect of all who knew him.

He has left a wife, one son and three daughters—all of whom are following the example set them by their sainted loved one; and my prayer is, that God may sustain them through life, and in death give them a glorious victory and an abundant entrance into the city of everlasting life! ROBT. HARBY.

BATES—Sister S. L. BATES (nee Robinson) was born in Kemper county, Miss., May 16, 1849, and departed this life, after a brief illness, at her home in Daleville, Miss., May 12, 1891. She was married to Bro. T. A. Bates, Jan. 17, 1867, whom she leaves with eight children to mourn their loss. Two little infants are with her in the glory-world—one having preceded her, the other following a few days after her departure. Sister Bates was converted and joined the Methodist Church at eight years of age, in which she lived a consistent and devout member until death. There was always a warm place in her heart for her pastor, which relation it was my privilege to sustain for twelve months. During this time her faith in God was surely tried by sore afflictions and adversities; yet in all she never doubted or questioned the goodness and mercy of a wise Providence. Her life of forty-two years was filled with many cares, and her steps always seemed to be weary, yet hopeful and full of trust in God. "A woman who feareth the Lord, she shall be praised."

She was a faithful wife and a loving mother, by grace and prudence she has left the imprint of her own life upon that of her children, who give the brightest promise of following on in her footsteps: dutiful, kind and loving—a source of great comfort in her last hours.

May the Lord comfort the husband and children bereft, and may they follow her as she followed Christ, to that land "where sickness never comes" and the "weary are at rest!"

V. V. BOONE.

APPLEWHITE—DR. E. R. APPLEWHITE, the subject of this sketch, was born near Fordsville, Marion county, Miss., June 1, 1816, and died at his home, Lincoln county, Miss., June 26, 1891.

He grew to manhood in the county of his birth, and acquired what was considered for that time and country a liberal education. After attaining his majority, he moved to Carroll county, Miss., and engaged in the mercantile business, but, it appears, only for a short time. From Carroll he came to Yazoo county, where he remained for two years, during which time he prepared himself for the practice of medicine. In 1843 he came to this section of country, embraced at that time in Copiah county, but now a part of Lincoln county, and engaged in the practice of his profession. For thirty-eight years he did what he could to alleviate human suffering, and, if he had been avaricious, could have accumulated a handsome fortune; but, more anxious to do good than to lay up money, he died comparatively poor, but rich in faith and good works.

He attached himself to the Methodist Church in early life, and died in its fold respected and loved by all who knew him. He was a liberal contributor to the church and to every good cause. He had been an invalid for a year before his death and had ceased to visit the sick, but continued to prescribe for some up to the time of his death. He died very suddenly of heart failure, without a word or groan; but he was ready. D. G. W. ELLIS.

GRAY—Miss OSMA GRAY, daughter of Mr. and Mrs. R. E. Gray, was born in Lawrence county, Miss., March 8, 1875, and died in Sunflower county, Aug. 31, 1891. Osma was converted and joined the church in Lawrence county, in 1886, under the ministry of the Rev. R. B. Downer. Since she has lived in this county her life has been one of consistent piety. Only a few weeks before her death she was permitted to be with us in a revival meeting, and she was made happy in the love of God. She testified in the praise service to the fact of God's grace in her life and his power to save.

She was not sick long, but fully realized that she must go, and there was no fear. All was done that could be done by loving hearts and hands to make her last hours peaceful, and it was realized that "Jesus can make a dying bed feel soft as downy pillows are."

To the sorrowing relatives God has sent the promised Comforter, and they have been enabled to say, "We would not call her back," although our hearts have been torn by this sad affliction. Father and mother, "thy daughter is not dead, but sleepeth," and on the resurrection morn will be watching and waiting for you at the beautiful gate.

Her pastor, R. O. BROWN.

SLOCUM—Mrs. ELIZABETH I. SLOCUM was born July 4, 1831; died Aug. 15, 1891. Her maiden name was Elizabeth McDaniel, daughter of Sarah and Andrew McDaniel; born and raised in Hinds county, Miss.; married to Charles E. Slocum, of Copiah county, in 1853; moved to North Louisiana in 1857; joined the M. E. Church, South; professed religion in early life, and lived a devoted Christian.

She leaves a husband and six boys and many friends to mourn her loss. But our loss is her eternal gain. She asked all her children to live so as to meet her in heaven. She was the mother of eight children—one daughter and son gone to the good world. C. E. S.

Texas Advocate copy.

PETERSON—In West Feliciana parish, near Jackson, La., ELLENOR ROSALINE, daughter of W. W. and S. F. Peterson, born June 20, 1858; died Sept. 28, 1891.

BROWN—At a meeting of the Home Mission Circle of King's Daughters, held at Centreville, La., Sept. 4, 1891, the following resolutions were unanimously adopted.

Whereas, It hath pleased God, in his inscrutable providence, to transfer from our little band to the innumerable throng of ransomed souls above our beloved sister, Mrs. MATTIE BROWN; therefore, be it

Resolved, That in this, our sad bereavement, we recognize the hand of our heavenly Father, and, in meek submission to his sovereign will, we would reverently bow, saying, "Not our, but thy will be done."

Resolved, That while we mourn the loss of such an earnest and faithful worker "in his name," we are well assured that it is her gain, and that she is now at rest in the glorious presence of her King, whom she so sincerely loved and served.

Resolved, That in this dispensation of divine Providence we heed the call to the living. "Be ye also ready for the summons of the great King to come up higher, and behold him in all his heavenly beauty."

Resolved, That in her life of purity and devotion to his cause we have an example worthy of being followed by her surviving co-workers, "in his name."

Resolved, That, in deep love and heartfelt sympathy, we affectionately commend the sorely stricken family to the love of God, to the fellowship of Jesus and to the comfort of the Holy Spirit.

Resolved, That these resolutions be spread upon our records and a copy be sent to the afflicted family, to the CHRISTIAN ADVOCATE and to the *Southwestern Presbyterian*.

ELLA A. KENNEDY, for Com.

CARR—Resolutions on the death of Mrs. KATE CARR adopted by the Woman's Missionary Society, Bethesda Church Auxiliary, Gallman circuit, Miss.:

Whereas, God has seen proper to call to a higher and better life, thus removing from us our beacon light, trusted counsellor and beloved president, Sister Kate Carr, whose prompt and regular attendance, upright walk, Christian example, Godly admonition, unyielding devotion and fidelity have been a benediction and an inspiration to us in our efforts to do our part of the great and blessed work of sending the gospel to those who know not God; *And whereas*, We keenly feel and mourn her sudden departure to be with Christ before the great white throne, we pray that God will allow her mantle and a double portion of her spirit to abide with us; therefore, be it

Resolved, That, by the grace and help of God, we will emulate her Christian character and many Christian virtues.

Resolved, That while we humbly appreciate our loss, we feel that her immortal and sanctified spirit still hovers over, around and about us, and that we have another representative at the right hand of the Father.

Resolved, That we extend to her bereaved family and friends, the church and community, our heartfelt sympathy, and pray that God may sanctify this affliction to their good.

Resolved, That these resolutions be made a part of our Minutes for to-day, a copy sent to the *Woman's Missionary Advocate*, the NEW ORLEANS CHRISTIAN ADVOCATE, and to the bereaved family.

MISS MATTIE BARRINGTON, for Com.

How's This?

We offer One Hundred Dollars reward for any case of catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & CO., Props.,
Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WEST & TRUAX,
Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN,
Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all druggists.

There is nothing which succeeds like success; and the success of any publication which admits advertising is also the success of the advertisers.

Girls.

BY HELEN EKIN STARRETT, IN *The Forum*.

"Thousands who are now in shops and other organized industries would really prefer work in homes, if only the heavy, grimy, malodorous, *clothes-destroying* work of cooking and laundering were not required and expected of them."

Well—if this is true there's a good time coming for girls and the mistress too; for women (by millions) are coming to know, that *Pearline* saves the clothes on your back as well as the clothes in the wash; the paint on your walls—the sheen of silver—the lustre of glass and reduces the labor—drudgery—health breaking—temper and comfort wearing work of washing and cleaning to almost nothing.

Besides—the girl—the mistress—or both—are better satisfied with the results. It cleanses—restores original colors—but hurts nothing, not even delicate skin—luxurious for bathing—be among the bright ones and use *Pearline*.

Beware Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back*. 102 JAMES PYLE, New York.

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labor for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.—*Isaiah lv. 1, 2.*

LOUISIANA STEAM SASH, BLIND AND DOOR FACTORY,

199, 201, 203, 205, 207 Gravier Street,

NEW ORLEANS.

ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

BRANCH OFFICE: NO. 52 CARONDELET ST.

CLARK & MEADER,

—DEALERS IN—

FINE GROCERIES,

16 and 18 CARONDELET ST., and

Cor. ST. CHARLES and NAPOLEON Avenues,

NEW ORLEANS, LA.

Catalogues sent on application, showing a most complete assortment of Fancy and Staple Groceries. In asking for quotations, please state about the quality desired of each item, as a guide. Our prices will be found reasonable for the quality of goods furnished.

SAWMILL firewood at $1.50, and oak and ash, mixed, at $2.50 per load delivered. C. Arthur, 1360½ Tchonpitoulas street.

California for 25c.

Including a Fine State Map.

All about the Climate and Resources. Lands, Lumber, Grain, Fruits and Vines: Their Culture and Value.

Amount of time and money required to make a Farm, Orchard or Vineyard. And much more.

ALL, POSTPAID, FOR 25 CENTS.

H. R. Singleton,
Alameda, Alameda Co., Cal.

For Sale.

FARMER'S CANNING OUTFIT!

Will Pay for Itself in One Season.

Includes Syrup Evaporator—50 gallons per day. Two boilers with siphon connection, cranes for handling cans, fire pots, soldering coppers, etc., for 2,000 to 3,000 cans per day. One portable Iron Furnace for Canning, making Pickles, Jellies, etc. Evaporating Syrup. All latest improvements, with full directions.

Price, $150,000 to $200,000.

State and County Rights for Sale.

Address the Patentee and Manufacturer,

D. J. McMILLAN,
South Washington, N. C.

Ladies in the Country

CAN HAVE THEIR

SHOPPING

Carefully attended to in New Orleans by sending their orders to

Mrs. HATTIE P. SMITH,
No. 212 CAMP ST., - - NEW ORLEANS.

She refers by permission to S. B. McCatcheon Shreveport; Rev. W. T. Dickinson Dalzel, Shreveport; Rev. C. F. Evans, presiding elder New Orleans district; also Rev. Joel T. Daves, late of Lake Charles, La.

Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54
CASH ASSETS, December 31st, 1890,	$551,897.82

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

J. B. WOODS, JOS. BAYLE, JNO. BARKLEY, JNO. J. BARR, ANDREW STEWART, CHAS. CHAFFE, J. B. LEVERT, E. BORLAND, P. R. RICE, W. R. BLOOMFIELD, W. T. HARRIS, THOS. SEFTON

Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.
Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid in Cash, without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office the same as with local companies.

DIRECTORS IN NEW ORLEANS.

GUSTAF R. WESTFELDT, Chairman. L. C. FALLON, LUCAS E. MOORE, C. M. SORIA

CLARENCE F. LOW, Ass't Resident Sec'y. H. V. OGDEN, Resident Secretary.

The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $559,348.11.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

ERNEST MILTENBERGER, President. H. GALLY, Vice-President. SCOTT McGEHEE, Secretary.

FINANCE COMMITTEE.

Frank Roder, J. H. Menge, Joseph Schwartz, F. G. Ernst, T. J. Woodward.

W. R. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary

Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - ***$300,000.***

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

H. Dudley Coleman Machinery Co., Lim'd,

New Orleans, La.

STEAM ENGINES, BOILERS, MILLS AND MACHINERY,

Pumps, Pipe, Presses, Pullevs, Shafting,

Saw, Sugar and Corn Mills,

Cotton Gins, Feeders and Condensers.

Examine Our Stock. *Our Prices Are Very Low*

FOUNDRY, FACTORY & OFFICE, Cor. Magnolia and Erato Sts. | SUPPLIES & SAMPLE STORE 9 Perdido St., New Orleans, La.

If readers of this advertisement who wish to purchase goods in our line would mention this paper when writing for information or when ordering goods from us, we could then determine whether the money we pay for advertising in this paper is well invested or not.

H. DUDLEY COLEMAN MACHINERY CO., LIMITED New Orleans, La.

HARDWOOD AND MARBLEIZED SLATE

MANTELS.

GRATES AND FIRE-PLACE TRIMMING. Tiles for Hearths, Mantels, Floors and Vestibules. Stained and Decorative Glass.

GEO. M. LEAHY, - 112 Camp Street

CATARRH CURE!

GIVEN AWAY. Send name and get a FREE PACKAGE DR. J. W. BLOSSER & CO., DALTON, GA

GRANT'S FURNITURE STORE

NEW STORE, AT

28 and 30 Camp Street, NEW ORLEANS

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Petit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

In all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.

LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. A. W. Jones, M. G. Fedder, C. T. Munholland, J. Johnson, W. T. Burnell, F. A. Lane, N. J. Roberts, J. G. Sibley, R. Bradley, G. W. Buchman, W. S. Shipman, T. L. Lallance, J. Ivy Hoffpauir, R. H. Barr, J. W. Raper, A. B. Jones, J. C. McWhorter, P. Howard, Z. T. McCain, B. Carradine, R. S. Collier, H. R. Caldwell, F. M. Keen, J. R. Whittington, C. W. Carter, D. D. C. A. Powell, H. M. Young.

Messrs. J. E. Hay, T. J. Allen, S. H. Kelly, W. B. Thomson, J. W. Long, A. Tulloh, Dr. E. D. Beach, R. J. Mallett (2), J. R. Cain, Prof. M. Smith, James Hill, H. C. Griffin, M. E. Fritz, A. J. Sturges, S. A. Dearman, J. B. Harlow, M. G. Davis, J. O. Moldey, W. Y. Casper.

Mesdames A. Nolle, Mary T. Shepherd, Clara M. Henry, J. E. Prophet, J. B. Merritt, V. W. Pickens, M. A. Ross, L. A. Stopp, Lizzie Gilmore.

Misses Annie Maria Barnes, Katie Fendlson.

Oct. 13.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

The Christian Sabbath in America is threatened from several directions, and by no one more than by the railroads. These heartless corporations, under the plea of emergency, set aside both civil and divine laws relating to the Sabbath. The people, who love the Sabbath and regard it as a cornerstone of our government and a chief factor of our civilization, have no one to go to for redress of this grievous wrong except the Legislatures and the courts. If these fail them, they are helpless. The Legislature ought to enact stringent laws on this subject, and the courts ought not to let any mere technicality prevent their rigid enforcement.—*Holston Methodist.*

Why suffer from sore muscles? Johnson's Anodyne Liniment makes them very pliable.

The people of America must fight the lottery devil through every available agency. The press and pulpit must bring their batteries to bear on it; the Legislature of Louisiana must do what it can within the folds of this boa constrictor; Congress must do what it can; and the State and general government. Executives must do all that is in their power to crush out this infamy.—*Western North Carolina Methodist.*

Eighty years Johnson's Anodyne Liniment has led. No better indorsement wanted by us.

It is reported in New York that the yellow fever is raging at Gonalves and other seaport towns of Hayti, and that many vessels have been disabled by their crews taking the fever.

The Far West.

The prosperity of the Western countries is now assured, as the only great drawback that they had was the lack of rain; and now Melbourne, with his mysterious machine, has so thoroughly demonstrated the fact that rain can be had, and obviate the heretofore existing trouble, that the whole section is happy and great prosperity is predicted. Here in Louisiana we do not often need more rain than the good Lord sends us; but we need some of it in a better condition than it is allowed to get into *after* it is sent us; in other words, we need Coe's Cut-offs (from 101 Camp St.) on every cistern, to throw into the waste-pipe all the filth which gets on the roof, and in this way pure, wholesome water and better health can be secured.

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Deilinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

Do not forget that you can get all school books at Rev. F. D. Van Valkenburgh's, No. 106 Camp street, New Orleans.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 13-16	— —
Ordinary	6¼	— —
Good ordinary	6 13-16	— —
Low middling	7 13-16	— —
Middling	8 5-16	— —
Good middling	8½	— —
Middling fair	9	— —
Fair	10½	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	— —	— —
Prime yellow	— —	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	84	85
RICE.		
No. 2	2 5-16	— —
Good	4½	4½
Fair	4	4¼
Prime	4⅝	4⅞
Rough, ℔ bbl.	2 25	4 80
Polish, ℔ ton	22 00	24 00
FLOUR.		
Extra Fancy	4 90	5 00
Fancy	4 45	4 70
Choice	— —	— —
Minnesota Patents	5 00	5 50
Winter wheat patents	5 12½	5 20
Minnesota bakers	5 00	5 50
CORN PRODUCTS.		
Corn meal	3 60	3 10
Cream meal	3 50	— —
Grits	— —	3 80
Hominy	4 00	— —
GRAIN, ETC.		
CORN:		
White, ℔ bushel	66	69
Yellow	— —	69
Mixed No. 2	67	— —
OATS:		
Western	87	87½
Texas rust-proof	53	— —
BRAN:		
℔ cwt	80	82½
HAY:		
Prime	12 50	14 00
Choice	14 50	15 00
PROVISIONS.		
PORK:		
Mess (Standard)	11 75	12 00
Prime Mess	10 75	11 00
Rumps	— —	— —
BACON:		
Fancy Breakfast	— —	11½
Shoulders	6⅝	6¾
Sides, short rib	8⅝	8¾
Sides, long clear	8⅝	8¾
HAMS:		
Sugar-cured	10½	11
DRY SALT MEAT:		
Shoulders	6½	6⅝
Sides, short rib	8⅛	8¼
Sides, long clear	8⅛	8¼
GROCERIES.		
COFFEE:		
Prime	18¾	— —
Fair	17¾	— —
Common	15	— —
TEAS:		
Choice	40	80
Ile-No	— —	— —
BUTTER:		
Western Creamery	29	30
Western Dairy	18	19
Common	— —	— —
LARD:		
Refined	6½	— —
OILS:		
Coal, bbls	7¾	— —
Coal, cases	13½	14
Cotton seed, crude	26	27
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ℔ head	— —	— —
Chicago, ℔ 100	— —	— —
Louisiana, ℔ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 75	2 00
ONIONS:		
New Louisiana	— —	— —
Western	2 50	3 75
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ℔ yard	7¼	— —
Jute, 1¾ lb. ℔ yard	— —	6¼
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
℔ lb	7½	12½
TIES:		
℔ bundle	— —	1 85
SUNDRIES.		
POULTRY:		
Old Hens, Western	6 00	6 50
Young Chickens	3 00	4 00
Chickens, Southern	3 00	4 00
Young	2 25	3 00
Turkeys, Southern	10 00	18 00
EGGS:		
Western	20	21
Southern	20	21
WOOL:		
Lake, ℔ lb	21	21½
Louisiana	17	19
Burry	10	15
COUNTRY HIDES:		
Green Salted, ℔ lb	3½	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ℔ ton	9 00	— —
Meal	22 50	24 50
Pure ground bone	30 00	32 00
Muriatic acid, ℔ lb	— —	2¼
Sulphuric acid	— —	2½

—*New Delta*, Oct. 18.

Fashion's Edict.

"The time was," remarked the old physician, "when frail health was fashionable with ladies."

All that is changed now—Creole Female Tonic has been the means of restoring robust health to thousands of ladies that formerly were victims of that popular fad.

The Mexican government has just granted a concession for a standard guage railway about 350 miles long from the city of Mexico to a town on the Pacific coast know as Palizada Bay, and the letting of the contract will take place during the present month. The road will traverse what has been considered the richest mineral section of old Mexico, which not only produces silver, gold and lead ores, but also has splendid timber resources.

Summer.

Summer, with its worries and sickness, is with us. Four-fifths of the sickness that wears out temper and health can be disposed of by using Creole Female Tonic.

NEWS OF THE WEEK.

DOMESTIC.

The Louisiana State Fair, in Baton Rouge, which opened last week, has drawn large crowds.

Fifteen hundred bales of cotton in storage were destroyed by fire in Hawkinsville, Ga., on Oct. 9. Loss over $40,000.

Gov. Campbell and Maj. McKinley, candidates for the governorship of Ohio, participated in a joint debate at Ada, on Oct. 8.

On the Houston and Texas Central railroad, near Spring Creek, seven cars with 280 bales of cotton were burned on Oct. 10. A bridge was also destroyed.

There are now seven troops composed entirely of Indians in the United States Army, and others are in the course of formation. These enlisted Indians can all read and speak English. They obey orders promptly and are intelligent and quick.

At a conference of the representatives of the Brotherhood of Railroad Conductors and Order of Railway Conductors, they decided to consolidate their organization under the name of the latter, and it was agreed to work for the general federation of all train service organizations.

With a view to preventing the introduction of cholera in the United States, the Secretary of the Treasury has issued a circular to collectors of customs, stating that no rags shall be admitted from Marseilles, France, unless accompanied by a certificate from the United States consul at that port.

It is said that the Farmers' Alliance of Minnesota will build a 1,000 000 bushels wheat elevator in West Superior, Wis., commencing this fall and having it ready for next season's crop. The elevator will be built by a stock company composed wholly of grain growers. The capital stock, $1,000,000, is to be divided into shares of $10 each.

The State of Texas brought suit in the District Court in Waco against Theodore Maillson, to escheat his land under the alien land law, Maillson being a subject of Great Britain. Judge Goodrich held that the law was void, inoperative and of no effect. The case was appealed to the Supreme Court. There seems to be no doubt that Judge Goodrich will be sustained.

The establishment of a laboratory in the Frankfort, Pa., arsenal for the purpose of conducting experiments with smokeless powder and high explosives is well under way. Up to this time the Ordnance Bureau has been compelled to depend on foreign inventors for the smokeless powder used; but the bureau hopes to obtain an American powder equal to the best foreign make.

The Census Office has made public a bulletin in relation to iron ore. It shows that the quantity of iron ore produced in the United States during the year 1889 to have been 14,518,041 long tons, valued at $333,561,978, an average of $2.30 per ton. The four leading States were Michigan, Alabama, Pennsylvania and New York, aggregating 10,234,259 tons, or 70.49 per cent. of the total product. Capital invested, $109,766,199.

FOREIGN.

Charles Stewart Parnell, the noted Irish leader, died suddenly, Oct. 6, at his home in Brighton.

Hon. Wm. Henry Smith, first lord of the treasury and leader of the conservatives in the English House of Commons, died last week.

No fewer than 32,000,000 of peasants in Russia are now destitute and must be provided for the next ten months. It will require 320,000,000 poods of grain to feed them.

Over forty thousand mourners followed Parnell's remains to Glasnevin, Oct. 11. The heavy rain and the vastness of the throng prolonged the funeral until night-time.

The sum of 20,000,000 roubles has already been expended by the Russian government in buying seed corn for the peasants of the famine-stricken districts, and it is said that 100,000,000 roubles will be required to furnish the starving peasantry with bread.

A papal order just issued announces that it is the desire of the Pope that no further pilgrimages to Rome be undertaken for the present. The Catholic associations who have been engaged in the work are invited to remit to the Pope the funds they have collected for the assistance of bringing pilgrims to the holy see.

Large posters referring to the death of Parnell have been placarded throughout Cork. These posters have deep mourning borders, and bear in their centers the words: "Murdered to please Englishmen," together with verses denouncing the McCarthyites and *United Ireland*, declaring that Parnell was murdered, and imploring the people to remain tranquil. The posters are stirring up much excitement.

It is said that at no time since the break-up of the liberal party on Mr. Gladstone's introduction of the home rule bill have political circles been in such a state of ferment as now. The question of the succession to the House of Commons leadership, made vacant by the death of William Henry Smith, causes much speculation, while Mr. Parnell's disappearance from the field of politics adds to the perplexity and heightens the interest of the situation.

Poisoned by Scrofula

Is the sad story of many lives made miserable through no fault of their own. Scrofula is more especially than any other a hereditary disease, and for this simple reason: Arising from impure and insufficient blood, the disease locates itself in the lymphatics, which are composed of white tissues; there is a period of fœtal life when the whole body consists of white tissues, and therefore the unborn child is especially susceptible to this dreadful disease. But there is a remedy for scrofula, whether hereditary or acquired. It is Hood's Sarsaparilla, which by its powerful effect on the blood, expels all trace of the disease and gives to the vital fluid the quality and color of health. If you decide to take Hood's Sarsaparilla, do not accept any substitute.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Yaldon circuit	Oct. 17, 18
Carrollton circuit	20
Winona circuit	22
Poplar Creek circuit	24, 25
Shiloh	31, Nov. 1
Newport	3
Ethel	4
Rural Hill	5
Weir	7, 8
Belzoni	14, 15
Ebenezer	20
Lexington	21, 22
West	24
Richland	28
Black Hawk	28, 29

S. M. THAMES, P. E.

GRENADA DIST.—FOURTH ROUND.

Tillatoba	Oct. 24, 25
Charleston	(Tu.).. 27
Coffeeville	(Wed.).. 28
Abbeville	31
Oxford circuit (by Rev. S. D. Long.)	31, Nov. 1
Oxford	1
Toccopola	(Tu.).. 3
Carrollton	7, 8
Chapel Hill	(Tu.).. 10
Grenada circuit	14, 15
Grenada	15, 16
Atlanta	21, 22
Pittsboro	(Mon.).. 23
Cherry Hill	(Tue.).. 24
Banner	(Thu.).. 26
Water Valley circuit	(Sat.).. 28
Water Valley	29

J. W. PRICE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Plattsburg circuit, at Plattsburg	Oct. 16
Louisville circuit, at Rocky Hill	17, 18
Starkville circuit, at Steel's Chapel	24, 25
Chester circuit, at Chester	30
Starkville station	31, Nov. 1
Walthall circuit, at Emporia	7, 8
Tampico circuit, at Pleasant Grove	12
Maben circuit, at Maben	14, 15
Sturges circuit, at Sturges	21, 22
Brooksville circuit, at Brooksville	28, 29

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—FOURTH ROUND.

Inka station	Oct. 17, 18
Pleasant Ridge circuit	22
Marietta circuit	24, 25
Blackland circuit	31, Nov. 1
Booneville and Rienzi	7, 8
Blue Springs circuit	13
Guntown circuit	14, 15
Jonesboro circuit	17
Ripley circuit	19
Ripley and New Albany	21, 22
New Albany circuit	28, 29

W. S. LAGRONE, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Shelby Creek	Oct. 17, 18
Holly Springs circuit	24, 25
Shawnee	31, Nov. 1
Pine Mountain	7, 8
Red Banks	14, 15
Mt. Pleasant	21, 22
Olive Branch	28, 29

JNO. W. BOSWELL, P. E.

SARDIS DIST.—FOURTH ROUND.

Coldwater and H	Oct. 17, 18
Horn Lake	(Th.).. 22
Lewisburg	24, 25
Cockrum	31, Nov. 1
Mt Vernon	7, 8
Chulahoma	14, 15
Coldwater m'ssion	(Th.).. 19
Pleasant Grove	21, 22
Panola circuit	(Th.).. 26
Courtland	28, 29

J. J. WHEAT, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Pontotoc	Oct. 17, 18
Aberdeen station	24, 25
Okolona circuit	28
Tremont	31, Nov. 1
Nettleton	4
Buena Vista	7, 8
Athens	14, 15
Smithville and Fulton	18
Ebenezer	21, 22
Houston and Wesley	27
Sparta	28, 29

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Vancleave, at New Prospect C. O.	Oct. 25, 26
Americus, at Pleasant Hill	31, Nov. 1
Williamsburg, at Bethel	31, Nov. 1
Moss Point	1, 2
Bay St. Louis, at Bilioxi	(Wed.).. 4
Whitlington, at White Plains	7, 8
Pearlington	(Wed.).. 11
Ocean Springs, at Ocean Springs	14, 15
Purvis, at Purvis	(Thu.).. 19
Columbia, at Columbia	21, 22
Perry, at Isabella	(Wed.).. 25
Mt. Carmel, at Mt. Zion	28, 29
Hattiesburg, at Hattiesburg	(Tu.)..Dec. 1
Heidelberg, at Philadelphia	(Thu.).. 3
Eastabutchie, at Eastabutchie	5, 6

E. H. MOUNGER, P. E.

BRANDON DIST.—FOURTH ROUND.

Walnut Grove at Pleasant Hill	Oct. 24, 25
Hillsboro, at Hillsboro	25, 26
Carthage, at Liberty	27
Lake, at Centerville	29
Decatur, at Good Hope	30
Rose Hill, at Missionary	31, Nov. 1
Newton and Hickory, at Newton	2
Westville, at Pleasant Grove	7, 8
Shiloh, at Shiloh	14, 15
Raleigh, at Raleigh	21, 22
Mt. Rose, at Cedar Grove	22, 23
Trenton, at Polkville	28, 29
Homewood, at Wesley Chapel	30
Marvin	Dec. 5, 6

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Manasseh circuit, at Manasseh	Oct. 17, 18
Daleville station	(Thu.).. 22
Linwood circuit, at Pleasant Grove	24, 25
DeKalb circuit, at DeKalb	(Mon.).. 26
Porterville ct., at Porterville	(Wed.) 28
Binnsville and W	31, Nov. 1
Shubuta circuit at Shubuta	7, 8
Meridian, at East End	14, 15
Meridian, at West End	15, 16
Lauderdale circuit, at Lauderdale	21, 22
Meridian ct., at Chunkey	(Thu.).. 26
Winchester circuit	28, 29
Marion circuit, at Curtis Chapel	Dec. 5, 6
Meridian, at Central	(Mon. night.) 7

The preachers in charge will please see that the trustees have ready written reports to answer to Ques. 28. All local preachers must be prepared with written reports to answer Ques. 16. All exhorters are expected to present written reports. Reports from the missionary societies will be gladly received. Let the stewards be prepared to report collections in full. Let us pray and look for the presence and power of the Holy Spirit.

T. L. MELLEN, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Percoy's Creek station	Oct. 17, 18
Woodville	19
East Feliciana, at Gilead	21
Amite and Mission, at Salem	23
Gloster and Centerville, at Centerville	24, 25
Wilson, at Gayden	31, Nov. 1
Port Vincent, at French Settlement	7
Covington	10
Tallisheek	12
Springfield, at Wesley Chapel	14, 15
Zachary station	21, 22
East Baton Rouge, at Deer Ford	23
Live Oak, at Pine Grove	28, 29
Jackson station	Dec. 2
St. Helena, at Greensburg	(morning). 5
Amite City, at Amite City	(night). 5, 6
Franklinton, at Fisher's	7

C. MCDONALD, P. E.

GREENVILLE DIST.—FOURTH ROUND.

New Salem	(Sat. and Sun.)..Oct. 17, 18
Cleveland	19
Dublin	25
Clarksdale	28
Belen	Nov. 1
Jonestown	2
Lula	8
Bond's	15
Friar's Point	16
Bolivar	22
Stoneville	29

Preachers will please forward amount assessed for delegates to Ecumenical Conference to me at Greenville.

R. M. STANDEFER, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Burtonton, at Serepta	Oct. 17, 18
Utica, at Learned	24, 25
Vicksburg	31, Nov. 1
South Vicksburg	31, " 1
Mayersville, at Mayersville	7, 8
South Warren, at Wesley Cha.	(Tu.).. 10
Warren, at Wesley Chapel	14, 15
Meadville	21, 22
Roxie	(Mon.).. 28
Anguilla, at Anguilla	28, 29
Rolling Fork	29, 30
Rocky Springs, at Rocky Springs	Dec. 5, 8

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

McComb circuit, at Holmesville	Oct. 17, 18
Caseyville, at Bethel	24, 25
China Grove, at Tylertown	31, Nov. 1
Magnolia, at Magnolia	1, 2
Beauregard, at Mathis Chapel	7, 8
Hazlehurst	(at night).. 12
Crystal Springs circuit	18
Bowerton, at Rehoboth	14, 15
Brookhaven station	(at night).. 18
Adams circuit, at Adams	21, 22
Summit, at Summit	22, 23
Gallman circuit, at Mt. Pleasant	26
Providence	28, 29
Pleasant Grove ct., at Pleasant Grove	Dec. 3
Brookhaven circuit, at Bethel	5, 6

R. S. WOODWARD, P. E.

JACKSON DIST.—FOURTH ROUND.

Madison, at Livingston	Oct. 17, 18
Sharon, at Sharon	24, 25
Yazoo city	31, Nov. 1
Flora and B., at Flora	7, 8
Mt. Olive, at Anding	(Wed.).. 11
Silver Creek	14, 15
Lake City and Lodi	21, 22
Edwards	(Wed.).. 25
Spring Ridge, at Oak Hill	(Fri.).. 27
Jackson, at First Church	28, 29
Jackson, at Capitol Street	28, 29
Benton	(Tue.)..Dec. 1
Yazoo circuit	(Wed.).. 2
Canton	5, 8

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Sugar Town, at Spring Hill	Oct. 17, 18
Evergreen and LeCompte, at E	24, 25
Simsport, at Simsport	31, Nov. 1
Melville and R. C., at Melville	7, 8
Pineville, at Slash Bayou	(Wed.).. 11
Somerville, at Jena	14, 15
Vidalia and Black River	21, 22
Columbia, at Columbia	28, 29
Castor, at Ebenezer	(Th.)..Dec. 1
Colfax and Boyce, at Boyce	5, 6
Bayou Bœuff, at Fairview	(Wed.).. 9
Alexandria	12, 13
Aoa	13, 14

J. IVY HOFFPAUIR, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Lower Coast Mission	Oct. 18
Craps Street	25
Grosse Tete and False River	Nov. 1
Dryades Street	8
Baton Rouge	15
Moreau Street	22
Felicity Street	29
Carrollton	Dec. 6
Carondelet Street	13

CHAS. F. EVANS, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Lake Arthur	Oct. 17, 18
Grand Chenier, at Grand Chenier	24, 25
Lake Charles	31, Nov. 1
Sabine Mission, at Haygood	7, 8
Sulphur Mine, at Vinton	14, 15
Indian Bayou	21, 22
Patterson and Morgan City, at M. City	28, 29
Franklin	Dec. 5, 6

JOHN A. MILLER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Summerfield, at Alabama	Oct. 17, 18
Sparta, at Providence	24, 25
Ringgold, at Rocky Mound	31, Nov. 1
Downeville, at Wilhites	7, 8
Farmerville, at Farmerville	14, 15
Tulip and Simsboro, at Tulip	21, 22
Gibsland, at Gibsland	28, 29
Indian Village, at Indian Village	Dec. 5, 6
Ruston, at Ruston	8
Arcadia, at Mount Moriah	12, 13

J. L. P. SHEPPARD, P. E.

DELHI DIST.—FOURTH ROUND.

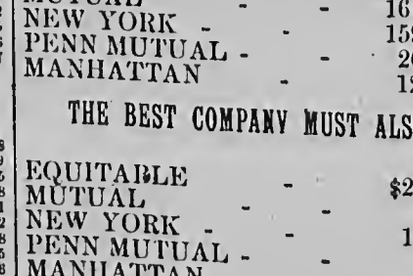
West Monroe, at West Monroe	Oct. 17, 18
Floyd, at Floyd	24, 25
Harrisonburg, at Harrisonburg	31, Nov. 1
Waterproof, at Waterproof	7, 8
Providence, at Providence	14, 15
Lind Grove	21, 22
Winsboro	28, 29
Delhi, at Talulla	Dec. 5, 6

H. O. WHITE, P. E.

SHREVEPORT DIST.—FOURTH ROUND

Coushatta, at Coushatta	Oct. 17, 18
Wesley circuit, at Wesley (3:30 P. M.)	18, 19
Shreveport station	24, 25
Annacoco, at Beach Grove	28, 29
Many, at New Hope	31, Nov. 1
Sabine, at Bayou Scie	2
Kissatchie, at New Church	7, 8
North Boesier, at Coltinsburg	11
Valley, at Cotton Valley	14, 15
Bellwood, at Oak Grove	21, 22
Natchitoches, at Natchitoches	22, 23
Grand Lane, at Bethel	28, 29
Caddo circuit, at Keachie	29, 30
Mansfield station	Dec. 5, 6
Shreveport mission	12, 13

ROBT. J. HARP, P. E.



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Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass.

As likely as not our dealer would rather his chimneys would break; "it's good for the business," says he. He buys the brittlest ones he can get.

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Christian Advocate.

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REV. T. C. WIER, M. D.

Second Ecumenical Methodist Conference.

BY REV. J. W. CORNELIUS.

THIRD DAY, FRIDAY, OCT. 9.

The third day's sessions are likely to be reckoned as among the most important of this Ecumenical Conference. The morning topic was "Christian Unity;" that of the afternoon, "Christian Co-operation"—themes so intimately related as to blend in grand harmony. The essays of the first topic were by Rev. T. B. Selby, of England; Rev. A. S. Hunt, of the M. E. Church; and Rev. Thomas Mitchell, of the Primitives. The essays on the "Christian Co-operation" were by Dr. A. C. Smith, of the M. E Church, South; Dr. Redfurn, Free Methodist; Rev. T. Ogburn, Methodist Protestant; and Rev. James LeHuray, Methodist New Connection. The trend of thought was that Christian unity originates in the spiritual unity of souls in Christ. External union is its manifestation or embodiment. It is voluntary. An ecclesiastical terrorism like that of Rome may coorce everything it controls into one vast organism; but it is an old oak whose dead branches are held together by chains, hooks and grappling-irons. Christian unity is the spontaneous movement of kindred souls like the migration of birds by mysterious intuition. It is the harmony of sound in a great anthem. The reunion of divers branches of Methodism would heal all our old contentions, and concentrate our powers for good and against evil. Glorious are the consequences of the recent coalescence of Canada Methodism; and why is not the organic union of Methodism in Great Britain also desirable? We preach the same doctrine, have mainly the same laws governing us, have the same class meetings and missionary spirit. Why should we magnify into microscopic proportions small non-essentials, especially in missionary work? Why not have a common name, a common hymnal, a common discipline, a common literature, a common agent to manage our periodical interests in pagan lands?

In the five-minute speeches some of the strongest men of the Conference took part. One said playfully that the difference between the Wesleyans and the Primitives was, that one rode to the circuit and the other walked. Hugh Price Hughes said that organic union would be practicable in Great Britain as soon as we got more religion; and that he had heard a distinguished American Bishop say that it would be practicable in the United States after there were a few prominent funerals. William Arthur thought that union must be a growth. No people can be so easily led as Methodists; but they are the hardest people in the world to be driven. Saint Cyprian added the words, "One Bishop," to Paul's creed, "One Lord, one faith, one baptism." Then there was a schism; and have not all breaches sprung out of Saint Somebody adding something? Dr. Stephenson was willing to confer with the presidents of other English Methodist Churches, although there were great practical difficulties, such as finance, property and polity. Bishop Foster said that the separation amongst American Methodists, North and South, was the great scandal of the Christian world. Dr. Leonard said prejudices of caste must be overcome before there can be organic union in American churches.

FOURTH DAY, SATURDAY, OCT. 10.

The only session held on Saturday was in the morning, commencing at 10.30 o'clock. Rev. William Arthur, M. A., presided. The topic was, "The Church and Scientific Thought." Percy Bunting, E q., editor of the *Contemporary Review*, had been appointed to present the first essay. Being unable to attend the Conference, his paper was read by J. B. Slack, E.q., of London. Mr. Bunting states that he has had no special training, either in science or theology, but comes to his task in obedience to the orders of the committee of this Conference. In discussing scientific thought in its relation to Christianity, one thing comes up conspicuously—the great theory of evolution. Suppose, now, that evolution is true; where are the foundations of the Christian faith? Are they shaken? That great truth, fundamental to all truths—God the first cause—is that shaken? Is the voice of modern science in favor of the goodness of God? Is not that rather an intuition of the heart than something intellectually acquired? The moral character of God, and the moral and immortal man, must be learned through the moral nature. The phenomena of consciousness is not to be accounted for on a material basis. Free will is not explicable by physical law. A free supreme will must be in communication with free subordinate will. The spiritual history of man must be by revelation. If evolution is to be accepted, what becomes of the theology of Paul? What of atonement? Sin and redemption can not be reconciled to the idea of long-continued growth. Reconciliation to God and the fall of man are not so obtained. The transcendent greatness of the Redeemer must be a matter of revelation. Supposing many of the conclusions of evolution to be true, these fundamental doctrines of religion are not disturbed.

Rev. Dr. Terry believed that unbelief is from the heart, rather than from the reason. It springs from a defective training in our moral life. It has assailed the church of God from the beginning. By this time we ought to have become acquainted with Satan's devices. The church of God, now as ever, is the pillar and the ground of the truth. For the church to undertake a settlement of controverted questions in science is to transcend her prerogatives.

Prof. W. T. Davidson, one of the leaders in biblical scholarship in England, was the next speaker. Biblical criticism, he said, is now a science. Matters connected with textual and higher criticism, such as variations of readings, date and authorship, are comparatively of slight importance. The results of sober criticism are not to be feared; the Word of God still remains.

Dr. Dowart, of Canada; Mr. Ballard, of Liverpool; Dr. Buckley, Dr. Crahtree, William Arthur, Bishop Keener and others spoke upon the same subject.

FIFTH DAY, MONDAY, OCT. 12.

The topic for discussion at the morning session was, "The Church and Her Agencies." Bishop Foster made the first address on the qualifications of the preacher. Preachers are the instruments of God in the regeneration of men. This is their exclusive function, and their qualifications must have reference to this end. The preacher must be a right manly man. He must have wide intelligence and high qualities of mind. He must experience the things he teaches. He must consider the environment of the hearers. He must translate the truth into their language and their condition. God claims the right to call those whom he desires to do this work.

Rev. John Bond, of London, said he would not discuss qualifications of pastors, but of preachers, for there are thousands of preachers in England who are not pastors. The local preacher is a great force in the Methodism of the old country. A preacher is an ambassador for Christ. It is his business, not so much to address the court as the jury; he must win the verdict. There was a Roman admiral who so focused the light of the sun as to burn up the fleet of his enemy. The preacher must so focus the true light as to make the fire of God burn into human hearts.

Rev. Wm. H. Day insisted that the minister must be a man of prayer. Without that all shining gifts would be nothing.

Bishop Foss said the preacher must be a daily, nightly, everlasting student of the great authors. He can't read everything; let him read the best. Let him spend the five hours a day which John Wesley advised in reading, and let him put it in on the great books of the world.

Rev. J. Cooke said that one of the most hopeful signs of the day in England was that the ministers were looking for direct results. We must aim not at after-meetings for penitents, but that souls shall be saved while we speak.

Rev. Wm. Arthur urged that the preacher must be a man of deep convictions. He must have power also of convincing and of persuading. No man ever went away from hearing John Wesley without knowing what he thought about sin, about atonement, about Christ, about heaven and hell.

In the afternoon session the prominent subject was, the "Religious Press and the Religious Uses of the Secular Press." Hugh Price Hughes read the first essay. The first daily paper was published in 1709; now there are 4,000. The church has not yet wakened up to the gigantic power which the secular press possesses. It is often controlled in the interest of wrong, but it may also be mighty for good. Its great function is to create and influence public opinion. It often has more power than the pulpit. Exposures by the London *Times* and the *Pall Mall Gazette* have several times created revolutions in the legislation of Parliament and in the country.

Dr. Dewart, of Canada, discussed the influence of the weekly religious press. By it we must train our people in doctrine and duty. We must have a definite standpoint on burning questions of the day.

Dr. Joseph Ferguson, of England, believed that the weekly paper should not only instruct our children in religion, but should deal also with scientific, social and political questions.

Dr. Hoss, Dr. Buckley and others continued the discussion.

SIXTH DAY, TUESDAY, OCT. 13.

Bishop Hargrove, of the M. E. Church, South, presided in the morning session. Rev. James Travis, general missionary secretary of the Primitive Methodist Church, read the first paper on the "Place and Power of Lay Agency in the Church." He believed that distinctions in the Roman Catholic Church, and by High Church parties, between clergy and laity, were not authorized in the New Testament. The only distinctions in ministerial rank made by Mr. Wesley for Methodist societies are those of itinerant and local preachers. All are equal in a common brotherhood. Stephen, the equal of any apostle, was a local preacher. Bunyan and Robert Raikes were laymen; so were the two greatest poets of Christendom.

Bishop Ninde was the next speaker, taking the place of Dr. Crawford, who was detained by sickness. He described the deaconess movement in the M. E. Church. There are now twenty-one homes for training deaconesses, and five hospitals. He spoke upon the proper sphere of woman. Who shall limit it? She is behind the counter, in the office, on the lecture platform, and in the pulpit, etc., as well as in the home, and just as appropriately. There are some silly, erratic, monstrous women, just as they are some erratic, monstrous men. We can not reach the masses in the great cities without the Christian work of woman. She has wonderful adaptations for it.

Rev. W. T. Walters, secretary of the London Mission, was sorry that a lady was not here to present her own cause; he hoped she would be in the next Ecumenical Conference. Fifteen years ago the first Methodist sisterhood in England, to aid the Children's Home, was organized by our honored Conference president, Dr. Stephenson. A wonderful work has been done in the Whitechapel district of London by these sisterhoods; so as in some localities almost to change the character of the neighborhood. Mrs. Hugh Price Hughes and those ladies of the higher classes in London who are working with her, have almost a perfect touch with the people. The rich as well as the poor are being saved. We have a Christian Workers' Association, different from the Epworth League, in that it is not officially recognized by the Conference.

Rev. T. B. Appleget, of the Methodist Protestant Church, said that the 155 000 of their members were dearly attached to the principle of lay agency. We have found it to work well for threescore years in all branches of the church. The unification of Methodism in both continents depends upon it.

Thomas Lawrence, Esq., of the Primitive Church, said the itinerant ministry would be improved by improving the local ministry. In his town there was a local preacher's library, and he recommended their establishment everywhere.

Rev. William Arthur said there was a distinction between lay agency and Christian work in the government of the church. The Roman Catholic clergy were in the power of the bishop, and the bishops in the power of the Pope, who also had jurisdiction in every diocese of the world.

Mr. Lile eulogized the W. C. T. U., and was greatly surprised that admission has been refused to Miss Frances Willard, who was duly elected to membership in this body.

Woman at the Ecumenical.

An Irishman and an orator, somebody says, are synonymous. This is certainly the case with Rev. William Gorman, of the Irish Methodist Church, who made a forcible plea for women in connection with any phase of church work. They have, he said, been lifted from the enfranchisement of the ages into the enfranchisement of the gospel. Her fitness to be man's co-worker in the church needs no vindication at this stage of the world. In medicine and at the bar, and in all philanthropies, she has taken her place beside her so-called lords; but now she stands without the gate of the very place where she should enter.

In the very place where she should exercise her feminine gifts, she exercises the meekness of wisdom in the porch. She may bring all her graces to the altar except the power of speech. She may write, she may sing, she may cling her message upon canvas to ease her mind of its burning burden, but she may not preach. She may even teach her son; she may help her husband with his sermons, for aught I know. (Laughter.) I do not hear, he said, special instructions from Paul, but I can almost believe that he shudders to find his sagacious words of about A. D. 58 narrowed into the anachronisms of 1891.

As Mr Gorman proceeded with his graceful, yet vigorous sentences, his appeals for the enfranchisement of women received constantly increasing applause. He acknowledged that woman's sphere was motherhood; but was not motherhood, the divinest inflection of peace, too often absent in the masculine message? She may lack self-assertion, but even this was not always host in man. The position of the church in regard to women was a blot that ought to be wiped out. On the battlefield woman stood by the cot like an angel of God. She had anointed the soldier's wounds, and as his life ebbed, she poured into his ear the story of Christ. Would you stop her because she was a woman? Was she obnoxious in the pulpit? Well, that was a simple, mechanical question. Let the pulpit be taken and the woman be left. (Applause.)

It was the duty of the hour to give ungrudging welcome to woman (applause), and not to shut the door against her because she was guilty of the crime of womanhood. Everywhere was woman welcomed. The opera, literature, theosophy were open to her, and shall there be no place for the feet of her who bringeth glad tidings?

Among other speakers was Rev. J. W. Lewis, who spent a portion of his five minutes in telling a story about his visit to the White House. Here is his story:

"At the reception at the White House, the other day, some one behind me said, 'And all this to see a man.' 'Well,' I said, 'I would rather see a man than all these fixtures.' 'But there are some women here, too,' he continued. 'The men,' I said, 'embrace the women.'"

After the laughter which this rather ancient joke elicited had ceased, it became apparent that Mr. Lewis was against the women. It was a bold, bad and dangerous fallacy to say, he remarked, that because a large per cent. are clamoring for a given thing, that this thing is of divine origin. What work shall woman do in the church, and how shall she do it? The exigencies of the future will answer the latter. As for the work, the Scripture said, God created "male and female," not "female or male." (Murmurs and cries of "Oh! no.")

Mr. Lewis was wandering somewhat from his theme when a lady in the church, by saying "Question," provoked considerable laughter and brought back the speaker, who, however, had not time to say anything before the gavel fell. After Rev. J. M. Buckley had quoted a verse of St. Paul, to the effect that women must not have dominion over men, and had said that the extremists meant the elevation of single women at the expense of wives and mothers, Mr. J. B. Slack, of London, asked if there was anything more incongruous than a conference of women discussing the duties of men?

"Yes, there is," said the speaker, "it is a conference composed of men discussing the work of women. If it was in order, I would move the adjournment of this debate until woman could be admitted to give it practical value and speak for herself." (Great applause.)

"If there is a man in this body who has a higher regard for women than I have," said Rev Dr. Hoss, of the Methodist Episcopal Church, South, "I would like him to show his face."

A large number of delegates, who evidently knew the Doctor and his position, promptly arose, and there was hearty laughter.

Dr. Hoss, somewhat disconcerted, said that if God had wanted men and women to do the same work, he would have made them alike. They have never been alike and never would be. It was not possible, he said, to take the position regarding women that had been taken during the afternoon without logical jugglery of the pastoral epistles of St. Paul.—*Washington Post.*

FROM THE WORK.

Rev. F. M. Williams, pastor, Tyro, Miss., Oct. 9: "I am glad to report Providence charge as being better organized, and improving in spirituality."

Rev. H. P. Lewis, Benton, Miss., Oct. 14: "In giving the names of the brethren who have assisted me in my work, I unconsciously overlooked the name of my venerable friend and precious brother, Rev. R. Abbey. He has preached for me four times this year, and made two good Sunday-school talks to our children. The Doctor has been sick with chills and fever over a month. I saw him yesterday. He is still quite sick, but hopes to be up in a few days. We have been blessed recently with nice showers of rain. Farmers are more cheerful than they were a few weeks ago. Cotton picking moving on well."

A. C. Burt writes from Vicksburg concerning the wickedness of that city, and the organization of an union prayer meeting for a revival of religion. He adds: "Rev. J. W. Cobbs, with this humble scribe, are holding meetings at the city market every Sunday morning, at seven o'clock, which are doing good. We also hold services on Washington street (our principal business thoroughfare) at five o'clock P. M., in the open air. God is blessing us. We give him the glory. Pray for Vicksburg, and in answer to our prayers God is going to shake the city, and gather unto himself many precious souls."

Rev. M. L. White, Vancleave, Miss., Oct. 7: "Our meetings at Mt. Zion and McLendon were a success. Presiding elder preached twice; administered the sacrament. Took presiding elder to McLendon, on Sept. 19, to hold the third Quarterly Conference. Large congregations awaited our arrival. Dinner on ground Saturday and Sunday. Excellent Conference. Everything well up. Good preaching and meeting. Two accessions. Meeting at Union splendid. All assessments on this church paid in full. Just returned from Orange Grove, where I helped Bro. Harmon in meeting. Seven infants baptized; eighteen accessions to church."

Rev. C. W. Perkins, Ebenezer, Miss., Oct. 8: "We have closed our last meeting, and I will now report from Ebenezer circuit. We were blessed with a revival at each place; thirty-two additions in all. We are building two new churches on this work—one about one and a half miles from the old Providence School-house, where we have been preaching up to this time. The new church will be on the Lexington road, one and a half miles nearer that place, and will be called Liberty Chapel. We held the service of laying the corner-stone last Tuesday week. We deposited a Bible, Discipline and hymn book, and several periodicals of our own and other churches, and some other documents; and Dr. Lyons, a local preacher on this work, who has been a valiant soldier of the cross, and is now in his eighty-third year, delivered an address, to the instruction and edification of us all. It is certainly a benediction to have him with us. The other church will be built at Central Point, where we have been using another school-house. I am indebted to the following brethren for help in my meetings: Abner Meek, Bro. and Slater Hargrove, Bro. J. C. Lowe, Bro. Angus Buck; local preachers, T. C. Parish, J. M. French, J. F. Hosen, and Dr. Lyons."

N. Y. Z., Woodville, Miss.: "We began a meeting here on the second Sunday in September, and continued it two weeks. During the first week the pastor was assisted by Revs. T. W. and P. M. Brown—father and son—the latter and the pastor doing most of the preaching. Bro. "Paul Brown" did some noble preaching; and, although reared here, he was very acceptable and effective. On the second Monday Rev. J. T. Nicholson came to our assistance, and did the preaching until the close. The congregations increased steadily, and during Bro. Nicholson's stay were greater than the capacity of our building. Bro. Nicholson's sermons were powerful, and stirred the people here as they have not been stirred for fifty years—so say our oldest people here. The results were deep and far-reaching. Family altars were erected, church members were revived, and many were converted. All lines of the church's work were strengthened and advanced. Men are praying in public who did not; the ladies and girls have for each a prayer meeting; the regular prayer meeting and the Sunday school are growing, and many once prayerless homes are rejoicing over new light and life. Forty or fifty were converted—many of those already in the church—quite a number were reclaimed, and twenty-one to date have been received into the church. One week later we were visited by that beautiful and gifted daughter of Mississippi, Miss Belle Kearney, who lectured three times to the delight of all who heard her, and organized a W. C. T. U., with about seventy members, and a Y. W. C. T. U., with about twenty-five members. Edward McGehee College has opened well, and is growing in numbers every week. The president is calling mightily for enlarged quarters."

NORTH MISSISSIPPI CONFERENCE NOTES.

I have just returned home from a three weeks' trip. On Friday, Sept. 18, I was met at Okolona by Rev. H. R. Tucker, who had invited me to visit his charge and assist him in a meeting at Houston. Saturday morning we drove to Houlka, where we preached at night and Sunday morning; thence to Houston, and began the meeting Monday morning, which continued two weeks with great interest. It was a great blessing to the people of the town as well as to the one hundred boarding pupils in the school. Nearly all of both are members of some branch of the church; but most of them needed the spiritual quickening which they received in the meeting. Six were added to the Methodist Church and five to others. Bro. Lyter was with us a few days, and rendered efficient service. Bro. Tucker has a good people in his charge, and they have a good preacher and faithful pastor. The colporteur was kindly recognized, and his work properly commended to the people by the pastor; consequently there were gratifying results on this line of church work. How helpful we may be to each other as fellow-laborers in a common cause to advance Christianity and save souls! God bless the good people of Houston, with whom I spent two weeks so delightfully, and may they prosper in every good work!

Our Sunday-school in Houston, by unanimous vote, adopted the church hymn book for its use. This is as it should be in all our churches. Let us have uniformity of singing in all our congregations, and this by using our church hymn book in all church services. This is loyalty to church discipline and institutions. The organist of the Baptist Church pronounced our hymn and tune book as capital, and bought a copy for herself.

We are glad to note that the Grenada Collegiate Institute has opened better than for several years past.

Rev. Sam Jones begins a meeting in Grenada, Oct. 23.

Rev. R. B Young, pastor in charge of Okolona circuit, is sick with measles.

G. W. BACHMAN.

Kosciusko, Miss., Oct. 7, 1891.

SUNSET BY THE SEA.

BY LYON MEAD.

Along the ocean's distant line
A fringe of snowy lace extends,
The calm blue billows have a sign
Of farewell as the sun descends.

Long tongues of water lap the sands
Decked in gay pebbly filigree,
And o'er the vernal meadow lands,
The wind brings twilight from the sea.

The golden glimmer in the sky
Is mirrored in the waves below;
And many a richly gleaming dye
Is folded in their ebb and flow.

The heavy clouds scud o'er the vault,
As if the blushing sun to hide;
While lagging vapors slyly halt,
Then journey downward toward the tide.

And nearer to the noisy shouls
The spumy surges madly leap;
Flanked by the stronger wave that rolls
Behind, from the far-sounding deep.

The pungent, salty breezes stray
Along the silent, darkling beach;
And soon the glory of the day
Night puts beyond all mortal reach.

—*Saturday Review.*

OUR CONTRIBUTORS.

The Lord's Prayer.—No. 4.

BY REV. J. B. WALKER, D. D.

Hallowed be thy name. This is the first of the three petitions that are in this prayer, addressed, all of them, in reference to God's praise and glory. This petition is much the same in spirit and purpose as the third command, given in the negative form, "Thou shalt not take the name of the Lord thy God in vain." This mention of the divine name is made in a mandatory form, "When thou prayest, thou shalt say, . . . Hallowed be thy name." The man's name represents the personality of the man. It means the man himself. Whatever may be said in mentioning the name of the man is said about the man himself. For example: George Washington was a great patriot; Benedict Arnold was a great traitor. If, then, we treat God's name irreverently, we treat God so. If we hallow God's name in our hearts, we hallow God.

Were this prayer a mere uninspired human prayer, it would most likely have begun, "Give us this day our daily bread;" but the prayer is so arranged and expressed that, by the fairest implication, it teaches us, first, in all things to seek the praise and kingdom of God. This command is essential to the maintenance and existence of the revealed or only true religion. If the command to reverence and hallow the name of God were universally violated, it would result in practical universal atheism. If no human creature reverenced God's name, there could be no prayer, no true worship; nor, indeed, we suppose, any *disposition* to worship. The appalling scene would be presented to created intelligences of a world without God; a sadder condition than if the sun had faded into utter darkness, and left the earth and all its population in moonless, starless night. In such a case there would be no supreme authority, no sense of accountability, no fear of punishment, no conscience—in short, a world of moral monsters that would, in the end, destroy and exterminate each other, and leave the earth an uninhabited waste and desolation.

It is too true and too sad that we do not hallow God's as we should. Even believers and ministers are not as reverent as they should be. The hallowed name is not revered and honored as it should be. It is made too common; its august sanctity is debased by vulgar use. This awful name should never be an expletive, a by-word, or merely used to give emphasis to our utterances. Let its use be infrequent in conversation, and only reverently in prayer, or in preaching the Word.

Among the unbelieving and profane nothing, alas! is more common than the forgetfulness of the hallowedness of God's awful and glorious name. Men, and especially youths and young men, should remember a high authority has said, "To be profane is neither wise, polite nor brave." It is an evidence of coarseness, vulgarity, and want of good taste. Profanity is no evidence of veracity; it is rather an acknowledgment that our claim to truth is doubtful and weak, and needs bolstering with strong and blasphemous asservations. It inspires no respect, is a recommendation to no position; it does not advance or elevate our position; it secures no favor, wins no friends; it is a gratuitous contribution to the common sum of wickedness; it can not afford any pleasure to remember we have a thousand or ten thousand times violated the laws of morality and the rules of good breeding; it can not be pleasant to look forward to the time when we shall have sworn a stout volume of oaths, enough to make a book of most wicked, stupid, disgusting and intolerable reading. That we have uttered profane words, for which nobody thanks us, nobody esteems us—profane words that instructed, comforted and helped no one—surely it can in no way give us any comfort. If you have not hitherto, we beseech you henceforth hallow God's holy and glorious name.

"Hallowed be thy name." In other words, to glorify, to hold in honor, and so, to do that, we shall never make a common or irreverent use of the name that is "glorious in holiness and fearful in praises;" but shall so let our light shine that others shall see that before all names we hallow the name "that is above every name."

God is our Father, our Preserver and daily Provider. We owe him all the adoring reverence and all the grateful love of which we are capable. God's name suggests to us all that is great in power, perfect in goodness, immaculate in holiness, and tender and gracious in love. Can we do less than hallow his holy name?

In Memoriam.

A. W. LAMPKIN.

Among the men who have left their impress for good upon the community where they lived was A. W. Lempkin. He was born in Tennessee in the year 1815, and died in Starkville, Miss., April 13, 1890. In his young manhood he made a profession of faith in Christ and joined the Methodist Church, of which he remained a loyal and faithful member until the day of his death. Bro. Lampkin was a layman, such as is greatly needed and in great demand by the church. Such a layman, magnifying in his life and profession the grace of God, is ever honored, and his memory should be sacredly cherished by the church.

He was capable, ever ready and willing, whether as a private or official member of the church, to do the work assigned him. He combined in an eminent degree the qualities of decision and firmness of purpose with suavity of manner. You would as soon expect an oak to bend as that Aleck Lampkin should deviate from the principles of rectitude, honor and piety. At the same time there was about him such kindliness of spirit and such affableness of address as to win the confidence and respect of those with whom he came in contact. His voice was musical and soft, and his words fitly chosen were like apples of gold in pictures of silver.

My acquaintance with him began in the town of Columbus, Miss., where for a number of years he was engaged in mercantile business. Here he took an active part in the work of the church as a class leader, a Sunday-school worker, and as a leader in the service of song when as yet there was no organ. He afterward became a commission merchant in Mobile, Alabama, where, as was his wont, he was in the front rank of leaders and workers in the service of the church and of the Master. The later years of his life were passed at Starkville, Miss., where he had spent some of the earlier years of his manhood, and where he still had a large number of relatives and friends. Here the same constancy of devotion to the church of God was manifest, which had characterized him through so many years.

He loved the house of the Lord, entered heartily into its services, and was most punctual and faithful in his attendance upon all the public means of grace. Several years ago he was heard to say that for forty years he had not been absent from the house and worship of God, unless providentially hindered. I have gone repeatedly to the week-night prayer meeting, and found Bro. Lampkin ahead of me, seated and quietly waiting, when as yet none or but few else had come in. What a help was such a layman to his pastor!—a sympathizing friend and a safe counsellor. Of adverse fortune and of affliction he had a large share. But the waters did not overflow, nor the fires consume. His chastenings were borne with Christian fortitude and without murmuring or repining. They tended but to refine and burnish the fine gold.

Although he had reached the ripe age of seventy-five years, yet we never thought of "Uncle Aleck" as an old man. His genial manner and spirit, blending with the Christian graces, kept him young. He never claimed the favor or indulgence accorded to the old. He never shunned his duty to the church nor shrank from work that needed to be done on account of advancing years.

The manner of his death was impressive and suggestive. It had been his purpose to take the early morning train to Aberdeen, to be present at the Sam Jones' meeting in progress at that place. Failing to appear at breakfast, he was found in his room in a state of complete or partial unconsciousness. It appears that he had arisen and made his toilet; his shoes were polished, his hair was brushed, and everything in readiness for his journey. Lingering a few hours, he died the same day. Thus, in the midst of his preparations to attend upon a great meeting on earth, it would seem that the summons came, and he was called up higher to a greater meeting, even the general assembly and church of the first-born in heaven.

Though the last of his immediate generation, he left a large number of relatives and other friends to emulate his goodness, and to embalm his character in sacred memory.

T. C. WIER.

A Holiness Convention.

We are to have a Holiness Convention in this vicinity soon. The announcement of it, and the arrangements being made for it, have created no little interest and excitement among the people. It is a new thing in these parts, and you know how new things draw. Holiness, sanctification, Christian perfection, perfect love, has been preached and taught all over this country from the earliest settlement of it, but some people talk and act as if they had just heard of it for the first time. I suppose a repentance convention, a regeneration convention, or a justification convention would draw in the same way. They would be new things. If I am not mistaken, there is greater need for repentance and regeneration conventions just now than for holiness conventions.

I am appealed to nearly every day to know what this movement means? what a holiness convention is? what it is called to do? I can not tell. As a Methodist preacher is at the head of it, many jump to the conclusion that it is a Methodist meeting and movement. They forget that our Methodist people hold Conferences, and not conventions. It is to be held in a Methodist Church, I suppose, with the consent of the trustees, and at the suggestion of the pastor. This convention, as I understand it, is called to consider and to promote the doctrine and work of holiness as held and taught, not by the Methodist Church, but by individual members of several denominations of Christians in this country. The Methodist Church and no other church is in any way responsible for the utterances put forth at that meeting. The meeting will speak for itself and for no other organization in the round world.

This should be well understood. Specially let it be remembered that this is not a Methodist meeting. The Methodist preachers and people present and participating were not sent there to speak and act for the church. The church, as such, has not authorized or approved this movement. It is not her way of teaching and spreading scriptural holiness over this land. The Methodist preachers and people who go into this movement have departed from the usages, if not from the faith, of their church. I, for one, with the vows of the church and her ministry upon me, could not take part in a convention of this kind. I have agreed to preach her doctrines and to perform her work in the way she directs. As I understand the matter, this convention is called not so much in the interest of holiness *per se*, as in the interest of a theory of holiness. In no particular does the body, taken as a whole, differ from the Methodist Church on the doctrine of holiness, sanctification, perfect love, only as to the manner of its attainment, and the non-relative character of the work. This convention meets to maintain that holiness is a separate and distinct work from regeneration, to be sought by repentance and faith, as the first blessing was sought, and, generally, to be obtained *instantaneously*. Special emphasis is given to *instantaneous* sanctification. They claim that ordinarily, as the rule, persons are instantly and immediately and thoroughly cleansed from all sin, both original and actual, as a state of being and as an act in answer to one supreme act or exercise of faith. In proof of this theory they appeal to their experiences of this blessing. They argue, the Word of God must so teach because I experienced it this way. The divine Word is interpreted by experience, rather than experience by the Word. If any objection is made to this, they fall back on the power of God to do this work in this way, as if the power to do any given thing were proof that the thing is so done. God has power to make a full-blown rose, but, as a matter of fact, God does not make roses that way, and roses are none the less perfect because they are not so made.

I should oppose a holiness convention called to teach and advocate the growth theory of holiness, or the death theory, just as I oppose this convention, and for the same reasons—it is magnifying an immaterial thing, a mere circumstance; a matter about which the Word of God is perfectly silent. Because one comes into this blessed state instantaneously, it does not follow that all must come that way; and because many grew into it slowly and steadily is no reason why all should grow into it; and because many have not found it till they came to die is no reason why all should put off so important a matter and so blessed a privilege till the last hour. I am really glad we do not have the experiences of the dead on this subject. Too many wait till the dying hour already. The man who is going on to perfection is well-pleasing to God whether he be in the primary or in the graduating class, or a post-graduate.

GILDEROY.

That all who are happy are equally happy, is not true. A peasant and a philosopher may be equally satisfied, but not equally happy.—*Jonnson.*

This and That.

MR. EDITOR: I have been thinking for some time that I would send you a few dots that I have jotted down, here and there, of things that have transpired during the year. I have just returned from my tenth protracted meeting that I have held on my work, and assisted in on others. I report from all these meetings 100 accessions, and about that many conversions, and the works greatly built up. We are not up with our collections ordered by the Conference, and don't know that we will be. This circuit was never known to pay in full all the collections; but we feel encouraged in being able to report that we are 300 per cent. ahead of last year, and hope that we may be in full. The pastor and presiding elder's assessments are standing and looking us in the face, and are three-fourths behind. We feel like they will come up—if they don't, and "if we don't feel now, we feel like we will feel."

I want to thank you for this week's issue of the ADVOCATE. I think the paper gets better all the time. I have noticed for the last three years, in the ADVOCATE and other papers, many and all kinds of articles about the "holiness people, sanctification, holiness conventions, second blessing," etc. All that I went to say here is to make a statement and a request.

1. There are in Leake, Neshoba, Newton and Lauderdale counties a sect of people calling themselves "the holiness people." The leaders of the league travel over the country, preaching wherever they can. They claim to be in harmony and members of the holiness associations and conventions in this State. They claim to be in line with Bro. B. Carradine, Godby, and all other members of the holiness associations throughout the South. I quote from a document before me, which contains some of the doctrines they herald from their pulpits everywhere, and to anyone they can: "When we measure the denominations of the land, we are forced to conclude that what we have been taught to look on as the church is not the church of Christ at all, but a counterfeit of the devil." "The Methodist denomination is drunk with the venom of hell. The same may be truthfully said of all the rest. They are fallen, and have become the habitation of devils, and the hold of every unclean and hateful bird. God is calling to his people, saying, 'Come out of her, my people, and be not partakers of her sins.'" "How absurd for men to teach that believers in Christ ought to join the churches. Shall I take the members of Christ and make them members of an harlot?" "There is not one shred of Scripture to justify any man in teaching the children of God they ought to join some one of these ungodly denominations." "Do we not have to join some organization? We answer, No. God's Word says nothing about a *visible* or invisible church." "Hireling priests." "In regard to the come-out-ism, it is of God; it is yet in its infancy, and is going to move on in spite of creeds, confessions of faith, disciplines, sectarian bigots, devils, or any other creature."

These are some of the dogmas taught by this league, and when one claims holiness, he quits the church, and becomes embittered against all others.

2. I want to know if all the brethren who write through the ADVOCATE, under the name of holiness brethren, indorse and teach these doctrines. If not, will you put yourselves right before the people of this country? You are thus represented here. Will you write plainly through the ADVOCATE what you believe and teach on these subjects? If you, who have espoused the name of "holiness people," are responsible for any of these dogmas, we want to know it; and if you are not, truth, justice, Methodism, the cause of Christ and the interest of all who love the Lord demand that the light be turned on and the slanderer exposed.

If necessary, in the future I will say again.

JAS. G. CAMMACK.

Carthage, Miss., Oct. 3, 1891.

From Oxford.

I have just received a letter from Bishop Galloway stating that I have been transferred to the Holston Conference, and stationed at Fountain City. My physician and friends thought a change of climate would be beneficial to my health, and, yielding to their judgment, I asked the Bishop to transfer me.

I have had no call, either human or divine, to change my field of labor—the hope of restoring my health is the one consideration. I leave the North Mississippi Conference with great reluctance and with deep grief. The brethren have always been kind and loving to me. I can never forget the sympathy extended to me in my sickness and the help given the Methodists of Oxford in their efforts to rebuild the church destroyed by fire soon after my pastorate began here.

The new church is now receiving its finishing touches, and everyone declares it a thing of beauty, while many go so far as to say that it is the prettiest church in the Conference. Owing to the failure of many to pay their subscriptions and our failure to receive as large a credit for old material as calculated on, we find ourselves in debt to the amount of about $1,500; with pews and heating apparatus yet to provide for. Let our friends who promised us help send it at once, and to those who are hunting for a place to judiciously invest a few dollars, I will say you could go further and do worse. It was a great wrong to us to make a subscription to the building fund, and then refuse to pay it.

The Sunday-school is better than it has been for years. The congregations and prayer meetings are good, and the trend of things upward. The University opened well, is ably officered and doing good work. Our people here greatly deplore Chancellor Maye's contemplated removal to Jackson. If you will let me, Mr. Editor, I will send you a few lines occasionally and possibly a few subscribers from the Holston.

S. D. LONG.

Oxford, Miss.

The Woman's Parsonage and Home Mission Society.

A modest little pamphlet, entitled "The Fifth Annual Report of the Woman's Parsonage and Home Mission Society of the M. E. Church, South," is on my table, and sets me to thinking. It is the development of an idea in the good woman's heart to provide homes for our preachers, and in that mere limited form has borne fruit in many a charge that would still be without a parsonage save for this society, which helps to build more than one a week throughout the year. It has helped to establish our work in many places, and by enlisting more than 7,000 women and children in working for others has done much to develop their Christian life.

In this distinctive work of aiding in the erection of parsonages our church alone has been blessed with the organized efforts of the women. No other church of which we have knowledge has been so favored. But worthy as is this specific work, the time had come in the judgment of the last General Conference to enlarge the operations of the Parsonage Society by adding to it the work of home missions, which might include all organized efforts on the part of the women of the church, to increase the pastoral efficiency of the preachers by intelligent co-operation in church work. Every wise pastor knows the value of co-operation on the part of the women of his church in visiting, collecting the youth into the Sunday-school, caring for the sick and ministering to the needy. It is now proposed to unite these several pastor's aid societies under one general society for mutual help and more intelligent work. The payment of a small annual due into the general treasury constitutes any of these previously organized societies auxiliaries of the Woman's Parsonage and Home Mission Society, and puts the local society in such relations to the whole church as the better to plan and do its work by virtue of the fresh literature provided from time to time suggesting methods, showing results, etc.

It consecrates all the hitherto local societies which now, doing no less work in their own field, are prepared to aid in the general work as well. Every pastor who has a Pastor's Aid Society will find it wise to have it become an auxiliary of this general society, as helping to quicken the zeal of its female members and to increase their efficiency in church work, even of a purely local character. Not only will it result in the building and equipment of many a parsonage, and in the building up of many Sunday-schools and congregations by looking after the youth and welcoming the stranger, but in more earnest study of the Bible, in more intelligent care of the sick, in greater aptness in soul-winning. What an amount of work for the Master is possible to the Marys, Marthas, and Salomes of our day if intelligently organized and directed!

Within the limits of our church are four cities with a population of over 200,000 souls; three others with a population of over 100,000; seven others with a population of over 50,000 and twenty-two containing more than 20,000 souls. In all of these cities we have a mission, as a church, to the poor and needy, to the sick and the stranger. Some of these cities should employ a lady missionary specially trained for the work who might wisely lead in the necessary work to be done. Mr. Wesley understood the great service which such noble women as Hester Ann Rogers, Mrs. Fletcher, and others could do, and wisely availed himself of and directed their labors. May we not hope for a new era in our own beloved church, as we see our noble women diligent in such labors as far as is consistent with their sacred home duties? May there not be some who would willingly devote their entire time to such work as their pastors may suggest?

The wise conservatism of our church and people is a safeguard against any extremes in rendering our women more efficient in the changed conditions which come with large centers of population as fields of Christian work. It was in the heart of the noble founder of the Bible and Training-school for Missionaries and other Christian workers to provide a place where under most competent instruction Christian women might be better prepared as Sunday-school teachers, trained nurses, home missionaries, skilled in sacred music, both instrumental and vocal, and thus prove more valuable in all the work of the church. Accordingly the Constitution of the Woman's Parsonage and Home Mission Society was placed in the corner-stone of the Training-school as showing the interest felt and the hope that many trained workers would go out from its halls into the home field as well as the foreign field. "Help those women which labored with me in the gospel." Without Lydia could Paul have planted the church in Philippi?

E. R. HENDRIX.

Kansas City, Mo.

The fifth annual report of the Parsonage and Home Mission Society only gives a report of its progress but fully sets forth its aims. All desiring a copy can secure it by writing to MISS LUCINDA B. HELM,

1500 Third Ave., Louisville, Ky.

Home Mission Work in North Mississippi.

The following letter to the president of the North Mississippi Conference P. and H. M. Society was written by the pastor of the charge which received the first appropriation made by the society:

Dear Sister: You ought to see our rooms now; they are so much improved. They do not look at all like they did when I last wrote you. Inside they look like a new pin. I took up the old floors and put down new dressed floors. I ceiled the room overhead, and then took the old floor and ceiled one room, and papered it. It is, indeed, nice and comfortable. I ordered nice doors, borrowed a wagon and went to the sawmill after the lumber; then asked my neighbors to help me one day. I had to hire a carpenter to make some door and window frames and help my wife and me to paper the room. Below I show you how I spent the money.

Paid for lumber, $18.50; paid carpenter, $7; paid brick mason, $3.25; paid for three doors, $1.75; paid for canvas and paper, $6; paid for nails, $1.50; paid for locks and tacks, $1.75; paid for insurance, $5.50; total, $47.25.

You see I have a little left. I am going to add to it, and have some rails made to fence the lot. I am so glad that you all helped me, and that when we move this Fall, we can leave nice, comfortable rooms for the next preacher.

We write to thank you for the money you sent us, and to let you know how we have spent it. The Lord bless you all in your good work.

Yours fraternally, W. J. BURT.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

WIDE AWAKE. Cloth, $2. Boston: D. Lothrop Company.

A new volume of *Wide Awake* means always expectation in its announcement, enjoyment in its monthly realization, and a full feast when the bound volume appears. Such a feast—full and satisfactory—is offered in the new volume just issued in the warm and cheerful red covers that so many young people have learned to welcome and enjoy. The volume is crowded with good reading from cover to cover, not too many continued stories, and the short ones sparkling, bright, and entertaining. A series of studies in figure drawing by Caroline Hunt Rimmer is full of interest and practical suggestions for any child who likes to use the pencil.

OUR LITTLE MEN AND WOMEN FOR 1891. Cloth, $1.75; boards, $1.25. Boston: D. Lothrop Company.

No prettier or more attractive annual for younger readers exists than the yearly (bound) volume of *Our Little Men and Women*. It is always bright and cheery, always healthful and helpful, always charming in its material and fascinating in its pictures. This volume for 1891 is no exception to the rule. It is beautifully printed and bound, and the stories and poems of which it is made up are such as every little man and woman welcomes with enthusiasm and enjoys with unalloyed pleasure. Mrs. Archibald's story of "Lady Gay," and Jennie Stanley's story of two bright little New Mexican boys, "The Little Freighter," are such as all children love to hear, and are but samples of the good things in the new volume, whose bright and attractive covers will draw many eager young eyes to investigate and feast upon the brighter things they enclose.

PERIODICALS.

—CHRISTIAN THOUGHT, for October contains Scientific and Social Law of Survival, by Dr. W. W. McLane; The Children of Adam, by Dr. S. D. McConnell; Origin and Power of Religious Ideas, by Dr. M. J. Cramer, and a short article, The Theologian's Mistake, by Dr. R. Abbey. This periodical is one of the ablest and is standing up squarely for the "truth as it is in Jesus." It meets and vanquishes the infidel scientist on his own chosen ground. W. B. Ketcham, 2 Cooper Union, New York. Price, $2; clergymen, $1.50.

—THE GOSPEL IN ALL LANDS, for this month, discusses Scandinavia, Germany and Switzerland as mission fields, and is a very readable number. Hunt & Eaton, New York. Price, $1.50.

THE LOTTERY.

Preamble and resolutions adopted by the Mississippi River Baptist Association, in session at Greensburg, La., Oct. 5, 1891:

Your special committee appointed to consider the attitude of this association toward the Louisiana Lottery Company, and submit, as our report, the following resolutions:

Whereas, We consider the Lottery Company the greatest of all enemies that has ever attacked the virtue, morality and integrity of the people of this State, a disgrace to our civilization, an obstruction to the progress of the church, and a menace to our peace and dearest rights; therefore, be it

Resolved, That we do and will oppose, and to the uttermost, by our votes and influence, the proposition to renew the Louisiana Lottery Company. And our prayers shall go up unto God for deliverance from this great evil. We solemnly declare that no Baptist can or will support or advocate this lottery. And we fervently appeal to our membership and other Christians generally to oppose it.

Resolved, That we earnestly request and urge our ministers to denounce this infamous corporation from the pulpit, and on all other proper occasions.

Resolved, That we denounce in the most withering terms the action of all Baptists who advocate the cause of the Old Lottery Company, and recommend that the churches composing this Association expel from their fellowship all who persistently support this unspeakable infamy, this throne of iniquity, "which frameth mischief by a law, and which maketh us a reproach to our neighbors, a scorn and a derision to them that are round about us."

Resolved, That we encourage the good women of our State to help us by their influence in driving this lottery league from our borders, thereby removing what has long been a blot upon the fair name of our beloved State.

Resolved, That we extend our thanks to our brethren in Mississippi, as well as to the good people in other States, for the kind expressions of their sympathy in this our great emergency. We invoke a continuance of their prayers and encouragement, assuring them that no effort shall be spared to defeat this gambling monopoly.

Resolved, That the foregoing preamble and resolutions be published in the *Baptist Chronicle*, *Southern Baptist Record*, NEW ORLEANS CHRISTIAN ADVOCATE, *New Delta*, and *The Florida Baptist*.

JOHN FREILER, Chairman,
And Committee of Twenty.

The Committee.

If the session of the Democratic State Central Committee yesterday proved anything, it proved that the lottery is in the politics of Louisiana, and in politics for the purpose of dominating and controlling the State. From the time the gavel of the chairman rapped for order until it fell to announce the adjournment until to-day the lottery was the mainspring which caused every movement made in that body.

It was for the benefit of the lottery that the right of appointing the committee on credentials (which has always been one of his prerogatives) was taken away from the chairman. It was for the benefit of the lottery that it was attempted to prevent gentlemen from undoubted and undisputed right to their seats in the committee from voting. And it was for the benefit of the lottery that the committee on credentials found every time against the anti when his seat was contested by a lottery man. And yet we are told that the lottery is not in politics. * * * * * * *

The work of the committee has not been advanced far enough to give any idea of what it is going to do as to the time and place of the convention. Up to now it has been too busily occupied with the business of the lottery to attend to the business of the Democratic party. We hope that after the lottery company is taken care of some attention will be paid to the business for which the committee was supposed to be called togeiher, and the affairs of the Democratic party will he in a measure attended to.

We congraiulate the pro-lottery members of that committee upon having the grace not to call themselves the pro-lottery members, and their caucus the lottery caucus. Up to now they and their caucus are without names. They are politicsl anonyma, and are "without a local habitation and a name." At least we judge so from the statement that this caucus is meeting around from place to place; now at Grunewald Hall, then at the St. Charles Hotel, and where else we do not know.

They are without a name, for the leaders on that side have not disclosed the which they may have adopied; they speak all the time of "our side," "our caucus," "our faction;" hut they do not say what that side, that caucus, that faction is. They give it no name, they disclosed for it no object, they claim for it no purpose. But with wonderful unanimity all on "our side" and in "our caucus" oppose everything which the anti-lottery members of the committee propose. From this we think that we can guess which the "our side," is, and for what purpose "our caucus" is organized.—*The Delta*.

Three very important cases bearing on the great lottery evil will come before the United States Supreme Court for adjudication next month. They are the case of the United States against John L. Rapier, and the two cases of the United States against George W. Dupre. Each of these cases is an application for the discharge by writ of habeas corpus from arrest ter an alleged violation of the anti-lottery legislation of the United States. The charge against Rapier and against Dupre in one indictment was the mailing of a newspaper containing an advertisement of the Louisiana Lottery, and the other indictment was for the mailing of a letter concerning the lottery. The judgments of the lower court were against the defendants, and the cases were appealed to the Supreme Court. Now nearly fifteen years ago the exact question mooted in these cases, arising in the same way, was fully considered and unanimously decided by the Supreme Court. In making the decision this court said, "The only question for our determination relates to the constitutionality of the act, and of that we have no doubt." The counsel for the appellants change the ground from that on which the original decision was had, claiming that the law is an abridgment of the freedom of the press, and that the right to operate a lottery is one of the fundamental rights of man, like the right to exercise a profession, as a physician, or a trade, as a laundryman. It will he seen that the real issue is whether the United States government is compelled to become the agent of a lottery company. We imagine—and especially in view of its previous decision unanimously rendered—the Supreme Court will make short answer to these propositions, and that it will sustain the constitutionality of the law—*Christian at Work*.

There never was a great evil that did not, when made to feel the pressure of an aroused public conscience, attempt to justify itself on moral grounds. The defenders of slavery contended that it was a divine institution. The saloon keeper holds that his business is beneficial to society in that it furnishes workingmen with resorts where they can spend their evenings in much more attractive surreundings than at home. And the advocates of the Louisiana Lottery Company are making the most out of the fact that the lottery business was at one time patronized by preachers, and that George Washington profited by it. This kind of argument may have some weight in New Orleans, but it is not possible that it will have any effect upon the Supreme Court of the United States, before which test cases have been brought to determine the constitutionality of the lottery law. Last week Attorney General Miller, in reply to the briefs filed by the representatives of the Lottery Company, made a vigorous argument in favor of this law, and the decision of the court will he awaited with great interest. In the meantime the anti-lottery campaign is making encouraging headway in Louisiana.—*Central Christian Advocate*.

A year has passed since the law went into effect which excluded lottery matter from the mails. That it has been enforced with exceptional vigor and success is evident from the general disappearance of the company's advertisements in newspapers, and the frequent arrests of persons who have tried, in various ways, to evade its provisions. Among the latter are the presidents of both the Louisiana and the Mexican Companies, who were recently detected by alert officials of the postoffice department in attempts to use the mails surreptitiously in the interests of their business, and were promptly placed in confinement. That both these companies are suffering from a shrinkage of revenues is made clear by the reduction in each case of the capital prize to just one-half what it was formerly. The final blow to the business in this country must come from the people of Louisiana themselves, when they are called upon next Spring to vote upon the amendment for the renewing of the charter of the company. The opposition to this amendment is gaining force, and its defeat is confidently predicted.—*Zion's Herald*.

But a few years ago a former governor of Kentucky was the head in that State of a great lottery company. And it is in the light of that fact that the adoption of the new Constitution by that State must he regarded as a splendid victory for public and private morals. Ever since the organization of the State in 1792 lotteries have been allowed in the State, while of late years the lottery and banks have been impeverishing the poor hy their swindling methods. Of course, the lottery people fought the new Constitution, and did all in their power to defeat it. The result in 90 000 majority against them; and if that is not a splendid victory, what is it? The leased convict labor system is abrogated hy the new Constitution, and the reform ballot system is adopted. On the whole, there is growth all along the line in Kentucky, of which the adoption of the new Constitution affords conspicuous proof.—*Christian at Work*.

Meeting at New Iberia.

To-day concludes the fourth week during which I have been holding revival services in New Iberia. I have endeavored all along to commit the whole work to God, having set no date when the special efforts should cease, and as it does not appear that the interest is at all abated, hut rather is increasing, it may be that the meeting will be continued.

For over a week the congregations were very small, and the church seemed to show no interest in the work; hut a faithful few met every night, and earnest intercessory prayer went up to God in behalf of our weak and lukewarm brethren and for the conversion of sinners. Then the Lord, who had borne long with his elect, heard their cry, and answered them out of his holy place. A divine unction decended upon preacher and people, and almost every night souls were born of God. Clearly, unhesitatingly, before the whole congregation, the new converts testified that God had pardoned their sins for Christ's sake, and had poured out his love in their hearts by the Holy Ghost, who had been given unto them. This work of grace was, in the main, confined to the church membership. But it was a precious privilege to see those who had all their lifetime been subject to the standing doubt whether they were really converted rise from the altar, and, while penitential tears still stood upon their cheeks, with a light in their eyes, joy in their hearts, and a new song in their mouths, proclaimed that they had received the Spirit of adoption, whereby they were enabled to cry, "Ahha, Father." Ahout ten from the world also have been saved and added to the church.

Side hy side with this glorious work the sanctifying of believers went on. Seven of God's children have been delivered from all sin through faith in the blood of Jesus Christ, and now hear a clear testimony that God has purified their hearts hy faith. These additions bring the number of professors of entire sanctification in this church up to fourteen, six of whom received the blessing of heart-purity at Sooitsville Camp Meeting, last Summer.

Another result of the meeting has been the producing of a widespread interest in the doctrine of Bible holiness. The serious and better part of the community are enquiring, "What is this sanctification that you teach?" The Friday evening sermon has been always on that subject, and Romanists, people of the world and members of other churches have crowded our tabernacle, giving serious attention to the Word. To the half-hearted Christian, who is hoping, and living, only to be barely saved from hell, the offense of the cross is in the doctrine of entire sanctification; hut to the world there is a subtle attraction in it. Worldly people look with wonder upon such a thing when one proclaims a rest of faith, a cleansing from all sinful desires and tendencies, a fulness of the joy, love and peace of God, which exceed understanding and surpass knowledge. Oh, let us lay aside contentions about mere words, and no more hé at variance upon this holy theme. I am persuaded that both those who advocate and those who deny the second blessing earnestly desire the same thing. On the one hand, they believe that it may now he attained, and that *this "day of salvation"* (II. Cor. vi, 2) extends its promise to full salvation. On the other hand, their faith does not rise to belief in a present *full salvation*.

FITZGERALD SALE PARKER.

The Fourteenth Century was the age of thought, hut if there is one characteristic more than another which distinguishes the Nineteenth, it is that which makes it the remedial era.

The discovery of remedies and of means of alleviating human suffering have gone on until it sometimes seems there is little left for the doctors to do. Undoubtedly kindly Nature contains somewhere an antidote for every physical ill, if it only can be found.

What is the use in suffering when Mansfield's Magic Arnica Liniment will relieve any pain hy acting immediately on the part afflicted, and the nerves in which the torture is located.

The ingredients that enter into its composition are fluid extracts of arnica, oil of camphor, chlorodine and magnetic fluid combined with rare essential oils. The properties of these separately are well known. Taken together they form a combination that is wonderful in its effects upon pain no matter what its origin, whether it he from a wound, hite or sting, an ulcer or sore; or nervons in character like sciatica, neuralgis, or even headache, or springing from a condition of the blood, like rheumatism, the action of the liniment is none the less immediate and powerful, and hy absorption after quieting the pain, acts, as a therapeutic, and cures outright a catalogue of ills that are exteriorly manifested. No farmer, no housewife, no one who appreciates a really valuable remedy should he without it. Mansfield Drug Company, Memphis, Tenn.

"Political Meetings on Sunday."

Bro. Upton, in the last issue of the ADVOCATE, has this paragraph in his article under the above caption:

I will not knowingly vote for any man for any office, from President down to ward constable, who attends political meetings and delivers political addresses on Sundays. If others are of the same opinion as myself, I would he glad to have them publicly declare it.

I am glad to hear such a fearless declaration from this good brother. I declare the same, and will declare further, that I will not knowingly vote for any man for any office who makes a personal canvass on Sunday, or who is a drunkard or a gambler. I will vote, hut I will vote what is known as a "scattering ticket," hy selecting the name of some good man and voting for him. I am entitled to my vote, and, while I may not accomplish much at first hy such voting, the example may prove valuable after a while. Who else will come forward?

JOHN W. CRISLER.

Mayersville, Miss.

Hood's Sarsaparilla

Is a peculiar medicine. It is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper Berries, and other well-known and valuable vegetable remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative power not possessed by other medicines. It effects remarkable cures where other preparations fail.

Hood's Sarsaparilla

Is the best blood purifier before the public. It eradicates every impurity, and cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints, overcomes that tired feeling, creates an appetite, and builds up the system.

Hood's Sarsaparilla

Has met peculiar and unparalleled success at home. Such has become its popularity in Lowell, Mass., where it is made, that whole neighborhoods are taking it at the same time. Lowell druggists sell more of Hood's Sarsaparilla than of all other sarsaparillas or blood purifiers. Sold by druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

DON'T DELAY TO

Stop that cough! Else the bronchial tubes will be enlarged and the delicate tissues of the lungs exposed to injury. No other medicine is so speedily operative in throat and lung troubles as **Ayer's Cherry Pectoral.** A few doses have been known to break up an obstinate and distressing cough. Sufferers from asthma, bronchitis, croup, consumption, sore throat, and whooping cough find a sure relief in the use of this preparation. It soothes the inflamed membrane, promotes expectoration, and induces repose. Try Don't be without it in the house. Sallie E. Stone, Hurt's store, Va., writes: "I have found, in my family, that Ayer's Cherry Pectoral was always a certain cure for colds and coughs."

"Five years ago I had a constant cough, night sweats, was greatly reduced in flesh, and had been given up by my physicians. I began to take Ayer's Cherry Pectoral and was completely cured."—Anga A. Lewis, Ricard, N. Y.

Ayer's Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price $1; six bottles, $5.

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Never in the history of the Wall Paper business has the line of patterns equalled those which will be shown this Fall, and, as we carry the makes of every manufacturer, nowhere else in the South can such an assortment be found. In Dining-room, Parlor and Bed-room Papers there are several very pretty novelties, and also an innovation in the way of a Bath-room Paper, which can be splashed with impunity and not damaged.

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From 10 cents up. WINDOW SHADES, 35 cents up. OIL CLOTH, 25 cents up.

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BEAUTIFUL CHAMBER SETS.
PLATED WARE, all kinds,
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House Furnishing Store, Cheap as the Cheapest

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LOUISVILLE AND NASHVILLE.

No. 2 Lim. Ex. 7:45 am	No. 4 F'st Ex... 7:45 am
No. 5 F'st Ex... 7:05 pm	No. 8 Coast.... 3:45 pm
No. 7 Coast.... 9:20 am	No. 6 Lim. Ex.. 7:30 pm
Lim. express.. 4:45 pm	Fast mail..... 8:25 pm

ILLINOIS CENTRAL.

No. 1. Local Mail and Express.. 7:20pm	No 2. Local Mail and Express.. 7:00am
No. 41. Chic. and St. L. F. Mail. 8:25am	No 42. Chic. and St. L. F. Mail. 6:00pm
No. 45. Chic. and N. O. Lim.... 3:00pm	No 46. Chic. and N. O. Lim. 12:01 noon
No 41. Memphis and K. C. Ex. 8:25am	No. 42. Memphis and K. C. Ex. 6:00pm
No. 5. McComb City Accom.... 8:30am	No. 6. McComb City Accom.. 4:30pm

TEXAS AND PACIFIC.

No. 53 Californ ia Express. 7:30 pm	No. 51 Californ ia Express. 8:00 am
B. Rouge, local. 10:25am	B. Rouge, local. 3:50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 7:30 am	No. 18 Local... 8 00 am
No. 17 Local.... 7:20 pm	No. 20 Califor.. 5:00pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd . . 2:30pm	No. 2, Lim'd..... 5:00pm
No. 3, Fast Line. 7:00am	No. 8, Fast Line. . 8:45am

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line. 7:00am	No. 2, Limited.... 8:00pm

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Daily Except Sundays.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, October 22, 1891.

The Publishing Committees of the NEW ORLEANS CHRISTIAN ADVOCATE are requested to meet at 112 Camp St., New Orleans, Oct. 28, 1891, at 10 o'clock A. M.

J. M. BEARD, Chair'n.

Briefs.

Here is what they are trying Prof. C. A. Briggs in the New York Presbytery for:

Disbelief in the Bible as the only true source of divine authority.

Disbelief in the verbal inspiration and inerrancy of the Scriptures.

Disbelief in the immediate sanctification at death of the souls of those dying in the faith.

Perhaps the allegations have been drawn fine to save a verdict, and the first two seem to us more *scriptural* than the last; but, taken together, they leave the chances of acquittal too small for a far more orthodox theologian than Dr. Briggs. As it is an official matter, a resignation would have saved the country and not injured the reputation of the learned heretic.

This does not seem to be very likely material for a dream, but it is what we dreamed one night last week: That church nomenclature had undergone such a radical revolution that the various bodies of Christians were known but by alphabetical designations. Thus B. stood for Baptist, a name equally descriptive of other ecclesiastical bodies; C. for Catholic, in this age not remarkable for catholicity; D. for Disciple, which can not describe any single company of Christ's worshippers; E. for Episcopal, which stands for all the more ancient orthodox churches; F. for Faithist, expressing too much by far; I. for Independent, which can not claim the title exclusively; L. for Lutherans, whom Luther would scarcely recognize at this date; M. for Methodist, often too unmethodical to deserve the title, while as a term of reproach it has long lost its significance; P. for Presbyterian, more orderly than elderly; U. for United Brethren, as though it were not sanctified vanity to adopt such a christening; and S. for Salvation Army, which ought to describe a much greater host than the adherents of Gen. Booth. But what's in a dream or a name?

The following is a Northern editor's estimate of Bishop Keener:

Naturally enough we looked upon Bishop Keener, of the Church, South, with no favorable prejudices. Yet the first impression was pleasant. He was presiding. A massive frame, with a sallow, clean-shaven face, nose and mouth denoting firmness and strength, a noble forehead; a tawny old lion in repose. What he would be if fully aroused we can only imagine. His features are aquiline, cheekbones prominent. Arapahoe, Crow, Comanche, or Sioux would feel at home under his chieftainship. Not that he is a savage; for in social and domestic life he is said to be the most amiable of men. But when he wants the scalp of a Northern brave, he has a vicious way of throwing his tomahawk and slashing with his butcher knife. And yet he magazines his humor in his eye, and fires his jokes singly or by volley. He is, therefore, heterogeneously composite; an amiable old savage or a masterful old Bishop, according to your standpoint; possibly the mighty force which he really is, is thus conditioned. Only we are dreadfully afraid that he will not bury the tomahawk until he takes it with him. He is a rugged old hero, after all; no railroad passes in his pocket; no checks for periodical articles among his assets; himself is his own, with judgment confessed only to Jesus Christ.—*Western Christian Advocate.*

Editorial Correspondence.

The rule adopted by the Conference, and rigidly adhered to, of allowing only five minutes to off-hand speakers is a good rule only in the case of the man who has nothing to say. It very effectually closes the lips of some of the most thoughtful men in the body.

The third day was in some respects a breezy, and in other respects a gushing day. The subject was the "Unity and Catholicity of the Christian Church." In the morning the speakers were Rev. T. G. Selby, of the Wesleyan Church; Dr. A. S. Hunt, of the M. E. Church; and Rev. Thomas Mitchell, of the Primitive Methodist Church. In the evening Dr. A. Coke Smith, of our church; Rev. W. Redfern, of the United Free Church; Rev. T. J. Osborn, of the Methodist Protestant, and Rev. J. LeHuray, of the New Connection, were the speakers. At both morning and evening sessions quite a number of extempore speeches were made, some of them pleading for organic union between the various bodies of Methodism in the old country, and also between the various bodies in this country. On this point there was no voice from our side of the house. I suppose that our representatives considered the question of too much moment to be dealt with in one-half day of the Conference. There are too many and great issues involved to warrant, on our side, even the wisest among us to try to settle the matter in a five-minutes' speech. Some were greatly surprised at our silence on this point; but if they had been in our place, they would have been equally surprised at the simplicity of the others on this question, which to us is a simple question of life. To settle the issues between two great churches by the gush of a few five-minutes' talks is an absurdity.

The fourth day, morning, was devoted to a consideration of the "Church and Scientific Thought." A very able paper, by Percy W. Bunting, editor of the *Contemporary Review*, was read by a member of the Conference, Mr. Bunting not being present. The title of the paper was the "Influence of Modern Scientific Progress on Religious Thought." So far as I am able to judge, this is by far the ablest essay yet read before the Conference. Dr. Terry, of the M. E. Church, followed in a fifteen-minutes' speech on the "Attitude of the Church toward the Various Phases of Unbelief," and Rev. W. T. Davison, tutor in Richmond College, of the Wesleyan Church, spoke on the "Bible and Modern Criticism." It was evident to all that these men were hampered by the time limit and did not say half of what they wanted to say. The inexorable gavel rapped them down in the middle of a sentence, and we were left to guess at the rest. The extempore speeches after this discussion were not satisfactory to the speakers themselves nor to the Conference.

The evening was given to an excursion to Mount Vernon, the home and tomb of Washington. Imagine a "mixed multitude" of about 800 or 1,000 people on a not very large steamboat, steaming down the Potomac sixteen miles, and then scattering around, here and there, in and out, above and below, hither and thither, rushing along to see all they can in forty minutes, and then jamming and cramming themselves on the boat again, and steaming up the river again, and then pushing and squeezing themselves into the street cars, and you have a picture of the excursion of the Ecumenical Conference to Mount Vernon.

All the evangelical pulpits of the city were filled on Sabbath by members of the Conference. As I could only go to one church, I determined to hear Hugh Price Hughes, of the West London Mission. He preached in our church, Mount Vernon Place, at eleven o'clock, on, "What do ye more than others?" The idea running through the sermon and emphasized and illustrated at every point was that Christianity was an extra something. The house was packed and everybody listened. It was a simple presentation of the gospel truth, that to be a Christian is to be like Christ, and that this present time is the time to practice Christ-likeness. I heard him again in the afternoon on, "I am the Light of the World." It was simple and soul-nourishing. In both sermons Mr. Hughes presented Christ to his hearers, and exhorted them to an immediate surrender of themselves to him. He is evidently alive to the fact that men need the gospel here and now, and he presents it with all the force and fervor of a man who realizes the truth of what he preaches.

Sunday evening I heard Dr. William Briggs, of the Canadian Church. It was a very religious and comforting sermon from the text, "Jesus only."

Thus ended the Sabbath.

The discussions of the fifth day of the Conference were of a most interesting character. The morning was devoted to the "Responsibilities and Qualifications of the Preacher." Bishop Foster, of the M. E. Church, gave an able address on the "Preacher's Qualifications for His Vocation." He was followed by Rev. John Bond, of the Wesleyan Church, in a very sensible talk, and he was succeeded by Rev. W. H. Day, of the A. M. E. Z. Church. The five-minutes' speeches did not amount to much, though a good many were made. Among all these talks on this important subject only one speaker had the temerity to enumerate "common sense" as one of the necessary qualifications of the preacher. I thought to myself, "That brother's head is level." If a preacher needs anything more than he needs sanctified common sense, we would be glad to know what it is.

The evening session was given to the Press. Hugh Price Hughes, of London, read a brilliant paper on the "Religious Press and the Religious Uses of the Secular Press." The paper was listened to with profound attention and elicited the heartiest applause. Rev. E. H. Dewart, editor of the *Christian Guardian*, Toronto; Dr. J. Ferguson, president of the Primitive Methodist Church, and Dr. E. E. Hoss, editor of the *Christian Advocate*, Nashville, Tenn., all made interesting addresses. Then began a sprinkle of five-minutes' speeches from all parts of the house—some of them wise, some pertinent, some otherwise and impertinent. The general drift seemed to be that the secular world knew how to make and how to utilize the newspaper better than the church does. We have learned that in Mississippi and Louisiana long ago. If the church at large could have heard this discussion, it would be of immense benefit; as it did not hear it, our papers will have to "plod their weary way" for years to come without much hope or help.

"Lay Agency in the Church" occupied the mind of the Conference during the sixth day. A fine essay by Rev. James Travis, missionary secretary of the Primitive Methodists, opened the day, Bishop Ninde, of the M. E. Church, following in a most entertaining address on the "Deaconess Movement," and he was followed by Mr. Walters, secretary, London Mission, Wesleyan Church, on "Methodist Brotherhoods and Sisterhoods." These addresses all emphasized the fact, which is becoming more and more apparent to all observers, that if the church succeeds in this generation, it will be through the instrumentality of the lay agencies. The laymen and women must go to work as never before if the church is to save the people.

The evening session was devoted to "Woman's Work in the Church," and was discussed *pro and con*, and *con and pro*, until the hour for adjournment, and a good and observing brother remarked that he believed the "women got the best of it," as they always do.

Monday afternoon, October 12, President Harrison gave the Conference a reception at the "White House." It was cold and raining; but I believe most of the Conference was present, and went through the formality of "shaking hands" with Mr. Harrison, the President of the United States. Our English brethren seemed to be astonished at the simplicity and informality of the President's receptions.

Monday evening there was a reception in the church for fraternal delegates from the Presbyterian and Baptist Churches. Dr. Stephenson, president of the British Conference, presided, and speeches of fraternal greeting were made by Dr. Hall, of New York, Dr. Chambers, Dr. Green and Dr. Mirkland, and responded to by the president, William Arthur, Bishop Wilson, and Dr. Carman, of Canada. These speeches showed how much nearer to each other the denominations are to-day than they were fifty years ago, and the prospect is, that as the years go by, they will come closer still and march forward in solid phalanx together for the conquest of the world for Christ.

The seventh day was a great day with the Conference, and the subject under consideration was one of the greatest importance to the church and society—the subject of education. So important did the Conference consider it, that three sessions were held to discuss the subject. Every branch of the subject passed under the review of some of the ablest minds of the church. The first session considered the subject in the family and in the Sunday-school. The second session took up elementary education, secondary education, sectarianism and State education. The third session discussed university education. The subject in all these branches was thoroughly handled. According to my judgment, the best papers were read by Dr. Burwash, of Canada, and Dr. Warren, of Boston University.

The eighth day was consumed by discussions of "Romanism" in the morning, and "Temperance" in the evening. I did not hear anything new on either one of these subjects. I suppose, however, that it was well for the Conference to put itself on record on both these important subjects.

C. W. C.

"Blow Ye the Trumpet."

The virtue of a cause is not in its loudness, but its success often is. It takes a brass band and displayed head-lines to deal with that stolid animal that we call the public, and the best advertised man, business, party, wins. The age has so much to see and so many enjoyments and employments that it wants a sonorous reason for turning its head. And it has been so often cheated by the common devices used to attract its attention, such as the above-named, that it is as hard to stalk as wild game east of the Mississippi.

This should make us tolerant of many things that might ordinarily excite opposition and even indignation, as a thread of sensation in a good discourse, a witty paragraph in a religious newspaper, a religious service in the open air, etc. We confess to some slight prejudice against the cornet among instruments of music in the sanctuary; but when on more than one occasion we heard it speak the praises of the Lord with melodious fluency to an auditory which nothing but the sound of its voice would have attracted, the spell of prejudice was broken. Hugh Price Hughes, who is doing as much for the conversion of the world as any living man, owes much to his brass band, and to his men and women singers. Music is heavenly, and the more musical it is, the more heavenly it is. You would find it hard to dispossess the public of that fantasy. How that Jerusalem choir must have stirred up the enthusiasm of the sacred nation and have wrought with a force only less than divination upon even "Parthians, Elamites, and the dwellers in Mesopotamia"! For ages it bolstered a dying ritual and made a worship of tradition not only tolerable, but popular.

In this age one of the most effective sorts of preaching is good singing. How many a man has been sung into the kingdom of heaven who never dreamed of his propinquity to that divine subject! Methodism among evangelisms dominates all other soul-saving bodies because it started with an inspired hymn factory. It is mighty in song, and must continue so to be or perish. The old ship of Zion has landed many a cargo on the shining strand, and though its popularity wanes, it will, perhaps, "land as many more." This shouting in numbers and in rhythmic and metric harmonies is the sort to which nobody objects and that does execution. The hallelujah lass and tamborine and their conquests not only teach that God hath chosen the foolish things of the world to confound the wise, but also that "music hath charms to soothe the savage breast."

Let us be instructed and get up a counter-attraction, and with the musical accompaniments thereto let the cornet be thrown in for good measure. There are some dead, it is admitted, whom nothing will arouse but the "voice of God and the trump of an archangel;" but if we study our commission, that will appear no adequate reason why Sinai's cornet should not be heard, "sounding long and waxing louder and louder."

Methodist Union.

Unity is sometimes better than union. When the Emperor Charles V., in valetudinary retirement, experimented with a cabinet of clocks and failed to adjust any two of them to perfectly synchronous movement, it is said that he reflected with bitterness upon his effort of a lifetime to subject the imperious race of man to the domination of one will. The more men who differ are bound with artificial bands, social or political, the more do they rebel, and the more violent their prejudices against federation. An union of hearts is a good thing, if not the best. Jesus, the risen Savior, is the Great Head of the church, and we "are members one of another, and of his body in particular," and we can hardly strengthen this compact by human legislation without contributing to the chances of schism. Nobody could convince the writer of these lines that he loved a Methodist brother less because he lived north of Mason's and Dixon's line, and belonged to a separate ecclesiastical jurisdiction. But if he were suddenly and without adequate cause laden with that brother's cares, fears and prejudices without his territorial vantage-ground, and without the certainty of an affectionate concern, at least, equal to his own, he assuredly could not love him more. As long as the world and the one great race of one blood are divided up into sections there will be sects or something corresponding thereto, and there ought to be. It i… big world, and we can not br… England to America nor smug… Canada into New Zealand wi… out worse trouble than can be d… nified by the term, "territo… disaffection." The greatest re… lutions that have cursed … world have sprung from warr… families. There is a blossom… fraternity more than ordina… bright and promising in … ecumenical idea and celebrati… Let us not wither it with … contentions about organic uni… The M. E. Church is too ma… moth a subject even at this w… ing to run without side sho… and with Bishop Taylor … Africa, and Bishop Thoburn … the growing community in Ind… let the advocates of union … content.

Is not providence a safe gui… in this as in other matters, … may we not sometimes walk … diverging paths if we are ca… ful to follow him who is … Way, the Truth and the Li… Did Methodists ever part as e… mies and without the sanction … Heaven, and do they ever m… but as friends? But a Metho… ism united would fall into dege… eracy like the satrapies of Per… or the conquests of Alexand… the Great, which are said … have been piled together … thickly as to produce comb… tion. A Methodist Church … American soil that could dict… Presidents and Congresses wo… be an unmixed evil, and we w… never to see it. That wou… bring Jesuitry and its namel… evils. Therefore, let us … nounce sentiment and have co… sanguinal union or none; bro… erly love, and not a political co… enant.

Notes.

The lottery respects neither G… man nor Democracy.

If it does not help the cause, it … help the faith of Christians to p… against the lottery.

If the lottery continues to reign, … clouds of curse will continue to … upon the horizon of fair Louisiana.

The man who prays pays, and … man who pays will get more for … money if he invoke God's blessing … his gifts.

"A few prominent funerals," is … common desire of all aspiring radi… in Church and State. But apart fr… its revolutionary quality, this is … most unchristian—not to say, murd… ous—sentiment.

The John Wesley Methodist S… venir Spoon—containing medall… head of Wesley, Epworth parson… and *fac-simile* signature of the foun… of Methodism—in sterling silver o… is advertised by a leading jeweler… Washington City.

The lottery's temper was not ben… at the opening of the State Cen… Committee when votes came high; … it will be raving mad, and pouring … dole to every unbought beggar in … State before the end of the grea… canvass that ever shook Louisiana.

The lottery resolved itself into … plottery last week and captured … Democratic State Central Committ… Mark you the most disreputa… scheme of that Legislature, which … be known as Black-and-Tan as long … the State has a history, fulmina… orders to the Democracy of Louisia… Why this?

The lottery as an economist has … equals. It had one majority in … State Central Committee, one in … Legislature, one in the Senate and … in the Supreme Court, and saved th… sands to its State exchequer. But … fear that it has been a trifle impro… dent in its outlay for newspapers … ward strikers.

There is somewhat more of … about this Ecumenical Assembly th… that which met in London ten ye… ago; but while inferior in this resp… it is, perhaps, superior to that histo… body in its intellectual display. … the connection we feel called upon … say that when a man or a thing, … pecially if on a pedestal, descends … gush, that person or thing needs … forming to that extent.

A correspondent of the *Southwest… Presbyterian*—first column, first pag… heads his article, "More Preach… Wanted," and exhorts on that li… He makes it appear later that "pe… patetic divines" is the subject … more immediate craving—a statem… in which Christians of every name … sympathize, while we proffer … observation that it is not only a … wide want, but a very old one.

Personal and Otherwise.

Rev. S. S. Keener, of Plaquemine, gave us a pleasant call last week. He reports his work in good condition.

Mr. Spurgeon has returned to London in better health. He will leave for Mentone, his southern recruiting station, in a few days.

Bro. A. D. McVoy, Jr., looked in on us before leaving for home on Wednesday last. He has been assisting in the meeting at Louisiana Avenue.

Bro. Scurlock reports, Oct. 20, that his meeting at Grand Prairie closed with twenty conversions and twenty-nine accessions. They have a lot for a church, and will make an heroic effort to build.

At the meeting of the Democratic State Central Committee the proposition of the anti-lottery members to submit the question of lottery or no lottery to white primaries was distinctly rejected.

Rev. T. W. Lewis writes, Oct. 16:

Rev. Charles H. Owen, of the North Mississippi Conference, died last night at ten o'clock. He leaves a wife and two small children. He was conscious to the last. He died easy. One of our best men is gone.

Rayne Memorial Church has contracted for a Shillinger pavement on its three hundred feet of two frontages, besides some repairs on the building. One of the most liberal contributors to these improvements is Edward Booth, Esq., a member of another congregation.

The following sad note is received from Rev. R. J. Jones just as we go to press:

Dr. Abbey is seriously sick at his home in Yazoo City. Apparently his long career is nearly ended; his great work well-nigh accomplished. His message to the church is: "I am ready to go; willing to stay."

The New Orleans Presbytery met in Dr. Markham's (Lafayette Presbyterian) Church, at 7:30 o'clock, Oct. 14. The retiring moderator, Dr. B. M. Palmer, preached an eloquent sermon from the text, "The Spirit searcheth all things, yea, the deep things of God" (1. Cor. ii, 10). Rev. E. Forman, D. D., was elected moderator for the ensuing session.

Rev. T. L. Mellen: "Our East End (Meridian, Miss.) congregation, Rev. H. C. Brown, P. C., occupied their partially completed house of worship last Sunday, Oct. 4. Work is progressing rapidly and satisfactorily, and the house will probably be completed and ready for dedication before Conference. There are 125 members in this charge, and 185 in the Sunday-school."

Mrs. Emma Parham Randolph, favorably known to many of our New Orleans readers, has become prominently connected in the instruction department with the Grenada Collegiate Institute. We are glad to hear that Prof. Newell's school had a fine opening, with more than one scholarly accession to its faculty, and that its movement in this and other respects is still onward and upward.

Dr. Young's new book—"Sketchy Pages of Foreign Travel"—is a racy recounting of what he saw journeying through Europe on a supplementary tour of that country. Beginning with "Castles in Spain," not airy, but marble, like the royal residence in Madrid, and vast like the Escurial, and majestic like the Alhambra, he itinerates through the great continent of wonders, seemingly without missing an item of interest. Even Stamboul and the dominions of the Tsar pay glowing tribute to his pages. This volume the *Nashville* justly says is the best of the Doctor's books; but, at his worst, we may add, he sees with the eye of a philosopher and sketches with the brilliancy of a war correspondent. Bound in cloth, gilt, 75 cents; leatherette, 50 cents. Barbee & Smith, Nashville, Tenn.

The ADVOCATE has received from Wharton's the first volume of the International Theological Library, a new publication of great interest to scholars, issuing from the popular house of Charles Scribner's Sons, New York. Already, we are informed, twelve volumes of this series have been arranged for from the pens of the most learned and brilliant scholars of this country and Great Britain. The editors of the Library, "intended to form a series of text-books for students of theology," it is announced, will be C. A. Briggs, D. D., of Union Theological Seminary, New York, and S. D. F. Salmund, D.D., of Free Church College, Aberdeen. This first volume is an Introduction to the Literature of the Old Testament by the eminent savant, S. R. Driver, D. D., Regius Professor of Hebrew and Canon of Christ Church, Oxford. The cost is $2 50, and can be had, we presume, at Wharton's, 5 Carondelet St.

The following report of the opening of the New Orleans University has been sent us for publication:

New Orleans University opened Oct. 5, with an enrollment on the first day of ninety-three above that of last year. All the teachers were present and entered upon the work with enthusiasm. President Adkinson and family spent the Summer in the city, and had the building and grounds in splendid order for the reception of students.

The growth of the institution is remarkable; the enrollment having gone up from two hundred and four in 1887 to five hundred and sixty-two in 1891. The attendance this year will, no doubt, reach eight hundred.

Stirring addresses were made on opening day by Revs. Ernest Lyon, J. W. Hudson and Emperor Williams.

The faculty, students and the Conference work together in perfect harmony. The one hope of all now is that Bishop Mallalieu may be successful in finding friends to complete the purchase of the building and endow the Medical College.

Notes from Japan.

The Japan Mission of the M. E. Church, South, convened in its fifth annual session in our church in Kobe on Aug. 26. Four of the members were absent: Rev. W. R. Lambuth, M. D., D. D., superintendent of the mission, now in America; Miss Kate Harlan, also in America, and Misses Gaines and Strider, detained by mission duties.

In the absence of the Bishop and the superintendent, it was necessary to elect a president, *pro tem*, and Rev. J. W. Lambuth, D. D., the veteran of forty years' service in mission work, was chosen to preside. This was a deserved honor, and one worthily bestowed. Our mission, as a whole, rejoices in the zealous and continued labors of this father in Israel, and we pray that he and his faithful wife, whose hands are always full of labors for her Lord, may be spared to the church for many years.

Our sessions were harmonious and spiritual. The heat was intense; but still much hard work was done, and plans promising good results were inaugurated.

The mission has found for several reasons that the Fall is not the best season of the year for our annual sessions, much time being lost and our plans for the next year's work being seriously hindered by a Fall meeting, and so unanimously requested the College of Bishops to appoint our sessions "not later than the first Wednesday in July." It is earnestly desired that this request be granted, as it is a matter of considerable importance to our work. Nearly all of the other missions in Japan hold their annual meetings in the Spring or early Summer—in fact, I do not recall any that hold them in the Fall.

The mission also adopted a resolution requesting the College of Bishops, if possible, to have one of their number visit us annually. None but those who are out in the mission field can fully appreciate what the visit of a Bishop means to the little band of struggling laborers who are working so far away from the church at home. His wise counsels, sympathy, words of encouragement and prayers go far "to strengthen the weak hands and confirm the feeble knees" of the toilers in the field, and to send us forth with renewed inspiration for the work of another year. The mere matter of expense should not enter into the question at all. The annual visit of a Bishop to our two missions in the East is worth so much to our work that it can not be compared to its cost in dollars and cents.

The reports from the different members of the mission showed that the year had been the most successful one that the mission has ever had. This fact is full of encouragement and contains great promise for the future. The work of the past year has been accomplished in the face of many unusual difficulties and in the presence of a decided reaction against Christianity and Western civilization.

The *Japan Mail*, the principal English paper of the Empire, in commenting on the annual report of the American Board of Commissioners for Foreign Missions—the largest mission in Japan—for last year, says:

To the report, however, we have turned with special curiosity because the interval to which it refers was one of doubt and trial to the missionary class in Japan. They found themselves in the presence of a national sentiment which has been described by some critics as a reaction against occidental civilization. . . . So far as concerns the evangelistic section, the record is not favorable. The increase in church membership was smaller than in previous years. . . . There can be no doubt that Christian propagandism, like everything else of foreign origin, has had to suffer a certain setback during the past two years. This influence has made itself felt in the missionary schools also.

And yet in the face of this "setback" all of our mission work, in every branch, has shown a decided and marked increase for the year. Surely God has been with us, and his blessings have been upon our feeble efforts! There was a gain of over one hundred church members. This brings our roll of native members beyond four hundred. Our Sunday-schools showed such an increase that the chairman of the Sunday-school Committee said that when he footed up the columns, he could scarcely believe his eyes, for they showed a net increase of 17 schools and 567 scholars. The educational work reported an advance in every school, with an increase of over two hundred pupils, and, best of all, many of the pupils were converted during the year and joined the church, thus clearly showing that our school work is owned of God and is valuable as an evangelistic agency.

The Kobe Church reported a forward step in the important matter of self-support. During the year they made their native pastor a monthly payment amounting in all to sixty yen—about $50 in gold. This, as a beginning, was very gratifying, and was a considerable sum in view of the smallness and general poverty of the membership. We expect this year that the amount will be increased, and that, at least, two more churches will make a beginning in this direction.

During the year two new churches were organized and two church-buildings, together with land, were provided for. The houses are now being built, and the congregations will move into them by winter.

But greatest of all the results of the year, and one which causes devout gratitude to God, was the presentation of three young men, graduates of our biblical school, at the doors of our annual meeting for admission on trial into the traveling connection. These young men have been members of our church over four years, and, having taken a three years' course in theology, under Bros. Newton and Demaree, go out into the work, as we believe, called of God, and with the credentials of our own theological school. We have great hopes of them, and believe that they will be used of God to do a great work in their native land.

The Missionary and Church Extension Societies held their usual anniversaries, and vindicated their right to exist by the report of the good work they had done, which had been considerable. Their annual collections reached the sum of 400 yen and 245 yen, respectively, or about $320 and $200 in gold. I do not believe that there is another annual gathering in our entire church that gives as liberally as the Japanese Mission to those causes. If there is, I would like to hear of it.

I shall never forget the earnest appeal made to the annual meeting for more missionaries by a native worker from a circuit that covers a coast line of about one hundred and fifty miles, and embracing a million and a half of people. Here, in the midst of all this ignorance and darkness, a little band of believers have been struggling for three years; but we can do nothing for them, for our hands are tied for lack of men and money.

Bro. Wilson, who has been in charge of this circuit, traveled last year 5,290 miles in prosecution of his work, taught from fifteen to eighteen hours every week, and held from seven to eight services a week, besides language study and the time spent in receiving many visitors and enquirers. What was the result of these severe labors in a climate hostile to foreigners? Just what was to be expected. Bro. Wilson, a man of robust health and strong constitution, came to Kobe at the beginning of Summer so worn-out and broken down that he has only just begun to be himself again at the end of a three-months' rest. Bro. Wilson says that he will not be able to do the same work this year, and he certainly should not. Such a thing as a missionary, the representative of a great church of 1,200,000 members, laboring to the point of breaking down in order to supply the church's lack of service toward their worker should not be necessary, and is a serious reflection either on the piety or liberality of the church. That the church has men willing to come to our help there is no doubt, for many are saying, "Here am I; send me." But the hands of the Board are tied, hardened, as they are, by a debt of $118,000 and hindered in their work by slow collections from a church, many of whose members are rich and prosperous; and so the Lord's cause must suffer and souls go down in dark despair into Christless graves by the hundreds and thousands. These things ought not to be! On! for the glad day when the church of God will come up to the help of the Lord, to the help of the Lord against the mighty!

The appointments for the ensuing year are as follows:

KOBE DISTRICT.

Kobe district, J. W. Lambuth.
Kobe station, W. E. Towson, K. Usaki.
East Osaka, O. A. Dukes.
West Osaka, J. M. Rollins.
Kwansei Gakuin—Professors in Theological Department, J. C. C. Newton, T. W. B. Demaree, S. H. Wainright; professor in Literary Department, and school chaplain, N. W. Utley.
East Kobe mission, S. H. Wainright.
Kakogawa, J. C. C. Nowton.
Himeji, T. W. B. Demaree.
Kobe Bible Woman's School, Mary F. Bice.

HIROSHIMA DISTRICT.

Hiroshima district, B. W. Waters.
Hiroshima station, B. W. Waters, Y. Tanaka.
Hiroshima Girls' School—principal, N. B Galnes.
Hiroshima Girls' School, L. C. Strider.
Yamaguchi circuit, S. Suaw.
Iwakuni, to be supplied.

MATSUYAMA DISTRICT.

Matsuyama district, C. B. Moseley.
Matsuyama circuit, C. B. Moseley, E Nakayama.
Oita, W. A. Wilson.
Uwajima, W. A. Davis.

W. E. TOWSON.

Kobe, Japan, Sept. 9, 1891.

Notices.

The Rev. C. H. Owen died at Bellvar, Miss., Oct. 15. He was a member of the Relief Association of the North Mississippi Conference. Members will take notice and pay their mortuary dues (five dollars) within sixty days from this, Oct. 17, 1891.

THOS J. NEWELL, Sec'y.

To the Members of the Louisiana Ministerial Brotherhood:

Dear Brethren: Rev. B. F. Alexandor having been called to his reward on Sept. 29, you are hereby notified to pay in Assessment No. 2, according to Article 8 of our Constitution. Remit the amount—five dollars—to the financial secretary at Plaquemine, La.

S. S. KEENER,
Financial Secretary.

To the Members of the North Mississippi Conference:

Will the presiding elders please send me the names of all delegates-elect and applicants for admission into the Conference. All brethren who want to bring their wives with them to Conference must notify me of the fact by the first day of November. Any notifications after the above date can not be considered. I will do the best I can to accommodate all that notify me before Nov. 1. J. H. MITCHELL.

Macon, Miss.

The preachers of the Mississippi and North Mississippi Conferences who have Millsaps College endowment notes in their hands—notes that have been sent them for collection, or have come to hand in any other way; notes that mature at any time, past or future—will please mail them *at once* to A. F. Watkins, agent, Jackson, Miss.

Please do not neglect this, as it is important in view of the approaching Conference sessions and the collections to be made in the meanwhile.

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Church Extension.

The following are the Conference appointments of the Church Extension Secretaries:

Dr. Morton will attend Tennessee, North Texas, Texas, Arkansas, Memphis, N. W. Texas, Little Rock, East Texas, Louisiana and White River.

Dr. Morris will attend Mexican Border, W. Texas, German Mission, W. North Carolina, Virginia, North Carolina, N. Alabama, N. Mississippi, Mississippi and Alabama.

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Episcopal Visitation for 1891 and 1892.

Conference.	Date.	Place.	Bishop.
Tennessee	Oct. 28	West End, Nashville, Tenn.	Wilson
Mexican Border	Oct. 28	Laredo, Texas	Haygood
West Texas	Oct. 28	San Marcos, Texas	Fitzgerald
Indian Mission	Nov. 1	Oklahoma City, Oklahoma	Hendrix
West North Carolina	Nov. 5	Asheville, North Carolina	Galloway
German Mission	Nov. 5	New Fountain, Texas	Fitzgerald
Virginia	Nov. 11	Petersburg, Virginia	Keener
North Texas	Nov. 11	Terrell, Texas	Hendrix
Central Mexico	Nov. 11	City of Mexico, Mexico	Haygood
Texas	Nov. 18	Austin, Texas	Fitzgerald
North Carolina	Nov. 19	Greenville, North Carolina	Galloway
Arkansas	Nov. 25	Russellville, Arkansas	Duncan
Memphis	Nov. 25	Mayfield, Kentucky	Key
Northwest Mexican	Nov. 25	El Paso, Texas	Haygood
Northwest Texas	Nov. 25	Cordenna, Texas	Fitzgerald
South Georgia	Dec. 2	Cordele, Georgia	Keener
South Carolina	Dec. 2	Darlington, South Carolina	Granbery
Little Rock	Dec. 2	Arkadelphia, Arkansas	Duncan
North Mississippi	Dec. 2	Macon, Mississippi	Hendrix
North Alabama	Dec. 2	Decatur, Alabama	Galloway
Mississippi	Dec. 9	Brookhaven, Mississippi	Hendrix
North Georgia	Dec. 9	Cartersville, Georgia	Key
East Texas	Dec. 9	Henderson, Texas	Fitzgerald
Louisiana	Dec. 16	Alexandria, Louisiana	Keener
White River	Dec. 16	New Port, Arkansas	Duncan
Alabama	Dec. 16	Selma, Alabama	Hendrix
Florida	Jan. 8	Tampa, Florida	Granbery
Baltimore	Mar 24	Harrisonburg, Virginia	Keener

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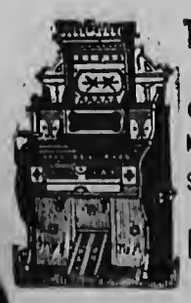
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HOME LIFE.

HOEING AND PRAYING.

Said Farmer Jones, in a whining tone,
To his good old neighbor Gray,
"I've worn my knees nigh through to the bone,
But it ain't no use to pray.

"Your corn looks just twice as nice as mine,
Though you don't pretend to be
A shinin' light in the church to shine,
An' tell salvation's free.

"I've prayed to the Lord a thousand times
For to make that 'ere corn grow;
An' why yourn beats it so, an' climbs,
I'd give a deal to know."

Said Farmer Gray to his neighbor Jones,
In his easy, quiet way:
"When prayers get mixed with lazy bones,
They don't make farmin' pay.

"Your weeds, I notice, are good an' tall
In spite of all your prayers;
You may pray for corn till the heavens fall,
If you don't dig up the tares.

"I mix my prayers with a little toil,
Along in every row;
An' I work this mixture into the soil
Quite vigorous with a hoe.

"An' I've discovered, though still in sin,
As sure as you are born,
This kind of compost well worked in
Makes pretty decent corn.

"So while I'm praying I use my hoe,
An' do my level best
To keep down the weeds along each row,
An' the Lord, he does the rest.

"It's well for to pray both night and morn,
As every farmer knows;
But the place to pray for thrifty corn
Is right between the rows.

"An' so I believe, my good old friend,
If you mean to win the day,
From ploughing clean to the harvest's end,
You must hoe as well as pray."

—*Christian Leader.*

COVETOUSNESS.—It has been said that the great sin of the church is covetousness. Whether this is true or not, we all know that covetousness is a great sin, and a sin which, there is reason to fear, prevails extensively among the membership of the church. It is not generally looked upon as a low and degrading sin, which it really is. One who is covetous does not think he is guilty of a sin closely allied to fetichism; yet this is a fact. "Covetousness is idolatry." Idolatry is to give the creature the place in our hearts which belongs to the Creator. If, instead of trusting in God, we are "trusting in uncertain riches," we are covetous—are idolaters. Christians, especially those upon whom God has bestowed an abundance of this world's goods, ought to guard against this sin. Everyone ought to desire to know whether or not he has fallen into it. We should not content ourselves and quiet our conscience by the thought that we are giving to the Lord somewhat liberally, and even more generously than many of our brethren. We ought to be sure that in the performance of this, as of every other, duty we are doing what God requires us to do.

What makes this sin peculiarly dangerous is that one may profess to be a Christian and yet be covetous, without losing social or religious standing among respectable people. If he were a thief or a drunkard, he would soon be brought into disgrace. But he may keep on robbing the Lord and withholding "the tithes and offerings" all his life, and yet be considered a respectable man.

It is, without doubt, the prevalence of this sin in the church that causes the great lack of means for carrying forward the missionary work of the church. If all were free from this form of idolatry, and giving as the Lord has prospered them, the treasuries of all the boards would be filled to overflowing, and from the opened windows of heaven God's blessing would descend upon the whole church.—*United Presbyterian.*

PESSIMISM.—In all ages a class of men magnify the faults of the present. In one way or another, according to them, things are getting worse. We are in a bad age. Things used to be better. It is not easy to see how they arrive at such conclusions. The public conscience marks the highest degree of morality ever attained in any age. In what other age would Parnell, Ilike and the Prince of Wales have met such crushing condemnation at the hands of the public as they have undergone this year? Where are the dram-drinking preachers of the past to be found to-day? In what age was the real meaning of the command, "Go preach the gospel to every creature," understood and obeyed as it is to-day? When was the public ever half so ready to defend the oppressed against the oppressor as now? In all our cities societies are being formed to prevent cruelty to dumb brutes even. The enlightened public conscience which these great strides toward higher morality and spirituality so clearly demonstrates is a danger signal to the criminal. What our pessimistic friends look on as disregard of law is sometimes a righteous indignation against a wrong under the color of law. This is not the age for submitting to things essentially hurtful because, forsooth, there is the shadow of custom and order a century old in the way. It is an age for getting at what ought to be in the directest manner. The public may be trusted more safely to-day than at any other period of the world's history, for no harm can come to law and order with a public sentiment so strongly set against crime as it is in this age. We wonder, too, why it does not occur to some of our censors the combined sentiment of the best people is about as likely to be right as their own individual opinions.—*Holston Methodist.*

LACK OF COURTESY AMONG WOMEN.—The *Sunday-School Times* ventures the opinion that the average American woman is behind the average American man in point of courtesy, and finds a reason for this condition of things in the fact that boys are, almost from babyhood, trained to yield and defer to the other sex:

"On the other hand, from their girlhood women are accustomed to have deference shown to them, rather than to show deference to others; and they naturally come to expect what they are accustomed to receive. They are not trained to give precedence to those of the other sex; and if they are trained to give it to any of those of their own sex, it is something contrary to the main tendency of their education so far. Girls are not taught to stand aside while boys pass a crossing, or to rise and give boys their seats. As they grow to womanhood, they grow into the habit of being deferred to, and this habit comes to be their second nature. When, therefore, there is any occasion for their competitive struggle with others, or for any assertion of their individual rights in a public place, women are liable to be impelled by all the innate desire for precedence which possesses a man, without being restrained by that habit of giving the first place to another which is a result of the average man's training."

The Sensible Girl.

The sensible young woman is self-reliant. She is not merely a doll to be petted, or a bird to be supported; but though she may be blessed with a father able and willing to care for her every want, she cultivates her capabilities. She seeks to prepare herself for possibilities, and though she may not need to, she qualifies herself to feed and clothe herself, so that, if left alone, she can stand upon her own feet, dependent upon no human being. With the multiplied ways of honest toil now open for young women, it seems quite excuseless for any one of them to be helpless.

There are but few nobler sights than that of a young woman who, though she may have a good home with father and mother that are willing to indulge her to the utmost, realizing the limitation of their means and their hard self-denial, says, "Father shall not be burdened by me; I will be self-reliant and clothe myself; yea, I will help him to educate the younger children." Such an one is a thousand times superior to the pale-fingered, betrizzled, bejewelled substitutes for young women who are good for nothing but to spend a father's hard-earned money.

The sensible young woman is brave. Heroism is not most seen upon great occasions, but in little things. The strength of life is in the power of each little common act. Bravery is best exhibited not in enduring things we can not help, but in the small matters one might help. In such a little thing as dress is a field of heroism—in willingness to be neat and not fashionable, in daring to wear last Winter's cloak or last Spring's bonnet, until you can afford to have another—in being superior to the laws of style. Some young women who would be willing to die for the flag of their country will almost die, in another sense, for the want of a little ribbon.

The sensible young woman makes the best of everything. What we want and what we need are not the same. What we want and do not need makes life miserable. A sensible young woman treats herself as she does her plants. She gives them all the sunshine there is. If there is but one little window in her room, she gives them the benefit of that; and if the sun comes round to them but once a day, she gives them the benefit of that. She does not lock them up in her closet and stifle what life they have because they are so small, but she makes all the more of them because of their smallness. So the sensible young woman lets all the light there is come into her heart, pushes back her fears and throws out her smiles, and thus her life grows in contentment and gladness.—*Exchange.*

THE PERFECTION OF POLITENESS.—In a company in which I found myself lately, says a writer of the New York *Star*, the conversation turned upon politeness, which some one well defined as "timely thoughtfulness, with human sympathy behind it." One member of the party told of the most thorough bit of true politeness he ever saw.

"Some time ago," said he, "a friend of mine gave a little dinner, to which a young friend, his wife, and their little child were invited. The child, only three years old, was a very precocious, bashful, and sensitive little one. During the dinner she upset a glass of water upon the table-cloth, and hastily noticed the looks in her direction. Her lips quivered, and her eyes filled with tears. At that moment my friend who gave the dinner knocked over his own glass with a crash that drew every eye in his direction. He laughed over the matter, said it made no difference, etc., and completely succeeded in withdrawing attention from the child, who soon smiled again.

"That I consider to have been the perfection of politeness."

PROMPTLY TRANSPEARED.—Among the stories contributed to the Editor's Drawer in *Harper's Monthly*, for September, are several by David Ker, the *litterateur*, of encounters between a wise and witty British Bishop and a grouty general, who had served her Majesty in India and had his temper badly rasped by the climate. On the day of his embarkation for England the general was accompanied by a vast crowd of friends, to whom he began to distribute various small tokens of his regard. "Well, General," asked the Bishop of Calcutta, who was one of the party, "have you no memento to leave to an old friend like me?" "O, I have not forgotten you, my lord," cried the general. "On the contrary, I have bequeathed to you my entire stock of impudence." "Ten thousand thanks, my dear general," replied the undaunted Bishop. "You have given me by far the largest and most valuable part of your property." And then the Bishop's wife turned to her husband, and said, sweetly, "My dear, I am glad to see that you have come into your legacy so soon."

POLITENESS.—"O, he's just as polite!" said little Mabel, ecstatically. "He picks up things, and runs for things, and says, 'Excuse me.'"

"Who?" I asked.

"That Carver boy," she said, pointing to a handsomely dressed little fellow across the room.

"That boy," I cried. "Why I'm visiting at his house, and he bangs the doors, and whistles while his mother is talking, and says, 'Don't bother me,' when she asks him to shut the window. Are you sure it is that boy?"

"Yes," answered Mabel. "Though folks do say his manners are all put on away from home."

When do you put on your manners? And when do you take them off?—*Selected.*

PAINTING FOR ETERNITY.—When Apelles, the Greek painter, was asked why he bestowed so much labor upon his pictures, he replied, "Because I am painting for eternity." He used the word as a bold figure of speech; but we may use the word literally when we say we are painting the picture of our lives for eternity. We use fast colors. Whatever pure and holy word or deed be wrought into that picture, will stand there, imperishable and immortal. Whatever selfish or sinful thing be painted on that life-canvas can never be washed out except by the application of the blood of Jesus here in this present life. Now or never that precious blood availeth. When death comes, the process of painting stops. No guilty spots can be washed out then. The painting is finished, and it is finished forever.—*Theodore L. Cuyler, D. D.*

SHE DIDN'T.—Mr. Martin was talking at the dinner table about the inconsistency of women. "These young ladies who protest that they are never going to marry!" he broke out. "Everybody knows they will belie their own words at the very first opportunity." He paused, and evidently hoped that Mrs. Martin would come to the rescue of her sex; but that discreet woman held her tongue. "Why, Mary," he continued, "you remember how it was with yourself. I have heard you say more than once that you wouldn't marry the best man alive." "Well, I didn't," said Mrs. Martin.—*Youth's Companion.*

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OUR YOUNG PEOPLE.

TIT FOR TAT.

BY H. R. HUDSON.

(THE GIRL.)

Now, Pussy Gray,
Come here, I pray;
Listen to what I have to say.
Sit on the cushion at my side
And have your ribbon neatly tied;
You must not scratch, nor growl, nor bite,
And you must never steal, nor fight,
But clear the house of rats and mice,
And keep your fur and whiskers nice.
The things that other pussies do
Would not be right at all for you.
You are my cat,
Remember that.

(THE CAT.)

O, Mistress May,
Your Pussy Gray
Has quite as much as you to say;
You should not scold, nor pinch, nor strike,
Nor feed me only when you like,
Nor shut me out to freeze at night
When you are tucked up warm and tight,
But treat me always in the way
You'd like if you were Pussy Gray.
The things that other people do
Are none the nearer right for you.
I am your cat,
Remember that.

MR. EDITOR: Seeing the example you gave the cousins in your last week's paper, I decided to send my solution of the same. According to my calculation, the boy had 301 nuts in his basket. Give us another example, and I will try my hand on it. Your friend,
MENDRA HILLIARD.
Dublin, Miss., Oct. 9, 1891.

MR. EDITOR: I have been thinking some time about writing to you. I am a constant reader of the children's department, and have never noticed any letters from this part of the country. I am a little girl ten years old. I have two little sisters and no brother. We have service once a month in the Methodist Church. Bro. Morse is our pastor, and we like him very much. We have organized a Sunday-school at Paine's Chapel, and may the Lord help us to keep it up. Hoping to escape the waste-basket, I remain,
Very respectfully, STELLA HAYLIS.

Righteous Monopoly.

A French writer calls kindness "a language which the dumb can speak and the deaf can hear." He might have added, "It is a smile that the blind can see." Kind words and kind acts lose nothing of their lustre when set all by ragged surroundings, as in a case mentioned by the Chicago *Herald:*

A gentleman wanted an evening *Post*, and seeing a blind man standing on the street corner with a bundle of papers under his arm, made up to him; but the blind man had sold his last *Post*, and the customer hailed a passing newsboy.

"Ain't he got none?" said the boy, jerking his grimy thumb toward the blind man.

The gentleman explained that he had already tried to buy one of him.

"P'raps he ain't got none," said the boy, with a cautious look at the customer, "and p'raps he has. You just wait a bit."

He went over to the blind man and handed him a paper, saying something at the same time. Then he came back and informed the would-be purchaser that the blind man could supply him; but before going for his *Post*, the gentleman wanted to know what the boy's motion meant.

"Well, yer see," said the lad, in answer to the customer's inquiry, "we's agreed to let the blindy have this corner all to himself. We don't none of us sell papers here. If any fellow does, why, he just gits licked. See?"

On being asked who would do the "licking," he replied, "All of us."

It was learned afterwards the blind man himself had had no hand in securing the monopoly, but that the newsboys had given it to him of their own motion.

A BOY'S ESSAY ON TOBACCO.—Tobacco grows something like cabbage, but I never saw none cooked. I have heard men say that cigars that was given them election days for nothing was mostly cabbage leaves. Tobacco stores are mostly kept by wooden injuns, who stand at the door and fool little boys by offering them a bunch of cigars which is glued into the injun's hands, and is made of wood also. I tried to smoke a cigar once, and I felt like Epsom salts. Tobacco was invented by a man named Walter Raleigh. When the people first saw him smoking they thought he was a steamboat, and were frightened. My sister Nancy is a girl. I don't know whether she likes tobacco or not. There is a young man named Leroy who comes to see her. I guess she likes Leroy. He was standing on the steps one night, and he had a cigar in his mouth, and he said he didn't know as she would like it, and she said, "Leroy, the perfume is agreeable." But when my big brother Tom lighted his pipe, Nancy said, "Get out of the house, you horrid creature; the smell of tobacco makes me sick." Snuff is injun meal made out of tobacco. I took a little snuff once, and then I sneezed.—*Ex.*

This note from Lord Macaulay may be serviceable to some of our readers:

When a boy I began to read very earnestly, but at the foot of every page I read I stopped and obliged myself to give an account of what I had read on that page.

At first I had to read it three or four times before I got my mind firmly fixed. But I compelled myself to comply with the plan, until now, after I have read a book through once, I can almost recite it from the beginning to the end.

It is a very simple habit to form early in life, and is valuable as a means of making our reading serve the best purpose.

A mite of three years came into the house with an egg in each hand and the front of her dress in a condition that suggested the "goneness" of several more. "Why, Mary, I told you that you must not go into the hen-house, and that you must not touch the eggs. Now I must punish you for breaking them." "Me didn't break eggs, mama; me held 'em so tight they came to pieces." Mama looked at the ruined dress, then at the sweet, truthful baby face. "You dear little omelet!" she said, as she kissed and forgave her.

Mr. P. D. D. Delacroix, Cypremort P. O., La. Nov. 30, 1888, says: "Three years ago an agent representing Dr. Davis' Compound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterward I caught a heavy cold. Remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction to all. It acts like magic on all my family, and I would not be without it. I take pleasure in recommending it at all times." One dollar bottles hold two and a half times as much as 50c. bottles.

SCIENTIFIC.

Venus as a Sister-World.

While watching these graceful windings of the planet, we naturally inquire as to its real condition. Readers are familiar with the idea that it is a world like our own earth, travelling in a smaller but otherwise almost similar orbit around the sun. On more minute inquiry we find that the likeness between it and our earth is in some points very great—greater, in fact, than in the case of any other planet. In the fundamental element of size they are almost alike, our earth being 7,900 miles in diameter, and Venus 7,500. The force of gravity on the surface of the latter is very nearly nine-tenths of what it is with us. Its density is almost the same fraction of that of the earth. These facts show that if transported to the surface of Venus we should feel more at home, so far as some essential features of experience are concerned, than on any other planet known to us. We should weigh just about nine-tenths of our present weight, and should find distances bearing much the same ratio to our muscular power of walking that they do in this world; while in all probability the surface rocks and earth, if such be formed there, would be compacted and constructed like those we daily see around us. This would not be the case on planets so much smaller than the earth, as Mercury or Mars, or, so much larger, as Jupiter, Saturn, or Neptune. Again, the year on Venus would be about two hundred and twenty-five days in length, a good deal more like what we have on earth than is the case on any other planet. In the length of the day we should find a still more home-like experience, as the difference would be imperceptible except to careful observation. Venus rotates in 23 hours, 21 minutes, 23 seconds, and the earth in 23 hours, 56 minutes, 4 seconds. The day, of course, depends a little on the motion of the sun in the sky, but the difference between this as seen on our earth and from Venus would not appreciably affect the similarity of the days in each. These likenesses to the length of our day and year to our world's density would cause a similarity, in all probability, in the important matters of mountain form and of vegetation. In fact, so far Venus is nearly the twin-sister of our world.—*Chamber's Journal.*

THE WORLD'S GREATEST CATARACT.—The Interior of Labrador undoubtedly is the largest unexplored area on this continent. Up the Grand River, which empties into the Atlantic Ocean at Hamilton Inlet, are the Grand Falls, which, if everything is true about them that is reported, are the most stupendous falls in the world. They are only about 160 miles up the river, but only two white men have ever seen them. Mr. R. F. Holme, three years ago, went from England to visit the Grand Falls. He organized a little party to accompany him inland, and arrived within about fifty miles of the falls, when he was compelled to return on account of the failure of his provisions. The Labrador Indians say these falls are haunted, and they carefully avoid them, believing that they will die if they look upon them. The two white men who have seen them are Mr. Maclean, who, as he was ascending the river, in 1839, was stopped by the falls, and Mr. Kennedy, who over thirty years ago had charge of the Hudson Bay post in Labrador. Mr. Holme says the height of the falls is not certainly known, but, in some respects, there is little doubt that they are the greatest in the world. Though inner Labrador is so inadequately known, we are aware that it is a vast tableland whose limits are quite clearly defined. In the southeast the descent from the tableland is quite sudden, and almost immediately after leaving the plateau a level is reached that is very little above that of the sea. The Grand Falls are the place where the Grand River tumbles over the edge of this tableland, and almost the whole of the great drop is effected in this one descent. Prof. Hind gives the height of this plateau as 2,240 feet. It has been estimated that the region at the foot of the fall is only 200 feet above sea-level, and that, therefore, the waters of Grand River have a perpendicular descent of about 2,000 feet.—*Goldthwaite's Geographical Magazine.*

SMALL SCREWS.—The smallest screws in the world are made in an American watch factory. They are cut from steel wire by machine, but as the chips fall down from the knife it looks as if the operation was simply cutting up the wire for fun. The fourth jewel-wheel screw is next to invisible to the naked eye. With a glass, however, it is seen to be a small screw, with 250 threads to the inch and with a very fine gloss the threads may be seen very clearly. These little screws are .001 of an inch in diameter, and the heads are double the size. About 1,000,000 of them are made a month, but no attempt is ever made to count them. In determining the number, 100 of them are placed on a very delicate balance, and the number of the whole amount is determined by the weight of these. All of the small parts of the watch are counted in this way, probably fifty out of the 120. After being cut, the screws are hardened and put in frames, about one hundred to the frame, heads up. This is done very rapidly, but entirely by the sense of touch instead of sight, so that a blind man could do it just as well as the owner of the sharpest eyes. The heads are then polished in an automatic machine, 10,000 at a time. The plate on which they are polished is covered with oil and a grinding compound, and on this the machine moves them rapidly by reversing motion until they are fully polished.

SUNNY ROOMS FOR HEALTH.—The rooms occupied by children should be made bright, light and pleasant. It is seldom thought of as much as it should be, how essential to the health of children plenty of light—especially sunlight—is. One reason why poor people's children thrive in the face of most adverse surroundings is that they are nearly all day out of doors in the full light of day and in the air. Keeping children excluded from sunlight and putting them in dark, gloomy rooms, is similar to caging a young bird and keeping it always in the shade; it will soon droop and lose all brightness, becoming dull and songless. Some children look pale and delicate, although surrounded with every comfort—nay, luxury—well fed, well looked after, and the real cause is often want of light—want of sunlight—and want of cheerfulness in the people, and in the rooms they inhabit.—*Ex.*

THE LOCATION OF THE SOUL.—Considerable speculation has heretofore attended the precise location of the soul, but, according to the *Electrical World*, the mystery is now solved. Dr. A. H. Stevens, of Philadelphia, has located it in the corpus callosum, a little spongy body situated at the base of the brain, which has defied the efforts of physicians in their endeavors to ascertain its uses in the human anatomy. "The corpus callosum," says the doctor, "is the seat of the imperishable mind, and is the great reservoir and storehouse of electricity, which is abstracted from the blood in the arteries, and conveyed through the nerves up the spinal cord to the corpus callosum."

Christopher Columbus.

Just 400 years ago the renowned discoverer landed on these shores. Events no less important, are the discovery of Creole Female Tonic and the wonderful cures it effects among weak and sickly women.

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The Grain, Sugar, Cotton and Rice crops of this season are unusually abundant, and active preparations are being made to gather and move them. It should be borne in mind that a large and varied crop of Malarial Sickness is also about ready for the annual reaping. The people should begin NOW to prepare for this ordeal by using
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freely and regularly for a few weeks. It is the Peerless Conqueror of Malaria in all of its forms. It is the best known preventive and the most unfailing cure. Those who heed this timely warning will pass safely and pleasantly through the sickly season that is upon us. $1 per bottle; six for $5. If your dealer can't supply you, order direct from KIT WILLIAMS, 202 Canal Street, New Orleans.

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MARRIAGES.

ALEXANDER—WILLIAMS.—By the bride's father, Rev. F. M. Williams, Mr. James W. Alexander, editor of the Meyersville *Spectator*, and Miss Atlantic Williams, of Tryus P. O., Lawrence county, Miss.

SULLIVAN—FARNELL.—In Lake Charles, La., Oct 6, 1891, by Rev. Thos. J. Upton, Mr. Paul Sullivan to Mrs. Emily C. Farnell, all of Lake Charles, La.

AMMEN—MULLAN.—At Rayne Memorial Church, Oct. 15, 1891, by Rev. J. M. Beard, Mr. Charles Ammen to Miss Theresa J. Mullnn, both of New Orleans.

OBITUARIES.

VAUGHN—Mrs. S. E. VAUGHN was born July 28, 1825; married to G. W. Vaughn, April 11, 1842; "fell on sleep," Oct. 4, 1891.

Mother made a public profession of religion and joined the M. E. Church, South, in 1862, in whose communion she lived a consistent Christian life till summoned to the church triumphant. Her love and loyalty for her church and pastor were true and Christian. No itinerant preacher ever had a truer friend; always glad to see them, and to help them in their labor of love. Her chief aim was to make all happy around her by administering to their wants in sickness and in health. To do good of every possible sort was the inspiring thought of every act of her Christian life. And the commandment she obeyed was also experienced.

One of the happiest scenes and recollections of my early life is that of a Wednesday-night prayer meeting, near my father's home, when but a boy I offered my first public prayer. Mother got happy, I got happy, and all present became happy. Oh! what a happy time that was! My soul now rejoices as I write this over the recollection of that hour.

Thus has passed to the land of rest a devoted wife, a fond, loving mother, a kind and thoughtful friend. She was a sufferer for ten years, but latterly it was intense. Yet amid it all she was patient, submissive, suffering in the true sense the will of God. As the end of her pilgrimage drew near, she was conscious of it, but feared not, for she was ready and waiting. Seemingly dismissing her own case and suffering from her mind, her thoughts were turned to others. Calling her grief-stricken husband and each member of the family present around her bed-side, she gave them her parting admonition and blessing. How thoughtful of the ones to be so soon left behind! How tender and considerate of other's feelings and interests!

Love, patience and sympathy were prime features of her every-day life. She was ripe for the heavenly reaper. I asked her at the conclusion of family prayer, "Ma, is the way clear?" She answered distinctly, "Yes!" She was conscious almost to the last moment. The last distinct sentence she uttered, while holding her in my arms to take some water, was, "Lay me down and let me go to Jesus." Thus she lived until Sunday morning, Oct. 4, when God called her up to spend the eternal Sabbath with him.

Farewell, dear mother, till we (the family) meet thee in the city of God, where parting will be no more. HER PREACHER BOY.

NUGENT—Maj. R. J. NUGENT, long and widely known in Mississippi and Louisiana, departed this life in New Orleans, Aug. 8, 1891. His father came from Ireland early in the present century and settled in St. Landry parish, La. Here he reared a large family of children and became one of the leading citizens of his section. He also identified himself with the people called Methodists, and his children were trained up in the solid, character-building principles and doctrines of his chosen church. He was a Methodist of the early type, and his home was the asylum for the weary itinerant. In these surroundings Bro. Nugent grew up, having imbibed the religion of his parents. He became a Methodist of the primitive type, and was a strong believer and advocate of the doctrines of Methodism.

He had the privilege of a liberal Christian education, and, being endowed with a strong mind, became a leading business man in New Orleans, where he entered into business. In 1859 he was married to Miss Cora Smith. In 1868, after the death of his wife, he moved to the Delta country of Mississippi, where he spent the remainder of his life. He was a gallant soldier during the late war, and was a liberal patriot from its close till his death.

Maj. Nugent was a notable figure in any company. He had a powerful physique and was as straight as a West Point professor. He was as dignified as a judge, and honorable and just in his conduct with all men. He loved his church. He always planned largely for the temporal interests of Zion. He was in full sympathy with all her enterprises. He believed and practiced the tithe system as the rule of his giving, and in exigencies would go beyond his limit. He read extensively and had a well-stored, intelligent mind, and enjoyed the companionship of his friends. He was a good citizen and was honored by the people, serving in various public trusts with fidelity, and enjoying the confidence of his constituents.

He was a firm, kind and generous father, neighbor, friend. The death of such a man seems like a public calamity. He was pure and noble in his bearing toward the world. He will be missed in the Church and in the State, in his home and community. After a long, acute illness he died in peace.

C. H. OWEN.

KEEN—September 30, at just twelve o'clock, after fourteen days of the most intense suffering, our precious little FRANK PLATT, aged five months and three days, breathed his last.

Favored little voyager! He has reached the port of eternal safety not only without a shipwreck, but even without a storm. He has entered into rest without ever having toiled. He has got the victory without the battle; therefore, looking up through our tears and beholding the face of him who doeth all things well, it is with a strong assurance and a holy composure that we are able to say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

We confidently expect that, by and by, some sweet day, our little boy, in all his sweetness and lovableness, sanctified and glorified, will be restored to our embrace. Oh, how happy we will then be that we have a little babe in heaven! Our anguish is great, but our consolation is greater. The gospel we preach stands the test of practical trial. This temporary darkness but brings us the closer pressure of the divine bosom, and we are nestling there.

FRANK M. KEEN,
SALLIE A. KEEN.

MIMS—Little DONALD and ELLEN L., infant children of Samuel D. and Ellen M. Mims, were born June 18, 1891. Little Donald died Aug. 16, and little Ellen, Sept. 4, 1891.

How fondly the heart loves the little ones of earth; how sorrowfully it grieves when they are called for by the angel of death! How joyfully it learns that of "such is the kingdom of heaven!" SISTER.

SPEARMAN—Mrs. MARY JANE SPEARMAN, of Grand Cane, is dead. She was born in the State of Georgia, where she spent her minority with her parents. Just previous to the late war she was happily united in wedlock to Mr. Benj. Thoms Spearman, who soon thereafter entered the army as a private soldier. He came from the war with nothing but an honorable character, as a loyal subject of his country. When peace was proclaimed they emigrated to Louisiana, and settled in DeSoto parish to mend their wasted fortunes. Here for a time, struggling against poverty and inconvenience, they succeeded in making an honorable living, sufficient to meet the demands of a rising family. But Bro. Spearman was permitted to live only a short term of years, when he was called from labor to rest, leaving the burden of life's cares to be borne by his widow and orphan children. Sister Spearman showed herself equal to the emergency. By her industry and indomitable energy she supported her children, giving them the means of education and placing them in a respectable sphere in life.

In August, while on a visit to her daughter in Abilene, Texas, she was attacked with typhoid fever, and lived only a short time.

As to her religious life and experience, I am not provided with dates. I knew her only as a Christian. I never heard her spoken of in any other light than that of a Christian, and that, too, of the highest type. She, doubtless, was a Christian from her childhood. Having boarded with her for three years, we had the best opportunity of testing her virtues as a devoted and patient Christian, and can say she was one among the most consecrated Christian women I ever knew. She endured hardships as a good soldier. She was patient in tribulation. She had her trials. She was especially merciful to the sick and poor. Her devotion to her church and its interests was not surpassed by anyone. She did her whole duty—yea, more; her duty was limited only by the necessities of the case. She lived the life of the righteous and died the death of the saint, and we shall always think of her as a bright and happy one on the other and shining shore. May her virtues be imitated by the bereft ones!

J. P.

WEIBEN—Bro. PETER RUDOLPH LEWIS WEIBEN died at his home in Roxie, Miss., Tuesday, Sept. 8, 1891, at 2:55 P. M., aged forty years three months and twenty-eight days.

Bro. Weiben was born in Oldenburg, Germany, May 10, 1851, and when but fourteen years old he was sent to sea, where he served five years as a sailor. He came to this country in 1870, and Nov. 20, 1872, became a citizen of the United States of America. In 1879 he joined the M. E. Church, South, at old Mt. Carmel, and, when called by the angel of death to the church triumphant, fell peacefully to rest on the King's highway of holiness, a pure, devoted Christian, and a loved and loyal citizen.

Bro. Weiben said, a few months before his death, that he had laid his heart, his life, his all, unreservedly on the altar of Christ; in all things he wished to do his holy will. The writer, who was last year his pastor, and always since his intimate friend and sympathizer, never knew a more unselfish, a sweeter spirited Christian character. His was a life worthy of imitation, and in his death the church lost an earnest, faithful worker; the community, a valued, honored citizen, and his saddened home a tender, loving husband and father. But God knoweth best. He doeth all things well. We will not murmur at his providence now, but humbly bow and pass under the divine rod. May his sorrowing loved ones be gathered to eternal life, where the redeemed meet to part no more! CHAS. W. CRISLER.

SHEWMAKE—Mrs. CORNELIA FRANCES SHEWMAKE, the wife of W. S. Shewmake, died Aug. 3, 1891, in Webster county, Miss. She was born Sept. 3, 1833; was married to W. S. Shewmake, Feb. 6, 1849, and was the mother of ten children, of which five are living and five dead. Her maiden name was Carver. She professed religion and joined the M. E. Church, South, September, 1866, and lived an acceptable member until her death.

On her death bed she said to her husband that she was ready and willing to die, and that she had never doubted her conversion from the time she found Christ to the present, and that it was giving her victory over death. The writer knew her well, and he can say that she was a good neighbor, wife, mother and Christian. Let us all live so we will meet her in heaven, where she lives with Christ.

T. W. CASTLE.

TANKERSLEY—Bro. J. O. TANKERSLEY was born in Lincoln county, Ga., Oct. 7, 1827; moved to this State during the year 1854; joined the M. E. Church, South, in 1856, of which he lived a member until his death. He was married to Miss S. J. Blackwell, Dec. 18, 1856, with whom he lived until his death, which occurred Sept. 18, 1891.

Bro. Tankersly expressed assurance of acceptance with God through Christ during his illness, though he had trouble on this subject at the beginning of the sickness; yet gave himself to God, and accepted Christ and found rest. His great regret was that he had not been useful during his life. May his children learn the lesson that his experience would teach them, and spend their lives for the Savior! May God comfort the wife and children!

ROBERT RANDLE, P. C.

How's This?

We offer One Hundred Dollars reward for any case of catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & CO., Props.,
Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WEST & TRUAX,
Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN,
Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all druggists.

There is nothing which succeeds like success; and the success of any publication which admits advertising is also the success of the advertisers.

The Philadelphia *Record* is authority for the statement that London firms spend nearly $2,500,000 in advertising every week.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

THE BEST COMPANY

Is the company which does the most good; and the company which does the most good is that which issues and maintains the largest amount of assurance.

	Am't of Assurance issued during 1890.	Assurance in force Dec. 31, 1890.
EQUITABLE -	$203,826,107	$720,662,473
MUTUAL - -	161,365,921	638,041,180
NEW YORK - -	159,576,065	569,338,726
PENN MUTUAL - -	20,663,272	90,278,701
MANHATTAN -	12,962,401	54,500,754

THE BEST COMPANY MUST ALSO BE THE SAFEST COMPANY.

	Surplus.	Ratio of Assets to Liabilities
EQUITABLE -	$23,740,447	125
MUTUAL - -	9,981,233	107
NEW YORK - -	14 898,451	114½
PENN MUTUAL - -	1,634,452	110
MANHATTAN -	1,036,632	109

The above companies are from nine to eighteen years older than the Equitable.

Write to the undersigned before insuring your life.

R. P. LAKE, General Agent, Jackson, Miss.

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18 Baronne and 127 Canal Streets, New Orleans, La.

SOLE AGENTS FOR ALL THE LEADING

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Lowest Prices!! | Easiest Terms!

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NEW ORLEANS.

ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Jelling, Newels, Balusters, etc., always on hand. Work made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

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—DEALERS IN—

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16 and 18 CARONDELET ST., and

Cor. ST. CHARLES and NAPOLEON Avenues,

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Catalogues sent on application, showing a most complete assortment of Fancy and Staple Groceries. In asking for quotations, please state about the quality desired of each item, as a guide. Our prices will be found reasonable for the quality of goods furnished.

SAWMILL firewood at $1.50, and oak and ash, mixed, at $2.50 per load delivered. C. Arthur, 1360½ Tchoupitoulas street.

Woodenware and Willow-ware

Rope, Packing, Twines, Brooms, Brushes, Mops, Soaps, Bottles, Flasks, Demijohns, Tumblers, Fruit Jars, Corks, Lamps, Lanterns, Globes and Chimneys, Barrels, Half Barrels, Kegs, Fishing Tackle, Seines, Ammunition, Shot, Powder, Oyster Tongs, Oars, Rowlocks, Hardware, Tinware, Stationery, Scales, Animal Traps, Cages, Axle Grease, Wagon Jacks, Whips, Wrapping Paper and Bags, and a full variety of Goods carried in this line of Trade.

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For Sale.

FARMER'S CANNING OUTFIT!

Will Pay for Itself in One Season.

Includes Syrup Evaporator—50 gallons per day. Two boilers with siphon connection, cranes for handling cans, fire pots, soldering coppers, etc., for 2,000 to 3,000 cans per day. One portable Iron Furnace for Canning, making Pickles, Jellies, etc. Evaporating Syrup. All latest improvements, with full directions.

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State and County Rights for Sale.

Address the Patentee and Manufacturer,

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Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886, - - - -	$400,479.08
CASH ASSETS, December 31st, 1887, - - - -	$413,860.76
CASH ASSETS, December 31st, 1888, - - - -	$459,369.50
CASH ASSETS, December 31st, 1889, - - - -	$510,584.54
CASH ASSETS, December 31st, 1890, - - - -	$551,897.82

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

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JNO. BARKLEY, CHAS. CHAFFE, P. B. RICE, THOS. SEFTON

Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.
Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid in Cash, without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office the same as with local companies.

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The Southern Insurance Company

OF NEW ORLEANS.

54 - - CAMP STREET - - 54

Paid up Capital, $300,000. Assets, $559,348.11.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

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Frank Roder, J. H. Menge, Joseph Schwartz, F. G. Ernst, T. J. Woodward.

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Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - $300,000.

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

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STEAM ENGINES, BOILERS, MILLS AND MACHINERY,

Pumps, Pipe, Presses, Pulleys, Shafting,

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Examine Our Stock. Our Prices Are Very Low

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If readers of this advertisement who wish to purchase goods in our line would mention the paper when writing for information or when ordering goods from us, we could then determine whether the money we pay for advertising in this paper is well invested or not.

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MANTELS.

GRATES AND FIRE-PLACE TRIMMING. Tiles for Hearths, Mantels, Floors and Vestibules. Stained and Decorative Glass.

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Send name and get a FREE PACKAGE DR. J. W. BLOSSER & CO., DALTON, GA

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NEW STORE, AT 28 and 30 Camp Street, NEW ORLEANS

BEAUTIFUL PARLOR GOODS.

I have one entire floor devoted to the display of these goods alone, and have over sixty different varieties to select from. Complete Suits anywhere from $35 to $650, and odd pieces—such as Sofas, Divans, Easy Chairs, Patent Rockers, Window and Reception Chairs—at as low prices in proportion as the Complete Suits. I have these goods in Cherry, Mahogany and Walnut, and can give you your choice of any of the following coverings: Crushed, Embossed, Plain and Silk Plushes, Hair Cloth, Mohair, Raw and Spun Silks, Satins, English Tapestries, French Valours, Potit Point, Brocatelle or Damasks. I make a specialty of these goods, have many of the patterns made specially for my own trade, and can offer a greater variety at lower prices than any other house in the South.

NEW STOCK

in all departments, and every grade of goods, from the cheapest to the most expensive, in endless variety. I have all the latest and most fashionable designs, and, as I have only purchased from factories whose goods I have been selling for the past six years, can and do guarantee every piece of Furniture that leaves my establishment.

LOW PRICES

are the order of the day, and I propose to sell strictly reliable goods at a lower price than has ever before been quoted in the South. My store has long been known as "The Cheapest Furniture House in New Orleans," and this season I intend to add to the reputation it has gained in this respect. I only ask a chance to save you money.

HANDSOME BEDROOM SUITS.

A very extensive assortment of these goods in every style; and whether you wish to pay $40 for a Complete Suit of twelve pieces, or from that price anywhere up to $1,000, I can sell you what you require. I have these goods in Black Walnut, Natural and Dark Cherry, and Natural and Dark Mahogany, or in imitation of any of these woods, and can furnish the very latest, neatest and most artistic designs.

I have also a large and carefully selected stock of Hall, Library, Dining-room and Kitchen Furniture; Reed, Rattan and Wicker Chairs, Rockers, Lounges and Cribs; Brackets, What-nots, Easels, Music Stands and Fancy Top Tables; Carpets, Carpet Strips, Matting, Shades, Curtains, Curtain Poles, and everything necessary to furnish a house completely throughout.

LARGE SALES.

I have a large city trade and am shipping goods extensively to every Southern State. My country trade has increased very rapidly during the past year, and the facilities which my new store affords me for carrying a larger and better stock will enable me to still further extend it, and to give complete satisfaction to my customers.

J. G. GRANT,

28 and 30 Camp Street, - - NEW ORLEANS.

Write for Illustrated Catalogue.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. J. T. Benns, J. M. Morse, A. W. Jones, B. F. Phillips (2), D. F. Gunce, E. S. Lewis, J. H. Holland, F. D. Van Valkenburgh, H. Armstrong, J. M. Pugh (2), H. S. Gilmore (2), H. P. Lewis, A. Gottschalk, J. F. Wynn, Isaac L. Peebles, James A. Parker, B. H. Sheppard, S. S. Keener, B. F. Lewis, J. W. Medbeck, J. W. Ellison, D. L. Cogdell, J. W. Tinnin, J. E. Benson (2), F. P. Spencer, M. Ferrell, W. W. Simmons, R. C. Morehead, W. A. Dollar, J. L. Pierce, W. T. Woodward, D. T. Mc Leod, J. R. Ray, A. B. Jones, T. W. Lewis, F. M. Williams, L. D. Worsham, R. Bradley, T. W. Adams, J. J. Lovett, H. M. Young.

Messrs. S. J. Holmes, F. M. Floyd, John R. Gerald, W. J. Greaves, B. L. Dyer, Dr. M. D. Cushman, R. L. Bennett, S. R. Moody, W. P. Thompson, M. L. Scott, R. E. Blume, Thomas Price, F. G. Lambeth, D. D. McKee, H. C. Davis, A. J. Sturgis, H. D. Chaney, I. E. Breland, J. M. Black, J. W. Scott, J. A. Leggett, R. C. Gavin.

Mesdames R. R. Parker, M. E. Berus, H. B. Moore, A. L. Lauderdale, M. S. M. Scales, Mary M. Lowrie.

Oct. 20.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

The Far West.

The prosperity of the Western countries is now assured, as the only great drawback that they had was the lack of rain; and now Melbourne, with his mysterious machine, has so thoroughly demoustrated the fact that rain can be had, and obviate the heretofore existing trouble, that the whole section is happy and great prosperity is predicted. Here in Louisiana we do not often need more rain than the good Lord sends us; but we need some of it in a better condition than it is allowed to get into *after* it is sent us; in other words, we need Coe's Cut-offs (from 101 Camp St.) on every cistern, to throw into the waste-pipe all the filth which gets on the roof, and in this way pure, wholesome water and better health can be secured.

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

Reduced rates on the certificate plan have been granted by the Queen and Crescent Route for the following occasions:

General Christian Missionary Society, Allegheny, Pa., Oct. 16 to 25. United Typothetæ of America, Cincinnati, O. Oct. 20 to 22. Carriage Builders' National Association, Cincinnati, O., Oct. 20 to 22. American Missionary Association, Cleveland, O., Oct. 20 to 22. American Public Health Association, Kansas City, Mo., Oct. 20 to 23. American Street Railway Association, Pittsburgh, Pa., Oct. 21 to 23. American Gas Light Association, New York City, Oct. 21 to 23. Brotherhood of St. Andrew, St. Louis, Mo., Oct. 22 to 25. National Wholesale Druggists' Association, Louisville, Ky., Oct. 23 to 24.

Fashion's Edict.

"The time was," remarked the old physician, "when frail health was fashionable with ladies."

All that is changed now—Creole Female Tonic has been the means of restoring robust health to thousands of ladies that formerly were victims of that popular fad.

A Great Manufactory.

No branch of the industries of this country has made such rapid strides in this progressive age as the art of Piano making, and none more deserves mention in this connection than the celebrated Piano manufactories. WM. KNABE & Co., of Baltimore and New York. They commenced operations in Baltimore fifty-four years ago, and by their indomitable energy, and striving always for the highest and best in their art, united with the greatest probity in their dealings have worked up one of the largest business in the world in their line, and it is a well-known fact, that no manufacturer in this country has done more to advance the American Piano manufacture to its present high state than WM. KNABE & Co. Their factory is one of the largest in the world, and their business extends to all parts of the globe. The Knabe Pianos have established their excellence wherever they have been introduced.

Do not forget that you can get all school books at Rev. F. D. Van Valkenburgh's, No. 106 Camp street, New Orleans.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	5¾	— —
Ordinary	6 3-16	— —
Good ordinary	6¾	— —
Low middling	7 11-16	— —
Middling	8 5-16	— —
Good middling	8 8-16	— —
Middling fair	8 11-16	— —
Fair	10 1-16	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	— —
Fully-fair	8¾	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	— —	— —
Prime yellow	3 3-16	3 15-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —

MOLASSES

OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	34	35

RICE.

No. 2	2 5-18	— —
Good	4⅛	4⅛
Fair	4	4⅛
Prime	4⅛	4⅞
Rough, ₩ bbl	2 25	4 30
Polish, ₩ ton	22 00	24 00

FLOUR.

Extra Fancy	4 90	5 00
Fancy	4 45	4 70
Choice	— —	— —
Minnesota Patents	5 00	5 50
Winter wheat patents	5 12½	5 20
Minnesota bakers	5 00	5 50

CORN PRODUCTS.

Corn meal	3 10	3 15
Cream meal	3 85	3 70
Grits	3 75	— —
Hominy	4 00	— —

GRAIN, ETC.

CORN:		
White, ₩ bushel	87	68
Yellow	76	71
Mixed No. 2	69	70
OATS:		
Western	88	88½
Texas rust-proof	58	59
BRAN:		
₩ ewt	90	92½
HAY:		
Prime	18 00	14 50
Choice	15 00	15 50

PROVISIONS.

PORK:		
Mess (Standard)	11 00	12 00
Prime Mess	10 50	10 75
Rumps	— —	— —
BACON:		
Fancy Breakfast	— —	11½
Shoulders	6½	6⅝
Sides, short rib	8½	8⅝
Sides, long clear	8½	8⅝
HAMS:		
Sugar-cured	10½	11
DRY SALT MEAT:		
Shoulders	6½	6⅝
Sides, short rib	8½	8⅝
Sides, long clear	8½	8⅝

GROCERIES.

COFFEE:		
Prime	18¼	— —
Fair	17½	— —
Common	14½	— —
TEAS:		
Choice	40	80
No.	— —	— —
BUTTER:		
Western Creamery	32	38
Western Dairy	21	24
Common	— —	— —
LARD:		
Refined	6½	6¼
OILS:		
Coal, bbls	7¾	— —
Coal, cases	18½	14
Cotton seed, crude	26	27
Lard, Extra No. 1	50	— —

VEGETABLES.

CABBAGES:		
Western, ₩ head	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 70	1 80
ONIONS:		
New Louisiana	— —	— —
Western	2 40	2 50

BALING STUFFS.

BAGGING:		
Jute, 2 lb. ₩ yard	7¼	— —
Jute, 1¾ lb. ₩ yard	— —	6¼
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7¼	12½
TIES:		
₩ bundle	— —	1 35

SUNDRIES.

POULTRY:		
Old Hens, Western	5 00	6 50
Young Chickens	3 00	4 00
Chickens, Southern	3 00	4 00
Young	2 25	3 00
Turkeys, Southern	10 00	13 00
EGGS:		
Western	19	20
Southern	19	20
WOOL:		
Lake ₩ lb	21	21½
Louisiana	17	19
Hurry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	9 00	— —
Meal	22 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2½
Sulphuric acid	— —	2½

—*New Delta*, Oct. 20.

Patent medicines differ—One has reasonableness, another has not. One has reputation—another has not. One has confidence, born of success—another has only "hopes."

Don't take it for granted that all patent medicines are alike. They are not. Let the years of uninterrupted success and the tens of thousands of cured and happy men and women place Dr. Pierce's Golden Medical Discovery and Dr. Pierce's Favorite Prescription on the side of the comparison to which they belong. And there isn't a State or Territory—no, nor hardly a country in the world, whether its people realize it or not, but have men and women in them that're happier because of their discovery and their effects.

Think of this in health. Think of it in sickness. And then think whether you can afford to make the trial if the makers can afford to take the risk to give your money back, as they do, if they do not benefit or cure you.

NEWS OF THE WEEK.

DOMESTIC.

Assistant Secretary Spalding has notified the collector of customs at San Francisco that Chinese persons are not to be allowed to land unless they produce a certificate from their government showing that they are not of the prohibited class.

General Nelson A. Miles, in his annual report, recommends that the national guard of the country be mobilized or assembled at the World's Columbian Exposition in 1893, and that Congress be requested to make an appropriation to pay the cost of transportation.

The *Manufacturers' Record* reports the sale to a Belgian syndicate of 150,000 acres of coal, iron and timber lands in Eastern Kentucky, including the Cumberland Valley Colliery Company's plants at Pineville. The total investment, including the purchase money and capital for the development of the property, is $5,000,000.

After six months' investigation officers of the secret service have made a report to the Treasury Department, showing the existence of an opium smuggling ring, which includes many prominent men and United States government officials. In extent it has not been equalled since the famous whisky ring of 1876. At least two United States senators and five congressmen are implicated.

The Democratic State Central Committee, which met in this city last week, adjourned on Oct. 17, to meet in Baton Rouge, Dec. 14. All the pending propositions failed to meet with unanimous sanction. A decision was reached that there should not be a party vote upon the lottery amendment through the medium of Democratic white primaries, but that it should take its place among the other issues in the general campaign.

In the report of the Board of Visitors to the Military Academy at West Point, among other things, the assertion was made that neither of the instructors in modern languages were able to speak the languages they taught. It also condemns the practice of appointing instructors exclusively from the army, except in those branches that are purely military; recommending the appointment of civilian experts to teach modern languages, drawing, history, geography and ethics.

In a letter addressed to the postmaster general of Canada, Postmaster-General Wanamaker says the Louisiana Lottery Company has established an agency at Toronto and is flooding the United States mails with its circulars in sealed envelopes from that point. As the act of mailing constituting the offense does not occur within our jurisdiction, the postmaster general says, the penal clause of the law can not apply. As all lottery tickets and lottery circulars are held by the treasury department to be liable to customs duties, postmasters at all United States exchange offices have been instructed to place upon mail matter which they believe to contain dutiable articles the words "Supposed liable to customs duty." At the office of destination such matter is opened by the addressee in presence of the customs officer, and if found to contain lottery matter is forfeited to the United States.

FOREIGN.

The Italian ministry has unanimously decided to abolish the decree against American pork, and to issue a public manifesto to that effect.

Herr Staeffel, the recently elected deputy for Savern, has published a letter in which he says that the Alsatians no longer desire reunion with France, as the present generation has become Germanized.

It is officially stated that Mr. Balfour, Chief Secretary for Ireland, will succeed the late Right-Hon. Wm. Henry Smith as first lord of the treasury, carrying with it the conservative leadership in the House of Commons.

The Pope, in a note to the powers, says that the recent Pantheon disorders between pilgrims and citizens were of extreme importance, and insists that it is impossible for both the Italian government and the papacy to remain in Rome.

The Chinese government has consented to pay the sums borrowed fraudulently or contracted for by an ex-member of the Chinese legation in Paris. The relations of the ministers of powers with the Pekin government have taken a turn which tends toward a more harmonious state of affairs.

The British Admiralty claim to have produced in the new warship *Blake* the largest, swiftest and most powerful cruiser in the world. She is guaranteed to steam twenty-two knots an hour, the boilers will develop 20,000 horse-power, and she has a phenomenal coal-carrying capacity. The cost of the vessel is $2,500,000.

A numerously signed petition for the admission of female students into the universities will shortly be presented to the German Landtag. It is possible that the low house of diet will favorably consider the matter, although it has already several times rejected similar proposals. It is looked upon as a certainty, however, that the upper house will never give its sanction to such a movement.

"Weak and weary," describes the condition of many people debilitated by the warm weather, by disease or overwork. Hood's Sarsaparilla is just the medicine needed to build up and strengthen the body, purify and quicken the sluggish blood, and restore the lost appetite.

The Bureau of American Republics is informed that the government of Costa Rica has granted to M. O Keith, of Brooklyn, N. Y., one-sixteenth of the entire public lands, amounting to 800,000 acres, in consideration of which Mr. Keith undertakes to extend the railroad system of the republic. He has also made a contract with the government for the construction of a suspension bridge over the Revantazon river.

"I often prescribe Johnson's Anodyne Liniment for Erysipelas," said a physician to us.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Winona circuit	Oct.	22
Poplar Creek circuit		24, 25
Sallis	31, Nov.	1
Newport		3
Ethel		4
Rural Hill		5
Weir		7, 8
Hebron		14, 15
Ebenezer		20
Lexington		21, 22
West		24
Richland		26
Black Hawk		28, 29

S. M. THAMES, P. E.

GRENADA DIST.—FOURTH ROUND.

Tillatoba	Oct.	24, 25
Charleston	(Tu.)	27
Coffeeville	(Wed.)	28
Abbeville		31
Oxford circuit (by Rev. S. D. Long.)	31, Nov.	1
Oxford		1
Toccopola	(Tu.)	3
Carrollton		7, 8
Chapel Hill	(Tu.)	10
Grenada circuit		14, 15
Grenada		16, 16
Atlanta		21, 22
Pittsboro	(Mon.)	23
Cherry Hill	(Tue.)	24
Banner	(Thu.)	26
Water Valley circuit	(Sat.)	28
Water Valley		29

J. W. PRICE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Starkville circuit, at Steel's Chapel	Oct.	24, 25
Chester circuit, at Chester		30
Starkville station	31, Nov.	1
Walthall circuit, at Empire		7, 8
Tampico circuit, at Pleasant Grove		12
Macon circuit, at Macon		14, 15
Sturges circuit, at Sturges		21, 22
Brooksville circuit, at Brooksville		28, 29

W. T. J. SULLIVAN, P. E.

CORINTH DIST.—FOURTH ROUND.

Pleasant Ridge circuit	Oct.	22
Marietta circuit		24, 25
Blackland circuit	31, Nov.	1
Booneville and Rienzi		7, 8
Blue Springs circuit		13
Guntown circuit		14, 15
Jonesboro circuit		17
Ripley circuit		19
Ripley and New Albany		21, 22
New Albany circuit		28, 29

W. S. LAGRONE, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs circuit	Oct.	24, 25
Shawnee	31, Nov.	1
Pine Mountain		7, 8
Red Banks		14, 15
Mt. Pleasant		21, 22
Olive Branch		28, 29

JNO. W. HOSWELL, P. E.

SARDIS DIST.—FOURTH ROUND.

Horn Lake	(Th.) Oct.	22
Lewisburg		24, 25
Chewalla	31, Nov	1
Mt Vernon		7, 8
Chulahoma		14, 15
Coldwater mission	(Th.)	19
Pleasant Grove		21, 22
Panola circuit	(Th.)	26
Courtland		28, 29

J. J. WHEAT, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Aberdeen station	Oct.	24, 25
Oklohoma circuit		28
Tremont	31, Nov.	1
Nettleton		4
Buena Vista		7, 8
Athens		14, 15
Smithville and Fulton		18
Ebenezer		21, 22
Houston and Wesley		27
Shiota		28, 29

J. H. STONE, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Vancleave, at New Prospect C. O.	Oct.	25, 26
American at Pleasant Hill	31, Nov.	1
Williamsburg, at Bethel	31, Nov.	1
Moss Pet.		1, 2
Bay St. Louis, at Biloxi	(Wed.)	4
Whittington, at White Plains		7, 8
Pearlington	(Wed.)	11
Ocean Springs, at Ocean Springs		14, 15
Purvis, at Purvis	(Thu.)	19
Columbia, at Columbia		21, 22
Perry, at Isabella	(Wed.)	25
Mt Carmel, at Mt Zion		28, 29
Hattiesburg, at Hattiesburg	(Tu.) Dec.	1
Heidelberg, at Philadelphia	(Thu.)	3
Eastabutchie, at Eastabutchie		5, 8

E. H MOUNGER, P. E.

BRANDON DIST.—FOURTH ROUND.

Walnut Grove at Pleasant Hill	Oct.	24, 25
Hillsboro, at Hillsboro		25, 26
Carthage, at Liberty		27
Lake, at Mt Gervais		29
Decatur, at Good Hope		30
Rose Hill, at Mission ary	31, Nov.	1
Newton and Hickory, at Newton		2
Westville, at Pleasant Grove		7 8
Shiloh, at Shiloh		14, 15
Raleigh, at Raleigh		21, 22
Mt. Rose, at Cedar Grove		22 23
Trenton, at Polkville		28, 29
Homewood, at Wesley Chapel		30
Marvin	Dec.	5, 6

P. A. JOHNSTON, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Daleville station	(Thu.) Oct.	22
Linwood circuit, at Pleasant Grove		24, 25
DeKalb circuit at DeKalb	(Mon.)	26
Porterville ct., at Porterville	(Wed.)	28
Rinneyville and W	31, Nov.	1
Shubuta circuit at Shubuta		7, 8
Meridian, at East End		14, 15
Meridia , at West End		15, 16
Lauderdale circuit, at Lauderdale		21, 22
Meridian ct., at Bunkey	(Thu.)	26
Winchester circuit		28, 29
Marion circuit, at Curtis Chapel	Dec.	5, 6
Meridian a Central	(Mon big t.)	7

The preachers in charge will please see that the trustees have ready written reports in answer to Ques 24. All local preachers must be prepared with written reports to answer Ques 16. All exhorters are expected to present written reports. Reports from the missionary societies will be gladly received. Let the stewards be prepared to report collections in full. Let us pray and look for the presence and power of the Holy Spirit.

T. L. WELLEN, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Amite and Mission, at Salem	Oct	23
Gloster and Centerville, at Centerville		24, 25
Wilson, at Gayden	31, Nov.	1
Port Vincent, at French Settlement		7
Covington		10
Tall Pecks		12
Springfield, at Wesley Chapel		14, 15
Zachary station		21, 22
East Baton Rouge, at Deer Ford		23
Live Oak, at Pine Grove		28, 29
Jackson station	Dec.	2
St. Helena, at Greensburg	(morning).	5
Amite City, at Amite City	(night).	5, 6
Franklinton, at Fisher's		7

C. McDONALD, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Dublin	Oct.	25
Larkscale		28
Belen	Nov.	1
Jamestown		2
Lula		8
Bald		15
Friar's Point		16
Bolivar		22
Stoneville		29

Preachers will please forward amount assessed for delegates to Ecumenical Conference to me at Greenville.

R. M. STANDIFER, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Utica, at Learned	Oct.	24, 25
Vicksburg	31, Nov.	1
South Vicksburg	31, "	1
Mayersville, at Mayersville		7, 8
South Warren, at Wesley Chapel		10
Warren at Wesley Chapel		14, 15
Meadville		21, 22
Rodney	(Mon.)	28
Anguilla, at Anguilla		28, 29
Rolling Fork		29, 30
Rocky Springs, at Rocky Springs	Dec.	5, 6

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Caseyville, at Bethel	Oct.	24, 25
Chilla Grove, at Tylertown	31, Nov.	1
Magnolia, at Magnolia		1, 2
Beauregard, at Mathis Chapel		7, 8
Hazlehurst	(at night)	12
Crystal Springs circuit		13
Bowerton, at Rehoboth		14, 15
Brookhaven station	(at night)	18
Adams circuit, at Adams		21, 22
Summit, at Summit		22, 23
Gallman circuit, at Mt. Pleasant		26
Providence		28, 29
Pleasant Grove ct., at Pleasant Grove	Dec.	3
Brookhaven circuit, at Bethel		5, 6

R. S. WOODWARD, P. E.

JACKSON DIST.—FOURTH ROUND.

Sharon, at Sharon	Oct	24, 25
Yazoo city	31, Nov.	1
Flora and B., at Flora		7, 8
Mt Olive., at Anding	(Wed.)	11
Silver Creek		14, 15
Lake City and Lodi		21, 22
Edwards	(Wed.)	25
Spring Ridge, at Oak Hill	(Fri.)	27
Jackson, at First Church		28, 29
Jackson, at Capitol street		28, 29
Reuben	(Tue.) Dec.	1
Yazoo circuit	(Wed.)	2
Canton		5, 6

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Evergreen and LeCompte, at E.	Oct.	24, 25
Simsport, at Simsport	31, Nov.	1
Melville and B. S., at Melville		7, 8
Pineville, at Slash Bayou	(Wed.)	11
Centerville, at Jean		14, 15
Vidalia and Black River		21, 22
Columbia at Columbia		28, 29
Castor, at Ebenezer	(Tu.) Dec.	1
Colfax and Boyce, at Boyce		5, 6
Bayou Boeuff, at Fairview	(Wed.)	9
Alexandria		12, 13
Aca		13, 14

J. IVY HOFFPAUIR, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Grand Chenier, at Grand Chenier	Oct.	24, 25
Lake Charles	31, Nov.	1
Saline Mission, at Haygood		7, 8
Sulphur Mine, at Vinton		14, 15
Indian Bayou		21, 22
Patterson and Morgan City, at M. City		28, 29
Franklin	Dec.	5, 6

JOHN A. MILLER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Sparta, at Providence	Oct.	24, 25
Ringgold, at Rocky Mound	31, Nov.	1
Downsville, at Willites		7, 8
Farmerville, at Farmerville		14, 15
Tulip and Simsboro, at Tulip		21, 22
Gibsland, at Gibsland		28, 29
Indian Village, at Indian Village	Dec.	5, 6
Ruston at Ruston		8
Arcadia, at Mount Moriah		12, 13

J. L. P. SHEPPARD, P. E.

DELHI DIST.—FOURTH ROUND.

Floyd, at Floyd	Oct.	24, 25
Harrisonburg, at Harrisonburg	31, Nov.	1
Waterproof, at Waterproof		7, 8
Providence, at Providence		14, 15
Lind Grove		21, 22
Winnsboro		28, 29
Delhi, at Tallula	Dec.	5, 6

H. O. WHITE, P. E.

"Universal household remedy," is the common people's name for Johnson's Anodyne Liniment.

The Russian government has closed the University of Kieff, and has placed 500 of the students under arrest. This action has been taken in view of the recent revolutionary behavior of the students.

By using Hall's Hair Renewer, gray, faded or discolored hair assumes the natural color of youth, and grows luxuriant and strong, pleasing everybody.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H Beals, Jr.*

Summer.

Summer, with its worries and sickness, is with us. Four fifths of the sickness that wears out temper and health can be disposed of by using Creole Female Tonic.

Low Rate to Dallas, Texas.

For the State Fair and Exposition at Dallas, Texas, Oct. 17 to Nov. 1, agents of the Queen and Crescent Route at coupon stations—Chattanooga and South thereof—will sell Excursion Tickets to Dallas and return on Oct. 19, at one and one third fare for the round trip. Tickets good for return until Nov. 5.

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cond Ecumenical Methodist Conference.

BY REV. J. W. CORNELIUS.

SIXTH DAY, AFTERNOON SESSION.

The topic discussed at the afternoon sion was, "Woman's Work in the urch." Rev. Benj. St. James Fry, D., editor of the *Central Christian ocate*, read the first essay. He said t the spread of evangelical religion d of Christian civilization was giv- a new life to everything pertaining humanity. It was restoring to us spirit and practice of apostolic istianity. Jesus preached to the ltitudes, healed the sick, gave his ediction to the poor. This is to be e by the church in every century. man bears an important relation to work. She was in the Jewish urch highly honored, like Hannah, h, Esther, and many such; but in er nations she was a slave. She seen in the crowds that waited on s, among his associates and dis- es, and in the work of his church. rough him she is emancipated from y inequality. There were four en in one family in the apostolic ch whom God called to prophesy. tever the disabilities of her sex her duties in the home, she may e in the blessedness of ministering hose for whom Christ died. The an's Foreign Missionary Society gained an access to the mothers homes of heathendom which could r have been gained by men. Dea- sses and other female workers are ing their own sex, and many of ther sex, from degradation. They not seeking worldly honors; they ask for the opportunity. The test should be applied to them, that only, which is applied to . As evangelists, deaconesses, 's Daughters, Epworth Leaguers, we give them God speed.

v. Wm. Gorman, of the Irish Meth- Church, complimented Bishop e's address, and believed that we now hearing God's voice for the cipation of woman from the thral- of the ages. In the work of the ch she is not behind the very st of her lords. How is it that can bring all her graces to the ? She may sing, may help her and to prepare his sermons, may in the Sunday-school, may do orts of hard work, and yet not h. She is the very angel of God hat human hell, the battlefield, wherever the bodies and souls of people are to be ministered to. should she be compelled to or- ze for her own liberation from the les of prejudice?

of. J. P. Landis, of the United hren Church, said that woman, had proved herself capable of ing of presiding in the drawing- of crocheting, etc., and had ved the highest distinction in lit- re, art, science, music and poli- had also shone with the greatest ancy in the work of Christ. Her in a thousand ways among the the sick, the Sunday-schools and ionary societies, class-rooms, etc., d often put us to the blush. It is as successful and just as full of the spirit of the Lord as the same work done by men. In point of self-sacrifice and entire consecration, it is often far superior. What is the design of preaching? To win souls to Christ. What are the qualifications? Piety, knowledge, skill and tact. In these, and in their effects, woman is amply vindicated. Will you say she is not capable of public speaking? Look at Miss Dickinson, Mrs. Livermore, Miss Frances Willard. What right has the church to say "Nay" to indisputable evidence?

Rev. Thomas H. Hunt, of the Primitive Methodist Church, could have wished that women had their proper representation in this assembly. The world is to be evangelized. Men have not done it; let women be admitted equally to the work. If we persuade them to take charge of a bazaar or run a mission, why not give them a chance at higher work? If their work is in the home, have they not, therefore, worked beyond the home? Are our wives and daughters only maids and house servants? We want mature women and young women for ministrations to the poor, the sick, the fallen, to promote temperance, to preach the gospel. If woman is not ordained when possessing suitable gifts, why not? If God has ordained her, why shall not the church recognize it?

J. W. Lewis, of the M. E. Church, South, did not believe that a popular and widely spreading public sentiment was any indication of Providence. He believed God's order was male and female, not female and male. The natural order is father, brother, son; then mother, sister, daughter. The future must bring us the answer to the sphere of woman's work.

Dr. Buckley believed that woman must not be in dominion over man, nor have authority in the legislation and government of the church. Some of the platitudes we hear are very old chestnuts.

A. B. Slack thought woman must discover for herself what is her sphere, and not be fettered by regulations made for her by man. What would we think of a large convention, composed exclusively of women, discussing what the sphere of men should be?

Dr. Hoss, M. E. Church, South, said that if there were any persons present who had more respect for women than he, he would like them to show their faces. A large number stood up, amidst great laughter. He did not believe this was a question of equality. Much of what has been said here he took to be logical jugglery.

Dr. Hamilton thought it a travesty upon learning for Methodists here to quote Paul against the widest spheres of Christian work for woman, when such great Methodist expositors as Wesley, Adam Clarke, Whedon, etc., did not so interpret Paul.

Mr. Breed, M. E. Church, South, a missionary from China, pleaded for the ordination of women to work in pagan countries, to preach, to baptize, to administer the Lord's Supper, where it was impossible for men missionaries to perform those duties in the homes of China and India.

Hugh Price Hughes thought we ought to disabuse our minds of sophistries. Paul never contradicted Jesus; let us imitate Jesus. If woman is allowed to do everything else, why not take a part in government of Church or State? He thought the strength of Dr. Buckley's language was the weakness of his argument. He rejoiced, however, that there was such advanced ground taken by all. It is not generous in men to legislate down the women.

Mr. Hoosen rejoiced that the Primitive Church, which he represented, has had lady preachers and lady traveling preachers for eighty years. They have not disgraced us; they have honored us. They give the truest signs of their calling by winning many to Christ. God has given them the ability; it is discreditable in us to limit it.

Several others spoke on the same subject.

SEVENTH DAY, WEDNESDAY, OCT. 14.

The general topic discussed throughout the day was, "Education." In the morning Rev. W. Morelpy read a paper which had been prepared by Rev. W. M. Fritchett, of Australasia, which treated on the religious training of the young. The pulpit must not relegate to the Sabbath-school, the church, a duty to children. The minister's chief ally is the parent. The father or mother is everything, almost Providence, to the child during the first years of life. The State should promote primary education everywhere, for ignorance is a menace to good citizenship. But its work must be secular education only. It can not teach all creeds, nor enforce one creed on all; but even State education must recognize a moral law, and, therefore, in primary education the Bible should have a place.

Rev. T. B. Appleget, of the Methodist Protestant Church, spoke on "The Family." He said the Epworth home, under the superintendence of Susannah Wesley, was the beginning of Methodism. God says, "Take this child and nurse it for me." Our children ought never become too old to go to Sunday-school; nor should parents ever abandon the habit of taking their children to church.

Rev. Robert Culley read the essay of Hon. John Evans, who was detained by sickness. The subject was, "The Sunday-school." Rapid strides have been made during the last few years in Sunday-school work and methods. Sunday-school rooms are architecturally improved. Books, religious tract societies, teachers' helps, etc., have reached a high standard. The attitude of the church toward Sunday-schools is very much improved. It is more important to save a child than an adult. Sunday-school teachers should be well trained in their work, so as to be qualified to instruct and to retain their scholars.

L. J. Coppin, of the African Methodist Church, believed that the international lesson system had been a great uplift, and that if a young child who dies is fit for the society of God and angels, it is fit for the society of Christians while it lives.

In the afternoon session, before the subject was called, a resolution was adopted appealing to the United States Commissioners to prevent the opening of the Fair on Sunday. Dr. Lewis Curtz, in presenting the report of the committee to whom this had been referred, said that the clamor for opening the Exposition on Sunday came from the railroads, the street car companies and the brewers, whose motive was purely mercenary; therefore, we appeal over them to the Commissioners of the United States.

Rev. John Smith discussed elementary education.

Rev. J. D. Hammond, D. D., spoke on the ethics of elementary education, and J. R. Croufield, Esq., on the education by the State.

Hon. J. C. Daney, of the A. M. E. Church, also made an address.

The last speaker argued that mind, not education, makes the man, and that mind is not circumscribed by race. For the present secondary education is the ruling school force.

EIGHTH DAY, THURSDAY, OCT. 15.

Rev. M. T. Myers read a paper on "Present Position of Romanism." Sixty years ago few in Great Britain cared for Romanism; but now the order of Jesuits is restored, and Rome boasts that one hundred of the nobility belong to her, and one million and a half of the people. Gen. Booth in twenty years has secured more followers than Rome in one hundred years. Rome depends on pilgrimages, deadwood, old clothes, and anything dependent on such things is doomed. Education is the battle-ground. Rome hates it with an intensity never surpassed in any former period.

The next address was by Rev. Dr. Fiske. The Church of Rome is an evolution. She subordinates the spiritual to the political. She has shaped her being according to earthly, not heavenly, models. Judged by historical records, here has been a career of usurpation. The Pope is the church. One will rules over 200,000,000 of men; but the energy and drift of modern thought is too much for the papacy. The flesh is sloughing off at the ends.

Dr. Nicholas, of Ireland, said there is both truth and goodness in the Roman Church, but there are many gross corruptions. Her ecclesiastical miracles are puerile and contradictory. Cardinal Newman urges their acceptance without examination. The Pope sends his blessing to the holy coat, while not endorsing it as a real relic. The Virgin Mary is crowned above her Son. The present Pope has written a volume on humility, which he calls the very first, highest and most beautiful flower of virtues. But what is this humility? Simply absolute submission. Rome seeks to control public opinion by controlling the press, and by assuming the Protestant garb.

THURSDAY AFTERNOON SESSION.

The topic was "Temperance." Rev. I. H. Mahon said that intoxicating drinks cost this country every year $900,000 000—more than we spend for bread and meat by $90,000 000; $137,000,000 more than we pay for all woolen goods, boots, shoes, salaries of ministers and support of missions. Besides this vast waste, the poverty, shame and crime created must be taken into account and show the responsibility of the Christian Church.

Thomas Worthington, Esq., believed in reforming the liquor traffic out of existence. We must influence the State, even by taking hold of politics. It is not enough to apply fire to water for creating steam, but we must control the steam.

Rev. C. N. Phillips, of the Colored M. E. Church, believed it was impossible to regulate anything so vicious. We have laws against murder, theft, impurity, etc., so that we must have laws that will be executed against the saloon.

Rev. James Pickett believed that the drink traffic could be swept from existence before the twentieth century if the church would do her part. If we have a right to regulate it, we have a right to annihilate it.

Bishop Haines, of Georgia, believed that the drink traffic could be broken up, just as slavery was broken up, and by very much the same means. If the political parties had not taken hold of slavery, it would still have existed.

NINTH DAY, FRIDAY, OCT. 16.

The discussions of the day were upon "Social Problems." Before the regular order the subject of Methodist federation in Great Britain was again discussed, and resolutions recommending it were unanimously adopted. Resolutions also expressing sympathy with British Christians who are seeking an appeal of the opium legislation, were adopted.

The first essay was read by Hon. Alden Speare, president of the Boston Chamber of Commerce, on the relation of the church to labor and capital. He discussed the American system of protection by tariff, and believed it had great advantages over the system of Great Britain. Our capitalists should feel a great responsibility in the protection of labor and in the diffusion of intelligence and Christianity amongst laborers. Most of the men of large wealth in America have acquired it by their own efforts, and it is now their duty to be liberal contributors to education and benevolence. He commended Hon. Leland Stanford, of California, who has endowed a university with $20,000,000, and who will also be a contributor to the American University at Washington.

Rev. J. Berry, of Australia, spoke of combinations and strikes. Some combinations of capital are necessary, but there are some very wrong uses of money in combines or trusts. It is often necessary for labor to organize for its own protection.

I. R. Inch, LL.D., of Canada, also spoke on combinations.

FRIDAY AFTERNOON SESSION.

Rev. Peter Thompson read an essay on the "Obligations of the Church to the Social Condition of the People." In London 1,300,000 of the people are in almost absolute poverty. Christians are now awaking to this appalling degradation. The liquor traffic is the main cause. Crowded tenement-houses and terrible crime are the result.

The next address was on "Christian Work among the Poor," by Wm. McKee. There will be a reflex influence on ourselves. Its benefits will be seen upon pastors and all others in the church.

Rev. Thomas Allen spoke upon "Christian Work among the Rich." They need to pass through the same processes of divine grace as the poor. Methodism, at the beginning, touched the aristocracy, Salina, Countess of Huntington, was a patron of Whitefield and the Methodists.

Dr. Hartzell spoke on Christian work in agricultural districts, asserting that a large proportion of the students in our colleges are from villages and rural districts.

E. J. Brailsford said that when the British government wants solid people to colonize its provinces, it does not go to the large cities for them, but to the villages.

W. T. Anderson, who was born a slave, said that the colored people do not expect or desire social equality with the whites, but they do ask the whites to lift them up.

FRIDAY EVENING SESSION.

The topic was "Missions." Rev. W. J. Townsend said the rush of the nineteenth century has broken into the stillness of great heathen countries like China and India; yet it is said to remember that only twelve of the twenty-nine Methodist bodies represented in this Ecumenical Conference are sustaining foreign missions. Two or three of the smaller bodies ought to unite, if they are not able to do it singly. Why not have Methodist missions in foreign countries federated?

Rev. C. H. Kiracofe detailed the new mission fields which have been entered since 1881.

Thomas Mitchell, of the Primitive Church, was glad that those he represented began their foreign mission work twenty-one years ago.

Dr. Leonard read a very important and elaborate paper on missions in Christian lands. Different plans may be needed in different countries. He also urged Methodist federation in mission work both in the Old World and in the New.

Several other animated addresses were made on the same subject.

TENTH DAY, SATURDAY, OCT. 17—MORNING SESSION.

Previous to the regular order, Hon. Mr. Foster, secretary of the U. S. Treasury, greeted the Conference very heartily. Though not a member of the Methodist Church, he said he had been a trustee in his own city, and was also a trustee in the Ohio Wesleyan University.

Bishop Wayman, of the African M. E. Church, announced that at a meeting of all the colored delegations to this body, a unanimous sentiment was expressed in favor of the organic union of colored Methodism.

Thomas Snape, Esq., of England, read a very excellent essay on "International Arbitration."

Hon. John Noble, Secretary of the Interior, was introduced. He said a few days ago he welcomed the geologists from all parts of the world, and recognized the great physical forces of the earth. Now he was impressed with the incalculable moral resources of the world.

Hon. Benjamin Harrison, President of the United States, was introduced, and made a very cordial address to the delegates of the Conference.

ELEVENTH DAY, MONDAY, OCT. 19.

William Marsden, Esq., of the Wesleyan Reformed Union, presided.

The Business Committee presented a resolution, which was adopted, recommending that the week beginning Sunday, Nov. 15, shall be a week of prayer for the baptism of the Holy Ghost on our Methodist Churches throughout the world.

The Committee on Statistics reported that the most reliable information from the public censuses of America, Great Britain and elsewhere, and official reports of churches, had shown since the last Ecumenical Conference a general increase of nearly thirty per cent. In England there are 4,481 ministers, 915,284 church members, 4,209,601 adherents. In Asia there are 533 ministers, 34,334 members, 114,968 adherents. In Africa 291 ministers, 71,147 members, 283 376 adherents. In Australia and Polynesia 786 ministers, 93,141 members, 488,183 adherents. Total number of Methodist ministers in the Eastern Section, 6,094; members, 1,113,905; adherents, 5,096,128. In the Western Section there are 36,601 ministers, 5,380,494 members, 20,281,976 adherents. Total Methodist ministers throughout the world, 42,696; total members, 6,494,399; total adherents, 25,378 104.

The topic of the day, "The Church and Public Morality," was taken up. Rev. Dr. W. V. Tudor, of Richmond, read an essay prepared by Hon. B. W. Hill, on "Legal Restraint of the Vices in Society." While law can not generate righteousness, statutes are necessary both in Church and State. The law authorizing Louisiana lotteries, for instance, makes men immoral; so laws authorizing the display of lewd pictures, the sale of liquor, etc., make men immoral by permitting what was permitted in Pompeii. So laws restraining vices do make men moral by law. Law should be a lofty standard of sentiment, and sentiment should create righteous laws.

Joseph Fossett, D. D., spoke on lotteries, betting, gambling, etc. The crime is not in the degree, but in the act itself. A man who wins or loses a few shillings by gambling is just as essentially wrong as a prince who loses or wins hundreds of thousands of pounds. Stock gambling comes under the same principle. Though different in form, it is one and the same thing. As we dealt with slavery, extirpating it by law, so must we deal with lust, with cruelty to little children, with gambling and all vices.

Hon. H. L. Sibley made an address on marriage and divorce laws. He believed that not only adultery, but also desertion, was a sufficient cause of divorce. He did not believe that Jesus intended to state the entire divorce law when he alluded to the former as a sufficient cause, because Paul afterwards stated other sufficient causes for divorce.

James A. Johnson, of Bermuda, condemned church entertainments, which cultivate the appetite for engaging in chances.

Mr. Simon, of England, alluded to the prevalence of betting and gambling on ocean steamers.

MONDAY AFTERNOON SESSION.

Bishop E. R. Hendrix, of the M. E. Church, South, presided.

Rev. Dr. T. G. Steward, of the A. M. E. Church, read the first essay on "The Lord's Day." He believed the Sabbath of the Lord was as binding on us as on the church in any former period. Jesus did not abrogate it. By his authority and that of his apostles, all its essentials were transferred to the first day of the week. It is essential to the existence of the church, and, therefore, the existence of religion and of theoretical and practical morality. It is also essential for the preservation of physical health and vigor, and to the general prosperity of any people. The dangers to the sanctity of the Sabbath are fourfold: desire of gain, mere recreation, disposition of governments, and the indifference of the church itself.

Rev. T. Bromage delivered an address upon the same subject. God's benediction comes in our physical, mental and moral and social nature through the Sabbath. Universal experience proves that the world needs it. Home life would be impossible without it. We could not develop the life of God without the Sabbath. On this day, more than any other, the church realizes her mission, accomplishes her greatest work, and reaps her greatest successes. Cheerfulness should characterize our observance of it, and the pulpit should give definite teachings upon its nature.

Rev. T. Ruddle read an essay on "The Attitude of the Church toward Amusements." He believed that Christians should encourage pure amusements. The enjoyment of pleasure and the faculties of risibility are gifts of the Creator. But we should say, "Hands off," to wrong amusements. The religious novel is a nuisance in literature. We do not oppose amusements, but we oppose sin.

Bishop Foss said that no godly pastor could suppose this subject of amusements to be unimportant. The friendship of the world is, indeed, enmity to God; but a Christian standard allows large personal liberty. Man is the only laughing animal; our imaginary evolutionary ancestor could only raise a grin. Children play, and many a tired man ought to play. The greatest Presidents, like Lincoln, have been the best story tellers. After a great defeat of the Union Army, Lincoln joked with Sumner, and said, "If it were not for these funny stories, I should die." We condemn only things that are essentially demoralizing. Of things harmless, the jollier the better.

Rev. Joseph Nettleton did not believe that we could retain whiteness of soul at the race course, in the ball-room, at the billiard table, or any such environments. The main question is, Does the recreation lead myself or another to sin, or does it glorify God?

Dr. B. M. Messick believed the Sunday newspaper to be one of the most degenerating and wicked of agencies. There is no greater foe of the Bible and of the church and of the Sabbath. There is money in it. The almighty dollar dominates it. There should be no recognition and no toleration of it by Christians.

Continued on Fifth Page.

JAMES RUSSELL LOWELL.

1819-1891.

OLIVER WENDELL HOLMES.

Thou shouldst have sung the swan song for the choir
That "wed our groves with music till the day
Let fall its hilltop with its reddening fire
And evening listened for thy lingering lay.

But thou hast found thy voice in realms afar,
Where strains celestial blend their notes with thine;
Some cloudless sphere beneath a happier star
Welcomes the bright-winged spirit we resign.

How nature mourns thee in the still retreat
Where passed in peace thy love enchanted hours!
Where shall she find an eye like thine to greet
Spring's earliest footprints on her opening bowers.

Have the pale wayside weeds no fond regret
For him who read the secrets they enfold?
Shall the proud spangles of the field forget
The verse that lent new glory to their gold?

And ye whose carols wooed his infant ear,
Whose chants with answering woodnotes he repaid
Have ye no song his spirit still may hear
From Elmwood's vaults of overarching shade?

Friends of his studious hours who thronged to teach
The deepest scholar all your varied lore,
Shall he no longer seek your shelves to reach
The treasure missing from his world-wide store.

This singer whom we long have held so dear
Was nature's darling, shapely, strong and fair;
Of keenest wit, of judgment crystal clear,
Easy of converse, courteous, debonair.

Fit for the loftiest or the lowliest lot,
Self-poised, imperial, yet of simplest ways;
At home alike in castle or in cot
True to his aim, let others blame or praise.

Peace to thy slumber in the forest shade!
Poet and patriot, every gift was thine;
Thy name shall live while summers bloom and fade,
And grateful memory guard thy leafy shrine!

—*Atlantic.*

OUR CONTRIBUTORS.

An Open Letter.

BY D. W. FOSTER, M. D.

MR. EDITOR: In the ADVOCATE, of July 2, you criticised a brother, *sans ceremonie*, for not letting the presiding elder have a part of his "tithe" to waste for a weed, with which to poison himself and impair his usefulness! Now, you said that was "a good brother." You might have said "the presiding elder" would have been one of the best, perhaps, but for tobacco. And you ought to have said that brother's tithe, "and all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And the tithe of the herd, and of the flock" also; and that neither that brother, nor anybody else, has any right to let the Lord's tithe, that may be in his hands, be wasted by the presiding elder, or anybody else, and that for a poisonous weed, or any other poison or other thing, to dissipate into his injury, and that of others also. Ought a preacher to receive money to dissipate in whisky? Then why in tobacco, and not in opium, etc.? Every individual is held responsible by the Almighty for the proper distribution of his tithes.

Now, you brethren of the pulpit administer to us of the pews bitter doses sometimes, when you think we need them. And we take them with what grace we may have, and are frequently benefited by your treatment; and you must allow us to doctor you in turn, when we think you need it; and you must take our medicine with, at least, as good grace as we do yours. "Turn about is fair play," says an adage; and that "one good turn deserves another." But the pew would not discourage the pulpit, in its present state of embarrassment, with the wholesome aphorism, "Physician, heal thyself;" but would rather encourage you all by "stirring up your pure minds by way of remembrance."

Now, to very many, if not to most of the intelligent, thoughtful and conscientious people, tobacco *appears* to be an *evil;* and we are *commanded emphatically* to "*abstain from all appearance of evil.*" The italics are borrowed to emphasize the law in the case, which might be rested upon that alone. But St. James' comment on it is too good to not be given. He says positively that "whosoever shall keep the whole law, and yet offend in one point, is guilty of all." And that construction of the law is as correct as the law itself is just; for when "a man is drawn away of his own lust, and enticed" into one sin, the only reason he don't indulge in another also is because he is not "tempted" with quite sufficient "enticement" into that other one also. "His own lust don't draw him that way" with quite force enough; that don't happen to be "his way of sinning," or the occasion is not equally favorable. That is all that keeps him out of some other sin. It is not purely the love nor the fear of God, at least, that restrain him. If so, why does not the same proper regard for the law of God restrain him from the other, and from all other sins? It is the motive that constitutes the nature of the act, in every case, and in all cases. The same act may be good or bad, according to the motives; and if we don't keep the law purely from the motive to please God, but in deference to public opinion, or for other purposes, we don't keep it at all, in his estimation. And he is the one with whom we have to do, and to whom we will have to render the final account, which will eventually settle our destiny forever. And "God knoweth the secret thoughts and intents of the heart," and there is no way of hiding from him, or of evading our responsibility to him, and it is just as offensive to God for a man to "take his name in vain" as it is to take another man's property—"steal" it. Each and every sin is heinous in the sight of God, if not equally so, because it is a defiance to him. Whoever appropriates to his own unhallowed use the Lord's day, in violation of his positive command to "remember the Sabbath day to keep it holy," becomes a thief in the sight of God, however much he may disdain to appropriate another man's horse to his own private use, in violation of public opinion. And, further, the Lord declares emphatically that when we misappropriate or withhold from him our tithes, we "rob God!"—become "robbers!" Such is the view the Almighty takes of these things; and he is the one that's to decide the matter finally, and there can be no appeal!

Now, what are you tobacco brethren going to do? Are you going to "abstain from the appearance of the evil," or not? That the chewing and smoking of tobacco does appear to be an evil, and that the wasting of the Lord's money for it does also appear to be evil, nobody can deny, unless his moral sensibilities have been very seriously perverted and obtunded by it, or some other poison. And, if so, that of itself is an unanswerable argument against its use.

But, before going into the argument of the case further, let me disabuse your mind (and the minds of others, perhaps) of an egregrious mistake you seem to labor under. You have taken the position that "a good brother" can't be "consistent" or "honest" if he attends church and refuses to supply the preacher with money to worse than throw away for tobacco, for instance. You say "that would be getting something for nothing." What? For what? Don't you, of the pulpit, deceive yourselves with the idea that we, of the pews, attend church for just what we may (and may not) "get" from the preacher! What did the Tabernacle, with the priest and the altar, the Sanctum Sanctorum and the Mercy Seat, amount to without the Shekinah? Right there comes in a world of trouble. "Paul may plant, and Apollos may water," but without "God to give the increase," all must ultimate in failure and disaster. If the ministers of the Most High had always and would always "tarry at Jerusalem until they be endued with power from on high," and never had and never would venture forth in their own unhallowed strength, the world would be infinitely better off to-day, and would soon become the Lord's sure enough, as it ought to have been before now. But the Lord, in his great mercy and goodness, provides for his saints. He has assured us that "where two or three are gathered together in his name, there he is in the midst of them;" and the communion of the saints, together with the Lord, can, and often does, prove both joyous and profitable; and the Lord even graciously promises to meet with and bless each and every individual in his own private closet, if he will enter therein right. But yet the injunction is, "Let us consider one another, to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another," etc. "We are glad when they say unto us, 'Let us go into the house of the Lord.'" We humbly approach the throne of grace to receive a blessing direct from the Lord; not to "get something for nothing" from the preacher alone! We go to give the preacher something also—the encouragement of our presence, etc. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend;" and "as in water face answereth to face, so the heart of man to man." And we go also to help "hold up the hands" of the preacher with our prayers, and to set an example for others to do likewise. The benefits, when there are any, of public worship are reciprocal and mutual, as far as depends upon human instrumentality.

But don't let me be misunderstood. I believe fully in the ministry—their divine call and high mission. To be instrumental in the hands of God in saving the world is, I consider, the grandest employ on earth; and will these God-called and high-commissioned messengers, sent forth on the all-important and pressing errand of life everlasting or death eternal, loiter on the way to barter the Lord's money for a poisonous weed, and pollute themselves with it? "God forbid!" Don't do it, brethren, for heaven's sake! If you do, ejaculate every time, "Lord, if this be wrong, please convict me of it, and help me quit it." I suppose, of course, if any tobacco preacher attempts to defend the use of the poisonous weed, he will do just like the whisky man who attempts to defend the use of alcoholic liquors—resort to the specious plea of "personal liberty" and "individual rights!" But all such sophistry can but have for its baseless foundation the preposterous absurdity that society has no "liberty" and no "rights;" but that each and every individual, however ignorant or vicious he may be, must be allowed to do just as he pleases! It has not been too long ago to talk about since preachers of the gospel and manufacturers and sellers of whisky were all united, not only in the same plea for the whisky bowl, but in the bowl also, as well as in the use of the pipe and the quid! What a mess they must have had among themselves, and what an incongruous set of bed-fellows they must have been—preachers of the abstemious and pure gospel of Christ and manufacturers and vendors of the devil's poisonous and demoralizing tobacco and whisky, all chewing and smoking tobacco and drinking whisky together, and singing their consciences to sleep with the silly lullaby of "personal liberty" and "individual rights!" Think you the Savior would waste money for tobacco to chew and smoke, or for whisky to drink? Do you think he would "go about doing good" with a pipe or a quid in his mouth, much less a bottle in his pocket?

But "the world does move," for the preacher has quit the other fellow's whisky. Mr. Wesley said, as long ago as when he lived: "Use no tobacco, unless prescribed by a physician (!). It is an uncleanly and unwholesome self-indulgence." And the Discipline of the Methodist Church (North) reads:

1. That the General Conference advises all our ministers and members to abstain from the use of tobacco as injurious to both soul and body.

2. The General Conference recommends to the Annual Conferences to require candidates for admission to be free from the habit, as hurtful to their acceptability and usefulness among our people.

But, my! my! how some of our Southern preachers do yet cling to the poisonous weed, and angrily contend for the putative "personal liberty" and "individual right" (!) to chew and spit amber in the presence of others, however "uncleanly" and disgusting it may appear to them, and to burn and puff the smoke into other people's faces, however sick it may make their stomachs, or however badly it may make their heads ache!

"Wad some power the giftie gie us
To see oursils as ithers see us."

Years ago I remonstrated with a promising young preacher, the son of a good and great man, and personal friend of mine, about using tobacco; but my well-meant advice met with no response, but a look of displeasure. To-day that unfortunate brother is in a deplorable condition—ruined by tobacco. His sun went down long ago in dismal night!

I have been told that one preacher said he would quit the Methodist Church before he would give up his tobacco! Does he "love Cæsar the less, or Rome the more?" Another good preacher, and personal friend of mine, told me he would talk with me on the subject; but when I asked him if he would read a little book written specially on that subject, he said, "Not if it comes from them Georgia fellows, for," said he, with some vehemence, "they take up an idea and run wild with it, and want to force it upon others." I understood him to have reference to the doctrine variously termed "entire sanctification," "the second blessing," and "holiness." My mind ran away back about 1,900 years ago, when one said to another, "We have found Jesus of Nazareth," and I heard a voice spoken then, but reproduced by the phonograph of imagination, saying, "Can any good thing come out of Nazareth?" and another voice replying, "Come and see." And I knew another preacher—well educated, too—who did love to chew tobacco, and he did spit mightily; but, on one occasion, while he was staying in "Sodom" or "Gomorrah," so called, it seems that his finances ran low—at least, so thought an outsider, who saw him hurrying to and fro, apparently in a very distressed state and abstracted manner, and he jumped to the conclusion he must be out of tobacco, as he didn't see him chewing and spitting, as usual; so he gave him some money to buy tobacco, he said, "just because he loved to see him chew and spit!" But he didn't say anything about loving to hear him preach that I know of. The excuse that preacher gave for using tobacco was, "because he loved it." And that is about as good as any of them can give. But can't the whisky drinker give the same excuse with equally as much propriety? And could not the poor, benighted Chinaman, with equal propriety and greater extenuation of his folly, say he eats and smokes opium just "because he loves it?"

Jay Gould, the railroad magnate, once came near being disabled for business by tobacco. He consulted a physician, who told him tobacco was the cause of his trouble. Whereupon he, with his characteristic sound judgment, quit the dissipation, and became himself again.

A bold lawyer was elected to Congress, and while at that centre of so-called refined dissipation, he found himself unnerved and unmanned, without courage or capacity to present a bill or to speak to one. In his well-grounded alarm he consulted a physician, who told him tobacco was ruining him. He had sound sense enough left to quit the dissipation, and was restored to himself again. Recently an eminent lawyer told me that tobacco had so upset and prostrated him that he had felt tired all the time, in both body and mind, and had to stop and rest often, and yet he could not sleep—he was too nervous and restless. His liver and stomach, he said, were all out of order, and he had become a miserable dyspeptic. And his eyesight was impaired and fast failing. His memory had lost its retentiveness, and his reasoning powers were so overthrown he could not think connectedly enough to follow out a line of argument to a correct and safe conclusion. In short, tobacco was fast making a complete physical wreck of him, and had produced in his mind "a species of insanity" (were his own words). But he quit the use of the fast-destroying poison, and recovered entirely his physical and intellectual powers, and gained remarkably in flesh and general appearance. I knew the son of an affluent father who destroyed his mind utterly with tobacco. The first thing, after saluting anyone, anywhere, in his droll way, would be, "Gim'me chaw tobacco!" And he would hunt for old cigar stumps and pick up all he could find and devour them with the avidity of a tobacco worm, sure enough! I knew the son of another man of position, who was so completely demented and depraved by tobacco, that he killed his own father with a hoe in the garden.

But time and space fail me to tell of the cases of ruin wrought by tobacco—their name is legion.

"Are there no foes for us to face?
Must we not stem the flood?
Is this vile *weed* a friend to grace?
To help us on to God?"

If not, why waste the Lord's money for it, since it produces such dreadful effects otherwise?

(To be continued.)

The Lord's Prayer.—No. 5.

BY REV. J. B. WALKER, D. D.

"*Thy kingdom come.*" The word "kingdom" is used in various senses in the Holy Scriptures. When spoken in reference to God's government, it sometimes means his dominion over the material universe, as when it is said, "The Lord hath prepared his throne in the heavens and his kingdom ruleth over all."

It sometimes means the visible kingdom or the church, as when Daniel says, "In the days of their kings (the Roman Emperors) shall the God of heaven set up a kingdom which shall never be destroyed."

Then the "kingdom of heaven" also means that inward spiritual kingdom which a man can not see unless he is born from above. This kingdom comes not with observation, as with bannered armies, pomp and royal array. It is a kingdom within, ruling the intellect and spirit of man. This kingdom consists not in external, material and visible things, as meats and drinks (that is, in sacrifices and offerings), but in "righteousness" (or justification), "peace," as the outcome and fruit of pardon and joy in the Holy Ghost, for "joy is a fruit of the Spirit." God is the king who reigns in righteousness and love in this inward spiritual kingdom. He will reign supreme in this kingdom. We are to love him with all our heart, and with all our soul, and with all our mind. This is the first command or law of this spiritual kingdom. God will tolerate no divided heart; we must cast each cursed idol out that dares to rival him. This kingdom must be sought with "the whole heart." So long as we make any exception or reserve we seek in vain. We must be frank and transparent with him, whose eye flames with the brightness of a thousand suns into the deepest and darkest recesses of the soul; all is open and naked to him with whom we have to do.

We pray not that we may come to this kingdom, but that it may come to us. It comes to us as our ransom; we come to it as to our triumph. It comes to us as the kingdom of grace; we come to it as the kingdom of glory. God must come to us before we can come to him. It is true, as God fills immensity, he is everywhere present, but he does not reign in depraved and rebellious natures; he only reigns over them. The kingdom of God has not come to come in the sense that they recognize it. The kingdom is all about us like the light of the sun; and as the blind can not see it, so the spiritually blind can not see the light of the Sun of Righteousness shining in his kingdom. The prayer commands each man to pray that the kingdom of God which is "within us" may be set up and permanently established in his own spiritual nature.

If we are earnest and consistent in our prayer, "Thy kingdom come," then we will live and give as we pray. To do otherwise is a most glaring inconsistency. We make ourselves absurd. It should be the labor, as well as the prayer, of every professed subject of God's kingdom that that kingdom should come and cover all the earth as the waters do the face of the great deep, until every form of religious heresy and superstition should be destroyed by the light of eternal truth, and the song of triumph and gladness roll up in a thousand tongues, "Alleluia! the Lord God Omnipotent reigneth." No conceivable consummation can be so beneficent and glorious as the coming of God's kingdom. Oh! it would be a "new earth" wherein would dwell righteousness! The nations would learn war no more. They would beat their swords into plowshares and their spears into pruning-hooks. The lion would lie down with the lamb and the desert should rejoice and blossom as the rose. The nations free from the horrors of war; the burdens of taxation, crime and pauperism banished; education would be universal; deltas, marshes and deserts would be reclaimed and smile with plenty.

"Thy kingdom come." There is to be a higher and more glorious kingdom in which and over which our glorified Lord is to reign with all the blood-besprinkled hands and immortal millions of the good and glorified. Good men confidently believe that they shall form a part of the countless millions of the blest, shall mingle in the exalted company of the noble and glorified, join in their songs of rapture, and, above all, be "forever with their Lord."

Woman's Missionary Society.

My Sisters in Christ:

From my home on the banks of Red river, near Shreveport, I extend to each one of you greeting. I have been reading missionary literature until my soul is all aglow with zeal. I wish I could talk with you face to face, this quiet Sunday evening, of the glorious work, its needs and our relation to it.

The field is so vast and each one of us is such a small factor, and yet the Savior's command, "Go into all the world," is as direct to each one of us as if we stood alone with him on Mt. Olivet.

In view of this fact, let us each answer a few, pointed test questions:

"Do I love my Savior?"

"Yes," answers my heart promptly.

"Do I want to prove my love?"

"Yes."

"Have I taken vows to obey him?"

"Yes."

"He says, 'If ye love me, keep my commandments.' Have I kept his command to go?"

"No."

"Why?"

"Ah! my heart—it would take a long time for me to repeat the excuses for not going; suffice it that, however much I might desire to go, my environments utterly forbid it. Is there no alternative?"

"Yes; either go or send. Have you sent?"

"Certainly; there are missionaries who have gone in my stead. They have left everything the world holds dearest, and gone into strange lands among strangers on every side. They are grappling with the powers of darkness, enduring persecution and reaching down into the depths to reclaim the priceless souls bought with a Savior's blood, utterly forgetful of self. They are enduring privation, poverty, hardships, isolation from congenial companionship, counting themselves rich in the fellowship with the Man of Sorrows. They are working truly for their Savior and ours, and they are faithful, even unto death. Oh, yes!—our sent missionaries are obeying the command and winning bright crowns to be worn that day."

"But, my heart, tell me wherein and how much I am interested in this sending? Answer honestly. Have I invested any gifts of time, talents or gold in this sending to bear me interest of spiritual blessing in this world and eternal life in the next? Have I sacrificed any comfort or even luxury in this sending? Have I paid my honest debt—the tenth? Have I given any part of my time or talents to advance the interest of the work? Have I held up the hands of those who are trying to arouse the church on this vital question? Do I attend my missionary meetings, and by my presence encourage the weak? Do I ever speak a word for the cause or try to induce others to more faithfulness? Do I bring any thank-offerings or free-will offerings to the treasury for all God's benefits to me? Do I read the missionary *Advocates* and reviews and study the needs of the sent missionaries, thereby keeping in touch with them? Do I even send my pitiable dime to the monthly meetings? Do I even belong to the missionary society? Ah! my heart, what can I show as an offset to my not going?

In the depths of humility I confess my unworthiness, my unfaithfulness, and, as an earnest of better things, I pledge myself to a thank-offering this blessed day. Will not everyone of you, my dear Christian women, recon-secrate yourselves to the mission-ouse? Listen to this voice from ov-the seas from our veteran missionar-Dr. Y. J. Allen:

Oh, that the church at home co-realize the depth of the need he-where heroes are fainting and ready-perish while they withhold the need-help! It would seem that the ve-stones must cry out in such a case-this. It is a call now to rescue-the heathen, but a Living stone; to sa-the dear ones who are sent to the fro-and whose lives are now imperile-The strain can not endure mu-longer. Action should be promp-There is no time for delay.

These are the missionaries we boa-of having sent, and then God forgi-us, leaving to sink or swim as be-they can.

Our State work languishes. At o-last annual meeting there were repor-ed 1,326 members—$959 92.

Where are the women of the chor-and what are they doing to hasten-coming kingdom of Christ? Our mi-isters are, almost to a man, thorough-in sympathy with our honest efforts-extend the work. They are ev-ready with heart, voice and (to o-shame be it spoken!) presence to he-us. Our officers and district secret-ries are anxious to organize and re-der all the assistance possible. T-W. M. S. is an open door to useful-for every woman and child.

The cause knocks at the door-every heart, and it returns to you-faithfully espoused, an hundredfo-blessing for all you give it. It is e-tirely for Christ's sake. In his na-I beg you to join the society and pro-your love for Jesus. The needs of-work are so great and the laborers-few and overburdened. The doors-heathendom are all ajar. Of all-Christian women of our beloved Sta-are there not a few who will g-their bright young lives, their be-their all to their Savior. And will-our sisters who can't go, honestly-faithfully help to send?

Our own Miss Phillips, our o-Louisiana missionary, writes me she-more endeared to the work than ev-Another writes from China: "It-hard, but there are ample compen-tions, and retreat is not once to-thought of." And she adds, "Co-my sisters, let us put head to he-shoulder to shoulder, and heart-heart, in this building for eternity."

There is no need for fanaticism-this work. Earnest, consistent con-cration is what is needed; is all that-needed, and interferes with no woma-family, social nor financial duties.

If we would indulge a hope of fi-reward, we must not turn a deaf-to the cries of, "Help! help!" wh-comes wailing from the millions-darkness. "Help! help!" from-overburdened missionaries. "He-help!" echoed by our Mission Boar-"Help! help!" calling the watche-on Zion's towers to a million chu-members, while the crucified, ri-Savior, with "great eyes fixed on-stars," says to each of us, "In-Father's house are many mansion-room for all. Go tell the good ne-to the uttermost parts."

MRS. THOS. P. FULLILOVE,
Pres. W. M. S., La. C.

"Things that Ought to Be Changed."

I want to shake hands with t-brother who gave us that timely a-cle under the above heading in-last issue of the ADVOCATE. He-struck the keynote. Our districts-too large. Something must be d-to lessen the number of appointme-so that all the quarterly meetings-embrace a Sunday. To effect this-only practicable plan is to form-districts. One presiding elder's-trict in the North Mississippi Con-ence has eighteen pastoral char-This forces him to hold two q-terly meetings during the week, m-ing the district, at least, one-th-larger than it should be, and, for on-am ready to cry for a change. If-presiding elder can't hold my quart-meeting including a Sunday, I-rather he would stay at home, and-me hold it myself. I have been a p-tor for some time, and have each-had one quarterly meeting during-week; but have never seen one-held that accomplished a particle-good. Give us smaller districts, b-by all means, give us presiding el-who will stay at home and attend-their work. A presiding elder wh-district includes eighteen past-charges has no time to spend at-Springs and especially none to sp-away from his district during-fourth round. A PREACHER.

(We infer from the brother's-sentence that he wants not only sm-districts, but bigger men for the p-siding elder's office. It is well-look at a great question from all-phases. If the world is a big fail-it is altogether owing to the little-that will not measure up to its op-tunities.—EDITOR *pro tem.*)

Rev. Phillips Brooks was ord-Episcopal Bishop of Massachuset-Boston, Oct. 14. The crowd and-tendance of clergy were an ova-Bishop Brooks' honors are well-and will be worthily worn.

THE LOTTERY.

What the Lottery Offers Louisiana.

BY REV. J. A. PARKER.

For a long time the lottery advocates played on the figures representing aggregates from the "revenue amendment"—as they are pleased to call it. Recently, however, they seem to have become impressed with the inadequacy of the price for the political freedom and moral rectitude of Louisiana, and have adopted a "comparison" system of figuring, in which they ignore everything except the schools, and questions relating thereto.

First. They dispute the only official source of information—the report of the State Superintendent of Education—and draw on all sorts of unofficial and unreliable statements for their facts.

Second. They add the amount promised by the New York Jockey to the present revenues of the State to school purposes, and anticipate the action of the Legislature, adding from one-half to the whole amount promised to the "General Fund" of the State, thereby making the sum seem nearly three times as large as that actually proposed by the lottery gamblers.

(Right here I want you to answer this question: If these lottery people do not intend to control the Legislature, what right have they to promise one cent of the amount of the lottery money, which, by the terms of the bill, is to go into the General Fund of the State?)

Third. They systematically ignore the only true feature of the whole thing, viz: THE INDIVIDUAL BENEFIT of the lottery offer to the people of the State.

The census report of the population and the amount of money offered by the gamblers to the State of Louisiana is suspiciously similar: Population (supposed on census basis), 1,250,000; money offered by these gamblers, $1,250,000! Whether or not the intention of the framers of the lottery bill was to fix the price of the sovereignty, virtue of the people of Louisiana at one dollar a head, it is certain that that is just the amount of money offered—$1 each!

But they talk about the children—the poor, ignorant children—and what seems, when taken in the aggregate, a large sum of money, and promise more still by controlling the future action of the Legislature. Divide it out among the children—negroes and white children alike—and see how much each one will have to aid in education. Three hundred and fifty thousand dollars divided among a little more than 354,000 school children—less than 90 cents each. Ninety cents a head is what is offered for the education of our children!

There is another great charity. We must not overlook this: $50,000 to disabled Confederate soldiers! Surely that is worth something! Let us see how much this would probably give each "poor soldier." The report of the auditor shows that Louisiana furnished the Confederate Army 55,820 soldiers. A comparison of the roster of the United States Army in the same year reveals the fact that one-twelfth of the entire army was on the pension rolls before the last reckless pension bill was passed by Congress. Applying this rule to the ex-soldiery of Louisiana, out of the 55,820 soldiers we should have a fraction over 4 651 pensioners on this fund. Dividing $50,000 amongst 4,651 soldiers, gives each one about $11 a year.

Then as to the drainage of New Orleans, that is about 20 cents a head for the population of the city.

What about charities? Well, the per capita tax for charities is about 12 cents *per capita*, or 12 cents for each citizen of Louisiana.

How about the levees? "The levees!" has been the cry of the lottery press for a long time. This I can not answer definitely as in the other items. It has been said that Louisiana has 2,000 miles of public levees, small and great, along the rivers and bayous. If this be true, then the amount offered is about $27 per mile. At 20 cents per cubic yard—which is about the average price of levee work—this sum ($27) would not build one yard of a 60-feet levee, having a 60-feet base and 6-feet crown. At this rate the whole fifty-two fund would build about one mile of levee such as is above described.

Here, then, is what the lottery offers for our civil liberties and our moral character:

For Pensions, per Disabled Soldier	$11 00
For General Fund, *per capita*	14
For Schools, per scholar	90
For Drainage and Sanitation in New Orleans, *per capita*	20
For Charities, *per capita* of population of the State	20
For Levees, *per capita* of population of the State	28

In tooting up the above figures, it will be found that the result is not one dollar per head of our population. The reason for this is, that the amounts for drainage, etc., in New Orleans, for schools and for pensions are distributed to the class for which these sums are specifically named, while the amounts for levees, charities and general fund only are distributed to the population of the State.

The whole amount, if distributed among the people of our State, amounts—as nearly as it can be calculated—to just

ONE DOLLAR PER HEAD.

Will you vote for the establishment of a crime for that?

The Lottery Question.

This is the rock that unfortunately divides our people. I look forward, therefore, with great anxiety to the dissensions which the demand of the lottery company for a recharter may produce. Some of our good people are giving their support to the lottery company because of the large pecuniary benefits which the company proposes to confer upon the State. Some of our friends who have hitherto most bitterly opposed it, propose now to resort to the expedient of a lottery company in order to supply the waste of war and disasters. The strongest arguments against the lottery company may be found in the former utterances of some of its most powerful advocates. While I do not think it is any answer to the suggestions which they make to indulge in crimination and abuse, they at least should be slow to censure those who still cherish their former opinions. But I, for one, can not see the force of the arguments which have led them to the support of the lottery company. I have always been opposed to monopolies, and this will be the greatest monopoly ever organized in any State of the Union.

It may be able to confer temporary advantages upon our people, but the price the people must pay will be their public liberty and permanent prosperity. We shall establish a political despotism, and in the end shall suffer all the disorders and the impoverishment which have always attended oligarchical forms of government. The lottery company, having amassed colossal fortunes, should be content. Our people can not be enriched by the lottery company. We may as well make up our minds to strike out of the Constitution of the State the words, "People of Louisiana," and insert the words, "Lottery Company of Louisiana," for the obligation which the lottery company proposes to assume of paying $1,250,000 per annum into the treasury is so great and hazardous that the company inevitably will have to take control of public affairs, and will surely do so. Our debtor company, having the power, will possess itself of our estate and administer it for its own benefit. It is too much to expect that a corporation should withstand such temptation, and the opportunity to gain the power necessary to its very existence and wealth—the master passion of mankind—against the domination of which the people have rarely succeeded in erecting barriers. The political organization by which the charter may be carried at the next election will be preserved—growing more efficient and powerful with time—to defend and perpetuate the lottery indefinitely, and to govern the State absolutely. Our young men will find public positions of usefulness and honor closed to them unless they yield allegiance and support to the lottery company.—Senator Gibson, in the *New Delta*.

Whoever the lottery still exists it argues a low moral tone among the people, and a spirit in the government far in the rear of modern ideas of either the right or the expedient. It has been forbidden by law in England for more than sixty years; since 1830 in Belgium also; and even in France, where it once flourished beyond almost any other country, it is now prohibited by law.

One of the chief reasons for the abolition of the lottery in the countries named above, and for its condemnation by all writers upon morals and upon political economy, is its essentially demoralizing effect upon the individual, and so upon society itself. "The legislators who sanction it," says one of the most eminent of these writers, "vote a certain number of thefts and suicides every year; there is no pretext of expense that can justify provocation to crime."—*The Standard*.

There is nothing more foolish than an investment in a lottery, except for a State to license one. A single ticket may result in greater gain than loss to the purchaser—though in the long run it rarely happens—but a hundred thousand tickets, which a whole State would buy, are certain to result in a tremendous loss, and this loss keeps on increasing with the demoralization that ensues. We are glad to record the protest which the Chief Justice of North Dakota made to one of the State senators. He begged him to "save the State from the stigma of being the tool of gamblers under the guise of a lottery. Poverty we can stand; infamy, never."—*The Christian Union*.

The wrongfulness of dealing in lotteries is, perhaps, not so obvious as of some other sins. Yet it is no less real. The whole scheme is based on an effort to get a neighbor's property away from him without giving him an equivalent. And this is a violation of the eighth commandment.—*Christian Observer*.

BOOKS AND PERIODICALS.

PERIODICALS.

—THE SCIENTIFIC AMERICAN Architects' and Builders' Edition, profusely illustrated in colors and in wood engravings, has been received at the ADVOCATE office.

—THE TRAVELERS' OFFICIAL GUIDE of the Railway and Steam Navigation Lines of the United States and Canada, for October, has been received. There is a vast amount of information for tourist travelers and business men included in maps, railway time tables, etc., covering nearly eight hundred pages. The price of the *Guide* is fifty cents.

—From the Methodist Book Concern, New York, has been received the OFFICIAL PROGRAMME AND HAND-BOOK of the Second Ecumenical Methodist Conference. Price, twenty-five cents.

The Address of the Ecumenical Conference.

To the Methodist People throughout the World:

We, the members of the second Ecumenical Convention of Methodists, assembled in Washington, greet you, brethren, in every land to which our common faith has spread. Grace unto ye, and peace from God our Father and the Lord Jesus Christ.

We glorify God for prosperity which he has given to our churches. By his blessing they have grown until they number some 25,000,000 of adherents. An organization which has grown so rapidly in the free competition of the churches, and even crippled in some of its branches by many artificial disabilities, must be in vital harmony with its environments. By the most inexplicable test, Methodism is proved to be singularly qualified to the needs of men. Though the adjustments and developments must undoubtedly be made to accomplish fully our mission, let us beware of thinking that any vital changes are necessary.

Faithfully using our present means, under the blessing of God, our prosperity will grow. We rejoice to recognize the substantial unity which exists among the various Methodist bodies. Its firm basis is a common creed. We are all faithful to the simple scriptural and generous theology which God, through the clear intellect and loving heart of John Wesley, restored to his church.

Intellectual movement and the social changes of our time may have led to some change in the form of expression or some shifting of the emphasis of our teaching; but they have not led us even to reconsider that living theology which so abundantly proved itself upon our pulses; indeed, it would be strange if, while other churches are drawing toward it, we should have departed from it. And there are other grounds of unity. We are proud of the same spiritual ancestry; we sing the same holy hymns; our modes of worship are very similar, and, what is most important of all, the type of religious experience is fundamentally the same throughout the Methodist world. Our ecclesiastical principles are not so various as the forms in which they are accidentally embodied. Rejoicing in these things, we think that the time has come for a closer co-operation of the Methodist Churches, both at home and abroad, which shall prevent waste of power and unhallowed rivalry. The standing evils of society are aggravated by the close pressure in our great cities and are discovered to the eyes of all in our daily newspapers. Let us preach and live the gospel of Christian integrity, dismissing all narrow conception of our duty.

God forbid that any of our churches should become the instrument of political parties. It is doubtless necessary that individuals should have party attachments, and Methodists are found in all the great historic parties. But when a member of our church has taken his place in that political connection which is most in harmony with his ideas and convictions, let him never forget that there are great moral interests superior to all party exigencies, in which he must first seek the kingdom of God and his righteousness.

Intemperance, the fruitful mother of the brood of evils, is largely created by legalized temptation. Snares are planted in almost every street for the unwary and unsteady. Is it too much to ask that our people will combine to use all legal instruments to abate this wanton solicitation of men to vice and crime? Let us discourage in every way gambling and betting, which spring from the love of excitement and the lust of gain—two of the betting evils—and let us abstain from all reckless speculation in business which can not be distinguished from gambling.

It is to be hoped that the multiplication of ministers may not tempt us to think that lay preaching is unsatisfactory. We thank God for the young men and women in our mission hands who are carrying the gospel to remote villages and into the alleys and courts of our crowded cities. We distinctly approve of associations in which, unfettered by any vow, godly women may be organized for ministration to human needs and sorrows.

The children of our church have occupied the attention of the Conference. In the formation and wonderful progress of the great societies on the American continent, in the Epworth League we especially rejoice. We should be glad if similar societies, adapted to other conditions, would be established in other parts of the Methodist world.

Christopher Columbus.

Just 400 years ago the renowned discoverer landed on these shores. Events no less important, are the discovery of Creole Female Tonic and the wonderful cures it effects among weak and sickly women.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H Beals, Jr.*

The Superior

remedy for all diseases originating in impure blood; the

MEDICINE

which may always be relied upon to give the best satisfaction, is

AYER'S Sarsaparilla

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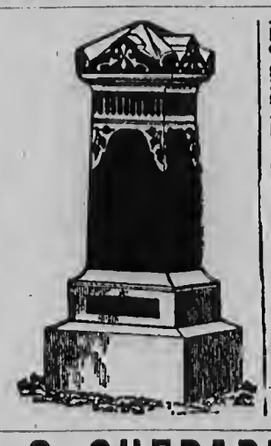

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No 45. Chic and N. O. Lim. 8:00pm	No 46. Chic and N. O. Lim. 12:01noon
No 41 Memphis and K. Ex. 8:25am	No 42 Memphis and K. C. Ex. 6:05pm
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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, October 29, 1891.

Just as we go to press, a dispatch from his daughter at Webster Groves, Mo., announces the death of Rev. John Pipes, of the Louisiana Conference. A man greatly beloved by all has been called home. We are greatly grieved at this news.

Briefs.

Read the appeal of Bishops Wilson and Key for church extension help, and then act.

What lies on the conscience of the church so directly and weightily as foreign missions?

No money will save more souls and build more finances than that which is given to the noble cause of church extension.

The Ecumenical closed October 20, with a prayer meeting of thirty minutes' duration. That was better than, at least, an half-dozen five-minute speeches.

If there is anything that Louisiana needs "bad, worse and worst," it is more Methodist churches, and to that end large collections for the church extension fund.

The Woman's Parsonage and Home Mission Society for Louisiana, concerning which organization we had an able and instructive article from the pen of Bishop Hendrix in the last ADVOCATE, will hold its first State Convention at the Carondelet Street Church, in this city, Thursday, Dec. 3. The Woman's Department of Church Extension is to be merged in the new organization, and in the interest of this noble work Mrs. S. S. King, the State secretary of the former, is now making a tour of the State. Every pastoral charge in the Conference is urged to send delegates, who should be reported a week or ten days beforehand to Mrs. S. S. King, 277 Josephine St. Brethren, pastors, help these good women and their good cause, which is our's and Methodism's and Christ's!

Second Ecumenical Methodist Conference, Washington, D. C.

A CALL TO PRAYER.

Believing that the great need of the Church of Christ is a plentiful baptism of the Holy Spirit; that such a baptism would give energy and efficacy to all our agencies and organizations, and that without it all our efforts must fail of their one high purpose—the salvation of men; believing, moreover, that such a baptism may certainly be secured by those who will humbly and diligently wait upon God for it in persistent and faithful prayer, we earnestly and affectionately invite the ministers and members of the Methodist Churches to devote the week commencing on Sunday, Nov. 15, to special supplication for the outpouring of the Holy Ghost. We earnestly beg that such prayers be offered in private, in the family, in day and Sunday-schools, and in such social or public services as may be arranged by the authorities of the several churches.

T. BOWMAN STEPHENSON,
President of the Wesleyan Methodist Church.
J. WOODS BALLARD,
Vice-President of the Irish Methodist Church.
HENRY T. MARSHALL,
President of the Methodist New Connexion.
JOSEPH H. FERGUSON,
President of the Primitive Methodist Church.
FREDERICK W. BOURNE,
President of the Bible Christian Church.
M. T. MYERS,
Pres't of the United Methodist Free Churches.
THOMAS BROMAGE,
President of the Wesleyan Reform Union.
BISHOP THOMAS BOWMAN,
Methodist Episcopal Church.
BISHOP J. C. KEENER,
Methodist Episcopal Church, South.
GEN'L SUPT. A. CARMAN,
Methodist Church, Canada.
BISHOP A. W. WAYMAN,
African Methodist Episcopal Church.
BISHOP J. J. MOORE,
African Methodist Episcopal Zion Church.
BISHOP W. H. MILES,
Colored Methodist Episcopal Church.
Oct. 20, 1891.

Editorial Correspondence.

The trustees of the American University gave the Conference a reception in the parlors of the Arlington Hotel on Thursday evening. There was a large gathering and a bountiful collation and some very effective speech-making, all tending to the great object of building up a great Methodist University in the National Capital. The project is now fairly under way, and has the endorsement and help of other denominations as well as Methodists. The scholarly and wide-awake Bishop Hurst has the leadership, and it is no prophecy to say that he will reach success. There are three members of our church in the Board of Trustees.

The ninth day was one of great interest, the topics of discussion being "Social Problems and Missions." Labor and capital, combinations and strikes, in their moral aspects were discussed with conspicuous ability. Christian work among the rich and among the poor and in the agricultural districts were all handled in an interesting manner. The various churches all contributed speakers on these themes. The mission question received some attention in the evening of this day, to be resumed on the evening of the eleventh day.

On the tenth day, while discussing "War and Peace and International Arbitration," we had the agreeable episode of a visit from President Harrison and two of his Cabinet, Secretary Foster, of the Treasury, and Secretary Noble, of the Interior. The two Cabinet officers made neat little speeches, and the President a more elaborate one. President Harrison is a man of good presence, and a very graceful, though slow, speaker. He made a fine impression by his remarks.

Another episode of the morning was that Bishop Wayman, of the African M. E. Church, rose in his place and stated that the A. M. E. Church, the A. M. E. Z. Church and the Colored M. E. Church in America had agreed to organic union of those bodies, and he gave a cordial invitation to all other Colored Methodists to join with them. This announcement was greeted with immense and prolonged applause. I think if this Conference produces no other result than this union of the Colored Methodist Churches, it has rendered itself immortal. For several mornings during the week the resolutions below were discussed with great zeal and earnestness, and finally passed without a dissenting vote:

Resolved, That the Conference recognizes, with gratitude to God, the growing desire for closer union amongst the Evangelical Churches of Christendom, and especially hails with devout thankfulness the extension of that desire amongst the various Methodist Churches.

Resolved, The Conference can not doubt that concerted action upon many questions would be greatly to the advantage of the kingdom of God. The Conference would suggest that such concerted action might be possible and useful in the following great provinces of the Methodist world, viz.: (*a*) Great Britain and Ireland including its affiliated Conferences and Missions; (*b*) The United States, including its Missions and Mission Conferences; (*c*) Australasia with Polynesia and its other Missions; (*d*) Canada, with its Missions.

Resolved, This Conference, therefore, respectfully requests the churches represented in this Conference to consider whether such concerted action be possible, and if so, by what means and in what way, and directs the secretaries to forward a copy of this resolution to the senior Bishop or president of every Conference represented here.

The Southern representatives to a man voted for these resolutions.

The second Sunday was a good day for the Methodist Churches in Washington, all their pulpits being filled by men of the Conference. I had the pleasure to hear Dr. Stephenson, the president of the Wesleyan Conference, in the morning, at our church, Mount Vernon Place, and Dr. Waller, the secretary of the same Conference, at night, in a Presbyterian Church. Curiously enough, both sermons were on the same subject, the texts, though different, being taken from the same chapter. They were both real gospel sermons, edifying and uplifting with intense and fervent personal applications to the audience.

The eleventh day the essays and speeches were upon the "Church and Public Morality." Hon. B. W. Hill, of our church, had an essay on the "Legal Restraints on the Vices of Society," which was an excellent paper. Rev. J. Posnett, of the Wesleyans, spoke on "Lotteries, Betting, Gambling and Kindred Vices," and Hon. H. L. Sibley, of the M. E. Church, on "Marriage and Divorce Laws."

The afternoon session was given to two subjects—"The Lord's Day," and "The Attitude of the Church toward Amusements." On this latter subject, Bishop Foss, of the M. E. Church, made one of the best addresses that was made before the Conference.

The evening session was a missionary session. Addresses were made by various missionaries from China, Japan, Africa, India, Fiji Islands, all of which were interesting and well received.

The topics of the morning session of the twelfth day were the Christian Resources of the Old World, and of the New World. On the latter, Chancellor Mayes, of Mississippi, read a very able and interesting essay. Dr. Watts, of the Methodist New Connection, and Dr. Chapman, of the M. E. Church, made interesting speeches. Under the five-minutes' rule Bishop Keener got in one of his characteristic speeches and brought down the house, especially the English part of it.

The evening session was occupied with a discussion of the "Church of the Future." Dr. Buckley read the essay; and W. J. Dawson, of the Wesleyans; Bishop Hendrix, of our church, and F. W. Bourne, of the Bible Christians, made the addresses. I think there was more of value said at this session than at any other.

After resolutions of thanks, eloquently presented by Dr. Stephenson and others, and a short prayer meeting, the great Conference was dismissed with benediction, and its work became a matter of history.

C. W. C.

A Revival.

The word *revival* philologically means the renewal of something which possessed life, but has lost it either wholly or partially, though usually the latter. Thus vegetation, deprived of vivescence by the cool night air, is revived by the morning sun, and flowers which have suffered loss of vitality by the influence of withering heat revive under the breath of evening. Properly speaking, dead things can not live without a resurrection, and this is so radical and mighty a change that they must be said to return from the dead, rather than to continue inspirational being at some other angle of it. Life at best, while the most precious, is by far the most tentative of human possessions, and may be impaired or destroyed by the most trifling accidents; not more than one-third of the human family, it is said, surviving infancy, and not more than one-half the period of puberty.

But life in its more spiritual and less worldly character and adaptiveness is so awkwardly lodged in the average human breast, and is a thing so prone by the very operation of its own laws to change or extinguishment, that death may be said to be the rule, and not life by even so slight a majority as in the former comparison. It is heavenly treasure "in earthern vessels," which is not only subject to evaporation, but to loss by accident and the malice of enemies; and which, if it should survive these dangers, must be studiously prolonged by a replenishing of food and drink, and pure atmospheres and warm sunlight. Whether it would stand a fast of forty days, begun under the most favorable conditions, is a fact which has yet to be verified without the presence of a miracle. The reason that many were "weak and sickly," and a multitude "slept," in the apostle's time, he attributed to the subjection of that which is pure heavenly to a worldly hygiene; but, doubtless, many more had succumbed to starvation, and there is good reason to believe that spiritual famine and not sacrilegious gluttony was the leading factor in Zion's mortuary rate. But whether this is true or not, and speaking after the manner of men, the man who has three meals a day and a good night's rest enjoys, at least, four revivals from sunrise to sunrise, and it is easy to draw the inference that the average Christian convert can not keep spiritual life in him with less constant attention to the laws of its being. He must eat, drink, sleep, exercise with endless routine, and with keen appetite for "spiritual supplies" and rest and discipline, or die. The reason that a great many people need a "second blessing" is found in the fact that the old one has been long dead and buried. And the new coming with a force "stronger than death" to enforce itself upon the listless conscience that still reluctates, it is readily mistaken for heaven itself when it is only God's image in a new creation. To bring an army numerous and valiant and rejoiceful from "a valley of dry bones"—very dry and very scattered—was a greater miracle than Pentecost, we reverentially submit. No blessing that the Creator has to bestow can duplicate the former, life and its accessories, and to call anything second to that first is to belittle both the Great Giver and that breath of immortality which he has imparted to a clod.

Having obtained eternal life, the next thing in order and importance is not to get sanctified, but to conserve the infinite treasure by heavenly safeguards, and rejoice every day because we are God's children. If that life suffers injury, the need is revival, and not sanctification nor even consecration. If a church is diseased or dying or dead, it wants life and not sanctity. One blessing is intended to last for one lifetime, and it must, or there will be a miscarriage which no "second blessing," as such, can ever remedy. The brother or sister or church which has a second blessing is revived, not translated; they are, in the main, at least, restored backsliders, and not the pioneers of free grace. But transposing subject for object, neither is sanctification the "second blessing," nor the genius of confusion, nor yet the mother of intolerance, but it is the sweetness of heaven expending itself upon human life; it is exhaling to God by a gentle process of his fervency and radiancy, as the sun drinks up the grossness of our atmospheres, and this imparts rarefaction to them.

That there is something worse even than holiness meetings and the objectionable second-blessing movement, so prolific of strifes, heresies and seditions, we are more than free to admit, and among those which occur to us at this moment none are so vivid to the mental eye as that spire-crowned image of death, an imposing ecclesiasticism, faded, withered, dead, mummified, which will neither be galvanized into motion by the most spiritual kind of preaching nor envitalized by the pungent rays of the Sun of Righteousness at meridian. But the remedy is not "the second blessing," as we said in the introduction to this article, but the first blessing. "Let all things be done decently and in order."

Every Day.

Every day and its duties, is a sunlight sketch of a person's life. Our life will not average better than our average day, and the man who takes care of the latter's moments will make a miserly use of the former's periods and opportunities. "To live a day at a time" may be a wise saying, but, then, it is no more than every-day philosophy. To practice on each day will make a perfect life somewhere. Saying "good-morning" to our neighbor, and hearing it in turn from his lips, ought to acquaint us each of the dawn of a new and great responsibility. Nothing will make a man so strong for duty in the morning as a prompt recognition of the latter, and nothing will send him to bed in the evening with such a sweet thrill of content in his bosom. The analogue between these shorter and longer periods might be sketched thus: In the dawn we are vigorous and full of hope; as the morning advances we exchange hope for enthusiasm, and strength for a giant's confidence, while with the coming of noon we stand on a meridian of good fortune and worldly exaltation; as evening approaches we still enthuse with no loss of strength or majestic triumph, but possibly with a soberer estimate of that which lies beyond; in the middle of the afternoon we have met a sore disappointment, and a jolting consciousness that our strength and wisdom together is as nothing to that of God or even of federate man; with twilight, "we are sore broken in the place of dragons," but in the measure that we have parted with self-hope we have found a growing confidence in Him "who doeth all things well;" and finally when night falls, tired from the pleasures and cares of the world, and sick with its exhaustions, but with mighty faith in the dawn which is lying in wait behind the eastern hills, we fall into the deep slumber which is death's counterfeit, or death. If we have lived that day of life as we should, death will not be for us a criminal sentence from an inexorable Judge, but a sweet poem whose epilogue will be spoken or sung by angels. "While I live, I purpose to live," one of our modern world conquerors is credited with having said, and it was a noble sentiment to which any earnest individual is equal, since God sets our task every twenty-four hours and watches with us to its close, as well as rehearses us for the drama of death as often as our limbs and faculties become weary from the strife. Then let us gather up the golden days as heavenly treasures and roll them on before us into the greater sphere of eternity, when we shall come to possess them again as the least of the bright dowry of one who awakes from pleasant dreams of days well spent, to behold "the perfect day."

Let our pastors in Louisiana and Mississippi not forget that they are leaders as well as watchmen during these last weeks of the Conference year. It was "the thunder of the captains" that was relied on for victory in Job's time, and the moderns have not improved on those tactics.

Let us not forget our marching orders.

Notes from the Ecumenical.

Rev. William Arthur, in his open sermon, voiced a great fact when said, "Too many people put religion in the place of righteousne

One speaker at the Ecumenical troduced himself and his speech, w the woman question was up, with words, "Mr. President, ladies gentlemen and female brethren," one eye on the galleries, presuma

Our English brethren seem to b fond of speaking as the average Am oan, and oftener obtained the fl and much oftener finished their speeches before the gavel fell. Ne everyone who spoke had some defi idea of what he wanted to say, said it. They do not, as a rule, sp as distinctly as our men, and con quently it was sometimes difficul catch their words.

Bishop Galloway's address, on "Present Status of Methodism in South," contained some truths wh were real eye-openers to those of ot latitudes. They were told that real Methodism was found in all pristine purity in the Southern pa lels, and was working, like a lea among the masses. Though he rapped down before he was more half through, his address made a d impression upon the Conference.

Our English brethren manifes their approval of a speaker by call loudly, "Hear, hear;" while our p ple manifested their approval by cl ping their hands. Our English breth were not slow to manifest their dis proval by loudly exclaiming, "N "no," "no;" while our people ma fested their disapproval by a dog silence, which was sometimes v painful. Which is the better way, leave the reader to find out for hims

The harmony and good order d played in the routine of business w remarkable. The only interrupt was sometimes seen in the efforts persons to catch the eye of the p siding officer, and thus obtain the fl for a speech. At times this speci was ludicrous, at other times it ridiculous, and sometimes almost christian. The debates were char terized by good sense, propriety, very few personalities were indulg Some of the five-minutes' speec were rich and racy and spicy. Th was about some of them a rich fla of genuine humor.

The popularity of the Conferen was demonstrated by the crowds l assembled at the doors long bef the opening hour. The people w admitted by ticket, and it was v unsatisfactory to almost everybo The average American can not und stand why he should have a ticke procure an entrance to that sort service which costs nothing. Notwi standing this, the church and galle were generally crowded with es listeners and interested on looke The irrepressible and seemingly o nipresent book-seller was on hand w his wares! Whoever saw a Con ence in these latter days that was pestered by these same book-peddl They were at the Ecumenical in la force, and we suppose "ill paid lo there."

Hugh Price Hughes and his w lectured several times on their work the West London Mission, and crowds packed from door to a greeted them at all their lectures. Peter Thompson, of the East Lond Mission, also spoke to multitudes his work among the poor and ouls children of that section of the gr metropolis. These lecturers gave so most pathetic recitals of scenes w nessed almost every day in their no work. It is enough to make any he bleed to contemplate the sin misery that lie at our doors in great cities, and then think how li effort is being made by the church relieve them! Ah! what a respon bility is laid upon the church of day, and what an account she have to give!

Dr. Carlisle, of South Carolina, Bishop Hurst, of Washington C brought the Conference under pecu obligations of gratitude by a display some rare old Wesleyan relics. Au graph letters of John Wesley, Ad Clarke, Dr. Coke and Richard Wh coat were inspected by these e through a glass case. Some rare Bibles, reaching back to 1185, w the chain to attach them to the sta were seen. Also the manuscript Adam Clarke's commentary on Gospel of St. Matthew was seen. most notable thing about the Conf ence-room was the president's ch made from two beams from the City Road Chapel. It was made un the direction of Dr. Stephenson, president of the Wesleyan Conferen and cost, in our money, about $2 A description has already been p lished in a former number of t paper.

Silas Ganderfoot's Hoosier chroni about churches and church people, the *Ram's Horn*, ought to be book and given to the public in that fo It is fun at the expense of folly, in t most laughable dialect conceivable.

Second Ecumenical Methodist Conference.

Continued from First Page.

TWELFTH DAY, TUESDAY, OCT. 20.

The Business Committee recommended the appointment of an Executive Committee of 80 persons—50 from the Western, 30 from the Eastern Section—to provide for the next Ecumenical Methodist Conference. Adopted.

Rev. J. S. Simon read an essay on the "Christian Resources of the Old World." The number of ministers has lately remarkably increased. Outside of Methodism, there have been great revivals of spiritual Christianity, as among the Baptists under the leadership of Spurgeon. The resources of the church have greatly augmented among the Wesleyans also. Christ is yet the Centre. We are true to our doctrines; we are maintaining our traditions. The Salvation Army has attacked English heathenism with better methods, and with a more sustained effort than has ever been done before.

Dr. J. C. Watts believed that there are far greater providential resources than at any previous time in the history of the church—widening intelligence, universities and colleges, Sunday and day-schools, modern culture, science and biblical criticism. Even High-Churchism prevents the aristocracy from relapsing into total depravity.

Chancellor Edward Mayes read a paper on the "Christian Resources of the New World." There are in America 14,327,000 Protestants, 2,410,000 Roman Catholics, estimating actual communicants. There are 118,144 Sunday-schools, 421,999 Sunday-school teachers, 9,206,477 scholars, and 700,000 Roman Catholic scholars.

Rev. Dr. Chapman said the New World affords, in the amplest measure, the highest and most complex mission of the Christian Church. Our educational facilities are the bulwark of our institutions. When they are scattered through the agricultural districts, there will no longer be great aggregations of population in the cities.

Bishop Keener spoke upon "Higher Criticism." Within a few hours' ride of this place there are fossil beds which show the bones of almost all known animals of the world. Knock the time out of Darwinism and out of evolution, and there is nothing left to disturb Christianity. These fossil beds near Charleston, S. C., do knock the time out of them.

TUESDAY AFTERNOON—LAST SESSION.

Bishop Hurst presided.

A resolution recommending our Methodist people throughout the world to resist the pretentions of the Roman hierarchy was adopted.

Dr. J. M. Buckley read an essay on "The Church of the Future." He described the degeneracies and dangers of the present church, and, on the other hand, the purity of doctrine, unity, philanthropy, revival spirit, education, work of women, etc., which give us great hope.

Bishop Hendrix, of the M. E. Church, South, said that the church of the future will be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. The battle of the twentieth century will be the battle for the conversion of the world.

The closing exercises were then held. Dr. Stephenson presented resolutions of thanks to Bishop Hurst, Dr. Corey, the secretaries and others who have greatly aided in preparations for this Conference and in providing for the comfort of the delegates. Also resolutions of thanks to the citizens for their extraordinary hospitality; to the local Press of Washington and the Associated Press of America. Dr. Carman, Hon. Mr. Way and Mr. Atkinson also reciprocated the great kindness which had been shown by the Western Section toward the Eastern.

Bishop Hurst made a final address, and the Conference adjourned.

The Louisiana National Bank.

During the past week the fact that the Louisiana National Bank had been robbed of $190,000 caused some stir, and it was feared that the public would be anxious as to its effect; but as soon as the statement of the financial condition of this strong bank appeared (it is published in another column of this paper) all apprehension subsided. On the writer visiting the bank on the day following the announcement of defalcation, he found no excitement, no crowd, the usual routine business going on. Mr. R. M. Walmsley, the able financier, stated that as soon as he learned that this large sum had been extracted from the assets of the bank, he immediately strengthened the bank, so that in case of alarm every claim should be promptly met. He also stated that this $190,000 does not lessen the capital of the bank, nor was it taken from the depositors' funds, but from the surplus fund, which still amounts to $150,000, while the total resources of this bank are $4,593,218.80, with cash assets subject to check amounting to $2,182,531.51.

Our friends doing business with this bank need have no fears of the stability of this well-managed institution. It may not be generally known that Mr. R. M. Walmsley is a Christian gentleman of the right kind, whose integrity and unflinching honesty are his distinguishing characteristics.

Death of Rev. R. Abbey.

I have just returned from Yazoo City, whither I was summoned to attend the burial of Rev. R. Abbey, the oldest and most distinguished preacher in Mississippi. Born Nov. 16, 1805, in a few weeks he would have reached his eighty-sixth year. His last illness was of short duration. Vigorous, alert, active, he seemed destined for a century of service; but the Master sent an earlier summons which found him, to use his own triumphant words, "ready to go; willing to stay."

A great leader in our Israel has fallen—a citizen of large usefulness and broad sympathies, a Christian of sturdy and many virtues, a theologian of profound and varied learning, an author of world-wide fame, a man of unblemished and beautiful character, has been gathered to his fathers. Full of years and honors, the friend of all, the enemy of none, a Christian philosopher, ends his modest life in perfect peace.

His birth-place was near Rochester, New York, but when sixteen or seventeen years of age he came South, and found employment with a merchant in Natchez, Miss. By extra-diligence and sterling integrity, studying late at night and early in the morning, he not only rose to the headship of the firm, but became a man of great learning. In connection with his duties as a clerk he edited a newspaper for several years, and there acquired that facility in the use of his pen which made a voluminous writer and author. He published thirteen volumes, besides a number of pamphlets and multitudinous articles for reviews and magazines. His name has for years been familiar to the columns of all our *Advocates*.

In early life he became a Christian and a Methodist, was a steward and class leader for years, and was licensed to preach in 1841. Though lacking the elements of oratory, his preaching was instructive and eminently edifying.

I have known few men as discriminating in judgment, as profound in learning, as rigid in analysis and as luminous in statement.

He was an honest seeker after truth. Without stopping to consider whither it was to lead or whether it would support or overthrow previously accepted doctrines, he pursued it to the end, and had the independence to acknowledge and proclaim it. His mental hospitality was like John Wesley, and, with him, was also tenacious of truth established.

But I do not purpose in this an extended memoir—only a note to inform our wide connection that one of our masterful leaders has fallen on sleep. His death comes to me as a sore, personal bereavement. He presided in the Quarterly Conference which gave me license to preach, and through all the intervening years has been a trusted friend and father.

He died peacefully—without fear or tremor. The night before the end came, when the pastor of his family, the Rev. R. J. Jones, arose to go to the prayer meeting, he beckoned him to his bedside and repeated, with strong voice and discriminating emphasis, the twenty-third Psalm. After that he scarcely spoke. With strong faith he *walked* through the valley of the shadow of death.

In 1882 his wife, whom he married in his young manhood, was taken from him. Since then he has lived with his only daughter, Mrs. Dr. Magruder, who with her children treasure his precious memory.

What a cheerful, happy, active old age was his! He never seemed old—never out of sympathy with the current thought and life of the world. Up to the last his pen was busy, his brain at work, his heart solicitous for the prosperity of Zion. Only a few weeks ago, a veteran of eighty-five years, he attended as a delegate the State Convention of the Young Men's Christian Association.

A modest Christian, a great theologian, fond father, a pure man—let us cherish his memory and emulate his spirit. I hope to give more extended mention of my glorified friend.

CHAS. B. GALLOWAY.

Jackson, Miss., Oct. 24, 1891.

Liberty is a great boon, and as the ages go by men who are without it desire it all the more. But with the great privileges of freedom enjoyed under the most advantageous circumstances, the happiness of life is much overshadowed if they are not accompanied by freedom from disease.

Pain puts the stamp of misery on all it touches here below. Age, inherited weakness, and the wear and tear of labor, and the burdens of life affect all alike. Humanity would be sadly off if there were not panaceas provided so general in character as to relieve almost every form of pain.

The greatest of known panaceas is Mansfield's Magic Arnica Liniment which for outward application in wounds and cuts, burns and scalds, headache, toothache, neuralgia, rheumatism, sciatica, and all the long list of complaints, accompanied by pain, gives relief not only quicker than any other preparation, but invariably by continued use accomplishes a permanent cure. Its reputation has grown with years, and it can always be relied upon to do its work. Mansfield Drug Company, Memphis, Tenn.

Personal and Otherwise.

Majorities are absorbent, or they are nothing.

We are glad that it is not worse than bissiparous. Methodism, we mean.

"Faith works by love," and faith and works and love work by prayer.

In some localities, perhaps, it should read, "Thou shalt not muzzle the 'giraffe' that treadeth out the corn."

"The powers that be are ordained of God," the apostle said of both civil and ecclesiastical magistrates. Strange, is it not?

Bro. Stuart, of Ocean Springs, gave us a hearty call last week. He is, as of old, enthusiastic against heresies of all kinds.

It is too bad to compel a man to walk a plank when he is endeavoring to spread himself out over two political platforms.

When a man reaches the point of avarice, no matter how amiable or wise, he is fit only for "treasons, stratagems and *bribes*."

Rev. Dr. Richard Abbey died at his home in Yazoo City, last week. For a long time Dr. Abbey has been a conspicuous figure in church polemics. He had passed his fourscore years, and was a ripe sheaf.

We regret to announce the death of Rev. A. J. Witherspoon, of this city. He was for many years chaplain of the Seamen's Bethel, and was much beloved by all who knew him. The Presbyterian Church has sustained a great loss in his death.

The following note from Rev. R. S. Woodward gives us great pain: "Bro. A. D. Miller, of Bowerton circuit, is sadly afflicted of paralysis of the right side of the face. We ask prayers in his behalf that God may spare to the church one of our most effective preachers and a faithful pastor."

Our College of Bishops has appointed Dr. W. A. Candler, of Emory College, fraternal delegate to the General Conference of the M. E. Church, which meets next May, and Bishop C. B. Galloway, fraternal delegate to the Wesleyan Methodist Conference, which meets next July. These are eminently appropriate appointments.

For bruises, sprains and scalds, nothing equals Salvation Oil, the pain eradicator. 25c.

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The Spring gushes, but never remarks, "I'm a gusher."

Hall's Hair Renewer contains the natural food and color-matter for the hair, and medicinal herbs for the scalp, curing grayness, baldness, dandruff, and scalp sores.

Millsaps College Notes.

It is a pleasant fact to report that the work of the brick-layer has begun upon the main building of the college, and now Millsaps College has a local habitation, and an existence other than in the faith of its friends. The contractor reports that a fine foundation has been secured, and now the brick-work will be pushed with vigor.

Morton has lately increased her subscription to the endowment fund of the college by $96.50, and Black Hawk, under the influence of the genial, generous and loyal B. F. Phillips, reports an additional contribution of $76.

Sixty dollars, contributed by several parties from various points, have recently been handed to the agent, and $200 are reported on the "W. H. Watkins scholarship." So the endowment funds still grow.

Remittances are beginning to come in more briskly for the cancelling of notes. *This* is the work of prime importance now; upon *this* hinges the success of our whole enterprise. *Every note ought to be paid, and paid at once.* It can not be done in all cases without self-sacrifice; but this is a time for self-denial and sacrifice, and surely "the people called Methodists" are not strangers to this grace of their fathers. Let the liberality, which impelled to the promise, have added to it the self-denial which compasses the payment, and twin-jewels will adorn the soul.

Some of these notes were due in December, 1889, and many of them in December, 1890. They ought to be paid at once, with the accrued interest. Many are now approaching maturity. These ought to be paid as they fall due, even if we have to borrow the money with which to pay them. Here is a moral and legal obligation, and upon its fulfillment depends the success of a great enterprise, and the very seriousness of the crisis warrants the borrowing of the money to meet the acknowledged claim.

Some of these notes do not fall due until December, 1892, or later; but in many cases these could, with little or no trouble, be taken up now.

The honor of the church is involved. Let her notes be worth one hundred cents on the dollar.

A. F. WATKINS.

An Important Matter.

Having been in attendance upon the stated meeting of the Board of Church Extension, Oct. 1, 1891, it has seemed proper that a word be said to the church by us on behalf of this work. Much has been accomplished by this arm of our service. Since 1882, when it was organized, the Board has received into its treasury from all sources $504,990.83. (This embraces the receipts up to Oct. 1, 1891.) They have disbursed this money in 2,216 appropriations: donations, 1,821; loans, 107, and parsonages, 288. These have been scattered throughout every Conference in the connection, in 31 States and Territories, and the Republic of Mexico.

This work stands as the highest vindication of the wisdom of the General Conference in organizing it. The exhibit of the Board exceeds the expectations of its most hopeful friends. And yet the church is not doing what this interest demands, and what her ability justifies us in asking her to do.

The reports from the Conference Boards show a steady increase in the amount of collections. Nearly every Conference held so far this year reports larger contributions than last year, but there are some exceptions. There are strong Conferences which have been the beneficiaries of this Board in large amounts which are falling behind last year's figures. And it is a noticeable fact that there are some hundreds of charges in the connection which report no collection for this cause. Some of these are mission charges, but by no means all. We learn with regret that there are large circuits and strong stations whose reports in this column are blank.

It can hardly be true that our people do not appreciate the importance of this work. It is a matter so necessary and so palpable that all ought to see it, if it be brought to their notice. It seems strange that our preachers would not be interested in this collection, since it lies so close to their work, and, besides, they are obliged to it by the most solemn promises. If collections had been taken and were very small, there would be room to doubt where the fault lies, but when no collections have been taken we are forced to conclude that the preacher has failed in his duty.

We suggest to our preachers everywhere that they inform themselves of the work of this Board, and that it be made a part of their regular, prayerful, and heart-felt ministry. There is not in the church's service an arm that is more needed, and that, with God's blessing, may be made more efficient for good.

A. W. WILSON,
JOSEPH S. KEY.

Notices.

To the Class of the First Year of the Louisiana Conference:

The class will meet the committee in the Methodist Church in Alexandria at ten A. M., on Tuesday, Dec. 15. Let every member of the class be there on time. J. M. BROWN, Chairman.

The Rev. C. H. Owen died at Bolivar, Miss., Oct. 15. He was a member of the Relief Association of the North Mississippi Conference. Members will take notice and pay their mortuary dues (five dollars) within sixty days from this, Oct. 17, 1891.

THOS. J. NEWELL, Sec'y.

To the Members of the Louisiana Ministerial Brotherhood:

Dear Brethren: Rev. B. F. Alexander having been called to his reward on Sept. 29, you are hereby notified to pay in Assessment No. 2, according to Article 8 of our Constitution. Remit the amount—five dollars—to the financial secretary at Plaquemine, La.

S. S. KEENER,
Financial Secretary.

Those parties that have not paid their subscription to the special missionary collection, taken by Dr. Potter, at the last Louisiana Annual Conference, will please forward same as soon as possible. Brethren, please give this your earliest attention.

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Episcopal Visitation for 1891 and 1892.

Conference.	Date.	Place.	Bishop.
Indian Mission	Nov. 1	Oklahoma City, Oklahoma	Hendrix
West North Carolina	Nov. 5	Asheville, North Carolina	Galloway
German Mission	Nov. 5	New Fountain, Texas	Fitzgerald
Virginia	Nov. 11	Petersburg, Virginia	Keener
North Texas	Nov. 11	Terrell, Texas	Hendrix
Central Mexico	Nov. 11	City of Mexico, Mexico	Haygood
Texas	Nov. 18	Austin, Texas	Fitzgerald
North Carolina	Nov. 19	Greenville, North Carolina	Galloway
Arkansas	Nov. 25	Russellville, Arkansas	Duncan
Memphis	Nov. 25	Mayfield, Kentucky	Key
Northwest Mexican	Nov. 25	El Paso, Texas	Haygood
Northwest Texas	Nov. 25	Corsicana, Texas	Fitzgerald
South Georgia	Dec. 2	Cordele, Georgia	Keener
South Carolina	Dec. 2	Darlington, South Carolina	Granbery
Little Rock	Dec. 2	Arkadelphia, Arkansas	Duncan
North Mississippi	Dec. 2	Macon, Mississippi	Hendrix
North Alabama	Dec. 2	Decatur, Alabama	Galloway
Mississippi	Dec. 9	Brookhaven, Mississippi	Hendrix
North Georgia	Dec. 9	Cartersville, Georgia	Key
East Texas	Dec. 9	Henderson, Texas	Fitzgerald
Louisiana	Dec. 16	Alexandria, Louisiana	Keener
White River	Dec. 16	New Port, Arkansas	Duncan
Alabama	Dec. 16	Selma, Alabama	Hendrix
Florida	Jan. 8	Tampa, Florida	Granbery
Baltimore	Mar. 24	Harrisonburg, Virginia	Keener

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Those sending in five new subscribers during the above period will be given a silvered-bound copy of Prof. Henry Drummond's five great addresses, entitled, "The Greatest Thing in the World," "Pax Vobiscum," "The Changed Life," "A Talk with Boys," and "How to Learn How." This book is sold at $1.25.

All payments must be in either cash to the preacher in charge or sent to D. L. Mitchel, Business Manager.

N. B.—In addition to the above, the person sending the largest number of cash new subscribers by the time their Annual Conference meets, will be presented with five pounds of Stuart's celebrated pecan nuts for planting and ten choice Stuart pecan trees.

1891—SEVENTH YEAR.—1892.

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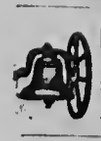

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HOME LIFE.

WE SHALL KNOW EACH OTHER THERE.

When we hear the music ringing
Through the bright celestial dome,
When sweet angel voices singing
Gladly bid us welcome home
To the land of ancient story,
Where the spirit knows no care—
In that land of light and glory,
"Shall we know each other there?"

When the holy angels meet us,
As we go to join their band,
Shall we know the friends that greet us
In the glorious spirit-land?
Shall we see their kind eyes shining
On us as in days of yore?
Shall we feel their dear arms twining
Fondly round us as before?

Yes, my earth-worn soul rejoices,
And my weary heart grows light,
For the thrilling angel voices
And the angel faces bright,
That shall welcome us in heaven,
Are the loved of long ago;
And to them 'tis kindly given
Thus their mortal friends to know.

O, ye weary ones and sad ones,
Droop not, faint not by the way;
Ye shall join the loved and lost ones
In the land of perfect day!
Harpstrings, touched by angel fingers,
Murmur in my raptured ear;
Evermore their sweet tone lingers—
We shall know each other there.

—*Western Christian Advocate.*

Exact.

Joseph Ericsson, the inventor, had not only genius, but the "immense capacity for taking pains," which sometimes accompanies it. All his work was so exactly done that he could demand from workmen the most rigid observation of details in the drawings furnished for their guidance, without fear that they might go astray.

When the steamer *Columbia* was built, its engines were put in according to his designs. It was customary at that time to get the length of the piston-rod from the engine itself, and as a man was one day engaged in measuring it with a long baton, Captain Ericsson chanced to be on board at that moment, and, going up to the workman, he roared:

"What are you doing there, sir?"

"Getting the length of the piston-rod, sir."

"Is it not on the drawing?"

"Yes, sir."

"Then why do you come here with sticks? Go and get the length from the drawing, sir! I do not want you to bring sticks, when the drawing gives you the size."

At another time, a workman was endeavoring to put in the engines of a steamship, and found great difficulty with a small connection which is described as being "crooked as a dog's hind leg." Finally he went to Ericsson and informed him that the rod could not be put in place.

"Is it right by the drawing?" was his query.

"Yes, sir."

"Then it will go in."

And on another trial it did. The master brain had left nothing to be supplied by the ingenuity of others.—*Youth's Companion.*

A Singular Horse.

A funny story is told of Dean Swift, who was a witty man, and fond of a joke at the expense of other people, as most witty people are. One very cold night, when he was traveling, he stopped at a little inn. There was only one fire in the house, and the guests of the inn, crowding about it, left no place for the newcomer.

With a solemn face Dean Swift called to the hostler, and told him to get a peck of oysters immediately and take them out to his horse.

"Will your horse eat oysters, sir?" asked the astonished man.

"Just take them out and see," said the horse's master.

The people around the fire stared at the man who owned this curious horse, and nearly everyone of them left his seat and went out to see the remarkable horse eating oysters.

Then the cunning Dean made himself comfortable in the warmest corner, and ordered his supper.

Presently back came the hostler, with the disappointed crowd after him.

"He won't touch them, sir!" cried the hostler.

"Then take the foolish animal all the oats he can eat," replied Dean Swift. "You can bring the oysters here. I'll eat them for supper myself."—*Harper's Young People.*

Try It for a Month.

Pray three times daily for a month, and note the general effect on your daily life.

Pray daily for the salvation of one or more souls, and see how God will change them.

Pray for those who despitefully use and abuse you, and observe how fervently you will learn to love them.

Pray for a pure heart, for a sanctified nature; "for this is the will of God, even your sanctification," "and if we ask anything according to his will, we know that he heareth us."

Pray for a revival in your community, and mark the results.—*The Ambassador.*

PLATE VALUED AT $2,000,000.—It is probable that at the state banquet which the Queen recently gave to William II. at Windsor Castle there was plate in the room to the value of £500,000. There are two state dinner services—the one of gold, which will dine 130 persons, the other of silver—both of which were formed by George IV., who regarded them as his own property; but William IV. made them over to the Crown. The great silver wine cooler which was made by Rundell & Bridge for George IV., and which weighs 7,000 ounces, was also used on this occasion. It is enclosed with plate glass, and the silver is superbly chased and ornamented. The royal plate at Windsor is altogether worth about £1,800,000. There are quaint pieces which were taken from the Spanish Armada; a peacock of precious stones from India, which is valued at £40,000; a tiger's head (also from India), which has a solid ingot of gold for its tongue, and crystal teeth, and a wonderful collection of splendidly ornamented gold shields, one of which was made for George IV. out of his snuff-boxes, and is worth £10,000. There are 100 plates, which cost 26 guineas each.

All our oculists are of one opinion that the greatest enemy to the eyes of young men is the cigarette. There exists a disease among smokers which is dangerous, and which our best authorities were for a long time at a loss to understand. After careful investigation, this peculiar malady has been traced to the paper-covered cigarettes. It is now known as the "cigarette eye," and requires for its cure a very long and careful treatment. Its symptoms are dimness and a film-like gathering over the eye, which appears and disappears at intervals.—*Morning Star.*

Only One Caterpillar.

While I was walking in the garden one bright morning, a breeze came through and set all the flowers and leaves fluttering. Now that is the way flowers talk; so I pricked up my ears and listened.

Presently an old elder-tree said, "Flowers, shake off your *caterpillars.*"

"Why?" said a dozen all together—for they were like some children who always say "Why" when they are told to do anything. The elder-tree said, "If you don't, they'll eat you up."

So the flowers set themselves shaking till the caterpillars were shaken off.

In one of the middle beds there was a beautiful rose which shook off all but one; and she said to herself, "Oh! that's a beauty! I'll keep that one."

The elder-tree overheard her, and called out, "One caterpillar is enough to spoil you."

"But," said the rose, "look at his brown and crimson fur, and his beautiful black eyes, and scores of little feet; I want to keep him; surely *one* won't hurt me."

A few mornings afterwards I passed the *rose* again. There was not a leaf on her; her *beauty* was gone; she was all but killed, and had only life enough to weep over her folly, while the tears stood like dew-drops on her tattered leaves.

"Alas! I didn't think *one* caterpillar would ruin me."

So it often happens that one *very little* bad habit will in time grow so much as to spoil the good characters of boys and girls.

A YOUNG GIRL'S ROOM.—A young girl's room may be as full of costly articles as wealth can make it, or it may be the result of taste and ingenuity with but trifling expense, but the one who looks in upon it can, if choosing to take the pains to do so, tell at once the character of the occupant by the mere arrangement or disarrangement of the place. There is, of course, the pretty artistic *ensemble* that at first glance seems to be only confusion, but which presently resolves itself into a harmony of form and tint, any change in which would be discord, which tells something interesting concerning the artist in the arranger. Then there is the precise and prim manner, in which everything is at right angles; every book is exactly in position on every other book; no folderols are allowed; nothing that indicates a waste of time or a love of pleasure; and everything that indicates methodical, utilitarian, and exacting traits, with little love of beauty, indicates a character that will by and by possibly make life a burden to everyone in the house. There is the confusion, again, which is disorder, where everything has been tossed at random; there is no place for anything, and nothing is in its place, thus telling a lamentable tale of its first cause. And then there is the abode of neatness without tastical and pragmatical effort for it, of order without primness, of grace and spotlessness combined; a room where a little of the artist is to be seen, a little of the precision and something of the perfect love of order without its exactness.—*Harper's Bazar.*

The proposed new liquor law of Germany allows the granting of a license only where the need for a dramshop is shown; it can be refused to anyone of immoral character; liquor must not be sold to minors, to drunkards, or to persons when intoxicated; drunken men can not be expelled from the premises except by sending them home. The police is empowered to forbid sale of liquor before 8 A. M. Inn and saloon-keepers must furnish unintoxicating liquors when desired, and they must not sell intoxicants on credit except when taken with meals. Common drunkards can be placed under legal guardianship; a fine up to one hundred marks and imprisonment up to four weeks can be imposed upon anyone who becomes intoxicated while engaged in work connected with the saving of life, the prevention of fire, etc. In publishing the law, the *Reichsanzeiger* presents an exhaustive article of eleven columns, giving reasons why the law is proposed, sustained by scientific and statistical authorities. These reasons are the greatly increased consumption of alcoholics, and that it is a cause of pauperism, of disease, insanity and crime; these facts being proved, government feels it its duty to avert the threatened danger as far as possible.—*Union Signal.*

ABOUT BAD TEMPER.—A bad temper is one of the worst things with which a man or woman can be afflicted. It is a curse to the possessor, and those who are obliged to live in the same house with the possessor of the complaining temper are martyrs. It is often said that we should not let the bad temper of others influence us, but it would be as unreasonable to spread a blister of Spanish flies on the skin and not expect it to draw, as to think of a family not suffering on account of the bad temper of one of its members. It is like the sting of a scorpion, or of several scorpions, a perpetual source of irritation, destroying your peace and rendering life a burden. To bear one everlasting complaint and growl proceeding from what is aptly called "a chronic kicker," to have every agreeable thought chased away by this evil spirit of disputatiousness, is more than flesh and blood can stand. This would be a better world if the people who lose their tempers would never find them again.—*Texas Siftings.*

TEMPTATION.—This is what Prof. Drummond, of Glasgow, says about a boy's temptation: "You have heard of the old castle that was taken by a single gun. The attacking party had only one gun, and it seemed hopeless to try and take the castle, but one soldier said, 'I can show you how you can take the castle,' and he pointed the cannon to one spot and fired, and went on all day, never moving the cannon. About nightfall there was a few grains of sand knocked off the wall. He did the same thing the next day, and the next. By and by the stones began to come away, and by steadily working his gun for one week, he made a hole in that castle big enough for the army to walk through. Now with a single gun firing away at everybody's life, the devil is trying to get in at one opening. Temptation is the practice of the soul, and if you never have any temptation, you will never have any practice. A boy that attends fifty drills in a year is a much better soldier than one that drills twice. Do not quarrel with your temptation; set yourself resolutely to face them."

CHILD TRAINING.—"Train up a child in the way he should go." Oh, mothers, don't be deceived. If you want your children to be the Lord's when they grow up; if you want your boy to withstand the unknown temptation of the future; if you want him to come out a man of righteous principle, integrity and honor, superior to all the doubleness, chicanery and deviltry of the world, you must train him to look upon the world's prizes as dross compared with the joy of a pure conscience and a life of usefulness to his fellow-men. And if you want your daughter to be a true woman, willing to suffer in the interests of humanity and truth, you must teach her that she is an independent, responsible being, whom God will call to as severe a reckoning for the use or abuse of her talents as he will her brother man.—*Mrs. Booth.*

OUR YOUNG PEOPLE.

IN A BEECH WOOD.

BY MARIAN DOUGLAS.

A golden arch above my head,
A path with golden carpet spread,
Each side the golden-mantled trees
Soft singing in the faint, sweet breeze,
Down-fluttering leaves in golden showers,
A gold gleam of witch-hazel flowers,
And, dazzling my uplifted eyes,
The sunlight in the golden skies:
What magic spell has compassed me?
What strange new world is this I see?
Gold! gold! above, below, around;
I tread upon enchanted ground.
A dream-land Queen, who only knows,
To-morrow, when the east wind blows,
Her dream and all its glory goes!

—*Harper's Bazar.*

"The Children's Crusade."

"The Children's Crusade" against ignorance, as embodied in the effort upon the part of the Methodist boys and girls in Mississippi to endow the "Children's Scholarship" in Millsaps College, ought to enlist the sympathy and interest of every young person in the State. It is meeting with favor, as the following report shows:

H. Otis White	$1
Ethelbert H. Galloway	1
Thos. B. Rowan	1
David L. Bingham	1
Louise E. Bingham	1
Chas. Galloway Bingham	2

This may not seem a *long* list; but, like the little folks whose names are upon it, it is going to *grow wonderfully.* If there is one thing that children *can* do, it is *grow;* but will the growth of the children be much more wonderful than the growth of the dollars that they give? Who can estimate the value of these dollars after fifty years?

This is our new "roll of honor." Other children are coming. I know of two little fellows who are now picking cotton for the money, and another who has made seventy cents of his dollar. Who will be the next to report?

A. F. WATKINS.
Jackson, Miss.

MR. EDITOR: As I have not yet seen a correct answer to the question about the little boy and the basket of nuts, I thought I would write what I think is the number. The number I found was 301. I am eleven years old, and go with my brother, on horseback, to the Waterproof Sunday-school, about three miles from home. Wishing the ADVOCATE much success, I am, Your friend, LEONARD WAILES.
Goldman, La.

MR. EDITOR: I was glad to see that I had answered your first problem correctly, and have tried to work out the last. The only number that I can find that leaves 1 when divided by all the numbers except 7 (and even when divided by 7) is 2,401. So my answer is that he had that number of nuts in his basket. Hoping that I am right, I remain, Your little friend,
MARY F. MCLEAN.
Gayden, La.

The Mistakes of a Small Boy.

A boy would not be worth much if he never made mistakes, and was never told of them. There is hope for a boy in proportion to the number of mistakes he makes and afterward corrects.

One of the most common mistakes of a boy is what he wants. He is apt to want most the things he hasn't, and one of the things a small boy hasn't, and hankers after most of all, is size. Oh, how he does pine for size! He waits and counts days, and scratches the wall with pencil marks, and stretches himself up trying to catch up with his big brother. And all the time he may be more of a man than his big brother, if only he would put the right kind of measure in place of the foot-rule.

You have heard of the Irishman who went to market to buy the most for his money, and, finding that turnips were so much cheaper than potatoes, bought four bushels of turnips instead of two of potatoes. But he was much surprised to learn that the turnips were seventy-five per cent. water, and that he might have bought a package he could have carried in his vest-pocket that would have contained the same amount of nutriment as his four bushels of turnips.

That was a case where size was deceiving, and that is the way the small boy is often taken in. It's not the size of a man's fist, or the breadth of his shoulder, or the height of his stove-pipe hat that counts. I have seen a seven-foot bully do a thing so mean and unmanly that a seven-year-old boy ought to blush for it. And I have seen a boy pass along after him, and pick the whining dog up that he had kicked by a kick, and treat it with such pity and tenderness that, if we still lived in the days of chivalry (and we do in more ways than one), that boy would have been knighted and spurred, and received the applause and smiles of fair ladies and noble men and his king, and the hulking giant would have been given to some magician to be changed into a flea, or a potato-bug, or some petty, noxious insect. If a boy would only hanker after the things that ought to go with size, and let size take care of itself, he would make no mistake.

Another thing that the small boy is apt to overrate is physical strength. He is always bragging about what he can do, and the strongest boy in a crowd is sure to have things pretty much his own way. The whole world used to be boys once in that respect. The man who could strike the hardest blow, and ride the fastest and jump the farthest, and use his arms and legs the best, was the best man. Now it is the man who can use his head the best. It is the man who has the best heart. The Indian said when he first heard a pistol fired and saw the deadly effects, "He heap little, heap land, heap go quick and hit hard." A boy who is little need not be sad, but if he can "go quick," and hit the mark clean through is doing his duty, he is manlier than some who wear arms's clothing. It is not the exhibition of strength, it is the just and kind use of strength, the intelligent and judicious use of strength, that makes great. The horse has more strength than the man; but the man, with his less strength and his superior mind, makes the horse go as he pleases, and subdues the wildest and most ferocious beast.

Don't ache for size; don't ache for strength. Don't lie awake nights thinking how to get either. Let those things take care of themselves, and be just the kindest, most truthful, patient, industrious, merriest, happiest boy you can, and get all the love you can from others, and give all the love you can to them, and man will one day say of you, "What a power he is!"—and maybe you could not lift a five-pound dumb-bell. But all I say will be true, nevertheless.—*Our Morning Guide.*

Physicians Seldom Indorse
patent medicines, but Magnire's Bonne Plant is recommanded and used by a majority of them because of its superiority over anything for bowel diseases. 75c. per bottle; expressage paid if three bottles are ordered.
J. & C. MAGUIRE, St. Louis, Mo.

SCIENTIFIC.

The Birth of an Iceberg.

The dynamical law by which the glaciers abutting on the sea generate their bergs is still somewhat vague. In earlier days it was held that the glacial tongue broke off by its own weight. To this has succeeded the following explanation; perhaps more popularly than scientifically accepted. Moving down the fiords to the ocean the glacier's front enters the waves, at first ploughing up the sea-bottom into a deep furrow. But as the ice grow pushes out over the sloping ocean floor, the weight resting upon the bottom steadily diminishes. The floating power of the water tends constantly to lift the ice, which is held down by the rigidity of the glacial sheet below its normal sea line. Moving on still, the glacier's front reaches the point in deeper waters where it is lifted from the bottom altogether. Still it remains unbroken, the strength of the sheet, hundreds of feet in thickness, holding it. But as it proceeds, the awful leverage on the unsupported tongue waxes. It is like the van of an army drawn further and further away from its main body, and encountering increasing attacks of the foe. Each surge of the tide, every onset of storm, racks its structure. At last comes the point where the hardly sustained equilibrium of forces ends, and the glacial tip breaks away into the floating berg. Finally we have a third and more recent hypothesis based on the differential movement of the upper and lower parts of the glacier. This latest theory asserts that the glacial front is thrust over from above by the swifter descent of its upper portion a movement which may be roughly likened to the breaking comb of a sea wave sweeping to the shore.

But whatever the specific direction of the force which expels the berg from the glacier, the grandeur of the phenomena which often attend it is without question. Constantly the brow of the glacier over the sea is shaking off with sharp explosions smaller masses of ice, which drop to the water in clouds of spray. Suddenly there comes a set of louder and deeper blasts that blend into a subteranean roar. A great section of the disrupted front of the glacier bends, with water-falls pouring from its sides, and obscured in clouds of vapor from the cold surfaces newly exposed to the air. As these clear away, the broken-off glacial tongue surges down, forcing up a wave of water dangerous to near vessels, to boats or men at the water's edge. Up and down the new-born berg sways, moving, meanwhile, slowly away from the glacier, and out to sea. It has been born amid the travail of the icy elements to begin its life journey, that is to be long or short, according to its own size and the places to which the currents of air and water are to bear it.—Clarence Deming, in *Harper's Weekly.*

WHAT IS "ONE-HORSE POWER?"—When men begin first to become familiar with the methods of measuring mechanical power, they often speculate on where the breed of horses is to be found which can keep at work raising 33,000 pounds one foot per minute, or the equivalent, which is familiar to men accustomed to pile driving by horse power, or raising 300 pounds 100 feet per minute. Since 33,000-pound raised one foot per minute is called one-horse power, it is natural for people to think that the engineers who established that unit of measurement based it on the actual work performed by horses. But that was not the case. The horse-power unit was established by James Watt about a century ago, and the figures were settled in a curious way. Watt, in his usual careful manner, proceeded to find out the average work which the horses of his district could perform, and he found that the raising of 22,000 pounds one foot per minute was about the normal horse-power. At this time he was employed in the manufacture of engines, and had almost a monopoly of the engine-building trade. Customers were so hard to find that all kinds of artificial encouragements were considered necessary to induce power-users to buy steam engines. As a method of encouraging business, Watt offered to sell engines reckoning 33,000 foot pounds to a horse-power, or one-third more than the actual. And thus what was intended as a temporary expedient to promote business has been the means of giving a false unit of a very important measurement to the world.—*Kansas Miller and Manufacturer.*

The human skin contains more than 2,000,000 openings, which are the outlets of an equal number of sweat glands. The skeleton consists of more than two hundred distinct bones. An amount of blood equal to the whole quantity in the body passes through the heart once every minute. The full capacity of the lungs is about three hundred and twenty cubic inches. About two-thirds of a pint of air is inhaled and exhaled at each breath in ordinary respiration. The stomach daily produces nine pounds of gastric juice for digestion of food; its capacity is about five pints. There are more than five hundred separate muscles in the body, with an equal number of nerves and blood-vessels. The weight of the heart is from eight to twelve ounces. It beats 100,000 times in twenty-four hours. Each perspiratory duct is one-fourth of an inch in length; of the whole about nine miles. The average man takes five and one-half pounds of food and drink each day, which amounts to one ton of solid and liquid nourishment annually. A man breathes eighteen times in a minute, and 3,000 cubic feet, or about three hundred and seventy-five hogsheads of air every hour of his existence.

AN ELECTRICALLY-OPERATED MICROSCOPE.—A Munich institution has made a magnificent microscope for the World's Fair, at a cost of $8,750. An electric current supplies the light, which, placed at the focus of a parabolic aluminium reflector, reaches an intensity of 11,000 candle power. Electricity also centres the quadruple condensers by an automatic mechanism. The heat generated by the intense light makes necessary a cooling apparatus, which is an electrically regulated machine liberating a fine spray of fluid carbonic acid from copper reservoirs in which this substance is stored under a pressure of 21 atmospheres. So great is the cold produced by its vaporization that the carbonic acid used need not exceed in quantity four or five grains per hour. With ordinary objectives, the highest magnifying power of the instrument is about 11,000 diameters, but with the oil immersion this may be increased to 16,000.

A guild in London has for its object the training of musicians in the art of soothing the nerves of the sick.

For over fifty years Dr. Davis' Compound Syrup of Wild Cherry and Tar has cured coughs, colds, asthma, bronchitis, throat and lung affections. It is the regular prescription of a physician of extensive practice, who, after prescribing it for twenty years, was induced by the gratifying results to make it a proprietary medicine. Davis' Wild Cherry and Tar soon became known as the best remedy for all throat and lung troubles. Why? Because it has merit and will cure. A. C. Haffenfinger, Philadelphia, says: "I know a man suffering with his lungs who was in the hospital a year without benefit. I induced him to take Davis' Wild Cherry and Tar, and to-day he is well. I know it saved his life." TRY IT.

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Some Children Growing Too Fast
become listless, fretful, without energy, thin and weak. But you can fortify them and build them up, by the use of
SCOTT'S EMULSION
OF PURE COD LIVER OIL AND HYPOPHOSPHITES
Of Lime and Soda.
They will take it readily, for it is almost as palatable as milk. And it should be remembered that AS A PREVENTIVE OR CURE OF COUGHS OR COLDS, IN BOTH THE OLD AND YOUNG, IT IS UNEQUALLED. Avoid substitutions offered.

Heavy Crops!
The Grain, Sugar, Cotton and Rice crops of this season are unusually abundant, and active preparations are being made to gather and move them. It should be borne in mind that a large and varied crop of Malarial Sickness is also about ready for the annual reaping. The people should begin NOW to prepare for this ordeal by using
Royal Germetuer
freely and regularly for a few weeks. It is the Peerless Conqueror of Malaria in all of its forms. It is the best known preventive and the most unfailing cure. Those who heed this timely warning will pass safely and pleasantly through the sickly season that is upon us. $1 per bottle; six for $5. If your dealer can't supply you, order direct from KIT WILLIAMS, 202 Canal Street, New Orleans.

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Gentlemen:—Please send another $12 box of Cannabis Indica. It has entirely cured me of **Bronchitis** and **Catarrh.** I gained nine pounds in two weeks. The $36 spent with you has done more good for me than the $200 paid to doctors.
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MARRIAGES.

ROBERTSON—FAIRCHILD.—At Vinton, La., Oct. 14, 1891, by Rev. Thos. J. Upton, Mr. John Robertson to Miss Louisa O. Fairchild, both of Vinton, La.

JOHNSON—OWENS.—At the Brandon parsonage, Sept. 10, 1891, by Rev. Isaac L. Peebles, Mr. William Johnson, of Hattiesburg, Miss., to Miss Jessie Owens, of Goshen, Miss.

HURST—DANA.—At the residence of the bride's mother, Warren county, Miss., Oct. 7, 1891, by Rev. C. W. Campbell, Rev. W. W. Hurst, of the Mississippi Conference, to Miss Lucy Dana.

CONGER—WALLACE.—At the Methodist Church, Coldwater, Miss., Oct. 14, 1891, by Rev. J. W. Malone, Mr. Levi A. Conger, of Arkabutla Miss., to Miss Minnie Wallace, of Coldwater.

BELL—CAVITT.—At the Washington Hotel, Vicksburg, Miss., Oct. 16, 1891, by Rev. Frank M. Keen, Mr. Andrew J. Bell, of the Ruston (La.) *Telegraph*, to Miss Jennie T. Cavitt, of Clinton, Miss.

FORBES—BURNEY.—In the Methodist Church, Ebenezer, Holmes county, Miss., Sept. 17, 1891, by Rev. J. C. Lowe, Mr. F. J. Forbus and Miss Josie A. Burney.

COX—HARDING.—At the residence of the bride's parents, Holmes county, Miss., Oct. 15, 1891, by Rev. J. C. Lowe, Mr. S. M. Cox and Miss Ida Harding.

PARKER—STAMPLEY.—At the residence of the bride's father, Sept. 22, 1891, by Rev. D. F. Gulce Mr. R. L. Parker, of Natchez, Miss., to Miss Ella Stampley, of Hamburg, Miss.

MCPHERSON—KINERSON.—At the residence of the bride's mother, Oct. 8, 1891, by Rev. D. F. Gulce Mr. Daniel McPherson to Miss Ola Kinerson, both of Franklin county, Miss.

RAGSDEDER—FAVRE.—At the Methodist Church, Pearlington, Miss., Oct. 14, 1891, by Rev. Thomas W. Adams, Dr. Marcus J. Magruder, of New Orleans, La., to Miss Eva A. Favre daughter, by adoption, of Hon. T. M. Favre.

WILEY—FAVRE.—At the Methodist Church, Pearlington, Miss., Oct. 15, 1891, by Rev. Thomas W. Adams, Mr. Walter C. Wiley, of Tyler Texas, to Miss Louise Eucharist Favre, daughter of Capt. J. A. Favre.

BROWN—JONES.—At the residence of F. A. Jones, Oct. 1, 1891, by Rev. N. S. Cornell, Mr. W. H. Brown and Miss Mattie E. Jones, all of Catahoula parish, La.

HARRISON—NICHOLS.—At the residence of Mr. Henry Nichols, Oct. 7, 1891, by Rev. N. S. Cornell, Mr. Jas. P. Harrison and Miss L. Ella Nichols, all of Tensas parish, La.

SMITH—SKINNER.—At the residence of the bride's mother, in the town of St. Joseph, Oct. 14, 1891, by Rev. N. S. Cornell, Mr. Phil. C. Smith and Miss Jessie Skinner, all of Tensas parish, La.

SNYDER—CASTLEMAN.—At the residence of R. L. Castleman, on Lake St. John, Oct. 15, 1891, by Rev. N. S. Cornell, Mr. J. G. Snyder and Miss Mary E. Castleman, all of Concordia parish, La.

HEARD—JOHNSON.—At the residence of the bride's father, Mr. I. M. Johnson, Sept. 30, 1891, by Rev. N. J. Roberts, Mr. L. G. Heard to Mrs. Etta Johnson, both of Hinds county, Miss.

OBITUARIES.

THOMAS—Died at Hot Springs, Ark., Sept. 6, 1891, of chronic diarrhœa, Mrs. VICTORIA H. THOMAS (*nee* Dickson), aged fifty-two years, wife of Capt. S. M. Thomas, of Caddo parish, La., and a communicant in the First Presbyterian Church at Hot Springs. Capt. Thomas had visited Hot Springs for the benefit of his health, and while there he was seriously injured by a polygon fragment from blasting rock adjacent to the hotel where he was, striking and breaking his right leg below the knee. On hearing of this disaster, his wife went immediately from their home to the bedside of her stricken husband, and while there administering to him her weak and frail body succumbed to its malady after a bed-confinement of two weeks.

Sister Thomas was universally beloved and highly esteemed by all who knew her. A woman like her, of such benevolence, hospitality and kind-heartedness, would be greatly missed in any community, especially by the young people, of whom she was particularly fond; and delighted to make the threshold of life pleasant and joyful to them; and no tongue can tell, nor heart feel, but the bereaved kindred, brother and sisters, and her own home how much she is missed. She was a kind and loving wife, a self-denying, devoted mother, a thoughtful and affectionate sister; but they do not mourn without hope of meeting her beyond the troubled, boisterous sea of this sublunary life, in the haven of reposo and eternal rest, where the wicked cease to trouble.

She remarked to her daughter, that she was at peace with God; that she felt nothing in her heart against anybody, and that she was fully resigned to die. LEWIS A. REED.

DAVIES—On July 17, 1891, Miss GEORGIE F. DAVIES entered into rest, aged twenty-one years eleven months and eleven days.

Miss Davies was a devout and consistent member of the M. E. Church, having professed conversion and joined Parker Chapel four years previous to her death. I knew her as her pastor over two years, and was deeply impressed with her consistent walk and conversation. She was regular in all her church duties, and permitted nothing to interfere except ill-health, from which she suffered a great deal the last few years of her life. As a Sunday-school scholar, she was earnest, punctual, attentive.

Her last illness was one of suffering; but she passed through without murmur or complaint, gentle and patient to the end. Her testimonies were clear and emphatic. She spoke much of the comfort of the Savior's presence. She told me repeatedly that her trust in Christ was firm and sure. There was light in her soul—a light that burst forth in expressions of joy at times. Her end was peace. It was a triumph over pain, sin and death itself. She gently fell asleep to awake in his likeness.

F. N. P., P. C.

SELMAN—Died July 9, 1891, W. R. SELMAN. He was born Jan. 22, 1821, in Pike county, Miss., and on Sept. 25, 1851, was united in marriage to Miss Kate Baker, of Franklin county, Ala. In 1868 he settled in Lawrence county, Miss., where he raised a large and respected family.

He was converted and joined the M. E. Church, South, in North Alabama when quite a young man, and ever after lived a consistent Christian life. He had the courage of his convictions, and did right because it was right; and, therefore, he met all the obligations of life in good faith. The first time I visited him during his last illness, and asked him how he was, he said, "I am near heaven;" and at every subsequent visit I found him in the same state of mind. He talked of heaven and he dreamed of heaven; and with heaven in his soul he passed into the spirit-world, ever to be with Christ. May his mantle fall upon each of his surviving sons, and the bereaved widow and daughters be the subjects of God's special favor!

F. M. WILLIAMS.

SHELTON—Died, at the residence of her son-in-law, Mr. J. R. Kirkland, in Issaquena county, Miss., on Monday morning, Sept. 21, 1891, Mrs. S. V. SHELTON, in the sixty-seventh year of her age.

Sister Shelton's maiden name was Ilves. She was born near LaGrange, Tenn., and was the widow of the late Rev. J. H. Shelton, of the Mississippi Conference, formerly pastor of the Methodist Church at Mayersville, to whom she was married, at her father's home, at Augusta, Sharkey county, Miss., in 1858.

She was an exemplary Christian, having been a member of the M. E. Church, South, many, many years. Her sweet temper and pure, Christian character had made her beloved by all who knew her. Suddenly, indeed, was her death to her friends and loved ones; she having attended services at the Methodist Church in Mayersville the Sunday a week before her death, and appeared then to be in perfect health and strength. She leaves several children, all of whom are grown. To them we will say, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord." "He knoweth best, and doeth all things well." Her soul "sleeps in peace."

JNO. W. CHISLER.

WALTON—ESTELLA WALTON, daughter of John W. and Fannie Walton, was born Nov. 26, 1871, in Arkansas, but was raised in DeSoto county, Miss. She died, Sept. 16, 1891, in Quitman county, Miss., where she had gone to attend a sick sister. Her father had moved to Coahoma county, Miss., nearly two years ago, where he still lives.

Miss Estelle professed religion a little more than two years ago, and joined the M. E. Church, South, and lived a consistent member. She was a second daughter in a family of six children—four boys and two girls. She was a great favorite in the family. Her piety at home was remarkable, while she carried sunshine to all with whom she came in contact. She was never simple or vain. She never neglected her prayers under any circumstances. Her obedience and devotion to her mother, also her attachment to her elder brother, was just beautiful, indeed. She was an exceptional daughter, a loving sister, and kind to everyone. She was much loved by all who knew her. Oh! how she is missed at home and by her friends. We can only say to parents and kindred, Get ready to meet her in heaven.

W. M. YOUNG, P. C.

FULYHUM—Died, GEORGIA FULYHUM, the adopted daughter of Bro. J. Q. and Mary E. Cribbs, of Glendale, Coahoma county, Miss.

Georgia was a bright little girl. She came to a sad death by a railroad train. The circumstances are as follows: While she and Mrs. Cribbs were getting off the train, a signal was given to start, and she was thrown between the cars and crushed instantly. She was nearly thirteen years old, and the sunshine of the home. Bro. and Sister Cribbs had no children of their own. They were perfectly devoted to Georgia. She was a good student, and did fair to be very useful. We tender our sympathy to the bereaved family. W. M. YOUNG.

MCDOWEL—NAT. B. MCDOWEL, son of James M. and Ollie McDowel, was born July 25, 1879, and died Sept. 22, 1891.

Nat was an intelligent and an industrious boy. He was always ready to share his part of the labor at home. He was good and kind to his parents and brothers and sisters. Nat. was converted about two weeks before his death, and would pray at the family altar with the family. We can sympathize with the bereaved ones, and can say: Nat. is in a far brighter world than this, where golden glories ever shine beyond the thought of day's decline.

His pastor, GEO. W. HUFF.

HARPER—Resolutions of the Ladies' Missionary Society, Hickory Auxiliary:

Whereas, It has pleased our heavenly Father, in his providence, to remove from this life and transplant to the happy life above our sister, comrade and co-worker, Miss LUCY HARPER; therefore, be it

Resolved, That in her death our Missionary Society has lost one of its most earnest and efficient workers, the church a faithful, consistent and zealous member, and her parents a loving and devoted daughter.

Resolved, That we tender our deepest and most heartfelt sympathy to the bereaved family, relatives and friends, and direct them to that kind Father who ever "tempers the wind to the shorn lamb."

Resolved, That we ever cherish her memory, setting her Christian example before us as a standard, remembering that while we lose a true worker, one more star has been enlisted in the angelic band who will meet us at the "pearly portals" to welcome us in; and, "Their voice of weeping shall be heard no more in the eternal city. Neither dying, nor sickness, nor pain, nor sorrow; for God shall wipe away all tears." The disciple that Jesus loved says in God's eternal Truth: "Blessed are they that do his commandments, that they may enter in through the gates into the city."

Resolved, That a copy of these resolutions be sent to the parents of our deceased sister; also a copy sent to the NEW ORLEANS CHRISTIAN ADVOCATE and Newton County *Progress* for publication. MRS. H. V. HOPKINS, for Com.

BRISCOE—The Ladies' Co-operative Society of the M. E. Church, of Port Gibson, adopted the following resolutions in regard to the death of Sister E. E. BRISCOE:

Whereas, God, in his providence, has seen fit to call from labor to rest our dear sister, as a society, we mourn her loss and bow submissively to the will of him who is too wise to err, too good to be unkind; therefore, be it

Resolved, That in the death of our sister our society has lost a zealous member and a faithful friend, and her interest in the society work was unabated, although often detained from its meetings.

Resolved, That we cherish her memory, and know that while we say farewell to her lovely spirit, that she will be sadly missed from our midst.

Resolved, That we tender our heartfelt sympathy to her bereaved children, commending them to God who has promised to be their comfort and support.

Resolved, That this tribute of respect be spread upon the minutes of our society, and a copy furnished her afflicted children, also a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE, with request to publish.

MRS. E. S. DRAKE, for Com.

A Philosophical Family.

Amelia has pimples, and sores in the head,
From humors internal her nose has grown red;
She's a boil on her neck that is big as a bell,
But in other respects she is doing quite well.

And pa has dyspepsia, malaria and gout,
His hands with salt-rheum are all broken out;
He is prone to rheumatics that make his legs swell,
But in other respects he is doing quite well.

And ma has night sweats and a troublesome cough,
That all of our doctors can't seem to drive off;
She wakes every night and coughs quite a spell,
But in other respects she is doing quite well.

There is nothing like philosophy to help one bear the ills of life, but in the case of this family what is most needed is a good supply of Dr. Pierce's Golden Medical Discovery. It would cleanse Amelia's bad blood, cure pa's ailments, and check ma's cough. The "Golden Medical Discovery," by its action on the liver, cleanses the system of impurities. It cures humors, ulcers, boils, scrofula, salt-rheum, erysipelas, and all kinds of sores and swellings. The only guaranteed blood purifier.

The Philadelphia *Record* is authority for the statement that London firms spend nearly $2,500,000 in advertising every week.

The Dearest Spot on Earth is the spot that's washed out *without Pearline*. It costs in clothes, in the rubbing and scrubbing that wears them out quickly; it takes twice the time, and double the labor. It's expensive washing before you get through with it—and the cost comes home to *you*, no matter who does the work.

Pearline saves money by saving work, wear, and time. It hurts nothing; washes and cleans everything. It costs no more than common soap, but it does more. It's cheap to begin with—but it's cheapest in the end.

Beware of imitations of PEARLINE which are being peddled from door to door. 196 JAMES PYLE, New York

LOUIS GRUNEWALD CO., L't'd,

18 Baronne and 127 Canal Streets, New Orleans, La.

SOLE AGENTS FOR ALL THE LEADING

PIANOS!

Steinway, Chickering, Knabe, Sohmer, Behr, Mehlin, Fischer, Pleyel Pease, Shoninger, Sterling, etc.

Lowest Prices! | Easiest Terms!

LOUIS GRUNEWALD CO. (Limited), New Orleans.

LOUISIANA STEAM SASH, BLIND AND DOOR FACTORY,

199, 201, 203, 205, 207 Gravier Street,

NEW ORLEANS.

ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Jelling, Newels, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

BRANCH OFFICE: NO. 53 CARONDELET ST.

CLARK & MEADER,

—DEALERS IN—

FINE GROCERIES,

16 and 18 CARONDELET ST., and

Cor. ST. CHARLES and NAPOLEON Avenues,

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Catalogues sent on application, showing a most complete assortment of Fancy and Staple Groceries. In asking for quotations, please state about the quality desired of each item, as a guide. Our prices will be found reasonable for the quality of goods furnished.

Woodenware and Willow-ware

Rope, Packing, Twines, Brooms, Brushes, Mops, Soaps, Bottles, Flasks, Demijohns, Tumblers, Fruit Jars, Corks, Lamps, Lanterns, Globes and Chimneys, Barrels, Half Barrels, Kegs, Fishing Tackle, Seines, Ammunition, Shot, Powder, Oyster Tongs, Oars, Rowlocks, Hardware, Tinware Stationery, Scales, Animal Traps, Canes, Axle Grease, Wagon Jacks, Whips, Wrapping Paper and Bags, and a full variety of Goods carried in this line of Trade.

J. C. MORRIS CO., Limited.

40, 42 and 44 Tchoupitoulas Street.

DIRECTORS—E. P. Dyer, president; E. P. Mackie, treasurer; J. C. Morris, J. C. Morris, Jr., T. G. Mackie.

Watches, Diamonds,

FINE JEWELRY!

Silver and Silver-Plated Ware,

SPECTACLES AND EYE-GLASSES.

Send for Catalogue.

A. B. GRISWOLD & CO.,

(*Established 1817*)

119 CANAL ST., New Orleans, La.

For Sale.

FARMER'S CANNING OUTFIT!

Will Pay for Itself in One Season.

Includes Syrup Evaporator—50 gallons per day. Two boilers with siphon connection, cranes for handling cans, fire pots, soldering coppers, etc., for 2,000 to 3,000 cans per day. One portable iron Furnace for Canning, making Pickles, Jellies, etc. Evaporating Syrup. All latest improvements, with full directions.

Price, $150,000 to $200,000.

State and County Rights for Sale.

Address the Patentee and Manufacturer,

D. J. McMILLAN,
South Washington, N. C.

Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510 584.54
CASH ASSETS, December 31st, 1890,	$551,897.82

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. O. Byrd, Sec'y

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JOS. BAYLE, ANDREW STEWART, E. ROBLAND, W. T. HARRIS
JNO. BARKLEY, CHAS. CHAFFE, P. H. RICE, THOS. SEFTON

Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.
Losses Paid by Boston Fire, 1872, $1,429,720.

All Losses Paid in Cash, without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office the same as with local companies.

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The Southern Insurance Company

OF NEW ORLEANS.

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Paid up Capital, $300,000. Assets, $559,348.11.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

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W. R. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary

Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - $300,000.

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

H. Dudley Coleman Machinery Co., Lim'd,

New Orleans, La.

STEAM ENGINES, BOILERS, MILLS AND MACHINERY,

Pumps, Pipe, Presses, Pullevs, Shafting,

Saw, Sugar and Corn Mills,

Cotton Gins, Feeders and Condensers.

Examine Our Stock. *Our Prices Are Very Low*

FOUNDRY, FACTORY & OFFICE, Cor. Magnolia and Erato Sts. | SUPPLIES & SAMPLE STORE 9 Perdido St., New Orleans, La.

If readers of this advertisement who wish to purchase goods in our line would mention this paper when writing for information or when ordering goods from us, we could then determine whether the money we pay for advertising in this paper is well invested or not.

H. DUDLEY COLEMAN MACHINERY CO., LIMITED New Orleans, La.

HARDWOOD AND MARBLEIZED SLATE

MANTELS.

GRATES AND FIRE-PLACE TRIMMING.

Tiles for Hearths, Mantels, Floors and Vestibules.

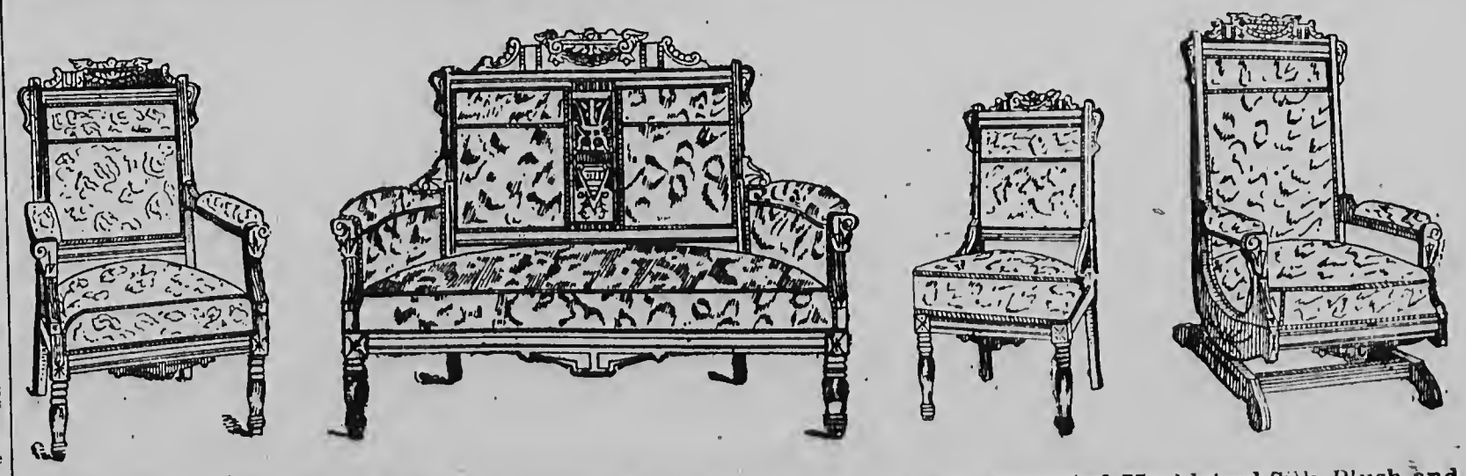
STAINED AND DECORATIVE GLASS.

GEO. M. LEAHY, - 112 Camp Street.

CATARRH CURE!

GIVEN AWAY. Send name and get a FREE PACKAGE DR. J. W. BLOSSER & CO., DALTON, GA

Latest Styles -- Lowest Prices!



This handsome Parlor Suit is upholstered on solid walnut frames with Imported Marbleized Silk Plush and the seats are all Spring Edge. Colors are Red, Red and Old Gold, Blue and Old Gold or each piece of a different color. For $45 I will sell seven pieces of this suit:—one Sofa, one Divan, one Patent Rocker, one Arm Chair and three Reception Chairs. $65 buys the complete suit of ten pieces consisting of two Sofas, one Divan, one Patent Rocker, one Arm Chair, and five Reception Chairs. Same suit covered with Hair Cloth, seven pieces $35 or ten pieces $55. Every other article in my store at proportionately low prices. Bedroom suits, twelve pieces, from $20 up-wards. Quality at top—prices at bottom. I have an immense variety of strictly reliable goods and purchasers can depend upon getting the very latest styles. Everything guaranteed to be exactly as represented or money will be promptly refunded

CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30 | J. G. GRANT, | CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs R. A. Sibley, W. F. Sanders, G. A. Mantleville, H. R. Caldwell, W. F. Henderson, J. M. Pugh, E. H. Rushing, John W. Crisler, R. A. Meek, W. J. Dawson, L. W. Wood, W. H. Lewis R. C. Grace, F. F. Spencer, P. S. Woodward B. Jones, C. M. Lyons, B. F. Phillips, J. C. Lowe C. M. Crosby, R. D. Norsworthy, J. C. Ellis B. C. Gray, W. H. Saunders, N. M. Clark, A. J. Browning, J. M. Johnston (2), W. J. Porter.

Messrs W. G. Hancock, C. A. Grote, J. M. Johnson, J. F. Redding, L. P. Whittington, S. T. Jackson, J. W. Billington, W. J. Rossett, J. A. Bamm, A. Trotter, S. J. Holmes, Robt. F. Reed, M. Brown, Shell Brothers, M. Truly, Frank Garrett, T. W. McCoy, Prince Minse J. Oscar Howell, J. Henry.

Mesdames R. G. Rapp, F. E. Thomason, W. H. Jones Eliza J. Rivers, Catharine P. Danks, J. F. Prophet, Margaret Spoke.

Misses Lizzie Beauchamp, Mollie Cooper, Adelia M. Butler.

Oct. 27.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Purchasing Bureau.

Special attention given to orders from country stores and for household and family supplies by D. L. Mitchel, business manager of this paper, who has had many years' experience as city and country merchant. Please address Purchasing Bureau, 112 Camp street, New Orleans.

All orders must be accompanied with cash.

BAD COMPLEXIONS, WITH PIMPLY, blotchy, oily skin, Red, Rough Hands, with chaps, painful finger eruds and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvel of beautifier of world-wide celebrity, it is simply incomparable as a Skin Purifying Soap, unequalled for the Toilet and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, CUTICURA SOAP produces the whitest, clearest skin, and softest hands and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurations, while it admits of no comparison with the best of other skin soaps, and rivals in delicacy the most noted and expensive of toilet and nursery soaps. Sale greater than the combined sales of all other skin soaps.

Sold throughout the world. Price, 25c.

Send for "How to Cure Skin and Blood Diseases."

Address POTTER DRUG AND CHEMICAL CORPORATION, Proprietors, Boston, Mass.

Aching sides and back, weak kidneys, and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25c.

STATEMENT OF

Louisiana National Bank

At Close of Business, October 22, 1891.

RESOURCES.

Bills discounted		$1,813,489 21
Louisiana 4 per cent. consols, Elyton Land Co. Liv. Trust bonds, N. O. Gas Light Co. stock and other stocks and bonds —market value	$287,500 00	
United states bonds and premium on same to secure circulation	58,500 00	
		415,800 00
Redemption fund with United States Treasurer		2,250 00
Banking-house and other real estate		101,494 40
Demand loans	$457,715 50	
New York exchange	258,381 86	
Due from approved reserve agents	385,488 91	
Due from banks and bankers	21,712 98	
Checks on local banks	310,183 86	
Cash in vault	748,545 18	
		2,182,531 51
United States and other taxes paid and expense account		17,469 18
Collateral accounts		30,193 50
		$4,503,218 80

LIABILITIES.

Capital stock	$300,000 00	
Surplus fund	150,000 00	
		$ 450,000 00
Undivided profits		49,241 54
Circulation		415,800 00
Dividends unpaid		710 00
Reduction of capital stock		800 00
Deposits		3,387,467 26
Bills payable		200,000 00
Total		$4,503,218 80

The bank announces the demication of its Paying Teller, amounting to $150,000. The amount has been charged to profit and loss, reducing our ample surplus and undivided profits to that extent.

The above statement represents the actual condition of the bank to day, after making entries as above stated.

The condition of the bank now is—

An unimpaired capital of	$300,000 00
Surplus	150,000 00
Undivided profits	49,241 54

R. M. WALMSLEY, President.
A. LURIA, Vice-President.
LEON F. JANIN, Cashier.

EVERY one in need of information on the subject of advertising will do well to obtain a copy of "Book for Advertisers," 368 pages, price one dollar. Mailed, postage paid, on receipt of price. Contains a careful compilation from the American Newspaper Directory of all the best papers and class journals; gives the circulation rating of every one, and a good deal of information about rates and other matters pertaining to the business of advertising. Address ROWELL'S ADVERTISING BUREAU, 10 Spruce St., N. Y.

Do not forget that you can get all school books at Rev. F. D. Van Valkenburgh's, No. 106 Camp street, New Orleans.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	5¾	●— —
Ordinary	6 3-16	— —
Good ordinary	8¾	— —
Low middling	7 13-16	— —
Middling	8 1-16	— —
Good middling	8 5-16	— —
Middling fair	8 13-16	— —
Fair	10 3-16	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	3¼	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2¾	3⅛
Prime yellow	3⅜	3½
Gray white	— —	— —
Choice white	3 15-16	4
Standard granulated	— —	— —

MOLASSES

OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	34	35

RICE.

No. 2	2 5-16	— —
Good	4⅜	4½
Fair	4⅛	4⅜
Prime	4⅜	4⅝
Rough, ₩ bbl	2 60	4 10
Polish, ₩ bbl	22 00	24 00

FLOUR.

Extra Fancy	4 90	5 00
Fancy	4 45	4 70
Choice	— —	— —
Minnesota Patents	5 00	5 50
Winter wheat patents	5 12½	5 20
Minnesota bakers	5 00	5 50

CORN PRODUCTS.

Corn meal	3 10	— —
Cream meal	3 55	3 70
Grits	3 80	3 85
Hominy	4 00	— —

GRAIN, ETC.

CORN:		
White, ₩ bushel	— —	— —
Yellow	— —	— —
Mixed No. 2	— —	— —
OATS:		
Western		
Texas rust-proof	37½	39
BRAN:	— —	60
₩ cwt	90	95
HAY:		
Prime	13 50	14 50
Choice	15 00	15 50

PROVISIONS.

PORK:		
Mess (Standard)	10 75	11 00
Prime Mess	10 50	10 75
Rumps	— —	— —
BACON:		
Extra Breakfast	— —	11⅛
Shoulders	6⅛	6⅜
Sides, short rib	8⅜	8½
Sides, long clear	8⅜	8½
HAMS:		
Sugar-cured	10½	11½
DRY SALT MEAT:		
Shoulders	6⅛	6⅛
Sides, short rib	7⅜	7⅜
Sides, long clear	7⅜	7⅜

GROCERIES.

COFFEE:		
Prime	18¼	— —
Fair	17½	— —
Common	14½	— —
TEAS:		
Choice	40	80
He-No	— —	— —
BUTTER:		
Western Creamery	24	35
Western Dairy	23	25
Common	— —	— —
LARD:		
Refined	5⅞	6
OILS:		
Coal, bbls	7¾	— —
Coal, cases	18½	14
Cotton seed, crude	25	28
Lard, Extra No. 1	55	— —

VEGETABLES.

CABBAGES:		
Western, ₩ head	5	7
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 55	1 80
ONIONS:		
New Louisiana	— —	— —
Western	2 40	2 50

BALING STUFFS.

BAGGING:		
Jute, 2 lb. ₩ yard	7	— —
Jute, 1¾ lb. ₩ yard	— —	3⅛
Lone Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7⅛	12½
TIES:		
₩ bundle	— —	1 35

SUNDRIES.

POULTRY:		
Old Hens, Western	5 00	5 50
Young Chickens	3 00	4 00
Chickens, Southern	3 00	4 00
Young	2 25	3 00
Turkeys, Southern	10 00	13 00
EGGS:		
Western	20	21
Southern	20	21
WOOL:		
Lake, ₩ lb	21	21½
Louisiana	17	19
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	2½	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	18 00	— —
Meal	21 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2¾
Sulphuric acid	— —	2½

—*New Delta*, Oct. 27.

How's This?

We offer One Hundred Dollars reward for any case of catarrh that can not be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & CO., Props.,
Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WEST & TRUAX,
Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN,
Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all druggists.

There is nothing which succeeds like success; and the success of any publication which admits advertising is also the success of the advertisers.

NEWS OF THE WEEK.

DOMESTIC.

The fifth annual fair of the South Mississippi Fair Association opened in Summit, on Oct. 26, with bright prospects.

Rev. A. J. Witherspoon, D. D., in charge of the Seamen's Bethel in this city since 1878, died on Oct. 24, aged sixty-seven years.

The Louisiana State Fair and Shreveport Exposition will hold its sixth annual session, opening on Nov. 3 and closing on Nov. 7.

By a boiler explosion in Louisville, Ky., on Oct. 26, one man was killed, several persons injured, and nearly half a million dollars' worth of property destroyed.

Great indignation is being manifested in official circles at Washington over the recent assault upon American sailors at the port of Valparaiso, and satisfaction will be demanded of the Chilian government.

The levees in front of the Second District in this city are sinking, and the tracks of the Louisville and Nashville and Southern Pacific railroads and the Harrison Line wharf are in a dangerous condition, caused by the shifting alluvial soil.

A circular has been issued from the office of the *Lend a Hand Magazine*, Rev. Dr. Edward Everett Hale, editor, in which it is stated that the petition to the Czar of Russia with regard to his treatment of Siberian exiles has been signed by more than 1,000,000 citizens of this country.

A fire broke out at Bird's Point, Mo., on Oct. 23, which resulted in the greatest conflagration that has visited that section since the disastrous fire several years ago. The Anchor Line steamer *City of Natchez*, the towboat *Hays* and several barges of cotton, entailing a loss of half a million dollars, were destroyed.

The bids for the carrying of foreign mails on American steamships under what is popularly known as the postal subsidy bill of the last Congress were opened at the Postoffice Department last Monday afternoon. Under the advertisement the mails are to be carried to all the prominent ports in Europe, South America, China, Japan and Australia.

Political work is actively in progress at the national headquarters of the Farmers' Alliance in Washington. President Polk is absent in California, which is reported to be one of the most promising fields he has yet visited. An official dispatch from the head of the movement in California states that the Alliance in that State has now as great a political strength as either of the old parties, the membership having grown in thirteen months to 100,000. The dispatch says that next year the Alliance will elect the presidential electors in California beyond the shadow of a doubt.

FOREIGN.

The municipal authorities of St. Petersburg have appropriated a sum of money equivalent to £625,000 for the relief of the sufferers by the famine.

Great floods have occurred in the streams fed by the mountain torrents of the eastern Pyrenees. Many peaceful valleys have been inundated and crops and buildings washed away.

A bill will shortly be submitted to the Australian Parliament providing for a loan of $50,000,000. The money thus raised will be employed in the construction of railways and other productive works.

The Peace Congress, which is to be held at Rome next month, under the presidency of Signor Bongli, will be directed no less against the principles of the Triple Alliance than against the customs alliance.

The floods in England, a result of the recent two weeks of successive heavy gales, continue to do a great amount of damage. The river Thames, for instance, in some places, extends for a mile or so beyond its banks.

The Reichstag will reassemble on Tuesday, Nov. 17, and the session will be opened by Emperor William in person. It is predicted that the leading feature of his speech will be congratulations upon the reformation of a union between Germany, Austria and Italy.

The Socialist Congress at Erfurt has had the result of bringing socialistic policies to the front, and politicians in England and throughout the continent are eagerly discussing the best means of making people better satisfied with their station in life, and thus lessening the field for the agitation of the wilder spirits of socialism.

At a conference of the Social Purity Society of Dresden, held recently, resolutions of protest were adopted against the government's tolerance of impurity. The meeting also approved the Emperor's project for the suppression of drunkenness. The bill will be among the first matters considered by the Reichstag at its coming session.

While Vienna has been spoken of as a possible place of refuge for the Papal court, there is much better authority for the statement that the Pontiff favors Malta, where he would be even more independent than in Rome, and where England has given formal acknowledgment of the supremacy of the Roman Church in religious matters affecting the Catholics of that island.

The reports that have been circulated to the effect that the representatives of the foreign powers in Pekin have demanded from the Chinese government a large sum, by way of compensation for the loss of life and property in the recent riots, are erroneous. The course which has been agreed upon by the authorities on both sides, and which has been followed already in certain localities, is to appoint a joint commission, composed of the British consul and the chief local Chinese authority, to take evidence from the claimants as to the loss they have suffered and to assess the amount.

You've No Idea

How nicely Hood's Sarsaparilla hits the needs of people who feel "all tired out" or "run down," from any cause. It seems to oil up the whole mechanism of the body so that all moves smoothly and work becomes delight.

We use Alcohol

pure alcohol to make WOLFF'S ACME BLACKING. Alcohol is good for leather; it is good for the skin. Alcohol is the chief ingredient of Cologne, Florida Water, and Bay Rum the well known face washes. We think there is nothing too costly to use in a good leather preservative.

Acme Blacking retails at 20c.

and at that price sells readily. Many people are so accustomed to buying a dressing or blacking at 5c. and 10c. a bottle that they cannot understand that a blacking can be **cheap** at 20c. We want to meet them with cheapness if we can, and to accomplish this we offer a reward of

$10,000

for a recipe which will enable us to make WOLFF'S ACME BLACKING at such a price that a retailer can profitably sell it at 10c. a bottle. We hold this offer open until Jan. 1st, 1893.

WOLFF & RANDOLPH, Philadelphia.

N. W. Ayer & Son's Directory.

The limitations of human knowledge are very narrow, and the limitations to profitable business enterprise very real. Both are to be met in the publication of American Newspaper statistics.

We believe that nowhere else can the Newspaper man find so full, so fresh and so reliable particulars of this great profession, while its Tables of Publications, Lists of Editorial and Press Associations, Populations, Political Majorities, etc, can not but be of great and frequent utility to him.

It contains advertisements, it is true—the expense of the work demands it—but the purchaser pays for none of our own. Moreover we claim that such advertisements as the Annual contains give an additional value to such a publication. They possess intrinsic interest, while the cash basis under which they are inserted insures that something like the relative importance of the papers is preserved. Certainly no system of "Sight or Unseen" trading gives to obscure or unprofitable mediums great space in which to make misleading claims.

The Twelfth (1891) Edition is now ready. We believe that publishers will find it still better than its predecessors. We invite any corrections or suggestions which use of the book may show to be desirable.

Price $5.00, carriage paid.

Payable by publishers, in future advertising.

N. W. AYER & SON,
Newspaper Advertising Agents, Philadelphia.

Summer.

Summer, with its worries and sickness, is with us. Four fifths of the sickness that wears out temper and health can be disposed of by using Creole Female Tonic.

The Far West.

The prosperity of the Western countries is now assured, as the only great drawback that they had was the lack of rain; and now Melbourne, with his mysterious machine, has so thoroughly demonstrated the fact that rain can be had, and obviate the heretofore existing trouble, that the whole section is happy and great prosperity is predicted. Here in Louisiana we do not often need more rain than the good Lord sends us; but we need some of it in a better condition than it is allowed to get into *after* it is sent us; in other words, we need Coe's Cut-offs (from 101 Camp St.) on every cistern, to throw into the waste-pipe all the filth which gets on the roof, and in this way pure, wholesome water and better health can be secured.

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

Fashion's Edict.

"The time was," remarked the old physician, "when frail health was fashionable with ladies."

All that is changed now—Creole Female Tonic has been the means of restoring robust health to thousands of ladies that formerly were victims of that popular fad.

What else is Holy Scripture but a letter from the Almighty God to his creature. The King of heaven, the Lord of men and of angels, has sent you a letter to conduct you to eternal life, and yet you delay to read it zealously. Learn the mind of God in the Word of God.—*Gregory of Rome.*

"I remember Johnson's Anodyne Liniment," said an old man, "when I was a boy." Same now.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Sallis	31, Nov. 1
Newport	8
Ethel	4
Rural Hill	5
Weir	7, 8
Helzons	14, 15
Ebenezer	20
Lexington	21, 22
West	24
Richland	26
Black Hawk	28, 29

S. M. THAMES, P. E.

GRENADA DIST.—FOURTH ROUND.

Abbeville	Oct. 31
Oxford circuit (by Rev. S. D. Loug.)	31, Nov. 1
Oxford	1
Toccopola	(Tu.) 3
Carrollton	7, 8
Chapel Hill	(Tu.) 10
Grenada circuit	14, 15
Grenada	15, 16
Atlanta	21, 22
Pittsboro	(Mon.) 23
Cherry Hill	(Tue.) 24
Banner	(Thu.) 26
Water Valley circuit	(Sat.) 28
Water Valley	29

J. W. PRIOR, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Americus, at Pleasant Hill	31, Nov. 1
Williamsburg, at Bethel	31, Nov. 1
Moss Point	1, 2
Bay St. Louis	(Wed.) 4
Whitlington, at White Plains	7, 8
Pearlington	(Wed.) 11
Ocean Springs, at Ocean Springs	14, 15
Purvis, at Purvis	(Thu.) 19
Columbia, at Columbia	21, 22
Perry, at Isabella	(Wed.) 25
Mt Carmel, at Mt. Zion	28, 29
Hattiesburg, at Hattiesburg	(Tu.) Dec. 1
Heidelberg, at Philadelphia	(Thu.) 3
Eastabutchie, at Eastabutchie	5, 6

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

China Grove, at Tylertown	31, Nov. 1
Magnolia, at Magnolia	1, 2
Beauregard, at Mathis Chapel	7, 8
Hazlehurst	(at night) 12
Crystal Springs circuit	13
Bowerton, at Rehoboth	14, 15
Brookhaven station	(at night) 18
Adams circuit, at Adams	21, 22
Summit, at Summit	22, 23
Gallman circuit, at Mt. Pleasant	26
Providence	28, 29
Pleasant Grove ct., at Pleasant Grove	Dec. 3
Brookhaven circuit, at Bethel	5, 6

R. S. WOODWARD, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Shreveport station	Oct. 24, 25
Annaconco, at Beach Grove	28, 29
Many, at New Hope	31, Nov. 1
Sabine, at Bayou Scie	2
Klsatchie, at New Church	7, 8
North Rossier, at Collinsburg	11
Valley, at Cotton Valley	14, 15
Bellwood, at Oak Grove	21, 22
Natchitoches, at Natchitoches	22, 23
Grand Cane, at Bethel	28, 29
Caddo circuit, at Keachie	29, 30
Mansfield station	Dec. 5, 6
Shreveport mission	12, 13

ROBT. J. HARP, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Craps Street	Oct. 25
Grosse Tete and False River	Nov. 1
Dryades Street	8
Baton Rouge	15
Moreau Street	22
Felicity Street	29
Carrollton	Dec. 6
Carondelet Street	13

CHAS. F. EVANS, P. E.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Advices from British Columbia are to the effect that great excitement exists there among the white laborers over the refusal of the Dominion government last session to adopt legislation restricting the immigration of Chinese, who arrive in hundreds by every steamer from Hong Kong, and although hundreds made their escape across the boundary line into the United States, a considerable number remain in the Pacific provinces. A bill is now before the British Columbian Legislature, making it illegal to employ Chinamen in coal mines.

To avoid a colt and lameness from wetting, rub the chest with Johnson's Anodyne Liniment.

The Ameer of Afghanistan has sent a messenger to St. Petersburg to conclude a Russo-Afghanistan treaty.

Woman's Duty.

She owes it to herself and to the entire human family to fight the inroads of disease. Creole Female Tonic eradicates disease and makes the weak woman strong.

The proposition to make the proposed Methodist University at Washington City an ecumenical enterprise is certainly in the right direction. Surely the two Methodisms can unite in this effort to build up, under the shadow of the nation's capitol, a great school that shall expound and perpetuate the thought and genius of Wesleyanism. We see mighty possibilities multiplying themselves in this fusion of force.—*Pacific Methodist Advocate.*

We should like to give a new chimney for every one that breaks in use.

We sell to the wholesale dealer; he to the retail dealer; and he to you.

It is a little awkward to guarantee our chimneys at three removes from you.

We'll give you this hint. Not one in a hundred breaks from heat; there is almost no risk in guaranteeing them. Talk with your dealer about it. It would be a good advertisement for him.

'Pearl top' and 'pearl glass,' our trade-marks—tough glass

Pittsburg. GEO. A. MACBETH & CO.

DONALD KENNEDY

Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of **40** years' standing, Inward Tumors, and every disease of the skin, except Thunder Humor, and Cancer that has taken root. Price $1.50. Sold by every Druggist in the U. S. and Canada.

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EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*

Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus:

JAMES EPPS & CO., Homœopathic Chemists, LONDON, ENGLAND.

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By REV. J. J. LOVETT.

A Clear-cut and Concise Statement of the Bible Doctrine of Water Baptism.

"It is written in popular style."—Rev. T. F. Brewer, A. M.

"It is well written and much to the point."—*St. Louis Christian Advocate.*

"I have read it carefully through and like it very much. It is the CLEAREST, FINEST and BEST pamphlet on Baptism I ever saw."—Rev. Dr. T. S. West.

Price, 10 cents each; 75 cents per dozen. Address the author, Tahlequah, I. T.

DEATH TO THE DANCE

Such is the charming little book,

"Mary Singleton."

Scatter it far and near. One copy, 20c; per dozen, $2.

L. L. PICKETT, Columbia, S. C.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, with a VALUABLE TREATISE on this disease to any sufferer who will send me their Express and P. O. address.

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KNABE PIANOS.

UNEQUALLED IN

Tone, Touch, Workmanship and Durability

Baltimore, 22 and 24 East Baltimore St.
New York, 148 Fifth Ave.
Washington, 817 Market Space.

SAWMILL firewood at $1.50, and oak and ash, mixed, at $2.50 per load delivered. C. Arthur, 1380½ Tchoupitoulas street.

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135 Canal Street,

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Organs! Organs! Organs!

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Christian Advocate.

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The Lord's Prayer.—No. 6.

BY REV. J. B. WALKER, D. D.

Thy will be done. The will of God is the ground or basis of moral obligation. God's will is the original and supreme source of all authority. No higher reason can be given for obedience than that it is God's will. The extent and character of our obedience is set forth and illustrated to us by the phrase, "in earth as it is in heaven." As all creatures in heaven, from the humblest to the most exalted, are perfectly holy, it is legitimate to conclude that God's will in heaven is done cheerfully, perfectly, and universally. In uttering these comprehensive words, we are asking only what all creatures should do; but we are asking a great thing, and from a human standpoint a most difficult thing—a thing as yet almost immeasurably far from its realization. Sinful men by millions are almost continually doing what God has said, "Thou shalt not."

This was Christ's prayer in the awful agony of Gethsemane, when he felt the crushing weight of the guilty race bearing down upon his soul as the burden of a thousand mountains. His soul was exceeding sorrowful, even unto death; yet so adoringly unselfish and submissive was he that he exclaimed, "Oh, my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." And such, too, in substance was the language of Job in the season of bereavement and heart-crushing sorrow: "The Lord hath given, and the Lord hath taken away; blessed be the name of the Lord." It is often the case that it is difficult to say, "Not my will, but thine, be done." Nearly all of us have a programme, and to realize that programme seems the best consummation. But God, who overlooks the whole field of possibilities, sees that our programme would not be best for us; so he providentially intervenes, so as to prevent our plans, and help us to wiser and better ways, comforting us the while with the assurance that all things work together for good to them that love God. In such a case nothing but faith in the perfect truth and absolute goodness of God can enable us heartily to say, "Not my will, but thine, be done." Poverty, disappointment, sickness and bereavement are hard to bear; but we have the assurance, as our days so shall be our strength.

We pray not that God may do his will, but that it may be done, that we may do it. We pray not in regard to the government of the universe, but in regard to his will as revealed in his Word, and as it applies to the moral government over men. Nor, again, do we pray that our will should be wholly absorbed and lost in the will of God, but only that it should be conformed to his will, and subordinated to it; that God's will may, indeed, be done, but so that his will may be our will.

I think a good many think that if they do not specially *resist* and antagonize God's will by open sins, that they are, morally and spiritually, doing fairly well. But this is short of duty; we must do God's will. The will of God is specifically set forth in the Ten Commandments, and these ten commands each contain the highest form of the things commanded or forbidden. For illustration: The greatest injury that can be done to human life is to destroy it; hence the command prohibits this first of all, "Thou shalt not kill." This includes all the lateral and inferior branches of the great trunk crime of murder. So also the greatest wrong to truth is perjury—"Thou shalt not bear false witness." This prohibits all lesser and inferior infractions of the truth, and so on through the whole revealed will of God, which is "perfect, holy, just and good."

This prayer, "Thy will be done," implies, of course, that all opposition to God's will must be eradicated from the heart, with all complaining and murmuring and impatience with God's will and ways. This prayer implies, as a matter of course, the gift of grace to do and suffer God's will, for without this gracious help we can not do God's will in all things. We must know the will of God. Saith St. Paul, "Be ye not unwise, but understanding what the will of the Lord is." The will of man often runs counter to God's will. We pray in this petition that this impediment may be removed, and that God would incline our wills to do that which is his will. God, in his Word, and in the leadings of his providence, in the rule of parents, teachers, ministers and governors, and by the conclusions of reason and the voice of conscience, clearly and amply reveals to us the path of duty.

What a grand thing we are asking for when we say, "Thy will be done on earth as in heaven!" What a glorious consummation—all wills flowing in the same channel with God's will! What harmony and peaceful order would bless every tribe, kindred, tongue and nation! Amen! And if it please God, right early.

Woman's Work.

We heard with pain and sorrow of the death of Mrs. Kate Hearn, known to us as Miss Kate Roberts, a missionary of the Woman's Board of Missions.

We rejoice at the recovery of our president, Mrs. Hays, who sends the following:

In view of our great need of more laborers in our mission fields, and certain peculiar demands for wisdom from above, I beg the observance of Wednesday, Nov. 25, as a day of humiliation before God for fasting, prayer, and thanksgiving.

The power of special prayer is omnipotent. It can be wielded by the humblest woman in our connection. I call on you, my sisters of the Woman's Missionary Society, individually, to *lay hold on this power*, and never let go till the victory is gained.

JULIANA HAYS,
Pres. Woman's Board of Missions.

One of the secretaries of the American Board has well said: "A work conceived and born in prayer, as this missionary work assuredly was, must be sustained also and completed in prayer."

Shall we not ponder well the appeal of Dr. Young J. Allen, contained in a letter to our Foreign Secretary, and that of Mr. Carpenter, with the facts and comments of the *Woman's Missionary Advocate*, which says: "We have the money in hand to-day to send ten new missionaries to China. Can they be found?"

Our foreign workers, with hands more than full, are tired, oh! so tired. Some are falling, some resting. How many of us at home are tired enough in the Master's service to enjoy rest? Will it be well with us if we remain at ease and not observe the holy teaching, "Bear ye one another's burdens"?

Oh, that the Mississippi Conference would come to the rescue, and share in filling the places made vacant! We trust that reinforcements will go as quickly as possible, that no more experienced workers will have to abandon their positions, and that the great work done in China will move grandly on.

MRS. E. D. JONES,
Editor W. M. S., Miss. Conf.

Carlisle, Miss.

Woman's Work.

Hoping it may encourage my sister workers to "sow beside all waters," I wish to say a few words concerning our Woman's Missionary Society at this place. Two of the most cultured ladies of our town, both members of a sister church, have joined our society, and are valuable workers. These Christian women are true to their own church; but having no missionary organization of their own at this place, and feeling that they ought to be at work for the Master, they have cast in their lot with us.

Some words spoken one day while making a call, explanatory of our work, induced a lady to say, "I wish to join your society, and here are my dues for five months."

Dear sisters, let us *talk* about our work. By using a little womanly tact we can, on almost any occasion, speak a few words for our society, and *words* arouse interest and stimulate inquiry.

"In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that."

Our Sunday-school missionary society has done a grand work this year, and this without a single "festival" or "entertainment" of any kind.

MRS. REV. J. S. PARKER.
Hattiesburg, Miss.

FROM THE WORK.

Rev. J. M. Huggin, Abbeville, Miss.: "The good ladies of Abbeville are adding much to the attractiveness of our parsonage here. One room has been nicely carpeted and furnished for a parlor. Other articles will be added to the furniture. The house will be painted soon. The room mentioned has been alabastined. Fences will be repaired and extended so as to enclose all the parsonage grounds. Our Abbeville Normal School opened splendidly."

Rev. T. S. Rendle, Opelousas, La., Oct. 27: "I have been engaged in protracted meetings for the last two months, and have had some good meetings. At Bethel and here, in Opelousas, we had glorious times. The church was greatly revived. Many were made to rejoice and praise God for his blessings. We have had fifteen accessions to the church, and several conversions—some as bright as I have ever witnessed; that kind which moves men and women to work for the Master. The revival at Bethel resulted in the organization of a Sunday-school and prayer meeting, which we could not organize before. We are making very good progress in our collections; hope to have them in full at Conference. We are all well at this time."

Rev. A. D. Miller, Barlow, Miss., Oct. 27: "The Rehoboth High School, Copiah county, Miss., will open its first session for a term of eight months about Nov. 16, 1891, with Prof. C. F. Emery, A. M., of Ocean Springs, Miss., as principal. Good church, with preaching by pastor twice a month; class meetings and Sabbath-school all the year round, good community, church-house and parsonage only about one hundred and fifty yards from school-building, mail four times a week, and will soon have daily mail. Board can be secured in private families from one to two miles around, including washing, for $8 per month. Tuition reasonable. Apply for further information to A. D. Miller, Barlow, Copiah county, Miss. I will assist parents in getting board for their children."

R. P. Miller, Indianola, Miss., Oct. 30: "Some days since I wrote you a short letter regarding the work of Bro. J. W. McCullough, pastor of Indianola Church. Having seen no publication of same, I have concluded that it was misplaced; and, feeling that he is due public praise for the able manner in which he has conducted the work assigned him, I again reiterate that it is doubtful whether any man in this State, all things considered, could have done as much as has Bro. McCullough. It is true that the additions have not been large; but to one acquainted with the state of lifelessness of members—not only of Methodists, but all others—each denomination seemed determined to do less than the other in the right direction. There was a deadness that was alarming and discouraging to any pastor. Still, Bro. McCullough has created a forward movement that promises great good in the future. His earnest and upright life and labor attest his loyalty to the cause of Christ, and his able sermons have been felt and acknowledged by all sincere Christians of all faiths."

Mrs. Julia Edgecombe, Grand Prairie, Lower Coast, La.: "We have had a happy time here. Our protracted meeting was commenced on Oct. 5, and lasted until Oct. 15, which was carried on by our faithful pastor, J. F. Scurlock. Bro. Sawyer came to his assistance, and nobly did he show his brotherly love. We have never had a revival here but once, and then Bro. Scurlock had to do all the work alone. We are all new beginners in this work, and our pastor has had a hard time down here to get us all together, and teach us our duty as Christians. His health has been poor, but he has not failed to keep his appointment every time. I have seen him ready to faint at the altar, and yet he did not give up his work of mercy. He has done us much good, and may the richest of blessings follow him wherever God may send him! We had no church where we live until he came as a messenger sent from God. We had no Sunday-school until he established one for us, and I can say that we have not had one since I was a child, years ago. Now everything is moving along. We have church, Sunday-school, and ladies' prayer meeting on Friday, and general prayer meeting on Sunday. We have our church land paid for, and title made. We shall start out soon to see what we can do in collecting for the building of our church, which we hope, with God's help, to get built as soon as possible. We have church in a house given to us by Berkson & Bro., for which we are very grateful to them; and may God reward them for their kindness! This meeting has been a great blessing to us. All the old and young have received comfort and peace. We had twenty-eight come into the church, and many converts. We had a happy time. May God send Bro. Sawyer to us at some future day to stir those sleepy souls to the knowledge of their danger! Bro. Sawyer is an old friend of Bro. Scurlock's, and they were very happy in being together at this point."

Rev. W. S. Shipman, Cleveland, Miss.: "I'm sorry, indeed, Mr. Editor, that I see so few revival reports from the Greenville district, of the North Mississippi Conference. The Summer is almost past, and the harvest ended, and so few souls have been gathered for the Master out of this great and rich district. We have, perhaps, nothing to equal it in fertility and richness of soil in all our connection. But it seems the less trouble it is to feed the body, the harder it is to get the soul to take nourishment. How careful we, the preachers, even of this great Delta country, have to be, to be entirely given up to God and his work! 'Tis so easy to drift with the tide, and to partake of the nature of the things with which we are surrounded. I speak from my own personal experience, for this is my fifth year without an interval. Mr. Editor, I would not have you nor my brethren think me pessimistic. I recognize the great work that we have accomplished in the last six years, and the hundreds of good people scattered all over this valley. But, brethren, have we made the best use of our great opportunities? 'Let us search and try our ways.' I feel a little 'limp' after passing through my meetings, doing all the preaching, with the exception of three sermons—one by Bro. Ceran, Baptist preacher from Vicksburg (and a good sermon he preached, too), and two from Rev. R. O. Brown, one of the finest characters in our Conference. Results of our meetings: 26 added to the church at Cleveland, and 13 at Shelby, and I think 4 or 5 more to join. Of course, I feel thankful for this much; but how can I be satisfied when so many of my congregation are in their sins, away from God, and day by day getting closer and closer to hell, and occasionally one falling in? Our little church at Shelby seems to be much encouraged at the arrival of these new recruits, for a very small band have been holding and keeping up the colors of the Master for two or three years. We have been able to secure the deed to our very valuable church and parsonage property in Cleveland this year, and hope we will be able to furnish shelter for the coming preacher of 1892."

ALEXANDRIA DISTRICT.

We are now in the midst of our fourth round of Quarterly Conferences. In some respects the year has been a delightful one, and my first year's experience as presiding elder has been helpful to one man at least. A goodly number has been added to the church in the bounds of the district, many converted, and the churches revived. Most of the preachers have done faithful work.

Last week we held a meeting in the bounds of the Sugar Town circuit, where Bro. Grace and his good people have built a neat new church. This is the first house of worship belonging to the Methodists in the bounds of the Sugar Town circuit. Heretofore the houses built have all been schoolhouses and union houses. This is a church, and was dedicated by the writer on Sunday, the eighteenth. This dates a new departure for Methodism in the bounds of this circuit. We think it will be followed by the building of many more. They are needed.

Other visible results of the meeting: nine accessions, with good prospect of more to follow, a number of conversions, and the church revived. The meeting was still going on in the midst of great rejoicing when I left.

The low prices of cotton last year and this, and the enormous prices paid for grain, is telling perceptibly on finances; but we hope to have a fair report at Conference.

JAS. I. HOFFPAUIR P. E.

SALEM CAMP MEETING.

This camp meeting commenced Oct. 8, and closed on Oct. 11. There were five ministers present: Revs. T. W. Adams, of Pearlington; M. L. White, of Vancleave. Local: E. Roberts, J. King, and J. H. Havens. Also three exhorters present that were helpers in the meeting: G. Alexander, from Vancleave circuit; A. F. Jones, and R. G. Williams, of Americus circuit. The preaching was plain, clear, positive, pointed, and scriptural. The Word did not return void, but accomplished its desire—the salvation of sinners. Six joined the church, and twice as many converted. God wonderfully blessed his servants in delivering his Word. The preachers filled with holy fire, it caught from breast to breast until we could not have been called anything else but Methodists of the old type. After three o'clock service each day, prayer meeting in the grove. These meetings were a grand success. The good order of behavior was never better; the congregation was equal to that of other years. The tents were all occupied except one. This is an old camp ground. Hundreds, and I might say thousands, have been converted here. The tabernacle was rebuilt this year, which stands as a credit to the brethren. The first camp meeting was held here in the year 1826 by Thomas S. Abernathy, J. P. Haney. Next year was O. L. Nash, R. H. Herbert; next was William H. Turnley, J. W. Man; next was Jeptha Hughes, Preston Cooper. Two of these brethren mentioned were together on this circuit, and Richmond Nolly and John Shrock were here as pastors in 1813. I thank God for men like Nolly and Shrock, who planted Methodism here. These three years that I have been traveling here I have been encouraged when I felt that Nolly's voice had rang in these woods. I will close by asking the prayers of my brethren.

LYMAN R. ROBERTS, P. C.
Americus, Miss., Oct. 29, 1891.

SHILOH CAMP MEETING.

Shiloh Camp Meeting began Oct. 9, and closed on Oct. 14. Seventeen sermons were preached by the following brethren: I. L. Peeblea, C. C. Griffin, J. J. Smiley, V. D. Skipper, D. P. Bradford, J. F. Robinson, and our two locals, Kendall and Miller—to all of whom we return thanks. The preaching, from first to last, was good, plain and practical, just such as is needed at camp meetings. I have never attended a better camp meeting. The Lord was with us in every service. The work done was deep and, we think, thorough. Seed was sown which time can never uproot. Our children's service, on Tuesday evening, conducted by Bro. Skipper, was a success, a grand and lovely sight. At its conclusion the door of the church was opened, and eighteen children, from fifteen to six years of age, came forward and asked to be admitted. Old people wept for joy. Bro. Skipper knows how to interest and instruct the "little ones." There were in all thirty-two applications for membership, twenty-seven of whom were received—two by letters, four by baptism, and twenty-one by profession—leaving five yet to be received. There were quite a number of conversions—some bright ones.

Dr. C. McDonald, presiding elder of Woodville district, dropped in on us the last evening in time to baptize six infants (two were baptized that morning by the pastor) and receive in the new members. Many thanks, Doctor; your many old, tried and true friends were glad to see you; and were I to write all that was said in your favor, there would have to be some condensing done to get this letter in the ADVOCATE. Wish you could have come earlier and stayed longer. Right here let me say, some say "infant baptism does not pay." Out of thirty-four accessions, I have had to baptize only seven. These are facts, and facts are stubborn.

We have licensed one young man, Bro. Willie Lane, to preach, who is now at school at the Montrose District High School, and have two more at the door waiting. Two, if not all three, will in the near future knock at the door of our Annual Conference.

We—*i. e.*, wife, children and myself—were the recipients of many favors from the "tenters." Shall I mention a few of the nice things sent to the "parsonage tent?" Large cakes, hams, pies, pickles, mutton, chickens, boxes and baskets of catables, shoes and money, etc. We are still feasting.

I have been confined to my bed since Friday with fever; to-day am quite weak, yet am feeling better. Love to all the brethren.

R. S. GALE, P. C.

LEAF RIVER CAMP MEETING.

Rev. G. R. Ellis, of the Mississippi Conference, is acquiring fame as a projector of camp meetings. While supplying Covington circuit, he established St. Tammany Camp Ground, and the latest enterprise is the Leaf River. Estabuchie circuit is comprised of a string of appointments up and down Leaf river, some forty miles in extent, among what is termed "poor piney-woods people." It has been mission ground for nearly the last forty years.

Bro. Ellis has wonderful faith and zeal. After taking charge and getting his bearings, he determined to have a parsonage to live in, and in three months after Conference the church owned a neat and comfortable building free of debt. I expected that the circuit would go into bankruptcy after this investment. Judge, then, of my surprise when, shortly after, I learned that Bro. Ellis had determined to have a camp meeting. I shook my head, and said, "I fear, for once, his zeal is without knowledge."

August 17 Leaf River Camp Ground slumbered in the repose existing since the creation. I had left my home to help in a protracted meeting at Hopewell Church, near by, and, to my surprise, I found Bro. Ellis and a dozen neighbors hard at work clearing the forest and laying the foundation for a tabernacle-shed. A beautiful location was selected, quite near Estabuchie, or Leaf, river; one and a half miles from Tuscanois Station, 122 miles north of New Orleans, and some 77 south of Meridian, on the New Orleans and Northeastern railroad.

October 9 I visited the spot again, and the transformation was complete. There stood a well-covered tabernacle, 40x60, surrounded by candelabra, or fire-stands, loaded with resinous pine, ready for illumination. A snug tent for the preachers; ten families tenting—men, women, children, crying babies, horses, oxen, wagons, and the omnipresent dog. The following preachers preceded me: Dr. T. S. West, J. S. Parker, H. D. Howell, and L. W. Wood. Away eastward Col. Ryan had spread his pavilion tent, and was prepared to feed the transient multitude. About seven P. M. the bugle note of a hunter's horn proclaimed the fact of the initial service, and that God had honored the faith and zeal of his humble servant, Bro. Ellis. L. W. Wood spoke from the words, "Go ye into all the world and preach the gospel to every creature." Saturday morning brought Revs. H. J. Harris, Alex. F. Watkins, W. W. Hopper, A. B. Nicholson, N. B. Young, Jas. A. Taylor, D. Merchant, and G. W. Evans. Multitudes began to crowd the encampment, numbering at one time some 1,500 souls. I never noted better behavior, night and day—not one violation of good order. Of course, with the corps of preachers named, the sermons were most excellent. There were many conversions, and fifteen united with the church. Many, for the first time, heard the gospel as Methodists preach it. The sacrament of the Lord's Supper, after the eleven o'clock sermon, Sunday, was very impressive. The grace of liberality was given development, resulting in a public collection of one hundred, or more, dollars. Several friends presented Bro. Ellis with a copy of "Character Sketches," as a token of remembrance.

The influences of this meeting were for good, and are wide-reaching in extent, and next year, Mr. Editor, you must be sure to attend.

ROBT. B. DOWNER.

A SERMON IN RHYME.

BY REV. D. C. HOYT.

If you have a friend worth loving,
Love him. Yes and let him know
That you love him ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend till he is dead?

If you hear a song that thrills you,
Sung by any child of song
Praise it. Do not let the singer
Wait deserved praise long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you,
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a brother's weeping eyes,
Share them, and by kindly sharing
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If a child's laugh goes rippling
Through the sunshine of his face,
Share it. 'Tis the wise man's saying—
For both grief and joy a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly,
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go;
Leave them. Trust the Harvest Giver,
He will make each seed to grow.
So, until its happy end,
Your life shall never lack a friend.

—*Watchman.*

OUR CONTRIBUTORS.

An Open Letter.

BY D. W. FOSTER, M. D.

(Continued.)

Let everybody, particularly every preacher, whose mind is not clear about tobacco, send $1 to the Publishing House, at Nashville, and get a little book written specially on that subject, by Rev. I. B. Wright, and entitled "Tobacco: Its Use and Abuse." It is "a good thing" if it did "come out of Georgia." If any honest man will get one and read it with an unprejudiced mind, and then write me that he don't conscientiously believe it is worth the money, I will refund it, and send the book to somebody else who may be more benefited by it.

These preachers who claim the "personal liberty" and the "individual right" (!) to chew and smoke *ad nauseam* of others, seem to claim also and equally the right to anathematize "the good brethren" for not letting them have the Lord's money to buy it with! Will they say they have the right to spend money as they please? I have read in the Scriptures "that they which preach the gospel should live of the gospel." But I haven't read that there is any tobacco in the gospel. If there was, a preacher couldn't live on it to save his life; but he can die on it very quick. I read in the Bible, "Thou shalt not muzzle the ox when he treadeth out the corn." But if the people had raised tobacco instead of corn in those days, that injunction would not have been made, because there would have been no need of it; the ox had too much sense or unerring instinct to eat tobacco. But, my! my! when anybody in the South talks about muzzling the preachers, as the Methodist Church in the North has, to keep them from devouring the poisonous weed, what a big fuss some of our Southern preachers do make! Brethren, everyone of you ought to have more sense than an ox. But what is the use of having it unless you put it to better use?

But "I sorrow not, even as others which have no hope;" for I have faith in the ministry to believe that the preachers will not always lag behind in this reform. I have hope that ere long they all will open their eyes to the great folly of using tobacco. And I hope they will all soon awake from their tobacco stupor and rectify their own glaring inconsistency of preaching against indulgence in one poison while they themselves are indulging in the same, or another equally as unjustifiable. And, instead of trying to condemn and vilify their brethren for refusing to let them have the Lord's money to waste in the dissipation of chewing and smoking a poisonous weed called tobacco, while they themselves ostracize the poor heathen Chinese for chewing and smoking a less poisonous one called opium, I hope you all will soon be "bravely maintaining a consistency that is consistent," sure enough. I hope you all will soon be found in the front ranks of this and all other true reforms, contending strenuously that nobody has any more God-granted "liberty," or "right," to waste money for tobacco than for whisky to poison themselves and demoralize others. For nicotine, the active principle of tobacco, is as deadly a poison as alcohol, opium, chloral, hashish, *et id genus omne*. It stupefies the nervous system, paralyzes the muscular, and disorders every function of the whole body and soul. And thus the whole man is disabled in a greater or less degree, physically, intellectually and spiritually. And consequently such a complete wreck can not possibly measure up to his responsibilities and duties to God or man. Therefore, he is as guilty as if he had disabled himself by cutting off all four of his extremities, plucking out both of his eyes, and cutting out his tongue, for if all these members be disabled by poison, they are just as useless as if removed from the body entirely. And the disabled individual is as worthless and more in the way than a fruit tree with all the limbs and branches too dead to bear fruit. The Savior says, "Cut it down; why cumbereth it the ground?" Look out, you tobacco addicts!

Now, as I hear some thoughtless or reckless individual say, "Pshaw! don't we see people using tobacco every day without suffering any such dreadful consequences?" I might make the same silly reply about whisky drinkers, if I didn't know better. If alcoholic liquors destroy mankind, so does tobacco, as well as opium and the other poisons indulged in so detrimentally and even destructively by the thoughtless and the reckless. And that is not all by a great deal. It is a fact that tobacco causes a thirst for whisky, and, consequently, it is responsible for much of the enormous evils of that other diabolical destroyer of soul and body. Nicotine, after an evanescent excitement, depresses all of the vital powers, and suspends or derangos all their functions correspondingly; and, consequently, a felt want or need of stimulation supervenes; and that monster stimulant, whisky, being so universally present at almost every cross-road, and even between the cross-ways, it is resorted to by the tobacco victim to revive his drooping spirits. And thus tobacco often makes drunkards of its deluded victims. Is it not a notorious fact that whisky and tobacco are almost universal companions. There may be just enough exceptions to establish the rule.

If the long and striking list of nervous disorders, neuralgias, mental aberrations, imbecilities and dementias, despondencies and suicides, liver diseases and dyspepsias, diseased throats and impaired visions, debilities and heart failures, premature decays and deaths, both sudden and protracted, with much suffering, and a thousand other impurities and maladies caused by tobacco directly and indirectly, were known and read of all men as they ought to be, there would be no need of my writing this earnest warning. As an old physician of long and extensive experience, I declare solemnly that the ailments and diseases caused by tobacco are manifold and grave. It may be graphically paraphased thus:

"Vile tobacco stands thick through all the ground
To push us to the tomb,
And its many fierce diseases wait around
To hurry mortals home." (Wherever that be.)

But that is not all, nor the worst of it. An individual preacher here and there, who has destroyed himself deliberately and wantonly by using a poison, is a small matter—as a drop of water out of the ocean or a grain of sand from the shore. The Lord can "burn his works and save him as by fire" possibly. And while hurrying him out of the way, he can raise up another more prudent and useful and put in his place, and thus carry on his own work better without a break in it. But had those poor, unfortunate preachers not fallen victims to such an unreasonable and ruinous practice, and wasted the Lord's money in disabling themselves from fulfilling their high and holy mission, how happily different many things might have been! They might have lived longer and been able to accomplish so much more good at home, or to have gone and told the story of the cross to the brethren, and many of them might have been saved thereby from death eternal; and their own widows and orphans, and the widows and orphans of more godly and useful preachers, and more deserving preachers, themselves worn out in God's service, but still lingering on the shores of time waiting and watching for the summons to go home to their rewards—all these might have been saved from want and suffering and made comfortable and happy.

Let us look a little into the statistics of that dreadful tobacco weed. According to those of 1880 (the latest I happen to have before me), there were then 638,791 acres of land (much more now probably) being misused in the United States alone for growing the poisonous weed for the destruction of mankind. What else was accomplished by it? It certainly did nobody any good. It certainly did a great many much harm. And the millions of people and money employed in producing and preparing the poison for use wasted much valuable time and means that ought to have been devoted to far better purposes. It is the devil who has tobacco and whisky made and fixed up enticingly to allure people away from God, and destroy them soul and body in hell. He employs those two powerful agencies which go hand in hand to defeat the Savior in his grand and glorious mission to earth to save the world. And if the preachers don't patronize the arch-enemy of mankind for his whisky, too many, alas! do patronize the great soul and body destroyer for his lethal tobacco. Now this is just as true as any preaching.

Estimating one person for every two acres of land in tobacco, there were in the United States alone, in 1880, the large number of about 300,000 human beings, with immortal souls and God-given capacities, toiling and sweating day in and day out the live-long year to produce some 500,000,000 pounds, or more, perhaps, of the poisonous weed. What for? Not to benefit a solitary human being, or animal even! For the 300,000 toiling human beings, bending low with aching backs, spent many long weary days turning leaf after leaf of the poisonous plants intently hunting for the poor defenseless worms (which crawling, loathsome things alone the Creator intended should devour the vile stuff), but they were diligently searched for and destroyed by men that they might take by greedy and unscrupulous rapine their weeds for human beings "made in the image and likeness of God" to chew and spit out of their mouths or smoke and puff away, and thus waste about $600,000,000 annually in the United States alone! and thus damage themselves and millions of others, directly or indirectly, in body and soul for time and eternity. But "Gallio cared for none of those things!" And will a tobacco man care no more for another's well-being than for that of a crawling worm, when money is courted by the one and the weed is craved by the other, whose taste and appetite are depraved by the poison? I heard a voice coming down, sullen and husky, from the primeval age of man, saying, "Am I my brother's keeper?" In answer to the searching question, "Where is thy brother?" asked by "the Lord," who further asked, "What hast thou done?" and said, "The voice of thy brother's blood crieth unto me, and now thou art cursed!" Hear, all ye tobacco people, the voice of God, and tremble on account of your folly which encourages and helps waste so much precious time and money and ruin the souls and bodies of so many people. The *American Board Almanac* gives the stunning figures found below, showing "how the money goes:"

Liquors	$900,000,000
Tobacco	*600,000,000*
Bread	505,000,000
Meat	303,000,000
Woolen goods	237,000,000
Cotton goods	210,000,000
Education	85,000,000
Missions	5,500,000

Ye ministers of the Most High God, who help waste $600,000,000 in this demoralizing and destructive tobacco dissipation, behold your idol, and "choose ye this day whom you will serve!" And recollect that your idol, to which you help sacrifice so much in time and money, souls and bodies, is also further responsible for much of the other idol, liquor's waste of $900,000,000, and the incomputable evils attending the worship of both, which rob God and man.

God will not always wink at all this folly and waste and damage. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption."

Now, "I am not mad, most noble Festus, but speak forth the words of truth and soberness," in the same spirit and for the same purpose and with the same hope that you and others preach against any other great evil. "I speak as unto wise men; judge ye what I say."

Plaisance, La.

"These All Died in Faith."

In my report to our annual meeting, held last month, as pastor of Kobe Church, in referring to the state of the work, I wrote the following words: "Some of our older Christians are sweetly ripening for heaven, and the 'gladsome day when he will come' for them can not be far off." In less than four weeks I have been called on to bury three of our members. Never before has death invaded our ranks so rapidly; but we rejoice that "these all died in faith," and that "some sweet day" we will meet them in the "better country, that is, an heavenly."

KENTA OKA.

He was our third native Christian in Japan. The register of the Kobe Church shows that he was baptized May 1, 1887, by Rev. W. R. Lambuth, M. D. For over four years he lived an active, earnest, Christian life and was the means of bringing several into the church; one of them being his own father. A member of one of the better class families, well educated and a teacher by profession, he laid his all on the altar and served God faithfully unto the end. During the past year he was my personal teacher; but ill health prevented full service. I knew him well and loved him. A day or so before he died, when he was very weak, I asked him, "Are you trusting in Jesus?" With an effort he replied, "Always." This was all, but it was enough, for we knew his life. Bro. Oka was a native of the Island of Kinshiu, where over two hundred and fifty years ago a fearful persecution was waged against the native Roman Catholic Christians, more than forty thousand being massacred, besides several thousands of them who were hurled headlong from a high cliff into the sea. After the persecution had done its work the bitter hatred held toward Christianity continued and was so intense that the officers of the different provinces went around regularly requiring the citizens, young and old, to stamp in the dust a cross in token of their detestation of him who died thereon. Bro. Oka told me that he and others of his family had been required to do this.

Bro. Oka was a member of a *samurai* family—the soldier class under the old regime; his grandfather being a prominent retainer of his Daimyo, or Prince. Two days before he died he called me to his bedside and gave me a short sword, which he said he had had for a long time. Afterwards I learned that it had been in the family about eighty years and was an heirloom received from his grandfather. The higher class of Japanese men up to about fifteen years ago always carried two swords—one of which, the larger, was for enemies; the other, the shorter, was for the wearer's own body, to be used, as was very frequently done, in committing harakiri, the legalized form of suicide. The sword was the badge of the Japanese gentlemen, and in no country has it been an object of so much honor as in this. Japan has been called "The land of many blades." "The girded sword is the soul of the *samurai*," and privilege to wear it was granted only those of higher birth. Among the mottoes formerly graven on Japanese swords was this: "In the last days one's sword becomes the wealth of one's posterity." Valuable blades were handed down from one generation to another, and the last thing that an old *samurai* gave away was his short sword. I promised Bro. Oka that I would never part with this memento of our friendship, and told him that I prized it very highly. But the days of the sword in Japan are about over; only the police are permitted to wear them now, and one of the political parties of the land has the abolition of its use by them as a plank in their platform. Japan is rapidly gathering together another class of soldiers, a spiritual *samurai*, retainers of Prince Immanuel, "the weapons of whose warfare are not carnal, but mighty through God to the pulling down of strongholds," and the sword that they wield is "the sword of the Spirit, which is the Word of God."

We buried Bro. Oka late in the afternoon, Dr. J. W. Lambuth preaching his funeral sermon to a large and interested congregation. He sleeps well, for he sleeps in Jesus.

MITANI MOTO,

Mother of Rev. T. M. Datte, our second local preacher in Japan, and the first native preacher in our mission to receive an appointment at the hands of a Bishop. She came to us about a year ago from the Cumberland Presbyterian Church, and was privileged to sit under the ministry of her son for about twelve months. Her life ended just as the Conference year closed. She was sick but ten hours, so that her son, who was in Tokyo at the time, was not able to be with her when she died; but she did not lack for tender sympathy and attention, the church members supplying, as well as they could, the loving ministration of her absent son. Japan is blessed with a number of native Christian physicians, and just as her life was going out the doctor, with several others, sang a song and had prayer with her. In answer to a question from one of them, as to her prospects of heaven, she replied that all was well, and I have no doubt but that when her spirit quit its old casket, that she went to be with her Lord whom she loved so well.

She was one of the happiest, sweetest Christians that I have ever met anywhere. Before she came to Kobe, Bro. Moseley, who used to labor in Wakayama, where she lived, gave me the same testimony. The story of her conversion to Christianity is most interesting, and illustrates very strikingly the ways of Providence. Her son went to America fifteen years ago, and had been there but a few days when he was most soundly converted. At once his heart was moved toward the conversion of his mother in Japan, who was an intense Buddhist. As his business would not permit his immediate return, he wrote her about his conversion, and sent her a Bible. This he followed up with a number of letters, explaining the way of salvation, and several tracts. One day, about three years after his own conversion, his heart was gladdened by the receipt of a letter from his mother, announcing that she had forsaken her idols and had accepted Christ as her Savior, and desired to be baptized. But what was the son to do, for there wasn't a Christian in all her city of fifty thousand people? Led by the Spirit of God, he sent a letter to Rev. A. D. Hall, of the Cumberland Presbyterian Mission, saying that he thought his mother had been converted, and asking him to go to her home in Wakayama and examine her, and if she was found ready, to baptize her. The letter came while Mr. Hall was on a missionary tour, and was sent to him by his wife, reaching him in the very town where the subject of its contents resided. Losing no time, Mr. Hall, taking his helper, went to her house, and, to his surprise, found her so well prepared for baptism that then and there, at a late hour of the night, in the heart of a heathen city, he baptized her and received her into the church. After this she desired the communion, and using a piece of a cracker, the only remains of his lunch, and some native wine that she had in the house, they celebrated the sufferings and death of her new-found Savior. Mr. Hall told me that this was one of the sweetest communions he had ever attended. The reception of Mrs. Moto into the church was the beginning of a great work in Wakayama, a place where the Cumberland Presbyterians had long tried to secure footing, but in vain. Mrs. Moto was the first member of what is now a church of over one hundred, and among them all she was one of the most useful and active, being the instrument of bringing a number to Christ. I preached her funeral sermon from Rev. xiv, 13: "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors and their works do follow them." We buried her while the shadows of evening were falling about us, and covered her grave with a mass of pure white flowers, fit emblems of her spotless Christian life.

RYOSAKU OKA,

Father of Kenta Oka, whose name is mentioned first in this list, died Sept. 21, 1891. He became interested in Christianity while living with his son, who was, at that time, Dr. Duke's native helper. Visiting Matsuyama, in company with Dr. W. R. Lambuth, Dr. Dukes kindly asked me to baptize Mr. Oka, which I did with pleasure. This was in February of last year, so that he had been in the church but one year and a half. Dignified, educated, a devoted student of the Four Books and Five Classics of Confucius, with the best of *samurai* blood in his veins, and the embodiment of gentleness and true politeness, he was a Japanese gentleman of the old school. I visited him in company with the assistant pastor and some of the native Christians the night he died, and even then, in the hour of his pain and extremity, he greeted me with all the politeness of his former self. He seemed to appreciate the prayers we had with him, and answered very satisfactorily the questions propounded. I do not think that he had gone very far into Christian theology; but I am satisfied that his faith grasped the central truth, that Christ is the Savior of the world, and that he was clinging to that. He might have known more about it, if he had had time; but it wasn't his fault that he had not heard of Christ earlier in life. Will he suffer loss because others failed in their duty? Certainly not. But how about those who knew and did not send the truth?

Our Japanese Methodists "die well." Their death-beds are precious in the sight of their Lord. I am sure that the angels of God hover around them, eager to bear their redeemed souls into the presence of their King, and that in the last day, among that "company whom no man can number" there will be found the three whose names are here recorded. W. E. TOWSON.

Kobe, Japan.

"Things That Ought to Be Changed."

I write simply to give my hearty endorsement to the views on the above heading, as they appeared in your issue of Oct. 15, over the *nom de plume*, "A Member of the N. M. C." We were forced to give up week-day preaching, as we had it on our old-time large circuits, as other Christian denominations came in and preached on Sundays only, and we will have to reduce the appointments of our presiding elders for the same reasons, unless we are to consider these brethren mainly as officers of the church, whose work is mostly of a business character. We do not want it that way. We want business men and our best business men in the office, but we want preachers also, and our best preachers, too, in the office, to preach to our people. Give them and us a chance for this, and we will have no difficulty in supporting them.

And then that Sunday question, Mr. Editor, is one of the gravest importance. Imagine one of us "corn-field men" putting in a heavy charge against Sabbath-breaking generally, and aiming specially at train running and riding on trains on Sunday, and announcing that he would "let off" on Sunday night, when, lo and behold! on reaching the church, his presiding older meets him, having come in on the train, and presents him with the compliments of one of the "chief pastors" with whom he has just parted on the train. Mr. Editor, did you ever go hunting when a boy with a flint and steel-lock gun and be caught in a shower? You had as well go home. You can not get up as much as a flash in the pan. Let's have a change. ANOTHER MEMBER.

Report of Treasurer of Woman's Missionary Society, North Mississippi Conference.

FOR QUARTER ENDING SEPT. 30, 1

WINONA DISTRICT.

Winona	$28 40
Pickens	6 50
Pickens Pickers	2 60
Sallis	1 00
Acona	3 00
Bethany	4 65
Black Hawk	26 35
Carrollton	1 00
Juveniles of Carrollton	50
Greenwood	12 10
Juveniles of Valden	50
Conf. collect'n at Winona	11 48
Juveniles of Greenwood	2 60
Juveniles of Acona	1 60
Midway	3 20
Juveniles of Black Hawk	2 20
West	2 45
"West's Best" (Juvenile)	25
Sallis	2 85
Eden	5 15
Lexington	4 55
Lexington Juveniles	7 42
Kosolusko	3 40
Juveniles of Kosclusko	2 25
Ebenezer	1 70
	$161

ABERDEEN DISTRICT.

Aberdeen	$ 6 05
Juveniles of Aberdeen	2 60
Tupelo	4 70
Verona	9 45
Juveniles of Verona	4 70
Tranquil	1 00
McCondy	1 00
Juveniles of Houston	6 20
Helen Fant, of Fulton	10 00
Okolona	3 90
	$ 49

SARDIS DISTRICT.

Sardis	$14 10
Coldwater	6 25
Juveniles of Coldwater	1 55
Senatobia	9 00
Juveniles of Senatobia	4 20
Batesville	1 60
Juveniles of Batesville	1 85
Juveniles of Sardis	1 00
McGehee's Chapel	17 05
Juv. of McGehee's Ch'l	11 70
Courtland	1 00
Harmony	1 05
Como	4 10
See's Chapel	95
	$ 75

COLUMBUS DISTRICT.

Columbus	$ 5 00
Crawford	7 00
West Point	9 75
Macon	3 55
Macon Jewels	22 20
Starkville	6 10
Juveniles of Starkville	3 15
Juveniles of Crawford	1 70
Trinity	7 00
	$ 68

CORINTH DISTRICT.

Corinth	$ 8 20
Ripley	6 80
Iuka	11 35
Guntown	1 00
Iuka Juveniles	3 25
Corinth Juveniles	3 70
Boonville	3 15
Ripley Juveniles	5 20
	$ 47

GRENADA DISTRICT.

Grenada	$ 8 00
Juveniles of Sunnyside	5 00
McNutt	5 10
Sunnyside	1 00
Water Valley	1 30
Coffeeville	2 70
Minter City	26 75
Juv. of Water Valley	2 20
Juveniles of Coffeeville	1 15
Oxford	8 00
Strathmore	59 02
Juveniles of Grenada	15 25
	$139

GREENVILLE DISTRICT.

Greenville	$ 8 80
Indianola	5 00
Jonestown	1 05
Lilies of the Delta*	5 00
Juveniles of Jonestown	5 55
Brooklyn	6 25
Lula	2 60
Clarksdale	7 50
	$ 41

HOLLY SPRINGS DISTRICT.

Holly Springs	$ 7 30
Early Grove	5 00
Lochie Rankin Band†	3 55
Salem	2 15
Victoria	5 00
	$ 23

Total amount received this second quarter... $609 7

* Greenville.
† Holly Springs.

MOLLIE A. CLARK,
Conf. Treas. W. M. S., North Miss. Conf.

Indian Mission.

I want to make my last appeal before the meeting of the Mississippi Conference in behalf of the Indians in Mississippi. I want to ask every brother and sister that intend to assist in the salvation of the Indians to send their contributions at once, and especially those that have promised and have not made the first payment. Please remit to me or to your pastor so he may hand it to me at Conference. Brethren and sisters, please do not put off this matter any longer, as we must do what we do this winter; that is, we must commence the work. We have the promise of a missionary, and now we want the means. Brethren, in the name of a kind Redeemer, and for the salvation of the poor, lost Indians, and for the salvation of our own souls, let us rise up and possess the Indians for Christ. Let us bring them into his glorious kingdom. Send, as before, to Harlow, Copiah county, Miss.

A. D. MILLER.

Idleness is the dead sea that swallows up all virtues, and the self-made sepulchre of a living man. The idle man is the devil's urchin whose livery is rags, and whose diet and wages are famine and disease.—*Isaac Barrow.*

Rev. C. H. Owen.

In the death of the Rev. Charles H. Owen, which occurred Oct. 15, the North Mississippi Conference has lost one of its brightest and best members. He died at the parsonage, in Bolivar, of hematuria. He was just finishing his second year at that place, and his eighth to the Conference. Though quite a young man, being but thirty-three years old, and comparatively young in the Conference, he had won the confidence and admiration of the entire body. All who knew him loved him, and those who knew him best loved him most. His consecration to the work was a thorough one. All his thoughts and affections were for his church, and he was ready at any time to suffer that his Lord might be honored. He said to me but a short time ago, "I am needed at my work this Summer, and will not leave the bottom." And he prayed, knowing fully the peril of spending the Summer in this miasmatic climate. Had he been less zealous, he would have gone to his wife and children, whom he had sent to the hills for the Summer, and remained with them. But he felt that duty called him another way, and he was ready to obey. He remained at his post and had just finished repairing the parsonage and doing other needed work about the place.

Possessed of a strong mind, he made himself felt in the pulpit. Bro. Owen was not an ornate speaker, but a clear, sound, logical one. He dealt in the real, not in the imaginary. But he was by no means dry or prosy; there was life and vigor and energy thrown into every sermon. If the listener was not convinced, he was made to feel the earnestness of the preacher. He was a hard student, and was cultivating the mind with which he had been so richly endowed. The lamented Rev. John Barcroft once said to me, "Bro. Owen has the best mind of any young man I know." And his mind was well stored with information which he used advantageously.

Whatever he considered wrong, he threw his whole weight against, and was uncompromising. To him sin was sin, of whatever grade, and he tried to destroy it. Had he had more policy, he would have had more friends; but his conscience told him to do what he thought was right, which he did, disregarding whom it involved.

He had a rich, mellow heart, and his affection and sympathy were easily touched. Having a deep love for God, he had a deep love for humanity. He had a burning desire to help save souls, and it was the burden of his heart. Just before he died he said to me that he wished to recover, that he might preach the gospel. It was his study how he might help fallen humanity.

All that human skill could do was done for him; but to no avail. From the start the disease had marked him for a victim. He was told of his helpless condition, and he awaited patiently and uncomplainingly the end. His loving wife was not well, and could not be at his bedside all the time; but his aged father and mother and one brother and brother-in-law were with him, and watched sorrowfully the ebbing life. The good people of Bolivar were unceasing in their attention, and their hearts were all saddened at his death. Rev. T. W. Lewis and myself were with him to the last.

His remains were carried to Mt. Pleasant, Miss., where they were interred. The Revs. J. W. Honnoll, Joseph Johnson, J. A. Leech and the writer were present, and each took part in the last sad rites.

The noble wife is left broken-hearted and disconsolate. May God look kindly upon her in this, her greatest of bereavements!

W. W. WOOLLARD.

The Favorite.

For twenty-five years Marsden's Pectoral Balm has been well and favorably known in the South. It is an unfailing cure for la grippe, coughs, colds and croup in children.

Program for the Week of Prayer and Thanksgiving.

WOMAN'S MISSIONARY SOCIETY, M. E. CHURCH, SOUTH.

Auxiliaries are expected to hold daily meetings for prayer.

Pastors are earnestly requested to call attention to these services, and to give all the aid they can in their observance.

Monday, Nov. 23—Confession and supplication. Humble confession to God of all our shortcomings and failures in the past, and supplication for a spirit of renewed zeal and consecration. Scripture readings: Psalm xxxii; Eph. iv, 1-16. Hymns 851, 852, 873 and 364.

Tuesday, Nov. 24—Prayer for those in authority, for those having the control and direction of our affairs. Pray that special grace and wisdom and help from on high may be given them; that self may be put completely out of sight, and that the spirit of love and devotion may prevail all along the lines. In this connection make earnest petition for the life and health of our venerable President and of our Secretary of Foreign Affairs. I. Timothy ii. 1-10; I. Peter ii, 1-12. Hymns 750, 751 and 868.

Wednesday, Nov. 25—For the workers. Pray for the outpouring of the Holy Spirit upon the workers in the various mission fields. Mention each by name. Pray for peace in China; that the health and lives of our missionaries in Brazil may be guarded against epidemics; that renewed successes and blessings may crown the efforts of our workers in Mexico and on the Mexican border, and that greater results than ever may be had in our labors among the wild Indian tribes. Readings: Ezekiel xxxiv, 11-16, and Isaiah lii. Hymns 670, 665 and 658.

Thursday, Nov. 26—Thanksgiving. Thank God fervently for the success that has so far crowned the labors of our missionaries, for his goodness in preserving their lives, for the many blessings that have rested upon the work everywhere. Let special thanks be rendered for the encouraging increase in the number of home workers and in the collections, and for the prosperity that has attended our training-school enterprise. Beseech God for a continuance of all these blessings and benefits. Readings: Psalm lxvii, Isaiah xii; Philippians iv, 4-9. Hymns 6, 41 and 727.

Friday, Nov. 27—For more workers. Let earnest, supplicating prayer be made on this day to the God of harvests, that he will send more laborers into the fields that are white to the sickle. Besiege the throne of grace with the full outpourings of heart and lip, humbly reminding our Father in heaven that he himself has commanded us to pray for laborers to be sent into his harvest fields. (Read leaflet for September.) Scripture readings: Isaiah lxiv, and Matthew ix, 27-38. Hymns 756, 763 and 768.

Sunday, Nov. 29—A sermon on missions, if possible. United petitions for blessings upon the work of our Woman's Missionary Society. Let the prayer for more workers be renewed with fervent supplication. Offerings may be taken up at this service if desired. A circle of secret prayer about sunset.

Note.—The offerings collected from day to day are to be sent through the regular channels into the general treasury.

Talking of patent medicines—you know the old prejudice. And the doctors—some of them are between you and us. They would like you to think that what's cured thousands won't cure you. You'd believe in patent medicines if they didn't profess to cure *everything*—and so, between the experiments of doctors, and the experiments of patent medicines that are sold only because there's money in the "stuff," you lose faith, in *everything*.

And, you can't always tell the prescription that cures by what you read in the papers. So, perhaps, there's no better way to sell a remedy, than to tell the truth about it, and take the risk of its doing just what it professes to do.

That's what the World's Dispensary Medical Association, of Buffalo, N. Y., does with Dr. Pierce's Golden Medical Discovery and Dr. Pierce's Favorite Prescription.

If they don't do what their makers say they'll do—you get your money back.

THE LOTTERY.

Lotteries and Gambling.

It is said that Louisiana Lottery tickets are being scattered in Canada. There are a great many forms of gambling, of which lotteries are in some respects one of the worst, because they ensnare people who would not be likely to engage in other kinds of gambling. All forms of gambling are demoralizing. Those who have recourse to this illusory means of securing wealth are in undue haste to get rich. They lose their faith in the paths of honesty and industry, and turn aside to crooked and doubtful ways. Risking money in lotteries creates a feverish expectation of gain that must, in the great majority of cases, end in disappointment and mortification. This indulgence unfits for the ordinary work of life, in which alone true success can be won. Even in the case of the few who get prizes, they are demoralized by baseless hopes of future success which can never be realized. It would hardly be too much to say, that the person who gets a prize is more an object of commiseration than those who lose their money. Those who fail to get anything may possibly receive a lesson that will keep them from repeating their folly. But he who gains a prize is likely to be tempted to keep on at an evil practice, which never fails to unsettle the mind, by kindling a morbid desire for money, which is only to be got from people who generally can ill afford to lose what they foolishly risk.

We are surprised to find that some people, from whom better things might be expected, purchase lottery tickets, as if it was a proper thing to do. A man by doing this seeks to get money for which he gives nothing in return. If it be said, that somebody gets what others lose, this does not make it any better. The drunkard who wastes his money on liquor, and the gambler who spends his fortune at the gaming tables, might with equal point say that somebody else gets what they lose. No man has a right to waste his substance by giving it to those who have no just claim to it. Some say that speculating in land is just as bad. No doubt, any kind of speculation, by which men expect to get rich rapidly, has a bad effect upon the mind. But a man buying land, or anything else, with the hope of selling it at a higher price, is a wholly different thing from investing in a lottery, where the majority must lose. The habitual indulgence in this form of gambling begets an aversion to patient industry, is a preparatory training for other forms of dishonesty, and produces a form of mental excitement that has often ended in insanity. The law should be stringently enforced against this practice, which has been a blight and a curse to every community where it has flourished.—*Christian Guardian.*

The Suppression of Lotteries.

The lottery business is not as great an evil as it was a quarter of a century ago, but it is still of sufficient magnitude to do a great deal of harm. There are a number of Southern States in which it is protected by the law, and throughout the North it is conducted secretly on a scale that would surprise anyone who had not occasion to investigate the matter. In the District of Columbia the sale of tickets is carried on openly, and it is common rumor that the manager of the office there boasts that he has never been arrested, although his place has been closed sometimes. Even in this city there is one daily newspaper at least that prints the results of alleged drawings.

As a means of making money, the lottery, as it is conducted in this country, is considerably inferior for outsiders to a well-regulated faro bank or the race-course. Temporary winnings are sometimes made, but in the long run the simpleton who indulges in this kind of gambling always loses. The people who patronize the lotteries are almost without exception of the ignorant or superstitious class, and they ought to be protected from these harpies. On the same principle that the police make war on confidence men, the United States is justified in interfering to prevent its citizens being robbed by lotteries.

The bills that have been introduced or are about to be introduced into Congress to prevent the use of the mails in any way whatsoever by the lottery companies ought to be amended so as to include the express companies, too. Thus amended, they ought to accomplish the desired end without any interference with the rights of the different States. There are five of them in all, and they seek to attain the desired end in different ways. The passage of any of them, however, will be a serious blow to the lottery companies, as it will probably prevent the use of the United States mails in any way for the forwarding of matter pertaining to the lotteries, or of registered letters with money for the purchase of tickets. A law of that nature would cut off a great portion of the companies' business at one fell swoop. It is to be hoped, certainly, that one of these bills—preferably the most severe—will be passed by Congress at the present session. It is a measure upon which all parties can unite without difficulty.—*New York Star.*

Lottery.

A "Woman's Anti-Lottery League" of Thibodeaux and Lafourche has been formed, and the following resolutions adopted:

Whereas, It is the conviction of those daughters of Louisiana, here assembled, that the time has now arrived when not only the sons of our beloved State should put forth every effort to defend her honor and save her from ignominious bondage to the Louisiana State Lottery, but her women also should use every means in their power to aid in this sacred cause; therefore, be it

Resolved, That, realizing in this lottery a malignant and dangerous foe to our laws of liberty, the integrity of our people and the morals of the rising generation, we do apprehend from its rechartering, in addition to existing evils, many of which we already see the foreshadowing, and from which we would pray to be delivered.

Resolved, That we regard the Louisiana State Lottery as opposed to the laws of God and man, an abomination which must be cast out, and we do pledge ourselves, by the help of that God who is "of purer eyes than to behold iniquity," severally and in union, to use our influence against it, and to do what we can to aid in its extinction.

The ADVOCATE has been requested to publish the following:

Whereas, The good people of Louisiana are now making a heroic struggle against the perpetuation of the great Louisiana Lottery swindle; *And whereas*, It is an evil that seeks to invade and corrupt all society, religion and good order; therefore, be it

Resolved, That we, the Mississippi Baptist Association, pledge our sympathies, prayers and most hearty co-operation, as individuals and Christian citizens, to the people of that State in their effort to break the power and drive out this great public iniquity.

P. HEMBY, Clerk of Ass'n.

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness or tired, all-gone feeling, as though I had not eaten anything. Hood's Sarsaparilla did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced. It relieved me of that faint, tired, all-gone feeling. I have felt so much better since I took Hood's Sarsaparilla, that I am happy to recommend it." G. A. PAGE, Watertown, Mass.

N. B. Be sure to get only

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

CROUPY SOUNDS

At night, from baby's crib, are distracting to parents who are at a loss for a medicine equal to the emergency. Not so with those who have Ayer's Cherry Pectoral in the house. A dose of this medicine affords certain and speedy relief. To cure colds, coughs, sore throat, asthma, bronchitis, hoarseness, and the various disorders of the breathing apparatus, Ayer's Cherry Pectoral has no equal. It soothes the inflamed tissue, promotes expectoration, and induces repose. Call For Capt. U. Carley, Brooklyn, N. Y., writes: "I have used Ayer's Cherry Pectoral in my family for thirty years and have always found it the best remedy for croup, to which complaint my children were subject."

"I use Ayer's Cherry Pectoral in my practice, and pronounce it to be unequaled as a remedy for colds and coughs."—J. G. Gordon, M. D., Carroll Co., Virginia.

Ayer's Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; Price $1; six bottles $5.

The BERKLEY PIANO.

Beautiful style: Sweet tone: Moderate prices: Fully warranted. REFERENCES of the highest character.

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WALL PAPER.

Never in the history of the Wall Paper business has the line of patterns equalled those which will be shown this Fall, and, as we carry the makes of every manufacturer, nowhere else in the South can such an assortment be found. In Dining-room, Parlor and Bed-room Papers there are several very pretty novelties, and also an innovation in the way of a Bath-room Paper, which can be splashed with impunity and not damaged.

Matting, Chinese AND Japanese,

From 10 cents up. WINDOW SHADES, 35 cents up. OIL CLOTH. 25 cents up.

RUGS, COCOA MATTING, UPHOLSTERING GOODS and LINOLEUM in immense assortment.

Write for a catalogue.

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116 Camp St., New Orleans.

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120 and 122 Camp St., New Orleans

W. C. SHEPARD,

94 CAMP STREET.

BEAUTIFUL

China Dinner and Tea Sets.

BEAUTIFUL

Semi-China Dinner and Tea Sets.

BEAUTIFUL CHAMBER SETS.
PLATED WARE, all kinds,
WOOD WARE, all kinds,
TIN WARE, all kinds,
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No. 5 F'st Ex... 7:05 pm	No. 8 Coast.... 3:45 pm
No. 7 Coast..... 9:23 am	No. 6 Lim. Ex. 7 30 pm
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No 45, Chic. and N. O. Lim.... 8:00pm	No. 46, Chic and N. O. Lim. 12:01noon
No 41, Memphis and K. C. Ex. 8:25am	No 42 Memphis and K. C. Ex. 6:00pm
No. 5, McComb City Accom.... 8:20am	No. 6, McComb City Accom.. 4:30pm

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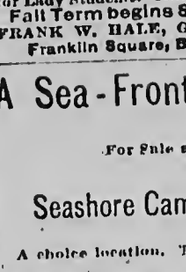

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, November 5, 1891.

Briefs.

On account of the plenitude of Ecumenical matter, "News from the Work" has been crowded out now for two issues. This "news" is now old and must stay out. Let not the brethren be discouraged, however, for hereafter we will give the church "news" as heretofore. A brief statement of interesting facts is what our readers want, and they read such with avidity.

In the United States and Canada the Young Men's Christian Associations number 1,385, with a membership of 225,000, and 231 buildings, worth $9,946,085. There is being contributed annually $1,800,000 for local purposes and $190,000 for general work. Among the associations are 345 college, 98 railroad, 11 German, 37 colored, and 24 Indian Associations. They have 649 libraries, with 437,347 volumes; 779 reading rooms, 407 gymnasiums, 133 literary societies, and 190 boys' departments.

The following from Dr. J. J. Lafferty is in line with what we have been urging for years, viz: first-class men with good salaries for mission work at home.

Why should the "meadows of Dan" not have a Bledsoe, a Starr, a Sledd, a Tudor? Or why should not the mission called the "calf pasture," still growing in sassafras after decades of "appropriations," be brought to the best tilth by a man costing $2,500? The church would save money by it; and the man doing the work could not be kept out of the bishopric even if there were a dozen "bureaus to sound and suggest" a suitable candidate to new voters.

The church would not only "save money," but the "waste places would be built up."

The number of Methodists in the world, according to the statistics of the Ecumenical Conference, is as follows: Europe—ministers, 4,481; members, 915,284; adherents, 4,209,601. Asia—ministers, 533; members, 34,334; adherents, 114,968. Africa—ministers, 294; members, 71,148; adherents, 283,376. Australasia and Polynesia—ministers, 786; members, 93,140; adherents, 488,183. Totals for Europe, Asia and Africa—ministers, 6,094; members, 1,113,905; adherents, 5,096,128. America—ministers, 36,601; members, 5,380,494; adherents, 20,281,985. Grand total—ministers, 42,695; members, 6,494,399; adherents, 25,478,104.

The Publishing Committee of this paper held its annual meeting in our office, Wednesday, Oct. 28. The affairs of the paper were carefully considered, and the business management and editorial work for the past year were highly commended. The arrangement of affairs for the next year was committed to the Executive Committee, with full power to act. One of the good things that happened to the committee was an elegant dinner at the Christian Woman's Exchange, given by our business manager, Bro. Mitchel. It was enjoyed by all, and full time was taken to discuss thoroughly the merits of *eight courses*. We consider that a dangerous precedent for the business manager to establish.

Dr. J. M. Mason has resigned the editorship of the *Alabama Christian Advocate*, and Dr. J. W. Newman has been elected to fill the vacancy. We are sorry to lose Bro. Mason from the tripod, and extend a hand to Dr. Newman. Dr. Mason goes back to the pastorate.

The Publishing Committee.

At the recent annual meeting of the Publishing Committee of the NEW ORLEANS ADVOCATE I was appointed to write up its proceedings for publication.

The following resolutions were unanimously adopted:

Resolved, That we have listened with pleasure to the report of Dr. Carter, and that we highly appreciate his labors as editor.

Resolved, That a vote of thanks is due and is hereby tendered to J. G. Grant, publisher, for his faithful and successful management of the paper.

Resolved, That the Publishing Committee are gratified at the success achieved by Rev. D. L. Mitchel, as business manager.

These resolutions are not merely a part of an annual routine; they are justified by the facts in the case. The ADVOCATE has had a very prosperous year, having had a net increase in its subscription list of 1,132 names. The circulation is now 7,400—a number far larger than at any time since Alabama withdrew her patronage. This fact is the best evidence that the ADVOCATE is growing in favor with the people. The advertising patronage is good, and on the increase. The increase in assets has been such as to enable the Publishing Committee to provide for the payment of an indebtedness that has long been an incubus upon the paper.

The following resolutions were also adopted by a unanimous vote:

Resolved, That the publisher be requested to employ an assistant editor as soon as the finances of the paper will justify.

Resolved, That each pastor in the patronizing Conferences be urged to secure, at least, five new subscribers in order to enable the publisher to make this forward movement, and that this subject be brought before the Conferences through their Committees on Church Publications.

Resolved, That the Executive Committee are directed to elect an assistant editor when they deem it practicable.

Will this ever be practicable? some one is ready to say. I answer: There are two things, the doing of either of which will bring about the desired result. One of these is so simple and easy a thing as the payment of the money now due by subscribers. The books show an indebtedness on subscription list of $7,511, exclusive of amounts in the hands of preachers. Let this indebtedness be liquidated, and the Executive Committee will at once elect an assistant editor. Every delinquent subscriber ought, therefore, to soliloquize thus, "I am not only neglecting to pay an honest debt; I am also by my negligence standing in the way of progress of a great enterprise of the church."

This forward movement can also be made in the way indicated in the above resolutions, viz.: by an increase of the subscription list. If each pastor will secure five additional subscribers, the problem will be solved. Can not this be done? Let the brethren think how important a matter this is. Excellent though the paper is, it can be vastly improved by an increase of editorial force. No one man, however talented and laborious, can do all the editorial work that ought to be done on such a paper as the NEW ORLEANS ADVOCATE. What I have said is sufficient to show that the friends of the paper have it in their power vastly to enlarge the field of its usefulness. Will they do it?

W. C. BLACK.

We are glad to note the fact that under the management of Christians a mission is to be opened during this month on Tchoupitoulas street, near Calliope. Such a thing is greatly needed in that densely populated locality, and we pray that our friends may have the wisdom to inaugurate a mission that will be a blessing to that section of the city.

Rev. John Pipes.

John Pipes was born in Ouachita parish, La., Feb. 21, 1818. In his boyhood the church services of the neighborhood were held at his father's house. He was converted Oct. 14, 1840, while on his way to a camp meeting near Minden, La., at which place he was received into the church by the Rev. Richmond Randle. In 1842 he received license to exhort from the Rev. Edwin Phillips, pastor of Ouachita circuit. In 1843 he was licensed to preach by the Quarterly Conference where the Rev. D. M. Wiggins, P. E., presided, and was admitted on trial into the Mississippi Conference at Woodville, at the close of this year, and was sent to Caddo circuit as junior preacher, with the Rev. P. M. Goodwyn. In 1844 Bishop Janes, who presided at the Conference convened at Port Gibson, sent him to Monroe circuit as junior preacher with the Rev. R. M. Crowson. He was ordained deacon by Bishop Soule at New Orleans in 1845, and was sent to East Feliciana circuit as junior preacher with the Rev. Thomas Clinton. In January, 1847, he was present at the organization of the Louisiana Conference, and was sent to Andrew Chapel in New Orleans. At the next Conference, which met at Minden, Bishop Paine ordained him elder, and sent him to Preston Colored Mission, which work he served three years successively, viz., 1848, 1849 and 1850. In 1851 he was sent to Chicot circuit, and in 1852 to Milliken's Bend, La.; in 1853 and 1854 to Mansfield and Pleasant Hill; in 1855 to Homer circuit; 1856 and 1857 to Bastrop; 1858, 1859 and 1860, Shreveport district as presiding elder. In 1861 and 1862 he served the Pleasant Hill circuit; in 1863, 1864 and 1865—as a war measure—the Natchitoches mission. The next four years, from 1866 to 1869, he was on Mansfield circuit, when he was placed on the Shreveport district from 1870 to 1873. Thence he was moved to DeSoto circuit, which he served four years, from 1874 to 1877, and was sent the next four years to Logansport mission. In 1882 and 1883 he was on the Caddo circuit, and in 1884 was placed on Grand Cane circuit. At the Conference in Minden, January, 1885, Bro. Pipes, in a very affecting talk, asked to be placed upon the superannuated list, which was done with regret by all. From that time on he lived for heaven, and, as far as he was able, worked for the good of his fellows. In 1849 he was married to Miss Harriet Postell Shaffer, who bore to him four children, and who, for over forty-two years, was a helpmeet worthy of such a man.

Bro. Pipes was a man of the most transparent character. His simplicity was very marked. His integrity of purpose was above question. His earnestness in work was rarely equalled. His love for his friends was beautiful to see. His devotion to the church was never excelled. His quietness of manner was most striking. His preaching was fervent, practical and pathetic. His administration of discipline was loving and judicious. His purity of life was a most attractive exhibition of the power of divine grace. He loved God and worshipped him most devoutly. He loved men and wrought diligently for their physical, mental and moral improvement. Louisiana Methodism has received much from the life and work of her loved and loving son, Rev. John Pipes.

For several years Bro. Pipes has been in a low state of health. He went on a visit to his daughter in the early Summer, in hope that a more bracing climate would recover him sufficiently to enable him to meet his brethren once more in Conference. This was the great desire of his heart, expressed in a letter to the editor just as he was leaving for Missouri. God had better things for him. That trip was the last earthly journey, and in the midst of those he loved so well he passed into the beatitudes above. The writer loved him as a father, and the tears flow at the thought that we shall see him no more on earth. Respected by all his brethren, highly esteemed by his friends, honored of all men, loved by his Savior, he lived and wrought and has attained to his reward. A day before his death he dictated the following letter:

Dear Bishop Keener and Members of the Louisiana Conference—

It was my greatest earthly desire to see you again and be with you at Conference. This I am denied. Since Aug. 1, three long months, I have been prostrated from sickness; not able to get up when I was down without help. I shall see you no more, my precious friends, especially mine among the older members of the Conference. I learned to love you all very much, especially you, my dear Bishop. I have been deprived these three months of any religious privileges—have not seen a Methodist preacher. When you think of me, think of me as being very, very happy on the other shore. This is what I have lived for, and I have attained to my reward. My dear love to you and the brethren.

Yours in love,

JOHN PIPES.

P. S.—

Dear Dr. Carter: All that love can do has been done for my precious father, but without avail. He is passing from us. He dictated the above letter this morning, a copy of which he wished sent to you.

MRS. W. R. JONES.

Webster Groves, Mo., Oct. 25, 1891.

An Incident—Its Lesson.

Several years ago quite a large number of Methodist preachers were traveling on a steamboat *en route* to the seat of an Annual Conference. There were ministers of every grade—from the venerable and courtly Bishop Paine to the newly licensed applicant for admission on trial. Whoever has journeyed with a company of preachers on a steamboat knows something of the good and enjoyable time that everybody has. One day five or six were seated around the Bishop on the forecastle, talking principally upon Scripture subjects. Finally that much-ventilated subject—Peter's great confession—came up. A young brother who, the brethren thought, was coming to the front of his Conference in fine style, began to elaborate his views on the much-disputed passage. About the time he had rolled out two sonorous sentences, the Bishop gently laid his hand upon the young preacher's shoulder, and said: "Brother, if you have carefully, thoughtfully, prayerfully studied the subject, we will gladly hear what you have to say; but if you have not, you had better keep silent." That young preacher received a lesson which he has not forgotten to this day. The Bishop's words and manner, his voice and eye, all said plainly, "Thorough study is necessary to the mastery of any subject, and only the masters can interest and instruct others." How often a preacher goes into the pulpit without this thorough study of his subject, and, as a result, preaches an uninteresting sermon to an uninterested audience! How often a writer rushes into print without this thorough study, and the result is, the public is treated gratuitously to an exhibition of ignorance that is ignorant of its own existence!

In regard to thorough preparation, as between the preacher and the writer, the latter has the advantage of the former. The much-abused editor, in the kindness of his heart, often saves the writer from public exposure of his ignorance by withholding his contribution. The preacher, alas! has nobody to step in between his shallowness and his hearers, and is impaled upon the points of his own temerity. One such exhibition will work disaster that may require years to remedy. For pulpit work, for literary work of every kind, thorough study is a necessity. Successful preachers study their subjects over and over and over, and successful writers write and rewrite and rewrite again before coming before the public. In each department there is nothing more important than thoroughness.

Important Information.

Some people do not know what others are doing. If they did, the same people would do more than they do. A number of years ago a few brethren, I believe chiefly ministers, in the Mississippi Conference formed a Ministerial Educational Aid Association. Their object was and is to aid young men who need aid in preparing for the ministry. This work they have been doing systematically. Last year they sustained five preachers in Centenary College, paying their board. This year, up to date, they have sent us three. Last year we enrolled twenty-two preachers and fifteen others who were sons of preachers. To all of these we are enabled to afford free tuition by the general collection for education. The educational collection from the two Conferences has never yet equalled the amount of the tuition of these students. It came nearer doing so last year than ever before. Meantime our faculty has been enlarged annually and other expenses have increased.

The young men who have been helped by the Aid Association of the Mississippi Conference have been, without exception, worthy and faithful students. Several other young preachers have been helped by churches and by friends in Louisiana and in Mississippi, and have done well. Some who were here last year are not with us this year, I fear for lack of means. I would say to those who have contributed to the support of these young preachers: Your money has been well expended. It might be proper for the association to require quarterly reports from those they aid. In addition to their regular studies, I conduct on Saturdays a preachers' meeting, at which the young preachers are specially instructed in various things which pertain to the work of the ministry, as well as cultivated in spirituality and personal piety. I take a deep and joyous interest in this part of my work.

It seems that not many of the wealthy are called to the work of preaching the gospel. Here the church may help to answer her own prayers for a faithful and efficient ministry by providing for the education and training of those who are to fill her pulpits.

W. L. C. HUNNICUTT.

North Mississippi Conference.

Delegates and visitors to the Conference, to be held at Macon, Dec. 2, will pay full fare over the various railroads, obtaining a certificate to this effect from the agent when purchasing ticket. This certificate, when signed by the secretary of the Conference, will entitle the holder to return at one-third of the usual rate. Brethren will please secure a certificate for each ticket purchased.

J. S. OAKLEY, Sec'y.

Columbus, Miss.

Grenada, Miss.

The tabernacle meeting held by Revs. Sam P. Jones and G. B. Stuart closed this evening with great results. The whisky traffic in Grenada is doomed. At an early day it will be a thing of the past. Rev. J. T. Moody, pastor in charge of Kosciusko and Durant, is very sick. Fears are entertained as to the result. But we are praying for his recovery. The Grenada Collegiate Institute is in a prosperous condition.

Nov. 1. G. W. BACHMAN.

Notes.

The echoes of the Ecumenical still flying around. After all, it "a pretty big denominational affa

The *Ram's Horn* has this bit of dom: "The man who needs a ne paper the most is generally the to stop it."

"When a man is angry, he, at le thinks he is standing on his digni but when he is a sycophant, he standing on himself."

"Religious loafers" about a chu somehow make things look as if th was something the matter with running gear of the establishment.

Charles Kingsley has said, "T Bible is the rich man's warning a the poor man's comfort." But ma rich men do not take the "warnin and many poor men do not receive "comfort."

"A man's Christianity is shown much by his attitude toward man as his attitude toward God. And atheis shows itself in contempt of man truly as in denial of God. Christiani is divine because it is so human."

"The religion of some people terribly lop-sided; they think so mu of God that they have no time to thi of man. They are so absorbed in t contemplation of heaven's ecstatic jo that they have no place in the thoughts for earth's heart-breaki miseries."

As between God and man "religio is evenly balanced. One side of th equation reads: 'Thou shalt love th God.' On the other side it is written 'Thou shalt love thy neighbor.' Th one is as imperative as the other. Th love of God and man are one."

We hear much these days of th optimist and the pessimist. One o our exchanges gives this definition o a pessimist—"a man whose breakfa has disagreed with him." If that correct, then everybody can give th definition of an optimist. He is th opposite of pessimist.

In my preaching I propose to pre sent the common sense of Christianit to the common sense of those wh listen to me, and I will not be afraid o the results. The gospel is sense, an is just as much needed now as it eve was.

So said a preacher the other day and we think he struck the key-not for successful preaching.

Is it a good thing to keep our cit churches closed six days in the week Many a passer-by, weary with heart ache, would go in and spend a few minutes in communion with God, if he only could! Are we doing the right thing by hindering him in that holy exercise by keeping closed doors? Nay, verily. Nay, verily.

It is not hasty reading, but seriously meditating upon holy and heavenly truths, that makes them prove sweet and profitable to the soul. It is not the bee's touching on the flowers that gathers honey, but her abiding for a time upon them and drawing out the sweet. It is not he that *reads* most, but he that *meditates* most on divine truth, that will prove the choicest, wisest, strongest Christian.—*Hall.*

We think it would be well for our Boards of Stewards to make some arrangement by which a preacher's "moving expenses" may be supplied. This is often a serious embarrassment to a preacher with a move ahead of him. The church ought to bear this expense, and not the preacher. Let the stewards of all our circuits and stations attend to this matter, and thus free the preacher from this expense.

We have received from the author, Rev. John T. Browning, of the Texas Conference, a little pamphlet, entitled "Patriotism; or, the Essential Elements of National Prosperity." The pamphlet is the outgrowth of a sermon preached by the author, and is a fine discussion of the subject from the standpoint of the Sacred Scriptures. We heartily commend its perusal, and sincerely wish that more of our preachers would discuss such an important theme in their pulpits. The patriotism of this country seems to us to be degenerating, and our pulpits everywhere should ring out the great Scripture truth that Christian patriotism is the only safeguard for the welfare of the State.

Zion's Herald:

Nothing is so characteristic of the true disciple of Christ as a deep and permanent sense of humility. Paul everywhere manifests this feeling. He is "the least of all saints." Though the most remarkable of all the helpers of the Master in the work which he is called to do, yet he ever gives the credit of what he achieves to Jesus. "I can do all things through Christ which strengtheneth me," is his happiest word of obligation. John Wesley, while placing the standard of Christian attainment very high, was strikingly modest in his own assumptions of personal achievement. Luther said that because "it was in the nature of God to make something out of nothing, he might make something out of him." This is the relation of the Christian to his Savior—"all of Christ and none of self." Spiritual egotism has no place in the true disciple.

Personal and Otherwise.

Rev. H. R. Singleton, at the late session of the Pacific Conference, was appointed to Sacramento.

The American International Convention of the Young Men's Christian Associations has appointed Nov. 8-14 as a week of prayer.

Bro. Frank Parker, assisted by Bro. Wimberly, has had a very successful meeting during the past week, and the good work is still going forward.

All the Publishing Committee were present at the annual meeting, last week, except Rev. R. J. Jones, of Yazoo City. Bro. Jones' absence was regretted by all.

A private note from Prof. Sullivan says: "We are moving along well at Centenary. The students are well-behaved and doing good work. Ninety-two have been enrolled."

Bro. Deminick, the Mississippi Conference colporteur, gave us a pleasant call last week. He represents colportage as succeeding beyond his expectations. We rejoice to know that.

Dr. Morris, the Assistant Secretary of Church Extension, will attend the North Mississippi and Mississippi Conferences. Dr. Morton, the Secretary, will attend the Louisiana Conference.

Dr. George G. Smith has been holding very successful meetings principally with the children of Jackson, Miss., during the week past. This Georgian seems to know how to work with the little people.

Rev. R. M. Blocker, Plaquemine Brulee, La., Oct. 23: "After a malarial attack of about six weeks, I am again able to go out on my circuit and look after the Lord's cause. In the meantime Bro. Kent, my helper, did nearly two men's work."

Dr. John Hannon having finished a four years' term at Centenary Church, San Francisco, the brethren presented him with a gold watch, the sisters presented him with a dressing gown, and Bishop Haygood sent him to oversee the flock at San Jose for the next year.

Too late for insertion in last week's issue came a note from Bro. M. T. Boswell, of Kosciusko, Miss., that Rev. J. T. Moody had been ill for ten days with typhoid fever and was very much prostrated. No immediate danger was apprehended by his physicians. We trust our brother is by this time improved.

Speaking of his late revival (the account of which was lost in the editor's absence), Rev. T. Cameron writes:

Well, Wyatt, of Como, helped me, as did the zealous Cumberland Presbyterian pastor, and there were twenty-five or thirty conversions. Fifteen joined the Methodist Church, nine the Cumberland Presbyterian, and the others will join elsewhere. If there are any "more to follow," I don't know it.

Notices.

Applicants for admission on trial into the North Mississippi Conference will please meet the Examining Committee at three o'clock P. M. of Monday, Nov. 30, in the basement of the Methodist Church in Macon.

"Ordinary branches of an English education" will embrace English grammar, composition, arithmetic and geography.

W. T. J. SULLIVAN, for Com.

Those preachers who expect to bring their wives to the Louisiana Conference will please inform me at once. This information is imperative for two reasons: First, that homes may be provided for the ladies, and, second, that in the stationing of the preachers there may be no confusion nor any mistakes. I hope the brethren will see the cogency of this request and comply without unnecessary delay.

T. K. FAUNT LEROY,
Conference Host.

Alexandria, La., Oct 29, 1891.

As the name indicates, Hall's Vegetable Sicilian Hair Renewer is a renewer of the hair, including its growth, health, youthful color, and beauty. It will please you.

A Correction.

MR. EDITOR: Thanks for your prompt publication of my last appeal to the Mississippi women. There is one typographical error which distorts my meaning, and which I would be glad to see corrected, if you can find space. "Our ministers are, almost to a man, thoroughly in sympathy with us," etc. "They are ever ready with heart, voice and (to our shame be it spoken!) *presence* to help us." It should read, "*purse* to help us." Their presence is always appreciated. Their purse has so many demands that the *women's offerings* should not include ministerial gifts.

MRS. THOS. P. FULLILOVE.

Shreveport, La., Oct. 29, 1891.

The World's Fair.

The South may claim, without prejudice, to have more than its share of the world's *fair*. The acknowledged beauty of the ladies of the South is due in a great degree to the use of Creole Female Tonic, the ladies' friend and favorite, and sure cure for all female ailments.

In Memoriam.

"I am saved; cut the cords and let me go."

Those were the last words of that grand minister of Jesus Christ, Rev. B. F. Alexander. The writer was called to preach his funeral sermon and put him away to await the resurrection morning. While others have eulogized our sainted brother, I esteem it not only a duty, but a high privilege, to offer a tribute to his memory. I knew him, with all that this statement implies; and as all earth's friends pass before me in retrospection, Bro. Alexander stands out more distinctly than any other and one is compelled to exclaim involuntarily, "This was a man!"

As a minister of Jesus Christ, he was faithful to the trust reposed in him, loyal to God and to the truth. More than one struggling young preacher has cause to bless his memory, for in him they found a friend in the best sense of that word. While severe with sin, he was sympathy and tenderness personified with the sinner. As I knew him, he was tender, patient, loving, forgiving, and in all things exhibited the spirit of his Master. The reverence I have for Bro. Alexander is that of a son for an indulgent father; and, as I write, I see reflected in memory's mirror the many favors I received at his hands.

He is not dead. He lives to-day in the hearts of those to whom he endeared himself by a thousand tender ties, and who will say in all sincerity that "he being dead, yet speaketh." His body sleeps, and may he rest in peace until that glorious morning, when, the night of earth forever past, he shall enter in through the gates into the city, to bask forever in the light of the sun that shall find no zenith, whose congregations ne'er break and Sabbaths have no end!

"I am saved; cut the cords and let me go," were among his last words. How indicative of the character of the man! Who shall say that in the moment the silver cords were being loosed, when the pitcher was about to be broken at the well, that he did not have a vision of heaven and a foretaste of the unspeakable glory that lies beyond the silent confines of the tomb! As we meditate upon this victorious stand of the dying soldier of Jesus Christ, as he is about to enter upon eternal life and immortal bliss, might we not well exclaim, "Let me die the death of the righteous, and let my last end be like his"! Twine for him a wreath of immortelles if you will. Angel hands have wreathed his brow with the laurels of eternal victory.

This is but a faint tribute of affection to the memory of a true, pure, good man who fell asleep in Jesus.

Sleep on, beloved; sleep, and take thy rest;
Lay down thy head upon the Savior's breast.
We loved thee well, but Jesus loved thee best.
Good-night! good-night! good-night!

In the land of unclouded sky and never-setting sun we will, doubtless, meet him again. W. WIMBERLY.

King among Liniments is Johnson's Anodyne, because it can be taken internally by everyone.

W. C. T. U. Lunch House.

We are always glad to note the movements of practical Christianity, and, as such we regard the effort now being made by the temperance ladies of New Orleans to establish a lunch house where for fifteen cents a good lunch may be had by their husbands, brothers and sons and by other wage-earners of the city. In a late magazine we have read with interest of similar enterprises in operation in other large centers of population. Great coffee palaces, offsetting the liquor saloons, have been successfully carried on in London, England, and in Toronto, Canada, and also in some of our large Northern cities. The first company was formed in Liverpool in 1875, and had a share capital of $200,000. That company, it is said, has now 63 houses, and its declared dividends have never been less than 10 per cent. In 1877 there was formed in Birmingham, England, a coffee-house company with a capital of $100,000. It now runs some 23 houses, and pays a dividend of from 10 to 15 per cent. The celebrated Toynbee Hall, in the East End, London, and Oxford House are similar institutions and have wrought wonders in saving "hundreds of human beings from the grip of the jail, the brothel, the gallows, and the temptations that lead there." There is a congregation in New York City that pays an annual rental of $2,500 for a building for this work, and eight of whom pay $3,000 a year for its prosecution. In the account of this New York establishment we find the following suggestive item: "There is a regular coffee bar where a customer can call for his coffee, cocoa or chocolate, drink it at the bar, pay three cents and walk out; or, if he wants bread and butter with it, the charge is five cents; or, if he desire something still more substantial, he can have a square meal, consisting of beefsteak, pudding and vegetables, for twelve cents."

There is no telling how many thousands of men have been started along the road of the moderate drinker to the drunkard's grave and hell by daily indulgence in the "free lunch" of the liquor saloon, with its accompaniment of a drink at the bar. If our ladies can open an attractive lunch house, easy of access from the business centers, and serve a toothsome lunch to all who come, and do it for twelve or fifteen cents, we can not see why they should not meet with great success. *All who can* should help them to the accomplishment of their laudable purpose, *and should help them at once*. Where are the eight, or fifty, or hundred persons to put $3,000 into their hands for the sorely needed temperance lunch house?

JOHN T. SAWYER.

New Orleans, La.

Mississippi Items.

Prof. S. R. Young, near Summit, lost his residence by a recent fire. There was no insurance. A valuable library worth $500 and everything except the clothing of the family was lost.

Sam Jones is in a large measure responsible for the erection of two new churches in Jackson, the Baptist and Presbyterian. During his preaching here he ridiculed both congregations into a movement for the erection of new buildings, and promised material aid to one—and perhaps both.—*Clarion-Ledger.*

Rev. Sam Jones was greeted with a large and most appreciative audience at the Capitol on Saturday night. His subject was "Get There," and he got there after an hour and a half of such wit, humor and pathos as only the fertile brain and the warm heart of the inimitable Sam Jones can produce. Those who had heard him before were delighted to see and hear him again, and those who had heard him for the first time enjoyed a treat as rare as it was rich.—*Clarion-Ledger.*

The *Clarion-Ledger* is authorized by Miss Holmes to make the following statement:

At the October meeting just held, in Pittsburg, of the Board of Missions for Freedmen of the General Assembly (North) the recommendation by Rev. Mead Holmes and Miss Mary E. Holmes, of Rockford, Ill., that Jackson be the site for the Memorial Literary and Industrial School for Colored Girls of Mississippi—The Mary Holmes Seminary—was unanimously ratified. Work will be prosecuted as rapidly as possible, and the school will open in the Fall of 1892.

Miss Holmes, in communicating the foregoing to the *Clarion-Ledger*, says: "We have not told our own press reporters here yet, feeling that as the other halled from Jackson, this had better also, if so desired."

The reporter for the *Clarion-Ledger* has this about the work on Millsaps College:

Arriving at the college we found a force of thirty skilled workmen laying brick, mixing mortar, wheeling barrows and carrying hods on the foundation walls of the future great Methodist institution of learning. The outer walls are being made extra strong, the width of three bricks placed together endwise, whilst the inner foundations are two and a half. Since the work was begun the weather has been remarkably suitable and such rapid progress has been made that the ground story is almost complete and ready for the flooring supports. The foundation walls are eight or ten feet below the surface in some places, and rest on the firmest of hard soil, thus precluding the danger of cracks in the building for many years to come.

Col. Taylor, the contractor, is determined to make the Millsaps College building a lasting monument to his memory, and takes special pride in seeing that every brick is a good one, and properly cemented in the walls.

How is your cold? Use Johnson's Anodyne Liniment or it may last all winter; certain fact.

Louisiana Notes.

Arcadia has a new compress.

The farmers of DeSoto are experimenting in the line of wheat culture.

A recent decision of the Supreme Court settles the Bossier court-house muddle. Benton gets the court-house.

The sugar-house on the Garden City Plantation, St. Mary, was destroyed by fire on Oct. 25. Loss, $40,000.

The two artesian wells in Alexandria have been completed, and fall short of contract requirements. The *Times* says they will cost the city $2,594.22.

The capacity of the central refinery on the Fusilier Plantation in St. Mary, built and operated by Oxnard & Sprague, is 150,000 pounds of granulated sugar daily. It will be called the Adeline Central Refinery.

Tried in the Balance.

Marsden's Pectoral Balm is not an experiment. For twenty-five years it has been "tried in the balance" and not found wanting in its ability to speedily and permanently cure coughs and colds.

Shorter Time to New York.

The Queen and Crescent Limited, which leaves New Orleans at 5 P. M. with a Through Sleeping Car for New York, now arrives at the latter point at 5:50 P. M. second evening instead of 6:20 P. M., as heretofore.

Don't forget to buy your school books of all kinds and your stationery from Bro. Van Valkenburgh, 106 Camp St. (near Poydras). Preachers sending him orders for books could make it to their interest to include paper, pens and ink for their own use.

To Whom It May Concern.

This is to certify that Thos. M. Yates, of Nashville, Tenn., is not a married man, and that Thos. M. Yates, of Hillsboro, Tenn., is the man that married Miss Davis, of Americus, Miss. Said Mr. Yates, of Nashville, is now in or near Jackson, La., and will soon go to Reduey and Hermanville, Miss.

Yours,

THOS. M. YATES, of Hillsboro.

Leek, Miss., Oct. 21, 1891.

School Wanted.

A lady who is a graduate and an experienced teacher, competent to teach all branches of a thorough English education, desires a situation as governess, private tutor, teacher, or any employment suitable for an educated lady. Testimonials and best of reference furnished. Address "Teacher," care of this office.

Business Notices.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. J. E. Breland, H. J. Boltz, H. Bradford, J. L. Pierce, R. B. Bowner, H. D. Howell, F. P. Spencer, W. L. C. Hunnicutt, H. P. Lewis, S. S. Holliday, O. L. Savage, R. S. Woodward, B. F. Phillips, J. T. Cunningham, E. F. Mullins, Geo. H. Lipscomb, W. A. Dollar, Fitzgerald Sale Parker (2), O. Switzer (2), W. S. Rye, W. J. Hurt, G. E. Greene, Wilson Moore, H. O. White, D. G. W. Ellis, H. B. Trevillon, C. W. Perkins, R. S. Collier, W. M. Young, S. D. Long, E. H. Moon, M. H. Moore, W. B. Lewis.

Messrs. John Carlowitz, J. W. Treadwell, Chas. Ehlers, D. H. Rundle, Thos. B. Clifford, R. O. Brown, Willie Browning, T. M. Yates, F. M. Bennett, G. H. Haynes, J. S. Strickland, E. H. Thompson, J. A. Williams, C. W. Rich, J. P. Unger, G. J. Bahin, S. M. Watts, A. Riser, A. J. Knighton, A. A. Moore, John B. Harlow, Geo. W. Vorhis, J. A. McDaniel, S. F. Granberry.

Mesdames Alice D. North, G. O. McNeil, S. A. Harrison, S. F. Talliaferro, D. Coon, E. B. Wansley, Abby E. Peuce, A. M. Griswold.

Miss Josie Pope.

Nov. 3.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

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"The Prince of Peace;"

OR,

"The Beautiful Life of Jesus."

See what a few of our own preachers say about it:

Rev. W. H. LaPrade, Pastor Carondelet Street Church, says: "I have been waiting for it. Put me down for two copies."

Rev. Chas. F. Evans, D. D., Presiding Elder of New Orleans District: "One of the most excellent of modern books. The wood cuts are magnificent."

Rev. Alfred E. Clay, Pastor Dryades M. E. Church, South, says: "Almost excellent book for the young."

Rev. C. W. Carter, D. D., Editor N. O. CHRISTIAN ADVOCATE, says: "I have read the book with pleasure and satisfaction."

Rev. Jno. T. Sawyer, Pastor Felicity Street M. E. Church, South, says: "This is a most excellent book to put in the hands of the young; and older persons will be benefited by it as well."

Hundreds of testimonials can be furnished. Agents are doing splendidly with it. Send $1 for outfit, and secure territory at once.

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SAWMILL firewood at $1.50, and oak and ash, mixed, at $2.50 per load delivered. C. Arthur, 1300½ Tchoupitoulas street.

Episcopal Visitation for 1891 and 1892.

Conference.	Date.	Place.	Bishop.
West North Carolina	Nov. 5	Asheville, North Carolina	Galloway
German Mission	Nov. 5	New Fountain, Texas	Fitzgerald
Virginia	Nov. 11	Petersburg, Virginia	Keener
North Texas	Nov. 11	Terrell, Texas	Hendrix
Central Mexico	Nov. 11	City of Mexico, Mexico	Haygood
Texas	Nov. 18	Austin, Texas	Fitzgerald
North Carolina	Nov. 19	Greenville, North Carolina	Galloway
Arkansas	Nov. 25	Russellville, Arkansas	Duncan
Memphis	Nov. 25	Mayfield, Kentucky	Key
Northwest Mexican	Nov. 25	El Paso, Texas	Haygood
Northwest Texas	Nov. 25	Cardonna, Texas	Fitzgerald
South Georgia	Dec. 2	Carlisle, Georgia	Keener
South Carolina	Dec. 2	Darlington, South Carolina	Granberry
Little Rock	Dec. 2	Arkadelphia, Arkansas	Duncan
North Mississippi	Dec. 2	Macon, Mississippi	Hendrix
North Alabama	Dec. 2	Decatur, Alabama	Galloway
Mississippi	Dec. 9	Brookhaven, Mississippi	Hendrix
North Georgia	Dec. 9	Cartersville, Georgia	Key
East Texas	Dec. 9	Henderson, Texas	Fitzgerald
Louisiana	Dec. 16	Alexandria, Louisiana	Keener
White River	Dec. 16	New Port, Arkansas	Duncan
Alabama	Dec. 16	Selma, Alabama	Hendrix
Florida	Jan. 8	Tampa, Florida	Granberry
Baltimore	Mar. 24	Harrisonburg, Virginia	Keener

Special Offer

FOR

New Subscribers

AND

Renewals.

All new subscribers paying $2 in advance will receive this paper until January 1, 1893.

PRIZE OFFERS.

Anyone sending in $2 for a new subscriber will be paid a commission of fifty cents, and, in addition, those sending in ten new subscribers between now and the meeting of their Annual Conference will be given a beautifully printed, bound and illustrated copy of "Farrar's Life of Christ," worth $3.

Those sending in five new subscribers during the above period will be given a silvered-bound copy of Prof. Henry Drummond's five great addresses, entitled, "The Greatest Thing in the World," "Pax Vobiscum," "The Changed Life," "A Talk with Boys," and "How to Learn How." This book is sold at $1.25.

All payments must be in either cash to the preacher in charge or sent to D. L. Mitchel, Business Manager.

N. B.—In addition to the above, the person sending the largest number of cash new subscribers by the time their Annual Conference meets, will be presented with five pounds of Stuart's celebrated pecan nuts for planting and ten choice Stuart pecan trees.

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GOOD NEWS
FOR THE MILLIONS OF CONSUMERS OF
Tutt's Pills.

It gives Dr. Tutt pleasure to announce that he is now putting up a
TINY LIVER PILL
which is of exceedingly small size, yet containing all the virtues of the larger ones. They are gum-coated purely vegetable. Both sizes of these pills are still issued. The exact size of
TUTT'S TINY LIVER PILLS
is shown in the border of this "ad."

CHRISTMAS
CHRISTMAS SELECTIONS Containing new Carols and a Responsive Service that may be used with or without the Carols if desired. Price, 5 cents a single copy.
The CHRIST of BETHLEHEM. A beautiful New Christmas Service by J. E. Hall.
OTHER SERVICES of the same character and of the same price are "The Message and Mizpah," "Bells," "Good Will to Men," "Noel," and "Peace on Earth."
A CHRISTMAS VISION By C. H. Burnham & G. F. Root. **NEW CANTATA** by these two well-known writers is sure to be popular with Choirs and Singing Classes. Price, 40 cents each; $4.00 per dozen.
OTHER CANTATAS by Dr. Robert Lowry, "Santa Claus and His Friends," "Santa Claus' Mistake," and "The Haunted Mill." Price of each, 40 cents per single copy.
THE WONDERFUL STORY Relates in verse, with appropriate readings and music, the principal events of Christ's life on earth. Beautiful and instructive. Price, 30 cents a single copy.
BETHLEHEM. A Cantata for Adults only (no children's parts) that cannot fail to please wherever rendered. Price, 50 cts. A single copy. Send 10 cents for sample copy of "Musical Visitor" for Choirs.
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Each Man Speaks.

Gentlemen:—The inclosed $12 is for another box of Dr. H. James' remedies. I think your **Cannabis Indica** saved my life five years ago, when I lived at Hickory Prairie, Ark. I still use a bottle occasionally, and recommend it to others.
Gratehill, Rev. B. H. MALONE, A.M.
Decatur Circle, Decatur, Tenn.

"Mother has been suffering with **Bronchitis** nearly twenty years, and tried most all kinds of medicine, and says the **Cannabis Indica** is the only thing that gives her relief." JANE A. ASHBROOK,
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$2.50 per bottle, or three bottles for $6.50. Pills and Ointment $1.25 each.
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Ask your druggist for Dr. H. James' Imported Remedies, or send to us direct, naming this paper.

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Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and $1.00 at Druggists.

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We will send our new, highly endorsed scientific booklet, **"How to Cure Piles,"** free to any one troubled with **Piles** or **Constipation**, if they mention this paper and enclose a 2c. stamp for postage. Send quickly, the number of free books is limited.
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"THE NEW METHOD" for good health cures all chronic diseases. Rev. A. Albro, D.D., Utica, N.Y., writes: "One of the greatest boons to mankind in modern days." Infinitely better than the Hall System. Half the price. Send for testimonials.
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ASTHMA DR. TAFT'S ASTHMALENE CURES never fails; send us your address, we will mail trial BOTTLE FREE. TAFT BROS. M. CO. ROCHESTER, N.Y.

HOME LIFE.

IF WE KNEW.

If we knew, when walking thoughtless
Through the crowded, noisy way,
That some pearl of woudrous whiteness
Those beside our pathway lay,
We would pause where now we hasten,
We would often look around,
Lest our careless feet should trample
Some rare jewel in the ground.

If we knew, when friends around us
Closely press to say, "Good-bye,"
Which, among the lips that press us,
First should 'neath the daisies lie,
We would clasp their arms around us,
Looking on them through our tears,
Tender words of love eternal
We would whisper in their ears.

Hereditary Traits.

It is a serious matter to be under the despotism of one's ancestry—the worst of all forms of tyranny, surely, mankind has to suffer. To be under the mastery of inherited dispositions which are regarded as unhappy, and be unable to throw off the ever-galling yoke, however sorely we strive to do so, is indeed an affliction! The progress of scientific discovery may, perhaps, give us fresh light and hope on this subject, which concerns every human being, and demonstrates to us, after the "germ plasm" has been thoroughly explored, that we come into this world untrammelled and uncontaminated by any malevolent tie or taint that may have blemished the lives of our ancestors. But till the revelation has been announced and accepted, it is perhaps safer to admit that there may be some truth in what, up till now, at all events, has been regarded as a fundamental factor in heredity, viz., that we are under the dominion of our ancestry in respect to the transmission in us of their characteristics. Is it possible, however, to live down or even to throw off those transmitted traits to any extent, or entirely? Generally speaking, it is not possible. But a person with very remarkable will power may determine to checkmate his ancestry by thwarting his inherited dispositions, especially if these are unfortunate. This has repeatedly been accomplished. A case in point may be quoted. A lady, known to the writer, came of a line of dipsomaniacs; in fact, dipsomania was the family curse, and had been so for several generations. Wisely apprehending the evil inheritance, she bravely confronted it, and, by the exercise of will, in time overcame its power. After a long and useful life, though with its struggles, she died the victor over an inherited vice, and her children bid fair to emulate her heroic example!

In another case where insanity was "the shadow of the line," and had exhibited itself in at least three successive branches of the family, the constant exercise of the will power to thwart the evil resulted in so far taming the madness as to enable the person trained to live a useful life, and die a peaceful and even noble death. In insanity will power is ordinarily a minus quantity, and, therefore, it might be said to have had little or nothing to do, in this instance, with the cure effected. But, as a matter of fact, it had much to do with it. The person referred to—a man of excellent education and social position—determined when but a youth to throw off the galling yoke, and by so shaping his life, and trusting in a higher Power, to shape his life wisely and well—excepting a few trifling eccentricities observable when health was below par, he lived and died a sane, a successful man. And, speaking generally, we are all more or less in a state or condition of domination, in all hereditary respects, by our ancestry; we are, as Shakespeare's fine line renders it,

"Subdued to what we work in, like the dyer's hand."

Physically, the fact is unassailable. For, have we not all been familiar with the common family likeness that has been transmitted, more true to nature than even the camera could copy it, to representative members; even of the third and fourth generations?—*Cassell's Family Magazine.*

THE REMEDY FOR WORRYING.—A correspondent in the *Advance* relates the following incident, which teaches us a most useful lesson. Worry wears more than work, and the temptation to it in this busy age is very great:

"Last night I had a long talk with a lawyer, distinguished and able. He is now fifty years old. I remarked as to his apparently vigorous health. 'Yes,' he said, 'I am perfectly well. Two years ago I turned over a new leaf. I have broken down two or three times in my life, and I knew that unless I did something, I should break down again.' 'And what did you do?' I asked. 'I made up my mind that I would not worry about my business.' 'And were you able, by this act of your will, to stop all worrying?' 'Yes,' he replied, 'I was. No matter how hard a case I have, or how discouraging the outlook is in any line of the business, I never let it trouble me out of the office. Why, the other night I slept twelve hours.' I stood in astonishment before this wise jurist and strong man, in admiration for such determination. Not every man, possibly, has this power of will. Not every man at the age of fifty can give up worrying. But I believe that most men by the supreme power of will could cause themselves to worry much less than they do."

THE BOYS.—Try to interest your boys in plants. It may save them from unworthy pursuits, and encourage a love for the beautiful. If you want soil for your plants, get up an earth party and go to the woods. Be sure to take a big basket of provisions, a light spade, and a small express wagon if you have it. Encourage the boys to find the rich leaf mould in old stumps and fence corners.

A good bulb to give a boy is a Chinese Sacred Lily. Sacrifice your best glass preserve dish, if necessary, to get him interested, and encourage him to get pretty pebbles to prop up the bulb with. It will grow in the window and send out roots right in plain site from day to day. A good present for a boy is a microscope. One mother can keep her restless boy busy and interested for hours picking bugs off her plants and examining them with his magnifier.

THE IDEAL FAMILY.—The first great essentials of the ideal home and the ideal family are constant love, confidence, devotion, unselfishness, willingness to spend and be spent in the services of one another. The ideal home is one where the children shall say: "When we marry and have homes of our own, we wish to love and be loved as our father and mother love each other." It is where the sons are taught respect for all women, by the deference and kindness of their father to their mother; it is where daughters learn from their mother's patient example how beautiful a thing wifely and motherly affection is, learn the beauty of daily, unselfish devotion to the good of all. It is one where the atmosphere of love and kindness is so all-pervading, that it softens every privation, ennobles every humble duty, stimulates constantly all noble and unselfish aims.—*Exchange.*

Courtesy at Home.

Says a writer in *Good Housekeeping*: "Why is it so many people keep all their fine manners for the outer world and have none left for home? Why do mothers train their little ones, in every way but by example, to be always courteous, and then wonder that they are sometimes rude? If you fail to say as surely as to their elders 'Thank you,' 'I beg your pardon,' or 'If you please,' to a child, so certain will that ready little wit take on the conviction that politeness is not for every-day use nor for home consumption. No husband has a right to read his wife's letters in justice to the friends who wrote them and the woman who reads. No wife has a right to pour her husband's coffee with her hang entwisted in last night's curl-papers. No parent has a right to give away a child's plaything without that child's consent.

"Why should we show our love by our impoliteness? I remember once, when my sister and I were taking our departure, after a call upon two other sisters, we jostled one another at the door. Upon our mingled apologies one of the girls broke in with a laugh, 'Do you do that to each other?' she cried, 'I should never think of begging Lily's pardon!' Yet they were well-mannered young persons, too—truly gentlewomen in their relations to the world.

"I have never forgotten an incident of my childhood. I was away from home for a few days, and on my return the younger ones fell on me at once. Letters had come from two absent brothers, they said, and addressed to me; so to all their entreaties to open them our mother had said no one could do that but myself, and they thrust the envelopes in my hand. Could a daily lecture have taught the precept in so sure a manner as that practice?"

Receipts for Sunshine in the Soul.

1. Look at your mercies with both eyes and at your troubles and trials with only half an eye.
2. Study contentment. Keep down the accursed spirit of grasping. "What they don't have" makes thousands wretched.
3. Keep at some work of usefulness. Work for Christ brings forth health.
4. Keep your heart's windows always open toward heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears to rainbows.

This last receipt is the best one. It is all very well to say, "Do right and you'll be happy;" but there is something more than that needed. We must let the spring of our lives be in Christ, letting his spirit guide us in all we do.—*Dr. Theodore L. Cuyler.*

FEED THEM BETTER.—The average salary of ministers in the United States is under four hundred dollars a year. The world wonders that, with such a rousing theme as the gospel, and with such a grand work as saving souls, the ministry should ever be nerveless. Some ascribe it to lack of piety, and some to timidity of temperament. We believe that in a great number of cases it is from the lack of nourishing food. Many of the clerical brotherhood are on low diet. After jackets and sacks have been provided for the eight or ten children of the parsonage, the father and mother must watch the table with severest economy. Coming in suddenly upon the dinner-hour of the country clergyman, the housewife apologizes for what she calls a "picked-up" dinner, when, alas! it is nearly always picked-up. Congregations sometimes mourn over dull preaching when themselves are to blame. Give your minister more food and he will have more fire. Next to the divine unction, the minister needs blood; and he can not make that out of tough leather. One reason why the apostles preached so powerfully was that they had healthy food. Fish was cheap along Galilee, and this, with unbolted bread, gave them plenty of phosphorus for brain food.—*Talmage.*

MAKING A FUSS.—Many years ago a prominent clergyman was consulted by the ladies of his congregation about certain clerical work in which they were interested. Smiling at their earnestness, he said: "That's right, ladies; make a fuss—make a fuss! That's the only way to get work done in this world! Set about it yourself, and make a fuss while you do!" And so it is. Thinking about wrongs and sighing over them never mended one. But the people who exert themselves to right the wrong, making a good stir about it while they do, and worrying at other people to exert themselves too, will often force the other people into activity in sheer self-defense. The other people would like to sit quiet and take it out in sighing, but these energetic fussers will not let them. At last to get rid of the agitators, they rouse up, go to work with a will, and accomplish what is asked of them for the sake of the peace they obtain thereby. But whatever their motive, all mankind has the benefit. It is not only well to get wrongs righted; it is also well to get sluggish people stirred up occasionally.—*Harper's Bazar.*

LET CHILDREN SLEEP.—A plea in behalf of giving more sleep than is customarily allowed to the young has been set in circulation through the newspapers of Germany by a physician who erroneously enough is named Dr. Cold, despite the evidence he gives of being warm-hearted. A healthy infant, he says, sleeps most of the time during the first weeks, and in the early years people are disposed to let children sleep as much as they will. But from six or seven, when school begins, there is a complete change. At the age of ten or eleven the child sleeps only eight or nine hours, when he needs at least ten or eleven, and as he grows older the time of rest is shortened. Dr. Cold believes that, up to twenty, a youth needs nine hours' sleep and an adult should have eight or nine. With insufficient sleep, the nervous system, and brain especially, not resting enough and ceasing to work normally, we find exhaustion, excitability, and intellectual disorders gradually taking the place of love of work, general well-being and spirit of initiative.—*American Analyst.*

WHITEFIELD'S POWER.—Archdeacon Farrar writes of Whitefield in the *Sunday Magazine.* He says of him that "he came as a heaven-born orator, intensely in earnest, confining himself to a few great truths of tremendous import, and rediscovering the commonest truths of vital Christianity, which had been practically forgotten. He was often bathed in tears as he preached and his hearers wept with him. He would extemporize some quaint saying with great effect, as when he suddenly thundered out: 'Works! works! A man get to heaven by works! I would as soon think of climbing to the moon by a rope of sand!' When he compared the sinner without religion to a blind man whose dog has escaped him on the edge of a precipice, and whose staff slips out of his hand and goes skimming down the abyss as his foot is just on the sheer descent, and the cold-hearted Chesterfield started up from his seat with the cry, 'Good God, he's over!'"

The Best I Ever Used.

So says Dr. S. S. Herrick, former secretary of the Louisiana State Board of Health, speaking of Marsden's Pectoral Balm, which he recommends as the best remedy for coughs, croup, colds, bronchitis and sore throat.

OUR YOUNG PEOPLE.

TELLING FORTUNES.

BY ALICE CARY.

I'll tell you two fortunes, my fine little lad,
For you to accept or refuse;
The one of them good, the other one bad;
Now hear them, and say which you choose.

I see by my gifts within reach of my hand,
A fortune right fair to behold;
A house and a hundred good acres of land,
With harvest fields yellow as gold.

I see a great orchard with boughs hanging down
With apples russet and red;
I see droves of cattle, some white and some brown,
But all of them sleek and well fed.

I see droves of swallows about the barn door,
See the fanning-mill whirling so fast,
I see them threshing wheat on the floor—
And now the bright picture has past.

And I see rising dismally up in the place
Of the beautiful house and the land,
A man with a fire-red nose on his face,
And a little brown jug in his hand.

O! if you beheld him, my lad, you would wish
That he were less wretched to see;
For his boot toes they gape like the mouth of a fish,
And his trousers are out at the knee.

In walking he staggered now this way, now that,
And his eyes they stand out like a bug's,
And he wears an old coat and a battered-in hat,
And I think that the fault is the jug's.

For the text says the drunkard shall come to be poor,
And that drowsiness clothes men with rags,
And he doesn't look much like a man, I am sure,
Who has honest hard cash in his bags.

Now which will you choose?—to be thrifty and smug,
And be right side up with your dish,
Or go with your eyes like the eyes of a bug,
And your shoes like the mouth of a fish?

MR. EDITOR: You were so kind to publish my little sister Emma's letter, that I thought I would write you one. I expect you will be bothered with her letters right often now, as our dear old great-aunt (living in Texas) saw her letter in the ADVOCATE, and sent her a gold pen just to write to the ADVOCATE with. So you may look out for a letter soon. I am eleven years old, and am a member of the Methodist Church. We have preaching only once a month by our pastor, B. S. Ruyner. He is a faithful worker, and he has done a great deal of good in the church this year. If he is not given to us again next year, we will dislike it very much. We have a good Sunday-school here, and have sixty members, and there are more children in town that do not go. I think it is so strange, because I dearly love to go. We have a missionary society of twenty members, and I am very sorry to say that the members take but little interest in it. I am making a quilt to sell, and am going to give the money I sell it for to the society. Our school will begin Monday, and I am dearly glad, for I love to go to school. But I am afraid I can not go long at a time on account of my eyes. I have to wear glasses, and the oculist says I will have to wear them all the time. I am taking music lessons. I love music very much. I sometimes play for the Sunday-school when the organist is not present. Well, I have written you a long letter; so I will close by asking the cousins some questions: How many letters are there in the Bible? How many times does the word "Lord" occur in the Bible? Your friend,
NELLIE BYRD HAMBLEN.
Vossburg, Miss.

MR. EDITOR: We are three little cousins that thought we would write a letter to the ADVOCATE. Our ages are thirteen, eleven and nine. We belong to the juvenile missionary society. The name of our society is Clara Chrisman Workers. We have been working very hard this year for our society. When the Woman's Missionary Society of the North Mississippi Conference met in Winona, June 27, our lady manager pledged five dollars for our society to get up for a training school, and she gave each member a nickel to start with. We have made from the three nickels $3.15. We have been working three months. We will tell some of the ways we made our money. It may help some of the little cousins in making their money. We first bought goods and made handkerchiefs to sell, and the money from them we used to buy Indian-head domestic and made a chair-tidy, washstand slasher, table scarf, napkins, dresser cover, and several other articles out of the same kind of goods. We would like for some of the cousins to tell how they make their missionary money. We live in the same house together, and we have a nice time. We will now ask a question: Where is the word "girl" found in the Bible? We will close, hoping to see this letter in print. We are
Your little friends,
THOY THIANLE,
JESSIE MORGAN,
EDNA MORGAN.
Coldwater, Miss.

MR. EDITOR: I think there were 301 nuts in the basket.
MAGGIE LEE MAULDIN.
Water Valley, Miss.

[The editor will say that all who have answered the question about the nuts by giving 301 as the answer have answered correctly.—EDITOR.]

Poor Memory.

There is a smart little boy of our acquaintance whose memory is a good deal like his trousers' pocket—a receptacle for all sorts of odds and ends, which are retained with no little pertinacity, but in more or less picturesque disorder. Things pop up now and then in an odd way. The other night this little boy undertook to say his prayers before going to bed. He began all right:

"Now I lay me down to sleep;
I pray the Lord my soul to keep;
If I should—"

Here he "got stuck" for a moment and seemed to be groping about for the remainder of the lines. And then, all at once, he stammered ahead:

"If I should chance to fall below
Demosthenes or Cicero,
I pray the Lord my soul to take."

Timothy Davis, postmaster at Pattersonville, La., says: "Some years ago, while living in Algiers, I contracted a cough that everyone thought would cause my death. I was unable to sleep—had night-sweats, and soon became too weak to work. I had several doctors and tried many remedies, but with no improvement. An old friend hearing of my condition recommended Dr. Davis' Compound Syrup of Wild Cherry and Tar. It had cured him of a serious lung trouble, and he had great confidence in Davis' Wild Cherry and Tar. Before three bottles had been taken I was up and about, a well man. It saved my life. I always recommend it for consumption, asthma, bronchitis, any lung or throat trouble." One dollar bottles hold two and a half times as much as a 50c. bottle.

SCIENTIFIC.

Edison's Latest Marvels.

Thomas A. Edison, the electrical wizard, has just completed two inventions before the wonderful and far-reaching results of which all his other remarkable discoveries are comparatively insignificant.

One is the practical application of electricity to great railroad lines, by which speed far beyond anything achieved by steam may be attained, and the other the application of electricity to the propulsion of street cars without the use of the dangerous, unsightly and inconvenient overhead construction.

For two years Mr. Edison has been engaged on experiments in this direction. He has met with almost insuperable difficulties, but he has stuck to his work with that dogged pertinacity for which he is famous, and at last he has been successful.

The general principle of the street car invention is that the electric current passes down through one line of rails, is picked up by the car, passes through the motor beneath it, and goes out on the other side and returns through the other line of rails to the central power station.

At the first thought the bare idea of this is paradoxical. The question will naturally occur why the electric current does not dissipate itself in the ground. To this no positive reason can be assigned except the bare statement that it does not. In general terms the effect is accomplished by having the current one of low voltage or pressure. It is a well settled principle of electrical research that the higher the voltage the greater must be the insulation, and that the lower the voltage can be brought the less need of insulation. Mr. Edison's experiments have all been in this direction—that is to say, in the endeavor to construct a motor sufficiently powerful to do the work, in which the voltage was reduced to so low a point that the natural tendency of the electric current to fly off to the ground and be dissipated would be overcome, and the passage through the motor to the opposite rail would be easier for the current than to pass through the ground to the central station.

The plan of having a central rail for the return current was experimented on for a long time, but when the motor had been perfected so that it would work efficiently Mr. Edison found that he could dispense with the central rail and return the current directly to the station through the opposite rail.

ON THE EXPERIMENTAL TRACK.

The experiments were conducted at the great laboratory in West Orange. Here an experimental track, nearly a quarter of a mile long, was constructed through the laboratory yard down to the yard of the Edison Phonograph Works. In its length it presented all the various kinds of difficulties that actual use would encounter. A part of it was laid on a very heavy grade of nearly three hundred feet to the mile, there are several sharp curves in the road, and a portion of it runs through a sunken spot where the track could be flooded with water or covered with mud. In this way all the varying conditions of actual use were provided.

The experiments have now been fully completed and the invention passes out of the first experimental stage into the second stage, its adaptation to practical work. The experiments have been made by Mr. Edison for the Edison General Electric Company, and until Mr. Edison has turned the invention over to that company for actual work, the minute details of the invention are of necessity withheld from the public. Enough, however, has been said to show the character of the invention. The voltage of the current employed will be, as has been said, very low, less than 100, while the average voltage of the overhead trolly system is in excess of 500. From this it will be seen how great a revolution the new invention will effect in the whole matter of electric traction. Several prominent horse railroad systems have offered their lines to the Edison General Electric Company for the introduction of the invention, and it is probable that a selection will be made in the near future and arrangements made to put the first practical experimental line in operation.

The most remarkable feature of the invention is in the "pick ups," that take the current from one line of rails. A novel and ingenious mechanism has been so arranged that it will work with perfect certainty and effect through six inches of mud or slush or water.

NEW SPEED RECORDS PROMISED.

Mr. Edison's other great discovery is to obviate the difficulty met in the attainment of high speed on the ordinary steam railway, which is the interference of steam. The injection and exhaust of the steam into and from the cylinders is so rapid in its alternation that beyond a certain limit it is impossible to work, and this is an inherent defect in all steam propulsion because of the necessity of the conversion of reciprocating motion into rotary motion. In the new electric motor this difficulty vanishes, and the limit of speed is only that of the endurance of the machinery and the strength of the tracks.

With this invention of Mr. Edison a speed of 100 miles or more an hour will be more easily attainable than the ordinary speed of fifty to sixty miles an hour. This is also in the hands of the Edison General Electric Company, and negotiations are now in progress for the application of the system to one of the long lines of railway.—*New York Herald.*

MUMMIES OF DOGS.—As there were cemeteries for cats, there were also for dogs, where their mummies are to be found by the thousand. I am cognizant of them at Siout, Sheik Fadl, Feshn, Sakkarah, and even Thebes, and most of the Egyptian museums possess more or less well preserved specimens of them. One of these mummies was recently opened and drawn by Herr Beckmann, a German. It was a small barrier, about eighteen months old. There is hardly anything left of it but the bones and the skin, and a few bits of muscular tissue between the teeth, reduced to dust. It had been wrapped in a wide band of course cloth glued to the skin by a thick layer of bitumen. A net-work of fine cloth was thrown over the part which answered to the body, so arranged as to design parallel rows of superposed squares along its length; a kind of armament which is found on many mummies of small animals, as of the cat, ichneumon, the ibis and the hawk. According to usage, the head was covered with a pasteboard mask, in which the physiognomy of the animal was reproduced as far as possible. It was painted a dark brown, except around the eyes, the lips and the nostrils, which were white. The half-opened mouth showed the points of the teeth, and the ears rose above the head.—*Popular Science Monthly.*

As the fire-fly shines only when on the wing, so it is with the human mind—when at rest, it darkens.

Army Surgeons and Physicians

In charge of public hospitals find Maguire's Benna Plant their greatest aid in the treatment of Diarrhœa, Dysentery and kindred diseases. It never fails to cure. Price 75c. per bottle; sent free by express where three bottles are ordered. J. & C. MAGUIRE, St Louis, Mo.

Nothing On Earth Will MAKE HENS LAY LIKE Sheridan's Condition Powder!

It is absolutely pure. Highly concentrated. In quantity it costs less than a tenth of a cent a day. Strictly a medicine. Prevents and cures all diseases. Good for young chicks. Worth more than gold when hens moult. "One large can saved me $10, send six for $5 to prevent roup," says a customer. If you can't get it send us 50 cents for large packet five $1. A 2 1-4 pound can $1.20 post-paid. 6 cans $5 express paid. "THE BEST POULTRY PAPER" sample copy free. Poultry Raising Guide free with $1 orders or more. L. S. JOHNSON & Co., Boston, Mass.

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This is more than a matter of comfort. Agreeable taste is always a help to digestion. A sickening taste is always a hindrance. There is only harm in taking cod-liver oil unless you digest it. Avoid the taste.

SCOTT & BOWNE, Chemists, 132 South 5th Avenue, New York.
Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. $1.

Heavy Crops!

The Grain, Sugar, Cotton and Rice crops of this season are unusually abundant, and active preparations are being made to gather and move them. It should be borne in mind that a large and varied crop of Malarial Sickness is also about ready for the annual reaping. The people should begin NOW to prepare for this ordeal by using

Royal Germetuer

freely and regularly for a few weeks. It is the Peerless Conqueror of Malaria in all of its forms. It is the best known preventive and the most unfailing cure. Those who heed this timely warning will pass safely and pleasantly through the sickly season that is upon us. $1 per bottle; six for $5. If your dealer can't supply you, order direct from KIT WILLIAMS, 202 Canal Street, New Orleans.

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Of Roxbury, Mass., says

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When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post-Office. H. G. ROOT, M. C., 183 Pearl St., N. Y.

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MARRIAGES.

WOODWARD—BACOT.—At the residence of the bride's father, near Holmesville, Miss., Oct. 21, 1891, by Rev. R. S. Woodward, Rev. W. T. Woodward to Miss Rosa J. Bacot.

SWEET—HUGHES.—At the residence of the bride's father, Mr. D. W. Hughes, Laddonia, Mo., Oct. 20, 1891, by Rev. P. A. Johnston, Mr. John S. Sweet, of Hamilton, Ohio, to Miss Pearl B. Hughes, of Laddonia, Mo.

PEAVY—SARTOR.—At the residence of the bride, near Aberdeen, Miss., Oct. 18, 1891, by Rev. F. P. Spencer, Rev. J. W. Peavy, M. D., of Lowndes, and Mrs. Mary E. Sartor, of Monroe county.

LACKEY—BEALL.—At the residence of the bride, Crystal Springs, Miss., Oct. 21, 1891, at eleven A. M., by Rev. Wm. T. Beall, M. D., Mr. Geo. M. Lackey, of McComb City, to Miss Emma K. Beall.

TAYLOR—FLANAGAN.—In the Methodist Church, Morton, Miss., Oct. 15, 1891, by Rev. C. McDonald, Mr. C. W. Taylor, of Pelahatchie, to Miss Eula J. Flanagan, of Morton.

VOGLER—COOK.—At the residence of the bride's father, Col. E. G. Cook, Oct. 22, 1891, at ten A. M., by Rev. W. T. J. Sullivan, Mr. Herman J. Vogler, of San Antonio, Texas, to Miss Olive M. Cook, of Hazlehurst, Miss.

THIEL—DAWSON.—At the residence of the bride's father, Jackson, La., Oct. 8, 1891, by Rev. W. L. C. Hunnicutt, D. D., Mr. Max Thiel and Miss Alice Dawson.

BRELAND—RUTHERFORD.—At the Methodist Church, Jackson, Miss., Oct. 22, 1891, by Rev. Dr. Black, Mr. R. L. Breland, of Louisville, Miss., to Miss Rena Rutherford, of Jackson, Miss.

LIPSCOMB—EDDARDS.—At Oak Grove Church, Oct. 25, 1891, by Rev. H. Bradford, Mr. Ed Lipscomb to Mrs. Siera Eddards, all of East Feliciana parish.

PENDICK—STREET.—At the residence of the bride's father, near Lake City, Miss., Oct. 21, 1891, by Rev. W. L. Linfield, Mr. John L. Pendick to Miss Bessie G. Street.

SMITH—HOLLINGSWORTH.—At the residence of the bride, Oct. 21, 1891, by Rev. T. S. Randle, Capt. Jones P. Smith to Miss Anna C. Hollingsworth, all of St. Landry parish, La.

PICKETT—MONTGOMERY.—At the residence of Mr. R. F. Hardesty, Washington, La., Oct. 22, 1891, by Rev. T. S. Randle, Mr. R. A. Pickett to Miss Emily Montgomery, all of St. Landry parish, La.

OBITUARIES.

GOBER—ELIZABETH GOBER was born in Franklin county, Ga., March 5, 1809, and died at her home in Attala county, Miss., May 1, 1891 at the ripe old age of eighty-six years one month and twenty-six days. She joined the Methodist Church at the age of ten years, and for seventy-six years lived to honor and bless our beloved Zion, as few can claim, never for one moment causing a word of reproach against her church. In 1824 she was married to H. W. Gober, with whom she lived a devoted wife and mother more than sixty years. She was the mother of eleven children—eight sons and three daughters—all of whom she dedicated to God in infancy. Some of these have long since crossed over the river; others still live to bless her memory and the church she so much loved. About forty-six years ago she moved to Mississippi and placed her membership with God's people at Bethel Church, in Attala County, from whose roll she was transferred to God's roll in heaven.

Sister Gober was a great sufferer for many years and for, at least, twenty years was blind, the most of the time not being able to see at all. No one ever possessed more fortitude. It was a benediction to any child of God to visit her at any time and listen to her sweet words of counsel and cheer.

With tears in his eyes, one of her stewards told the writer that it always strengthened him to call on old Mother Gober. Her quarterage was always ready, and even in her last illness she was not willing to be released from the stewards' roll. She selected her own Scriptures (II. Tim. iv, 6-9) and hymns also to be used at her funeral, which were rendered before a large and appreciative audience, Oct. 11, by the writer.

A very handsome volume might be written on the life of our sainted sister; but to the present we must desist. May the blessings of our Father in heaven rest upon the children and friends! R. M. EVANS, Pastor.

MAXWELL—LOUISIANA MAXWELL, only daughter of Dan Hamblen, was born April 6, 1871, and died in Camden, Miss., Sept. 19, 1891. She became the happy, devoted wife of W. A. Maxwell, a very worthy young merchant of Camden, Dec. 11, 1890. Never were two hearts and lives more perfectly blended; never was a sundering of earthly ties more deplorable.

Louie, as she was familiarly called, was universally beloved. She possessed the charms of beauty and grace which, combined with the endowments of heart and mind, rendered her notable indeed.

She was received into the M. E. Church, South, in Camden, Oct. 23, 1883, by Rev. John W. Chambers.

Her young life was a very checkered one. She lost her Christian mother when only a small child; consequently she was deprived of a mother's counsel, love and sympathy. Being the only daughter, she became the idol of a fond father and the pet of all who knew her. She loved her father with all the ardor of her warm heart, and loved him unto the end; and when asked what message she wished sent him, said, "Telegraph him my love, and that I am dead." And such a calm, peaceful, beautiful death (if death may be called beautiful) was never before witnessed by those who were present.

This writer was privileged to spend several hours with her, praying and talking of the soul and of Christ and heaven. Oh! what a beautiful example of Christian resignation! How solemn, and yet how inexpressibly touching, the scene as she bade the large assembly not to weep for her, and, clasping warmly the hand of all in turn, kissed them a final farewell. Thus dear Louie "fell on sleep."

She leaves a sweet little babe as a token of a wife's affection, a disconsolate young husband, a fond father and many relatives and friends to mourn their loss. May all meet again to part no more! E. F. EDGAR.

RICHARDSON—ENOCH PAYNE RICHARDSON, little son of Sylvester E. and Mamie L. Richardson, was born Feb. 18, 1888, and died Sept. 26, 1891, being only three years seven months and eight days old.

"Payne" was the first love of his young parents, a bright and interesting child. His suffering was intense for a little over two days and nights. He was buried at Mt. Zion Church, on the line between Grant and Winn parishes, La., six miles from the town of Montgomery, La., to await the resurrection morn. "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." May the Lord sustain the parents, and bring them to meet their loved boy in that bright land above! W. L. R.

HINTON—JAMES W. HINTON, son of Samuel and Alcey Hinton, was born in Abbeville district, South Carolina, on Jan. 13, 1819, and departed this life in Jasper county, Miss., Oct. 12, 1890, aged seventy-one years nine months and twenty-one days. His father emigrated to the State of Tennessee when he was about five years old, and lived there about thirteen years, and then moved to the State of Alabama, and remained there three years, and then to the State of Georgia. He was married in the State of Georgia to Miss M. A. Thompson in the year 1843. Then he moved to the State of Mississippi in the year 1844, and settled in Jasper county, where he lived until death.

He was converted in 1842, and joined the M. E. Church, South. He was a member of the church forty-eight years. He always had a bright evidence of his conversion, and was always an active worker in the church.

He was sick and confined to his bed nearly four months, and his sufferings were great at times, but he bore his afflictions with great patience and fortitude. He was sustained by the grace of God all through his sickness. He would say to his family that he was ready and willing to go whenever the good Lord saw fit to take him. He was shouting happy a great many times during his sickness. He had a wife and four children that preceded him to the glory-world. He was twice married. His second marriage was on Sept. 1, 1881, to Miss Abba Lewis. He left a wife and seven children to follow him. Wife, children, look up; he is at the beautiful gate waiting for you.

DAVIES—The following resolution was adopted, Oct. 15, 1891, by the Ladies' Aid Society of Parker's Chapel:

Whereas, Almighty God has laid his hand on and snatched from our little band one of our faithful members; therefore, be it

Resolved, That we bow in submission to the will of his divine power, knowing that he doeth all things well, and that she has gone to that friend, Jesus, to whom she looked as her guide and comforter.

She gave us every evidence that God sustains and strengthens, and even when the last enemy was around she conquered the very last attack of Satan, and as she said with her own lips, "safe in the arms of Jesus."

Our dear sister and member, GEORGIE DAVIES, passed away to her heavenly home, the seventh month, eighteenth day, and ninth hour. We all sadly miss her; but our loss is her gain. The chair once occupied by so faithful a Christian is vacant now. God took her away to show us who are left behind to watch and pray and die the Christian death she died. Her sickness and death-bed scene were beautiful, praising God through it all. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job i. 2c.)

SHELTON—Mrs. SARAH V. SHELTON, daughter of O. C. Rives, and wife of the late Rev. J. H. Shelton, of the Mississippi Conference, was born near Lavrange, Tenn., 1820, and died at her daughter's (Mrs. J. R. Kirkland's, near Mayersville, Miss., Sept. 21, 1891. She was converted and joined the Methodist Church when quite a girl, and soon became a zealous, faithful worker in the church, and after her marriage to Bro. Shelton, in 1838, she was always ready to assist him or to make any sacrifice for his success and comfort in the ministry. She was a faithful wife, a devoted mother, a kind neighbor; gentle and pleasant and always cheerful. She loved God, and was always ready to speak a word for Jesus and to lend a helping hand to bind up the broken-hearted. She was the mother of five children. Three children, with her husband, preceded her to the glory-land, leaving two daughters behind to mourn their loss. Her last illness was brief—only five days from the time she was taken sick until the summons came; but she found her ready, waiting for the coming of the Master. "Blessed are the dead which die in the Lord." W. W. SIMMONS.

JOHNSON—Sister MINNIE LEE JOHNSON nee Clower, wife of Byron B. Johnson, a member of Sweet Water Society, Black Hawk circuit, North Mississippi Conference, was born Dec. 19, 1867; joined the M. E. Church, South, in 1881; was married to Bro. Johnson in 1886, and fell on sleep in Jesus, July 14, 1891.

Sister Johnson was a great sufferer for a long time before God called her home; but, no doubt, her afflictions were sanctified to her eternal good, and that she went from the furnace to enter the rest "prepared for the people of God." It was my privilege to visit her often in her last illness and the last word she ever spoke to her pastor was such as to inspire a living faith that I shall meet her again "where the old is ever new."

Sister Johnson leaves to mourn her departure a devoted Christian husband, two sweet little children a loving mother, brother and sisters and a host of kindred and friends. May we all worship her God, live in his service, die triumphantly and meet her in heaven!

B. F. PHILLIPS.

DICKEY—FRANKLIN CLEVELAND, son of W. E. and H. E. Dickey, was born June 17, 1885, and died Oct. 16, 1891. His stay in the world was brief, yet not without its influence. Cleveland was a good boy, the idol of the family. His fond attachment for his father has scarcely been equalled; still it was the constant endeavor of the parents to teach him to do right. He was obedient, and always ready to do as told.

His sickness was of short duration—so short that when he was borne away to the silent grave it seemed untrue that he was dead. The tears of sorrow shed around his grave, the sobs, the bowed heads—all told us the little flower that had bloomed so sweetly had been plucked by death's cruel hand. A home has been saddened, a Sunday-school has lost a pupil. Our sorrow is not like the sorrow of those who are without hope; but the bereaved ones have the assurance that little Cleveland is safe with his Savior in the better land. E. S. LEWIS.

Wits are never tired of poking fun at the bald-headed man. Whether as the victim of flies in Summer-time, in the front row at the ballet, or the most respectable of deacons the shafts of humor are aimed constantly at his head.

The bald-headed woman is unknown in literature, for so important do Eve's daughters regard the loss of their fairest of ornaments that they seldom hesitate to hide the ravages of disease or the results of neglect by artificial means. But everyone who has given the matter any attention knows that the use of artificial hair, including wigs, while concealing, helps along the process of decay if any natural hair be left.

There are few scalps that will not respond to proper treatment and proper stimulants and restoratives. The good effects of the Louisiana Creole Hair Restorer have been proved in thousands of cases. It not only imparts the natural color when seemingly lost, but it gives just the proper degree of moisture and stimulants to the scalp that is requisite for a good growth of hair. No one whose hair shows signs of weakness or decay should be without this invaluable and widely known restorative and dressing. It is sold by druggists at one dollar per bottle. Mansfield Drug Company, Memphis, Tenn.

THE BEST COMPANY

Is the company which does the most good; and the company which does the most good is that which issues and maintains the largest amount of assurance.

	Am't of Assurance issued during 1890.	Assurance in force Dec. 31, 1890.
EQUITABLE -	$203,826,107	$720,662,473
MUTUAL - -	161,365,921	638,041,180
NEW YORK - -	159,576,065	569,338,726
PENN MUTUAL - -	20,663,272	90,278,701
MANHATTAN -	12,962,401	54,500,754

THE BEST COMPANY MUST ALSO BE THE SAFEST COMPANY.

	Surplus.	Ratio of Assets to Liabilities
EQUITABLE -	$23,740,447	125
MUTUAL - -	9,981,233	107
NEW YORK - -	14,898,451	114½
PENN MUTUAL - -	1,634,452	110
MANHATTAN -	1,036,632	109

The above companies are from nine to eighteen years older than the Equitable.

Write to the undersigned before insuring your life.

R. P. LAKE, General Agent, Jackson, Miss.

1891—SEVENTH YEAR.—1892.

MUSICAL ART.

Send for Sixth Annual Circular and Catalogue of

Pilcher's Studio of Music,

ESTABLISHED 1885.

Removed to the Large and Spacious Mansion, 169 St. Charles Avenue.

A COLLEGE OF MUSIC for Day and Boarding Students.

Ample accommodations for boarding students. The Boarding Department is under the direct supervision of Mrs. Wm. H. Pilcher. Music Taught in All Its Branches, and every facility offered. Graduates and other students who have attended this Institution are now occupying positions of more or less prominence throughout the country.

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STEAM

SASH, BLIND AND DOOR

FACTORY,

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NEW ORLEANS.

ROBERTS & CO., Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand. Orders to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

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—DEALERS IN—

FINE GROCERIES,

16 and 18 CARONDELET ST., and

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Catalogues sent on application, showing a most complete assortment of Fancy and Staple Groceries. In asking for quotations, please state about the quality desired of each item, as a guide. Our prices will be found reasonable for the quality of goods furnished.

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Rope, Packing, Twines, Brooms, Brushes, Mops, Soaps, Bottles, Flasks, Demijohns, Tunnelers, Fruit Jars, Corks, Lamps, Lanterns, Globes and Chimneys, Barrels, Half Barrels, Kegs, Fishing Tackle, Seines, Ammunition, Shot, Powder, Oyster Tongs, Oars, Rowlocks, Hardware, Tinware, Stationery, Scales, Animal Traps, Cages, Axle Grease, Wagon Jacks, Whips, Wrapping Paper and Bags, and a full variety of Goods carried in this line of Trade.

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SPECTACLES AND EYE-GLASSES.

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A. B. GRISWOLD & CO.,

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FARMER'S CANNING OUTFIT!

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Includes Syrup Evaporator—50 gallons per day. Two boilers with siphon connection, cranes for handling cans, fire pots, soldering coppers, etc., for 2,000 to 3,000 cans per day. One portable Iron Furnace for Canning, making Pickles, Jellies, etc. Evaporating Syrup. All latest improvements, with full directions.

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Address the Patentee and Manufacturer,

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Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886, - - - - -	$400,479.08
CASH ASSETS, December 31st, 1887, - - - - -	$413,860.76
CASH ASSETS, December 31st, 1888, - - - - -	$459,369.50
CASH ASSETS, December 31st, 1889, - - - - -	$510,584.54
CASH ASSETS, December 31st, 1890, - - - - -	$551,897.82

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

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Losses Paid by Chicago Fire, 1871, $3,239,091.
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Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office the same as with local companies.

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Paid up Capital, $300,000. Assets, $559,348.11.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

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Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1850.

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Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES issued on Desirable Fire Business

See our Agents throughout Louisiana, Mississippi and Arkansas

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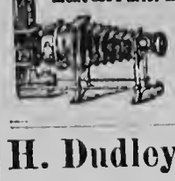

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If readers of this advertisement who wish to purchase goods in our line would mention this paper when writing for information or when ordering goods from us, we could then determine whether the money we pay for advertising in this paper is well invested or not.

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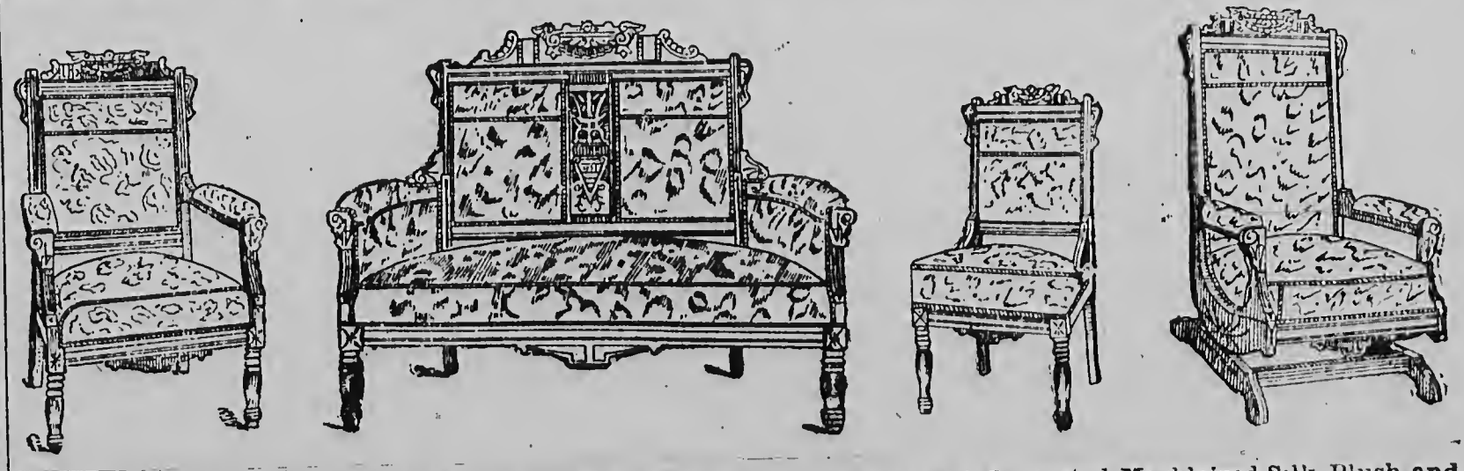


This handsome Parlor Suit is upholstered on solid walnut frames with Imported Marbleized Silk Plush and the seats are all Spring Edge. Colors are Red, Red and Old Gold, Blue and Old Gold or each piece of a different color. For $45 I will sell seven pieces of this suit:—one Sofa, one Divan, one Patent Rocker, one Arm Chair and three Reception Chairs. $65 buys the complete suit of ten pieces consisting of two Sofas, one Divan, one Patent Rocker, one Arm Chair, and five Reception Chairs. Same suit covered with Hair Cloth, seven pieces $35 or ten pieces $55. Every other article in my store at proportionately low prices. Bedroom suits, twelve pieces, from $40 up to $1000. Dining room suits, eight pieces, from $17 upwards. Complete Kitchen outfits from $20 upwards. Quality at top—prices at bottom. I have an immense variety of strictly reliable goods and purchasers can depend upon getting the very latest styles. Everything guaranteed to be exactly as represented or money will be promptly refunded.

CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30 | J. G. GRANT, | CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

Werlein's Piano and Organ Emporium.

We call special attention to the large advertisement of Mr. Phillip Werlein, which appears elsewhere in this paper. He is the well-known and reliable dealer in pianos, organs, musical instruments, as well as in book and sheet music.

He has been and continues to be one of the most enterprising and popular wholesale and retail merchants in his line in the South. His long experience in the music business and abundant capital give him a high position in this trade, and enable him to sell goods at favorable prices and on easy terms. Those desiring goods in his line should either visit his elegant establishment or write him. His address is Phillip Werlein, Esq., 135 Canal street, New Orleans, La.

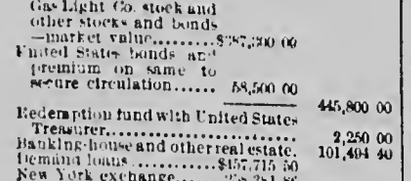
Mr. Werlein is a prominent, zealous and liberal Methodist. He is also connected with several of the great reform movements of the day, such as the Young Men's Christian Association and Woman's Christian Temperance Union.

Purchasing Bureau.

Special attention given to orders from country stores and for household and family supplies by D. L. Mitchel, business manager of this paper, who has had many years' experience as city and country merchant. Please address Purchasing Bureau, 112 Camp street, New Orleans.

All orders must be accompanied with cash.

The pious man and the atheist always talk of religion: the one speaks of what he loves, and the other of what he fears.—*Montesquieu.*



EVERY SKIN AND SCALP DISEASE, whether torturing, disfiguring, humiliating, itching, burning, bleeding, scaly, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczemas, and every humor of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. This is strong language, but true. Thousands of grateful testimonials from infancy to age attest their wonderful, unfailing and incomparable efficacy. Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass. Send for "How to Cure Skin and Blood Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Rheumatism, Kidney Pains, and Muscular Weakness relieved in one minute by the CUTICURA ANTI-PAIN PLASTER. 25c.

STATEMENT OF

Louisiana National Bank

At Close of Business, October 22, 1891.

RESOURCES.

Bills discounted		$1,813,489 21
Louisiana 4 per cent. consols, Elyton Land Co. Inv. Trust bonds, N. O. Gas Light Co. stock and other stocks and bonds—market value	$787,300 00	
United States bonds at premium on same to secure circulation	58,500 00	
		445,800 00
Redemption fund with United States Treasurer		2,250 00
Banking-house and other real estate		101,494 40
Demand loans	$157,715 50	
New York exchange	28,381 86	
Due from approved reserve agents	385,488 91	
Due from banks and bankers	21,712 90	
Checks on local banks	310,183 86	
Cash in vault	748,745 48	
		2,182,531 51
United States and other taxes paid not expense account		17,460 18
Collateral accounts		30,193 50
		$1,593,218 80

LIABILITIES.

Capital stock	$300,000 00	
Surplus fund	150,000 00	
		$ 450,000 00
Undivided profits		49,211 54
Circulation		15,000 00
Dividends unpaid		710 00
Reduction of capital stock		800 00
Deposits		3,347,467 26
Bills payable		500,000 00
Total		$4,593,218 80

The bank announces the defalcation of its Paying Teller, amounting to $150,000. The amount has been charged to profit and loss, reducing our ample surplus and undivided profits to that extent.

The above statement represents the actual condition of the bank to-day, after making entries as above stated.

The condition of the bank now is—

An unimpaired capital of	$300,000 00
Surplus	150,000 00
Undivided profits	49,211 54

E. M. WALMSLEY, President.
A. LURIA, Vice President.
LEON T. JANIN, Cashier.

KNABE PIANOS.

UNEQUALLED IN

Tone, Touch, Workmanship and Durability

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New York, 148 Fifth Ave.
Washington, 817 Market Space.

Do not forget that you can get all school books at Rev. F. D. Van Valkenburgh's, No. 106 Camp street, New Orleans.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	5¾	— —
Ordinary	8 8-18	— —
Good ordinary	6¾	— —
Low middling	7⅛	— —
Middling	7⅞	— —
Good middling	8⅛	— —
Middling fair	8⅝	— —
Fair	10	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	— —
Fully fair	2 15-18	— —
Good fair	2¾	— —
Common	2	— —
CENTRIFUGAL:		
Seconds	2	2⅞
Prime yellow	3 1-18	3⅛
Gray white	3⅛	3 5-18
Choice white	3 9-18	3⅝
Standard granulated	— —	— —

MOLASSES

OPEN KETTLE:		
Fancy	— —	— —
Fair	28	30
Good common	— —	— —
SYRUP	22	30

RICE.

No. 2	3 5-18	— —
Good	4¼	4⅜
Fair	4	4¼
Prime	4⅛	4¾
Rough, ₩ bbl	2 00	4 00
Molasses, ₩ bbl	22 00	24 00

FLOUR.

Extra Fancy	4 90	5 00
Fancy	4 45	4 70
Choice	— —	— —
Minnesota Patents	5 00	5 50
Winter wheat patents	5 12½	5 20
Minnesota bakers	5 00	5 60

CORN PRODUCTS.

Corn meal	3 10	— —
Cream meal	3 65	3 75
Grits	3 80	3 85
Hominy	4 00	— —

GRAIN, ETC.

CORN:		
White, ₩ bushel	— —	— —
Yellow	— —	— —
Mixed No. 2	— —	78
OATS:		
Western	88	89
Texas rust-proof	— —	60
BRAN:		
₩ ton	90	92½
HAY:		
Prime	14 00	14 50
Choice	— —	15 50

PROVISIONS.

PORK:		
Mess (Standard)	18 75	11 00
Prime Mess	10 50	18 75
Rumps	— —	— —
BACON:		
Fancy Breakfast	— —	11½
Shoulders	8½	8¾
Sides, short rib	8⅝	8½
Sides, long clear	8¾	8½
HAMS:		
Sugar-cured	10½	11½
DRY SALT MEAT:		
Shoulders	8½	8¾
Sides, short rib	7¾	7⅞
Sides, long clear	7⅝	7⅞

GROCERIES.

COFFEE:		
Prime	17¾	— —
Fair	17	— —
Common	14	— —
TEAS:		
Choice	40	80
Ho-No	— —	— —
BUTTER:		
Western Creamery	34	35
Western Dairy	28	25
Common	— —	— —
LARD:		
Refined	5⅞	6
OILS:		
Coal, bbls	7⅜	— —
Coal, cases	13½	14
Cotton seed, crude	25	26
Lard, Extra No. 1	50	— —

VEGETABLES.

CABBAGES:		
Western, ₩ head	4	6
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 50	1 75
ONIONS:		
New Louisiana	— —	— —
Western	2 40	2 50

BALING STUFFS.

BAGGING:		
Jute, 2 lb. ₩ yard	7	— —
Jute, 1¾ lb. ₩ yard	— —	6½
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7½	12½
TIES:		
₩ bundle	— —	1 35

SUNDRIES.

POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 00	3 50
Chickens, Southern	3 00	4 00
Young	2 00	3 00
Turkeys, Southern	10 00	15 00
EGGS:		
Western	21	22
Southern	22	23
WOOL:		
Lake, ₩ lb	21	21½
Louisiana	17	19
Burry	15	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	18 00	— —
Meal	23 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2¾
Sulphuric acid	— —	2½

—*New Delta*, Nov. 3.

Deafness Can't be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound of imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that we can not cure by taking Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by druggists, 75 cents.

NEWS OF THE WEEK.

DOMESTIC.

In the elections on Nov. 3 the Democrats elected governors in New York, Iowa, Massachusetts and Maryland, while the Republicans carried Ohio.

A fire in Franklin, Tenn., last week, destroyed nineteen buildings in the business portion of the city. The City Hall went down in the conflagration.

During a political parade in Baltimore, last week, a reviewing stand gave way and precipitated about 200 persons into the street. Many were injured, though none seriously.

The Texas State Fair, which opened on Oct. 17, came to a close on Oct. 31. The attendance has been fully up to any of the preceding ones, and it was the most successful agricultural, stock and machinery exhibit ever held in the State.

The city council of Philadelphia is about to order the construction of an electric plant in Moyamensing Prison, at the suggestion of the Pennsylvania Prison Society. It is proposed to place an incandescent lamp in each cell and arc lights in corridors and yards.

About 2,500 miners, armed with Winchesters, liberated 300 convicts employed in the mines at Brioeville and Coal Creek, in Tennessee, Oct. 30. No resistance was made and no blood shed. Many of the convicts were given citizens' clothes, and, after destroying much property, scattered in all directions.

The Maverick National Bank, of Boston, one of the largest in New England, has failed. Its failure was precipitated by the suicide of a Boston broker recently, who owed the bank $200,000. Ten days before its failure there was on deposit in the bank $10 000,000. Millions have been withdrawn since then, including $00,000 of the State's money.

The steamboat *Oliver Beirne*, in the Bayou Sara trade, was burned to the water's edge and sunk at Milliken's Bend, at four A. M., on Oct. 29. She had about eighty deck and twenty cabin passengers, about twenty of whom perished. The cargo consisted of 700 bales of cotton and 100 tons of miscellaneous freight. The boat and cargo are a total loss.

The Commercial Club, of Kansas City, has called a convention to meet there to urge upon Congress the systematic improvement of the Missouri and Lower Mississippi rivers. The convention will be held Dec. 15 and 16, and will be composed of delegates from Montana, Colorado, the Dakotas, Iowa, Nebraska, Kansas, Missouri, Illinois, Kentucky, Tennessee, Arkansas, Mississippi and Louisiana.

The Israelites of this city will organize an association to ameliorate the condition of Russian refugees. The president of each congregation, society and lodge, and the rabbi of each congregation, will be asked to join together to form a local committee charged with the duty of organizing a general association. The latter will co-operate with the national body in securing homes and employment for Russian refugees, taking care, of course, not to interfere with established labor interests.

FOREIGN.

The Teachers' College in Berlin has been closed, owing to an epidemic of infinenza among the persons who attended the institution.

The Prince of Wales' residence in London was destroyed by fire on Nov. 1. The total amount of damage is estimated at £15,000. The Prince of Wales and his family were absent at the time.

The French Chamber of Deputies, by a vote of 265 to 204, adopted a resolution holding the railway directors responsible for the numerous accidents which have occurred recently on their various lines.

The epidemic of influenza which has been raging in Moldavia, Roumania, has, according to a dispatch from Bucharest, reached that capital, where the disease is accompanied by a skin eruption.

There is a contest between the rival factions of the Irish party in Cork for the seat in Parliament made vacant by the death of Parnell. Last week the Parnellites and McCarthyites met, and a free fight ensued, in which many were wounded.

The Royal Mail steamship *Moselle*, from Liverpool *via* Barbados for Montevideo, has been totally wrecked on the coast of the United States of Colombia. The passengers and mails have been saved. The specie amounting to over $200,000 is reported to be a total loss.

The vote of the French Senate placing the duty on American pork at 25 francs per 100 pounds removes the prohibition in principle, even if it does not in fact. The general belief is that the Chamber of Deputies will accept the duty fixed by the Senate without any further discussion.

There have been terrific earthquakes along the southern coast of Nipon (Hondo), the principal island of Japan. The shocks were most severely felt at Osaka and at Koibe, where most of the foreign merchants, etc., of the port of Hiogo have their homes. Hundreds of houses have been destroyed, but the extent of the fatalities is still unknown and may remain so for some time to come, owing to the destruction of the telegraphic lines.

In Canadian circles in England great disappointment is expressed at the failure of the British postoffice authorities to make the necessary arrangements for a fast mail service between the Dominion and Great Britain. The sum of $750,000 was offered by Canada as a subsidy to assist in maintaining fast mail service between the dominion and England, but even that amount of money does not seem to have been indnoement enough for English capitalists to become interested in an Anglo-Canadian fast mail service.

"My Daughter's Life

Was saved by Hood's Sarsaparilla," says Mr. B. B. Jones, of Alna, Maine. "She had seven running sores in different places on her body, but since giving her Hood's Sarsaparilla she has become well, strong and healthy."

We Can't do it

but are willing to pay for learning how to make as good an article as WOLFF'S ACME BLACKING of **cheap** material so that a retailer can profitably sell it at 10c.

Our price is 20c.

The retailer says the public will not pay it. We say the public will, because they will always pay a fair price for a good article. To show both the trade and the public that we want to give them the best for the least money, we will pay

$10,000.00 Reward

For above information; this offer is open until January 1st, 1893.

WOLFF & RANDOLPH, Philadelphia.

Pik-Ron is the name of a paint which does work that no other paint *can* do. *New wood* painted with it looks like the natural wood when it is stained and varnished.

PAINTERS AND BUILDERS

will find it profitable to investigate. All paint stores sell it.

The Far West.

The prosperity of the Western countries is now assured, as the only great drawback that they had was the lack of rain; and now Melbourne, with his mysterious machine, has so thoroughly demonstrated the fact that rain can be had, and obviate the heretofore existing trouble, that the whole section is happy and great prosperity is predicted. Here in Louisiana we do not often need more rain than the good Lord sends us; but we need some of it in a better condition than it is allowed to get into *after* it is sent us; in other words, we need Coe's Cut-offs (from 101 Camp St.) on every cistern, to throw into the waste-pipe all the filth which gets on the roof, and in this way pure, wholesome water and better health can be secured.

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Sallie	31, Nov.	1
Newport		3
Ethel		4
Rural Hill		5
Weir	7,	8
Belzona	14,	15
Ebenezer		20
Lexington	21,	22
West		24
Richland		26
Black Hawk	28,	29

S. M. THAMES, P. E.

GRENADA DIST.—FOURTH ROUND.

Abbeville	Oct.	31
Oxford circuit (by Rev. S. D. Long.)	31, Nov.	1
Oxford		1
Toccopola	(Tu.).	3
Carrollton	7,	8
Chapel Hill	(Tu.).	10
Grenada circuit	14,	15
Grenada	15,	16
Atlanta	21,	22
Pittsboro	(Mon.).	23
Cherry Hill	(Tue.).	24
Banner	(Thu.).	28
Water Valley circuit	(Sat.).	28
Water Valley		29

J. W. PRICE, P. E.

SARDIS DIST.—FOURTH ROUND.

Cockrum	31, Nov.	1
Mt. Vernon	7,	8
Chulahoma	14,	15
Coldwater mission	(Th.).	19
Pleasant Grove	21,	22
Paoola circuit	(Th.).	28
Courtland	28,	29

J. J. WHEAT, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Tremont	31, Nov.	1
Nettleton		4
Buena Vista	7,	8
Athena	14,	15
Smithville and Fulton		18
Ebenezer	21,	22
Houston and Wesley		27
Sparta	28,	29

J. B. STONE, P. E.

CORINTH DIST.—FOURTH ROUND.

Blackland circuit	31, Nov.	1
Booneville and Rienzi	7,	8
Blue Springs circuit		18
Guntown circuit	14,	15
Jonesboro circuit		17
Ripley circuit		19
Ripley and New Albany	21,	22
New Albany circuit	28,	29

W. S. LAGRONE, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Shawnee	31, Nov.	1
Pine Mountain	7,	8
Red Banks	14,	15
Mt. Pleasant	21,	22
Olive Branch	28,	29

JNO. W. BOSWELL, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Chester circuit, at Chester	Oct.	30
Starkville station	31, Nov.	1
Walthall circuit, at Enpora	7,	8
Tampico circuit, at Pleasant Grove		12
Mahen circuit, at Mahen	14,	15
Sturges circuit, at Sturges	21,	22
Brooksville circuit, at Brooksville	28,	29

W. T. J. SULLIVAN, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Americus, at Pleasant Hill	31, Nov.	1
Williamsburg, at Bethel	31, Nov.	1
Moss Point	1,	2
Bay St. Louis, at Biloxi	(Wed.).	4
Whittington, at White Plains	7,	8
Pearlington	(Wed.).	11
Ocean Springs, at Ocean Springs	14,	15
Purvis, at Purvis	(Thu.).	19
Columbia, at Columbia	21,	22
Perry, at Isabella	(Wed.).	25
Mt. Carmel, at Mt. Zion	28,	29
Hattiesburg, at Hattiesburg	(Tu.). Dec.	1
Heidelberg, at Philadelphia	(Thu.).	6
Eastabutchie, at Eastabutchie	5,	6

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Chita Grove, at Tylertown	31, Nov.	1
Magnolia, at Magnolia	1,	2
Beauregard, at Mathis Chapel	7,	8
Hazlehurst	(at night).	12
Crystal Springs circuit		13
Bowerton, at Rehoboth	14,	15
Brookhaven station	(at night).	18
Adams circuit, at Adams	21,	22
Summit, at Summit	22,	23
Gallman circuit, at Mt. Pleasant		26
Providence	28,	29
Pleasant Grove ct., at Pleasant Grove	Dec.	5
Brookhaven circuit, at Bethel	5,	6

R. S. WOODWARD, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Binnsville and W	31, Nov.	1
Shubuta circuit at Shubuta	7,	8
Meridian, at East End	14,	15
Meridian, at West End	15,	18
Lauderdale circuit, at Lauderdale	21,	22
Meridian ct., at Chunkey	(Thu.).	28
Winchester circuit	28,	29
Marion circuit, at Hurtis Chapel	Dec.	5, 6
Meridian, a. Central	(Mon. night.)	7

The preachers in charge will please see that the trustees have ready written reports in answer to Ques 23. All local preachers must be prepared with written reports to answer Ques. 16. All exhorters are expected to present written reports. Reports from the missionary societies will be gladly received. Let the stewards be prepared to report collections in full. Let us pray and look for the presence and power of the Holy Spirit.

T. L. MELLEN, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Wilson, at Gayden	31, Nov.	1
Fort Vincent, at French Settlement		7
Covington		10
Tallahack		12
Springfield, at Wesley Chapel	14,	15
Zachary station	21,	22
East Baton Rouge, at Deer Ford		23
Live Oak, at Pine Grove	28,	29
Jackson station	Dec.	2
St. Helena, at Greensburg	(morning).	5
Amite City, at Amite City	(night).	5, 6
Franklinton, at Fisher's		7

C. MCDONALD, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Belen	Nov.	1
Jonestown		2
Lula		8
Bond's		15
Friar's Point		16
Bolivar		22
Stoneville		29

R. M. STANDIFER, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Vicksburg	31, Nov.	1
South Vicksburg	31, "	1
Mayersville, at Mayersville	7,	8
South Warren, at Wesley Chapel	(Tu.).	10
Warren, at Wesley Chapel	14,	15
Meadville	21,	22
Roxie	(Mon.).	23
Anguilla, at Anguilla	28,	29
Rolling Fork	29,	30
Rocky Springs, at Rocky Springs	Dec.	5, 6

JOHN A. ELLIS, P. E.

BRANDON DIST.—FOURTH ROUND.

Lake, at Centerville	Oct.	29
Decatur, at Good Hope		30
Rose Hill, at Missionary	31, Nov.	1
Newton and Hickory, at Newton		2
Westville, at Pleasant Grove	7,	8
Shiloh, at Shiloh	14,	15
Raleigh, at Raleigh	21,	22
Mt. Rose, at Cedar Grove	22,	23
Trenton, at Polkville	28,	29
Homewood, at Wesley Chapel		30
Marvin	Dec.	5, 6

P. A. JOHNSTON, P. E.

JACKSON DIST.—FOURTH ROUND.

Yazoo city	31, Nov.	1
Flora and B., at Flora	7,	8
Mt Olive, at Anding	(Wed.).	11
Silver Creek	14,	15
Lake City and Lodi	21,	22
Edwards	(Wed.).	25
Spring Ridge, at Oak Hill	(Fri.).	27
Jackson, at First Church	28,	29
Jackson, at Capitol Street	28,	29
Benton	(Tue.). Dec.	1
Yazoo circuit	(Wed.).	2
Canton	5,	8

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Simsport, at Simsport	31, Nov.	1
Melville and B. C. at Melville	7,	8
Pineville, at Slash Bayou	(Wed.).	11
Centerville, at Jena	14,	15
Vidalia and Black River	21,	22
Columbia, at Columbia	28,	29
Castor, at Ebenezer	(Tu.). Dec.	1
Colfax and Boyce, at Boyce	5,	6
Bayou Bouff, at Fairview	(Wed.).	9
Alexandria	12,	13
Ada	13,	14

J. IVY HOFFPAUIR, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Lake Charles	31, Nov.	1
Sabine Mission, at Haygood	7,	8
Sulphur Mine, at Vinton	14,	15
Indian Bayou	21,	22
Patterson and Morgan City, at M. City	28,	29
Franklin	Dec.	5, 6

JOHN A. MILLER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Ringgold, at Rocky Mound	31, Nov.	1
Downsville, at Wilhites	7,	8
Farmerville, at Farmerville	14,	15
Tulip and Simsboro, at Tulip	21,	22
Gibsland, at Gibsland	28,	29
Indian Village, at Indian Village	Dec.	5, 6
Ruston, at Ruston		8
Arcadia, at Mount Moriah	12,	13

J. L. P. SHEPPARD, P. E.

DELHI DIST.—FOURTH ROUND.

Harrisonburg, at Harrisonburg	31, Nov.	1
Waterproof, at Waterproof	7,	8
Providence, at Providence	14,	15
Lind Grove	21,	22
Winsboro	28,	29
Delhi, at Tallula	Dec.	5, 6

H. O. WHITE, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Craps Street	Oct.	26
Grosse Tete and False River	Nov.	1
Dryades Street		8
Baton Rouge		15
Moreau Street		22
Felicity Street		29
Carrollton	Dec.	3
Carondelet Street		13

CHAS. F. EVANS, P. E.

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When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1082 Race street, Philadelphia, Pa., naming this paper.

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The dealer is right in saying he can't afford to sell them at the prices of common glass chimneys.

And what will become of his chimney trade if his chimneys never break? He is apt to be wrong there. He can afford to charge a fair price and give new chimneys for all that break in use.

Have a talk with him.

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Christian Advocate.

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Rev. D. L. MITCHEL, Business M'g'r.

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The Lord's Prayer.—No. 7.

BY REV. J. B. WALKER, D. D.

Give us this day our daily bread. By his providence our Father makes bread. He does not need it; he makes it to give away, to give to us. We can not pay God for anything, for all things are his; so we ask him to "give" us our daily bread. All of life's unnumbered mercies are God's free gifts—the light, the air, the water, the bread, the sunshine and shower, the clustered vines, the golden fruits and the precious harvest, with all our senses and endowments that make us capable of joy. We are encouraged to ask because God has already given us the very words we are to utter in asking; and in this asking we are to show forth fraternal sympathy. It is not, "Give me this day *my* daily bread," but, "Give *us* this day our daily bread." We are all God's children, seated about our Father's table, and we all ask him, who opens his hand and satisfies the desire of every living thing.

We ask for "this day." The rich fool said to his soul, "Thou hast much goods laid up for many years." He had forgotten God, and presumed on "many years," though he could not assure himself of even a single day. The Christian lives a life of trust; he walks by faith; he is taught to live a day at a time. Possessions beyond our needs, laid up in store for many years, are sources of care and trouble, and engross the heart to the exclusion of God. Divine wisdom teaches us to take no anxious thought about the distant and unknown future; but to confine our thoughts and requests to our real needs.

"Give us this day our daily bread." This is a daily and continuous recognition of our dependence on him in whom we live and move and have our being. By fair implication we promise moderation and resignation in asking only for our daily bread. We do not ask for dainties and luxuries, but things needful and convenient. Our personal capacity for comfortable use is confined to but a few pounds and ounces per day. The prayer limits us as to time: *this day;* and as to quantity: to "our *daily bread.*" The term, "bread," is, no doubt, here used, generically, as embracing all needed supplies. Our inordinate desires for large possessions show a want of faith in God's providential care, and also tend to an idolatrous frame of mind, making a god of material and temporal things. Lord, send us what we need, and send it at the best time. Could we feel and live the spirit of this prayer, from what a burden of care it would relieve our weary and anxious minds!

Our blessed Lord said, "I am the Bread of Life," "for the Bread of God is he which came down from heaven, and giveth his life unto the world. He that cometh to me shall never hunger." No wonder the disciples said, "Lord, evermore give us this bread." To think only of the material bread that perishes is to be like the sensuous Jews that followed Christ for the loaves and fishes.

Man is a spirit; he is immortal, but for the present lives in a body that is perishable and perishing. The soul made in the likeness and image of God is the real and noblest part of his compound nature. The immortal mind can not be fed on material food. It was thoughtless ignorance or moral madness that made the rich man say to his soul, "Thou hast much goods; eat, drink, and be merry," as if the deathless spirit could be fed on such inferior food. The divine Savior is the living vine; all his children are the "branches," and draw their life and fruitfulness from the vine. Christ is our life; so in breathing forth the prayer, "Give us this day our daily bread," we should never forget to raise our thoughts to the Bread of Life, of which material bread is but a type and prophecy.

All our sufficiency is of God. Without his graces and himself we nothing good can do. There is in our present state no light in us. It is the reflected light of the Sun of Righteousness that makes Christians the light of the world. They shine in borrowed rays divine. As, then, our bodies stand in daily need of the nourishment of bread in order to healthy physical life, so we are taught to ask for the Bread of God, in order that our spiritual affections may be nourished and developed, and that in all things we may grow up into him who is our living Head.

Nashville Notes.

The past week has been one of surpassing interest to Christian workers in the city of Nashville. The special occasion was the assembling of the twelfth Annual Convention of the American Inter-Seminary Missionary Alliance. Some words in regard to the purpose of the organization may not be out of place in this connection.

As the title indicates, the membership is composed of students of the various denominational seminaries of America. The character of the alliance is distinctively missionary. Its aim, as set forth in the Constitution, is to further practical interest in, and consecration to, the cause of missions on the part of theological students, both as prospective missionaries and as prospective pastors.

The movement originated in the year '79 among the students at Princeton; Harvard lent its co-operation, and the next year there assembled twenty-two delegates, who held a preliminary conference, which saw fit to call an Inter-Seminary Convention, which was held at New Brunswick, N. J., in October, '80. Since that time yearly convocations have been held with ever-increasing interest.

The idea of itself is very significant. It shows most clearly how far the age is influenced by the missionary spirit. It also presents to us the fact that the church is awaking to the truth that there is need of unity of spirit and purpose in this line of work, at least. In this alliance we have men of every shade of theological belief, forgetting, for the time, their doctrinal differences, and all working with heads and hearts to solve the great questions that confront the church as she endeavors to carry out her Lord's command.

Such a gathering as assembled here on the morning of the twenty-second suggests several encouraging considerations. In the first place, it evidences the fact that Christianity is *not* on the decline. When the very pick of the men of the country, the leaders in our colleges, come together to discuss means for the further promotion of the gospel and the uplifting of the human race, it means that, notwithstanding the material tendencies of our times, and the loud and oft-repeated boasts of infidel men and books, assisted, shameful to tell, by the manifest disinterestedness of many professed followers of the Lord Jesus, there is still power in that which brought no blush to Paul. Moreover, it brings to our minds what available resources the church has in the way of missionary advance. Could the church have displayed such ardor in this cause fifty years ago, our eyes would have seen the universal proclamation of the gospel. Never before in the history of the world were such strenuous and zealous efforts put forth for its evangelization. Granted the sincerity of the enthusiasm manifested in missions by the church of to-day, it should not be thought an hard thing for the kingdoms of this world to own, ere long, their rightful Lord.

Let us now regard some specific facts brought out prominently in the convention. There were present delegations from about thirty of our leading theological seminaries. Reports from twenty-three of these showed that there are now in the alliance 2,191 students. Fifty-one have already gone out in the foreign field as representatives of these, while there are in the volunteer bands of the several societies 284 men, whose intention is to enter the work when they shall have completed their courses.

Truly this is a force not to be despised. Its value is far from exhausted when we simply mention the bare figures. These numbers represent a greater power to-day than they ever could have done in any past age. We have here not men who have a mere missionary *impulse*—as transient as it is intermittent—but men who have realized the missionary conviction, and, having yielded their wills and their lives to the call of Christ, are thoroughly fitting themselves for the work of the foreign field. Never, since the days of Paul, has it taken so much to make a true missionary as it does to-day; and the supply of just such men is increasing year by year. Had not Christianity in it the divine principle of self-propagation, long ago would the darkness of heathendom have shut out its feeble ray. As it is, the light has been continually dispelling the gloom. The Sun of Righteousness is still *rising;* his meridian splendor has not yet been seen; but the brightness of the dawn betokens its near approach.

But the object of the convention was not to paint the glories of the coming millennium, but to face the stern realities of the present. Some sad disclosures were brought to light. While the resources of the church are encouraging, the condition of the work in many parts is pitiable in its littleness. An instance of this was embodied in a report given by a missionary from Korea. In this peninsula there are twelve million people, among whom there are but twenty-two Christian workers. Of these, only six are ordained ministers; and this is a nation pleading for the gospel. *One* preacher to every *two millions!* The church at home has one minister to every *five hundred.* Evidently she has yet an experience of blessedness in store which will descend when she recognizes the truth of her Lord's saying, "It is more blessed to give than to receive." Right here is the unanswerable argument for missions. The gospel is a *trust;* nowhere is it denoted a gift. Eternal life is the gift; the gospel is the channel through which the gift comes. The only limit to the gift is the boundless love of the Giver. The channel has its limitations in the loyalty of those into whose keeping it has been entrusted. No man has an *exclusive* claim on the gift of God. The price of redemption was sufficient to redeem the world. Methodism preaches a universal atonement; but her missionary pittances deny point blank the sincerity of her sermon! If Christ died for all, what *right* have those who know the precious truth to keep others in ignorance concerning it? This is one of the questions that will be answered *speechlessly* at the day of reckoning.

The great delusion of the church is, that there are two distinct fields of operation. By some means, or other, she has drawn a wide line of demarcation—sometimes it seems an impassable gulf—and has named this part "home," and the other "foreign." This distinction has, no doubt, grown up out of human affairs; but it surely has no foundation in the divine commission. The words, "Go ye into all the world and preach the gospel," leave us to surmise that the gospel will be at "home" on every soil and among every people. Happily the church is beginning to learn that the gospel *belongs* to the *world;* and that no matter how pressing the "home" claim—as we are wont to call it—may be, still *that* can in no wise be used as a plea to deprive all others of their *due.* The church has had time to read enough of her own history and that of the world to accept the fact that inaction means loss of energy and consequent death. The most successful periods of her history, as regards inward purity and outward strength, have been periods of intense missionary zeal; and the present exertion put forth by the church prophesies that history will repeat itself on this wise in the days of the coming generation. They tell us that the closing years of the nineteenth century will form one of the crises in the world's life. Surely this is true in the case of missions. The church has it in her power to hasten or retard, in these few years, the coming of the kingdom, at least, a thousand years. Which course will she adopt? The prayer of the alliance was that, by earnest effort, she might "prepare the way of her Lord," and not check the progress of his kingdom by slothfulness. May this century see its answer as the nations of the world come into their long withheld inheritance—"the gospel of the blessed God"!

TEECE.

Nashville, Oct. 26, 1891.

Letter from California.

It has been over a year since my last communication from the golden shore. My failure to write has not been because of loss of interest for my old friends in the bounds of your patronage. I was made presiding elder of the San Luis Obispo district last year. The territory was extensive and difficult to travel. It covers territory nearly half as large as the whole North Mississippi Conference, and is mountainous, sparsely settled, and has very inefficient and costly means for travel by public conveyance. I was away from home so much, and had so much to occupy my time and thought, that I could never find a suitable opportunity to write. I have also experienced what I suppose is common with people who move into new sections: what I saw for some time was new to me, and I was so little removed from the feelings of my former friends that I could realize their interest in what was interesting to me, and I could easily write about it; but things have now lost their novelty to me, and, in a great measure, the incentive to write about them is gone.

I have been reduced to the ranks again, and as the demands on my time and mind are much less, I can now write some. It pleased the people I served year before last to ask for my return, and Bishop Haygood thought best that I should come back. The people have given me a hearty and substantial reception, and I confidently look forward for a pleasant year for myself, and profitable for the Master's cause.

The last session of the Los Angeles Conference showed a year of prosperity in its bounds. The statistics show a net gain in membership of about fourteen per cent., and a corresponding growth in other respects. This increase has been gathered in from new material, for the statistics show that we have dismissed more by certificate than we have received. It has been the work of revivals, and shows that the fires of divine life burn among us. The statistics show that our people paid, *per capita,* for church purposes $9 50. How does this compare with the church in the bounds of your patronizing Conferences? I wish to impress the fact that our people here are by no means rich. In fact, they will not average, financially, better than in Mississippi or Louisiana. It might be supposed that they collect a great portion outside of the church; but my observation is, that our people here collect less from the people outside of the church than anywhere I have ever been. Our growth has ranged from thirteen per cent. up to twenty-five during the three years I have been here, which shows it to be normal and healthy. I am sure the church has not thrown its labor away on this coast, and we may look forward for strong Conferences here at no very great distance in the future, and a large interest to be returned for every expenditure made.

We think we are fortunate in having Bishops Haygood and Fitzgerald both on this coast. No two men could be selected better suited. One is, to my mind, the complement of the other. Bishop Haygood proved himself a master both in the pulpit and the chair. He evidently searched closely into the needs and peculiarity of the work here, and understands them.

The Conference was increased by seven transfers and one readmitted. Three transferred from us, two were taken from the active and placed on the supernumerary list. Notwithstanding the new men added, the Bishop was compelled to employ several local preachers, and then leave a number of important places to be supplied. We need a number of consecrated young men to man the work demanding our labors.

We were greeted by a fraternal delegate from the Southern California Conference of the Methodist Episcopal Church in the late session of our Conference. His address was hearty, brotherly, and eloquent, and our hearts were warmed in love for our sister church under his burning words. We passed resolutions corresponding with this state of feeling, and Bishop Haygood replied with brotherly courtesy, and we requested him to appoint a member of our body to return our fraternal greeting. The Bishop appointed Rev. W. B. Stradley, D. D., who was duly received by their Conference, and discharged his mission in a spirit to correspond with that shown by the brother who came to us. Bishop Mallalieu, who was presiding, responded. In his response he took a wide range, and expanded on the defects of the South in general, and the M. E. Church, South, in particular. He said that he, by his own effort, had collected more money for the education of the colored people in the South than Dr. Stradley's whole church, and that the colored people were driven into second-class and smoking cars to ride, and he exhorted Dr. Stradley that there was an opportunity for the M. E. Church, South, to do some missionary work among the managers of railroads in the South, and many other things of like character. Bishop Haygood came out in some of the city papers, and in no uncertain terms gave the public to understand the true status of the matter, and, so far as I have been able to learn, the whole affair is likely to turn to our advantage.

Q. A. OATS.

Norwalk, Cal., October, 1891.

Chapter Six in the Experience and Observation of a New Presiding Elder.

As the fourth round of Quarterly Conferences draws to a close, and the Annual Conference casts its shadow before, the most cheerful preachers are found to be those who have administered the discipline and maintained order in their churches, and who looked after their collections in the early part of the year. The most hopeful stewards and the happiest looking are those who have been most faithful, and have not postponed collecting the preacher's salary to the end of the year.

By the change made in the territory of the district last Conference, we lost about one thousand members; but the revival meetings and the faithful preaching of the Word at the stated services have resulted in almost that many accessions. Three pastoral charges will show a decrease. Notwithstanding the "hard times," the collections will be well up with those of last year; and I shall be greatly surprised and disappointed if they are not ahead. Seven or eight new houses of worship will be reported, costing all the way from $250—for Burton's Chapel, Porterville circuit—to $2,500—for East End Church, Meridian. But there has not been much improvement in the parsonages for the preachers, and the presiding elder is required to live in his "own hired house." There has been quite a revival on the subject of infant baptism, and our people are less neglectful of their children. New Sunday-schools have been organized, and greater interest is being taken in this branch of church work. Only in two places are our people tangled up in so-called union Sunday-schools. Elsewhere they are loyal to the church and to the Discipline. Not a single Sunday-school superintendent has a deck of cards in his house, and not a teacher plays cards or dances. Theater-going is at a discount in the Meridian district among the people called Methodists. The tendency is upward and onward—"it is daybreak everywhere."

With few exceptions, our local preachers are doing good work, faithfully co-operating with the preachers in charge, and God is blessing their labors. Personal mention is due to Alex. Trotter, D. C. Rawls, H. S. Gunn, J. N. Broadway and Ira F. Hawkins, of the local brethren. In L. B. Moore and Geo. T. Hoskins we have useful and efficient exhorters. This year two other useful men have been licensed to exhort, and a most promising young man licensed to preach. Our superannuated local preachers—J. B. Baldwin, H. S. Gilmore and Samuel Jones—merit more than a passing notice.

In my last chapter I gave an item on geography, and another on Scripture exegesis. This will conclude with some items of interest to my friends who put D. D. S. after their names, and are sometimes called "tooth dentists." One item came from a well-known, skillful dentist in old Kemper, and the other from an observing brother. The doctor not infrequently encounters competition that baffles his skill, as in this instance, when "a wise woman" guaranteed to cure toothache by running round a tree, and saying, or singing, "Where is now the wandering Jew?" He would have learned all the prescription but for an interruption. The other cases were, first, a sure way to prevent toothache, by wearing a hog's tooth on a string tied around the neck; and, second, a certain way to make babies cut teeth easily, by wearing two feet of a mole on a ribbon tied around the neck of the baby! These remedies will hardly find a place in the text-books at the Vanderbilt! Truly "the schoolmaster *was* abroad," and not in the neighborhood, when such folly fastened in the minds of those simple folk. And yet it is said that nearly every steamboatman on the Mississippi river, from captain down to roustabout, carries an Irish potato in his pocket, either to cure or to prevent rheumatism!

T. L. MELLEN.

FROM THE WORK.

Rev. P. Howard, P. C., Greensburg, La.: "Assisted by Bros. Trovillion and Carroll, we have just closed a good meeting at Old Centre Church, St. Helena circuit, Mississippi Conference. Results: Seven accessions, many professions—most of them among the members; the church much revived. To God be all the praise."

Rev. R. C. Calloway, P. C.: "We have just closed a meeting at North Mountain, assisted by Revs. Langley and Hinse, resulting in 42 accessions to the Methodist Church and quite a number of conversions. Old difficulty settled in the church. A prayer meeting established; peace and harmony prevail."

Rev. R. A. Davis, Downsville, La., Nov. 3: "Protracted services began at Mt. Nebo, on the Downsville circuit, Oct. 17, and continued to the night of the twenty-third (Friday). Bro. M. C. Manley was there, and did all the preaching (except at night). The blessed Spirit came in power, and baptized the pulpit and pew. About 30 professed conversion, 23 were added to the church, and, we trust, the membership was greatly revived. To God be all the praise."

Rev. A. D. Miller, Barlow, Miss., Nov. 3: "I wish to say to my brethren and friends that through the kind providence of God, the faithful and efficient attention of our family physician, Dr. R. A. McCallum, and in answer to the prayers of my family and dear friends, I have been nearly restored from my attack of paralysis. I am able to do good work; think I will be fully restored. Oh! how thankful I feel to God, to my physician, to my family and dear friends for my restoration. God bless all that have prayed for me."

Rev. J. M. Morse, Newton, Miss., Nov. 5, 1891: "This is a new charge formed by Bishop Galloway last Conference from an old work. My predecessor, Rev. J. S. Parker, by diligent work and faithful preaching had prepared this people for a half station. We are moving on nicely; the tendency is upward and onward. I have held two protracted meetings, and was assisted by Bros. Bradford and Barr at Hickory. By their faithful work, preaching and prayer 41 were added to the church at that place. At Newton I was assisted by Bros. V. D. Skipper, W. W. Morse and J. T. Nicholson. These brethren all preached with power. We had no accessions at this place, for almost every one is a member of some church; but our church was greatly revived. We have had 88 accessions during the year, and as many conversions. Our people are paying all assessments. Not a week passes that these people do not remember the parsonage inmates by sending in something nice. Our work is composed of two growing little towns, each having a high school, with Methodism considerably in the ascendency. We have two Woman's Missionary Societies and two Juveniles, all doing good work. Our presiding elder was with us on Nov. 2, closing his fourth year. He has been faithful in meeting his appointments, and the district has made advancement every year. It was a mission district of about $600 when he came on it, and his assessment this year is $1,200. So you can see what has been done by him."

SOMETIMES IN QUIET REVERY.

BY THOMAS MACKELLAR.

Sometimes in quiet revery
When day is growing dim
The heart is singing silently
A sweet, unwritten hymn.

The strains are not to measure wrought
By cunning of the mind,
But seem like hymning angels brought
From heaven and left behind.

The misty hills of bygone grief,
Once dark to look upon,
Stand out like blessings in relief
Against the setting sun.

The rain may fall, the wind may blow
The soul unhindered sings
While like the bird 'neath sheltering bough
She sits with folded wings—

A brief and pleasant resting space
A glance at Beulah-land,
Before she girds herself apace
For work that waits the hand.

Then, giving thanks to him who poured
Refreshments in her cup,
She hears the calling of her Lord,
And takes her labor up.

—*Woman's Journal.*

Dr. B. M. Palmer before the Ladies' Anti-Lottery League.

Mr Chairman and Ladies of the Anti-Lottery League

When I received the flattering invitation to address you to-day, it seemed to be clearly a work of supererogation. The instincts of true womanhood are against vice in all its forms; and when it is remembered that the Lottery Company poses before the world, in its enticing and yet delusive offers, as the father and mother of all the future gambling of this country, it did not seem to me that I could render anything but a left-handed service in exhorting against such an institution.

But I am here, and I am here to speak my mind with entire freedom, for I suppose that this is the last opportunity I shall enjoy of presenting my thoughts in relation to this matter before the ides of November, which are so close upon us. I shall, therefore, feel that I am not simply addressing the audience which is listening to me, but that the ears of the larger audience will be reached by the reporters recording what I shall say.

Our friends on the other side of the line are exceedingly scandalized, that the women of the country should meddle with politics. They say the same thing about the preacher. Permit me to add that politics sometimes rises to the plane of patriotism, and it certainly does whenever the honor and the life of the State are at issue.

It may be politics, inasmuch as the issues now before us are to be determined by votes, but it is that kind of politics which no patriot can possibly turn his eye from, which no patriot can turn his voice from, which no patriot can turn his hand from.

We are citizens, whether we be preachers or women, for the outside world classes us together as being in their mind ourselves half women. It is for us to know that, though we are shut out from the discussion of all party issues, we are, nevertheless, citizens of the country. Our fortunes are here. We are here spending our lives, and we will transmit our names to those who come after us.

It is not possible, therefore, that the moral sentiments of those who are ordinarily shut out from the discussion of political topics should be silent when politics rises to the high plane upon which the lottery has pushed up the politics of to-day. I go a step further, ladies. If there is a class in society who are summoned to bring the influence of their character to bear upon this issue, it is the women of Louisiana. Why, it is your sex that makes society. There is not a home anywhere over which a woman does not preside; and if by custom or by law you are shut out from some of the so-called privileges of the sterner sex, you have the rich compensation in the quasi retirement which shuts you up in your homes of holding that purifying influence by which the world is to be preserved from stagnation and death.

As my eye ranges over this audience, there are mothers here who have sons to raise—raise in the presence of great temptation in this city in which we live; and a mother's counsel and a mother's prayers are around and about her boys through all the hours of the day; and now this vicious influence comes forth from its concealment, and attempts, without disguise, to make that boy of yours a gambler. When you put the twenty-five cents into his hand to buy his top or his kite, or any other instrument of amusement, he is to be met at the corners of the streets with the suggestion that for twenty-five cents he may buy a ticket which may win a sum that will supply him with tops and kites and marbles until he is gray with age.

Does it not concern you, as a mother, to know what kind of influence is tampering with the virtue of your boy?

Some of you are wives. Your husbands are in the toil and uncertainty of lawful business, when oftentimes a great pinch comes upon him; and in the moment when they know not where to turn in order to be relieved of an immediate necessity, here comes the tempter with a ticket which he may purchase for a few dollars and relieve the pressure, and which will make him a millionaire the rest of his days. The very wife who, morning and night, prays God's richest blessings upon him who is her joy, is to be indifferent when he is assailed by tempters and temptations such as these.

My objection to the Lottery Company is not simply that it is like other gambling concerns. These last do their work at night in the dark, and are sought only by those who have already been entrapped, and who seek them out in their secret places. My objection to the Lottery Company is, that it is the propagandist of gambling; that it goes forth with the avowed purpose of making us a nation of gamblers, pushing its entreaties on all the streets of the city, and enticing women, children and servants throughout the whole land with all the agencies they can employ, their very success depending, as represented by the learned gentleman on my right, upon converting this country into a country of gamblers. It is, by all odds, the most vicious institution that ever threw out its sign and demanded the recognition of the public.

There is no vice which, when it once fastens upon a man, holds him more securely than the vice of gambling. Let me give you an instance which fell under my personal observation:

There was a widow, a member of my church, but a few years ago dependent upon a son, who, according to her representation, was a perfect model of propriety in all respects but one—affectionate, considerate of his mother's wants, an expert at the business which he plied; always able to find a situation when temporarily thrown out; but unfortunately he could not resist the propensity to gamble, and all his earnings were spent in that way until that widowed mother finally, in her despair, carried him bodily out of the city into a distant State, that he might be preserved from these temptations.

Does a mother here wish her boy to be a son after that type? Does a wife here desire to see her husband a man after that type? Is there a sister in this assembly who will sit down in the enjoyment of pleasure while her brother, whom she is seeking to mould to virtue, becomes a lost man after that type? And is that impudent company, living by this vice, to say that you women shall not speak your minds in reference to that which is debauching society all around, and seeking to ensnare those who are the nearest and dearest to your hearts?

I have another objection to the lottery—and I hope that the reporters who are taking down my words will take this with great distinctness—that the lottery, when it spreads its temptations, deludes its victims, just like the burglar who enters into a house at midnight chloroforms his victim before laying his hands on the bidden treasures.

They come with delusive offers of gain to the poor, the ignorant and the unwise, and by the spell thus cast upon them filch away the small earnings which ought to go to the support of those who are in need.

Look at it for a moment. You select a number which is upon one of their tickets. It may be a number which combines three figures, and if that combination of figures happens to come out in the turning of the wheel, it determines you to be the winner of the prize indicated by that number. Well, now, any arithmetician who sits down to calculate upon the doctrine of chances will tell you in regard to those figures that the chance are over seventy thousand times against one of winning that prize. And yet the delusion practiced upon the victim is that he has a fair show of getting that prize.

Now, I call that a swindle, and with my friend upon my right (Mr. H. C. Miller), I say I am not willing that a swindle shall be incorporated into the Constitution.

If men will gamble, let them go where the gamblers go, and carry on their practices upon something like an equal game, the parties understanding each other, and understanding the principles on which they proceed; but do not let our boys, our servants, our market-women be enticed by delusive promises which the tempters know can not be realized except under the tremendous disadvantage which I have already shown.

I have some respect for a highway robber who meets me in the mountain pass, pistol in hand, and says, "Deliver," because he, at least, gives me a chance of making him deliver; but I have no respect whatever for a sneak thief, who puts his fingers into your cook's basket going to market, and takes a nickel to-day, a nickel to-morrow, and a nickel the next day, until there is enough gotten together to make her independent of cooking ever afterwards.

These are my objections to the lottery—that it is the avowed champion of gambling; that it can only win what it obtains by converting thousands upon thousands who are comparatively free from vice into those who shall live at its wheel of fortune, and that they do this by presenting promises which they know can not be fulfilled except in the chance of one against seventy thousand.

They are enormously generous. They will give to the pauper State of Louisiana a million and a quarter of dollars a year for certain franchises; and the lottery press, which always deals in large figures in order to make it sufficiently attractive, invariably presents it as $31,250,000.

Now, this sum, when it is massed together, is intended to fall with its due and proper weight upon the tender conscience or wavering judgment of those whom they wish to seduce.

Ladies, suppose the Presbyterian Church, in which I happen to be a minister—(and the illustration is just as good with any other church of the country—the Episcopal Church, or the Methodist Church, or the Baptist Church, or the Catholic Church—but I select, for the sake of illustration, the church to which I belong)—suppose that the Presbyterian Church should come before the people of the State of Louisiana, and say: "We will give you a million and a quarter of dollars a year, or thirty-one millions and a quarter of dollars in twenty-five years, if you will only grant us certain franchises," what would you say about it? What would you think about it? What would be the voice coming up from every part of the State of Louisiana, from the north to the south, from the east to the west, and that, too, with a perfect howl, about the long since abolished union between Church and State? The church that offers this bid declares that she will educate the youth of Louisiana. The State of Louisiana replies, "I don't care to have all the children of Louisiana educated by the Presbyterians." "We will build your levees; we will drain your city, which stands so much in need of drainage; we will support all your hospitals and your asylums, and we will be a blessed providence to you, showering down our favors upon every department of public service and public benevolence until you shall accept us as though we were in the place of God."

If the Presbyterian Church, or the Episcopal Church, or any other church should say: "We have a constituency all through the land, and count up our members by hundreds and thousands, and can well afford to throw this money into your lap if you will only grant us our desire," why, the cry would come immediately from every heart and through every lip, What is behind that mask? What have you got behind that bid, Presbyterians? What are you after in making it? Without looking into the proposition itself, every mind would know instinctively that there was something behind which is not submitted to view.

Now, though that Presbyterian Church—which is a body of the highest type of men and women, mostly Christians, I hope, accustomed to fear God and worship him—should come to the State of Louisiana, and say: "We will build school-houses, not only all over Louisiana, but through the whole country, and we will organize churches and put ministers in them, supported out of our treasury; and we will do such an immense amount of good with money if you will only grant us these franchises," nevertheless the State of Louisiana would say: "We can not afford to trust you. There is something hidden which you have not shown, and we cast you and your bribe behind our backs."

Now, ladies, I have to ask if the State of Louisiana should deny that to as respectable a body as the Presbyterian Church is, or as the Methodist Church is, or as the Episcopal Church is, or as the Catholic Church is, upon the bare offer of the proposition, why should it grant it to one man stalking from the State of New York, of whom you had no antecedent knowledge until he came down on this business, with two or three other men behind his back whom you do not know, and a whole lot behind, whose faces are under an iron mask?

I claim that the Presbyterian Church is just as respectable in point of character as the Lottery Company; and if the State of Louisiana should reject that proposition to the Presbyterian Church, it ought to reject it to the Lottery Company.

Let us look now a little closely at the offer which is made by this Lottery Company to the State of Louisiana. Mr. Miller has represented it as an enormous sum, and, indeed, it is more than I expect to accumulate if I should live to be as old as Methuselah. They offer this sum of a million and a quarter a year, provided you will give them the monopoly of gambling in the State of Louisiana and throughout the country, asking the State of Louisiana to become a partner in a work which is denounced by all the States of this Union as a crime. Asking the State of Louisiana to array itself against the legislation and statutes of all the other States of the Union; putting us in the position in which we become a pestilent nuisance to the whole country from Maine down to the Gulf.

Now, for this they offer us $1,250,000 a year. I have seen it stated in the papers, and I have seen no denial of it, that the Louisiana Lottery Company gains more than twice that amount in the daily drawings in this city alone.

I want to know who pays this $1,250,000? Does it come from the Lottery Company at all if they gain that and as much more? Why, it is these poor people that have been filched out of their hard earnings that pay the money.

Look at it again. I hold in my hands statements which I give upon the authority of Mr. Farrar, published in a speech reported in *The Delta* of yesterday, that the estimated value of the real estate in the city of New Orleans is $128,000,000, and that each year the Louisiana Lottery Company gathers into its coffers one-fifth of that amount. So that whilst they offer $1,250,000 a year, by reason of their franchise they are getting $25,000,000 a year and for which they pay the enormous amount of one twentieth of what they receive.

If it be true—and Mr. Farrar, after making this statement flung out his challenge upon the air, daring the lotterytes to meet him in argument about it, challenging them to deny his statistics, challenging their orators and challenging the press to meet him in denial of the statements which he makes in the paragraph which I am now reciting to you—if in each year they make one-fifth of $128,000 000, why you can cipher it out without a pencil; it is over $25,000,000 a year which they receive into their coffers. Now, let them hold this $25,000,000 each year and in five years they will own the entire valued estate of the city of New Orleans. And that is the bribe they offer to the State of Louisiana. "Just put us in the condition to buy you out bodily, so that not one soul of you shall own a house; not one of you dare own one acre of ground or one of the small lots into which that acre can be divided; put us in a position to do all that, and we will give you a million and a quarter which will swell up in twenty-five years to the enormous amount of $31,250,000." I beg your attention to another fact: If they get $25,000,000 into the treasury each year of the twenty-five years during which the franchise is to run, and hold it until the end of that period, you have only to multiply the twenty-five millions of dollars by twenty-five years to find them possessed of $629,000,000—not exactly that much because they are to pay thirty-one and a quarter millions to the State; and this reduces the small amount of $625,000,000 to $593,750,000.

I think, ladies, it is a very small offer to make for so much money. Why, it heats the banks and the merchants all put together. They are making such a small amount of money out of such a large outlay. They offer a bribe which strikes the mind of many people. They will build our levees. Our river is all the time overflowing its banks and washing the quicksand underneath, and bank after bank tumbles into its turbid waters. Ladies, I would rather have that than have the Lottery Company with its vicious tide washing away the substance and character of our men.

The little boys that are growing up are in process of forming character, and no man knows how strong his character is until his principles have been tried; unhappily virtue sometimes crumbles, and when strong temptations come and wash in from underneath you are astonished—well, I was going to use a word which I did not mean to use. You are astonished at the terrible defalcations which are daily occurring. But one word before I pass away from that.

Have you considered how since the war there has been a growing demoralization of the country all over? I know that war always has that evil effect, and it takes more than a generation to bring a country up from demoralization into which the shock of war invariably aligns it; but it used to be a rare thing to hear of a breach of trust, and now you can not take up a paper anywhere, not only in Louisiana, but everywhere, in which you will not find an account of some clerk who has robbed his employer or some cashier who has absconded into Canada with the funds of the bank. What is the cause of that? Ah! our poor South, God help her! Our poor South, when she first rose from her knees after the crash she found herself almost a beggar. One stroke of the pen swept away two-thirds of her possessions, and the remaining third was rendered almost useless by the confiscation of the rest, and there came upon her an almost insane passion to recover what she had lost. Hence it is that our youth growing up under this sentiment fall so easily under the temptation which tells that by the turn of the wheel they may be lifted out of their deep poverty, and have all the resources and respect usually shown to wealth.

I do not know but in the inscrutable providence of Almighty God this struggle with the lottery is designed to call the attention of the people of this State and of the whole land to resist the demoralizing influence of an insane passion to be rich.

The rock upon which this country is to fail, if fail it does, will be through the corruption of its wealth; wealth accumulating upon wealth, oftentimes gained by unholy methods and sapping the foundation of all private and public virtue.

Ladies, I am sure that you feel in reference to your sons, your husbands and your brothers, that you would rather have them men who can stand erect and dare lift their eyes to heaven; men who can survey the generation in which they live and feel that they are without fear and without reproach. What we want in private life is to save the virtue of our people, and what we want in public life is to save the honesty of those who are in power.

I will not tax your patience, but I have this question to ask: If this amendment should be engrafted upon the Constitution and this Lottery Company receive a recharter granting the franchises they claim—and I do not by any means intimate that they will not fulfill their part of the contract, although I do see intimations thrown out by the press that there has been left more than one loophole out of which the parties can creep and not fulfill their obligations, but I have nothing to say about that. That would be going into politics, and all those aspects of the question I leave to the politicians of the land. Then it becomes the educator of your children. It will appoint the Board of Public Education, and what kind of a board is it going to be? Do you suppose Mr. Miller would be on that board? Will Mr. Fortier have any sort of a chance, even with his sweet Creole tongue of getting a place on that board? It will be a lottery board all through, and that lottery board will put out one by one all the teachers who are not lottery teachers, and in less than twenty-five years, covering only the lifetime of a generation, you will have had three generations of little boys and girls grown up into manhood and womanhood, educated in the morals of the lottery, educated to believe that gambling is respectable, regarding their fathers and mothers who protested against it as old fogies who didn't know anything about real life. Money, money, is the chief good. It ought to grow upon the trees; wonder that God did not put it there. It is the supreme good of human life. Only let us have money, and he we ever so vicious and so abandoned we will buy respect because we are rich. They will be undermining the character of these three generations of boys and girls growing up under the influence of this Lottery Company and its code of morals. The State of Louisiana will putrify by the end of twenty-five years. She will rot clear through. And that is what we are asked to give to the Lottery Company—the very life and honor of the State in which we live.

Now, ladies, I am done. I have probably said more than enough.

I shall re-echo in my closing remarks the closing sentence of my friend, the jurist upon my right (Mr. Miller). This is but the beginning of the conflict with the lottery. I have been accused of being an anarchist and of undertaking to fight with bludgeons, and even my excellent friend here, Mr. Johnston, has spoken of my blowing up people with dynamite. I am as peaceful a man as ever lived in the State of Louisiana, as patient and as forbearing in all the troubles with which our country is afflicted, but at the same time I have got a conscience; I think I have a heart; I have got a conscience that tells me that some things are right and tells me that other things are wrong. I have a heart which loves what is true and good and turns away in abhorrence from that which is wrong; and so long as this hand can be raised in appeal to heaven and this voice ring out a prayer to the Most High, it will be that God Almighty, in the infinite resources of his power, will, if we are defeated at the election, come to our rescue, and having made the appeal to him, I will appeal to the conscience, to the integrity, to the honor and to the good faith of the brotherhood of these States brought together under a common constitution, to deliver us from the vampire. And the deliverance will come, not by fire and sword, as I am accused of advising, as I am persistently accused, when the full text of the speech upon which those accusations are founded was before the eyes of those maligners and accusers. The deliverance will come; the voice of sixty millions of people will be heard, and when it speaks it will speak through its constitutional modes, by which this country will be delivered forever from every self-constituted lottery.

I never recognized defeat. I was whipped badly in the late war, but I was not defeated. I will stand for the right under the full conviction that God is always just; and however severe or protracted the contest, or however we may be bruised under the issues that are presented, truth will prevail and right will be king.

"Things That Ought to Be Changed."

Oh! how many, many changes ought there not be effected in this world! One change devoutly to be wished for is for the time to come when brethren will subscribe their name in full to every article they send our papers. In the first place, the contributor should be satisfied in his own mind that he has something to write about. Second, that it is for the good of the greatest number that he writes. Third, that he is writing from an honest conviction that his article will accomplish good. Then, in a true Christian spirit, he ought to put his thoughts to paper; read and revise his manuscript, eliminating everything that does not have the ring of pure Christian gold. Then write his name in full and send it to the world through the columns of the paper. Under the above caption we have an article in the ADVOCATE, of Oct. 15, signed, "A Member of the N. M. C." I suppose that means the brother is a preacher in the North Mississippi Conference. All right. This week we have another article with same caption, signed, "A Preacher." One would judge from his article that he was a Methodist traveling preacher, but as to what Conference his membership belongs we are left in the dark.

I am opposed to such appropriations. I, myself, am "a preacher." I am a member of the North Mississippi Conference, but I am not the only preacher. Nor am I the only member of the North Mississippi Conference. I endorse every word written by "A Member of the N. M. C.," but I am unwilling to father the communication written by "A Preacher," because of the thrusts made at his presiding elder. "These things ought not so to be."

That we need re-districting, I suppose not ten men in our Conference would deny. But how are we to effect it? The Bishop who will preside at our next Annual Conference will arrange the work for the ensuing year. The presiding elders will be his advisers. We can all of us talk freely with our presiding elders between this and Conference, and I venture the assertion that if we do and we can convince them that it will be for the glory of God, that there is not a presiding elder in the North Mississippi Conference but that will readily advise Bishop Hendrix there ought to be "a change." B. F. PHILLIPS.

Black Hawk, Miss.

Letter from Mexico.

A DAY IN THE COUNTRY.

Since my return to Mexico, and long before, I have planned to give the children of our mission school a day in the country that they might see the green fields and breathe the pure air outside the city gates.

Mr. Weems chartered a car, and my friends in the States gave me a trunk of clothing to bring back with me. I had the children sent up-stairs two at a time; had them washed and dressed in nice, clean clothes. And I would the dear children of Livingstone, Ala., who gave me the clothes could have seen them. A brighter, happier band of children you never saw, and the day was one of intense pleasure. We took them to Chapultepec, where all was a scene of beauty and grandeur to them; twenty children reached around Montezuma's tree. They went to the door of the cave, watched the various animals with delight; then in the miniature lake was a most curious fowl which greatly amused. Time and space would not allow me to enumerate all they saw. After a dinner on the ground they gathered round us and sang an English song. Then followed the games they play in this country. One that was interesting and curious to us was The Saints. Each child striking some attitude, graceful or ludicrous, and picturing some saint. It was most curious, and they enjoyed it very heartily. Our two American girls were as happy as the poor Mexican children. The wonders in and around this world-renowned castle was a delight to them. We took Saturday, so as not to interfere with our school and demoralize the children, so that they could not get back to their books all right. When we saw our children well dressed, with clean faces, we were amazed to find so many of them beautiful and bright. I have arranged for Refugio de Cruz, the Bible woman, to begin work at the new church in this city. She will be supported by the dear sisters of Carondelet Church in New Orleans. But after perfecting all my arrangements and writing my friends, she tells me that it is impossible for her to arrange all her affairs so as to begin before the last day of this month or the first day of November. So that, I trust, there may be no more delay after this, and she may do a great work for Christ, our Lord.

I trust all our friends will unite with me in praying that my husband's strength may speedily be restored. Remember us and poor sin-cursed Mexico daily at a throne of grace. May God bless all who have helped us a thousandfold! S. G. WEEMS.

Avenida Balderas No. 3,
Mexico City.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

PERIODICALS.

—ENTERTAINMENT has a good table for amusement and recreation. Council Bluffs, Iowa. Price, $1.

—THE PULPIT is a magazine of sermons published by Edwin Rose, Buffalo, New York. There are some good sermons in this number. Price, $2.

—THE TREASURY, for November, has a crowded table of good things for pastors and people. E. B. Treat, New York. Price, $2 50; clergymen, $2.

—THE LADIES' HOME JOURNAL, for November, is a Thanksgiving number and is especially good. Curtis Publishing Company, Philadelphia. Price, $1. This number, ten cents.

—OUR LITTLE ONES, for this month is full of good things, which we are sure will be enjoyed by all the "little tots," male and female. Russell Publishing Company, Boston. Price, $1.50.

—THE MISSIONARY REPORTER, our monthly missionary magazine, is replete with missionary matters, which ought to be interesting to every Christian. Nashville, Tenn. Price, fifty cents.

—THE GOSPEL IN ALL LANDS devotes its pages this month to the consideration of South America, and is a valuable contribution to missionary literature. Hunt & Eaton, New York. Price, $1.50.

—THE BOOK-BUYER is a summary of American and foreign literature, and keeps one posted in regard to all new publications that are of value. It is published by Charles Scribner's Sons, New York, for $1.

—ST. NICHOLAS, for November, lies on our table full to overflowing with all sorts of good things. This young people's monthly needs only to be seen and read to be appreciated. Century Company, New York. Price, $3.

—WIDE-AWAKE, for this month, has some notable features, among them The Boyhood of Hawthorne. This will interest all our boys, and men, too, for that matter. Margaret Sidney's popular story of the Five Little Peppers is finished in this number. D. Lothrop Company, Philadelphia. Price, $2.40.

—THE FORUM, for November, is a very able number of this able monthly. The Politics and the Armies of Europe are discussed by Prof. Edward Freeman and W. R. Thayer; University Life for Women, by Anne J. Clough; The Profits of Good Country Roads, by I. B. Potter; The Danger of the Farmer's Alliance, by Senator John T. Morgan; The Commercial Future of the Pacific States, by W. L. Merry. Forum Publishing Company, New York. Price, $5.

—THE REVIEW OF REVIEWS, for November, has the Young German Emperor, by W. T. Stoad, and Three Fallen Leaders, Parnell, Boulanger and Balmaceda. Under the head of "Progress of the World" this periodical publishes a wonderful amount of information. "Leading Articles of the Month" gives a concise, yet good review of periodical literature. Then comes the "Periodicals Reviewed." There are also other important and interesting articles. All these make up the completest monthly that we know anything about. The price is now $2, to be advanced to $2.50 next February. Address, The Review of Reviews, 13 Astor Place, New York.

BOOKS.

ENGLISH GRAMMAR PRIMER. By Lewis H. Reid. A. D. F. Randolph & Co., New York.

This is a very simple statement of the principles of grammar, and, therefore, is specially adapted to beginners. It presents to the child the facts and principles governing the use of our language in a manner easy to be comprehended, and for this reason will, doubtless, command the patronage it seeks.

THE PANSY FOR 1891. Edited by "Pansy." Cloth, $1.75; boards, $1.25. Boston: D. Lothrop Company.

The volume, for 1891, is in keeping with the excellent record that Pansy has secured in previous years. A large amount of editorial and special work for the volume has, of course, been done by Mrs. Alden, who, under her pen name of "Pansy," has for so long a time brought help and strength in purpose and in deed to thousands of young people all over the land. Among other familiar names in this year's volume are Dr. Felix L. Oswald, Faye Huntington, Mrs. C. M. Livingston, Myra Spafford, Margaret Sidney and others who by name or initials are known to thousands of readers.

WHITE SLAVES; OR, THE OPPRESSION OF THE WORTHY POOR. By Rev. Louis Albert Banks, D. D., author of "The People's Christ."

The Rev. Dr. Banks has made a personal and searching investigation into the homes of the poorer classes, and in the White Slaves the results are given. The work is illustrated from photographs taken by the author, and the story told by pen and camera is startling. It should be borne in mind that the author's visits were made to the homes of the worthy poor, who are willing to work hard for subsistence, and not the homes of the criminal and vicious. It is a story that should be read by all. One-half the well-to-do know absolutely nothing of the misery and woe that are in a stone's throw of them, and yet the suffering poor present the greatest opportunity for Christian benevolence. The book is brought out in good style by Lee & Sheppard, Boston, and for sale here by Wharton & Bro. Price, $1.50.

The motives of the best actions will not bear too strict an inquiry. It is allowed that the cause of most actions, good or bad, may be resolved into the love of ourselves; but the self-love of some men incites them to please others; and the self-love of others is wholly employed in pleasing themselves. This makes the great distinction between virtue and vice.—*Swift.*

Pastoral Address of the Second Ecumenical Methodist Conference, Washington, D. C., October 20, 1891.

The Second Ecumenical Methodist Conference to the Ministers and Members of All the Methodist Churches throughout the World—Greeting:

We, the members of the Second Ecumenical Methodist Conference, assembled in Washington, greet our brethren in every land to which our common faith has spread. "Grace be unto you and peace, from God our Father, and from the Lord Jesus Christ."

We glorify God for the prosperity which he has given to our churches. By his blessing they have grown until they number some twenty-five millions of adherents. This is full of encouragement. An organization which has grown so rapidly in the free competition of systems, and even crippled in some of its branches by many artificial disabilities, must be in vital harmony with its environment. By the most inexorable test Methodism is proved to be singularly adapted to the needs of men. Although many adjustments and developments must undoubtedly be made to accomplish fully our mission, let us beware of thinking that any vital changes are necessary. Faithfully using our present means, under the blessing of God, our prosperity will grow.

We rejoice to recognize the substantial unity which exists among the various Methodist Churches. Its firm basis is a common creed. We are all faithful to the simple scriptural and generous theology which God through his clear intellect and loving heart of John Wesley restored to his church. The intellectual movement and the social changes of our time may have led to some change in the form of expression, or some shifting of the emphasis of our teaching; but they have not led us even to reconsider that living theology which has abundantly proved itself upon our pulses. Indeed, it would be strange if, while other churches are drawing toward it, we should have departed from it. And there are other grounds of unity. We are proud of the same spiritual ancestry; we sing the same holy hymns; our modes of worship are similar; and, what is most important of all, the type of religious experience is fundamentally the same throughout the Methodist world. Our ecclesiastical principles are not so various as the forms in which they are accidentally embodied. Rejoicing in these things, we think that the time has come for a closer co-operation of the Methodist Churches both at home and abroad, which shall prevent waste of power and unhallowed rivalry. While before the eyes of many of us has passed the delightful vision of a time when, in each land where it is planted, Methodism shall become for every useful purpose one, and the Methodism of the world shall be a close and powerful federation of churches for the spread of the kingdom of Christ.

We need to combine our energies, for the work that we have to do is vast and urgent. The skepticism and indifference which are so natural to the human heart have been reinforced by an abuse of science and philosophy. The hard lot of millions makes it very difficult for them to believe in God our Father. There is so much that the churches have not done to redress the wrongs and heal the sufferings of mankind, that it is hard for many to believe in their divine mission. The standing evils of society are aggravated by the close pressure in our great cities, and are discovered to the eyes of all in our daily newspapers. Let us preach and live the gospel of Christ in its integrity. Dismissing all narrow conceptions of our duty, let us trace the moral evil of men to its true sources in their surroundings, their physical nature, their ignorance, their passions, and their will, and set ourselves to deal comprehensively with it. To the specific ailments of mankind let us apply specific remedies. To do this it will be necessary for the members of our churches to make a full use of their political rights. To allow the great powers of law and government, and their still greater influence, to fall into the hands of ungodly men, would be inordinable folly and sin. God forbid that any of our churches should become the instrument of political parties. It is, doubtless, necessary that individuals should have political attachments, and Methodists are found in all the great historic parties. But when a member of our church has taken his place in that political connection which is most in harmony with his ideas and convictions, let him never forget that there are great moral interests superior to all party exigencies in which he must seek first the kingdom of God and his righteousness. Every proposal that imperils the sanctity of the home, the purity of woman, the innocence of children, that violates the Christian Sabbath, that sanctions and increases wrong, should be impartially and earnestly resisted.

Of a few of the great evils which admit in some degree of public treatment we can not be silent. Intemperance, the fruitful mother of a brood of evils, is largely created by legalized temptations. Snares are planted in almost every street for the unwary and unsteady. Is it too much to ask that our people will combine to use all legal instruments to abate this wanton solicitation of men to vice and crime? Let us discourage in every way betting and gambling, which spring from the love of excitement and the lust of gain, two of the besetting evils of the modern world, and let us abstain from all reckless speculation in business which can not be distinguished from gambling. Excessive and unfair competition, which is secreting so much bitterness in the breasts of men, and depositing so many of the materials of convulsion in society, should be steadily avoided and discountenanced. And shall we not do all we can in quiet times to mould public opinion and to establish Courts of Arbitration so that the complicated crime of aggressive war may be averted?

It is necessary to employ with the utmost economy all our resources. One secret of the strength of Methodism has been the free play which it allows to the gifts and energies of its laity. The pastoral work of our class-leaders has been of the highest value. Local preachers, both in England and America, were of great service in the early history of our churches. It is to be hoped that the multiplication of ministers may not tempt us to think that lay preaching is unnecessary. We thank God for the young men and women in our mission bands, who are carrying the gospel to remote villages, and into the alleys and courts of our crowded cities.

Among the wasted treasures of the church are the delicate sensibilities, the tact, the tenderness, and the persuasive power of holy women. We are all agreed that the needs of the world require, and that the conditions of the age allow, that such women should take a more prominent place in the work of the church. The social means of grace in which Methodism is so rich are a congenial sphere for their best talents. In the benevolent work which is springing up on every hand, and is one of the most hopeful features of the time, their gifts are indispensable and invaluable. We distinctly approve of associations in which, unfettered by any vow, devoted women may be organized for ministry to human need and sorrow. But we hope that with their enlarging opportunities women may not be tempted to undervalue the sphere in which they are not only supreme, but alone, as the sun in his path through the heavens, that of the mother in the home.

The children of our church have occupied the attention of the Conference. In the formation and wonderful progress of the great societies on the American continent, such as the Epworth League, we greatly rejoice. We should be glad if similar societies, adapted to other conditions, could be established in other parts of the Methodist world. To bring young people together under its hallowing influence, to watch over their reading and recreation in which so many perils lie, to combine and direct their ardor and energy to suitable forms of benevolent work, is surely one of the highest duties of the church. We feel that our Sunday-schools have not as yet realized their vast possibilities. But the home is the great nursery of religious faith and life. There are one-sided theories of conversion which prevent our looking for signs of the religious life with the dawn of intelligence and the first development of will. False tests, in which the nature of a child is quite forgotten, prevent us from finding them. We would that parents should feel that they can hardly look too early for the faint beginnings of the spiritual life in the hearts of their children, nor too carefully foster them. At the same time we must insist, as we have always done, that the mature religious life should be definite and conscious. It may arise as gradually and gently as a Summer morning breaks; it ought to become as clear and self-attesting as the Summer noon.

The education of our young people is of great concern to us. We shall never cease to oppose every system of national education which unduly favors any particular church. In these days, when out of science is perversely forged a weapon to attack our faith, one of the foremost duties of every church is to guard her sons against the danger, and enable them to do something to vindicate for true science its high place as a handmaid of pure religion. To this end we rejoice in the establishment of higher schools and in every step which tends to give us our right place in the university systems of the various lands in which our people dwell.

Among the foremost objects of our interest are the foreign missions of our church. The motto of our founder. "The world is my parish," has never ceased to echo in the hearts of his spiritual children. Some of the brightest pages in our annals tell the story of the patience, the sacrifice, and the triumphs of our brethren on the mission field. In the present day, when our numbers are increasing and our resources growing, when through the inquiry of scholars, the adventure of travelers, the enterprise of traders, and the spread of the Anglo-American race, the world is becoming known and open, and the call of God is loud in every listening ear, it is impossible for our missionary ardor to decline. We acknowledge with joy the increased activity of some of our churches, and especially what our women are doing for their heathen sisters.

Against the trade in spirits and the trade in opium, which are doing so much to defeat and discredit our missions in Africa and China, we shall never cease to raise our voice.

While loving all them that love God, and desiring closer co-operation with them in his service, we renew our protest against every ecclesiastical system which invades the rights of conscience, which claims to be the only channel of the infinite grace of our Lord Jesus Christ, and which sets up the human priest as an indispensable mediator between the soul and God.

Let us beware of taking a narrow view of our mission and our resources. Let us carry on our work with equal earnestness in sequestered villages and in crowded cities; let us appeal alike to the rich and to the poor, to the cultured and to the illiterate. Let us consecrate our wealth by building churches which shall be constant witnesses in our busy streets to the repose and dignity of our religion, and let us preach in the open air. Let us use every means, the pulpit and the press, the school and the university, science and art, social influence and the ballot-box. Let the clear intellect and the loving heart and the strong will have their rightful place. Let order be harmonized with the free play of individuality, and let us impose no limits on reverent inquiry.

The increase of our people in number and wealth and power has laid us under a great responsibility. It seems probable that before long Methodists will constitute nearly a fourth of the people who use the English tongue. We are a factor of growing importance in that great race which by a restless impulse is spreading its dominion, its trade, and its civilization over vast regions of every continent. Let us rise to the height of our calling. We ought to go wherever our race goes, to multiply our churches, to increase our communications, and so become a bond of union among the wide-spread peoples of English blood. And we should strive to check that dangerous temper into which adventurous and governing races so easily fall. So shall we do our duty to our fellow-men, and play our part in the great plan of God.

Before another Ecumenical Conference we shall have passed into another century. Ten critical years of the swiftly moving modern world will have rolled away. Opportunities will have offered themselves which will never come again. We pray that our churches may clearly see and rightly interpret the signs of the times, and, discerning the will of God, may yield themselves entirely to it.

Brethren, we need not remind you of the deep springs of the spiritual life. Thoughtful reading of the Word of God, regular seasons of prayer in secret, in the family, and in the church, the class meeting, public worship, and the Holy Sacrament, where we remember that the Lord gave himself for us and gives himself to us—from these are drawn the grace of life. In them we learn to do justly and love mercy and walk humbly with our God, and we gather that wisdom and strength without which our vast enterprises are but folly and vanity.

We especially commend to your faithful and earnest observance the Week of Special Prayer which will shortly be held throughout the Methodist world.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

(Signed) T. BOWMAN,
J. C. KEENER,
T. B. STEPHENSON,
A. CARMAN,
H. T. MARSHALL,
H. W. WARREN,
W. ARTHUR,
J. W. HOOD,
M. T. MYERS,
R. K. HARGROVE,
D. J. WALLER,
J. T. MURRAY,
J. FERGUSON,
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F. W. BOURNE,
W. W. DUNCAN,
W. MORLEY,
T. G. WILLIAMS,
W. MARSDEN,
E. R. HENDRIX,
T. ALLEN,
G. SARGENT,
J. F. HURST,
Presidents of the Conference.

J. M. KING,
E. B. RYCKMAN,
J. BOND,
T. SNAPE,
Secretaries of the Conference.

The above statement of matters on which the Second Ecumenical Methodist Conference took action is from the official records of the Conference,
JAMES M. KING, Secretary.

It requires a clever man ordinarily to tell the true from the false. Lapidarians say that only the most skilled experts can tell a really fine diamond from one that may be "doctored."

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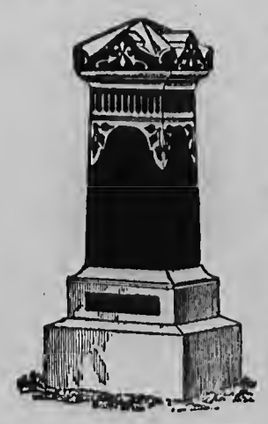

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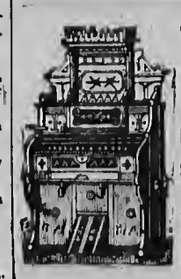

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Rev. C. W. Carter, D. D., Editor.

Thursday, November 12, 1891.

Briefs.

Perhaps there are many of our members who will not see the Pastoral Address of the Ecumenical Conference, which we publish in full on the third page. We, therefore, think that it would be a good thing for each pastor to read the address to each of his congregations. Our people ought to know what that Conference said to them. A word is sufficient to a wise pastor.

Ecumenical or Ecumenical. Which is correct? The English use the former pronunciation; the most of the Americans the latter. In this respect the English are unquestionably correct. So says Webster, and so we might naturally gather from the Greek original of the word.—*Nashville Advocate.*

What edition of Webster does Dr. Hoss use? We have the New Edition with Supplement, 1888, and the "International" Webster of 1890, and both these are *against* Dr. Hoss' Webster! Is our brother behind the times that far?

The Convention of the World's and National W. C. T. U will be held in Tremont Temple, Boston, Nov. 13-18, 1891. This will be the first convention of the World's W. C. T. U., and the eighteenth of the National society. Both organizations are the sober second-thought of the great temperance crusade by women, dating back to 1874, and having as its chief center Ohio and surrounding States. In the interval this movement has been organized and systematized, with methods of work under the heads of Preventive, Evangelistic, Educational, Social and Legal, subdivided into forty national departments. Scientific temperance education has been introduced into all the States, into all the provinces of Canada, and in great centers throughout the world. A petition has been circulated in every civilized nation for the total suppression of the legalized traffic in alcoholics and opium. A publishing house, sending out over one hundred million pages annually, has been founded in Chicago; also a National Temperance Hospital, and a Woman's Temperance Temple, costing over a million of dollars, and intended by its rentals to serve as a source of income by which to carry on the temperance work of women. There are ten thousand local societies in the United States, with a following of half a million members and adherents.

Bethesda Mission.

The Bethesda Mission, at 267 Tchoupitoulas St., was opened by the superintendent, Mr. Frederic Stanley, on last Saturday night. The occasion was a success and greatly encouraged the workers.

The large hall was about two-thirds full of interested persons, and, considering the character of the community, the order kept was fairly good. This mission is being conducted for the present as an independent experiment, and if it proves successful by January 1, an effort will be made to organize a Board of Directors or mission society, or some such body, to take full control of the work. The prospectus contemplates a sewing-school, mothers' meeting, kindergarten, free dispensary and other departments similar to the missions of Chicago and the East.

The next service will be held next Saturday evening at half-past seven, and the friends of city mission work are urged to attend and see the workings of this new effort.

Our Old Ministers.

We mean by this caption, our ministers who have passed the crown of the hill of life and are going down the decline that slopes into the ocean of eternity. A more interesting group of men can not be found in any department of human society. They began their work in the morning of youthful strength and hopeful enthusiasm. Called of God, and authorized by the church for the work of the ministry, they heeded the call and obeyed the authority by going forth and consecrating their lives to the grand work of publishing the "good tidings of great joy" to all to whom they were sent. While the great world refused its help and looked on with pity, Heaven placed within their reach the infinite resources of divine grace, and, equipping themselves as they went, they marched forth to the battle with as brave spirits as ever kept step to a drum-beat. Convinced by a personal experience, whose testimony could not be doubted, that there was a tremendous reality in the religion which they had received, and that Christ's last command, "Go ye," was their every-day marching orders, and assured by the same order that "all power in heaven and earth" was back of them, they moved with the freedom and courage of victors under a banner that had never been struck to a foe! They marched and fought, and acquired toughness from every march and gained strength in every fight and took on fresh enthusiasm with every victory. "Enduring hardness as good soldiers," and rounding up their characters in the sufferings incident to each campaign, they became veterans in the "wars of the Lord," from whose flashing blades the tallest sons of Anak fled in terror!

That they had troubles and trials and tribulations—that they "knew how to be abased"—that most of them had a very intimate acquaintance with poverty and its privations, goes without saying. Yet they moved in the highest society of the church, as well as along its lowest stratas, and to their influence, exerted both in the highest and lowest planes, is to be attributed the prominent fact that to-day the church occupies a loftier position than ever before. They prepared the church to do better work for the Master, and then led her out into broader fields for the exercise of her growing energies and laid larger plans for the usefulness of her expanding activities. By their earnest and faithful preaching of the simple gospel, and the example of their godly lives, re-enforcing the truth of that gospel, they grounded the church firmly in the Methodist faith, and contributed to build her up to the proud position of having modified and corrected and settled for all time to come the theology of the world. They helped to inaugurate and put in motion many of the agencies which are to-day wielding the largest power in the extension of Christ's kingdom among men. They have left the impressions of their faithfulness in thousands of the households of our Israel, and there the savor of their lives is as "ointment poured forth." The memory of their pastorates still perfumes with rich fragrance the many circuits and stations where they "labored in the Lord," and in hundreds of social circles men and women, whose lives have been influenced for righteousness by them, "rise up and call them blessed." Jealous for the honor of their Lord and zealous for the salvation of souls and desirous that every man should become Christ-like in his character and life and work, they preached and prayed and sung and shouted a gospel adapted to every man's need and circumstances, "the Lord working with them with signs following," until now they look out upon a field of vision from which the horizon has been lifted away, and see a larger promise of unlimited extension and indefinite expansion for the kingdom of God than ever before greeted their watchful eyes!

Oh, ye heroes of these conquests of the church, as you look back upon what has been accomplished in your day and by your help, what a thrill of joy must pulsate through your whole being! Whose honors are as fadeless as yours in the church militant? Whose rewards will equal yours in splendor and magnificence in the church triumphant? Oh, ye veterans of the cross, we hail you in the name of the Lord! Distinguished in the church for your splendid achievements, may your last fight crown probation with the magnificent victory that wins eternal peace, and in the joy of your Lord may you pass the ceaseless cycles of eternal blessedness!

"Evangelists," and Their Methods.

We have fallen upon times wherein novelties are at a premium, and that which is of real value is at a discount. The Methodist Church, from her birth distinguished for her revival power, is, through certain influences now at work, perceptibly weakening in that respect. One of these influences and, perhaps, the chief of these, is the presence in our midst of a certain class of *irresponsibles* whom we have fallen into the habit of calling "evangelists."

Perhaps, if we examine closely the meaning of the term "evangelist," we will find this to be rather a misnomer when applied to the class of men mentioned above.

What is the New Testament idea of the office of evangelist? Certainly not a man who goes only to well-organized churches in our largest towns and cities to hold revival meetings, and for which service he can boast that he receives more money in a year than do the whole College of Bishops of the M. E. Church, South. Certainly not that; but one who goes to places of religious destitution—places "where Christ is not named"—and seeks out "the lost sheep of the house of Israel." Philip Schaff says they (the *evangelists*, Eph. iv, 11) were "itinerant missionaries. The name itself indicates that their chief business was to proclaim the glad tidings of salvation, primarily among nations yet unconverted, but not exclusively."

Does anybody hear of the "evangelist" of to-day going out into the poor rural districts and uncultivated fields to "proclaim the glad tidings of salvation?"—and that without hope or prospect of earthly reward? If there be such an one in all this land, I would like to shake hands with him.

Now, the worst feature of this whole business, perhaps, is its undeniable tendency to discount the pastorate and bring the regular ministry into disrepute with the masses.

The most noted of these evangelists has recently conducted a meeting in a Mississippi town. On one occasion, during that meeting, he stated publicly that among the hundreds of thousands of people whom he had met during the last several years he did "not know of more than twenty thoroughly consecrated preachers, nor more than one hundred laymen of like character." Here is a sweeping statement, the correctness of which is not borne out by the facts. The author of the statement has conducted revival meetings in various towns and cities in, perhaps, every State where Southern Methodism exists, and has, perhaps, made the acquaintance of thousands of our preachers and hundreds of thousands of our good men and women in the South and elsewhere, and yet among these he knows of no more than twenty of the preachers and one hundred of the members who are "thoroughly consecrated." Surely we are in a bad fix!

But a "thoroughly consecrated" man is described as "one who gives no thought or time to finances or secular matters of any kind, but just gives himself wholly to the work of soul-saving?" Indeed! And has the secular business of the godly layman, conducted on Christian principles, no relation to soul-saving? It is a very easy matter, I suppose, for a man to give himself no concern about finance who gets more for one month's *evangelizing* than any man out of a large majority of our preachers gets for a year of hard labor and hard living. A preacher, or layman either, with a family to support on very limited means is bound, as a Christian, to study finance. And such study may be just as consecrated service as prayer, or flinging coarse slang at an audience.

Abuse of the preachers and good people generally, together with vulgar insinuation and anecdote and the language of the slum and saloon, will "draw" a certain element of society to hear a man; but I unhesitatingly take the position that no permanent good is accomplished by such methods. Talking with a pastor in my Conference, a few years ago, about the fruits of a revival held in his pastorate a year or so before by one of these evangelists, he said to me, "I would sell out the stock taken in that meeting at seventy-five per cent. discount." When I repeated this to another, who had a similar experience, he said, "I'll sell out cheaper than that—I'll take ten cents on the dollar for mine." The secret here revealed is this: Men and women who get into the church through such methods as those under discussion must be kept there by such methods, must be fed on the same *funny* and *sensational* pabulum, or they are worthless as church members. The *good* accomplished by the modern evangelist—and there is good accomplished, and may God speed such work!—is not the result of his fun and coarseness and his indiscriminate abuse of good people, but of his more sober and *religious* efforts. This being true, I say the same amount of real and permanent good would be wrought by them without these questionable and reprehensible things in the pulpit.

The time has come, it seems to me, for us to pause and reflect on these things. The minister of the gospel is "in Christ's stead," and, therefore, he ought boldly and unsparingly to preach against sin; but he stands as the representative of Christ, in the cleanness of his lips and the chasteness of his language; and neither Christ nor his apostles ever employed doubtful language or doubtful methods. "Let us enquire for the old paths," and get back to them, and let every Methodist pastor become a revivalist. Then let them stress the great cardinal principles of the gospel, preach repentance and the need of the new birth, faith in Jesus as a present and personal Savior, and the witness of the Spirit, and so shall men not simply "hold up their hands," but be genuinely, soundly converted.

T. CAMERON.

The form of words in which our fathers expressed the mission of Methodism needs to be changed a little these days. Instead of saying that it is our work "to spread scriptural holiness over these lands," we ought to add, and "to spread scriptural holiness along every street and alley and up and down the corridors of every tenement-house within our cities."

Wanted.

All the Christians of our land to enter into a covenant to pray every day at any certain time most convenient to the individual to Almighty God to help us defeat the lottery.

It is said we can not defeat the lottery, since it has the money, which is power. Well, the odds would be against us but for this fact: We, as Christians, have God for our Father, and "if God be for us, who can be against us?" (Rom. viii, 31.) Why then need we fear? "Behold the Lord's hand is not shortened, that he can not save; neither his ear heavy, that he can not hear." (Isa. lix, 1.) "If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them, of my Father which is in heaven." (Matt. xviii, 19.)

Let us then agree to ask God to defeat the lottery. "Let us ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given us. But let us ask in faith, nothing wavering." (James i, 5, 6.) "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." (I. Peter iii, 12.)

Have we not great encouragement from these words to call upon the Lord, and to expect the victory? Therefore, let us go forth with the words of Asa, King of Juda, as our prayer. "And Asa cried unto the Lord his God, and said, 'Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord, our God; for we rest in thee, and in thy name we go against this multitude. O Lord, thou art our God; let no man prevail against thee.' So the Lord smote the Ethiopeans before Asa, and before Juda; and the Ethiopeans fled." (II. Chron. xiv, 11, 12) "All things whatsoever ye ask in prayer, believing, ye shall receive." (Matt. xxi, 22.)

E.

[This suggestion of our correspondent is an excellent one, and we trust that every Christian reader of the ADVOCATE will set apart a certain portion of every day to pray to Almighty God to send confusion into the ranks of the lottery advocates, and to bring to naught all their counsels and to defeat overwhelmingly their iniquitous devices. God is on the side of right, and we may pray with confidence of success. There are too many instances of God's direct interposition to save his people, for any Christian to doubt. At the same time we ourselves must fight the foe with all our power.—EDITOR.]

Attention!

In the city of New Orleans, on Thursday, Dec. 3, 1891, a meeting for the purpose of organizing a Conference Woman's Parsonage and Home Mission Society will be held in Carondelet Street Methodist Church. The district secretaries and other Conference officers are *earnestly* requested to attend. Each auxiliary is *urged* to send a delegate. And we would be glad to have a representative from every church in the Louisiana Conference. Pastors are also cordially invited. Those who will attend must send in their names *promptly*, that necessary arrangements may be made for their entertainment.

SALLIE S. KING,
Conf. Sec. W. P. and H. M. Society.
277 Josephine St., New Orleans, La.

Dr. Field, editor of the *Evangelist*, gives this paragraph in description of Bishop Phillips Brooks:

Analyze it as you will, you come back at last to this conclusion, that Phillips Brooks is a great preacher, because he is a great man; not of intellect surpassing other men, so much as of a great heart, a heart inspired with the love of humanity, a love that is born of religion, for in humanity he recognizes the race into which Christ came, and that was redeemed by his blood. He loves men, not merely for what they are in themselves, but as those whom Christ loved and for whom he died.

The Educational Assessment.

It is very desirable that the full educational assessment in the two Mississippi Conferences be raised this year. In each Conference provision was made for two educational enterprises: in the North Mississippi Conference the Grenada Collegiate Institute and Millsaps College, and in the Mississippi Conference, Centenary and Millsaps Colleges. Let it not be supposed that because Millsaps College did not open this Fall, the assessment will not be needed. We purpose, if possible, having the fund in hand before making an appropriation, and thereby meet the demands upon us more intelligently and satisfactorily. We will need every dollar of the assessment in both Conferences. Presiding elders and pastors will please give this matter special attention.

CHAS. B. GALLOWAY.
Jackson, Miss.

Notes.

The Indiana Conference of the Methodist Protestant Church has elected a woman to the next General Conference of that body, and it is thought other Conferences will do likewise.

The preacher's office is no longer a power with the multitude; but if he is a true and real man, his power is in his manhood. There never has been, never will be, any discount upon true manhood. That wins every time.

According to Hugh Price Hughes, large and attractive halls, lively music, short prayers, and short but inspiring sermons, active interest in the physical and social welfare of the people, sisterhoods as well as brotherhoods, have united in crowding the churches in English cities that but a short time ago reported very small congregations.

A writer in the *Standard* says:

If a man know how to preach the everlasting gospel, if he be himself a living incarnation of its perennial freshness and force, its life and peace and joy, its power to heal and harmonize and every way help men groping their ways among glided ashes; if he be a voice that can speak, not simply the seminary's lore, but the Savior's love—then there never was a time when he could have a more open and inviting field, or a more grateful welcome among thronging men, or a fairer hope of achieving large and lasting results.

The majority of Christians need a new conscience; a conscience cleared of selfishness and prejudice; a conscience that feels God's law pressing its tremendous sanctions into the very core of being; a conscience that regards men as of more value than a herd of cattle; a conscience that appraises the souls and bodies of men as more precious than fine gold; a conscience that will stir them out of their lethargy to earnest desire and restless solicitude and unceasing work to lift the race and leave the world better than they found it.

A good deal is being written about "charity to the deserving poor." Our opinion is that the "deserving poor" do not need charity, not even "Christian charity," but Christian justice. The divinest charity is that which seeks to furnish the "deserving poor" with "employment under conditions consistent with health, intelligence and morality." Anything below this is below the level of the teachings of the Son of man. Efforts on this line are arguments in favor of the divinity of the Christian religion, which outweigh all the "evidences" in the books.

We have received a little pamphlet from our House, entitled, "The Money Problem; or, Our First and Last Great Struggle," by Rev. Crawford Jackson, of the North Georgia Conference, with an introduction by Dr. W. A. Candler, president of Emory College. Price, ten cents per copy; $5 per hundred. This is an able discussion of a most important subject. No subject now needs to be ventilated more than the subject of money-getting, money-holding and money-giving. If our Methodist people could be waked up on this question, all our financial troubles would vanish as mist before the morning sun.

We copy from the *Northwestern Christian Advocate:*

In this better day free grace ought to have free access to slums and palaces alike. Hugh Price Hughes declares that Oxford graduates, if glorified by godly zeal, are just the men for the forlorn hopes of squalid east end missions. Peter Thompson, the loved Methodist apostle of Whitechapel Missions, is none the less like Christ because he respects his grammatical moods and tenses. When a devout scholar cleaves to the people, he touches the hearts of the rich also, who honor the apostle that regenerates those who never wrote a bank check in all their lives. When the besotted poor rise and begin to shine, despite their poverty, the rich begin to see that riches are of secondary value. Such fruits open the hearts of the rich, who, in their turn, deserve the evangelizing ministry of him who had not where to lay his precious head.

Haven't we been saying such as that for several years? The well-organized churches can get along pretty well with second-rate men, but the mission work must have a first-rate man, or it will not be a success.

Personal and Otherwise.

Rev. E. B. Chappell, of San Antonio, Texas, goes to Lafayette Park Church, St. Louis.

The New York Presbytery, before which Prof. Briggs was tried on the charge of heresy, dismissed the case by a vote of 94 to 39.

Mrs. Davis has decided to have the remains of her husband, President Jeff. Davis, interred in Hollywood Cemetery, Richmond, Va.

The *Pacific Methodist Advocate*, of Oct. 29, reports Dr. John Hannon as "in feeble health," and that "his physician thinks it will be some time before he will be fully recovered."

Rev. J. G. Sibley writes from Summit, Miss.:

The ladies of Summit have graciously pounded the occupants of the Methodist parsonage again, and it still continues.

We have received the Minutes of the Fourteenth Session of the Montana Conference. It is an interesting document, showing the progress our brethren are making in that far-away region.

We are always cheered by a visit from President Fitzhugh, of Whitworth College. We had this cheer last Saturday. The president represents the college as having a very successful beginning this session.

Miss Belle Kearney, of Mississippi—a W. C. T. U. organizer—spent several days in our city last week. She delivered some temperance speeches in various churches, which greatly pleased those who heard them.

In the navy yard at Washington City we saw some big guns in process of manufacture, and learned that the cost of firing one of them for one time would be about $1,000. Pretty expensive shooting, and maybe a miss at that!

Let none of our pastors forget that next Sunday, Nov. 15, the Methodist week of prayer will begin. It is to be a united prayer going up from every part of the world for an outpouring of the Spirit of God upon our church. We trust that every pastor in our connection will observe it.

Dr. Luther Sexton, formerly of Wesson, Miss., gave us a pleasant call last week. Dr. Sexton has accepted the chair of assistant surgeon in the Tulane University, and has come to cast in his lot among us. He is an enthusiast in his profession, and a good Methodist, and we extend to him a warm welcome.

We call special attention to two articles in this week's issue of the ADVOCATE: The address of the Ecumenical Conference to the Methodists scattered over the world, and Dr. Palmer's address before the Ladies' Anti-Lottery League of this city. These two addresses are well worth careful perusal.

Dr. Bennett, the editor, and George Thornburgh, the business manager, of the *Arkansas Methodist*, have been appointed colporteurs for the Little Rock, Arkansas and White River Conferences. We think that is a great deal better than to have a colporteur for each Conference. Why can't our three Conferences do something like that? Why fritter away our strength by division?

New Prospect Camp Meeting.

Our twelfth annual camp meeting at New Prospect convened on Oct. 23, 1891. All the tents were occupied (14); one public tent. Large congregation at first service. Bro. T. W. Adams preached the opening sermon from Acts ii, 1. Very affecting and impressing. Bros. Adams, Holland, Mounger, L. R. Roberts and Jamee King did the preaching. The Word was attended with power. After sermon by Bro. Mounger, Sunday, at eleven o'clock, from St. Luke xiii, 23, 24, the sacrament of the Lord's Supper was administered by Bro. Holland to 120 communicants. Meeting said to be among the best ever held here. The best of order prevailed. The Lord bless the tent-holders for their firmness and liberality! I wish the world was filled with men and women like them. Meeting resulted in 13 children baptized, 4 adults; 16 accessions to the church, about 10 conversions, and the membership of the circuit greatly benefited. I hereby tender my thanks to the preachers for their help in camp meeting; also to Bros. King, Roberts, Havens, Flurry, Brown, and D. G. Alexander for ministerial help during the year. The good Lord has greatly blessed us this year. All the assessments will be paid in full. Accessions to date, 71. The people in the bounds of this circuit are very appreciative, and have the name, and deserve it, of taking care of their preacher. M. L. WHITE.

Nov. 8, 1891.

You Can Rely

Upon Hood's Sarsaparilla as a remedy for every form of scrofula, salt rheum, boils, pimples and all other diseases caused by impure blood. It eradicates all impurity and tones and vitalizes the whole system.

North Mississippi Conference.

Applicants for admission on trial into the North Mississippi Conference will please meet the Examining Committee at three o'clock P. M. of Monday, Nov. 30, in the basement of the Methodist Church in Macon.

"Ordinary branches of an English education" will embrace English grammar, composition, arithmetic and geography.

W. T. J. SULLIVAN, for Com.

The class of the second year will meet at the Methodist Church in Macon, on Tuesday morning, Dec. 1, at 8:30 o'clock. Brethren, be prompt.

HESLEP R. TUCKER,
E. H. CASEY,
G. W. GORDON,
Committee.

The class of the third year will meet at 7:30 P. M., at the Methodist Church in Macon, Nov. 30. Let all be present at the beginning of the examination and save much trouble.

R. A. ELLIS,
Chair'n of Committee.

Winona, Miss., Nov. 4, 1891.

Mississippi Conference Notice.

Those intending to come to Conference will please note the following concerning railway rates, and act accordingly:

As the I. C. agent at Brookhaven can not ticket delegates returning beyond his own line, certificates of the I. C. road only can be presented to him. And to get reduction over other lines, they should ask for ticket to the I. C. junction point only, securing a certificate wherever they purchase. Arrangements have been completed over all the lines, by which full fare is paid coming, as per certificate receipted by agent, and one-third fare for the return trip. W. H. HUNTLEY.

Brookhaven, Nov. 6, 1891.

Beware!

To Whom it May Concern:

For good and sufficient reasons the recommendation heretofore given by me to Rev. John H. Welsh, a superannuated member of the Arkansas Conference, of the M. E. Church, South, and Prof. J. W. Beardslee (the one being the president and the other the vice-president of the Mississippi Orphans' Home) is hereby withdrawn and the public duly warned. I have cause for deeply regretting having signed said recommendation.

T. L. MELLEN,
Presiding Elder, Meridian District.

Meridian, Miss., Nov. 6, 1891.

Special Notice.

To the Members of the North Mississippi Conference:

Brethren: Please prepare your statistical reports and hand them to the statistical secretary the first day of the Conference *without fail*. Exercise care in putting down all your figures, so that each one will be in its proper place, showing the difference between dollars and cents.

STATISTICAL SECRETARY.

Mississippi Conference Notice.

Candidates for admission on trial will please meet the Examining Committee at the Methodist Church in Brookhaven, Tuesday morning, Dec. 8, at nine o'clock.

W. B. LEWIS, for Com.

Notice.

The pastors of the Louisiana Annual Conference will *please* obtain all information in regard to the Conference claimants living within the bounds of their pastoral charge and report same to the Joint Board of Finance. This is your duty. Do it.

JOINT BOARD OF FINANCE.

The World's Fair.

The South may claim, without prejudice, to have more than its share of the world's *fair*. The acknowledged beauty of the ladies of the South is due in a great degree to the use of Creole Female Tonic, the ladies' friend and favorite, and sure cure for all female ailments.

A Good Medicine.

I wish to commend Compound Oxygen to all invalids by a statement of a strong case. Miss Maggie Beslie, of Madison county, Miss., was a *bed-ridden invalid for nine years of spinal trouble*. At my instance, a two months' treatment of the Compound Oxygen was ordered of Drs. Starkey & Palen, Philadelphia, Pa. Soon after beginning the treatment, she began to improve in health, and, with exception of a sharp attack for a little while, continued to improve until cured, and married soon after; well enough to walk four miles without trouble. This Compound Oxygen was a *gift* to this saintly young lady by these noble and generous doctors. This cure occurred in 1878.

WM. B. HINES.

Waynesboro, Miss., Oct. 26, 1891.

Louisiana Notes.

Plaquemine has voted a five mills' tax for waterworks.

The citizens of Jackson are making efforts to secure the extension of the Mississippi Valley railroad from Clinton to their town.

The Ruston postoffice has been changed from fourth to third class, which brings it under presidential appointment, with a salary of $1,000.

The Delhi Compress Company was organized recently with a capital stock of $20 000. It is expected to begin compressing cotton in less than a month.

At a recent meeting of the police jury of DeSoto parish an appropriation of $500 was made to send two beneficiary cadets to the State University at Baton Rouge.

The bridge over the Ouachita at Columbia has been finished so far as passage of trains is concerned; and it is expected that by the last of December the H., C., A. and N. railroad will be completed to Alexandria.

Louis Rawlings, for many years pilot on the Ouachita Consolidated Line's Saturday packet, will enter an independent boat in this trade as soon as water permits. His boat will have a capacity of 2,000 bales, and, as he is one of the most popular men ever on the river, will, no doubt, receive a liberal patronage.

The October crop statement, issued last week by Secretary Hester, of the New Orleans Cotton Exchange, shows the largest movement of cotton during any single month in the history of the trade, the total number of bales in sight during the thirty-one days having reached 2,024,143, against 1 743,287 in October, 1890, and 1,631,219 in October, 1889—an increase of 280,856 over last year, and 392,924 over year before last.

The East Baton Rouge Farmers' Club held an interesting meeting last week, receiving a report from the committee appointed to solicit stock for the Baton Rouge sugar refinery. The committee reported $5 200 subscribed of the required $10,000, and the secretary was directed to write to Mr. Deming and request him to name a day as early as possible when he can come up and lay his entire plan before the stockholders, after which the balance of the stock will be readily subscribed.

Mississippi Items.

Work has begun on the Scranton ice factory. It is expected to begin operations the first of January.

The cotton gin on the McCutcheon Plantation, near Greenville, was destroyed by fire lately, together with twelve bales of cotton and thirty tons of seed. The gin was valued at $2 500.

The census office has announced the population of Mississippi. The population of the State is given as 1,289,600, against 1,131 597 in 1880. Of the 75 counties in the State 11 show decreases.

Gov. Stone has offered a reward of $500 for the arrest of the murderer of Mrs. J. M. Williamson. The citizens of Hattiesburg also offer a reward of $1,000; Ellisville, $100; another place, $100; Mr. Williamson, $500—making a total of $2,200.

A building firm has contracted with Mr. S. Wachenheim, a large owner of real estate in Vicksburg, Miss., to build thirty-four cottages on the latter's city property. The buildings are designed to meet the demand for small houses, arising from the increased force of mechanics now employed here in the Valley railroad shops. They will be built at once.

Jackson has to-day more miles of paved streets, more handsome public buildings, more elegant residences, churches, school-houses, colleges, finer waterworks, electric lights, and institutions of that character than any city its size in the South. These are living facts that can not be controverted, and while we are on the upward and onward grade with two more big colleges in the near future, there are two things needed to assist us in keeping abreast of the times and with other live cities.—*Clarion-Ledger.*

Those two things are: a system of sewerage and an extension of the street car lines.

Discussing the G. and S. I. R. R., the Biloxi *Herald* says:

The Gulf and Ship Island railroad has secured one hundred and fifty-six thousand acres of the land grant of the United States government, which is estimated to be worth from $750,000 to $1,000 000, which will complete and fully equip the road as far as Hattiesburg. This land has been secured to the road beyond all contingency, and is owned by the corporation. Should the present Congress, which will assemble on the first of December next, fail to pass an act of forfeiture of the remainder of the grant, and leave the question open, more land may be got out of it if the road should pass into the hands of men who have the capital to go to work and build one or two hundred miles more.

The Favorite.

For twenty-five years Mareden's Pectoral Balm has been well and favorably known in the South. It is an unfailing cure for la grippe, coughs, colds and croup in children.

Revival at Parker Chapel.

We have just closed a successful meeting at Parker Chapel, continuing two weeks. Bro. Wimberly did most of the preaching, which was "in demonstration of the Spirit and power." Results: Sixteen accessions, upwards of twenty-five conversions; also a number of professing Christians sought and obtained deeper experiences of the cleansing power of Christ's blood. It was a genuine revival of religion.

The chapel has been thoroughly repaired, and improvements, which add both to utility and beauty, have been made; a sum of near $1,400 having been expended in this work. This has been done through the faithful efforts of our beloved and venerable soldier of Christ, Rev. J. D. Parker. Sunday afternoon, Nov. 8, the chapel was reconsecrated to the service of God. Our editor, Dr. Carter, gave us a strong, helpful sermon on "The Furtherance of the Gospel." It was just the sermon for the occasion. After singing "A charge to keep I have," Bro. J. D. Parker made a statement of the work done, stating that all indebtedness was cancelled. After prayer by Dr. Beard, Bro. Sawyer raised the collection, $168 25. This amount is to finish paying for an adjacent lot recently purchased by the Board of Trustees. It affords me great pleasure to say that this amount, excepting $46, was given by members of the chapel. This indicates their disposition. May God bless their noble and faithful efforts! This formed a delightful close to our meeting.

We embrace this opportunity of thanking all our friends who have come to our help in this enterprise. With gratitude to God, we are more than ever determined to spend and be spent in "the furtherance of the gospel." F. N. PARKER, Pastor.

If you want a reliable dye that will color an even brown or black, and will please and satisfy you every time, use Buckingham's Dye for the Whiskers.

Resolution of Commendation.

The following is the form of a resolution adopted by the fourth Quarterly Conference of Madison circuit, which is forwarded by request for publication in the ADVOCATE:

Whereas, By the turn of the great itinerant wheel of our church, our presiding elder, Rev. D. A. Little, is to be assigned another field of labor at the annual meeting of our Conference; therefore, be it

Resolved, That during the four years of service with us we have recognized in him a man eminently qualified for such an office, and a vigilant watchman on Zion's walls; that we will cherish his godly precepts and example; and after the church's law has been satisfied we would hail with pleasure his return to the Jackson district.

C. L. RAY,
R. J. GOODLOE.

Oh, stop that toothache! Johnson's Anodyne Liniment will relieve any severe pain promptly.

Resolutions of the Quarterly Conference of Bay St. Louis charge, Seashore district, Mississippi Conference, held at Biloxi, Nov. 4, 1891:

Whereas, The Methodist Church in its book of discipline forbids drunkenness or the drinking of spirituous liquors, unless in cases of necessity (that is, as a medicine), and forbids doing harm by avoiding evil of every kind; *And whereas*, Our General and Annual Conferences have declared the liquor license a sin, and the saloon the greatest of all enemies to God, the church and society—a sentiment voiced by Christian churches generally, and accepted by a large majority of the people in and out of the church; therefore, be it

Resolved, That, as members of this Quarterly Conference, we pledge our hearty support to our rule of discipline and the resolutions of our General and Annual Conferences, as referred to above, on this subject.

W. A. WHITE, Sec.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds and Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

In answering advertisements please mention the Advocate

Special Offer

FOR

New Subscribers

AND

Renewals.

All new subscribers paying $2 in advance will receive this paper until January 1, 1893.

PRIZE OFFERS.

Anyone sending in $2 for a new subscriber will be paid a commission of fifty cents, and, in addition, those sending in ten new subscribers between now and the meeting of their Annual Conference will be given a beautifully printed, bound and illustrated copy of "Farrar's Life of Christ," worth $3.

Those sending in five new subscribers during the above period will be given a silvered-bound copy of Prof. Henry Drummond's five great addresses, entitled, "The Greatest Thing in the World," "Pax Vobiscum," "The Changed Life," "A Talk with Boys," and "How to Learn How." This book is sold at $1.25.

All payments must be in either cash to the preacher in charge or sent to D. L. Mitchel, Business Manager.

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The Great Church LIGHT.

FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. I. P. FRINK, 551 Pearl Street, N. Y.

GOOD NEWS
FOR THE MILLIONS OF CONSUMERS OF
Tutt's Pills.

It gives Dr. Tutt pleasure to announce that he is now putting up a
TINY LIVER PILL
which is of exceedingly small size, yet retaining all the virtues of the larger ones. They are guaranteed purely vegetable. Both sizes of these pills are still issued. The exact size of
TUTT'S TINY LIVER PILLS
is shown in the border of this "ad."

Taking butter from milk was known in the earliest times. It was left for our time to make a milk of cod-liver oil.

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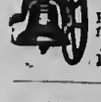

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HOME LIFE.

LOWLY SERVICE.

In some still nook dost toil unknown?
Thy simple fare unnoticed take,
Keeping true heart asleep, awake
While deeds less brave than thine have flown
Where fame's proud trump is lendly blown?
Work patiently for God's dear sake,
Give what thou canst to hearts that ache;
Thy Lord some day will claim his own.
And when he counts his treasures o'er
Upon eternity's bright shore,
It may be he will value more
The fragrance of the lily's bell,
Shed richly in its narrow dell,
Than stars whose praise the ages tell.

—*Methodist Magazine.*

How to Labor.

Not long ago some work was presented for par inspection which it was desirable to have done in as nearly perfect a manner as possible. While viewing it critically for a moment, the young operative, standing anxiously by, remarked, "I did the very best I could," and even had the work been less well performed than it was, that earnest, honest avowal would have gone far toward commending it to kindly approval.

That is all the oldest and the wisest can do—their very best. One of the hardest lessons to be learned in life is that of adaptation to our particular place and line of work. It forever appears as though our capabilities should have been greater, our sphere of action wider, and our life-work of more importance than it is. Virtues which shine lightly and appear as if inherent in other natures are discouragingly lacking in our own, and do our best, advancement is slow and uncertain. Henry Ward Beecher, that cheery apostle of faith, courage and perseverance, says: "Do not be troubled because you have no great virtues. God made a million spears of grass where he made one tree. The earth is fringed and carpeted not with forests, but with grasses. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint." And just so you need not mourn because your life-work is not that of a hero or a saint. The season has come when thousands of toilers resume their accustomed places in the office, the school-room, the store, and the home. Every-day life is apt to seem a little humdrum after the relaxation and delightful change of vacation days. But inasmuch as "life is real and life is earnest," the season of recreation and freedom from care must form the rare exception to the general rule.

It is not so much what we do, as how we do it, that forms the criterion of worthy and well-performed labor. God apportions the work, and what may seem an ill-adapted or unprofitable choice is often clearly his ordering.

We read from Amiel: "Despise not your situation; in it you must act, suffer and conquer. From every point on earth we are equally near to heaven and to the Infinite." And from Robertson: "It is not by change of circumstances, but by fitting our spirits to circumstances in which God has placed us, that we can be reconciled to life and duty." It is rare consolation to know that whether occupying one of the high places in the work of the world or working in the kitchen, the factory or the mine, we are equally near to heaven and to the Infinite. This of itself ought to reconcile any Christian man or woman to the circumstances and the position in which God has placed them. And let it be remembered that often a change of circumstances which has seemed greatly desirable and been ardently longed for, has been effected only to show that the superior advantages of the new position were fancied, and the unfortunate malcontent would gladly go back to the former position when it is too late to change again.

Experience soon teaches that the safest, surest course for short-sighted mortals is to trust the superior wisdom and fatherliness of God, who appoints to each of his children the lot that in His eyes is the best one for him, and lays on him the cross he is best fitted to bear. Old people are continually looking back, and telling how plainly they can see how God has led them all the way, giving them work to do which was not their choice, but which became blessed when performed in his fear and in the best way they knew.

So it is only by fitting the yoke to the shoulder and working steadily, patiently on, that contentment comes to the soul.

Says Cardinal Gibbons: "I can not conceive any thought better calculated to ease the yoke and to lighten the burden of the Christian toiler than the reflection that the highest type of manhood had voluntarily devoted Himself to manual labor." While the Savior was fashioning the frame of wood in his simple, useful calling, he was also perfecting the only faultless character the world has ever seen. Like him, we are modelling not only the garment, or working at the desk, in the office or behind the counter, but a life is being rounded out which at last must undergo the inspection of a Judge who makes no mistake in his estimate of how the work has been done. Let it be so worthily done as to insure the blessed verdict of "Well done! good and faithful servant!"

"If thou canst say in earnestness of thought
That thou hast done thy best,
And that each task with all thy might is wrought,
What matters for the rest?

"And it may be that other workers shall
Take this heart of grace, and see
In labor humble and unmusical
Some beauty given by thee.

"And unto them thy life, where all things sweet
Are left unfinished yet,
May be revealed in cadences complete,
To heaven's own music set."

—*Christian at Work.*

SHARE YOUR COMFORTS.—If you keep your eyes open, you will discover that some boy or girl in school never has any fruit or meat or cake for lunch. Would it not be fun to take a lunch to school for them and put it in their coat or desk when they did not know it? Then you might some time find a way to drop a warm pair of stockings or gloves or a comforter into their desk as a glad surprise; or some little comfort for their brothers or sisters, or even their father or mother. Nothing shows the Christian lady or gentleman more truly than the way they do acts of kindness or benevolence.

Last winter, at one of the Boston railroad depots two young men left a train. One wore a thick ulster trimmed with fur, a fur cap and gloves; the other was lame, had no overcoat or gloves, and seemed to shrink inside of his clothes every time a gust of wind struck him. He rubbed his ears with his hands, and altogether was the picture of misery. The warmly clad young man suddenly pulled off his fur gloves and thrust them into the cripple's hand, and in a moment had disappeared in the crowd. First a puzzled, then a glad look came into the face of the cripple, who was warmed as much by the expression of sympathy from another as by the actual warmth imparted by the gloves.—*Our Sunday Afternoon.*

What Is Life?

BY REV. J. W. HARMON.

Existence is not the voluntary act of any human being; but when ushered into life man finds himself under laws both human and divine—laws about which he had nothing to do as to their origin or framing, and yet laws to which he is held amenable by an inexorable logic, as fixed as the laws of the universe. The question is, Who shall get the best out of it?

There is a class of men, and among them some professed Christians, who suicide all cheerfulness out of their lives, take pride in austerity, and wear cast-iron countenances. This rigid class of sour-milk religionists study out the dark elements of life, and, inticing their hearts to sunny thoughts and love's sweet smiles, drink only at the streams of sour godliness.

I came across one of these marred editions of manhood, who remarked, "I never want my wife or children to speak to me until after breakfast." Like an old chestnut-bur, he was ready to sting all who came in contact with him. No wonder that such homes are like some desolate heath, where the wild beasts of passion rove at will; where the volatile mirth of childhood, the joyous laughter of youth and the cheerful outbursts of genial hearts never find pleasure in the presence of such blurred editions of humanity! The dull passage of days and months to them is not life in any true sense. For such men to drag round in the chronic tread-mill of life with clouded faces, morose in speech, irascible in temper, turning all the moral and menial machinery of existence into lottery schemes for money-getting, is the profane degradation of human existence, and is not life in any of its nobler and sweeter departments. This sort of living opens none of those secret and holy chambers of the heart where the sanctities of the inner life voice themselves in prayer; where the divinity of the soul holds all the powers and passions in sacred and willing captivity to truth and righteousness; where the soul dwells alone, all alone with God in his secret pavilion.

Real life is not sensual, but spiritual; is not dullness, but cheerfulness; is not ignorance, but knowledge divine; is not bitterness, but gentleness; is not falsehood, but truth; is not doubt, but faith; is not hatred, but love; is not profanity, but holiness: a life embossed all over with truth and goodness.

These are the mighty forces that stir to their deepest depths all the sacred and mysterious machinery of human life, burdened, as it is, with the measureless majesty of the soul's redemption in the blood of the Divine Master.

This is true life. All else is false, dangerous and destructive. The real life is divine, eternal.

THE PEACE OF GOD.—The peace of man is a truce; the original trouble remains, ready to break out anew into fierce strife or perpetual struggle. The peace of God is a reasonable and final settlement by disposing of the points at issue. The cause of the trouble is removed. The sin, which alone separates between the soul and the divine Father, is forgiven, blotted out, and put far away as the east is from the west. If any future trouble arise, it must be on a new issue; the old one is disposed of and forever relegated to oblivion. The sin is not only forgiven, but so forgotten that the sinner is treated as though the sin had never been committed. He comes back into the divine favor and confidence under a covenant, which, on the divine side, can never be violated. The love extended to us will be as lasting as the grasp of our faith upon the divine promises.

The peace of man is too often formal, unsubstantial—the pledge upon the lip, the uttered salam, the mere husk without the kernel; the peace of God is real—the streaming into the soul of divine light and life, the tranquillization of all the faculties under the control of him whose voice stilled the waves. At the sound of that same voice the sea of human passion becomes calm. The peace of God is a great calm.

The peace of man is scant, inadequate, there are great voids in the soul; the peace of God is full, the soul overflows.—*Zion's Herald.*

NERVE WASTE.—Nerve waste is somewhat a new field of consideration for people of studious habits. People think that the supply of vital energy is inexhaustible, and that repair goes on as fast as waste. Then comes a crash and they are puzzled. They should not be. Nerves should be economized as carefully as a bank account. You can not get out what is not put into the nerves any more than into the bank. Sleep is nature's way of winding up the machine. When we begin to get sleepless the nerves are then exhausted; and either insanity or some other form of nerve depression is near at hand. Railroad traveling, even in a sleeper, is not like a bed. Rapid mental work for short hours is better than a long struggle to do mental work when we are weary. The Master said, "Come aside and rest awhile," and Summer vacations are as good now as then.—*Mid-Continent.*

GOOD ADVICE.—To use this terse and homely phrase, my friend, let us mind our own business. There is enough to decide in our lives; let us be unmindful of the affairs of others, except in so far as we can be helpful and of real benefit. Let us be charitable in all our conclusions, mindful of the fact that we so often need the cloak of charity ourselves. As we would wish to be judged, so let us judge others—always with a kindly spirit, ever with a belief in the better part of self. Strew a flower where others throw a stone. Fill your life so full of sunshine that evil reports will find no place where you are. Stop petty scandals by some pretty story of womanly kindness. Make your life a bright spot in this world, and where you see a frown there throw a smile, and whether it be morn, dusk or night, let the sunny side of your nature always be at full meridian.—*Selected.*

BUSINESS AND RELIGION.—A really Christ-like man could no more keep his religion out of his business or out of his politics than he could keep air out of his lungs. As the body lives by breathing the air of heaven, so the spirit lives by communion with God; and that communion can be enjoyed only by one who habitually seeks to do the will of God in every act of life. How then can a man separate his religion from his business or from his politics without cutting himself off from the source of his spiritual life?—New York *Weekly Witness.*

Every house-mother should rest occasionally and for this purpose a lounge in the sitting-room or a rocker in the kitchen, to be used at any spare five minutes for resting, will save many an hour of pain. There are numberless little offices of domestic work which can be accomplished by the hands while the body rests; it is not necessary to use the feet as well, to stand while doing anything that can be accomplished sitting down. All this indulgence may be permitted without meriting the reproach of idleness, for our civilization would be useless, indeed, if it did not increase the measure of our daily comfort.

Beauty, though it is a pretty varnish, yet is of frail constitution, liable to abundance of accidents, and is but a short-lived blessing at the best.—*Collier.*

OUR YOUNG PEOPLE.

TWO SKETCHES IN SAND.

BY SAMUEL K. COWAN, M. A.

Some tiny toilers, busy, spade in hand,
Building their towers of Babel on the sand,
With sweet confusion of gay tongues, and din
Of merry laughter—as the Tide comes in.

A crumbling castle, slipping, grain by grain,
At the tide's touch, back into dust again;
And children watching with a smile, without
One Joy-link broken—as the Tide goes out.

A world of toilers, building Babel-dreams,
And, from Time's sands, their sky-ascending schemes:
Who, day by day, like children, toil and spin
Hope's golden visions—as the Tide comes in.

And Man, with child-like spirit, day by day,
As, one by one, each bright hope fades away,
Watching the rain with a smile, without
One Faith-link riven—as the Tide goes out!

—*Belfast News.*

Your Best Friend.

Most of you have a mother, I hope. You can never have but one, my dear boys. Do you ever think of that? She probably has spoiled you; very likely she has taken your part when nobody else would; she has sided with you against father and the girls; and even has gone so far as to aver there never was such a boy before, and never can be again one just like her Tom. Now Aunt Fannie prayerfully trusts there will be better ones. She isn't blinded by mother love, not a bit of it. She knows a thing or two, and puts several of them together. And out of the little faults that mother scarcely recognizes she—puts one, which translated, reads selfishness; every boy, even the minister's knows the meaning of that word.

Every time mother's back aches it is because of some burden she is bearing, or has borne for you. And if you only knew how she appreciates the slightest act of thoughtfulness on your part, you would not give so grudgingly a little of the time you devote so unsparingly to your companions.

Never allow anybody or anything to interfere with the duty you owe to your mother. She, your first, is next to God your best friend. So, boys, cherish your mother; let no one tempt you to set her aside.

One of the most beautiful as well as manly of all traits in a big, strong man, is his devotion to his mother; it never fails to command the admiration and respect of all whose opinion is worth having. And if you are blessed with a Christian mother, there is no place so distant that her love and her prayers can not reach. So wherever you may be you are compassed about by mother's prayers. Remember that, you who are the sons of God-fearing mothers. Hard, indeed, must he the heart that is unresponsive to a mother's love.

Some day in the home there will be felt a sense of desolation; the tie that bound the different hearts together is snapped, the vacant chair is there never to be occupied again—for mother is gone. On the other shore she awaits your coming; then you have a mother in heaven. Try to do as she would have had you do, to meet her again in a land where there are no partings.—*Christian at Work.*

He Saw Too Much.

AN ANECDOTE THAT MAY BE WISELY APPLIED BY MANY A LAD.

As a rule an employer requires the persons he employs to be bright and acute at all times, and when an employee is discharged it is generally for not keeping his eyes open. It occasionally happens, however, that an employee sees too much for his own good, as in the case of the Virginia planter who hired a field hand.

One day the planter came along and accosted the new hand:

"Did you see a coach go down the road awhile ago?"

"Indeed I did, sir. One of the horses was a gray horse, and the other was a roan and lame in the off leg."

"I thought that I heard some hunters there on the edge of the woods."

"Yes, sir. One of them was Col. Jones. He was the tall one. The second one was Maj. Peters, and the third one was Tom McKee. Col. Jones had one of them new-fangled, breech-loading guns that break in two."

"Did you see those wild pigeons fly over just now?"

"See 'em! Guess I did! There was nineteen of 'em. They lit in that cornfield down yonder."

"Well, you see too much for a man that is hired by the day. Here's your wages. When I want a man to keep watch of what is going on, I'll send for you."—*Golden Days.*

She Was Too Cheap.

Perhaps all the good children do not live in Brooklyn, but I think a fair share of the bright ones do.

Max is five years old and his best friend and playmate is Stella, a little girl who lives next door.

Stella has a naughty fashion of losing herself, and the other day her mama was greatly frightened when she could not be found, for she is a wee mite of three years.

In came Max, bright and eager, to assure Mrs. S— that he would find her. In a few moments he made good his word by appearing on the scene leading a very rebellious and dirty little runaway whom he delivered to her mama.

Hastily seizing the first coin her fingers touched when she put her hand in her pocket, she thanked Max and gave it to him without noticing its denomination.

It was a penny.

"Mama," said Max when he reached home, "that little girl can't be worth very much, can she?"

"Why, dear?"

"'Cause her mama only gave me a penny for finding her. I don't think I'll care to play with her any more if that's all she's worth."

MR. EDITOR: I see so many little letters in the ADVOCATE, and none from our little town; so I thought I would write one. I am a little girl twelve years old. I go to school; I have seven studies. We have a very nice Sunday-school here, and we have preaching twice a month—Methodist and Baptist. I am a Methodist; joined last year during Mr. Hayes' protracted meeting. Our protracted meeting for this year will begin Thursday night. Bro. Howell is our pastor. I like him very much. The year is growing to a close, and we will regret very much if we have to give up Bro. Howell. My papa is a merchant. My mama is dead, and she died when I was quite young. I have three brothers; two older than myself.

Your little friend, DAISY CLEVELAND.
Lumberton, Miss.

The Best I Ever Used.

So says Dr. S. S. Herrick, former secretary of the Louisiana State Board of Health, speaking of Marsden's Pectoral Balm, which he recommends as the best remedy for coughs, croup, colds, bronchitis and sore throat.

SCIENTIFIC.

Carnegie's Great Tower.

The Stars and Stripes, it was decided to-day, are to wave 1,120 feet above the ground—higher than ever flag has waved before. It is to be done during the World's Fair from an American tower that will beat the Eiffel Tower. The builder is to be Andrew Carnegie, of Pittsburg.

Over twenty-five thousand people will be accommodated in the tower at one time, and two of the many elevators are to start from the ground and run more than 1,000 feet up without change or stop directly to the lookout landing. The width of the lower at the foundation level is 440 feet in each direction.

After long continued negotiations the Keystone Bridge Company, of Pittsburg, one of Andrew Carnegie's concerns, has made offers in writing that are satisfactory to the promoters. A conference was held at the Union League Club to-day with Mr. A. L. Griffin, president of this company, and Mr. Edward F. Cragin, representing the promoters and several capitalists. As a result the Keystone Company has agreed in writing to construct the metal portion of the tower and have it completed Feb. 1, 1893. The company will have to pay heavy forfeits per day for any delay over that time.

MAY BE FINISHED NEXT YEAR.

President Griffin expects that the tower, however, will be built by Oct. 12, 1892—less than one year from date. In that case a bonus is exacted for the time saved.

Options have been secured on grounds immediately adjoining the World's Fair site and arrangements made with the World's Fair officials, if desired, so that the tower grounds shall be included under their jurisdiction. After long and careful study the designs have been completed by Engineer George S. Morrison, of this city. He estimates that the earning capacity will be nearly four times that of the Eiffel Tower.

The actual cost will be about $1,500,000. The cost of the Eiffel Tower was a little less than $1,700,000. The difference is in the greater simplicity of design of the American tower and the use of standard and merchantable sizes of steel.

Doubts as to the completion of the tower in time are largely discounted by the fact that the Carnegie concern have a capital of between $40,000,000 and $50,000,000 and employ 25,000 men. The Keystone Company, the concern with which the contract is made, built the first St. Louis bridge, the bridges at Keokuk, Dubuque, Kansas City and other places.

Subscriptions and pledges have been received from Chicago, St. Louis, Cincinnati, Pittsburg and elsewhere.

HOW THE TOWER WILL LOOK.

The three landings will be circular platforms, the first 250 feet in diameter and 200 feet from the ground. The second will be 150 feet in diameter and 400 feet from the ground, and the upper landing, more properly called the "lantern," will be 60 feet in diameter and 1,000 feet above the ground.

At the first landing there will be a grand colonnade around the outside 15 feet wide and 738 feet mean circumference. On this colonnade five thousand people can be accommodated at one time. Inside of this colonnade will be space, in addition to the space required for elevators and machinery, sufficient to build four hotels or restaurants.

In addition to the restaurants there will be provided numerous kiosks or booths, constructed in accordance with the architecture, styles and customs of various countries, which will be used for the sale of curios, ornaments, fabrics and other articles produced and manufactured in all lands.

WILL ACCOMMODATE THOUSANDS.

Within the restaurants 6,000 or 8,000 guests may be comfortably seated and served at one time. Within and about the booths and surrounding platforms 3,000 more people will have room to move about, make purchases, etc.

The second landing is designed as a grand promenade and picnic quarters in the daytime, and as a dancing hall in the evening. It will accommodate at one time 5,000 or 6,000.

The upper landing is to be finished as the grand lookout, will be two or three stories high, and accommodate at one time 1,200 to 1,500. Above this will be four offices for signal service and scientific investigation. Above this will be the circular electric railway carrying electric lights at night and signals by day. Above this is the lighthouse, to be provided with the most powerful revolving light ever constructed, surmounted by the flag-staff and the Stars and Stripes.—New York *Herald.*

Army Surgeons and Physicians

in charge of public hospitals find Maguire's Hoarine Plant their greatest aid in the treatment of Diarrhœa, Dysentery and kindred diseases. It never fails to cure. Price 75c. per bottle; sent free by express where three bottles are ordered. J. & C. MAGUIRE, St. Louis, Mo.

World's Fair Items.

The foundation work of the Administration Building is all finished, and the material for the iron-work of the edifice itself is being received on the grounds. This building is constructed of material to last but two years, and it will cost $650,000, although it covers a space of but 250 feet square. It is designed to represent in itself one of the noblest achievements of modern architecture, and will occupy the most commanding position on the exposition grounds. The building consists of four pavilions, 81 feet square, one at each of the four angles of the square of the plan, and connected by a great central dome, 120 feet in diameter and 260 feet high.

Aside from the cost of the great exhibition buildings, which will not be far from $7,000,000, the following are among the sums which have been, or will be, spent in preparation of the exposition grounds: Grading and filling, $150,000; landscape gardening, $325,500; viaducts and bridges, $125,000; piers, $70,000; waterway improvements, $225,000; railways, $500,000; steam plant, $800,000; electric lighting, $1,500,000; statuary, $100,000; vases, lamps, etc., $50,000; lake front adornment, $200,000; water supply and sewerage, $600,000; other expenses, $1,000,000; total, $5,013,500.

The great extent of the fair can hardly at present be measured, but some idea of its immensity may be gathered from the fact that the space thus far set apart for exposition purposes is three times the area of the Paris Exposition grounds, or about the size of Central Park, New York, between 700 and 800 acres.—*Scientific American.*

Many people neglect a cold, thinking it will go as it came. Frequently with serious results, the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption lar bottles hold two and a half times as much as a 50c. bottle.

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Make New Rich Blood
"Best Liver Pill Made."
They positively cure SICK HEADACHE and BILIOUSNESS, all Liver and Bowel Complaints. *In these Pills Thirty in a bottle, one a dose.* They expel all impurities from the blood. Delicate women find great benefit using them. Sold everywhere, or sent by mail for 25 cts. in stamps; five bottles $1.00. Full particulars free. I. S. JOHNSON & CO., 21 Custom House St., Boston, Mass.

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The Grain, Sugar, Cotton and Rice crops of this season are unusually abundant, and active preparations are being made to gather and move them. It should be borne in mind that a large and varied crop of Malarial Sickness is also about ready for the annual reaping. The people should begin NOW to prepare for this ordeal by using
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MARRIAGES.

MILES—PURVIS.—At Rayville, Oct. 28, 1891, by Rev. H. O. White, Mr. Frank A. Miles, of Delhi, La., to Miss Hattie E. Purvis, of Rayville, La.

GRESHAM—ONEAL.—At the bride's residence, Oct. 21, 1891, by Rev. W. W. Cammack, Mr. C. K. Gresham to Mrs. Alice E. Oneal.

ADAMS—KNIGHT.—In the Methodist Church, DeSoto, Miss., Oct. 28, 1891, at eight P. M., by Rev. J. P. Drake, Mr. George M. Adams to Miss Flora Knight, both of DeSoto.

GUNN—MOORE.—At the home of the bride, Oct. 26, 1891, by Rev. J. E. Buck, Mr. G. W. Gunn, of Scott county, Miss., to Miss Mary Moore, of Winston county, Miss.

FERRAND—REDDITT.—At the Methodist Church, Columbia, Oct. 28, 1891, by Rev. C. M. Lyons, Mr. Charles Ferrand to Miss Ada Redditt, both of Columbia, La.

McCAULEY—BULLOCK.—At the residence of the bride's mother, July 30, 1891, by Rev. G. E. Greene, Mr. R. S. McCauley to Miss Maggie Bullock.

BIGELOW—LEWIS.—At the residence of Mr. Thos. McDowell, Sunday, Sept. 20, 1891, by Rev. G. E. Greene, Mr. W. I. Bigelow to Mrs. Matilda Lewis.

AHRENS—ROGERS.—At the residence of the bride, Sept. 17, 1891, by Rev. G. E. Greene, Mr. F. H. Ahrens to Mrs. M. A. E. Rogers.

HUDSON—HIGGINBOTHAM.—At the residence of the bride's father, Oct. 7, 1891, by Rev. G. E. Greene, Mr. T. E. Hudson to Miss Emalee A. Higginbothaiu.

DAVIS—WATSON.—At the home of the bride's parents, near Russum, Miss., Oct. 15, 1891, by Rev. J. M. Cowan, Mr. J. J. Davis to Miss Susan Watson.

SATCHER—TROTTER.—At the residence of the bride's mother, near Orango Hill, Miss., Oct. 28, 1891, by Rev. J. M. Cowan, Mr. S. W. Satcher, of Bolton, Miss., to Miss Mamie Trotter.

OBITUARIES.

HOOD.—We are pained to chronicle the death of our beloved brother, WM. HOOD. He was born in Perry county, Miss., April 19, 1819; was sheriff of Perry county in his young manhood, and in his riper years was Judge of Probate of Jones county. He was a soldier in the Confederate war, and a worthy brother Mason. He died near Tuscannola, Jones county, Miss., July 17, 1891, and was buried July 19, at old Hopewell Church in the same graveyard where many of his friends and family relations sleep. On Saturday, of the Leaf River Camp Meeting, the Masons assembled and held a lodge of sorrow to his memory. We could not help noticing one brother, Thomas Rainey, who was too old and feeble to march in the procession, yet he came by conveyance several miles to be present. He occupied a chair in the middle of the circle, and always joined the brethren in the grand honors for the dead.

Bro. Hood's family are all grown, and nearly all of them living around old Hopewell Church. They constitute our best citizenship and the strength of our church in that community. His widow is somewhat advanced in years, but among her dutiful children she has no fears of coming to want.

May the Lord bless the widow and children of our deceased brother! His last days were spent in lingering decline. His manly form, once so vigorous and strong, slowly bowed under the weight of sickness and age until he sank into the grave. Death did not find him unprepared. Farewell, Bro. Hood; death claims you for its victim. Go to thy resting-place in the grave. Then shall thy body sleep, to await the resurrection; but thy spirit has gone to the God who gave it.

E. J. TAYLOR.

GURLEY—MRS. MAGGIE H. GURLEY, daughter of Rev. R. H. and Jennie C. Norsworthy, was born in Wilkinson county, Miss., April 21, 1870, was married to Mr. F. A. Gurley, Meridian, Miss., April 21, 1885, in Edwards, Miss., and died at her home in Meridian, Miss., at five o'clock P. M., Oct. 17, 1891. She was baptized by Rev. Geo. H. Wade at Bethel Church, Wilkinson county, Miss., while an infant, and was formally recognized as a member of the church in Canton, Miss., in 1879.

She leaves her husband and three little children—one daughter and two sons. Oh, how sad to be called away in the midst of her useful and happy living, and to have so many tender ties to be so ruthlessly sundered! She had almost everything she could have asked to make life bright and promising. A pleasant home, adorned by flowers of her own rearing; a fond and confiding husband, sweet little children, a father and mother who almost idolized her, and a great many appreciative relatives and friends. Everything was done that could be by skillful and attentive physicians and by affectionate, faithful attendants. Her father and mother came from their distant par-lounge-home and ministered unto her as no one else could.

Her father wrote with a heart almost bursting: "Our precious daughter, loving and true, has left us, and we are sad. But we hope to see her again on the other side, where all is light." God be praised for that blessed hope!

C. G. ANDREWS.

CRISLER—Death has entered his children's home and borne away their father; but he has joined the ransomed throng in glory with their mother. Bro. JOS. CRISLER was born Nov. 6, 1816, in Elbert county, Ga., where he married Miss Penelope Ann Sayers, Nov. 7, 1839; moved to Mississippi in 1840, near Raymond; thence a few miles from there to Midway, Miss., where he remained till he fell asleep in Jesus, Oct. 9, 1891. Five children survive him, whose sad loss is his great gain. His wife and two infant children preceded him.

Perhaps he was converted at the great revival at Spring Ridge in 1840, as he often referred to that time when talking with the writer on the subject of religion, where he has been a consistent and efficient member ever since. From the first of this year it seems he has had a presentiment of his death, as he stated to the writer and others that if he lived through the fall, he would not live longer than next spring, and that he only dreaded the "sting of death."

I was to see him just a few days before his death. He was rational and calm and patiently awaiting his Master's call. May God bless the bereaved!

J. C. ELLIS, P. C.

STEVENS—MARY, infant daughter of Arwilda and Joseph Stevens, died at their home, near Sunflower river, in Sharkey county, Sept. 22, 1891.

Little Mary lived eleven months and ten days. The home is made desolate and lonely, for the little one had begun to prattle and lisp the name of papa and mama. She was the almost idolized pet of loving and doting parents, grandparents, relatives and friends. But she was too pure for this vale of sorrow and tears, and God took her to himself. The Lord's will, not ours, be done. Look up, dear parents; she has only gone before, and is standing, watching and waiting at the beautiful gate.

ONE THAT LOVED HER.

MARTIN—Died, at her residence near Phœnix, Yazoo county, Miss., Aug. 28, 1891, Mrs. SALLIE L. MARTIN, daughter of G. W. and Sarah Smith.

The subject of this brief memoir was born Aug. 18, 1861. She was blessed with a religious education, embraced religion in her fourteenth year and joined the M. E. Church, South. She was married to Mr. John Martin, Feb. 14, 1883. They were blessed with four children; the youngest, an infant, died a month before its mother. Sister Martin, as a daughter, mother, wife, was all that could be desired—amiable, affectionate, pious. It would seem hard in the eye of the world for one so young, so amiable, so much needed for training and bringing up her young children, to be taken away, and it was hard for her friends to give her up. But they sorrow not as those who have no hope. Her pious life and hopeful death assure them that she has gone from the evils to come—gone to rest in the home of the blessed.

May her hopeful death inspire the excellent young husband and surviving friends to prepare to meet in that upper and better world, where the parting of friends is known no more!

G. W. ALEXANDER.

NELSON—Dr. J. B. NELSON was born July 27, 1826, and died at his home, O'Neal, Amite county, Miss., Oct. 13, 1891. He joined the M. E. Church in 1847, and was converted soon after, or about the time of his connection with the church.

In early manhood he prepared himself for the practice of medicine, and while he lived he did all he could to alleviate human suffering; and if he had been avaricious, could have accumulated a large fortune; but more anxious to do good than to lay up money, he died poor, but rich in faith and good works.

He was an invalid for about a year before his death, and much of this time unable to visit the sick, but continued to prescribe for some up to the time of his death.

He was the preacher's warm friend and wise counsellor. He was a loyal Methodist, a liberal contributor to the church and every good cause. He was a good husband, an affectionate father, and a peaceable citizen.

He died in full triumph of a living faith, loved and respected by all who knew him. He leaves a young widow, two children and many friends to mourn his loss. May God sanctify this affliction to their good!

W. W. CAMMACK.

JONES—MIRTHA L. JONES *nee* McCormick was born Oct. 1, 1856, and died Aug. 31, 1891.

Sister Jones was a consistent member of the M. E. Church, South. She and her husband, Dr. H. N. Jones (a steward of Freeman Chapel Church), had by baptism consecrated their children to God; therefore, as he called for them one by one, they could, with Christian resignation, say, "Thy will be done."

Sister Jones was the mother of ten children, six of whom preceded her to the better land. Four of the number—Perry Oliver, aged two years; Emma, aged six; Mary Eunice, aged fifteen years; and a little infant—were all taken within five months next preceding her departure. When the accustomed hour for family worship came for the last time with her, she asked one of the brethren to lead in prayer, at the close of which she said, "Amen," and then requested her grief-stricken vigils to sing, "Take the name of Jesus with you," and then closed her eyes in death. May God comfort the bereaved husband and motherless children!

W. J. PORTER, Pastor.

EDWARDS—Miss ANN BERTON was born in Rapides parish, La., September, 1815. She was married to J. S. Edwards, March 19, 1836, and moved to Bayou Boeuf, in St. Landry parish, La., where she lived until death, which occurred Aug. 15, 1891.

Sister Edwards joined the M. E. Church, South, about the year 1858, and lived a faithful and joyous Christian until a short time before her death, when she became despondent and gloomy, which was caused by disease. For a time she seemed to have almost lost her mind, but before she died all seemed to be well.

I visited her during her last illness and found her in a condition to enjoy singing and prayer. She delighted in the songs of Zion—those old soul-stirring songs which draw us nearer to God. No doubt they called up memories of the past, when she attended the services of God's house and enjoyed them. She has gone to be with Jesus. She leaves several children, grandchildren and many friends to mourn her death. May they all meet her in heaven!

T. S. R.

JOHNSON—The following resolutions of respect were passed by the First Methodist Church Sunday-school, at Jackson, Miss., to the memory of GEO JOHNSON, deceased:

Whereas, We, the members of the Sunday-school of the First Methodist Church of Jackson, Miss., are called to mourn the loss of Geo. Johnson, one of our fellow-students; therefore, be it

Resolved, That in the mysterious and sudden death of our beloved school-mate we recognize a dispensation of Divine Providence which we will neither attempt to explain nor question, but to whose will we humbly bow.

Resolved, That we, of the class to which Geo. Johnson belonged, recognized in him a close student of the Scriptures—quick to apprehend the truth and of an intellectual grasp beyond the average.

Resolved, That the secretary of our school convey to the family of the deceased our sincere condolence, and assure them that their loss is also our own, and although our association was a brief one, we are encouraged to believe by his prompt attendance and intense interest in our school that the divine truth found such a personal application in his life as to insure to him the promise of our blessed Lord who, when he himself was called to meet a tragic end, gave to his disciples these parting words, "Let not your hearts be troubled; ye believe in God, believe also in me."

JESSE BARR, for Com.

We'll write it down till everybody sees it

Till everybody is sick of seeing it

Till everybody knows it without seeing it—

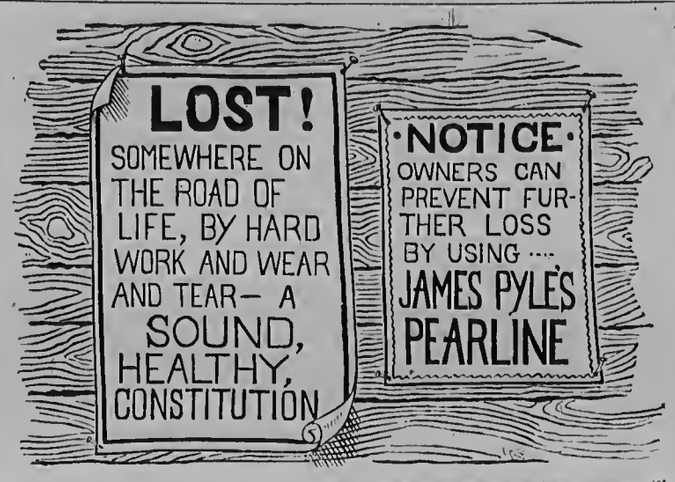
that Dr. Sage's Catarrh Remedy cures the worst cases of chronic catarrh in the head, catarrhal headache, and "cold in the head." In perfect faith, its makers, the World's Dispensary Medical Association of Buffalo, N. Y., offers to pay $500 to anyone suffering from chronic catarrh in the head whom they can not cure.

Now if the conditions were reversed—if they asked you to pay $500 for a positive cure, you might hesitate. Here are reputable men, with years of honorable dealing; thousands of dollars and a great name back of them and they say—"We can cure you because we've cured thousands of others like you—if we can't, we will pay you $500 for the knowledge that there's one whom we can't cure."

They believe in themselves. Isn't it worth a trial? Isn't any trial preferable to catarrh?

Whilst just government protects all in their religious rites, true religion affords government its surest support.—*Washington.*

The signature A. Johnson is on every genuine bottle label of Johnson's Anodyne Liniment.



Send it back Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back.* 397 JAMES PYLE, New York.

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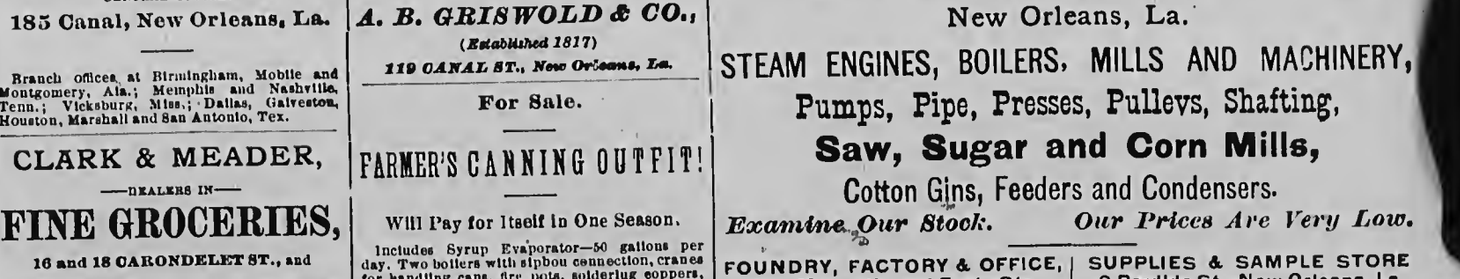

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The Far West.

The prosperity of the Western countries is now assured, as the only great drawback that they had was the lack of rain; and now Melbourne, with his mysterious machine, has so thoroughly demonstrated the fact that rain can be had, and obviate the heretofore existing trouble, that the whole section is happy and great prosperity is predicted. Here in Louisiana we do not often need more rain than the good Lord sends us; but we need some of it in a better condition than it is allowed to get into *after* it is sent us; in other words, we need Coe's Cut-offs (from 101 Camp St.) on every cistern, to throw into the waste-pipe all the filth which gets on the roof, and in this way pure, wholesome water and better health can be secured.

Sir John Waltham, the British minister to China, has been directed to give the Chinese government until the end of the month to reply to the ultimatum demanding punishment of the leaders in the recent riots, when, failing satisfaction, the combined foreign fleet will seize Shanghai and other treaty ports on the Yangtze Kiang. The powers will take control of the customs of each port until the matter in dispute is arranged.

Deafness Can't be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that we can not cure by taking Hall's Catarrh Cure. Send for circulars, free

F. J. CHENEY & CO., Toledo, O.

Sold by druggists, 75 cents.

It is understood in Washington that the reciprocity treaty between United States and Germany, which was discussed some time ago, has been concluded and will be announced first in Germany. The basis of the treaty is said to be concessions of duties of cereals by Germany and free entry of beet sugar by the United States. It is understood that Germany will lower the duties on wheat, wheat flour, corn and rice in consideration of sending her sugar free to this country.

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. B. F. Phillips, P. Howard, Bishop Haygood, R. G. Porter, H. Bradford, R. W. Tucker, J. M. Porter, T. H. Holloman, J. E. Thomas, James G. Galloway, J. V. Penn, S. S. Keener, G. H. Thompson, J. D. Harper (2), H. R. Caldwell, J. L. Hoffpauir, W. H. Lewis (3), J. M. Pugh, G. E. Greene, F. P. Spencer, S. L. Pickett, Geo. P. McKeown, R. D. Norsworthy, J. C. Park, D. P. Bradford, A. C. Flowers, C. G. Andrews, J. M. Morse, A. D. Miller, E. L. Rawls, L. W. Wood, W. M. Hays, F. A. Whitson, J. L. Gibson, W. C. Black, J. P. Drake, W. F. Sanders, N. H. Harmon, James M. Rollins, H. R. Singleton, R. J. Jones, J. A. H. Jones, M. L. White.

Messrs. F. H. G. Taylor, H. S. Shute, J. W. Long, W. D. Matthews, G. W. Edwards, J. C. W. Smith, M. S. Wright, J. S. Davis, G. J. Bahin, L. Cornish, Geo. E. Foster, E. A. Lindsley, Wright Brothers, Jno. Fitzgerald, J. M. Knight, Frank A. Parker, A. E. Kiblinger, J. C. T. Chaffe.

Mesdames R. S. Dunn, J. F. Mars, Eula Nelson, R. B. Borden, H. C. Cochrane, Alice A. Wright.

Miss Emma J. Reed.

November 10.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

To Whom It May Concern.

This is to certify that Thos. M. Yates, of Nashville, Tenn., is not a married man, and that Thos. M. Yates, of Hillsboro, Tenn., is the man that married Miss Davis, of Americus, Miss. Said Mr. Yates, of Nashville, is now in or near Jackson, La., and will soon go to Rodney and Hermanville, Miss.

Yours,

THOS. M. YATES, of Hillsboro.

Leck, Miss., Oct. 24, 1891.

School Wanted.

A lady who is a graduate and an experienced teacher, competent to teach all branches of a thorough English education, desires a situation as governess, private tutor, teacher, or any employment suitable for an educated lady. Testimonials and best of reference furnished. Address "Teacher," care of this office.

Glideroy's "Odd Hours" delights me. The young people—older ones also—who read it will find it good for them. It is sound, pure, good, funny, entertaining, instructive. I wish every boy would read it; it would help him to be a man.

ATTICUS G. HAYGOOD.

The Parsonage, Los Angeles, Cal.

Shorter Time to New York.

The Queen and Crescent Limited, which leaves New Orleans at 5 P M. with a Through Sleeping Car for New York, now arrives at the latter point at 5:50 P M. second evening instead of 6:20 P. M., as heretofore.

Into the Union Depot at Atlanta, Ga.

Passengers *via* the Queen and Crescent Route are now landed in the Union Depot at Atlanta in the center of the city. By this arrangement all transfer of passengers to connecting lines is avoided.

Don't forget to buy your school books of all kinds and your stationery from Bro. Van Valkenburgh, 106 Camp St. (near Poydras). Preachers sending him orders for books could make it to their interest to include paper, pens and ink for their own use.

Tried in the Balance

Marsden's Pectoral Balm is not an experiment. For twenty-five years it has been "tried in the balance" and not found wanting in its ability to speedily and permanently cure coughs and colds.

NEWS OF THE WEEK.

DOMESTIC.

Fifty of the Tennessee convicts released by the miners at Briceville and Oliver have been captured in Kentucky and sent to Tennessee.

The cap stone of the new Masonic Temple in Chicago was laid on Nov. 6 with appropriate ceremony. It is the highest structure of the kind in the world, being nineteen stories.

Ex-President Hayes, who is traveling in the South with Dr. J. T. M. Curry and his son, R. B. Hayes, in the interest of the Peabody and Slater School Funds, was the guest of the Augusta (Ga.) Exposition on Nov. 7, and addressed a large audience in Music Hall.

The candidates for offices in the next House of Representatives are arriving in Washington, and preparing for the canvass. The candidates for speaker will shortly establish themselves in Washington and set to work in earnest. There will be six principal contestants—Messrs. Crisp, Mills, McMillen, Springer, Bynum and Hatch.

Some of the more sagacious and temperate Democrats are not inclined to boundless exultation over the fact that the candidates of their party were elected to the governorships of Massachusetts, New York and Iowa. They think it was really more important that the Democratic party should have secured control of the Legislatures in those States.

A fire occurred at Terry, Miss., on Nov. 8, with most disastrous results. The depot building, telegraph office, the cotton platform, the hotel, ten business houses, a livery stable, six residences, ten or twelve shanties and 130 bales of cotton were burned. All but two business houses were destroyed, and the loss is about $200,000.

A call has been issued to the citizens of New York for a mass meeting at Chickering Hall, on the twelfth instant, for the purpose of sending words of cheer and God-speed to their friends of Louisiana who are fighting the lottery. The Rt. Rev. Henry C. Potter will preside, and addresses will be made by the Hon. Chauncey M. Depew, President Seth Low, Rabbi Gottheil, Rev. Father Elliott, General George D. Johnston, and others. The call is signed by a number of prominent gentlemen.

General Palmer, commander-in-chief of the Grand Army of the Republic, has issued an order to that organization, in which he says, among other things: "A comrade wearing the badge or uniform of the order, participating in any demonstration where the rebel flag is displayed, violates his obligation to maintain true allegiance to the United States of America; to honor its Constitution; to discountenance whatever tends to weaken loyalty, incite treason or rebellion, and to encourage universal liberty and justice to all mankind, and brings disgrace upon the order of which he is a member."

FOREIGN.

It is announced that the Pope is suffering from cerebral anæmia, due to old age. His condition causes grave apprehension.

The existence of a plot against the new government of Chili has been discovered. The government is urged by the people to adopt stringent measures against the supporters of the late dictators and bring the conspirators to justice.

Mr. Martin Flavin, the McCarthyite candidate for the seat in Parliament for Cork City, left vacant by the death of Charles Stewart Parnell, has been elected by a plurality of 1,512 votes over the Parnellite candidate, Mr. John E. Redmond.

The movement inaugurated by the Emperor of Germany to suppress the morally depraved classes extends to every populous center of the empire. The army officers in Berlin and other garrisons have been warned by the Emperor to mend their ways.

The police in Dublin and other parts of Ireland, England and Scotland, have received information as to a probable influx into Great Britain of members of the Irish Party of Action in America. It is said a revival of Fenian operations is suspected.

Baron de Reuter, head of Reuter's Telegram Company, has received the sanction of the Queen to assume in England the title of baron, conferred upon him by the duke of Saxe-Coburg. This privilege is in special recognition of the services of Baron de Reuter in establishing a system of international intelligence.

The Congress of Brazil having refused to ratify the plan for the settlement of the boundary disputed with the Argentine Republic, the question has been referred to the President of the United States as arbitrator. The arbitration proceedings will be held in Washington this winter.

The Congress of the Brazilian people recently passed certain laws limiting the powers of the president, and that official promptly dissolved the offending Assembly and assumed a dictatorship. Martial law has been proclaimed. Much discontent and disorder are manifested at this arbitrary proceedure.

Catarrh, Not Local, But Constitutional

Dr. Dio Lewis, the eminent Boston physician, in a magazine article, says: "A radical error underlies nearly all medical treatment of catarrh." It is not a disease of the man's nose; it is a disease of the man, showing itself in the nose—a *Local* exhibition of a *Constitutional* trouble." Therefore, he argues, the use of snuff and other local applications is wrong, and while they seem to give temporary relief, they really do more harm than good. Other leading authorities agree with Dr. Lewis. Hence, the only proper method of cure for catarrh is by taking a constitutional remedy like Hood's Sarsaparilla, which, reaching every part of the body through the blood, does eliminate all impurities and makes the whole man healthier. It removes the cause of the trouble and restores the diseased membrane to proper condition. That this is the practical result is proven by thousands of people who have been cured of catarrh by taking Hood's Sarsaparilla.

WOLFF'S
ACME BLACKING

USED BY MEN, WOMEN AND CHILDREN.
A SHINE LASTS A WEEK.
LEATHER PRESERVER.
A HANDSOME POLISH.
IS WATER-PROOF.
20c. A BOTTLE.

1 cent a □ foot
will pay for changing the appearance of old Furniture so completely that it will look like new.
PIK-RON
IS THE NAME
OF THE PAINT THAT DOES IT.

Do not forget that you can get all school books at Rev. F. D. Van Valkenburgh's, No. 106 Camp street, New Orleans.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary		5¾
Ordinary	3 3-16	— —
Good ordinary		6¼
Low middling	7 0-16	— —
Middling		7¾
Good middling		8
Middling fair		8⅛
Fair		8⅞
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	3⅛	3
Prime yellow	3 3-16	3⅛
Gray white	3 3-16	3 7-16
Choice white	— —	3⅝
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	24	29
RICE.		
No. 2	2¼	— —
Good	4½	4¾
Fair	4⅛	4⅜
Prime	— —	— —
Laugh, ₩ bbl	2 00	4 00
Polish, ₩ ton	22 00	24 00
FLOUR.		
Extra Fancy	4 90	5 00
Fancy	4 45	4 70
Choice	— —	— —
Minnesota Patents	3 00	3 50
Winter wheat patents	3 12½	3 20
Minnesota bakers	3 00	3 30
CORN PRODUCTS.		
Corn meal	3 00	3 10
Cream meal	3 50	3 60
Grits	3 30	3 70
Hominy	4 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	70
Yellow	— —	70
Mixed No. 2	— —	70
OATS:		
Western	— —	40
Texas rust-proof	55	80
BRAN:		
₩ cwt	85	07½
HAY:		
Prime	14 00	15 00
Choice	15 50	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	10 00	10 25
Prime Mess	10 37½	10 50
Rumps	— —	— —
BACON:		
Fancy Breakfast	— —	11½
Shoulders	3¼	3½
Sides, short rib	3	— —
Sides, long clear	3	— —
HAMS:		
Sugar-cured	10	11
DRY SALT MEAT:		
Shoulders	3	— —
Sides, short rib	6⅜	— —
Sides, long clear	3⅞	7
GROCERIES.		
COFFEE:		
Prime	17¾	— —
Fair	17	— —
Common	14	— —
TEAS:		
Choice	40	80
Ho-No	— —	— —
BUTTER:		
Western Creamery	34	— —
Western Dairy	22	28
Common	— —	— —
LARD:		
Refined	3½	— —
OILS:		
Coal, bbls	7¾	— —
Coal, cases	13½	14
Cotton seed, crude	25	26
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	3	7
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 50	1 70
ONIONS:		
New Louisiana	— —	— —
Western	3 75	4 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7	— —
Jute, 1¾ lb. ₩ yard	— —	6¼
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7½	12½
TIES:		
₩ bundle	— —	1 35
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 50	3 50
Chickens, Southern	2 75	3 00
Young	2 35	3 00
Turkeys, Southern	7 00	12 00
EGGS:		
Western	21	22
Southern	22	23
WOOL:		
Lake, ₩ lb	21	21½
Louisiana	17	19
Burry	10	13
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	25 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2¾
Sulphuric acid	— —	2½

—*New Delta*, Nov. 10.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally found a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Ocean Springs, at Ocean Springs	Nov. 14, 15
Purvis, at Purvis (Thu.)	19
Columbia, at Columbia	21, 22
Perry at Isabella (Wed.)	25
Mt. Carmel, at Mt. Zion	28, 29
Hattiesburg, at Hattiesburg (Tu.)	Dec. 1
Heidelberg, at Philadelphia (Thu.)	3
Eastabuchie, at Eastabuchie	5, 6

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Hazlehurst (at night)	Nov. 12
Crystal Springs ct. colt	13
Bowerton at Rehoboth	14, 15
Brookhaven sta'lo (at night)	18
Adams circuit, at Adams	21, 22
Summit at Summit	22, 23
Gallman circuit, at Mt. Pleasant	26
Providence	28, 29
Pleasant Grove ct., at Pleasant Grove	Dec. 3
Brookhaven circuit, at Bethel	5, 6

R. S. WOODWARD, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian, at East End	Nov. 14, 15
Meridia , at West End	15, 18
Lauderdale circuit, at Lauderdale	21, 22
Meridian ct., at Hunkey (Thu.)	26
Wheeler circuit	28, 29
Marion circuit, at Curtis Chapel	Dec. 5, 6
Meridian a Central (Mon night.)	7

The preachers in charge will please see that the trustees have really written reports in answer to Ques. 21. All local preachers must be prepared with written reports in answer Ques 18. All exhorters are expected to present written reports. Reports from the missionary societies will be gladly received. Let the stewards be prepared to report collections in full. Let us pray and look for the presence and power of the Holy Spirit.

T. L. MELLEN, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Tall-heck	Nov. 12
Springfield, at Wesley Chapel	14, 15
Zachary station	21, 22
East Baton Rouge, at Deer Ford	23
Live Oak, at Live Oak	28, 29
Jackson station	Dec. 2
St. Helena, at Greensburg (morning)	5
Amite City, at Amite City (night)	5, 6
Franklinton, at Fisher's	7

C. MCDONALD, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Bond's	Nov. 15
Friar's Point	16
Bolivar	22
Stoneville	29

R. M. STANDAFER, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Warren at Wesley Chapel	Nov. 14, 15
Meadville	21, 22
Roxie (Mon.)	23
Anguilla, at Anguilla	28, 29
Rolling Fork	29, 30
Rocky Springs, at Rocky Springs	Dec. 3, 3

JOHN A. ELLIS, P. E.

BRANDON DIST.—FOURTH ROUND.

Shiloh, at Shiloh	Nov. 14, 15
Raleigh, at Raleigh	21, 22
Mt. Rose, at Cedar Grove	22 23
Trenton, at Polkville	28, 29
Homewood, at Wesley Chapel	30
Marvin	Dec. 3, 6

P. A. JOHNSTON, P. E.

JACKSON DIST.—FOURTH ROUND.

Silver Creek	Nov. 14 15
Lake City and Lodi	21, 22
Edwards (Wed.)	25
Spring Ridge, at Oak Hill (Fri.)	27
Jackson, at First Church	28, 29
Jackson, at Capitol street	28, 29
Rent n (Tue.)	Dec. 1
Yazoo circuit (Wed.)	2
Canton	3, 3

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND

Valley, at Cotton Valley	Nov. 14, 15
Bellwood at Oak Grove	21 22
Natchitoches, at Natchitoches	22 23
Grand Cane at Heikel	28, 29
Cando circuit, at Keachie	29, 30
Mansfield station	Dec. 5, 6
Shreveport mission	12, 13

ROBT. J. HARP, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Sulphur Mine, at Vinton	Nov. 14, 15
Indian Bayou	21, 22
Patterson and Morgan City, at M. City	28, 29
Franklin	Dec. 5, 6

JOHN A. MILLER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Farmerville, at Farmerville	Nov. 14, 15
Tulip and Bonboro, at Tulip	21, 22
Gibsland, at Gibsland	28, 29
Indian Village, at Indian Village	Dec. 5, 5
Ruston at Ruston	6
Arcadia, at Mount Moriah	12, 13

J. L. P. SHEPPARD, P. E.

DELHI DIST.—FOURTH ROUND.

Providence, at Providence	Nov. 14, 15
Lind Grove	21, 22
Wilsboro	28, 29
Delhi, at Tallula	Dec. 5, 3

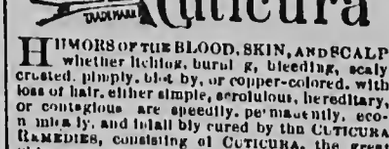
H. O. WHITE, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Baton Rouge	Nov. 15
Moreau Street	22
Felicity Street	29
Carrollton	Dec. 6
Carondelet Street	13

CHAS. F. EVANS, P. E.

It seems from an authenticated report that the damage caused by the earthquake in Japan, on Nov. 20 was confined almost entirely to prefectures of Aichi and Gifu. According to the report, 6 500 persons were killed and 900 injured, 75 000 houses totally destroyed and 12 000 were badly damaged.



HUMORS OF THE BLOOD, SKIN, AND SCALP whether itching, burning, bleeding, scaly crusted, pimply, blotchy, or copper-colored, with loss of hair, either simple, scrofulous, hereditary, or contagious are speedily, permanently, economically, and infallibly cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. CUTICURA REMEDIES are the only infallible blood and skin purifiers, and daily effect more great cures of blood and skin diseases than all other remedies combined. Sold everywhere. Price, CUTICURA 50c.; SOAP, 25c.; RESOLVENT $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.

Send for "How to Cure Blood and Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Backache, kidney pains, weakness, and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25c.

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PIANOS.

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Tone, Touch, Workmanship and Durability

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New York, 148 Fifth Ave.
Washington, 817 Market Space.

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Pittsburg. GEO. A. MACBETH & CO.

Music

For the Church.

BARNETT'S SELECTIONS AND VOLUNTARIES.

By James G. Barnett, Musical Director Yale College. 185 pages. Price, $1.00.

This volume contains nearly 250 of the latest and best selections and voluntaries, of every variety.

MALE VOICE CHOIR.

Compiled and edited by L. O. Emerson. Price, postpaid, $1.

A book of devotional pieces for men's voices, containing more than 100 excellent songs, adapted for revival meetings and religious conventions.

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By J. G. Barnett, Musical Director Yale College. Price, postpaid, $1.50.

The music is of the higher order, but exceedingly pleasant, effective, and useful, and within the capacity of all well-constituted choirs of average ability. Solos, duets, and trios are included in the 39 songs.

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By Standard Authors. Heavy paper, $1; boards, $1.25; cloth gilt, $2.

Thirty sacred duets arranged with excellent taste and rare judgment. The new arrangement of the standard songs of the Church will especially please lovers of these charming songs.

CHOICE SACRED SOLOS.

Thirty-nine songs. 150 pages. Paper, $1; boards, $1.25; cloth gilt, $2.

An exceptionally fine collection of Sacred Solos, adapted for soprano, mezzo-soprano, and tenor voices. The songs are not difficult, and are of that high, dignified character that always pleases singers who desire solos of this class.

Any book sent by mail, postpaid, on receipt of price.

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453-463 Washington Street, Boston.

C. H. DITSON & CO., 867 Broadway, N. Y.
J. E. DITSON & CO., 1228 Chestnut St., Phila.

1892.

Harper's Magazine.

ILLUSTRATED.

The Magazine will celebrate the fourth Centenary of the Discovery of America by its new DISCOVERY, through articles giving a more thorough exposition than has hitherto been made of the RECENT UNPRECEDENTED DEVELOPMENT OF OUR COUNTRY, and especially in the GREAT WEST. Particular attention will also be given to DRAMATIC EPISODES OF AMERICAN HISTORY.

The FIELD OF THE NEXT EUROPEAN WAR will be described in a Series of Papers on the Danube "From the Black Forest to the Black Sea," by POULTNEY BIGELOW and F. D. MILLET, illustrated by Mr. MILLET and ALFRED PARSONS. Articles also will be given on the German, Austrian and Italian Armies, illustrated by T. DE THULSTRUP.

Mr. W. D. HOWELLS will contribute a new novel, "A World of Chance," characteristically American. Especial prominence will be given to SHORT STORIES, which will be contributed by T. B. ALDRICH, R. H. DAVIS, A. CONAN DOYLE, MARGARET DELAND, Miss WOOLSON, and other popular writers.

Among the literary features will be PERSONAL REMINISCENCES OF NATHANIEL HAWTHORNE, by his college classmate and life-long friend, HORATIO BRIDGE, and a Personal Memoir of the Brownings, by ANNE THACKERAY RITCHIE.

HARPER'S PERIODICALS.

HARPER'S MAGAZINE,	Per Year	$4 00
HARPER'S WEEKLY,	"	4 00
HARPER'S BAZAR,	"	4 00
HARPER'S YOUNG PEOPLE,	"	2 00

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The Lord's Prayer.—No. 8.

BY REV. J. B. WALKER, D. D.

And forgive us our trespasses as we forgive them that trespass against us. The conjunction "and" seems to show a necessary connection—that as God only can give us bread, so he only can forgive our sins; and, further, that forgiveness is as essential as bread, and to be asked for in the same breath. The words "trespasses," "debts" and "sins" seem, in Matthew's and Luke's Gospels, to be used interchangeably as importing the same thing, though the words are, no doubt, intended to show us different aspects and phases of sin.

The asking forgiveness is a confession of sin, and a desire to be saved from its condemnation and guilt. Few, if any, can be found, even among the professedly religious, who do not sin, at least, by omission. We are so filled with duties, cares, or pleasures, that it requires great watchfulness to be awake to all our opportunities and possibilities. The poet's song is most true, that we need God every hour; the efficacy of atoning blood "every hour."

In this prayer we ask *God* to forgive us our sins. No allusion by our Lord is made to any creature, however exalted or holy, as having anything to do with the pardon of our sins. We are not authorized to invoke any finite name; nor the least encouraged in the Gospels and Epistles to the churches to do so. The practice of the Roman Church is an uninspired addenda, a bold and gratuitous assumption. Only God can forgive sins.

Under the great remedial system, under whose gracious administration we live, we come unto the Father by the Son, through the help of the Holy Spirit. There is but one "way," and one only name. All calling on the Blessed Virgin, apostles and saints is foolish, futile and idolatrous. "When thou prayest, thou shalt say, Our Father."

The wages of sin is death; the soul that sinneth shall die. Our only escape from death spiritual and death eternal is by forgiveness. We, as sinners, are condemned already; we have no merit, no resources. We owe all the reverence, obedience and love of which we are capable; owe it every moment of our being, and owe it forever. We can not blot out our sins; we can not cancel our debts. We have incurred an obligation from which we can not relieve ourselves, nor can we escape its imperative and tremendous claim. If forgiven, if saved from sin, it must be "by grace," through faith in the all-atoning Lamb, who takes away the sin of the world. But there is an imperative part for us to perform. We must "ask" if we would "receive" forgiveness. The Savior also teaches that we must ask to be forgiven our trespasses, *as* we forgive *those* who trespass against us. We do not understand this, as we think some seem to do, that we are to forgive those who have sinned against us by some act of wrong, without any conditions. To forgive one who slandered me, robbed me, or sought to wound and dangerously hurt my body, before he confessed or forsook the wrong-doing, would be to connive at, if not to indorse, the wrong he had done. To say, "It makes no difference," when, in fact, there is a difference as great and as wide as there is between sin and holiness, right and wrong. The Holy Ghost has taught us through St. Paul our duty along this line. The inspired Word says, "If any man have a quarrel against any: even as Christ forgave you, so also do ye." Christ forgave us freely, without any merit on our part; but he did not forgive us until we "ceased to do evil," until we forsook and confessed our sins. Neither would he have done so to all eternity if we had not confessed and forsaken our sins. God has not two standards of forgiveness—one for himself, and another and different for us. "As Christ forgave ye, so also do ye." Of course, we must hear and cherish no malice, must not revenge ourselves, but be ready to forgive; and though the sinner, by his persistence in wrong, will not let it be right for us to forgive him, we must pray for him, that God may have mercy and lead him to a better mind. The wisest mere man on whose lips the wisdom of God ever flamed, said, "It is the glory of a man to pass by a transgression." To take no vindictive, revengeful notice of it; to rise superior to the man and to his evil doing, and leave it in the hands of the Lord. A mean, low fellow dogged and pelted with epithets the great Pericles, of Athens, about the streets all day, and at twilight followed him to his home. Pericles never noticed, nor regarded, but said to a servant, "Take a lamp and light this man home." He was as high above him as heaven is above earth.

To Presiding Elders Throughout the Church.

Dr. H. K. Carroll is intrusted by the United States Government with the duty of compiling and tabulating the church statistics of the United States for the census of 1890. He proposes to prepare maps for every State, showing the location of all churches belonging to the various denominations. In order that our church may be properly represented, it is highly important that all presiding elders, and others to whom application is made, should fill out all blanks, and answer all inquiries made by Dr. Carroll. The time is short, and prompt attention only will secure correct representation. Dr. Carroll informs me that, up to the present time, the reports received from the M. E. Church, South, have been more satisfactory than those from any other church. Let us be careful to go on the record with a correct showing. Early attention is solicited.

W. P. HARRISON,
Book Editor, M. E. Church, South.

Thanksgiving Proclamation.

By the President of the United States: It is a very glad incident of the marvelous prosperity which has crowned the year now drawing to a close, that its hopeful and reassuring tone has been felt by our people. It has been wide as our country, and so special that every home has felt its comforting influence. It is too great to be the work of man's power and too particular to be the device of his mind. To God, the beneficent and all-wise, who makes the labors of men to be fruitful, redeems their losses by his grace, and the measure of whose living is as much beyond the thoughts of man as it is beyond his deserts, the praise and gratitude of the people of this nation are justly due.

Now, therefore, I, Benjamin Harrison, President of the United States, do appoint Thursday, Nov. 26, present, to be a day of joyful thanksgiving to God for the bounties of his providence, for the peace in which we are permitted to enjoy them, and for the preservation of those institutions of civil and religious liberty which he gave our fathers the wisdom to devise and establish, and us the courage to preserve. Among the appropriate observances of the day are rest from toil, worship in the public congregation, the renewal of family ties about our American firesides, and thoughtfulness towards those who suffer lack of the body or of the spirit.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this thirteenth day of November, in the year of our Lord one thousand eight hundred and ninety-one, and of the independence of the United States the one hundred and sixteenth.

BENJAMIN HARRISON.

By the President:
JAMES G. BLAINE, Sec. of State.

MILLSAPS COLLEGE, JACKSON, MISS.

Millsaps College.

The ADVOCATE readers this week have the privilege of seeing an admirable cut of the Millsaps College building, now in course of erection at Jackson, Miss. It is a graceful, symmetrical structure, carefully selected from a number of plans presented in the sharp competition by competent and skilled architects in several States. On the elevated, commanding site just north of the city limits, in full view of every passing train on three, and possibly four, lines of railway, it will be a conspicuous object-lesson of the enterprise and liberality of the "people called Methodists" in the State of Mississippi. All who have examined carefully the detailed drawings and the attractive perspective, agree that the building will not only be very handsome, but excellently adapted to all the demands of the art department in a first-class college. As may be seen, it is four stories high, including the basement, which contains a chemical laboratory, work-room, coal-room, closets, and ventilating passages. The basement-rooms are well lighted, and will have cemented floors.

The first floor contains two offices for the president, a library, two rooms for the sub-freshman department, and a large chapel, which will accommodate 600 persons. The second and third floors, divided into sections by halls and corridors, have ample rooms for the several departments, and two large halls for the literary societies. By a wise economy of space and skilled arrangement, the facilities and equipments will be admirable and modern, without unnecessary outlay in brick and mortar.

The entire building will be of brick—two sides of smooth, pressed brick laid in red mortar—all handsomely trimmed with stone, the perspective delightfully relieved by numerous gables, cornices and projections. The contractor, Col. H. M. Taylor, says the foundation, of hard gravel, is one of the best he has ever seen. He is showing community, as well as professional, pride in the construction, and promises a building that will surpass the expectations of friends and the Board of Trustees. A large force is daily at work, and the strong walls are already well up above the first floor. It will be completed in the Spring, and in good time furnished for the initial term.

There is a large, roomy residence on the beautiful grounds, which will probably be converted into one of the "Students' Homes." Several of these will in time be built, in which students will have cheap board and the advantage of a Christian home. Each building will be in charge of a Christian family. Thus the college authorities avoid the evils of the old dormitory system, and bring young men in constant contact with the most wholesome influences.

The campus will contain about eighty acres, and is susceptible of being made one of the most charming of "classic groves." The drainage is perfect, and the sanitary conditions almost unequalled. A distinguished minister from a distant State visited the site a few days ago, and expressed delightful astonishment. Having seen most of the universities and colleges of the country, he regarded the location of Millsaps College as unsurpassed.

Space has been reserved for the corner-stone, which it is expected will be formally laid on the afternoon of the adjournment of the Mississippi Conference. On that occasion it is hoped many preachers of the two Mississippi Conferences will be present, when addresses will be delivered by Bishop E. R. Hendrix and others.

FROM THE WORK.

Rev. T. B. White, Colfax, La., Nov. 10: "The fourth quarterly meeting of this work for the year is to be held in Boyce, embracing the first Sunday in December. Our beloved presiding elder is to be with us several days, we hope. The meeting is to continue over the week, and including the second Sunday. The brethren in North Louisiana are cordially invited to call and spend a few days in revival services on the way to Conference. Pray for the divine baptism."

Rev. T. S. West, Wesson, Miss., Nov. 10: "I am almost through one of the hardest year's work of my ministerial life. When I was on Seashore district I thought I had the biggest thing in the Mississippi Conference; but I was simply mistaken. I think I have it now. It's too big for me. Wonder if Bro. Monnger would like a change. I have received this year just twelve dozen members, and would like to receive just half a dozen more, to round off, in round numbers, at a hundred and a half. Forty-two names have been removed from the roll; net gain, 102, leaving a balance on hand of nearly seven hundred, concisely and precisely."

Rev. J. M. Pugh, Daleville, Miss., Nov. 2: "We have just closed a meeting of a week's continuance at this place, held under many discouragements; but the Lord gave us a gracious revival, with an addition of five young men and two young ladies, who, we hope, will make good and true members of the church. Bro. N. M. Clark, of the Lauderdale circuit, was the instrument, under the guidance of the Holy Spirit, and did all the preaching. We feel grateful for his labors, and if any of the brethren need an earnest, faithful worker at their meetings, let them secure Bro. Clark's services."

Rev. W. L. Hamil, Harrisonburg, La., Nov. 12: "Our fourth Quarterly Conference convened at this place Oct. 31, and a protracted meeting followed, lasting till Wednesday night. The fires began to burn at the first service, and continued to increase in intensity to the end. On the last day business houses and offices were all closed, and in the afternoon the Christian ladies of the town held a prayer meeting, invoking the presence and power of the Holy Spirit at night. The church was greatly revived, sinners convicted, mourners converted, and seventeen accessions to the church. But very few left to advocate the cause of Satan. Our beloved presiding elder, Rev. H. O. White, was with us, and did valiant service. Thank God for such a holy man to preside over us, and also praise his name for the presence and power of the Holy Spirit on this occasion!"

Rev. J. W. Bell, Iuka, Miss., Nov. 10: "We have just closed an interesting meeting at Iuka, Miss. Bro. W. M. McIntosh, of the North Alabama Conference, was with us some ten days. He is gifted for revival work. His preaching is pointed and full of power. He invited sinners to come to the altar and kneel, and he made the church to come forward and talk to them. More than twenty made profession at the 'mourner's bench;' others elsewhere. Twenty members were added to our church. We held a meeting in July, and had five to join the church. Have received forty-nine during the year. I am closing my third year with the most religious people I ever served. Service to such a people is a real joy."

Rev. Isaac L. Peebles, Brandon, Miss.: "We began a meeting here on Sunday, Oct. 18. From the first some of the brethren were heartily enlisted. On the following Tuesday, Bro. D. P. Bradford, of Morton, came to our assistance. His preaching was principally to the church, and the interest increased all the time. On Friday he had to leave us, and we were alone until the following Monday evening, when Bro. J. T. Nicholson, of Edwards, came to our relief. On the next day Bro. V. D. Skipper, of Walnut Grove, came also. These brethren began work in earnest, preaching alternately until Bro. Skipper left on the following Monday after his arrival. The meeting closed on Tuesday night, after a protraction of more than two weeks. Bro. Nicholson continued with us until it ended. Some of the brethren say it was the best meeting that has been held in Brandon for a long time. Twenty-four were added to our church, two to the Baptist, and one to the Campbellite."

Rev. D. C. Barr, Vernon, La., Nov. 9: "We have held revival services at all of our churches on the work—six in number—and in every instance the Lord graciously revived and prospered his work. We have had 125 conversions and 68 accessions, and 50 children have been baptized, and there has been an evident increase in the spirituality of the membership. Bro. J. L. Wright has faithfully stood by us through the conflict, of whom it may be said: that he is, as ever, powerful in prayer, fervent in spirit, and wonderful in exhortation. And I want to say to you, my dear Doctor, that I regard your ADVOCATE as a great factor in our revival work, and I feel that I have been reaping the fruit of the seed that you have been sowing in the ADVOCATE. The ADVOCATE has a good circulation here. We would further say that the anti-lottery seed that you have been sowing has fallen on good ground in our midst, and in evidence of the fact, it has, in part, through its influence furnished an editor for our anti-lottery paper in the person of our brother, A. M. Wailes."

Rev. M. E. Tumlin, Nettleton, Miss., Nov. 7: "Our last meeting for the Nettleton charge was held at Nettleton, commencing on the second Sunday in October, and continued for two weeks. The new Methodist Church had just been opened for religious service, and is the prettiest building in the town. The meeting was good and spiritual from the beginning. On Monday that magnetic man of God, Rev. J. A. Bowen, of Aberdeen station, came to us 'in the fullness of the blessing of the gospel of Christ.' Under his earnest and inspiring ministry Christians were quickened and led to a higher life in Christ, backsliders were reclaimed, and many sinners were convicted and converted. Between 40 and 50 persons were received into the Methodist Church on profession and by certificate. Other churches shared with us in this work of grace. We have organized a men's prayer meeting for Monday night, and the ladies have a prayer meeting for Tuesday night, beside the regular union prayer meeting held every Wednesday night. Men are praying in public and holding family prayers now whose influence was very unwholesome before the meeting. We have had 131 accessions on profession of faith on this charge, and about 150 conversions. 'What hath God wrought?' Yet there remains much more to be done, and the 'fields are white unto the harvest.' The next District Conference for the Aberdeen district is to be held here. Thank God for two happy and successful years on this circuit. I shall soon (D. V.) leave for Conference with love in my heart for all."

Rev. J. E. Thomas, Grenada, Miss.: "We have had a gracious revival in Grenada. Rev. Sam P. Jones, assisted by Rev. Geo. R. Stuart and Prof. E. O. Excell, were with us for nine days. Many thousands of people from the surrounding country came to the meeting. The tabernacle would seat five thousand, and it was always packed with eager, anxious hearers. Grenada and the country for many miles around have been moved as they were never moved before. Many souls were converted, hundreds decided to lead a better life, Christians were revived, and hundreds have been lifted to a higher and better life. I have never heard such powerful appeals to men to turn from sin and serve the Lord. There was no compromise with sin, no easy way of obtaining salvation, no sugar-coating repentance and taking it in capsules; but repentance, faith and regeneration, as taught in the Bible, were emphasized, and men were urged to repent and believe that they might be saved. Perfect and thorough consecration to God in everything, and all the time, was urged with marvelous power and great effect. One result of the meeting will be the closing of the saloons in Grenada and Grenada county. The petition asking the Board of Supervisors of Grenada county to order an election is all ready to be presented, and there is no doubt but the saloons must go. Our town and the surrounding country have been wonderfully blessed."

Rev. T. W. Lewis, Greenville, Miss.: "We are making some improvement on our church by building a gallery at the rear end of the house. Our congregations are very good now, although our prayer meeting is not as large as it should be. Why is it that so many of our men do not attend prayer meeting? The Y. M. C. A. of Greenville is doing a splendid work. Its greatest foe is a social club organized some time ago. We have some noble young men who do not defile their garments by visiting the club, where drinks and cards are the chief amusements. Financially, our church is in good condition; spiritually, it is not doing so well. 'Things That Ought to Be Changed' endorsed. I wish to offer my hearty endorsement of the articles that have appeared recently under the above heading. The fact can not be disguised that our people are not satisfied with week-day quarterly meetings. Even in our stations our people are beginning to feel that the necessity for the presiding eldership is not as great as it once was. Our beloved presiding elders tell us if the districts are cut down in size, that their support will be meagre; but I believe the contrary will be found true. I believe ten presiding elders, serving ten districts in the North Mississippi Conference, would be as well supported as the eight are now. Take a country circuit of four appointments. Let the presiding elder appoint a week-day quarterly meeting at one of these churches, in the Spring or Autumn, when the people are busy, and they feel that it is too much to expect them to turn out and make the quarterly meeting a success at that inopportune time. That circuit would rather pay $100, and have a Sunday included in each quarterly meeting, than to pay $75, and have one or two of their quarterly meetings in the week. I have seen this fact demonstrated. The presiding elder is too much hurried if his district includes eighteen appointments. Not only is he kept away from his family, and has but little time to study, but he can not devote that attention to the work that its importance demands. The memorial service at our next Conference will be a sad one to me. In the death of Bro. Owen I feel that I have lost a warm, personal friend. Thoroughly consecrated, possessing a mind of rare analytical power, young and full of promise to the church, his death is a great loss. The workmen are laying down their work and entering upon their reward. May God sustain the bereaved ones!"

Continued on Fifth Page.

THE HOMESTEAD.

BY JOHN GREENLEAF WHITTIER.

Oh wanderers from ancestral soil,
Leave noisome mill and chattering store,
Gird up your loins for sturdier toil
And build the home once more!

Come back to bayberry scented slopes
And fragrant fern and groundnut vine;
Breathe airs blown over hill and copse,
Sweet with black birch and pine.

What matter if the gains are small
That life's essential wants supply?
Your homestead's title gives you all
That idle wealth can buy.

Ah, that the many-dollared crave,
The brick-walled slave of 'change and mart,
Lawns, trees, fresh air and flowers you have,
More dear for lack of art.

Your own sole masters, freedom-willed,
With none to bid you go or stay
Till the old fields your fathers tilled,
As manly men as they!

With skill that spares your toiling hands,
And chemic aid that science brings,
Reclaim the waste and outworn lands,
And reign thereon as kings.

OUR CONTRIBUTORS.

The Collections Again.

BY "X."

Our beloved presiding elders are required by the Discipline of the church to bring the subjects of missions and church extension "prominently before the Quarterly Conferences, and to see to it that efficient and well-devised methods are adopted for raising funds for these two causes." I have never yet known a presiding elder to do this, nor have I ever known a method of any kind to be adopted by a Quarterly Conference to raise money for missions, or any of the collections ordered by the Conference. So far as my observation goes, these clauses of the law are dead letters on the face of the book, and they had as well be expunged. If these matters are named in Quarterly Conference, as they generally are by the pastor, some brother moves to leave that whole question in the hands of the preacher, and the presiding elder puts the motion, and that is an end of it, so far as any help the pastor is going to get is concerned. He is left with the bag to hold, or rather with all the work to do in filling the bag. This is custom, and a bad custom, but not the law of the church. If our beloved presiding elders would hold Quarterly Conferences to the law, instead of allowing them to follow a vicious custom, the laymen of our church would soon wake up to the fact that they had a personal interest in missions and church extension. As it is, about nine out of ten of our prominent and official laymen have come to think and believe that the preachers alone are responsible for raising the general collections; and that if they do not come up in full, the preacher is to blame for it. I do not know how we are to get out of this bad custom that has grown up among us right in the face of a good law. If one or two preachers who happen to have a financial report short on the collections would, when called to explain, stand flat-footed, and say, "Well, Mr. President, my presiding elder did not bring these matters prominently before the Quarterly Conference, and he did not have that body to adopt a method of raising these moneys, as the law required him to do, and so I was left without help, sympathy or support, and, sir, this, I believe, is the main cause of the present shortage." A report of that kind would wake up an Annual Conference, and it might result in the transfer of an impudent, though truthful, preacher. Anyway, I will say that this is one law that is violated rather than administered where I have been. Presiding elders need to wake up right along here. I have heard some of them say, "The Discipline makes it the duty of the preacher to take up all the collections ordered by the Conference; and if these collections are not full, he only is to blame for it." That is random talk. It is not by the law laid down in the book. It is announcing a custom as the law of the church.

The Annual Conference has the right to say how the Bishop's fund shall be raised, and some of the Annual Conferences, one in particular, have said, "The presiding elders shall raise the assessment for Bishops;" and I do not know a presiding elder that does it, or even tries to do it. He leaves this, like the rest, in the hands of the pastor. If there is a deficit in the general collections, the average presiding elder says to the preacher: "Make the Bishop's money full. It will not do to let him go unpaid."

That is a good sentiment, and it covers up the presiding elder's neglect of duty. In the public report and in the printed minutes the beloved presiding elders seem to have been the most faithful of men. I have often wished some preacher had the moral courage to let the Bishop's collection alone, and when called on to explain would say, "Well, sir, this Conference made it the duty of the presiding elder to take up this collection, and he didn't do it." That preacher would move, but the presiding elders would mend up the next year.

There is really some fitness in making the preachers responsible for the Conference collection, the money to support worn-out preachers and the widows and orphan children of deceased preachers. But it is an outrage and a shame to pack off all the collections on the shoulders of the preachers. It is contrary to the Discipline of the church.

Now, take a care. In M. station there are seven stewards, and each steward has $165 to raise during the year; and they have a well-devised and an efficient plan for raising it. The pastor is expected—really, by a custom he is required—to raise $350, with no plan for raising it; and the only body authorized to devise and adopt a method of raising the larger part of it ignoring the whole thing; and the only man charged with seeing that this is done allowing the whole matter to go by default. This is most certainly a lawless way of administering the law. It puts the preacher in the attitude of making brick and furnishing his own straw. And yet the presiding elder allows this to go on year after year, and his "official administration" passes muster. "X" has no spite at presiding elders. He has spent some years in that corner, and he knows just how it is.

Lastly, the Bishops, of course, know the law, every word of it; but some of them have dealt with the preachers in open Conference in such a way on their financial reports, as to make the impression on the younger preachers and on most of the laymen present, that the preachers were wholly responsible for the collections, and that they, mainly, were to blame if they did not come up in full. And so it has come to pass that money collecting is the great gift—the only gift worth coveting. Money is the main thing, and it must be raised fairly, if we can; wrongly, if we must. All depends on getting it in full.

The Church Conference has the reserved right to say how the pastor's salary, the Conference collection and the Bishop's fund shall be raised. The powers and the rights to devise plans to raise all the collections are conferred on three of our Conferences, and then the preachers are held responsible for doing all the work, and they are blamed if it is not done. Was ever any proposition more unfair, more unjust?

Proselytism.

There are some things we condemn as wrong and very hurtful to the cause of Christ in those who are members of the church, and should be the friends of its true interests. The above word, with some explanation, will convey my idea of the wrong-doing. The proselyting we condemn is within the bounds of orthodoxy. What I mean by orthodoxy is where regeneration is preached, and its fruits expected or required in those who profess Christ. We believe if a person is regenerated by the Spirit of God, and manifests the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance (Gal. v, 22, 23), he will surely get to heaven, regardless of the branch of the Christian Church he may belong to. It is the grace of God that saves, and not the church or its rites. When a person belongs to any orthodox branch of the church, he ought to be let alone. There is work enough for all Christians to save the millions who are outside of the pale of the church. I do not, in the least, reflect on those who change from one denomination to another of their own accord, because their doctrinal views have changed. This class, when they leave us, have a kindly feeling for their first love—their former nursing-mother. The wrong is in going from house to house and privately trying to unsettle the doctrinal views, especially of those who are uninformed on doctrine, or of those who may chance to be disaffected, or when a church is stirred by its own internal trials. The first work of the professional proselyter is to prejudice the member against his own doctrines. The contest is often very unequal, as the proselyter is an expert, and his subject not very well informed, and, besides, unsuspecting as to the true design. If he gets his subject confused on doctrine, the next step is to give him what he calls the *true* faith. "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves." (Matt. xxiii, 15.) It is a notable fact that those who are proselyted from us are the most prejudiced against us. The means used are culpable. The subject is generally told that he does not belong to the church, or that he has not been baptized, or that he is not in the right succession, or similar statements made in the most dogmatic manner, as their ignorance or bigotry may prompt them to say. And these things are said so as to make the unwary fear that salvation depends on them. Now, if the ecclesiastical marauder told his subject that he was wrong in heart because he had no religion, he could give him a prompt denial from his conscience; but when the question to be settled is about the forms or externals of religion, he may be perplexed, as the Christian Church is divided on these things. The wonder is, that so many Christians put so much stress on such small matters. The work of the proselyter is on the technicalities; not about the grand essentials. His work proposes a descent from a higher to a lower spirituality. The most spiritual branches of the church do not encourage such work, nor does a really high-toned Christian gentleman engage in it. It is done by persons of a low type of spirituality. A fanatic or bigot may delight in it. The moral phase should be noticed. For one pastor to make inroads upon the flock of another, if he is not grossly ignorant, he must be prompted by one of two motives. First, to get the members of the other, so as to increase his own support, which is morally dishonest. Or, in the second place, it may be for vainglory, so as to boast of numbers. This is manifested by a greater triumph over capturing a member from some other, fold than by winning a real sinner from Satan. I suppose a person thus captured will sooner or later feel that he has become the dupe of some designing bigot. Common fairness and honesty should prompt men to let alone the rights of others. It is, no doubt, easier to go into the fold of another and steal his sheep than raise them or capture the wild sheep on the mountains. It is easier to go into your neighbor's field and take his ripe corn than to cultivate a crop for yourself. But is it right? I had as lief Satan in some other form would come into my fold as in the guise of an angel of light. The "grievous wolves" and "ravening wolves" (Acts xx, 29; Math. vii, 15) are to be dreaded by the faithful pastor. Please don't steal my sheep.

C. McDONALD.

Jackson, Miss.

Letter from Mexico.

MR. EDITOR: A good sister in Brookhaven, Miss., gave me $2.50, and another in New Orleans, through you, gave me $5, for Sister Culhuaca, who is teaching one of our schools free of charge, that her husband, who was to teach the school in connection with his work as pastor, might devote all his time to preaching. And the following is a translation of her letter to me acknowledging the receipt of the money:

Appreciated Brother in Christ: I have this day received the money you had the goodness to send me by express, for which I give to you the most grateful thanks; and I beseech you to place me at the orders of your friends, the ladies, who had the great goodness to help me in my humble home. For them I shall always pray with all the strength of my soul that God may give them happy homes and life eternal. My husband and myself are praying without ceasing that God may restore you to health and to the work. Salute your good wife, whom I have not the honor of knowing.

Your humble sister in Christ,

C. S. DE CULHUACA.

As the state of my health would not permit me to undergo the fatigue and exposure, I did not get to the last Quarterly Conference on the work of these good people. But the pastor reports a net gain in the membership of seventeen, all the assessments on his charge paid in full, and some money for the support of the pastor in charge and the presiding elder.

In many respects I regard the condition of the church in the bounds of my district in a far better condition than at any time since I have known it; but I feel very sad and fearful of the consequences of having to dismiss all my schools next year for lack of the money to carry them on. Not only will there be between six and seven hundred children in my district alone without the religious and other instruction that our schools *alone* can give, but the disorganization of our schools for only *one* year will lose to us all our tried and experienced teachers. They are poor, and will have to look elsewhere for employment; and then when we want them, we can not get them. Only those who have the experience in securing good teachers, and know their worth to the present and the future of the church, know what all this means.

Your brother, J. M. WEEMS.

Avenida Balderas No. 3, Nov. 2, 1891.

Letter from Japan.

MR. EDITOR: I regret to write you the sad news of the loss of our Hiroshima girls' school by fire on the night of Thursday, Oct. 15, at midnight. The origin of the fire is not known. Miss Strider was the first to give the alarm, and Miss Gaines and Miss Strider, two native teachers and all the pupils only had time to escape in their night-clothes, losing all their clothing, bedding, books, furniture, etc. Miss Gaines and Miss Strider had to walk to Bro. Waters' place, some distance away, in their bare feet. The native Christians were all very kind to them, and some Japanese, who were not Christians, were very kind to them. We feel truly thankful to our kind heavenly Father that their lives have been spared to us and to the church and to their friends. It is a sad loss to the mission and the church, and a great loss to the ladies, and especially to Miss Gaines, who not only lost all by the fire, but she had put a good deal of her money in the kindergarten building, which was wrecked by the late typhoon. The kindergarten building is being rebuilt. Miss Gaines' kitchen, the kitchen of the school-building, dining-room and bath-room were all saved. The material for the kindergarten was also saved. The ladies of our mission in Kobe and Osaka, and the ladies of other missions, are doing what they can to help them. Their great need now is clothing and bedding for the Winter, for themselves, their teachers, and for their pupils. I am glad to say help is coming in already. I trust the ladies of churches at home, who know Miss Gaines and Miss Strider, will do something to help them, for they have lost all, but have gone nobly ahead, and have already opened in a native building for the present. They deserve all honor for their faithfulness.

Your brother in Christ,

J. W. LAMBUTH.

Kobe, Oct. 20, 1891.

"Things That Ought to Be Changed."

Several of the brethren have taken up the pen to reiterate the cry of "some things that ought to be changed." I am glad that the subject is being discussed, for thereby we may be benefited. I would say some things, not already said, that suggest themselves to my young mind as being sadly in need of rectifying, were it not for the fact that I would be set down at once as belonging to that unpopular class called "pessimists," and charged with not having "enjoyed my breakfast." Now, Mr. Editor, I do enjoy a good breakfast (when I can get it) and am not dyspeptic, but I will say some things, if it brings a storm of anathemas at me. It seems to me that we have sadly degenerated from the early type of Methodist ministers. I remember how I used to venerate such men as Geo. Shaeffer, Wm. Murrah, and others, whose very presence in the home was a benediction; and such a thing as a preacher coming into the home and not invoking the blessing of Almighty God before leaving, was unknown. I am afraid many of our preachers do not do so now. We are too light and frivolous, and do not appreciate as we should the awful responsibility of standing between the living and the dead, as ambassadors for Christ. I heard of one minister (and a good man) whose own child said that she would be *very much* surprised if her father should talk to her on the subject of religion. Many of us enjoy much more telling a good joke than being about the Master's business.

The question of Sunday trains, of which "another member" speaks, is an important one. Many of our preachers have no conscience of this subject whatever. They accept the theory that Sam Jones set forth, when he said that he would "ride the devil's horse to serve the Lord," or some such words. "Robbing Peter to pay Paul." Better say at once, "Do evil that good may come."

Another thing, Mr. Editor. What would you think of a presiding elder, or a preacher, who buys a secular paper on Sunday afternoon and reads it until time for preaching? Would you imagine that he would preach as if he had just emerged from communion and contact with God, or that "his lips had been touched" "with a coal" "from off the altar?" Nay, verily! If the grand and sainted Wesley could stand in our midst to-day, would he recognize the dapper, dainty, frivolous preacher of to-day as one of his pupils? Or, what is more important, Have we the spirit of our blessed Lord and Master in all things?

By all means let us have more districts, smaller districts, and more true, vital piety. Less traveling on Sunday, less preaching on week days and better preaching at all times.

ROB.

Woman's Work.

At the request of the president, through Bro. Bradley, pastor in charge, I was present at a meeting of the "Fayette Circuit Financial Aid Association," last July, when they became an auxiliary to the Parsonage and Home Mission Society under the new law, with several vice-presidents representing different portions of the circuit.

Utica Parsonage Society re-organized under the new law. Auxiliaries W. M. S. should at once furnish their pastors with written statements of moneys expended since the Annual Conference, December, 1890.

At the last annual meeting of the Woman's Missionary Society 1,232 adult members were reported; 375 (only) *Missionary Advocates* taken. Will not everyone who takes it circulate it, being sure that those members who do not have the opportunity of reading it? Ministers and others who will make efforts to secure subscribers, can obtain sample copies by notifying me, as Conference agent.

We, as a society, are being more and more indebted to Dr. Carter and the NEW ORLEANS CHRISTIAN ADVOCATE, and, of course, should labor for it.

MRS. E. D. JONES,
Editor W. M. S., Miss. Conf.

Carlisle, Miss.

In Memoriam.

REV. WILLIAM WOOD.

Just as the gray heralds of day were ushering in the Sabbath of Sept. 13, 1891, the Master called the spirit of his faithful servant, Rev. William Wood, home to his eternal Sabbath in the skies.

Bro. Wood was born March 8, 1824, in Holmes county, Fla., and his parents had him dedicated to God in baptism in early infancy by the Rev. Morgan C. Tarrantine. When about six years of age he moved with his parents to Lauderdale county, Miss. He united with the Methodist Church at an early age, and when nineteen years old was soundly converted at a woods prayer meeting. On Jan. 21, 1846, he married Miss Martha G. Parish, and on the next day he and his young bride started for Arkansas, where they settled in Drew county, near Monticello. Six children were born of this union, four of whom remain to mourn their departed loved one. In 1852 he was called to preach, and he hastened to procure the required license and begin the work. From that time he was earnest and zealous in efforts for God's glory and the salvation of the immortal souls of his fellows about him, and kept a full round of appointments. In October, 1860, he was ordained deacon by Bishop Geo. F. Pierce, and in 1872 he was made an elder by Bishop W. M. Wightman. In 1868 he returned to Mississippi, locating in Hinds county, from which, after four years, he moved to Amite county, where he remained till death opened the way and he moved on to the bright fields of glory to which he had so long held a clear, full title.

Bro. Wood was from the inception of his ministerial life faithful and aggressive, carrying the triumphant banner of his Commander into the very heart of the enemies' country, and glorying only in the strength of his great Chief. He never shunk back from stony, thorny paths and bloody fields, and he sweetened the toils and embalmed the pains of the campaign by association with the Captain. God blessed his labors with fruit and joy, and many names on the register of the Adams circuit were placed there by his efforts.

In November, of 1888, he suffered a fall from his front gallery to the ground, which almost completely disabled him and compelled him to abandon preaching. This was a sore trial to him, and a few weeks before his departure Providence permitted him again to resume the active combat and be happy in the use of the same burnished arms in the ranks of the victorious Leader.

He was taken slightly sick Sunday, Sept. 6, with some stomach trouble, which grew gradually worse and caused him much suffering to within a few hours of his death. Consciousness never left him. His family and faithful physicians did all they could for him, but God had said, "It is enough," and called him away. One of his daughters, seeing the end was near, asked: "If the Lord called you, would you be ready to go?" And, as if surprised at such a question, he answered: "Why, yes, Mattie; I've been preparing for this for nearly fifty years." On the evening before he died, to the family and friends who were with him he again asserted his readiness and willingness to go. He especially thanked God that his parents committed him to God by baptism in infancy, and he rejoiced that he had given to his family the same precious doctrine. This led him into a pointed and most excellent talk on infant baptism, and his frequent quotations of Scripture were very appropriate and their application most beautiful.

If death can linger to so beautifully talk of this doctrine, can it be all a myth? His cup was full, and his enraptured soul found fit expression in Psalms ciii, 1, "Bless the Lord, oh, my soul: and all that is within me, bless his holy name!" He closed his talk by quoting with emphasis and fervor: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." (I. Peter i, 3, 4 and 5).

After this he was more quiet, and, as the mists and darkness of night fled before the approaching light of day, so quietly the mortality made way for the eternal; and the eye that had, through the glass of humanity seen darkly awhile, opened in unclouded vision on that perfect day, home at last, at rest in God!

The deceased brother leaves an aged wife, two sons and two daughters with many grandchildren to mourn the loss. Our hearts go out to them in sympathy and our prayers ascend to their faithful Friend and Father. But though the cloud may hover round their hearts, the brightness of the Christian's hope gilds each dark prospect with pure, burnished gold. "I go to prepare a place for you." Yes, Jesus is making it home-like with those we know and love.

H. M. ELLIS.

Rev. R. Abbey.

Truly may it be written, "That there is a prince and a great man fallen in Israel," in the death of our lamented Dr. Abbey. Having lived in the same house with him while a school-boy, meeting him at the family board and around the family altar, and associating with him in the unrestrained freedom of the family circle, I learned to love and appreciate him as a sympathizing friend of the young. Perhaps there is not another minister among us who knew him so well in those relations. Though apparently indifferent to the presence of children, no one appreciated their rights and pleasures more than he. No one took greater delight in the improvement of the young, and no one was more ready to instruct and counsel them. He especially admired the text-books of the present, and the improved mode of teaching as much superior to that of his childhood. Many of his best thoughts and illustrations were gotten from his associations with the children of the home. More than once has he expressed his belief that his "Christian Cradlehood" was the best book of his life. He took great interest in the young preachers, and watched with evident pleasure their growth in wisdom, and rejoiced in their success in the Master's work.

During my pastorate of four years in Yazoo City, I was again associated with him in the work of the church and frequently visited him at his home. Here, again, I found him a true friend and a ready helper in the work of the Lord. A great thinker and thorough reasoner, when he once formed a conclusion he was tenacious of his position and hard to combat. He delighted in the companionship of those who were given to much thought, always having under consideration some subject on which he was ready to ask questions to elicit discussion or secure information. He was an incessant, tireless thinker. He was not hasty to commit his thoughts to paper, but looked at his subject carefully, and from every point. His theory was, especially in hook-making, that the author should be certain of his position and fear no man's criticisms.

Dr. Abbey was a modest man, notwithstanding his powers as a thinker and writer. Often, when I would ask him to fill the pulpit, he would decline, saying, "No, the people would prefer to hear you;" and while I felt myself in the presence of a giant, he was always the most attentive of listeners, and thus relieved the young preacher of all embarrassment.

The last two sermons which it was my pleasure to hear him preach were full of pathos and unction. The text of one was Psalms lxxiii, 24: "Thou shalt guide me with thy counsel, and afterward receive me to glory." The other was the oft-repeated sixteenth verse of the third chapter of John's Gospel. His hearers were delighted and his own face shone with heavenly splendor. More than once great tears filled his eyes as he discoursed of the love of God and the prospects of glory.

Two more opposite characters than Drs. Abbey and Marshall could scarcely be found, and yet they were exceedingly fond of each other. The one admired the genius and eloquence of the other, and the other esteemed the learning and logic of his friend.

At the last session of the Mississippi Conference we had them to tea with us at the parsonage, and their conversation and evident pleasure in each other were a charm to all. When the bell rang for service, one of them not feeling well, they both remained in the parlor, and spent the evening until ten o'clock like brothers, indeed, conversing of the past history of the church they loved, and her prospects for future good. Their love was like that of David and Jonathan, and their souls were knit together. How little did they think that their separation should be so short! To-day they speak of more glorious experience and realize all their fondest hopes. Their enrichment is our poverty; but we trust that their mantles shall fall on some who are young and strong to prosecute the work which they have laid down.

T. B. HOLLOMAN.

The hours of a wise man are lengthened by his ideas, as those of a fool are by his passions. The time of the one is long, because he does not know what to do with it; so is that of the other, because he distinguishes every moment of it with useful or amusing thoughts, or in other words, because the one is always wishing it away, and the other always enjoying it.—*Addison.*

THE LOTTERY.

The Business View.

In his speech at the second ward mass meeting on Monday night, as an illustration of what a bad business it had been for the State to take $40,000 a year from the Louisiana Lottery Company, as a commutation of all taxes and licenses, Mr. Farrar read the annexed tabulated statement and challenged the lottery press to publish it or to deny its statements. Of course they did neither. We give the table in full.

Statement showing amount of taxes that the Louisiana Lottery Company would have had to pay from 1880 to 1891 if they had been taxed on the value of their stock as fixed by the bids for the same in the New Orleans Stock Exchange in January of each year:

Year	Value of Stock.	Rate of City and State Taxation.	Amount of Taxes Payable on Stock Valuation.
1880.....	$110	2.421 per cent.	$26,631
1881.....	150	2.384 "	34,960
1882.....	250	3.775 "	87,775
1883.....	250	2.6 "	67,600
1884.....	350	2.6 "	91,000
1885.....	300	3.14 "	94,000
1886.....	300	2.62 "	78,600
1887.....	500	2.62 "	131,000
1888.....	650	2.62 "	170,300
1889.....	825	2.62 "	216,150
1890.....	1,100	2.72 "	299,200
1891.....	500	2.72 "	136,000
Total amount of taxes payable.....			$1,433,216
Amount actually paid in 12 years....			480,000
Loss to the State and city.....			$953,216

It thus appears that the State and city have together lost in taxes alone, exclusive of licenses, the sum of $953,216. 11, during the same period the company had been made to pay a license tax, like all other companies, upon the amount of its gross receipts, ranking it as a manufacturing corporation. It would have paid to the city and State the additional sum of $15,000. Add this sum to the above, and it appears that in these twelve years alone, the city and State have lost $68,216 more than the lottery company will have paid in the whole twenty-five years of the charter's existence at the rate of $50,000 a year.

Mr. Farrar demonstrated, and challenged the lottery press either to publish or deny the statement, that if the lottery stock of the company should be valued at what the lottery stock of the old company actually sold for in the year 1890, to-wit, $1,350 a share, the annual taxes to be paid the city and State would be $1,836,000. If to this is added a license tax, graded according to the existing law for large corporations—that is, a license of $8,000 a year each to the city and State—it becomes manifest that the aggregate of these taxes and licenses would be $602,000 more per annum than the lottery proposes to pay for the franchise and be exempt from taxes and licenses. This would be a loss to the city and State in twenty-five years of FIFTEEN MILLION AND FIFTY THOUSAND DOLLARS.—*New Delta.*

The Lottery Fight.

The citizens of Louisiana who have the morals and good name of the State at heart are engaged in a vigorous effort to rid themselves of the lottery curse which for nearly twenty-five years has weighed them down. Louisiana and New Orleans have been the scene of its operations, but the company, with all its ill-gotten wealth, was born in this city, and here are its most active promoters. This lottery company gathers its spoils throughout the land, and with its seductive and lying temptations wins patrons from well-nigh every hamlet. It is stated on competent authority that Boston and Chicago each contribute $50,000 a month to enrich these gamblers, and New York does as much and probably more. The lottery craze not only reaches the poor negroes, who thus squander their earnings and are kept from gaining habits of economy, but even invades our colleges, particularly of the Eastern States, and exerts its demoralizing influence in quarters least suspected.

The managers of the lottery present to the people of Louisiana, as an argument for the renewal of the charter, that *ninety-three* per cent. of the $22,000,000 of annual receipts come from outside the State. This, in itself, makes it a matter of concern to every law-abiding and patriotic citizen of the Union.

For years the legalized lottery has had but this one resting-place in the nation. In every State in the Union lotteries, as gambling, have long been interdicted by law, save only in Louisiana. The charter under which the Louisiana Lottery Company has carried on its operations was obtained at the instigation of a band of gamblers in New York as far back as 1868, and was for the term of twenty-five years. Public sentiment in the State has again and again expressed itself as adverse to this infamous business. In 1879 the Legislature repealed the charter, but a decision by the United States District Judge for Louisiana nullified the action, and anew fastened upon the State its disgrace. Immediately after a Constitutional Convention was called, and an amendment to the Constitution was adopted, that after Jan. 1, 1895, all lotteries should be prohibited in the State, and this was ratified by popular vote. The managers of the lottery Company appeared to acquiesce, and it was supposed that the contest was over. But as the time draws near for their iniquitous, but lucrative privileges to end, with the cunning of Satan and with a fund of over six million dollars amassed for the express purpose of buying back their profitable charter, they are moving toward the repeal of this provision and the extension of their charter for another quarter of a century. They have so far succeeded as to secure an act of the Legislature, passed over the governor's veto, and by barely the requisite number of votes, submitting a constitutional amendment in April of next year, repealing the present prohibition and giving the gamblers another twenty-five years' lease of power.

The struggle is a desperate one, between those who have at heart the welfare and good name of the State, and the shrewd and conscienceless gang enriched by the cultivated mania for gambling. The corruption fund is immense; it is used as occasion calls for; not an unnecessary vote is purchased, but ever enough for their purpose. The skill with which it seeks its end is consummate. It bribes every taxpayer by the offer to relieve the State of much of its burdens. For the twenty-five year charter it will pay the sum of $31,250,000, or $1,250,000 per annum. Of this, $350,000 to be for levees; $250,000 for education; $100,000 for drainage and sewerage in New Orleans; $150,000 for State charities; $50,000 for Confederate pensions; and $350,000 for the general fund. By this specious apportionment of its dotation it appeals strongly to many and varied interests, particularly as many of them have been inadequately and with difficulty cared for.

One readily sees how strongly this apparent aid in building up the industries and material interests of the State must appeal to the politicians and voters. By one device or another the press of the State has, to an alarming extent, been brought to favor the scheme of the gamblers. All the papers of New Orleans are in the interest of the lottery, and fully three-fourths of those in the State. To counteract this unfavorable attitude of the press, the opponents of the lottery have been compelled to establish in New Orleans a paper, *The New Delta*, by which their views are advocated. This is sustained by donations, and widely circulated. Contributions to its support is an efficient method for those outside the State to aid in the fight which, under adverse circumstances, is being waged by the friends of good order and morality.

As has been noted, this is not a merely local matter, but one which concerns the entire nation. If the gamblers win the fight in Louisiana, the contest will at once be carried into the politics of the nation, to secure for their demoralizing business once again the freedom of the mails, and not without the possibility of success. A business which aggregates $22,000,000 per annum, nearly fifty per cent. of which is profit—the shares of the Lottery Company which were worth $35 in 1879 had advanced in 1890 to $1,200—can accomplish much in debauching even national politics when the balance between parties is so close and apparently determinable by corrupt methods.

It is time the moral and Christian sentiment of the nation should be aroused to the importance of what many have regarded as a merely local issue, and the people arise in their might and stamp out this reproach upon the nation and one of its fairest States. If no other way can be found an amendment to the Constitution should be enacted prohibiting any State from legalizing any lottery or other form of gambling.—*Christian Intelligencer*, N. Y.

The *Christian at Work* says:

It is clearly within the limits to say that no organization of any kind has ever existed in this country, outside of the banded liquor interests, that has worked so much evil, has been so productive of so much crime and demoralization, as this New Orleans Lottery Company.

The people of the North in general have as yet only a faint realization of the tremendous struggle in which the people of Louisiana are now engaged. If the Lottery Company succeeds in its efforts to secure an extension of its charter for twenty-five years, it will practically own the whole State and have things all its own way in the future. And not only this, but if it succeeds in Louisiana, it will then reach out and endeavor to secure a footing in other States. It will aim at nothing less than a place of power at Washington, where it can control legislation affecting its interests. *That these are its hopes and designs we are assured on the most reliable authority.* Surely then the outcome of the present struggle in Louisiana should be an object of extreme solicitude to every good citizen of the United States. The anti-lottery forces in Louisiana have the odds against them so far as money and political influence in the State are concerned. They need and should have the moral and financial support of all men everywhere who count themselves the friends of morality, law and order.

To retain an abundant head of hair of a natural color to a good old age, the hygiene of the scalp must be observed. Apply Hall's Hair Renewer.

The World's Fair and the Sabbath.

In regard to opening the Chicago Fair on the Sabbath day the Ecumenical Methodist Conference adopted the following memorial addressed to the commissioners:

The Ecumenical Methodist Conference, composed of 500 ministers and laymen, and representing the Methodist Churches throughout the world, respectfully petition your honorable body to prevent the proposed opening of the World's Columbian Exposition on the Lord's day. We make this petition for the following reasons:

1. It is the religious conviction of the great majority of Christian people that man needs and God commands the observance of the Sabbath.

2. The opening of the Exposition on Sunday would violate the Sabbath-keeping traditions of the American people and their Anglo-Saxon ancestry, and also the laws of the United States and Illinois.

3. The Columbian Exposition ought to exhibit to visitors from other lands a characteristic Christian American Sunday rather than a weekly secular holiday.

4. The proposed opening Sunday would deprive the thousands of employees in the service of the Exposition of their right to one day in seven for rest and worship. The same injustice would be done to the many thousands in the service of the transportation companies. It would also furnish an excuse to employers for refusing to grant holidays for the purpose of visiting the Exposition, which would otherwise be given to their employees.

5. The spirit of the movement to open the Exposition Sunday is not philanthropic, but mercenary. It is not primarily to give the workman a chance to visit the Exposition, but to increase the gains of the transportation companies and others who are large stockholders in the Exposition.

6. As an offset to the plea that the stockholders will lose money if the Exposition is not open Sunday we beg leave to remind you that the Centennial Exposition at Philadelphia was a financial success with the gates closed Sunday.

7. We have reason to believe that many of the exhibitors from Great Britain and other Christian lands will refuse to expose their exhibits on Sunday, thus rendering the Sunday exhibit very unsatisfactory to visitors, and at the same time silently rebuking the mercenary spirit that would open the gates that day.

Resolved, That a copy of this petition, duly certified, be forwarded by the secretary of this Conference to the secretary of the United States Commission of the World's Columbian Exposition.

The Parsonage and Home Mission Society.

A PAPER TO REPRESENT IT.

Frequent requests for such a paper having been made, the Central Committee, Sept. 30, decided to publish one quarterly. It will be called *The Parsonage and Home Mission Quarterly.* The price of subscription is twenty-five cents a year.

As it will contain many items of interest to the society not otherwise to be obtained, no member—especially no officer—of the society should be without it. Everyone recognizing the need of "home missions" should know what is being done by the first and only general movement in our church for united effort in that line.

This paper will not supply the place of the regular church papers. It will not answer the same purpose. One prominent idea in view in the publication of this paper—and one to which we desire to call special attention—is to give to our young people a class of literature for which there is a constant demand, including interesting stories, serials, that will not only interest, but cultivate a literary taste of the highest order. The children will not be forgotten. We hope to have in each number a programme for public meetings of children.

It shall be our policy to oppose no work for Christ authorized by our General Conference—lest "haply we may be found fighting against God"—but to give aid and encouragement where we can.

The first number will be out in January. Subscribe at once. Send money and addresses to Miss Luolnda B. Helm, 1,500 3rd Ave., Louisville, Ky.

There are a number of tricks by clever sleight-of-hand performers, the success of which depend entirely upon the substitution of a sham article for a real one which it closely resembles. It is to be regretted that in these days of counterfeits, success is often aimed at in other departments by very similar methods. Even the humane art of healing, that of all others should be free from it, is not exempt, and there are *meek medicines* just as there are *quack doctors.*

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Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

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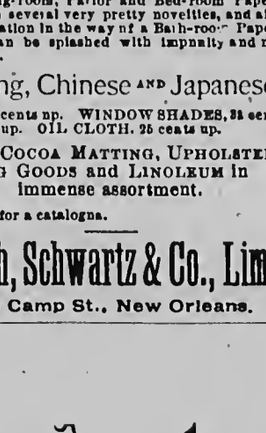

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, November 19, 1891.

The Burial of Rev. John Pipes.

Before he died the Rev. John Pipes requested that he be buried in Grand Cane, La., among the people he loved, in the bounds of his own Conference, and in Louisiana soil, in the land where his great life-work had been accomplished.

On the morning of Oct. 28 his body arrived at Grand Cane, accompanied by his wife, his son, his daughter and her husband. A large assembly of people gathered at the Methodist Church to show their regard for the memory of the deceased, and but few eyes were dry as they viewed for the last time the countenance of this greatly loved minister, and none seemed to feel his death more deeply than the Sunday-school children. His face bore a cheerful expression as one asleep in Jesus. The chancel and the pulpit surroundings were beautifully decorated with flowers to remove all gloom from the scene and to correspond with the happy and peaceful manner of his death. Conscious to the last, he said, "All is well." The following ministers were present: Rev. J. B. Cassity, Rev. T. L. Lallance, Rev. S. H. Whatley, Rev. E. C. McVoy, Rev. A. D. McVoy, Sr., and Rev. Dr. Courtney, of the Baptist Church. A memorial service was held, participated in by the ministers present, each paying a sad tribute to the memory of our beloved brother. His long, useful career as a faithful minister of Christ, his bright, cheerful disposition, his strong, unwavering faith in God, his great influence for good among men, his strong devotion to the church, his consecrated character were all alluded to most feelingly by the speakers.

Dr. Courtney said that after the services he would come down from the pulpit, and, placing his hand upon the casket that contained all that remained of his dear friend, he would, in silent prayer, pledge his life for a greater consecration to the cause of the Master. He called upon the people to do the same. One by one the congregration advanced to the casket, presenting a striking and impressive scene not soon to be forgotten. A long procession followed to the cemetery, and we lowered the body of this grand old soldier of the cross into his resting-place until the end shall come.

As a minister of the gospel, he was true to his convictions, never wavering a moment through a long, useful life. He was universally respected and loved by man, woman and child, because he was gentle, kind and loving himself. His labors of love advanced the cause of Christ wherever he went, and many rise up to call him blessed. His piety was genuine, always reflecting the likeness of the Savior. His presence charmed as that of a holy man. No one who knew him but had confidence in his Christian integrity and in the wonderful simplicity of his character. The history of his life runs along parallel with that of his Conference and with the preaching of the gospel in Louisiana. Gathered to his great reward, he leaves a memory worthy to be cherished as long as life endures with those who knew him.

A. D. McVoy.

Mansfield, La., Nov. 11, 1891.

There is one question which every Christian ought to ask himself quite frequently, and that is, "Does God believe in me?"

"Who Will We Get?" and "Where Will I Go Next Year?"

BY "X."

These two questions are frequently on the lips of our Methodist preachers and people at this time; and no great wonder, for both are interested. If the "who" and the "where" were confidently and earnestly left in the hands of God, it would be better every way for both preachers and people. It is exceedingly difficult to do this where self-will has not been brought into subjection to God. In many cases we would rather say "who" we want and "where" we are to go than for God to say. If we get the man we want and go to the place we desired, we are willing enough to admit that God had a hand in it. We like to be on good terms with God, and we are willing to say complimentary things of him when we have our own way. If, however, things go the other way, we are ready to say, if we really do not believe, "God had nothing to do with it"—the presiding elder and the Bishop alone are to blame for it. We seem to think God always agrees with us and never differs from us. May not our disappointments, as well as our appointments, be from God? Why not acknowledge the hand of God in the one as well as in the other? After all, the preacher you want may not be the one you need. The fact is, we generally want what we do not need, and need what we do not want. God understands the case exactly; we do not. He will do the best thing for us if we leave the matter in his hands.

Israel wanted a king. They did not need one, but they wanted one and longed for one. God let them have what they wanted. He selected a king for them, and they selected one. They were cross-ways with God about the thing and the man for the place. They wanted a tall, large, fine-looking man for king—one they would be proud of—a man after their heart; and God wanted a man after his heart. God was willing to let them have the thing they wanted if they would allow him to choose the man; but, no, they must have all, and choose all or none. Well, as often happens in cases of this kind, God let them have their way until they got sick of it, and so got ready to take God's man for king.

This thing, in the principle of it and spirit of it, occurs again in the matter of churches and preachers. Churches often have to be beaten with their own canes before they learn any sense, and preachers kill themselves and ruin their influence for good by being allowed to have their own way. We are so thick-headed, hard-hearted and self-willed that we are left to whip ourselves before we learn any sense—any sort of submission to God. We think we know so much more, and so much better, about what we need and want that really we are not willing for God to have a finger in the pie at all. We profess to leave it all to God; but we do not—not a bit of it. This is clearly seen by the way we take it after it is all over. Churches failing to get the man they wanted set themselves against the one sent to them, and so spoil a whole year's work. They stew and pout like spoiled children. The preacher failing to get what he wanted, gets into a stew, falls to growling, goes in a bad spirit, tells his trouble to everybody, lets it stick out if he doesn't say it, "This place is not good enough for me," and so ties his own hands and hurts the cause he was sent to help. Before and during Conference he lets it stick out so far that he wanted to go to Lovetown station that everybody sees it but himself; and yet all the while he is loud in his professions of loyalty to our economy and of his abiding confidence in the providence of God in the fixing of the appointments. The contrast "before taking and after taking" is very striking. In this case the good picture is before taking. In some cases I had rather hear the opinions of preachers and people on our economy after Conference than before; and their professions of faith in Providence after the provision has been made. If these matters are really and truly submitted to God in the spirit of meekness, love and obedience; if the appointee and the appointment are received as from God; if we do our best to co-operate with what we have accepted as God's plans, then the best will come of it, and we will see that the Lord's hand was in it. Often, if not generally, the desire of the church for a certain preacher, and of the preacher for a certain appointment, is unholy. If this statement is doubted, sift the matter with the sieve of God's Word and see. Candidly, now, why do you want that man? Why do you want that appointment? Is the glory of God and the advancement of his cause uppermost?

Sublime in Lowliness.

Longfellow touched and thrilled the great sympathetic heart of the world with the wondrous beauty and pathos of his well-known Psalm. It is the spirit of the song that caught the ear and riveted the attention of the restless human throng. The true genius of poesy, distinct as the call and burden of prophecy, is shown in this matchless production. It here consists, I think, in pointing upward from the ordinary plain of life to the heights where dwell in light and glory the sublime attainments and illustrious examples of great men. The poet, like his own "Excelsior," essays to lead his disciples in thought and action, while he climbs high and higher, above the regions of low and sordid things, to those serene altitudes. But all the while he is in closest union and touch with the throng. It is to them he calls, it is for them he sings, and the "great men" with "lives sublime," they are but to remind the lowlier in what paths to follow. But there is one glory of the mountain and another glory of the valley. There are lives terrestrial, moved by the force of worthy ambition and lofty aspiration, so well as those apparelled in the celestial light of immortal fame. The hopes, the struggles, the day dreams of grandeur, and night visions of lofty purpose, if we could know but half of these, what a sublime revelation it would be! But, now, none can know all these things, for they belong to that penetralia where only God and self may enter. If the shop-talk and every-day conduct of some child of genius interests us, how much more should the same elements in the lives of those that move and have their being on the common level elicit our attention? Alpine travellers tell us of the beautiful little flower that blooms in the upper regions where eternal winter reigns. Only a few adventurous spirits, who scale these mountains, look upon this rare gem of the floral kingdom. Down in the valleys the modest violets, half-hidden in leafy coverings, dispense their fragrance to the delight of myriads. So those things which are nearest, after all, are the best and most useful. What's the use to risk life and limb in climbing mountain crags for the small white snow-flower of earthly fame, when deeds of mercy and kindness, waiting to be done, lie all around us thicker than violets? At best it is very cold and lonely in the upper realm of selfish ambition. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Oh, the grace, the grandeur, the beauty and real sublimity of such life and service! When Richter said, "I love God and little children," how grand he made the little children appear! And how great is one of the least of these in the heavenly kingdom? Only the Infinite Father above can know. I have heard men try to tell the worth of such as these and fail most signally. The great Teacher never uttered truth more sublime than when he told the woman at the well, of the nature of God and how men should worship him. Yet to the ordinary man the circumstances would have seemed most unpropitious and trivial for such teaching. If comparisons are permissible, with regard to great truths he taught, I can not recall any instance when he expressed as greater. Not even in the temple, with the wise and learned rabbis among his auditors, nor yet on the mountain slope, neither by the seaside, with the great multitude before him, did he so directly speak of the spirituality of the Father, and the one true mode of spiritual adoration. After awhile we may learn that God has hidden some of the richest, fairest jewels in the divine casket "from the wise and prudent and revealed them unto babes; even so Father: for it seemed good in thy sight."

It is that wisdom from above which subsidizes all the elements of life, and looks to the future, that is in God's keeping, for the unveiling of mysteries and solution of perplexing questions. This principle, once thoroughly incorporated, gives a grandeur to life that is simply inexpressible in its nature. Like a martyr's smile of triumph from the encircling flame, it fears no foe, and snatches victory from out the shadow of death. With an imperial sweep of vision it glances at two worlds; then, like as nestling infant, sinks into the arms of a restful faith. This, indeed, is sublime, and gives a fuller joy and purer zest to the soul when the lesson is learned.

S. J. Davies.

Campo Bello, La.

"The Most Noted Evangelists."

We have had Rev. Sam P. Jones and Rev. George Stuart in Grenada. I heard them with great pleasure and profit. I had not heard them before, and knew of Mr. Jones only through the press; and had just as correct an idea of them and their work as anyone can get from reading Bro. T. Cameron's article in the Advocate, of Nov. 12. Bro. Cameron is a good man, but he don't know.

I am not surprised that Mr. Jones has met so few "thoroughly consecrated" men, since I have heard him describe such an one. We are not in "a bad fix" because Sam Jones does not meet them, but because they are not. No man can draw the picture of such a man with one stroke of the brush, nor in four lines, as Bro. Cameron would do. *Consecrated! Consecrated! Thoroughly consecrated!* Are you?

I do not know how well Mr. Jones' work will abide? May I not ask how far is a preacher responsible for the abiding of his work? If Christ's own followers turned back, whose work failed? Whose? Christ's? Bro. Cameron's *little piece* has done more harm in Grenada to-day than he ever did good here in his life. His work may abide. That present good is done, thousands bear witness over all these parts. Shall we conserve it, or shall we smile and talk about the supposed spot on the sun until we are in the throes of spiritual death?

Faith in Christ, the new birth, and purity of life and heart can not be preached stronger and clearer than all these Christian doctrines were preached by these men of God. I am not surprised that Mr. Jones gets large pay, as some think, for his work. He preached to more people and produced more perceptible effect in one week than all the preachers here have done in a year; and I am one of them. He reached and started men heavenward that have been reached by no other man. He does not say things as I say them, and the man who tries to say things as Mr. Jones does is foolish. Call his words what you may, God uses him and his words, and no man can do the things that he does except God be with him.

Let somebody call the *people* to God. If he blows a ram's horn, let him blow; and when the people start don't stop them by calling attention to the old horn.

I have not written this to defend these men who have been with us and whom I have learned to love. They do not need that I speak for them. I have written in the interest of the thousands who have heard them. We do not need to stop these men that we may get into the "old paths;" we need to get nearer to God and men ourselves.

Thos. J. Newell.

Grenada, Miss.

Important Meeting.

As president of the Conference Board of Church Extension in Louisiana, and by request, I wish to call special attention to the official call for a meeting on Dec. 3 to organize a Woman's Home Mission and Parsonage Extension Society in this Conference. The meeting will convene at ten o'clock, on above date, in auditorium of Carondelet Street Church, and will be composed of pastors, delegates, and all who feel interested in the movement, and after a free discussion a new and permanent organization to facilitate woman's work for home missions and the building of parsonages will be perfected by the election of officers, and other details. The meeting will last but one day, and the exercises at night will partake of the character of a celebration—a large choir from the city churches and an elaborate singing programme being one of the features. Dr. Morton, of Louisville, the eloquent champion of church extension, has been invited to deliver an address. Should Dr. Morton fail to come, a competent substitute has been secured, and the occasion can not fail to be a popular success. The public is cordially invited to attend both the day and night sessions, which will be presided over by Mrs. S. S. King, who has done so much for the good cause in our city and State, and who has been authorized by the competent authority both to do this and all the work outlined above. Delegates arriving from the country should report to Mrs. King, at 277 Josephine St.

J. M. Beard.

The United States statistics show that in 1800, when the population was 5,305 925 inhabitants, there were 3,030 churches and congregations, having 2,651 ministers, with 364,872 communicants. That was, about every fourteenth person was a communicant of the church. In 1850 the population had increased to 23,191,876, and the churches had increased to 43,072, having 25,555 ministers, and 3 529,988 communicants. By this time the church had increased its membership, so that about every seventh person was a communicant of the church. In 1870 the United States showed the population to be 38,558,371, and the churches increased to 70,148, with 47,609 ministers and 6 673,396 communicants; and still gaining upon the population, so that every sixth person was a communicant of the church. Ten years later, 1880, when the population had become 50,152,866, there were 97,090 churches, with 69,879 ministers and 10,065,963 communicants. This shows th every fifth person was a comm nicant of some church! A the present United States pop lation of 1890 is 62,622,250, t churches having nearly doubl in ten years and number 151,28 with 103,203 ministers and 2 757,071 communicants!—*Trea ury.*

Notes.

Dr. Cuyler says, "When your pra meeting gets below freezing-poi then expect no liberal contributio no conversions, and no growth."

Bishop Potter, in his sermon at t consecration of Bishop Phillips Brook had this thought which we comme to the meditation of every preache "An enduring belief in the redeemab qualities of the vilest manhood is t most potent spell in the ministry Christ."

One of our Methodist exchang from the North reports that within t bounds of its territory there are 1,3 charges on which there are 11,3 official members who take no chur paper! We thought we were b enough, but that beats us. An avera of more than seven officials for ca charge who take no church paper!

A great deal is being written a spoken about creeds and revisions creeds. One trouble with creeds these days is, they are too long. T almost universal cry is for short creed short sermons, short songs. Ever thing and everybody is shouti "Condense, shorten, boil down." practice a creed may be shorten easier than a sermon or a song. A specimen of a condensed creed give the following: "All men a sinners, and Jesus Christ is their on hope." We commend this to the pe ple who are crying out for a shorten creed.

Passing along Camp street, the oth day, we saw a horse fall, and, bei entangled in the harness, he was n able to rise, though making strenuo efforts to do so. In a few secon several men had come to his help, an having unbuckled the harness a pushed the wagon back, the horse w able to regain his feet by one effo Why is it that we are not as quick help a fallen man as a fallen hors Have we more religion for a horse trouble than for a troubled man? religion means anything, it mea helpfulness; at least, that is the mea ing of the religion of Christ!

A great many Christians act li they considered religion as a piece private property. There never was greater mistake than this. If religi is looked upon as property, accordi to the New Testament, it is proper *in trust*, and its possessor is a *trust* He is to administer the trust accordi to the will of him who has constitut the trusteeship, and that will "preach the gospel to every creature The obligation upon this trustee is disseminate the religion he holds trust. Brother, sister, do you see t point clearly? Then "go and te what great things the Lord hath do for thee!"

Hugh Price Hughes, in a sermon heard, said: "Christianity is an extr It is not a substitute, but a supplemen to everything else that is good in t world."

The same preacher is reported have said this also:

Whether or not the preacher sa anything about the sins of which reads in the Book of Genesis, he bound to say something of the sins which he reads in the daily newspape and if he does this faithfully, he m hope to bring about the ethical re ormation which the times sorely nee and which, when once it is effecte will make this land in reality what now sometimes thoughtlessly call it Christian country.

John Ruskin says, "Every duty omit obscures some truth we shou have known." Thomas Carlisle say "Without hands a man might ha feet and could still walk; but consid it—without morality, intellect we impossible for him; a thoroughly i moral *man* could not know anything all. To know a thing, what we c knowing, a man must first love i thing, sympathize with it; that is, *virtuously* related to it." These a but the echoes of the profound ph osophy of Jesus Christ, who said: any man will *do* his will, he shall kn of the doctrine." Clear knowledge truth is dependent upon implicit ob dience to duty.

In regard to Christian work in o cities, hear Bishop Fowler, of the E. Church:

How shall we reach them? W shall reach them by ordinary mean if we reach them at all; that is, preaching the gospel, use of t agency of the church, of the Wo of God, of song, of the power prayer, and the word of exhortatio We will reach them by going aft them. We will not reach them othe wise. We will have to do as they in England. Select the best ma surround him with helpers and appliances, and let him work and wo on. The question is first as to t ability of the man; and, second, as means to back him.

Appointing powers, do you he that?—"select the best man!"

FROM THE WORK.

Continued from First Page.

Rev. T. Cameron, Batesville, Miss., Nov. 16: "I report a fine revival at Wesley last week. It was a time of great power and rejoicing. Souls were saved, and God brought 'the boys' into the church. There are left out of the church in that neighborhood now only three or four men and boys. W. J. O'Bryant helped me, and I want no better help than he."

Rev. E. S. Lewis, P. C., Dublin, Miss., Nov. 13, 1891: "We are rounding up our work for Conference, which is only two weeks away. The year has been hard in a sense, though successful otherwise. Our people appreciate an earnest effort, though it may be ever so weak. On account of shortness of the cotton crop finances are behind. But despite the scarcity of money, and hard times, the church is moving forward. We have secured a lot at Webb, valued at $150 or $200, upon which we propose to erect a church in the near future. We intend to plan wisely, making provision for the success of the church in this rapidly growing country."

Rev. O. L. Savage, Australia, Miss., Nov. 13: "We are closing our third year in the Greenville district. This year's work has resulted in sixteen additions to our church, which is about forty per cent. of the people who do not belong to some branch of the Christian church. I have never served a more loyal people. There have been revival meetings held in all or nearly all of the charges in this district, with good results. We have a consecrated class of preachers who realize their responsibility and measure up to it, as well as any class of men in the connection. Methodism has the ear of this Delta, and there is no reason for alarm as to its future. There is a great deal to be done in this country. But 'the battle is the Lord's.'"

Rev. J. W. Dorman, Gunnison, Miss., Nov. 12: "As the year closes I suppose it is in order to give a brief statement of the work done during the year. I am glad to report the work in better condition now than at any time during a pastorate of three years. We have a Sunday-school of about seventy enrolled pupils and seven officers and teachers. There is more interest manifested than I have hitherto seen exhibited. This school is well supplied with periodical literature from our Publishing House. A few weeks ago we organized an Epworth League, with thirty-odd members, which is doing fine work. From this organization we are praying for and expecting large results. In addition to this, we have expended about thirteen hundred dollars building a new parsonage, and one hundred and fifty moving and repairing our church. We are building a new church at Hill House. We have received into the church on profession of faith and by letter, twelve. This, I think, is a good showing for the year. The preacher's salary and usual collections, I think, will all be up. This prosperity is general throughout the district, owing, in a large measure, to the efficient leadership of our presiding elder."

Rev. Amos Kendall, West Point, Miss., Nov. 10: "Two weeks ago Rev. G. S. Inge came to West Point, Miss., and commenced a protracted meeting which proved to be one of marvelous power. Immense congregations came to hear this truly eloquent man of God, whom he held spell-bound from beginning to end. Sinners were convicted and converted, backsliders were reclaimed, and Christians were strengthened and encouraged. Such a meeting has not been held in this town for a long time, if ever before—so say some who have resided here for many years. The pastors and members of the evangelical churches participated in the services with a unity and earnestness which was beautiful to behold. Bro. Inge resorts to no sensational methods. He preaches the gospel—simple, pure and unadulterated. Man depraved by nature, practically a sinner, universality of the atonement, repentance, justification by faith, regeneration through the agency of the Holy Ghost, death, resurrection, judgment, heaven and hell were discussed by him in a masterly manner. The churches here are on a higher plane, and wickedness has been wonderfully restrained. Rev. J. A. Bowen, of Aberdeen, was with us a part of the time, preached three appropriate and powerful sermons, and labored faithfully in the altar, pointing penitents to the 'Lamb of God.' There was quite a number of conversions and additions to the different churches, with more to join hereafter. For the glorious results of this meeting we thank God and take courage."

The World's Fair.

The South may claim, without prejudice, to have more than its share of the world's *fair*. The acknowledged beauty of the ladies of the South is due in a great degree to the use of Creole Female Tonic, the ladies' friend and favorite, and sure cure for all female ailments.

Personal and Otherwise.

Rev. L. B. Statler has donated $5,000 to the Board of Church Extension, to constitute the "Statler Loan Fund."

A sister, writing from Mississippi, says: "I think our paper gets better all the time." Mind you, she says "*our* paper."

The vote in this city last week revealed the fact that there are 7,913 voters "who have not bowed the knee to Baal."

The Methodists of this city will celebrate "Thanksgiving" in Carondelet Street Church, Thursday, Nov. 26. The sermon will be preached by Rev. J. B. Walker, D. D., at eleven A. M.

Rev. N. W. Utley, of our Japan Mission Conference, has been compelled to retire from the work on account of ill health, and will return home to recuperate. He suffers from nervous prostration.

According to the *Times-Democrat*, the vote in this city last week was as follows: Lottery, 19,121; against the lottery, 7,913. That is not so bad, considering that the *T.-D.* claimed several weeks ago that the lottery would carry the city by a five-to-one vote.

Dr. H. S. Thrall, of the West Texas Conference, was granted a superannuated relation at the recent session of that Conference. Dr. Thrall has been fifty-one years in the traveling connection. He has attended fifty Conferences in Texas, having gone to that State in 1840.

A brother in Mississippi sends us this item: "The average salary for the presiding elders last year in the Mississippi Conference was $1,234.35, and the average salary of the pastors was $484 35." In Louisiana the case stood: Presiding elders, $978; pastors, $538. These are interesting facts.

Bro. T. L. Mellen writes: "Rev. G. G. Smith, of Macon, Ga., is carrying on a successful meeting among the children and young people of our Central Church, Meridian. The attendance upon the service by the church membership is not large, but a good work is being wrought. Up to this date (Nov. 13) about twenty children have applied for church membership."

The central thought of the sermon at Carondelet Street Church, last Sunday, was, that effectual prayer can be made only by the individual whose life is in accord with the will of God. And the same applies to a church. The church life must be in harmonious obedience to the divine precepts before the church can pray the effectual prayer. The "prayer of the *righteous* availeth much." This thought is well worth remembering and pondering.

The primary election in this city last week demonstrated to the careful observer, that if there ever was a place on earth where a change was needed in election methods, this is the place. The polling-places are generally in or near the saloons. The saloons are kept open contrary to the special statute, and the police certainly know what everybody else is cognizant of, and yet they did not enforce the law. The shameless trickery of the ward boss was practiced at every poll, and "hoodle and beer flowed freely." All this to bolster up the most wicked and gigantic corporation that ever ground a people beneath its iron heel. It does look as if the law was beneath the notice of the dominant party. In this city popular elections are simple humbugs and a disgrace to humanity.

Notices.

To the Preachers of the Mississippi Conference:

Brethren: Will you send me your church extension money by postoffice order on Vicksburg, or sight draft or bank check on Vicksburg? Do not draw on any other place, and do not send later than Dec. 3. I request this for two reasons: It will relieve you of the responsibility of bringing it to Conference, and it will relieve me of the burden of carrying it, and the responsibility of protecting it while at Conference. You can make your settlement with me with as much business accuracy by presenting vouchers. By this means I will be enabled to make my report to the Board earlier than usual. You will oblige me very much by doing this.

THOS. A. HOLLOMAN,
Treasurer.

Phœnix, Miss.

To the Members of the Ministerial Educational Association of the Mississippi Conference:

Dear Brethren: If the installment on your notes to the association for 1891 is due, or will be due before Dec. 15, will you please forward the amount to Rev. C. G. Andrews, Meridian, Miss., or send by your pastor to Conference. Let me insist on prompt payments, and then the Executive Committee will not be embarrassed by owing for the young men's board. Pay up, and we will promise you to stay out of debt.

Yours fraternally,

M. L. BURTON, Sec'y.

Natchez, Nov. 14, 1891.

An Appeal to the Friends of Education.

Last year our college buildings were entirely destroyed by fire, involving a loss of several thousand dollars on our community. We have been laboring since to rebuild, and find we are unable to do so without the aid of our friends. We ask you to help us. The undersigned committee are authorized to receive and receipt for donations which will be thankfully received.

REV. B. F. PHILLIPS,
J. B. STREATER,
W. H. BREWER & CO.,
F. ATTNEAVE & CO.,
H. JONES & CO.,
G. W. PURCELL.

Black Hawk, Miss., Nov. 11, 1891.

Mississippi Items.

The Woodville *Republican* is sixty-six years old.

The Jewish congregation of Port Gibson have contracted for a $10,000 synagogue, to be completed by next May.

A memorial chapel to the late Bishop Green, of the Diocese of Mississippi, will be erected at Mercerville, near Jackson.

Iowa with statutory prohibition has one saloon to every 455 people; Mississippi with local option law has one saloon to every 1,017 inhabitants.

Monroe county farmers have cut and cured 4,070 tons of good hay this year. If all the farmers in the South would do as they are doing up in Monroe county, they would soon become more independent.

The West Point *Forum* has this:

A women's union prayer meeting, composed of the members of all the Protestant Churches in this city, was organized at the Methodist Church last Monday evening. The meetings will be held weekly.

The Vicksburg *Herald* says:

Our citizens should get a move on themselves about the bringing of the Yazoo through Chickasaw Bayou and Lake Centennial by the city's front. As it will cost little or nothing to make the effort, surely so promising an enterprise will not meet with any opposition.

Let everybody in Mississippi who favors honesty act upon this hint in the Brookhaven *Leader*:

Let us have a Mississippi Anti-Lottery meeting by all means. New York holds one to-day, to offer sympathy and aid to the unpurchasable Louisiana patriots.

Louisiana needs the help Mississippi can give.

The *Democrat-Star*, of Scranton, has these paragraphs:

The prospective dummy line between Moss Point and Pascagoula is being talked up considerably of late, and it is authoritatively said that capitalists are taking hold of the subject.

There is a pecan tree growing near some large oaks in the yard of Mrs. M. W. Hill, at Moss Point, and we were shown some of the pecans this week from the tree, the inside or "meat" of which are perfect acorns in taste, color and appearance, showing conclusively that pecans will mix with oaks. We presume the "cross" would be a "scalawag," or an "undenominationalist."

The best thing for swollen hands or feet, is Johnson's Anodyne Liniment; soothing. Try it.

Louisiana Notes.

The steamer *Italia* landed 682 Italian immigrants in New Orleans, Nov. 8.

During September Monroe received 5,800 bales of cotton, and during October, 10,530 bales.

A disastrous fire occurred in New Orleans, Nov. 9, causing the loss of twelve cottages and two two-story residences, amounting to $30 000 loss.

A man near Lake Charles threshed 650 sacks of rice, weighing from 200 to 215 pounds per sack, the product of 74 acres. The *American* says at present prices it is worth $3,000.

A private telephone line between Dutchtown and New River Lane station, Ascension parish, is to be established by Messrs. L. Picard and L. Gelsmar. It will be in operation in about ten days.

On Nov. 16 there were received in this city 50,331 bales of cotton, 993 hogsheads of sugar, 25,372 barrels of sugar, 6 619 barrels of molasses, and 9,234 sacks of rice. That beats all previous receipts of cotton in one day!

Jno. W. Holleman, a citizen of Purvis, Miss., is said to have suddenly become owner of the entire town of Clinton, La. Mr. Holleman's father, who owned the land where the town is now built, sold his interest in it to different parties; but it appears that there is a flaw in the title, whereby the entire tract of land now reverts to the Holleman heirs. So says an exchange.

Lake Charles *American:*

The street railroad is now completed from the Southern Pacific depot to Mrs. Gallegher's corner on Ryan street, and the work is steadily progressing. Three cars have arrived for this line, and the mules have been purchased to run them. We may expect to see the cars moving on the track within the next three weeks. Within the last six months there has been inaugurated in this city a system of electric lights, a telephone system, a street car line, and now waterworks and the "dummy line."

Rates to Louisiana Conference.

The Southern Pacific and the Texas and Pacific will issue round-trip tickets for *four cents* a mile. Tickets on sale Monday, Dec. 14, and good to return by Dec. 25. The Vicksburg, Shreveport and Pacific will give one fare and a third on the certificate plan. "If delegates are unable to get tickets for return from Alexandria to starting-point, they can get them at Shreveport, as the ticket agent at that point will be instructed to honor certificates for tickets to return." So writes the general passenger agent of the V., S. and P.

C. W. CARTER,
JNO. T. SAWYER,
Committee.

Mississippi Conference Notice.

I hope all brethren expecting to bring their wives to Conference will let me know immediately. In reply to several inquiries and letters on this head, I desire to say this: We will do the very best we can. It is no more than proper to add, however, that we will be pushed to the limits of our resources to comfortably care for the delegates. All anxiety and perplexity beyond this will be in exact proportion to the number of those who are coming as matrimonial *units*. Fractional currency will be the most convenient, brethren. *Verb. sap.*

W. H. HUNTLEY.

Brookhaven, Miss.

North Mississippi Conference.

The class of the first year will meet the Examining Committee at the Methodist Church, in Macon, Miss., at eight o'clock A. M., Tuesday, Dec. 2,

JNO. W. BELL, Chair'n.

The class of the second year will meet at the Methodist Church in Macon, on Tuesday morning, Dec. 1, at 8:30 o'clock. Brethren, be prompt.

HESLEP R. TUCKER,
E. H. CASEY,
G. W. GORDON,
Committee.

The class of the third year will meet at 7:30 P. M., at the Methodist Church in Macon, Nov. 30. Let all be present at the beginning of the examination and save much trouble.

R. A. ELLIS,
Chair'n of Committee.

Winona, Miss., Nov. 4, 1891.

Mississippi Conference Notices.

Candidates for admission on trial will please meet the Examining Committee at the Methodist Church in Brookhaven, Tuesday morning, Dec. 8, at nine o'clock.

W. B. LEWIS, for Com.

The class of the third year will please meet the Committee of Examination at the Methodist Church, Brookhaven, Miss., Tuesday morning, nine o'clock A. M., Dec. 8, 1891.

D. G. W. ELLIS,
H. W. FEATHERSTUN,
L. S. JONES,
Committee.

Rely on a remedy time sanctions. Johnson's Anodyne Liniment was invented A. D. 1810.

Services in memory of the late Charles S. Parnell were held in New York City on Nov. 15. Hon. Chauncey M. Depew was the eulogist.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

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Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

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Episcopal Visitation for 1891 and 1892.

Conference.	Date.	Place.	Bishop.
North Carolina	Nov. 19	Greenville, North Carolina	Galloway
Arkansas	Nov. 25	Russellville, Arkansas	Duncan
Memphis	Nov. 25	Mayfield, Kentucky	Key
Northwest Mexican	Nov. 25	El Paso, Texas	Haygood
Northwest Texas	Nov. 26	Cordesina, Texas	Fitzgerald
South Georgia	Dec. 2	Cordele, Georgia	Keener
South Carolina	Dec. 2	Darlington, South Carolina	Granbery
Little Rock	Dec. 2	Arkadelphia, Arkansas	Duncan
North Mississippi	Dec. 2	Macon, Mississippi	Hendrix
North Alabama	Dec. 2	Decatur, Alabama	Galloway
Mississippi	Dec. 3	Brookhaven, Mississippi	Hendrix
North Georgia	Dec. 9	Cartersville, Georgia	Key
East Texas	Dec. 9	Henderson, Texas	Fitzgerald
Louisiana	Dec. 15	Alexandria, Louisiana	Keener
White River	Dec. 16	New Port, Arkansas	Duncan
Alabama	Dec. 16	Selma, Alabama	Hendrix
Florida	Jan. 8	Tampa, Florida	Granbery
Baltimore	Mar. 31	Harrisonburg, Virginia	Keener

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AND

Renewals.

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PRIZE OFFERS.

Anyone sending in $2 for a new subscriber will be paid a commission of fifty cents, and, in addition, those sending in ten new subscribers between now and the meeting of their Annual Conference will be given a beautifully printed, bound and illustrated copy of "Farrar's Life of Christ," worth $3.

Those sending in five new subscribers during the above period will be given a silvered-bound copy of Prof. Henry Drummond's five great addresses, entitled, "The Greatest Thing in the World," "Pax Vobiscum," "The Changed Life," "A Talk with Boys," and "How to Learn How." This book is sold at $1.25.

All payments must be in either cash to the preacher in charge or sent to D. L. Mitchel, Business Manager.

DONALD KENNEDY
Of Roxbury, Mass., Says:

Strange cases cured by my **Medical Discovery** come to me every day. Here is one of Paralysis—Blindness—and the Grip. Now how does my **Medical Discovery** cure all these? I don't know, unless it takes hold of the Hidden Poison that makes all Humor.

VIRGINIA CITY, NEVADA, *Sept. 9th, 1891.*

Donald Kennedy—Dear Sir: I will state my case in you: About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your **Discovery**, which did its duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted cataract. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your **Discovery** was the thing for me; so I got a bottle, and before it was half gone I was able to go to my work in the mines. Now in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did the left eye—perhaps some twenty of them—but since I have been using your **Discovery** they all left my right eye but one: and, thank God, the bright light of heaven is once more making its appearance in my *left* eye. I am wonderfully astonished at it, and thank God and your **Medical Discovery**. Yours truly,

HANK WHITE.

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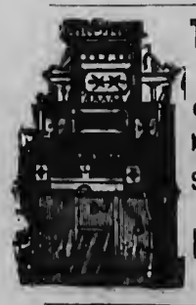

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HOME LIFE.

WITHOUT THE CHILDREN.

Oh, the weary, solemn silence
Of a house without the children!
Oh, the strange, oppressive stillness
Where the children come no more!
Ah! the longing of the sleepless
For the soft arms of the children;
Ah! the longing of the faces
Peeping through the opening door—
Faces gone for evermore!

Strange it is to wake at midnight
And not hear the children breathing—
Nothing but the old clock ticking,
Ticking, ticking by the door;
Strange to see the little dresses
Hanging up there all the morning;
And the gaiters—ah! their patter,
We will hear it never more
On our heart-forsaken floor!

What is home without the children?
'Tis the earth without its verdure,
And the sky without its sunshine—
Life is withered to the core!
So we'll leave this dreary desert,
And we'll follow the Good Shepherd
To the greener pastures vernal,
Where the lambs have "gone before,"
With the Shepherd evermore!

—*Unidentified.*

The Mission of Sorrow.

BY L. D. G.

God is love. For ever and ever, God is love! And that is why, under stress of life and color of youth, we dream dreams of the land where love forgets the bitter lessons learned in rebellion. We go to the edge of the grave, and then turn back to duty. Yet, out beyond the warm life of the living, thoughts constantly wander through the still avenues of the world's graveyards, find balm and cooling for unrest, and a portion of the peace of the dead.

Whatever sorrow comes, there is compensation in God's keeping. He does all things well. Believe me, the love that could fashion so beautiful a world, could bestow unstinted benefices, will be no less tender in making that other home. He is visible King there. And they that roam through heaven find no graves. There are no tombstones in heaven. It was a heart-ache here, but it will be heart-rapture there when we waken. Heart will exult in the flood-tide. Tongues stammer under the rush of words, as hands meet hands. Thank God, there's neither chill nor shadow, nor heaped-up earth where feet have stumbled, in all heaven's wide domain.

The mission of sorrow is to heal its own wounds; to ripen and sweeten and garner the perfect fruit. It sets the saps to running in natures that had forgotten how to grow. It knits humanity closer in union of sympathies. It fills in many a pitfall dug for unearing feet; bridges many a chasm in destiny; makes common causeway along which all must journey alike. It is in the soil of sorrow that sometimes most perfect lives are grown, the largest harvest reaped. 'Tis sorrow that draws man to man in a fellowship where all are equal.

Christ was a "man of sorrows," and Christians should not turn craven when sorrow lifts the latch, and sits in the empty chair by the hearth. Distress or cares, or the bitterness that each heart alone knoweth and none can share, such sorrows grow sweet when their mission is learned aright, and the soul wins a star for its crown.—*Western Christian Advocate.*

SYSTEM IN HOUSEWORK.—From remote generations men have been taught to do their work by rule. No man hires a laborer without engaging his time for a certain number of hours. The man servant knows distinctly when and what time he must devote to his work. The female servant alone is expected to do her work in a happy-go-easy way. At one time she is seriously reprimanded for what is overlooked at other times.

The trouble with servants is largely due to want of order in laying out their work and making them adhere rigidly to it. The average maid-of-all-work has some reason in rebelling against her position when her work depends, as it often does, upon the whimsical fancies of a mistress who drives her from one thing to another without system or order.

Strange as it may seem, it is yet true that there are no housekeepers who have so little trouble with their help as those who exact to the uttermost that which is required, but who do not break into the routine of work by ordering all manner of unexpected and unnecessary drudgery. The secret of peace in the household, of freedom from the thousand and one petty worries induced by domestic mismanagement, lies in one brief word—method. When women are trained to do their household work as craftsmen do theirs, when the head of a house manages her help with the same exactness that the master workman manages his men, making sure that every stroke of work tells toward the end, then we shall begin to see a solution of the problems of domestic service. These problems present themselves on every side, and have even reached a point at which they threaten to turn our homes into vast hostelries, to be managed on the co-operative plan.—*N. Y. Tribune.*

UNDER HIS WINGS.—"The Lord shall preserve thy going out and thy coming in." Whether outward or homeward bound, traveling or at rest, the panoply of divine protection covers the salutify head. In the freshness of life's morning, when going forth to labor—in life's evening, sitting in the tent door, amid the deepening shadows—over under the wing of love. It covers life throughout, and is in eternal perpetuity, "from this time forth, and even for evermore."

Surely here is a wealth of privilege and of gracious endowment to satisfy every desire, and to enrich beyond computation. How blessed to think that whole households, parents and children, can nestle under this wing of divine love! How sweet the Psalmist's assurance, elsewhere given: "He shall cover thee with his feathers, and under his wings shalt thou trust." Beloved, the promise is unto you and unto your children—"Blessed are those that make the Lord their trust."—*Selected.*

A HINT TO YOUNG HUSBANDS.—Love and appreciation are to a woman what dew and sunshine are to flowers. They refresh and brighten her whole life. They make her strong-hearted and keen-sighted in everything effecting the welfare of her home. They enable her to cheer her husband when the cares of life press heavily upon him, and to be a very providence to her children. To know that her husband loves her, and is proud of her; that even her faults are looked upon with tenderness; that her face, to one at least, is the fairest face in the world; that the heart, which is to her the greatest and noblest, holds her sacred to its utmost recesses above all other women, giving strength and courage and sweetness and vivacity which all the wealth of the world could not bestow. Let a woman's life be pervaded with such an influence, and her heart will blossom, and sweeten, and brighten in perpetual youth.

English Methodism.

While there were one or two cranks among the English delegates, who were somewhat turbulent during the session of the Ecumenical Conference, and whilst they are not as careful in the observance of total abstinence and not as strict in eschewing harmful worldly amusements as American Methodist ministers are, yet there are many grand and good things among them. John Wesley, the founder of Methodism; Charles Wesley, who wrote hymns of Methodism; Richard Watson, who wrote the theology of Methodism, were all Englishmen. And American Methodism is profoundly indebted to Asbury, who was also a native of England. English Methodism has been the seed-corn of all other branches of Methodism. And English Methodism is now making a bold and gallant fight to grow and spread in a country where it is environed with formidable difficulties. English Methodism has to grow under the shadow of the establishment of a State Church, which strives to dominate everything. It has to contend in Ireland against the colossal institution of Romanism. And in Scotland it has to fight the stern giant of unrelenting Calvinism. But still English Methodism is growing and flourishing. The effectiveness of her ministry, the consecration of her laity, the power of her press and schools, insure future prosperity. The English Methodists are in advance of other Methodist branches as to the rare grace of Christian liberality. They are four times more liberal in missionery contributions than Southern Methodists—averaging one dollar per head. The poorest among them give to the support of the ministry a penny a week and a shilling a quarter—averaging two dollars per member among the poorest, while the richer class give in proportion to their income. The result is, there is never any deficiency in the salaries of their ministers. We only wish that American Methodism would measure up to this standard of Christian liberality. The English Methodists outstrip us a long ways in this particular.—*Raleigh Christian Advocate.*

WHERE TO FIND HEAVEN.—There was a Methodist preacher who preached one day on heaven. The next morning he was going down town and he met one of his old, wealthy members. This old fellow met the preacher, and he said: "Pastor, you preached a good sermon about heaven. You told me all about heaven, but you never told me where heaven is." "Ah," said the pastor, "I am glad of the opportunity this morning. I have just come from the hill-top yonder. In that cottage there is a member of your church. She is sick in bed with fever; her two little children are sick in the other bed, and she has not got a bit of coal or a stick of wood, or flour or sugar or any bread. If you will go down town and buy fifty dollars' worth of things, nice provisions, and send them up to her, and then go up there, and say, 'My sister, I have brought these nice provisions in the name of the Lord and Savior;' if you ask for a Bible, and you read the twenty-third Psalm, and you then get down on your knees and pray—if you don't see heaven before you get all through, I'll pay the bill." The next morning he said, "Pastor, I saw heaven, and I spent fifteen minutes in heaven as certainly as you are listening."

CULTIVATE SELF-RELIANCE.—A little incident at a Summer resort brought into strong contrast two different ways of training children. The mother of a young girl, apparently about eighteen, was suddenly summoned home, and the daughter was left to pack the trunk and follow on a later train. It was a pitiful sight to see the girl stand helplessly before the closets and bureau drawers. Evidently it was her first experience in self-reliance. All the boarders were off on a picnic, save a girl of twelve who proffered assistance. She deftly folded and packed the various garments, not like an expert, but with excellent judgment and a fair degree of success.

"Where did you learn to do all this?" asked the other in astonishment. "I never packed a trunk before," was the reply, "but mama always makes me fold away my own clothes and says I must think for myself." The difference in this case was wholly in the bringing up and not in the natural capacity of the two girls. One mother had cultivated dependence by doing everything for her child. The other had given just enough help to develop self-help. Which method prevails in your home?—*Congregationalist.*

THE VALUE OF LEISURE MOMENTS.—Two men stood at the same table in a large factory in Philadelphia, at the same trade. Having an hour for their nooning every day, each undertook to use it in accomplishing a definite purpose; each persevered for about the same number of months, and each won success at last.

One of these two mechanics used his daily leisure hour in working out the invention of a machine for sawing a block of wood into almost any desired shape. When his invention was complete he sold the patent for a fortune, changed his workman's apron for a broadcloth suit, and moved out of a tenement-house into a brown-stone mansion.

The other man, what did he do? Well, he spent an hour each day during most of the year in the very difficult undertaking of teaching a little dog to stand on his hind feet and dance a jig. At last accounts he was working ten hours a day at the same trade and at his old wages, and finding fault with the fate that made his fellow-workman rich while leaving him poor.

Leisure moments may bring golden grain to the mind as well as the purse, if one harvests wheat instead of chaff.—*Wide Awake.*

HE HAS GONE THIS WAY.—We have not passed this way heretofore, but the Lord Jesus has. "For we have not an High Priest which can not be touched with a feeling of our infirmities." It is all untrodden and unknown ground to us, but he knows it all by personal experience—the steep hits which take away our breath; the stony bits which make our feet ache so; the hot, shadeless stretches which make us feel so exhausted; the rushing rivers which we have to pass through—Jesus has gone through it all before us. For "he himself took our infirmities and bare our sicknesses." Oh, think of "the things he suffered," over and above the great atoning suffering on the cross, just that he might personally know our little sorrows, and personally enter into our insignificant sufferings, and succor us in them with his own mighty help!—*Frances Ridley Havergal.*

WHITE HAIRS.—White hairs have been called "flowers of the cemetery;" but is it not better to think of them as "a streak of the dawn of the eternal day?" And will not this thought tend to make us more patient and considerate toward those aged servants among whom our lot is cast? Often their waiting-time is dreary. Old friends and companions have passed away, and these survivors are among the loneliest of the lonely. Their ways and their habits of thought can not be exactly those of younger folk. It will help us to brighten the close of their pilgrimage if we accustom ourselves to look upon them as having already seen "the dawn of the eternal day."—*The Quiver.*

OUR YOUNG PEOPLE.

TEN TRUE FRIENDS.

Ten true friends you have,
Who, five in a row,
Upon each side of you,
Go where you go.

Suppose you are sleepy,
They help you to bed;
Suppose you are hungry,
They see that you're fed,

They wake up your dolly,
And put on her clothes,
And trundle her carriage
Wherever she goes.

They buckle your skate-straps,
And haul at your sled;
Are in summer quite white,
And in winter quite red.

Now, with ten willing servants
So trusty and true,
I'pray, who would be lazy
Or idle—would you?

Would you find out the name
Of this kind little band?
Then count up the fingers
On each little hand.

—*The Water Lily.*

That Nut Problem.

The answer is not necessarily 301. Add to 301 any number which either of the figures 2, 3, 4, 5, 6 and 7 will divide without a remainder—say 420—and the result will be the same. Thus 420 added to 301 is equal to 721. This will work out just as 301 will. Now add to this number 420, and you have 1,141. Here, again, your figures will each give a remainder of 1, except 7, which gives no remainder.

Now, will the little folks see whether I have made a mistake anywhere? I have not tested the *limit* of this process, but suppose it will continue infinitely, because the relation of figures is never changed by the enlargement of the sum. UNCLE JIM.

An Indignant Mother.

BY MYRA STAFFORD.

"She is very sick," said Dr. Robbie Proctor, in his grandfather's hat and his uncle's coat, with Aunt Katie's glasses perched astride his nose; "very sick, indeed!" and he laid his hand with professional skill on the kitten's paw. "If you do not follow my directions she will die, and there's no help for it. She has the small-pox, and cholera and yellow-fever, all mixed up together. It would be hard for anybody but me to tell you so much, but I can tell."

"Oh dear, dear me," said the frightened little mother, "I will be sure to follow your directions. To think that my child should have so many sicknesses all at once."

"Yes, it is very sad; and she must have a pint of brandy every ten minutes for the next fifty-five hours, or she will die, certain, true, black and blue."

Up rose the little mother, her face all in a glow of indignation. Gathering the precious child in the skirt of her dress, with true womanly dignity, she spoke in freezing tones:

"She never will, Dr. Robbie, and you need not think it. I wonder at you for saying such words in my mother's house, when you know she never lets a drop of brandy come into it, and does not believe in using it for anything? The idea that I would let my kitten play take brandy I'm ashamed of you, Robbie Proctor, and don't want to have anything more to do with you."

So saying she walked across the room and out at the door.

"Well," said Dr. Robbie, in great indignation, "if you won't do as the doctor says, how can you expect him to help you?"

"I don't expect it," came from the hall in freezing tones. "I never will expect help from a doctor who uses such dreadful medicine as that."

There was a sound of clapping of hands which came from the library, and papa's voice said:

"Three cheers for the little mother who has the 'courage of her convictions!'" though what he meant by such long words as that, you must ask your father.—*The Pansy.*

A Customer Secured.

A young man in a dry goods store in Boston was endeavoring to sell a customer some goods. He had a quantity on hand which he much desired to dispose of, as they were not of the freshest styles and the man seemed inclined to take them. When the goods had been examined and the bargain was about to be concluded, the customer inquired:

"Are these goods the latest style?"

The young man hesitated. He wanted to sell the goods, and it appeared evident that if he said they were the latest style the men would take them. But he could not tell a lie, and he replied:

"They are not the latest style of goods, but they are a very good style."

The man looked at him, examined some other goods of later style, and said:

"I will take those of the older style, and some of the new also. Your honesty in stating the facts will fasten me to this place."

The man not only sold his goods and kept a good conscience, but he also retained a customer, whom he might never have seen again if he had not spoken to him the exact truth. There is no permanent gain in falsehood and deception. Righteousness and truth are a sure foundation.—*Safeguard.*

LITTLE HEATHEN GIRLS.—There are bright little girls in the islands of the Pacific. One of them at Ruk, Micronesia Mission, when told that school would begin on the next Monday, said to Mrs. Logan, with an expression of great delight: "I am glad, for my head is aching with so much ignorance."

The Bible missionaries often saw the little, unclad, native African girls carrying an ear of corn on their backs. This is just where the women carry their babies, but it had not occurred to the missionaries that the ear of corn served as a doll, until they noticed that one little girl had the tassel of the corn braided and strung with beads. The missionary's wife asked her if that was her baby, and she said "Yes."—*Exchange.*

Little Ollie heard her sister Lulu speaking of a diary, and having had it explained to her that a personal diary was a brief record of one's life, she exclaimed: "Well, then, I don't see why they call it a diary; it seems as if they ought to call it a livery."

The Best I Ever Used.

So says Dr. S. S. Herrick, former secretary of the Louisiana State Board of Health, speaking of Marsden's Pectoral Balm, which he recommends as the best remedy for coughs, croup, colds, bronchitis and sore throat.

SCIENTIFIC.

The Mysteries of Electricity.

Electricity in the many forms in which it has been made useful to man has become so familiar to most persons in recent years that it is rather a matter for surprise that in some of its most interesting manifestations it remains today as mysterious an agent as it ever was. The tremendous power of a stroke of lightning is beyond all possibility of imitation by artificial means, and yet that power is seldom exercised twice in precisely the same manner. Sometimes the lightning appears to exert its full might like an angry giant, and its blow then resembles a shot from a hundred-ton gun—nothing can withstand it, and it rends, tears and scatters broadcast whatever object it encounters.

An instance of this terrific capacity for destruction possessed by a bolt of lightning was the instant demolition in England, a year or so ago, of a great oak-tree which for generations had been the pride of a neighborhood.

Occasionally all this fearful power is expended upon an insignificant object, as happened near West Lonisville, in Kentucky, last June, when a turkey-buzzard, sailing high in the air at the beginning of a thunder-storm, was suddenly annihilated in the sight of several spectators by a bolt of lightning that darted from a cloud.

The same mysterious force manifests the variety of its powers by such performances as photographing—for a sort of photographing it really is—the forms and colors of neighboring objects upon the surface of whatever thing has felt the fury of its assault. Near the town of Warren, in Ohio, last July, a young man who had taken refuge under a tree during a thunder-storm was killed by lightning, and upon his breast and other parts of his body appeared wonderfully distinct images of the leaves and branches of the tree.

We often hear accounts of the strange behavior of what is called ball lightning; and still another form in which the electricity of the atmosphere occasionally manifests itself, is the so-called St. Elmo's fire, which illuminates the yards of a ship as with ghostly lanterns. The European scientific papers have recently contained an account of a very singular appearance of this kind of electric light which was witnessed near the town of Gottschee.

Two gentlemen, walking along a country road during a snow-storm, saw what seemed to be a glimmer coming out of the new-fallen snow. It was presently discovered that the light enveloped the iron cap on the end of the cane carried by one of the pedestrians. When he raised the cane in the air little sparks seemed to dance forth from it.

There are many of these electrical exhibitions furnished by nature which occur in the presence of persons who do not take the trouble to observe them carefully, and afterwards to report what they have seen. Some of the things that now appear mysterious would cease to be so if more people would learn to use their eyes and their brains at the same time.—*Youth's Companion.*

The Sixth Sense.

The sixth sense is no new subject. All sorts of "senses" have been suggested at various times by different philosophers as worthy of being elevated to an equal rank with the "five gateways of knowledge." Recent experiments upon the ear have a most interesting bearing on this matter. The canal of the ear is blocked internally by the drum. On the other side of the drum is the Eustachian tube which leads to the throat, and so preserves equality of atmospheric pressure. Most of us have experienced that terrible feeling of "topheaviness" which ensues when this tube has become partially obstructed by secretions from cold. Next to the drum comes a series of small bones, and then the internal ear or labyrinth which contains fluid and receives the ends of the nerves of hearing. When the drum is made to vibrate by the waves of sound outside, these vibrations are carried on through the whole series and conveyed to the brain. The labyrinth consists of the cochlea, so called on account of its resemblance to a snail's shell, and also of three semi-circular canals. Inside the cochlea is a wonderful sounding-board containing about 4,000 minute rods and arches, which enable us to discriminate sounds just as though it were a piano-board with 4,000 keys. All this, and much more that is marvelous, the cochlea contains. But it is about the semi-circular canals that I specially wish to say something.

Some very interesting facts have lately come to light in reference to these canals and their uses. As long ago as 1824 Flourens suggested that they might be the organs of a sense hitherto unknown, and now Professors Crum, Brown and Mach have shown that this is the case. It is proved that they give us the means of judging the direction of motion. Any even and regular motion is not perceived by us, as, for instance, our revolution around the sun, and the earth's motion. Even motion in a train, if perfectly even and straight, may be unperceived by us, but if the train were to round a curve, or travel on a steep gradient, we should at once become conscious of it. Professor Mach constructed a revolving table, and placed it in a hut made so as to avoid any change of scene or light, and on it he placed a person whose eyes had been carefully blindfolded. In a few moments he became perfectly unconscious of the revolutions of the table. Any movement of the person, however, or any irregularity in the motion of the table, immediately brought back sensations of a remarkable kind. Similar sensations are known to be caused by ailments in the semi-circular canals, and it is concluded, therefore, that these canals are really the organs of motion. The fluid which they contain acts upon delicate hairs when rotation goes on, and thus the sensation of movement is communicated to the brain.—W. Spiers, in *Methodist Times.*

THE STORY OF A TOMBSTONE.—Above the south portico of St. Paul's Cathedral is a figure of a phœnix, a bird famed in fable, and the Latin motto "*Resurgam*" (I shall rise again). The story goes that after the size and position of the vast dome had been marked out, a laborer was told to bring a stone (to be used as a guide to the masons) from the rubbish of the old cathedral that had perished in the great fire of London. It happened that the stone the man fetched was a piece of a tombstone, with nothing of the inscription left but the word *Resurgam* in large letters. The incident being regarded as of happy omen, this word was adopted as a motto for Sir Christopher Wren's noble building. The phœnix was a bird that was said to live for five hundred years and then to burn itself to ashes, out of which it came with renewed life for another period of five centuries. In choosing this bird, allusion was intended to the new cathedral rising out of the ashes of the old.—*Little Folks' Magazine.*

I, A. C. Hafflefinger, do say consumption can be cured by Dr. Davis' Compound Syrup of Wild Cherry and Tar. My mother, years ago, contracting a terrible cough soon became a cable to attend to her household duties. Prominent physicians pronounced it incurable consumption. We knew of Dr. Davis' Wild Cherry and Tar, and commenced giving it to her. Before two bottles had been taken an improvement was noticed, and by the time one dozen bottles had been consumed she was well, and has never been troubled since. We have recommended it to many and always have it in the house. For coughs, colds, croup, whooping-cough, asthma, bronchitis, it is without a rival. One dollar bottles hold two and a half times as much as 50c. bottles.

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The Grain, Sugar, Cotton and Rice crops of this season are unusually abundant, and active preparations are being made to gather and move them. It should be borne in mind that a large and varied crop of Malarial Sickness is also about ready for the annual reaping. The people should begin NOW to prepare for this ordeal by using

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freely and regularly for a few weeks. It is the Peerless Conqueror of Malaria in all of its forms. It is the best known preventive and the most unfailing cure. Those who heed this timely warning will pass safely and pleasantly through the sickly season that is upon us. $1 per bottle; six for $5. If your dealer can't supply you, order direct from KIT WILLIAMS, 202 Canal Street, New Orleans.

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"I have taken the **Cannabis Indica** as directed, and am happy to tell you that I am perfectly cured of **Nasal Catarrh.** You were right, my trouble was not Consumption, but **Catarrh.**
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Gentlemen:—Please find inclosed $30 for another box of medicine. Your remedies are doing a great good in this neighborhood. The Salve and Pills are gaining great reputation in curing **Rheumatism** and **Constipation;** if you send me some circulars I will distribute them. You really ought to have an agency out here.
Respectfully, C. M. MEEK, *Postmaster.*
Jackson, Amador Co., Cal.

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MARRIAGES.

BEHR—FANT.—In the Methodist Church, Columbus, Miss., Oct. 28, 1891, by Rev. J. S. Oakley, Mr. J. E. Behr, of Macon, Ga., to Miss Annie L. Funt.

SMITH—BASS.—In Columbus, Miss., Nov. 3, 1891, by Rev. J. S. Oakley, Mr. W. M. Smith, of Alexandria, La., to Miss Mamie E. Bass, of Shubuta, Miss.

CLIFFOrtD—CLARK.—At the residence of the bride's father, B. A. Clark, Esq., near Kosciusko, Miss., Nov. 4, 1891, by Rev. J. S. Oakley, Rev. Thomas B. Clifford to Miss Lelia I. Clark.

WARD—JAMISON.—At the residence of the bride's brother-in-law, Mr. Lott Parker, near Lockhart, Miss., Oct. 14, 1891, by Rev. N. M. Clark, Mr. Chas. M. Ward, of Meridian, Miss., to Miss Annie E. Jamison.

KING—BROWN.—In the Methodist Church, Pelahatchie, Miss., Nov. 3, 1891, by Rev. D. P. Bradford, Mr. J. M. King to Miss Rachel Brown.

PHILLIPS—UELTSCHEY.—At the residence of the bride's mother, Nov. 5, 1891, by Rev. D. P. Bradford, Mr. H. B. Phillips, of Jackson, Miss., to Miss Daisey B. Ueltschey, of Scott county, Miss.

DILLARD—BETTERTON.—At the residence of the bride's mother, Sept. 30, 1891, by Rev. R. A. Davis, Mr. Frank Dillard to Miss Paletine Betterton, all of Union parish, La.

McCORD—KENNEY.—At Pleasant Hill Church, Nov. 1, 1891, by Rev. J. D. Newsom, Mr. G. A. McCord to Mrs. Suo Kenney, all of Alcorn county, Miss.

BUCKLEY—HOOVER.—At the residence of sister Emily Atkinson, Summit, Miss., Oct. 28, 1891, at 3 P. M., by Rev. J. G. Sibley, Mr. Geo. P. Buckley, of Natchez, Miss., and Miss Mamie Hoover, of Summit, Miss.

CARRITH—MARTIN.—In the Methodist Church, Johnston, Miss., Nov. 4, 1891, at 7:30 P. M., by Rev. J. G. Sibley, Mr. Jas. W. Carruth and Miss Laura Martin, all of Johnston, Miss.

ROW—JACKSON.—At the residence of the bride's brother, Hon. T. J. Reams, Arbroth, La., Nov. 4, 1891, by Rev. N. B. Norwood, Mrs. Eunice L. Jackson to Mr. Rarie Row, of Row's Landing, La.

SANDERS—DUBARD.—At the residence of the bride's father, Attala county, Miss., Nov. 5, 1891, by Rev. L. D. Worsham, Mr. M. P. Sanders to Miss Mollie Dubard.

GREEN—SYKES.—In the Methodist Church, Aberdeen, Oct. 21, 1891, by Rev. J. A. Bowen, Mr. T. M. Green, of Seattle, Washington, and Miss Corinne Sykes, of Aberdeen, Miss.

PEARCE—HUDSON.—In Vicksburg, Miss., Nov. 7, 1891, by Rev. W. B. Lewis, Mr. C. A. Pearce and Mrs. Judia Hudson.

ROSS—ASKEW.—In Vicksburg, Miss., Nov. 8, 1891, by Rev. W. B. Lewis, Mr. W. B. Ross and Miss Allie V. Askew.

McDONALD—LOGAN.—In the Methodist Church, Hickory, Miss., Nov. 5, 1891, at 7 P. M., by Rev. J. M. Morse, Mr. C. E. McDonald to Miss Georgie Logan.

DINKINS—COWAN.—In the Methodist Church, Canton, Oct. 7, 1891, by Rev. T. B. Holloman, Mr. Goode W. Winbourne, of Salis, Miss., and Miss Pauline Dean, of Canton, Miss.

BUCK—JOHNSON.—At the Aconia Methodist Church, Nov. 5, 1891, by Rev. B. F. Phillips, Mr. H. E. Buck to Miss Annie L. Johnson, daughter of Col. J. M. Johnson, all of Holmes county, Miss.

WILES—WILSON.—At Hebron (Baptist) Church, Nov. 5, 1891, by Rev. G. W. Alexander, local elder of M. E. Church, South, Mr. Wm. W. Wiles, of Yazoo county, Miss., to Mrs. Mary J. Wilson, of Warren county, Miss.

OBITUARIES.

GUICE—Another soldier of the cross has laid his armor by. Life's conflicts past, he has entered his Master's joy. Such was the verdict of a sorrowing community on the announcement, Aug. 26, 1891, that JOHN G. GUICE was dead.

He was born in Franklin county, Miss., March 8, 1815; was married to Miss Sarah A. Hinnison, Jan. 8, 1840. They had born to them fifteen children—seven of whom are living, with eighteen grandchildren, and two great-grandchildren.

He had been an active member in the Methodist Church for nearly half a century. He was a Methodist from conviction, loved her doctrine and polity, was loyal to her in all her demands. One of his greatest delights was her class meetings. He was an earnest and efficient worker in revivals. He delighted in singing. He was able and earnest in prayer, and often made public appeals to sinners to turn to God. He was a bright and shining light. A good citizen, an obliging neighbor, a kind husband and loving father. He filled different official positions in the church faithfully and efficiently. He was a delegate-elect to our next Conference. His end was peace.

Grieve not, loved ones; for though your separation is more than tongue can tell, you know he is now tasting the sweets of heaven, and the tired head is now on the loving breast of Christ. IRA B. ROBERTSON.

TURNER—Miss SUE TURNER, daughter of Mr. and Mrs. J. S. Turner, of this place, died Saturday, Oct. 24. She took sick Sept. 25, and bore her suffering bravely for a month, and all were anxious for her recovery; but finally death came, and her sweet spirit took its flight to that haven of bliss, and her remains were laid at rest last Sunday, with services conducted by Rev. Mr. McLaurin.

She was one of my best friends: were of the same age, thirteen years; had been knowing each other about eight years. We went to school together, and were in the same Sunday-school class. We also worked together in our little missionary society. She was an earnest worker, and did all that she could. She was kind, gentle and good, and loved very much by all the girls. She was a member of the M. E. Church. We shall miss her very much. She lived an exemplary life, worthy to be imitated. We trust the gentle Christian influence she left behind will long remain and lead many a boy and girl to Christ. May the Lord keep all his little followers to look to him in faith, and bow in humble submission to all his works of providence, as did sweet little Sue.

CLARA BUFKIN.

Vossburg, Miss.

FARMER—DELLA KEZIAH FARMER, daughter of B. F. and M. E. Farmer, was born April 27, 1886; died March 17, 1891, aged four years eleven months and ten days.

She was sick only twenty-four hours; but her sweet life was a joy to her parents. While sick she asked her mother "If she did not see the people in the top of the house." Thus, doubtless, the angels appeared for her before she lost consciousness. Oh! may the parents and friends all enter the kingdom of heaven as a little child! "For of such is the kingdom of heaven." R. A. DAVIS, Pastor.

SMITH—Sister EMMA SMITH (born Mayo) was born in Union parish, La., Oct. 23, 1858. She came to Morehouse parish in early childhood. Under the ministry of Rev. J. M. McKee, about Oct. 23, 1879, she joined the M. E. Church, South, at the Bonne Idee Church, and almost the same date was married to Bro. D. W. Smith, who now mourns her loss. She continued a faithful and consistent member of the church until her untimely death, Oct. 21, 1891, of pneumonia.

She was perfectly resigned to her death, except that she said she was loathe to leave her little children. One of these is a baby two months old.

Sister Smith was a devoted wife and loving mother. Her hospitality to the preachers was unbounded. She was a model housekeeper. As a neighbor, she was kind, and she seemed to be without an enemy. Hosts of relatives and friends were shocked and saddened by her unexpected death. Bro. Smith is left with five little children to care for, without a mother's love. May the Comforter, in this deep affliction, be present in his heart, to bear up his bereaved soul in humble resignation! "A prudent wife is from the Lord." He who gave has recalled his own. We can not understand God's dealings with us; but we know that he knows best, and that his afflictions upon us are to draw us nearer to him, "who careth for us."

G. E. GREENE, Pastor.

WHITE—FRANCIS HUGHSTON, infant son of Mr. Thomas and Mrs. E. A. White, died Friday night, Oct. 16, 1891, with congestion, aged six months.

Oh, how sad is that household made by the death of little Frank! He was snatched away so quick. He was only sick about fifteen hours, and God sent his angels and carried him home, where he will never suffer no more, but will be there with loved ones gone before, waiting and watching at the beautiful gate for papa and mama and brothers and sisters; and if they are only faithful, they will some day behold little Frank, when he will seem more beautiful than ever he did on earth, and can claim him as their own precious little Frank. When the angel of death passes through this earthly flower garden, it always plucks the most beautiful buds and transplants them in the heavenly garden, there to bloom forevermore. That is the reason why little Frank was taken. He was such a beautiful little bud. Weep not, dear loved ones; little Frank is at rest. Joy to the mourner; comfort is given; angels have borne little Frank in triumph to heaven.

LAURA P. OAKES.

TROTH—MINNIE TROTH (nee Shelmire) was born Nov. 16, 1851; died Sept. 15, 1891, within two months of forty years of age. She lived and died within sight of Kinderhook—the old homestead—around which clusters so many beautiful and lovely associations. Minnie—as we all called her—was a general favorite from childhood to the grave; all along her pathway in life she was the same noble, heroic spirit. She joined the Methodist Church when about ten years old, at Olive Branch, and continued a faithful, zealous member—loyal to her church—under peculiar and sometimes trying circumstances. I knew her as an intimate friend, and amid all the vicissitudes of a chequered life—as daughter, wife and mother—she reached up after the ideal Christian life, and came as near the prize, doubtless, as it is our lot in this life to come.

She died, as she had lived, trusting in Christ. Without fear she went down into the valley leaning on God's promises. Her greatest trial was in being taken from her loved ones, her husband and six small children. May the Lord support and comfort the bereaved ones in this sad hour! A DEAR FRIEND.

FARMER—Sister ISABELLA FARMER was born July 19, 1850; joined the M. E. Church in 1862 or 1863; died of pneumonia, March 30, 1891, in the full triumphs of faith.

She was sick only seven days, during which time she expressed herself as having no fears of death; that her trust was in God, and was willing and ready to pass away. She made arrangements to divide her earthly possessions among her relatives. When the writer became her pastor, she was a faithful attendant at church and Sunday-school as long as she was able, and, we presume, many years previous. She was treasurer of the Woman's Missionary Society at Downsville, La., several years, until unable to attend its duties. Thus passed away a faithful and devoted servant of God. The Lord comfort the bereaved ones she has left behind, and may they meet her in glory!

R. A. DAVIS, Pastor.

FLURRY—Bro. HENRY FLURRY was born May 15, 1828; died Oct. 29, 1891, aged sixty-three years five months and fourteen days. He joined the M. E. Church, South, in 1854; was married to Miss Catherine Fairly, with whom he lived peaceably and happily for many years. The Lord gave unto them seven children. Two have passed on before him, while five with their mother mourn his loss.

Bro. Flurry was a sufferer for many weeks with the dreadful disease, dropsy. He died in full triumph. Death had no sting. He was perfectly ready and willing to go. Thus ends the life of a great Christian, brother, husband, father and friend. When we laid him to rest amid the weeping of friends and relatives, we were consoled with the thought, "We shall see him again." God bless the affectionate brothers and sister, the devoted and bereaved companion and children! M. L. WHITE.

McINNIS—Sister NANCY ALAFAIR MCINNIS was born April 14, 1877, in Green county, Miss.; died July 11, 1891, aged fourteen years and three months. She joined the Methodist Church at Vernal under the ministry of the Rev. W. P. Mendor, September, 1889; was converted under the ministry of D. C. Rawls in 1890.

Sister Nancy was a consistent Christian girl; loved the preached word, loved the prayer meeting, loved the Sabbath-school, loved Christian association. But God called her home, and leaves father, mother, brothers, sisters and friends to mourn her loss here. Heaven is made dearer to her loved ones. God help them to meet her in that world of light.

HER PASTOR.

When you're languid and dull in the Spring of the year,
When stomach and liver are all out of gear,
When you're stupid at morn and feverish at night,
And nothing gives relish, and nothing goes right,
Don't try any nostrum, elixir or pill—
"Golden Medical Discovery" just fills the bill.

The surest and best of all remedies for all disorders of the liver, stomach and blood, is Dr. Pierce's Golden Medical Discovery.

Make use of time, if thou lovest eternity; know, yesterday can not be recalled, to-morrow can not be assured: to-day is only thine; which if thou procrastinate, thou losest; which lost, is lost forever; one to-day is worth two to-morrows.—*Enchiridion.*

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EQUITABLE -	$203,826,107	$720,662,473
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NEW YORK - -	159,576,065	569,338,726
PENN MUTUAL - -	20,663,272	90,278,701
MANHATTAN -	12,962,401	54,500,754

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	Surplus.	Ratio of Assets to Liabilities
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MUTUAL - -	9,981,233	107
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MANHATTAN -	1,036,632	109

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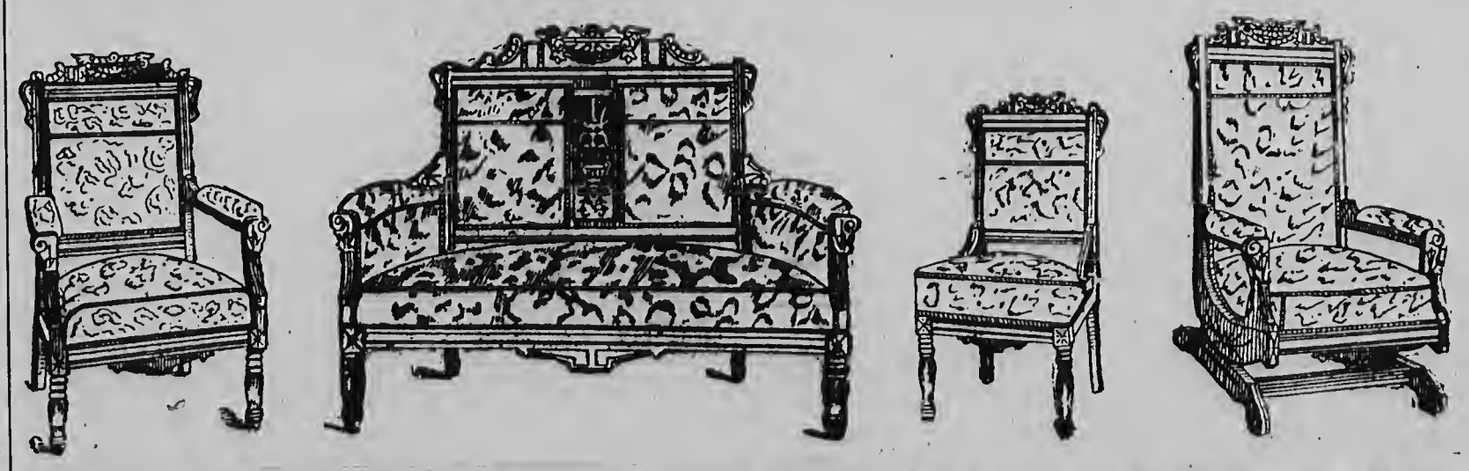

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5¾ @ —	—
Ordinary	6 3-16	— —
Good ordinary	6¾	— —
Low middling	7 3-16	— —
Middling	7⅜	— —
Good middling	7⅝	— —
Middling fair	8⅛	— —
Fair	9½	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	2⅝	2 11-16
Fully fair	2⅝	2 11-16
Good fair	— —	— —
Common	2 5-16	— —
CENTRIFUGAL:		
Seconds	2½	3 1-16
Prime yellow	3 3-16	3¼
Gray white	3¼	3⅜
Choice white	3 9-16	3⅝
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	9	12
Good common	— —	7
SYRUP	24	28
RICE.		
No. 2	2¼	— —
Good	4½	4¾
Fair	4⅛	4⅜
Prime	— —	— —
Rough, ₩ bbl	2 00	4 00
Clean, ₩ ton	22 00	24 00
FLOUR.		
Extra Fancy	4 90	5 00
Fancy	4 45	4 70
Choice	— —	— —
Minnesota Patents	5 00	5 50
Winter wheat patents	5 12½	5 20
Minnesota bakers	5 00	5 50
CORN PRODUCTS.		
Corn meal	2 90	2 95
Cream meal	3 50	— —
Grits	3 60	— —
Hominy	3 65	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	66
Yellow	— —	66
Mixed No. 2	— —	67
OATS:		
Western	40	42
Texas rust-proof	56	59
BEANS:		
₩ cwt	95	97½
HAY:		
Prime	14 00	15 00
Choice	15 50	18 50
PROVISIONS.		
PORK:		
Mess (Standard)	10 00	10 25
Prime Mess	10 37½	10 50
Rumps	— —	— —
BACON:		
Fancy Breakfast	— —	11½
Shoulders	6⅛	6⅜
Sides, short rib	7¾	— —
Sides, long clear	7⅝	— —
HAMS:		
Sugar-cured	10	11
DRY SALT MEAT:		
Shoulders	5¾	— —
Sides, short rib	6⅝	6⅞
Sides, long clear	6⅝	6⅞
GROCERIES.		
COFFEE:		
Prime	17¾	— —
Fair	17	— —
Common	14	— —
TEAS:		
Choice	40	80
No. 2	— —	— —
BUTTER:		
Western Creamery	31	— —
Western Dairy	22	26
Common	— —	— —
LARD:		
Refined	5½	— —
OILS:		
Coal, bbls	7⅝	— —
Coal, cases	16½	14
Cotton seed, crude	25	26
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	6	7
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 50	1 70
ONIONS:		
New Louisiana	— —	— —
Western	2 50	2 75
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7	— —
Jute, 1¾ lb. ₩ yard	— —	6¼
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7⅛	12⅛
TIES:		
₩ bundle	— —	1 35
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 50	5 00
Young Chickens	2 00	3 00
Chickens, Southern	2 75	3 00
Young	1 50	3 00
Turkeys, Southern	7 00	12 00
EGGS:		
Western	22	23
Southern	23	24
WOOL:		
Texas, ₩ lb	21	21½
Louisiana	17	19
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	18 00	— —
Meal	21 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2⅜
Sulphuric acid	— —	2½

—*New Delta*, Nov. 17.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1002 Race street, Philadelphia, Pa., naming this paper.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. W. W. Williams, T. S. West, W. G. Forsyth, J. P. Drake, James L. Bowling, R. B. Downer, Sam Q. Bass, J. M. Morse, H. Bradford, W. W. Simmons, I. W. Cooper, T. L. Mellen, W. D. McCullough, D. L. Cogdell, R. J. Jones, W. L. Linfield (2), P. Howard, F. N. Sweeney, B. F. Phillips, C. F. Emery, W. P. Meador, T. H. Hensch, C. T. Munholland, J. T. Nicholson, W. M. Young, R. M. Evans, J. F. Robinson, L. W. Wood, J. H. Evans, W. M. Sullivan, W. H. Lewis, T. H. White (2), H. J. Boltz, J. V. Penn, W. T. Barnett, Geo. Bancroft, J. A. Parker, J. F. Wynn, H. G. Hawkins, W. L. Hamil, J. A. McDougall, H. M. Young, John Hannon, G. W. Bachman, R. Parvin, R. F. Witt, M. L. Burton, Irvin Miller, J. M. Greene, T. H. McClendon, M. Ferrell, T. H. Holloman, Jno. A. Miller, R. A. Ellis, Wm. T. Beall, R. H. Barr.

Messrs. R. G. Hudson, John B. Harlon, L. N. Davis, Alex. Newton, Chas. M. Porter, R. T. Hutchins, T. A. Holloman & Co., E. Safford, I. P. Fluitt, R. P. Lake, F. W. Parham, J. C. DeGress, Wm. R. Stuart, T. L. Gee, A. F. Townsend, D. T. Gunnels, C. A. Grote, E. A. Nohlin, R. E. Macken, J. S. Turner.

Mesdames R. W. Bringhurst, W. E. Trotter, R. S. Brown, P. Youree, John Pipes, B. F. Alexander, Wm. Hoover, C. F. Beardsley, E. M. Montgomery.

Miss M. Jamieson.

Nov. 17.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

The Far West.

The prosperity of the Western countries is now assured, as the only great drawback that they had was the lack of rain; and now Melbourne, with his mysterious machine, has so thoroughly demonstrated the fact that rain can be had, and obviate the heretofore existing trouble, that the whole section is happy and great prosperity is predicted. Here in Louisiana we do not often need more rain than the good Lord sends us; but we need some of it in a better condition than it is allowed to get into *after* it is sent us; in other words, we need Coe's Cut-offs (from 101 Camp St.) on every cistern, to throw into the waste-pipe all the filth which gets on the roof, and in this way pure, wholesome water and better health can be secured.

From Seven Thousand Dollars to Twenty-One Thousand Eight Hundred and Sixty-Three Dollars.

Twenty-one thousand eight hundred and sixty-three dollars has just been paid by The Mutual Life Insurance Company on an original $7,000 insurance policy.

A result never equaled or even approached by any other company in the world. The fortunate assured was Mr. Charles Dellinger, of Mobile, Ala., who was forty-one years old when he became a member of the company.

RECAPITULATION.

1—Cash value of the dividends 100 per cent. of premiums.

2—Additions to policy 143 per cent. of premiums.

3—Insurance paid 312 per cent. of original amount.

4—Investment, *3 per cent. compound interest.*

5—Insured 44 years, from age 41 to age 85.

6—No taxes, care or expense connected with the insurance.

Remember this company is *purely mutual;* all profits belong to the members. It is also the largest and most profitable company in the world. Mr. T. H. Bowles is the general agent, 120 Common street, New Orleans, La.

Tried in the Balance.

Marsden's Pectoral Balm is not an experiment. For twenty-five years it has been "tried in the balance" and *not* found wanting in its ability to speedily and permanently cure coughs and colds.

Gilderoy's "Odd Hours" delights me. The young people—older ones also—who read it will find it good for them. It is sound, pure, good, funny, entertaining, instructive. I wish every boy would read it; it would help him to be a man.

ATTICUS G. HAYGOOD.

The Parsonage, Los Angeles, Cal.

The Russian Ministry of Finance is contemplating a proposal for a monopoly by the government of the production of spirits and tobacco.

The Favorite.

For twenty-five years Marsden's Pectoral Balm has been well and favorably known in the South. It is an unfailing cure for la grippe, coughs, colds and croup in children.

NEWS OF THE WEEK.

DOMESTIC.

The Convention of American Bankers, held in this city, adjourned on Nov. 12.

The annual meeting of the National Farmers' Alliance was called to order in Indianapolis, Ind., on Nov. 17.

After a successful career of twenty years the banking house of Bonner & Bonner, of Tyler, Texas, has failed. Liabilities, over $500,000.

It is said that clerks and other employees of the Federal offices in New Orleans are being assessed for the support of the Republican party in this State.

At the primaries held in New Orleans, last week, a solid delegation of 139 lotteryites were elected to represent the city in the Democratic Convention.

At the election of the officers of the World's W. C. T. U., in Boston, Miss Frances E. Willard was chosen president; Lady Henry Somerset, vice-president-at-large; Anna Cordon, of Boston, secretary; and Mrs. Williams, of Canada, treasurer.

The determination of the State to enforce the secular school act of 1890 has led to the arrest of several well-known Catholic citizens of the city of Fitchburg, Mass., and caused an outburst of indignation among followers of the Church of Rome all over the State.

A meeting held by anarchists in Chicago, last week, was broken up by the police. A serious resistance was made and several officers were struck, though none seriously hurt. A number of anarchists were arrested, and a large amount of inflammatory literature was captured.

Bishop Potter presided at a meeting in Chickering Hall, in New York City, last week, the object of which was to protest against the Louisiana Lottery amendment. The speakers were ex-Judge Noah H. Davis; Gen. G. D. Johnston, of Louisiana; President Lowe, of Columbia College; Rev. Father Elliott and ex-Mayor A. S. Hewitt.

The committee from the Kansas Millers' Association, who have been spending a few days in this city, investigating the shipping facilities, were so well pleased with their inspection that they have concluded not to go to Galveston, which was their original intention. They found that this port will meet all their requirements, they say, and they will return to Kansas City direct.

President Harrison, by proclamation, has appointed Thursday, Nov. 26, "to be a day of joyful thanksgiving to God for the bounties of his providence, for the peace in which we are permitted to enjoy them, and for the preservation of those institutions of civil and religious liberty which he gave our fathers the wisdom to devise and establish and us the courage to preserve."

The work in securing $50,000 in subscriptions for the preliminary guarantee fund for the expenses of the national Republican and Democratic conventions, in the event of either or both of the conventions being held in San Francisco, has been completed by a committee of business men, and the committee appointed by them to go to Washington and lay San Francisco's offer before the National Committees of the two parties.

FOREIGN.

The authorities of the Russian War Office have resolved to construct a line of forts along the Chinese frontier and to increase the number of the officers in Central Asia.

The German Reichstag resumed its sittings on last Tuesday. It is not known if Prince Bismarck will appear in the House. His health requires careful attention, and he will undertake a parliamentary campaign only when assured of his ability to do so by his physician.

The International Peace Congress opened in Rome last week. Among the subjects that have been discussed was a proposition looking to the introduction of reforms in the various systems of education by means of which children would be imbued with the love of peace. The congress adopted a proposal that the universities of Europe and America should take measures to foster among their students feelings of respect and friendship for foreign nations.

The state of affairs in the republic of Brazil at present is by no means satisfactory. In nearly every respect matters are going wrong. In the last two years the country has been flooded with irredeemable paper money, now amounting nominally to about $250,000,000, and depreciated to less than fifty-five per cent. of its nominal value. In consequence of the depression of the currency and burdensome tax all necessaries of life cost exorbitant prices, which are constantly rising.

The authorities in St. Petersburg are becoming more and more suspicious as the internal situation of the empire continues to grow more critical. There is considerable uneasiness regarding the status of affairs throughout the empire, and as a result of this feeling the marshals of the nobility exercising power and residing in the different parts of the country have been warned that they will be held responsible for any manifestation of political feeling against the government which may occur in the provinces of local administrations under their control.

The fight between Parnellites and McCarthyites in Ireland regarding the negotiations at Boulogne-sur-Mer and the letters which passed between Messrs. Parnell and O'Brien continues with no diminution in the bitterness. *United Ireland* appeals to sturdy Irishmen to steel their hearts to the task of fighting the priesthood. While they submit to priest and bishop, the paper declares, they will never be able to follow the dictates of their own political consciences, and the liberty of the land so long desired will never be gained.

Does Protection Protect?

Certainly, in one instance, it does. Hood's Sarsaparilla is the great protection against the dangers of impure blood, and it will cure or prevent all diseases of this class. It has well won its name of the best blood purifier.

$10,000

will be paid for a recipe enabling us to make WOLFF'S ACME BLACKING at such a price that the retailer can profitably sell it at 10c. a bottle. At present the retail price is 20c.

This offer is open until January 1st., 1893. For particulars address the undersigned.

ACME BLACKING is made of pure alcohol, other liquid dressings are made of water. Water costs nothing. Alcohol is dear. Who can show us how to make it without alcohol so that we can make ACME BLACKING as cheap as water dressing, or put it in fancy packages like many of the water dressings, and then charge for the outside appearance instead of charging for the contents of the bottle?

WOLFF & RANDOLPH, Philadelphia.

PIK-RON

is the name of a paint of which a 25c. bottle is enough to make six scratched and dulled cherry chairs look like newly finished mahoganies. It will do many other remarkable things which no other paint can do.

All retailers sell it.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Purvis, at Purvis (Thu.)	Nov. 19
Columbia, at Columbia	21, 22
Perry, at Isabella (Wed.)	25
Mt. Carmel, at Mt. Zion	28, 29
Hattiesburg, at Hattiesburg (Tu.)	Dec. 1
Heidelberg, at Philadelphia (Thu.)	3
Eastabutchie, at Eastabutchie	5, 6

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Adams circuit, at Adams	Nov. 21, 22
Summit, at Summit	22, 23
Gallman circuit, at Mt. Pleasant	26
Providence	26, 29
Pleasant Grove ct., at Pleasant Grove	Dec. 6
Brookhaven circuit, at Bethel	5, 6

R. S. WOODWARD, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Landerdale circuit, at Landerdale	Nov. 21, 22
Meridian ct., at Chunkey (Thu.)	26
Winchester circuit	28, 29
Marion circuit, at Curtis Chapel	Dec. 5, 6
Meridian, at Central (Mon. night.)	7

The preachers in charge will please see that the trustees have ready written reports in answer to Ques. 23. All local preachers must be prepared with written reports to answer Ques. 16. All exhorters are expected to present written reports. Reports from the missionary societies will be gladly received. Let the stewards be prepared to report collections in full. Let us pray and look for the presence and power of the Holy Spirit.

T. L. MELLEN, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Zachary station	Nov. 21, 22
East Baton Rouge, at Deer Ford	23
Live Oak, at Pine Grove	28, 26
Jackson station	Dec. 2
St. Helena, at Greensburg (morning)	5
Amite City, at Amite City (night)	5, 6
Franklinton, at Fisher's	7

C. MCDONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Meadville	Nov. 21, 22
Roxie (Mon.)	23
Anguilla, at Anguilla	26, 29
Rolling Fork	29, 30
Rocky Springs, at Rocky Springs	Dec. 5, 6

JOHN A. ELLIS, P. E.

BRANDON DIST.—FOURTH ROUND.

Raleigh, at Raleigh	Nov. 21, 22
Mt. Rose, at Cedar Grove	22, 23
Trenton, at Polkville	28, 29
Homewood, at Wesley Chapel	30
Marvin	Dec. 5, 6

P. A. JOHNSTON, P. E.

JACKSON DIST.—FOURTH ROUND.

Lake City and Lodi	Nov. 21, 22
Edwards (Wed.)	25
Spring Ridge, at Oak Hill (Fri.)	27
Jackson, at First Church	26, 29
Jackson, at Capitol Street	26, 29
Banton (Tue.)	Dec. 1
Yazoo circuit (Wed.)	2
Canton	5, 6

D. A. LITTLE, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Ebenezer	Nov. 20
Lexington	21, 22
West	24
Richland	26
Black Hawk	28, 29

S. M. THAMES, P. E.

GRENADA DIST.—FOURTH ROUND.

Atlanta	Nov. 21, 22
Pittsboro (Mon.)	23
Cherry Hill (Tue.)	24
Banner (Thu.)	26
Water Valley circuit (Sat.)	26
Water Valley	29

J. W. PRICE, P. E.

SARDIS DIST.—FOURTH ROUND.

Coldwater mission (Th.)	Nov. 19
Pleasant Grove	21, 22
Pauola circuit (Th.)	26
Courtland	28, 29

J. J. WHEAT, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Ebenezer	Nov. 21, 22
Houston and Wesley	27
Sparta	28, 26

J. B. STONE, P. E.

CORINTH DIST.—FOURTH ROUND.

Ripley circuit	Nov. 19
Ripley and New Albany	21, 22
New Albany circuit	28, 29

W. S. LAGRONE, P. E.

Deafness Can't be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that we can not cure by taking Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by druggists, 75 cents.

England and Ireland were visited by disastrous storms last week. Much havoc has been wrought along the coasts. There has been great loss of life and enormous damage to property.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Bellwood, at Oak Grove	Nov. 21, 22
Natchitoches, at Natchitoches	22, 28
Grand Cane, at Bethel	28, 29
Caddo circuit, at Keachie	29, 30
Mansfield station	Dec. 5, 6
Shreveport mission	12, 13

RONT. J. HARP, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Vidalia and Black River	Nov. 21, 22
Columbia, at Columbia	28, 29
Castor, at Ebenezer (Tu.)	Dec. 1
Colfax and Boyce, at Boyce	5, 6
Bayou Boeuff, at Fairview (Wed.)	9
Alexandria	12, 13
Ada	13, 14

J. IVY HOFFPAUIR, P. E.

ARCADIA DIST.—FOURTH ROUND.

Tulip and Simsboro, at Tulip	Nov. 21, 22
Gibsland, at Gibsland	28, 26
Indian Village, at Indian Village	Dec. 5, 6
Ruston, at Ruston	8
Arcadia, at Mount Moriah	12, 13

J. L. P. SHEPPARD, P. E.

DELHI DIST.—FOURTH ROUND.

Lind Grove	Nov. 21, 22
Winnsboro	28, 29
Delhi, at Tallula	Dec. 5, 6

H. O. WHITE, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Moreau Street	Nov. 22
Felicity Street	26
Carrollton	Dec. 6
Carondelet Street	13

CHAS. F. EVANS, P. E.

INFANTILE SKIN SCALP AND DISEASES CURED BY Cuticura

EVERY HUMOR OF THE SKIN AND SCALP of infancy and childhood, whether torturing, disfiguring, itching, burning, scaly, crusted, pimply, or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. Parents, save your children years of mental and physical suffering. Begin now. Delays are dangerous. Cures made in childhood are permanent.

Sold everywhere. Price, CUTICURA, 50c.; SOAP 25c.; RESOLVENT, $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.

Send for "How to Cure Skin and Blood Diseases."

Baby's skin and scalp purified and beautified by CUTICURA SOAP.

Kidney pains, backache, and muscular rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25c.

BOYS! GIRLS! Everybody!

We want used postage stamps used before 1870; also Confederate bills. For 25 stamps or 10 bills we will give either 25 cards with your name printed on, 3 sheets of Scrap Pictures, 1 Autograph Album, 50 Foreign Stamps, or Cash. AGENTS WANTED. Circulars free.

J. E. HANDSHAW & CO.,
SMITHTOWN BRANCH, N. Y.

PATENTS THOMAS P. SIMPSON, Washington, D. C. No atty's fee until Patent obtained. Write for Inventor's Guide.

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"A work of genius that will live in freshness and power long after the author has passed away from among men."—Dr. Cunnyngham, Sunday-school Editor.

"Meets the unbeliever on his own ground. It assumes nothing, but the argument is a complete as it is possible for human thought and language to make it."—Dr. Lafferty, Virginia.

Over 10,000 sold. It still sells. 90 cents.

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A column could be filled with testimonials as to the value and attractiveness of this charming book. Order a copy at once.

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F. D. Van Valkenburgh,
106 CAMP ST., - - NEW ORLEANS.

Who rules in this town?

Depends on the question up. The lamp-chimney question—what sort do you break?

Whatever sort your dealer deals in.

How, do you think, he selects his chimneys?

He buys those that cost him least; he can get the regular price for them; and the faster they break the more he sells. That's how he reasons.

Tell him you want Macbeth's "pearl top" or "pearl glass," tough glass, transparent, clear, not foggy, fine, of right shape and uniform. Tell him you'll pay him a nickel more a piece, and that will cover his extra costs twice over. Tell him you don't propose to break any more. Try your hand at ruling.

Pittsburg. GEO. A. MACBETH & CO.

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For Singing Schools, and Choirs.

VICTORY OF SONG.

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Emerson's latest and best Singing Class Book for 1891-1892. Glees, Part-Songs, Choruses, Hymn Tunes, Anthems, Chants, and 4-part Songs; with Rudimentary Exercises, Lessons and suggestions on note-reading, articulation etc. *A superb book.*

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1892.

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HARPER'S YOUNG PEOPLE	2 00

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Christian Advocate.

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PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Christian Advocate.

Rev. C. W. CARTER, D.D., Editor.
J. C. GRANT, Publisher.
Rev. D. L. MITCHEL, Business M'g'r.

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PUBLISHING COMMITTEES.

LOUISIANA CONFERENCE.
REV. J. M. BEARD, D. D.
REV. S. S. KEENER.
REV. J. B. A. AHRENS, D. D.

MISSISSIPPI CONFERENCE.
REV. W. C. BLACK, D. D.
REV. W. B. LEWIS.
REV. R. J. JONES.

NORTH MISSISSIPPI CONFERENCE.
REV. W. T. J. SULLIVAN, D. D.
REV. J. D. CAMERON, D. D.
REV. T. C. WEIR, M. D.

The Lord's Prayer.—No. 9.

BY REV. J. B. WALKER, D. D.

And lead us not into temptation, but deliver us from evil. The conjunction, "And lead us not into temptation," teaches that the forgiveness of sin is not enough; teaches us that we are weak and in continual peril, and in need of constant assistance and guidance. Temptation has two meanings. It means trial—trial that may be for the development and invigoration of our Christian graces. "God *tempts* no man to *evil*," but tries men; and this trial, from its exceeding value, is declared to be "precious," "more precious than gold." The early Christians used to say, as expressing their understanding of the meaning and purpose of Abraham's trial, that "God glorified Abraham"—that is, gave him a special opportunity of showing the fulness and completeness of his trust in God. It is not these trials that are meant to work out for us a far more exceeding and eternal weight of glory that we pray against, but against being led into temptations to evil.

We pray that God's providences, that are always "in mercy sent," may not be perverted to our hurt by leading us into temptation to sin. We have all too often seen that beneficent providences, leading to health, success and prosperity, have been seized upon by him who seeks whom he may destroy, to lead us to self-adoring pride, to self-sufficiency and forgetfulness of God, and ultimate spiritual ruin.

In St. Augustine's time they were wont to read this petition thus, "*Suffer* us not to be led into temptation." This shows that at that period this was the common interpretation of these words, "Lead us not into temptation." Some have rendered it, "Abandon us not in temptation." We suppose the petition, "Lead us not into temptation," means that we desire that God will not, by his providences, lead us into such surroundings and circumstances as he sees would be dangerous sources of temptation. No doubt, our afflictions often come in answer to our prayers, because God sees such are our constitutional tendencies, that robust health would be an almost uncontrollable source of temptation. So many of us are kept in rather straitened circumstances because God sees that temporal prosperity might prove our spiritual loss, and possibly our final ruin; so he, in answer to our prayers that we may continue humble and spiritually minded, will not "lead us into" such circumstances as would defeat the fulfillment of our petitions. And so we pray that we may not "love the creature more than the Creator;" but God sees we are in imminent danger of doing so, and to save us from this form of idolatry he removes the too-much-loved ones and takes them to himself, and so lifts and draws our thoughts to the things spiritual and eternal. It is a most comforting and assuring statement that we "shall never be tempted above that we are able to bear," and that, "As our days, so shall be our strength."

But deliver us from evil. This petition voices the cry of all humanity. Men may differ about the nature of evil, and how they would be delivered from it; but in what they regard as evil, and the desire to be delivered from it, the cry is unanimous and universal. The first cry that the first breath of the new-born babe utters is a cry for deliverance; and the last groan and sigh of the aged patriarch, as he suffers and dies, is a cry for deliverance from evil. It breaks forth from the care-worn millionaire and from the wasted pauper in his miserable hut.

We cry, "Deliver us from *evil*," not *evils*, since all evil proceeds from sin. Sin hurled angels from heaven; sin has digged the pit and prison-house of the lost, has kindled the quenchless fires of the damned. It drove our father and mother from the bowers and blessedness of Eden; it has filled every eye with tears, wrung every heart with woes; has caused every pale and mortal sickness; has swept a hundred generations of men from the activities of life to the stillness and silence of the grave, and has made earth one vast sepulchre, and sound hollow to the tread.

We pray for deliverance from evil in all the manifold forms in which it blasts our joys. From the evils of corrupt and bad government; from the evil that turns homes into domestic hells; from evils that attack the body in a thousand forms of suffering; from evils that wound the spirit and make us inly bleed; from evil that festers and rankles in the heart, and seeks to separate us from God. Our prayer expresses our helplessness—"Ourselves we can not save;" and it expresses our faith in the help of Almighty Goodness.

Church Extension in Foreign Fields.

The Board of Church Extension has for nine years (the whole term of its existence) been expending its energies and its means in providing churches for our American congregations. Of the 2,216 grants made by the General and Conference Boards, all, with a very few exceptions, have been made to our own people. Almost the entire sum of our collections—amounting to more than $500,000—has been spent upon ourselves. A few donations have been made to the Indians, a few to the Germans, and a few to the Mexicans; but, compared with the amount of work done, the help afforded outside of our English-speaking people has been insignificant. We have been cultivating the home field; the old Conferences have been the beneficiaries of the Board.

This is unquestionably a good work. Looking back over it we feel the Boards have been justified in their appropriations. But we have now before us the question of help for other fields. There is a deeply-felt need for church-houses to accommodate our converts in Mexico, on the border, and in Japan. Our missionaries in these fields are working bravely and courageously to give the pure gospel to the people; but few of them have a church in which to work. A church-house belonging to us is the rare exception in these mission fields. Under the most favorable circumstances they are compelled to pay exorbitant rates for very inferior houses. The little society at Monterey, Mexico, pays $650 a year for a small house poorly suited to their needs. They can not always rent, even at unreasonable prices. The proprietors will rent for saloons and for other immoral uses; but they refuse the missionaries at any price. In the great city of Osaka, Japan, having over half a million inhabitants, our brethren are compelled to do all their work in a dark, damp house whose ceilings can be easily reached with the uplifted hand. Question: What can we expect for the work in such quarters?

The necessity for a house is precisely the same in all lands. All that can be said to enforce the importance of the building for the church in the States applies with equal, if not greater, force in these foreign fields. If *we* need houses, surely *they* do. We know that the house is a vital condition to our existence; and it is no less a condition of missionary success. We may send men to preach, and expend money and time and energy to bring the gospel to these people; but if they are left without the Christian church-house, all our expenditure will be in vain. Missionary work without church-building will excite a fitful spasm instead of generating a permanent life.

To supply this need is a part of the work of the Board of Church Extension. It is for the foreign as well as the home field. Bishop Keener has well said: "It has never occurred to me that the field of this Board is anything less than the field of Methodism. It is in the very nature of the movement that it should come to the support of our missionary work. . . . This is the true intent, and was the origin, of the Extension Board."

We now appeal to the church for a special donation to meet the demand in these two parts of our work. We have no thought of relaxing our efforts at home; but this is provided for in the regular assessments and collections. We propose this in addition:

1. Let everyone of our people who love the Lord Jesus make a birthday offering next year for the special purpose of building churches in the Mexican and Japanese Missions, and let this be in addition to the regular contributions for church extension.

2. Let each give as God has prospered him. We suggest that some of our thrifty people can well afford to give on their birthdays five dollars for each year of their age; many can give one dollar for each year; others can give fifty cents or twenty-five cents; while others, who are less able, and the children, all of them, can give a cent for each year.

If we can secure a general response from the church upon this plan for the year 1892, our Mexican and Japanese converts will have worthy houses for their work, and the cause of missions will receive an impulse above anything it has known before.

DAVID MORTON,
J. C. MORRIS,
Secretaries.

Louisville, Ky., Nov. 10, 1891.
—*Nashville Christian Advocate.*

Millsaps College Notes.

The agent has not done much recently in the way of securing new subscriptions; but he has been busy with other duties, and the work is moving on encouragingly. Collections are beginning to come in more briskly, and all we need now is a determined effort upon the part of every man, woman and child in Mississippi to pay that note. Times have been hard, and the stringency still continues; but nobody doubts the ability of our people to pay the notes, most of which are for small amounts.

The places that have recently added to the endowment subscription are: McComb City, $41; Yazoo City, $216 50; Deasouville, $51.75. Total, $309.25.

"A CHRISTMAS PRESENT FOR MILLSAPS COLLEGE!"

Bishop Galloway suggests that on next Christmas morning every member of every Methodist family in the State of Mississippi bring to the breakfast table a Christmas present for Millsaps College.

Let us make this day of merry laughter, this day of happy associations, this day of holy memories, a day of unselfish benefaction!

May the handsome building, which the enterprise of the publisher of the ADVOCATE reproduced in the last issue of the paper, say to the thousands of readers of the ADVOCATE, "Christmas gift!" as when we were children we used to "catch" our parents and the servants and each other; and now, having been "caught," may the obligation be acknowledged and the "gift" be presented!

Speaking of the picture of the college, as seen in the last week's issue of the ADVOCATE, suggests that congratulations are in order upon the successful effort to give the ADVOCATE readers an idea of how our main building will look. The photograph was taken from the roughly finished perspective presented by the architect in the competition for plans, and is a very good piece of work; this, in turn, was finely reproduced by the photo-engraver, and, finally, the printer has done his work well.

Now, let the ADVOCATE readers look at it, admire it, and say, "I am going to help that college."

A. F. WATKINS.

FROM THE WORK.

Rev. H. C. Morehead, Pickens, Miss., Nov. 21: "Notwithstanding the pressure in consequence of the low price of cotton, the Conference year closes well with us. We have gone forward in every department. While our assessments for connectional claims were increased in several of them, we are paying one hundred cents on all, and several will be at a premium. The pastor's salary is fifteen per cent. more than last year; the presiding elder is fully paid. Our Sunday-schools have kept pace with other improvements. We have had three in operation most of the year, with fair attendance, and an improvement in the preparation and recitation of the lessons. Five prayer meetings, full of interest, have been no mean factor in the accomplishment of the gracious results. Many valued members have been added to the church. The spiritual development of many has been a source of inspiration. The parsonage and each of the churches have felt the influence of the rising tide. May the Lord of harvests continue to bless the good people of Richland!"

Rev. W. C. Harris, Arcola and Hollandale circuit, Nov. 16: "Am closing my second year here. Have nothing very encouraging to report. Only two additions on profession this year. Finances very much behind. Short crops and low prices the cause (in part, at least). I want to say, Amen! to Bro. Cameron on 'Evangelists,' and to Bro. Phillips on 'Things That Ought to Be Changed.'"

Rev. T. L. Lallance, Grand Cane, La., Nov. 16: "We have closed our last meeting, and I will now report Grand Cane circuit. We have been wonderfully blessed in all our meetings but one (we have had seven). Total number of additions, eighty. On Oct. 23 Sister King, of New Orleans, stepped over a day, and succeeded in organizing a Woman's Parsonage and Home Mission Society, which, I think, will do a good work. On the whole, the Lord is with us, and the work goes on."

Rev. D. W. Babb, Grenada, Miss., Nov. 17: "I sent my report of circuit some six weeks ago. It has not appeared yet. I suppose an oversight; maybe too long—if so, shorten it. I would not say a word about it, but some of my people think they ought to be known. One of them asked me some time ago why I had not written up my work. I replied we had fallen so far short of what ought to have been accomplished, I did not feel like it would be worth the paper it would be put upon."

[We suppose the report referred to by Bro. Babb came while we were at the Ecumenical, and was crowded over and out by the reports from that body. We are sorry if anybody thinks there was an intentional slight. Nothing is further from our purpose.—EDITOR.]

Rev. J. A. Randolph, Clarksdale, Miss., Nov. 20: "We have had thirty-eight accessions to the church, which is an increase of over forty per cent. We have been able to have the title to all our church property made clear. We have secured a lot 140x140 feet, well located for our new church. We have nearly ten thousand dollars in good notes—one half payable Dec. 1, 1891; the other Feb. 1, 1892—for the erection of a new church, besides our old church property, which is valued at two thousand dollars. We were anxious to let the contract for our church before Conference; but, on account of an unavoidable delay in the architect's work, we will not be able to do so. The collections ordered by Conference are in hand, and the stewards are looking after the salary. We will be glad to meet you again at Conference."

Rev. K. M. Harrison, Booneville and Rienzi, Nov. 14: "We are just closing out our fourth year on this charge. Our churches are in good condition. Our congregations have been larger this year than formerly. Our prayer meetings are well attended. We have received this present year, on profession of faith, 13; baptized 9 adults and 3 infants; received by letter, 15; dismissed, 5; lost by death, 3. About 80 per cent. of salary is paid; hope to receive the remainder. We are just recovering from a spell of fever, by which we lost nearly a month's time. This has set us back on our Conference collections; yet we have in hand about 90 per cent., and believe we will get the balance. We have had four pleasant and profitable years here, with a good people, in a good parsonage. Bro. Robert Lee Harris, of Texas, has recently preached us two series of sermons on the higher Christian life, which has, doubtless, done us good. Our term is out—we must go; but where, we can not say. The preacher who is sent to Booneville will be lucky."

Rev. J. W. Luter, Brooksville circuit, Nov. 20: "My little boy says he wants me to write an article for the ADVOCATE. He looks over the paper every week for the revival notices with much interest. I hope and pray that some day he will be a preacher, and write for the paper. One more week, and I will have finished my fourth year on this (the Brooksville) circuit. They have all been pleasant years; but this, the last, has been the most pleasant of the four. We have had good meetings at all the churches (four in number). About twenty have professed faith in Christ, and about that number have been added to the church. The first year we built a new parsonage, one of the best in the Conference. Have finished one church and repaired another. So we have four good houses of worship and four good congregations for this prairie country. This is a good circuit. There are many good, clever people living here. I am glad to know that many of the members are moving upward in religion and church work on all the lines. We have lost heavily by death and removals, but still hold our own at all the points, and advancing in some places. The preacher who will be read out by the Bishop at our Conference will have no cause to cry, but may thank God that his lines have fallen to him in pleasant places, and that his is a goodly heritage. So, on the fifth Sunday I will bid Brooksville circuit adieu until we meet beyond the river."

Rev. J. S. Parker, Hattiesburg, Miss.: "As the Conference year is drawing to a close, please allow me space for a brief *resume* of the work on Hattiesburg charge. There have been something over eighty accessions to the church. The assessments will be up in full. We have one of the largest and best organized Sunday-schools here, at Hattiesburg, in the Conference, with a Sunday-school missionary society, which has done an exceptionally fine work this year. It has a membership of sixty-seven. Mrs. Parker has recently organized a Woman's Missionary Society, which is moving off finely. The Ladies' Aid Society meets regularly once a week, and has its work well in hand. It is composed of faithful, consecrated women, who are alive to the interests of the church. We have a fine choir, which, under the skillful leadership of Prof. Wm. H. Smith, and with an organist of long experience, discourses sweet music from our own new hymnal. We have in contemplation the thorough repairing and remodeling of our house of worship in the near future. Hattiesburg is also an aspirant for the Annual Conference of 1892, and I am authorized to ask for it at our Annual Conference. Let all the preachers be prepared to vote for it. At other points on the work the outlook is hopeful. I feel that I can say, Hattiesburg charge is coming to the front. However, let no brother imagine from the above that this is the preacher's paradise. The 'devil is still unchained' here, as elsewhere, and sin in multitudinous forms lurks among us, and the man who serves this work needs to cry mightily to God for help against the strongholds of Satan."

Robert L. Moore, L. P., Morton, Miss.: "Our little town is progressing nicely in the line of Christianity. While some of our members are not living fully up to their vows, we are doing well, indeed, considering our small population. I venture to say there is not a more liberal people anywhere, and we haven't many rich ones among us, either. There is one thing especially we lack—that is, a deeper interest in the Sunday-school. This done, then we could boast of as fine a school as there is on the line of the A. and V. railway, according to our numbers, etc. Rev. B. N. Hatch, the Baptist State evangelist, held a meeting several days in our church at this place, last week. This is Bro. Hatch's second visit among us, having held a meeting last October a year. He has won the hearts of our people, and is always welcome. We are in great hopes that he has been of much benefit to our town. May God's Spirit accompany him in the preaching of his Word! On last Sunday (Nov. 15) a Baptist organization was formed in our church (they not having a building here as yet) by Revs. Dr. J. T. Christian, J. B. Gambrell and W. E. Dear. They started with thirteen members. Dr. Christian preached both morning and night, and excellent sermons they were, to the delight of the congregation. We are in need of a Baptist Church, so we Methodists can have something to stir around for. Not long since we had the Rev. M. A. Hobson, a colored brother, to preach for us. This negro is very popular among the whites, and it seems that he is liked by all who know him. It is somewhat hinted that our beloved pastor, D. P. Bradford, may be made presiding elder of this district at our next Annual Conference; but it is generally the wish of the members that he be returned to this charge again. We regret to have to part with Bro. Johnston, the present presiding elder; but we must conform to the laws of our Discipline, as his four years' term will soon expire, and we only desire to have another like him. May the Spirit of Christ abide with him wherever he may be sent, is the prayer of your humble servant."

Rev. W. E. Ballard, Natchez, Miss.: "Some things from Natchez may be in order, especially as this pastor has made no communications to the ADVOCATE this year. Indeed, heretofore a letter from him would have been only a sad and gloomy one. Seized in the grip of *la grippe* just after Conference, he was held fast in bed for four long weeks. Only a partial recovery was experienced for a little while, when I was prostrated again with the most distressing symptoms of heart disease, organic valvular trouble, rendering it almost impossible to lie down and rest for any length of time. All the vital organs seemed in full sympathy with the heart in its trouble and labor. About the first of April the dropsy in body and lower limbs set in, and continued with more or less intensity, confining me almost entirely to my house. From then until September I was able to do very little pastoral work or preaching; but about six or seven weeks ago the dropsical symptoms began to disappear, and for one month I have been comparatively free from it, and am now able to walk about town and attend to some church work. My appetite is good, food as sweet as when a boy, and the old distress is so far removed that I can lie down all night and sleep like a tired child—for all of which I feel to say every day, 'Thank the Lord, from whom cometh every good and perfect gift.' I verily believe my recovery, so far, has been in answer to the prayers of God's people, added to ours, for medicines seemed to do me no good. From utter despair I have now begun to be hopeful of a final recovery, so far as to be useful to the church again. I need hardly say that my condition at present is a marvel and astonishment to my friends, the doctors and others, who thought, with myself, that my days were well-nigh numbered. But enough of myself. I will write about Jefferson Street Church. When the pastor was disabled, and the doctors reported to them that there was little hope of his filling the pulpit for months, the Board of Stewards, with a large-hearted liberality and true and genuine Christian sympathy, said, 'We are glad that he is with us, that we may take care of him,' and promptly acted in the premises by corresponding with the Bishop and presiding elder, and secured, for a while, the services of Bro. A. F. Watkins as assistant. When he could stay no longer, the pulpit was filled from Sabbath to Sabbath, as by divine direction, by the brethren around and at a distance, so that there was not a single Sabbath without service until June, when Bro. J. M. Rawley, of Arkansas, was appointed by Bishop Galloway for two months, whose preaching and genial manners won many admirers and friends, and did the church good. After he left for Vanderbilt, Bro. W. H. Lewis, of our Conference, was appointed until Conference. He is with us at present, and preaching fine sermons, and making himself felt in the homes of our people for good. With each of these assistants the Board of Stewards have devised liberal things, and the church has responded promptly and paid them good salaries. The church has kept in good working condition all the year; prayer meetings have been kept up, congregations good, and I believe the church will come out at the end of the year stronger, more united, more consecrated and harmonious than ever before. She has bravely met all the demands made upon her resources, financially and otherwise, cheerfully and uncomplainingly, besides raising extra money for the poor, insuring the church for three years, and almost cancelling a large debt on the parsonage. I believe that all assessments and obligations to Conference and for pastoral support will be met in full at Conference. So you see, Mr. Editor, that Jefferson Street Church, though burdened all the year with an afflicted pastor, has increased in strength, grown in liberality, enlarged in sympathy, and developed more of the spirit of Christ, and is not at all discouraged, but will take her place as a first-class appointment, and one of the most desirable in the Conference. To the Lord, the gracious Head of the church, be ascribed all praise for all good bestowed upon us. We are observing the week of prayer ordered by the Ecumenical Conference this week, and expect a pentecostal time to follow."

OUR CONTRIBUTORS.

Kobe Station, Japan Mission.

Report of pastor in charge, Kobe station, Japan Mission. Read at annual meeting, Aug. 26-31, 1891.

MISSION TREASURER.

The duties of treasurer of the mission—involving considerable bookkeeping and a large amount of correspondence—have consumed much time and strength during the year, and have interfered materially with my work as preacher in charge of Kobe station. No one can do this double work, and give his best strength to both. One or the other must suffer as a consequence.

KOBE STATION.

Although nearly forty names have been added to our rolls, the statistics will show a small net loss for the year. The Matsuyama and Tadotsu appointments, whose members had been held temporarily on our list, were organized last Fall into a circuit by themselves, and twenty-four names were removed at one time, thus causing what appears to be a loss to the work, but which is, in reality, a gain, in that a new church has been organized.

Bro. Datte, the assistant pastor, has given his earnest and hearty support to all the labors of the year. He has done efficient and valuable work in pastoral visitation, the larger part of which has devolved on him. The pulpit has been filled alternately by us both, and he has led many of the prayer meetings. He has also served as my interpreter, and for Mrs. Towson in her ladies' prayer meeting and in her frequent visitations among the members of the church. It has been with much regret that we have heard of Bro. Datte's determination to leave us this Fall. We can not but believe that he came to us in the order of Providence, and that he has filled a gap in our work which would have been most difficult to fill without him. Our prayers shall ever follow him wherever he may go.

Regular services, consisting of preaching Sunday morning and evening, Wednesday night prayer meeting, Sunday-school lesson study, ladies' prayer meeting, Bible and probationers' classes, and cottage prayer meetings, have been maintained during the year. The attendance at most of these services has been good, and the interest of an encouraging nature.

During the first quarter of the year the pastor met the Board of Stewards and after prayerful and careful consideration of the question, a forward step was taken in the direction of self-support, and it is with pleasure that he now reports that there has been made a monthly payment to the assistant pastor of five dollars, on the part of the native church, amounting in all to sixty dollars for the year. This fact is a very encouraging one, and is worthy to be mentioned among the substantial victories gained this year. It will necessitate the opening of a new column in our statistical table—that of native self-support—a column which, let us hope, will be used more and more as the years pass on, until, at last, the church in Japan will reach an independent position.

At our third quarterly meeting we had the great pleasure of licensing Bro. Kogoro Usaki, one of our theological graduates, to preach the gospel. He stood a most thorough examination, and received our unanimous sanction to go out in the Master's name. May God use him as the honored instrument of the conversion of many souls, and in doing a great work for the Master in the land of his birth!

The year has not been without some results, without some tokens of the divine blessing. Good has been done. Many have been convicted of sin, and a number have asked us to pray for them. Frequently from six to twelve have stood up in token of their desires to lead Christian lives. A few of these have been converted, and others are still among the enquirers. Many of the older members have given unmistakable evidence of growth in grace and in the knowledge of our Lord and Savior Jesus Christ. Our members have had several clear and undoubted answers to their prayers this year, and by this the faith of many has been confirmed. There have been some blessed seasons of prayer and communion together, and "our hearts have burned within us while he talked with us by the way." Some of our older Christians are sweetly ripening for heaven, and "the gladsome day when he will come" for them can not be afar off. (Within eight days of the writing of this, two of our members died in the full assurance of faith.—W. E. T.) Not the least of the work of the year has been the spiritual improvement of the church.

In conclusion: The work of "planting and training a Christian Church" in a new land is certainly the greatest labor that ever filled the heart and brain of mortal man. "The care of the churches" might well receive the thought and time of an archangel. "Who is sufficient for these things?" Only those who have received power after that the Holy Ghost has come upon them. "Not by might, nor by power, but by my Spirit, saith the Lord."

The history of a year's work for God can not be written with pen and ink; moral and spiritual results can not be weighed or measured; the outcome of a year's labor in this land will never be known until we stand in the judgment and receive our final award. This is certain, that the year has not been what it should have been. It has fallen far short; there is nothing in it to build or foster pride; "we are still unprofitable servants." What has been done has only been by the mercy of God, by his blessing upon most feeble efforts, and even these will not stand the scrutiny of the last day without the softening shadows of the cross of Christ, the atoning efficacy of a Savior's blood. W. E. TOWSON.

Kobe, Japan, Aug. 29, 1891.

Rev. P. A. Johnston Talks Plainly.

About four weeks ago I started for St. Louis, hoping to extend my visit to Washington City and take in the Ecumenical; but, like many others, in many things, I was doomed to disappointment. After reaching St. Louis I went up into North Missouri, Mrs. J. being then on a visit to relatives and friends. I have but little inclination and time to write of that great land. But it is certainly a fine farming country. The crops were abundant; the people thrifty, happy and healthy. While there I had the pleasure of uniting in holy matrimony Mr. John S. Sweet, of Hamilton, Ohio, and Miss Pearl B. Hughes, of Laddonia, Mo.

While in St. Louis I visited the great fair. I also went into the Exposition. The merchants of St. Louis have a knack of drawing great crowds to see their advertisements; not read them, but see them. For twenty-five cents you can see them in a short while in artistic shape what it would take you several days to see on Broadway and other great streets of the city. It was worth the money. In the art hall was Paul Philoppoteaux's great masterpiece, "Christ entering Jerusalem"—I suppose, beyond question, the greatest religio-historic painting ever placed before the public, "Christ before Pilate" not excepted. I sat for more than an hour studying this great painting. "And I, if I be lifted up from the earth, I will draw all men unto me;" and this is fulfilled. Here in the nineteenth century men are studying how to make Christ attractive to men, and he is drawing men to him now as never before.

While in Hannibal I met the Rev. John A. Beazle, pastor of Park Methodist Church. I learned from him that there was to be an educational convention at Fayette, Oct. 27, in the interest of Methodism in the State. Bro. Beazle outlined to me his mind on the subject. I see in last week's *St. Louis Advocate* an account of the convention. I was somewhat disappointed, as I expected to see Bro. Beazle's ideas extensively discussed. His idea was substantially this: There should be one college in the State that could thoroughly educate; a high school for each presiding elder's district, with Conference Boards to give a curriculum to these schools, and when a student compassed the course of study in the lower schools a certificate would enter him in the college proper. His idea would do away with a preparatory department in the college. His idea is correct, in my judgment. As they are suffering in Missouri, so we are suffering in Mississippi. Our children who claim to be educated, when among real educated people, show off badly. As Methodists, we are suffering at that point. Now, a suggestion: Let the Methodists of Louisiana rally to Centenary and make her the strong center of education. Let her be endowed richly. Let there be high schools in each presiding elder's district that will be feeders to her classic halls. We will see to it in Mississippi that Millsaps shall be high and thorough in her work. We have already one or two high schools in the Mississippi Conference that are doing good work in preparing students to enter Millsaps when opened. Let Dr. Hunnicutt and the president of Millsaps (whoever he may be), in connection with the Conference Boards, establish a curriculum for all these schools, so there may be uniformity What is applicable to these male colleges and schools is applicable to the female colleges. But I suppose anyone who would have the temerity to suggest which one should be the college of the Conference might expect his scalp to be taken, for it would certainly be dynamite in the camp; but I respectfully ask, Are we not suffering for the want of thoroughness, because we have so many female colleges in the State? I do not wish to be understood as fighting any of these schools. It is the system we are under. There is one female college in this State that is suffering for the want of patronage, because there are so many colleges surrounding it. These schools are doing a good work, but my objection is this: The most of them are making the impression that their pupils are educated when they come from their halls, when, in fact, they are hardly prepared to enter the freshman class of the best colleges and universities. Let us face the facts in the case. I would not undervalue what is being done. This is a moving and progressive age. Some of our best families are being lost to us and sending their sons and daughters to other schools to get what we, under our present environments, are not able to give. Methodism has always been equal to emergencies. She can meet them now. We are suffering at another point for the want of good high schools in every neighborhood. Our people have to send their sons and daughters off to college before they are ready. This discourages the child and disappoints the parent. The results are unsatisfactory at all points. There has been so much said lately, especially at the Ecumenical, and everywhere else, on the subject of education, that I suppose this will hardly attract attention; so I will stop. P. A. JOHNSTON.

Forest, Miss.

Christian Perfection.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. v, 48.

Dr. Boland and others, I think, have done valuable services for the church in overthrowing, as it seems to me, the residue theory of regeneration. With this theory falls the second blessing theory of sanctification. Even if it could be shown that regeneration does not cleanse from all sin, the inference is not necessary that a second blessing of like nature is required for that purpose. An unequivocal "Thus saith the Lord" would be necessary in order to oblige man to seek the second blessing in the sense in which it is urged by some sanctificationists. This we do not find. If it be claimed that this writer does not find the above-mentioned "Thus saith the Lord," because he has not experienced the second blessing, it may be said in reply that such reasoning is very unsound. Perception of an obligation to seek and experience and a perception of the nature or characteristics of that experience are two things widely different. An unregenerate man, though he knows nothing of the experience of regeneration, can easily perceive the obligation to seek it. "Ye must be born again," and kindred Scriptures impose the obligation. If this were not so, our preaching would be in vain. The very idea of obedience presupposes obligation perceived. If a man is under obligation to seek a second blessing, it may be perceived by him in the teachings of God's Word. To suppose the contrary is absurd.

While it seems to this writer that Dr. Boland's book is irrefutable so far as his dealings with the residuo theory of regeneration and second blessing theory of sanctification is concerned, I hope I will not be regarded as presumptuous when I say that I think his own theory of perfection is somewhat unsound. He says, as well as I remember, that perfection is the result of growth—maturity.

One objection to this theory is its vagueness. "Gilderoy" said, in advocating it through the columns of the ADVOCATE some time ago, that one can not know when he is perfect. Is it reasonable to suppose that God would make a requirement of us in which we could not know whether we are obeying or not? I think not.

Again, the command of our Savior indicates a duty to be performed at once. Postponement would be disobedience. I am commanded to be perfect now. It is true that Paul says, "Let us go on unto perfection." (Heb. vi, 1.) In Phil. iii, 12, the same writer says that *he* was not perfect, though clothed with all the authority of an apostle.

Dr. Clarke says, substantially, in commenting on the last cited passage, that the perfection spoken of in it is the perfection of being crowned in heaven—completing the race. Now, if the circumstances and context justify such an interpretation of the one passage, they justify the same interpretation of the other. It has been said, and I think truthfully, that the Epistle to the Hebrews was written to keep them from apostatizing.

I am inclined to the opinion that Christian perfection is a full consecration of ourselves to God's service. This is what Christ required of the rich young man. (Matt. xix, 21.) The imperfection of Solomon is instructive in this particular. (I. Kings, xi, 4.) I refer the reader also to Deut. xviii, 13.

This theory of perfection does not antagonize the idea of growth. It rather ensures it. It is safe. For if one is thus consecrated, if there be any second blessing, he will attain it. If there be any growth in grace and knowledge, it is ensured. It is possible, for no one will be so absurd as to say that a person can not do the best he can in the exercise of faith, self-denial or any other duty, or in the enjoyment of any privilege. God perfectly exercises his powers. We should perfectly exercise ours.

It seems to me that the highest profession we can make is that we have the witness of the Spirit. The utmost that can be said of those wholly sanctified, so far as the approbation of God is concerned, is that they are blameless. (I. Thess. v, 23.) As much can be said of those simply in Christ Jesus. (Rom. viii, 1.)

If anyone should charge me with not being in harmony with Wesley, I would say in reply that I believe there are few men more fully in harmony with him than I am. I believe he was the greatest man that has lived since the days of the apostles. Wesley believed strongly in the fallibility of man and in the infallibility of the Holy Scriptures. So does this writer.

MINOR.

A Macedonian Cry from Gross Tete and False River Circuit.

The members of the Louisiana Conference are perfectly familiar with the *name* of the work that forms the caption of this paper, and most of them, perhaps, who have not passed the primary stages of itinerancy, and are reasonably certain of a station appointment, have no doubt mentally, if not orally, expressed the hope that the presiding Bishop of the Annual Conference would see fit, in his wisdom and discretion, *not* to appoint them to a charge so prolific of privations and hardships, and at the same time so destitute of gratifying results. They have heard of the indifference of the teeming population to all that is pure and good; of the almost unanimous tendency to desecrate the Lord's day and to employ its sacred hours in the transaction of business or in the pursuit of pleasure rather than in attendance upon divine services; of the almost impassable roads that thread their miry lengths through virgin forests, whose dark recesses reverberate only the songs of birds and the wierd notes of the untamed animals who find freedom and security in their unexplored depths.

You have, perhaps, learned through the reports of discouraged and weary itinerants, that a pure and undefiled religion is not indigenous to the soil, but that the most careful and painstaking husbandry is required to keep the few scattered plants of Christianity from wilting and shriveling before the simoon of vice that is constantly sweeping over that moral Sahara. It is a lamentable fact that these forbidding conditions, together with many others equally unpromising, still exist.

The membership roll of the circuit bears the names of about eighty-five persons of various ages and conditions of life, and, I might add, of divers opinions as to the duties and responsibilities of the professing Christian; due, in some instances, to parental example and in others to daily contact with the multiplied forms of vice that unconsciously lose their hideous aspect as we become accustomed to their view. Strain imagination to its severest tension, and still conception will fall far short of the situation I shall briefly describe.

The limits of this work—if we include all the territory unoccupied by us, and, with one exception, by any other Protestant denomination—extend from Port Allen on the south to Red river on the north, and from the Mississippi as the eastern boundary to the Atchafalaya as the western limit. It is enough to make Methodism blush to state that almost the entire country embraced within these lines is densely populated with a people whose only spiritual nourishment has been meted out in insufficient quantity or quality by the Romish clergy, and it requires but a glance from an earnest Christian to perceive that the process has about starved the soul, and that without a radical change of treatment it can never attain to the "full measure of the stature of Christ."

Penance and absolution, those twin errors, form so thick a veil between this people and the True Light that no ray can penetrate the darkness until the true servants of the Master shall defy the power of man and tear to tatters the mask that has so long eclipsed the light of gospel truth. I think it would fall far short of a liberal estimate to say that this circuit contains 5,000 white persons who have never heard a gospel sermon.

On the False River Island, where I believe a Protestant sermon has never been preached since the sun first kissed its charming face, there are, at least, 2,500 of our fellow-beings sitting in the darkness of error and superstition.

Brethren, if we love the Lord, here is the place to show it. Almost under the shadow of our church, almost within sound of the preacher's voice, as he proclaims the abundance of God's love and mercy, this vast multitude is grovelling in the very lowest depths of ignorance and depravity, and rapidly hurrying to the judgment-bar of God, there, perhaps, to accuse us of infidelity to the trust reposed in us.

Foreign fields by their toils and privations and dangers allure us; and with commendable zeal, heroism and self-sacrifice we go forth under Emmanuel's banner to conquer them for God. As a church, this is part of our duty, but only a part. The ground within our own enclosures is covered with tares and bristling with thorns It will amply repay the cost of reclamation; and why should we not reclaim it?

The False River circuit is replete with all the elements of privation and danger that characterize the most cheerless and uninviting of our foreign mission fields. Every victory you win will be a well-earned one. The enemy is entrenched in his stronghold, and nothing but the most determined assaults and the most unfaltering courage will dislodge him. The men who undertake the conquest of this country must be impervious to fear, consecrated to the work in hand, and prepared to wade through difficulties and dangers up to the martyr's crown. It may be asserted that these people are beyond our reach, but the experience of our preacher will prove to the contrary. The strenuous opposition to evangelistic work will not come from the laity. If approached in an intelligent manner by consecrated servants of God, many of them will listen patiently and even eagerly to the words of life; and eternity alone can tell what will be the harvest from seeds thus sown.

Our pastor is doing all that one man could do under the circumstances. His circuit, with its extended range and numerous appointments, keeps him busily occupied; but he never slights an opportunity of speaking a word for the Master, and his circle of pastoral visiting embraces people of every class and of every shade of religious belief. To *all* he preaches the gospel as only a man can do who has the indwelling of the Holy Spirit, and feels the full weight of the responsibility that rests upon him.

The true spirit of Methodism is aggressiveness, and wherever it finds an unoccupied field there it should plant its ensign and never remove it until the Master's title is recorded in heaven.

Brethren, the object of this paper is to disclose a state of affairs of which I believe you to be, at least, partially ignorant, and to open up to these deluded people an avenue of escape from the servile bondage in which they now languish. Help us to convert and to incorporate them into our own body, and then, freed from the shackles of superstitious error, they will enroll themselves under the banner of our King and march with us to the destruction of Satan's empire and the upbuilding of the kingdom of God.

T. J. REAMES.

Gross Tete and False River Circuit.

"Things That Ought to Be Changed."

This caption calls attention to three pointed articles by members of the North Mississippi Conference, published in the ADVOCATE of Oct. 15 and 22, and Nov. 5. Text: Our districts are too large. Permit "Mississippi" to say, Amen! and exhort.

In the article, of Oct. 15, the writer states that in his Conference "for the fourth round, forty-two quarterly meetings to be held without any Sunday, and one to be held by an associate pastor. This is a calamity, and ought to be remedied speedily."

The fourth round in the Mississippi Conference shows forty quarterly meetings are to be held without a Sunday, and fifteen with only a fraction of a Sunday. Fifty-five quarterly meetings—nearly one-half the pastoral charges in the entire Conference—without the services of the presiding elder on Sunday in one round! The necessity for such hasty and inefficient and unsatisfactory work "is a calamity, and ought to be remedied speedily." Such large districts are an injustice and "calamity" to the presiding elders, depriving them of opportunity for systematic reading, as absolutely necessary for a presiding elder as for a pastor in charge.

Sixteen to twenty-one quarterly meeting-Conferences to hold each round, and the incredible number of miles to travel, by the most direct route, to make the round, forces the presiding elder to neglect the quarterly meeting, hold the Quarterly Conference, and vanish by first train—possibly Sunday train, or mule—to meet next appointment. This necessity prevents the usefulness of the presiding elder, brings the office into disrepute, and renders inefficient, unpopular and burdensome an important officer in the itinerancy.

During these necessarily short, hurried and unsatisfactory visits, it is a simple impossibility for any presiding elder to obtain correct, important and essential information; consequently it is a simple impossibility for a presiding elder without such information to properly represent the charges or pastors. To obtain reliable revelations time is required.

The quarterly visits of the elder should be inspirations of power, and are such if orthodox in time and service. The increased momentum of pastor and people demonstrates the importance and value of a real quarterly meeting. Extraordinary talent and skill can not prevent an Eighth-Question tumor killing the office of presiding elder.

In the Mississippi Conference, with the present number of pastoral charges, there can be ten districts of ample dimensions and financial strength—eight of the ten containing twelve pastoral charges, one fifteen, and one sixteen; or nine districts, seven with fourteen, one with fifteen, and one with sixteen charges. Our Conference can be harmoniously re-districted, giving nine or ten districts with a certain, comfortable salary for the presiding elder the first year, and the assurance of annual increase. The convincing figures can be furnished. Let us have ten districts, if possible; certainly not less than nine. MISSISSIPPI.

"Things That Ought to Be Changed."

I write also to give my hearty endorsement to the views on the above heading, as they appeared in your issues of Oct. 15, over the *nom de plume*, "A Member of the N. M. C.," and Nov. 5, by "Another Member." I would simply call attention to the two articles. Hope they will be carefully read and considered by the appointing power at the proper time.

Many years ago, when Rev. Jas. A. Godfrey—late of the Mississippi Conference—was my presiding elder, I saw much of him. He got acquainted with the people, visited with me from house to house, helped me in my pastoral work, etc. The people loved him, and rallied to his support. We were all glad when the time came for Bro. Godfrey to be with us. Sometimes he would stay and preach, and visit for five or six days at a time.

For the last six years I have seen but little of my presiding elders, and my people have seen less of them. They usually come Friday and leave Monday. Sometimes they come Saturday morning and leave Sunday evening. My people complain that they don't know our presiding elder. I am glad to know some of our presiding elders do more than preach one or two sermons, hold Quarterly Conference, get their part of the quarterage, and leave for home.

We want our best business men, best preachers in the presiding elder's office. Then we want men who can stay from home long enough to get acquainted with the people. Let us have them.

A MEMBER OF THE MISS. CONF.

A Parenthesis or Two.

In my last chapter I failed to mention the name of Rev. Richard L. Blanks among the faithful local preachers in the Meridian district. I reckon it was well, for he deserves special mention, not only for promptly meeting his appointments, but also for loyalty to his church, cordial co-operation with the preacher in charge, and efficiency as Sunday-school superintendent at Suqualena Church, Meridian circuit.

The best attendance on the part of official members at the Quarterly Conferences during the year, and especially on the fourth round (so far as held), has been on the DeKalb circuit, and the poorest attendance has been on the Shuhuta circuit. The most liberal contributors *per capita* are the Daleville brethren, while Manasseh, Clarke and Marion circuits are at the other end of the line.

The DeKalb circuit—Rev. R. A. Breland, P. C.—will report the largest number of infants baptized during the year, and, perhaps, the greatest number of accessions on profession of faith. The results at East End, Meridian, have surpassed the expectations of the most sanguine friends of the movement, and forever silenced those who looked upon the appointment of a preacher to that work as ill-advised and premature. Enterprise and Stonewall station, Lauderdale, Linwood, Vossburgh, Meridian, Winchester and State Line circuits all show decided improvement. If Waynesboro and Binnsville, Daleville and Porterville do not come out with flying colors, the fault can not be laid at the doors of W. B. Hines, D. C. Langford, J. M. Pugh and George Bancroft, who are all good men and true, "full of the Holy Ghost and of faith," faithful pastors and loyal Methodists.

So rare are such incidents in the life of a presiding elder, that it ought to be recorded that a good brother from the country brought a bushel, or more, of fine sweet potatoes, and left them with his compliments, and not to be credited as quarterage account either. He was from Suqualena. During the Summer another thoughtful brother from Pleasant Hill several times brought fruits and vegetables, and left them with his compliments at the presiding elder's "own hired house."

So far I have found neither reason nor excuse for traveling on a Sunday train, and the second year of my presiding eldership draws to a close. I wonder if it will be my last?

Dr. Geo. G. Smith's meeting continues at Central Church, Meridian, with increasing interest and power. About forty little folks have applied for membership, and the parents are becoming interested. Great good is being done.

T. L. MELLEN, P. E.

THE WATER LILY.

BY MARY F. BUTTS.

O star on the breast of the river!
O marvel of bloom and grace!
Did you fall straight down from heaven
Out of the sweetest place?

You are white as the thoughts of an angel,
Your heart is steeped in the sun;
Did you grow in the golden city,
My pure and radiant one?

Nay, nay, I fell not out of heaven,
None gave me my saintly white;
It slowly grew in the darkness,
Down in the dreary night.

From the ooze of the silent river
I won my beauty and grace;
While souls fall not, O my poet;
They rise to the sweetest place.

THE LOTTERY.

Settling the Lottery Question.

As it has been suggested by a few persons that the fight against the lottery combination of money, treachery and intrigue is a hopeless one, and that, having opposed it thus far by all honorable means, it is as well just to let them have the lottery and let the strife be quieted, I desire to submit a few reasons why the adoption of the "revenue amendment" will not settle the strife, but will, instead, perpetuate it for a period of, at least, twenty-five years.

1. It is in itself a disturbing element. (*a*) Congress has so asserted by excluding lottery advertisements from the mails. (*b*) Gov. McEnery so declared in his last message to the Legislature. (*c*) A committee of that Legislature so declared in a report submitted to the House of Representatives.

2. It is a matter which involves the conscience of the people. (*a*) Archbishop Janssens so declared when offered money to pay a debt against his Arch-Episcopal Diocese. (*b*) The Protestant Episcopal Assembly, last Summer, in New Orleans, so declared. (*c*) The Louisiana State Sunday-school Convention so declared it. (*d*) The Louisiana Conference of the M. E. Church, South, so affirms. (*e*) The Louisiana State Baptist Convention has affirmed the same fact.

3. Conscience can not be rocked to sleep, intimidated, nor bribed—a *few* may, but of the masses, *never*. (*a*) The ecclesiastical revolutions of the sixteenth century prove this fact. (*b*) The war of 1776-1782 avers the truth of this proposition. (*c*) The slaughter of 1,000,000 of men in order to free 4,000,000 of slaves—1860-1864—proves this assertion.

4. The lottery is antagonistic to every moral influence in the land. (*a*) It is universally admitted to be a vice. (*b*) The one great aim of all institutions having the moral welfare of the human race as their object is the suppression of vice.

NOTE.—The American government stands pledged, by every constitutional bond, to protect the morals of the people. This is the one end and aim of every church, of every Young Men's Christian Association, of every Sunday-school, of every Conference and committee of Christian men working in their Christian organizations, of every properly organized day-school and college in Christendom.

Is it not the embodiment of silliness to suppose that the introduction of an element so universally antagonistic to every aim and principle of right can, by any possibility, bring quiet? It matters not how the question comes up, nor in what guise it may be presented—it is the same disquieting factor which yields to nothing except the absolutely irresistible.

Though an angel from heaven be seen in the air, if this disturbing element be found concealed beneath his wings, he is an angel of discord, and not of peace.

The overthrow of the Louisiana State Lottery is the only chance for peace within our borders, and the only hope of honest, free government for our children. J. A. PARKER.

Anti-Lottery Meeting in New York City.

A few days ago a large and enthusiastic Anti-Lottery meeting was held in New York City. Quite a number of prominent persons made addresses, and the meeting adopted the following

DECLARATION:

We, citizens of New York, in mass-meeting assembled, appeal to our fellow-citizens throughout the nation to join in the decisive contest now waging against the Louisiana Lottery. The issue is a national one. The lottery was born on Northern soil, is controlled largely by Northern capitalists and is supported by Northern funds. It boasts that 93 per cent. of its receipts are drawn from the people of other States than Louisiana. In spite of national law it continues to use the United States mails in drawing on the hard earnings of labor throughout the nation, and it uses without hindrance for this purpose our great national carrying companies.

Under thin disguises and in defiance of law it advertises its specious schemes in Northern as in Southern journals. It sets at defiance the laws of every other State; if it continues to exist it will draw its income from every other State; if it is defeated in Louisiana there will be left for it no refuge within the boundaries of the nation. The evils it inflicts are numerous and great. It impoverishes the many that it may enrich the few. It incites the gambling mania, America's national bane and peril. It is now attempting to bribe a sovereign State by an unparalleled corruption fund of thirty-one and a quarter millions. It thus demonstrates its readiness to corrupt whosoever is corruptible, in press, church or Legislature.

It assumes the lying maxim that "every man has his price," and the only service it has ever rendered the community is in the demonstration which the heroic resistance to it has offered of the unpurchasable integrity of those of our fellow-citizens of Louisiana who are engaging in a life and death struggle with it.

We call upon the people of the nation to extend to these patriots their sympathy and their financial aid. We demand of Congress, without regard to party affiliation, the passage of such further laws, under the provisions of the Constitution respecting the regulation of interstate commerce, as may be practicable to prevent the transportation by private corporations of the advertisements and the tickets of the lottery company and the money of its victims.

Among the speakers was Hon. A. S. Hewitt, ex-mayor of New York City, and he spoke as follows:

"There is a distinction between the lotteries of a century ago and the one we are called upon to fight at the present day. The former were all managed as public enterprises, and the revenues were spent for public advantage. The public conscience rebelled even against these and they ceased to exist, yet we have one fastened on us to-day that is avowedly established for private gain. It is for the purpose of extracting money from the masses, through whose ignorance the pockets of a few are to be enriched. Suppose that a body of men should come to our State to-day and ask us to grant them a charter allowing them to rob the railroad trains of the country. Suppose they should offer as an inducement to divide their plunder with us—offer to pay our taxes with a percentage of their gains. That is precisely what the people of Louisiana are asked to do to-day. I can't find words strong enough to express my feelings regarding this brazen fraud.

"This scheme of plunder develops a weak spot in the government of the United States which I would not mention were it not for the importance of the issue. We all know that a single State frequently determines the result of a presidential election. The State of Louisiana has determined the result of a presidential election. The vote of that State was offered to me for money, and I declined to buy it. But the vote of that State was sold for money!

"I make no reflection on any political parties," continued Mr. Hewitt, "but I have told you this for the lesson it teaches. Do you think the Louisiana Lottery would hesitate to put up the money necessary to buy even the vote of New York, provided they could have the assurance from the beneficiary of the fraud that the postoffice department would be under their control? I have known officers of this great government offered for sale, and I have known offers to buy; but, thank God, their is still integrity among our officials.

"We must not only give our sympathy, but our money for the Anti-Lottery cause in Louisiana. Let every man, woman and child in New York City give according to the means of each. Let us not forget that the homes of the owners and beneficiaries of this great octopus are to a great extent in New York State. They occupy what are called reputable positions, and they are received socially and taken by the hand by our best people. Yes, and I think some of them are in the 400. They should be driven out into the wilderness, every one of them. Their wealth is filched from the pockets of the ignorant and the vicious. Let them distinctly understand that they can not touch pitch without being defiled. Let the 20,000 or 30,000 spectators at the great race course rise up together and point the finger of scorn at the real criminal."

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, November 5, 1891, Hon. Enoch L. Fancher, LL.D., president, in the chair.

Devotional services were conducted by Secretary Hunt.

Among communications from foreign lands presented to the Board were letters from Mr. Carrington, of Siam, announcing that the printing of 2,000 copies of the Siamo-Laos Gospel of Matthew was completed, and that, at least, 1,000 copies would be sent with the new Laos missionaries to their field of labor; from Mr. Milne and Mr. Ponzotti, respecting hindrances in their work; from Mr. Hamilton, of Mexico, with a report of Bible distribution for the quarter ending Sept. 30; from Mr. Wheeler, of China, respecting the meeting of the Translation Committees of the Standard Chinese Bible at Shanghai, Nov. 18; from Mr. Whipple, of Persia, with a report of Bible distribution in his field for the half year ending June 30; from Mr. Norwood, of Caracas, reporting encouraging sales of Scriptures, notwithstanding much sickness and some cases of yellow fever in that place; from Mr. McKim, of Cuba, reporting an abiding desire among the people for the Scriptures; and from Mr. Bowen, of Constantinople, reporting hindrances in the work from the unwarranted interferences of government officials.

On recommendation of the Committee on Distribution, $2,000 in funds were granted for Bible work in China. Grants of books were also made to the value of about $1,144, including consignments to the Society's Venezuela, La Plata, and Mexico Agencies.

It is a matter of special interest that both in New York City and in New Orleans persons speaking Arabic have, during the month, been supplied with the Scriptures in that language.

The issues from the Bible House in October were 85,138 volumes; issues since April 1, 540,022 volumes.

Port Gibson Female College.

Resolved, That a rumor is the effect that the Port Gibson Female College is about to close having been brought to the notice of the Board of Trustees of the said college, it becomes the duty of the said Board to say that said rumor is utterly without foundation.

Resolved, That the Port Gibson Female College will continue, as heretofore, in full force; and that all patrons, or persons desiring to patronize said college, are hereby assured that said college will not close, but its doors are and will continue open to all persons desiring to secure a first-class education.

Resolved, That the foregoing resolutions be published in the CHRISTIAN ADVOCATE, the *Southern Reveille*, the Vicksburg *Herald* and the Fayette *Chronicle*. J. A. B. JONES, Sec.

Port Gibson, Miss., Nov. 4, 1891.

[We did not receive these resolutions until Nov. 18.—EDITOR.]

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

PERIODICALS.

GAIN BY LOSS; OR, THE GARMENT OF PRAISE. By Rose Porter. D. Lothrop Company, Boston.

This charming little book is written for the special benefit of invalids, and the spirit of devotion breathes in all its pages. Its tone of piety will make it a special blessing to those laid upon beds of sickness. It is brought out in beautiful "holiday binding" by the publishers. It is attractive, therefore, in every way.

PRINCESS ILSE. Translated from the German by Florence M. Cronise. Illustrated by J. E. Bundy. Albert, Scott & Company, Chicago.

This is one of those beautiful and instructive allegories so abundantly produced by the Teutonic mind. It is the history of a brooklet, and from the opening page to the closing sentence the interest does not flag, and the lesson of the allegory is wholesome and helpful throughout, and the illustrations are exceeding pretty and appropriate to the flow of the thought.

SUNDAY. Published by E. and J. B. Young and Co., Cooper Union, New York.

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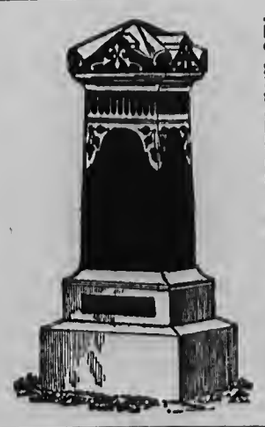

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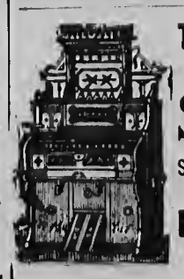

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.

Thursday, November 26, 1891.

[redacted]

We are pained to record the death of Rev. J. T. Moody, the pastor of our churches at Kosciusko and Durant, Miss. He died at Kosciusko, Nov. 21, after a long illness. Bro. Moody was a noble-hearted Methodist preacher. He leaves a wife and three little children. "God buries his workmen."

[redacted]

Briefs.

A hint is given in this paragraph to New Orleans Methodists: We learn from the *Christian Advocate*, of New York, that the Methodists of that city have for twenty-four years been operating the New York City Church Extension and Missionary Society. In that time the society has built 22 churches, and has now 24 churches and missions with 4,118 members. In 1890 there were 1,181 conversions. The society has expended for expenses, $431,407, and for property, $572,119. A certain day every year is set apart for collections for the society. Does not Methism in New Orleans need something of this sort? There is a good deal of money in Methodist pockets that ought to begin to flow out in just such a channel as this, and that money is the Lord's, too.

Another hint is given in these facts: The Methodist mission work in Chicago for the past year resulted as follows: Missions organized, 14; children gathered into Sunday-schools, 1,500; number of persons united with the Methodist Church, 537; churches erected, 10; increase in church property, $100,000; missions sustained, 40; aggregate cost per mission, $375. Of course, Chicago can do a great deal more than New Orleans; but the question still recurs, Are we doing as much in this cause as we are able to do?

At the Ecumenical Conference much was said about the union of Canadian Methodism being the *result* of the *first* Ecumenical Conference, ten years ago, and like results in regard to other Methodist bodies it was prophesied would follow this last Conference. On the Canadian union, the editor of the *Christian Guardian*, the organ of Canadian Methodism, says:

The effect of the last Ecumenical Conference on Canadian Methodist union has been unwittingly exaggerated. The fraternal intercourse of the Canadian delegates from the different bodies in London did, indeed, help to make them realize more fully that they were one. But it must not be forgotten that representatives of the Primitive, Episcopal and New Connexion Methodists had met with the Wesleyans to negotiate a basis of union several years before; and that the whole question of union had been fully discussed *pro* and *con*. An actual union had been formed between the Wesleyans of the East and the West and the Methodist New Connexion seven years before the first Ecumenical Conference met in London.

When the emotions of a great body of men are stirred, it is well for somebody to keep cool enough to remember *facts of history*.

The *Episcopal Methodist*, in a fine article on Christian work among the poor, says that pastors and leading laymen should contend for that high privilege. That is exactly what we have been saying for a long time. But when the *Methodist* says, "They must be backed by red-hot generosity and refrigerated common sense," we beg leave to draw the line at "refrigerated common sense." No, no, brother; leave off the "refrigerated common sense." "Sanctified common sense" will be much better.

Thanksgiving.

This is "Thanksgiving Day." The time-honored custom, we believe, started in New England in a very early period of our history, and has been observed in that region continuously till the present time. The custom has been growing in favor of late years all over the country, and especially in our Southland, and to-day thousands of our people are giving unfeigned thanks to Almighty God for the bounties of his providence as well as the riches of his grace.

There is much to be thankful for. Peace reigns in all our borders and with all foreign people. By the blessing of God, our church in Mississippi and Louisiana has had a prosperous year, thousands having been brought into the fold of Christ. The "ground has brought plentifully," and our barns are feeling the strain upon their capacity. There are evidences all about us that the "good hand of our God is upon us for good." While there is much evil and much suffering in the land, there is abundant room for thanksgiving over the good that is making itself felt, and which in the coming years will dominate all evil.

"Oh, give thanks unto the Lord, for he is good, for his mercy endureth forever."

The Publishing Committee.

On the call of the president, Dr. J. M. Beard, the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE met in our office, Nov. 18, and transacted some very important business bearing upon the prosperity of the paper during the next few years. After a thorough inquiry and investigation as to the needs of the paper, the committee elected Rev. D. L. Mitchel publisher of the paper for a term of five years. Bro. Mitchel has been conducting the business of the ADVOCATE for several years, and this promotion to the office of publisher is an expression of the committee, that his work has been done satisfactorily. In the contract that is to go into effect Jan 1, 1892, provision has been made for the extinguishment of a debt that has been an incubus on the progress of the paper for several years.

The committee elected as assistant editor, Rev. B. F. Lewis, of the Mississippi Conference. Bro. Lewis is the son of Rev. W. B. Lewis, of Vicksburg, and is a young man of fine abilities, and will add largely to the editorial department of the paper. It was the idea with the committee that the assistant should be a sort of field marshal, and travel as much as possible throughout our territory in the interests of the paper. At present Bro. Lewis is serving an important charge in Jackson, Miss., and we presume will not be able to enter upon his office until after the meeting of his Conference, Dec. 9.

We are very much gratified that the committee saw its way clear to make this addition to the editorial force of the paper. Young, fresh, vigorous blood pouring itself into the sluggish channels of the old will surely brighten and quicken the flow. We welcome Bro. Lewis as our assistant. We welcome him to a share of hard work and hard words. We welcome him heartily to a large share of encouraging words which many of our people have the grace to give!

Now, friends, go to work to help us all you can, both by deeds and words and sympathies and prayers.

Benjamin C. Westmore, Esq., of New York City, has donated $1,500 for the endowment of another scholarship in the H. Sophie Newcomb Memorial College. The administrators have accepted the gift, and the scholarship is to be known as the "B. C. Westmore Scholarship."

Bishop E. R. Hendrix.

The North Mississippi Conference convenes Dec. 2, at Macon, Miss., and the Mississippi Conference convenes at Brookhaven, Miss., Dec. 9. Bishop E. R. Hendrix is the president of both these Conferences. As this is the first official visit of Bishop Hendrix to this part of our Methodist heritage, we take this opportunity to introduce him to our Methodist preachers and people of these two Conferences.

Bishop Hendrix is a native of Missouri. He was born in Fayette, in that State, May, 1847. He is now forty-four years old; just in the prime of life and vigor. He is a graduate of the Wesleyan University, Middletown, Conn., finishing the regular collegiate course there when he was twenty years of age. Thence he went to the Union Theological Seminary, New York City, where he was graduated in 1869. In 1870-72 he was pastor of the church at Macon, Mo.; in 1872-76 at St. Joseph, Mo.; in 1877 at Glasgow; in 1878 he was elected president of Central College, Fayette, Mo., which position he filled with credit to himself and honor to the church and benefit to the institution until 1886, when he was elected to the episcopacy. Previous to his presidency of the college, in company with Bishop Marvin, he made a missionary tour of the world, a very instructive and interesting account of which he published in a delightful book, entitled, "Around the World." In 1885 he was elected vice-chancellor of Vanderbilt University, which office he declined to accept. In the same year he also declined the presidency of the University of Missouri.

Bishop Hendrix has had the advantage of a thorough education and training, which advantage he has used so well that by many competent judges he is regarded as one of the ablest and most erudite men in our church. He is regarded as a strong preacher, and to his conspicuous ability as a presiding officer there is united the sweet affability of the Christian gentleman and that splendid tact which enables him to do the work of a Conference president with great satisfaction.

In the name of the Methodists of Mississippi, we extend to Bishop Hendrix a hearty welcome, and trust that his visit among us may be pleasant to him, and his work for us may be of great benefit to the church!

Ballot Reform.

Of all the "reforms" that are progressing, not one is more gratifying to the opponents of corruption in politics than the progress in ballot reform. The reproach of the nation has been the rascality and corruption at the ballot-box. We, together with all lovers of honest government and honest administration of law, rejoice in the progress of a reform that gives the voter protection against the schemes and *dollars* of the political partisan. We see it stated that the "first ballot reform act was passed by the Legislature of Victoria in 1856." The agitation continued several years before the act was passed, but the fact seems to be that this law, which has been denominated the "Australian ballot law," has never been abandoned where it has once been faithfully tried. That shows that it meets the exigencies of the case. In this country the progress of this reform is especially gratifying. On this subject the *Andover Review* says:

Twenty-six of the States of the Union will vote under some form of the Australian system in November, 1891. This leaves only eighteen States which have not made a great advance in the reform within the past three years. The eighteen are: Alabama, Colorado, Florida, Georgia, Idaho, Iowa, Kansas, Kentucky, Maine, Louisiana, Mississippi, Nevada, North Carolina, North Dakota, South Carolina, South Dakota, Texas and Virginia. Progress, however, has been made in Iowa, although ballot reform laws were defeated in that State in 1891. The new Constitution just adopted by Kentucky provides that all elections by the people shall be by secret official ballot, furnished by public authority to the voters at the polls, and marked by each voter in private at the polls, and then and there deposited. The General Assembly is given power to make the necessary laws for carrying this provision into effect, and it will probably do so next Winter. Maine, it should be stated, has enacted the full Australian ballot, similar to the law of Massachusetts; but the first election under its provisions will not take place till September, 1892. Thus we observe that nearly two-thirds of the States of the Union have now the Australian ballot, although in four or five of them the laws are not as complete a copy as they might be; and that three other States will probably have this form of ballot within the coming year. The outlook is, that the reform can not long be delayed in the fifteen States that have, thus far, made no move toward its adoption.

We believe that the last election in Mississippi was conducted upon a form of the Australian ballot, and from persons we have seen who witnessed the voting we judge it was more satisfactory than the old system. We would rejoice to have some change in this respect in Louisiana. We witnessed things here at the last election that ought not to be possible, because they are absolutely unfair and dishonest. A ballot controlled by political trickery is a serious menace to the integrity of the government, and there should be a law that will render such trickery impossible. We trust our next Legislature will look into this matter and give us a new election law.

Sunday Observance.

It has been the fashion for some time for the preachers and religious newspapers in this country to warn the people against the tendency manifested in many quarters to drift into a Sabbath-keeping similar to that which obtains on the continent of Europe. These warnings have not been few, and they have been loud enough; but they do not seem to produce the desired effect. The tendency towards the Continental Sabbath seems to be stronger than ever, and the drift in that direction is more rapid. This is especially the case in our large towns and cities, notwithstanding the fact that stringent Sunday laws stand upon the statute books of every State in the Union. In this city the Sunday law is not only not observed, but it seems to be ignored entirely by the officers of the law. Any man can walk about the streets on Sunday and observe open infractions of the law in almost any direction. It is notorious that the saloons do not even *pretend* to keep the law. We have seen the street-car employees repairing the tracks on Sunday. We suppose that anybody who wants to, may break the law, and he will run no risk whatever of being disturbed!

As an excuse for this law-breaking it is said that it is no use to try to enforce a law against popular opinion. Such a sentiment shows a very poor appreciation of the obligations resting upon the officers and an utter disregard for their oaths. They have sworn to enforce the law, and there was no exception made in regard to the enforcement of this special law. The officer who disregards open violations of the law he has sworn to enforce is dishonest to the trust imposed in him and false to those who put him in that responsible position. How can such a man be trusted with the enforcement of any other law? A man that is false in one position will not be true in another. He will bear watching everywhere.

If this matter ended with the disregard of only one law, while that is bad enough, still the effect is such as to bring in open and defiant breaches of all law, when the occasion arises. Education is not confined to the schools. It is going on all around us—on the streets, in the shops, in the administration of government, everywhere. No education spreads so rapidly, none takes such a grip upon the human mind, as education in that which is evil. And of all the evils that afflict our social and civil and political systems, there is nothing that presents such a threatening menace to the very existence of those systems as that education which teaches the people that they may ignore any law of the State. Lawlessness is anarchy, and anarchy is ruin. When people are suffered without hindrance to break one law, they will not hesitate upon occasion to break any law. So if the Sunday law is bad, its non-enforcement is worse, because that non-enforcement on its positive side is a license to violate other laws, that are by everybody considered good. If the law is bad, change it. Don't let it, by its non-enforcement, become an educative force which will soon upheave society and destroy all other laws.

But while this evil seems to be growing in our country, and we are surely drifting toward the Continental Sunday, strange to say, an opposite tendency is quite marked in the Old World. We clip the following on this point from the *Christian at Work*:

While we gladly note decisions made here and there by the courts sustaining our American rest day, which has become at once our national distinction and the protection of our laboring classes, it is matter for especial gratulation that the people of Europe seem to feel the burden of the "Continental Sunday" and are anxious to rid themselves of it. Germany, for example, has closed many of her workshops and factories, and Sunday labor on the railways has been diminished. Austria also comes to the rescue of Sunday as a rest day, and forbids Sunday labor on the newspapers—an example we should like to see followed in this country. And not only Austria, but Belgium, Holland, Denmark, and Switzerland have enforced the discontinuance of newspaper work on Sunday. In the Swiss Republic a railway company received subscriptions on the express stipulation that for, at least, twenty-five years no trains should be run on Sunday. In Russia, Norway and Sweden there is agitation against Sunday labor, from which something practical is expected to come. It is to be hoped America will catch something of this Sunday spirit; and when it does, and when it sees that it involves the simple question of the preservation of one day in seven as a rest day, so needful to man and beast, we believe all classes will insist that the rest day shall be maintained, however some folk would like to make the actors in a theatre or the employees of a Columbus Fair sacrifice the Sunday rest day for their own selfish pleasure.

We have had some good things and many bad things from Europe; but, after all, if Europe should teach us how to observe the Sabbath, such a lesson will counterbalance much of the evil that has come to us across the Atlantic Ocean.

Mississippi Conference Notice.

Brethren having Children's Day money *and receipts* for 1891 will please be prepared to pay same to Bro. J. H. Woodward, secretary Sunday-school Board, *on Wednesday, the first day of Conference*. It is necessary for the Sunday-school Board to have an early meeting, and this will facilitate matters.

B. F. LEWIS,
Treas. S.-S. Board, Miss. Conf.

Notes.

Tact has been defined "the happy faculty of common sense."

Would it be possible for an "angel to desire a higher work than preaching the gospel of the Son of God?"

Goethe has this profound thought: "Everything in the world may be endured, except a succession of prosperous days."

"How beauteous are the feet of those that bear
Mercy to man, glad tidings to despair;
Far from the mountain-top, they loveller seem
Than moonlight dews, or morning's rosy beam;
Sweeter the voice than spell, or hymning sphere,
And listening angels hush their harps to hear."

A good many biographies are being written to-day. They are extremely brief. They run about this way:

The young man attended the races, lost money on fast horses, lived beyond his means, and stole to make up the deficiency and keep up appearances.

We find the following paragraph in an exchange, and wonder if some of our Methodist merchants in this city believe it:

No consistent Christian will buy, or read, or take into his home, or help by his advertising patronage that enemy of Christianity—the Sunday newspaper.

An exchange attributes the low finances of the Mission Boards to the prevalent fashion of deep pockets. It says:

The fashion of to-day is deep pockets. That is where the trouble lies: the pockets are so deep it seems impossible to get the hand down to the bottom to bring the money out for missions.

Some of these days the Lord's arm will reach down to the very bottom of these deep pockets and turn them wrong side out, and then the money will flow!

The *Tennessee Methodist* has this pointed paragraph in regard to the pulpit needed for the times:

The pulpit needed is a pulpit with no ax to grind. Whenever office or place becomes a matter of desire to a preacher, that moment he has parted with the strongest elements of his character and the highest means of his usefulness. Literary gifts, oratorical power, eloquence, wit—all these may remain, but there is a hollowness, an air, a spirit about the man's service which betrays it, despite all his efforts to the contrary, and shows him to be spiritually minded to be an actor, and a large amount of his labor to be but a performance.

Dr. Mallard, of this city, speaking of the Lottery, says:

And this breeder of foolish and hurtful superstitions, this everywhere present tempter of our youth, this sapper of manly virtue, this destroyer of family happiness, and promoter of theft and of suicide, we are asked to bid God-speed upon another quarter-century of its diabolical work! Should (which God forbid) Louisiana, through the corruption fund, wet with the tears of widows and orphans and the blood of suicides, be thus cursed, then let us erase from our commonwealth's proud escutcheon a pelican feeding her young, and paint in its stead an iron wheel, crushing men, women and children, and once happy homes!

The *Advance* has a correspondent who is perplexed on a geographical question. Hear him:

By the way, can you tell me where "Juicelum" is? I heard the Rev. Mr. Smartwell mention it repeatedly in a sermon the other day. It seemed to be a well-known place, too, connected with important events in Bible history. Kings reigned there, I understand; temples rose and fell there; sieges were sustained; battles were fought; the fate of a nation was decided—all at "Juicelum." A great apostle preached a memorable sermon there, and true religion received a new impulse and entered upon a new dispensation—all at "Juicelum." Yet I can not find the name in the Bible or the Bible Dictionary.

Dr. Herrick Johnson says of the religious paper:

A religious paper is a sort of modern necessity. Commonly it is good to take. It jostles people out of ruts. It pricks the sides of good intent. It broadens people that read it. It puts parishes in touch with each other, and with the wide world of Christian activity and life. It slips many a suggestion into a sermon and many a seed-thought into a heart. It lets fly a bow at a venture, but the shots tell. It furnishes wholesome reading for the Sabbath. What with "Sunday school helps," "prayer meeting expositions," "religious notes," "world news," and "editorials," it is an urgent, a pungent, a stimulus, an inspiration, a help over many a hard place, a comfort to saints and a rebuke to sinners.

Speaking on the subject of the Louisiana Lottery, the *Christian Weekly* makes this suggestion to Christians generally:

Public sentiment should be thoroughly awakened on this subject, and Christians throughout the Union should feel a personal responsibility in this regard.

And the *New York Advocate* had this:

The people of Louisiana who oppose the lottery charter have appealed to their fellow-citizens of other States for aid in the struggle in which they are engaged. This cause belongs to the whole nation and the whole world. Now is the time to show an interest in it, and contribute whatever influence each may possess against this giant crime and curse. On the decision of this question, now pending in Louisiana, hang tremendous results.

Personal and Otherwise.

We are indebted to George F. Wharton, 5 Carondelet street, for a copy of "The Bampton Lectures" for this year. They are by Charles Gore, principal of Pusey House, and the subject is "The Incarnation of the Son of God."

A letter to the editor from Rev. P. H. Diffenwierth, a superannuate of the Louisiana Conference, residing at Largo, Florida, says that he is "very feeble," "only able to get about a little." We pray that Christ's comforting grace may abide with our venerable brother unto the end.

We think it would be interesting to our readers if those who are operating the Epworth League would write something to the ADVOCATE about that work. Let us know how you are getting on, and why, and what you think this department of church work will do for our young people.

Dr. H. M. Smith, after twenty years of faithful service, has retired from the editorship of the *Southwestern Presbyterian*, of this city. Dr. Smith's retirement has been caused by ill health. He was a fearless editor. He is succeeded by Dr. R. Q. Mallard, who is not unused to editorial work. We wish the new editor abundant success.

While the preachers are busy during these last days of the year preparing for Conference, let the stewards in every circuit and station and district see to it that no preacher goes up to the annual convocation with any of his salary unpaid. It may be the last opportunity you will have to render him justice. Don't neglect that last opportunity.

Bishop Keener has his book, "Eden and Evolution," well under way, and will put it into the hands of the printers in the near future. The readers of the *Advocate* who followed the Bishop in his remarkable "Eden articles" in this paper a few years ago are particularly impatient for the appearance of the book. We hope the Bishop will give himself to this work until it is completed. Its publication now would be very timely.—*Southern Christian Advocate.*

Rayne Memorial Church, on last Thursday evening, was decorated in the best style of the florist's art; Miss Nona Jones, the organist, evoked the sweetest music from her splendid instrument; the audience packed the house from the chancel to the doors, and our young friend, John Burrus Parker, eldest son of the late Bishop Linus Parker, was united in matrimony to Miss Hattie Roland; his brothers, Revs. F. S. and F. N. Parker, performing the ceremony. We extend our congratulations to the young people, and wish them a long and useful life together.

If you have as many friends as Johnson's Anodyne Liniment, you are a fortunate person.

Mississippi Items.

The M. E. Church (South) at Mayerhoff's Springs is being built.

Three dwellings were destroyed by fire in Natchez on the nineteenth.

The United States grand jury at Jackson has found eighty true bills for the illegal sale of whisky.

Gov. Stone has appointed Rev. J. B. Cambrell, of Meridian, on the Board of Trustees of the University of Mississippi, vice A. H. Whitefield, resigned.

The long fight between the city of Vicksburg and the street railroad culminated in the execution of the city's threat to tear up the track on the seventeenth.

The Louisville, New Orleans and Texas railroad has donated 1,000 acres of fine high land on Mound Bayou, Bolivar county, to the J. P. Campbell College, a negro institution.

The steam gin of P. O. Watson, near Durant, together with 14 bales of cotton and about 1,000 bushels of seed, was destroyed on the thirteenth. Loss on gin house and machinery, $2,000; insurance, $1,200.

The Board of Supervisors has accepted the new Adams county jail, just completed by the Champion Iron Company, of Kenton, O., and paid $2,800 for it. It contains 24 cells, 16 being steel, and has all the appliances, equipments and comforts of a modern prison.

The P. B. Hand Manufacturing Company, of Handsboro, has secured 300 feet of land fronting the railroad at Long Beach, on which they will erect a large factory, employing about twenty operatives. N. L. Brown has started a steam turning lathe and molding factory.

The Inter-State Petroleum Company has been organized at Jackson under a charter granted by the State, empowering them to mine and manufacture in Mississippi and Tennessee. The corporate property at present consists of upward of 15,000 acres of land in Putnam county, Overton county, Fentress county and Cumberland county, Tennessee.

Salvation Oil, the great pain remedy, is a genuine and reliable liniment. Price 25 cents.

No one has ever been disappointed in using Dr. Bull's Cough Syrup for a cold.

Districts Too Large.

Several brethren have written about the size of our districts, recommending smaller ones. Two districts in the North Mississippi Conference have nineteen; and other two, eighteen appointments. These districts are too large; so large, indeed, as to render it impracticable for them to be served to the best advantage. The presiding elder must be away from home and on the go a good part of his time, and yet his service is to a considerable extent perfunctory. "A Member of the Conference" looks up the figures and writes there are 42 or 43 quarterly meetings to be held in the week, without a Sunday, on the last round.

The advantages of smaller districts, comprising, say, 12 or 14 appointments, would be very considerable, as will be apparent for the following reasons:

1. The presiding elder, without being from home more than when in charge of a large district, could spend more time with the different charges, become better acquainted with the people, and better informed as to the condition and necessities of the work.

2. With the smaller districts, a quarterly meeting without a Sunday in it would be the exception. The presiding elder, spending Saturday and Sunday with the pastor and his people, would have time and opportunity to impress upon the congregation and community the doctrines and polity of Methodism, and, by virtue of his official position, united with superior wisdom and experience, could help greatly to forward the work on lines needing special attention.

3. The presence, fellowship, and labors of the presiding elder for two or three days each quarter would be a helpful uplift to the faithful pastor, who is constantly under the burden and strain of his charge. It does more than rest the pastor. It furnishes him with valuable suggestions, and gives inspiration of strength and courage for the succeeding quarter.

4. The principle of "intensive culture" applies in moral husbandry as in natural. Twelve acres of ground under such culture can be rendered more productive and remunerative than eighteen acres under ordinary culture. So also smaller districts, under closer supervision and more thorough work, would, doubtless, show a better outcome, not only in spiritual, but also in material results. The pastor would be as well or better supported because of the more efficient help of his presiding elder, and the presiding elder receive as much in the way of salary from the smaller as from the larger district.

I write with no special ax to grind. For aught I know, I may remain in *statu quo* for another Conference year. My presiding elder, serving one of the largest districts in the Conference, is ever faithful, prompt and true. We appreciate his valuable labor and presence when he can be with us. I write in the interest of development and progress. The presiding eldership is an important wheel in Methodist machinery. We should have an additional district—better two, perhaps—in the North Mississippi Conference.

Ex. P. E.

Louisiana Notes.

A new Methodist Church is being built in Floyd.

The Lake Charles public school has an enrollment of 254 pupils.

The mail service between Tangipahoa and Franklinton has been made daily.

Several buildings were destroyed by a fire in Mansfield on the seventeenth.

The Monroe cotton market is still booming. The receipts up to the fourteenth were 20 000 bales, some 4,000 ahead of last season. The yield there will be far ahead of last season.

When General Comstock examined Plaquemine harbor with the Mississippi River Commission, during their last trip down the river, he decided to build three out of the four proposed spur dykes intended to protect the locks at the mouth of Bayou Plaquemine, which the government contemplates building.

Mr. A. Erath, president of the Iberia and Vermillion Railroad Company, says the New Iberia *Enterprise*, of Nov. 14, received a letter this week from Mr. J. Kruttschnitt, general manager of this division of the Southern Pacific railroad, informing him that the proposition of the local company to transfer to the Southern Pacific the tax subsidy recently voted by New Iberia for railroad connection with Abbeville, has been submitted to Mr. Huntington and accepted, and that the road would be built, providing the right-of-way and necessary depot grounds were obtained, the road exempted from taxation for ten years, and that Abbeville also vote a special five mill tax in favor of the project for ten years.

At a meeting of the citizens of Abbeville, on the nineteenth, the above proposition was accepted by them. This assures the long-talked-of road to Abbeville.

THE YOUTH'S COMPANION

The Announcements in this advertisement and those which will follow will enable the friends of THE COMPANION to judge somewhat of the scope and character of the reading that will be given in its columns during 1892 — the sixty-fifth year of its issue.

Nine Illustrated Serial Stories.

The Serial Stories for the coming year will be of rare interest and variety, as well as unusual in number.

Lois Mailet's Dangerous Gift. A New England Quaker Girl's first Contact with "World's People"; by **Mrs. Mary Catherine Lee.**
A Tale of the Tow-Path. The Hardships encountered by a Boy who found Life at home too Hard for him; by **Homer Greene.**
How Dickon Came by his Name. A charmingly written Story of the Age of Chivalry; by **Harold Frederic.**
Two "Techs" Abroad. They set off on a Tour of the World in quest of Profitable Enterprises; by **C. A. Stephens.**
A Young Knight of Honor. The Story of a Boy who stood at his Post while Death was all around him; by **Miss Fanny M. Johnson.**
A Boy Lieutenant. A True Narrative; by **Free S. Bowley.** | **Touaregs.** A Story of the Sahara; by **Lossing G. Brown.**
Smoky Days. A Story of a Forest Fire; by **E. W. Thomson.** | **On the Lone Mountain Route;** by **Miss Will Allen Dromgoole.**

Hints on Self-Education.

Articles of great value to Young Men who desire to educate themselves.

Hon. Andrew D. White, Ex-President of Cornell.
President Timothy Dwight, of Yale University.
President E. H. Capen, of Tufts College.
President G. Stanley Hall, of Clark University.
President Francis L. Patton, of Princeton College
Professor James Bryce, M. P., author of the "American Commonwealth."

Practical Advice.

The Habit of Thrift; by **Andrew Carnegie.**
How to Start a Small Store; by **F. B. Thurber.**
Girls and the Violin. A Valuable Paper; by **Camilla Urso.**
A Chat with Edison. How to Succeed as an Electrician; **G. P. Lathrop.**
Boys in N. Y. Offices; Evils of Small Loans; by **Henry Clews.**
The Girl Who Thinks She Can Write. Three Articles of Advice by well-known Writers, **Amelia E. Barr, Jeanette L. Gilder, Kate Field.**

Five Special Features.

A Rare Young Man. Describing the life of a young inventor of extraordinary gifts; by **The Right Hon. W. E. Gladstone.**
Episodes in My Life. A delightful paper telling how he came to build the Suez Canal; by **The Count de Lesseps.**
The Story of the Atlantic Cable. Mr. Field's narrative has the thrilling interest of a romance; **Cyrus W. Field.**
Unseen Causes of Disease; Three admirable articles by the Eminent English Physician, **Sir Morell Mackenzie.**
Boys and Girls at the World's Fair. What Young Americans may do as Exhibitors; by **Col. George R. Davis.**

Glimpses of Royalty.

Housekeeping at Windsor Castle; by **Lady Jeune.**
How Queen Victoria Travels; by **H. W. Lucy.**
The Story of Kensington Palace; by **The Marquis of Lorne.**
How I Met the Queen; by **Nugent Robinson.**

Railway Life.

The Safest Part of a Train; by **Col. H. G. Prout.**
Success in Railway Life; by Supt. N. Y. Central, **Theo. Voorhees.**
Asleep at his Post; by former Supt. Mich. Southern, **Charles Paine.**
Roundhouse Stories. Humorous and pathetic; by **An Old Brakeman.**

Short Stories and Adventures.

More than One Hundred capital Stories of Adventure, Pioneering, Hunting, Touring will be printed in this volume. Among them are:

The Flash-Light.
My Queer Passenger.
Molly Barry's Manitou.
Shut Up in a Microbe Oven.
The Cruise of a Wagon-Camp.
Old Thad's Stratagem.
Very Singular Burglars.
The Tin Peddler's Baby.
Blown Across Lake Superior.
A Young Doctor's Queer Patients.
His Day for the Flag.
Capturing a Desperado.
In the Burning Pineries.
The Boys and the Wild-Cat.
On a Cattle Steamer in a Storm.

The Illustrations will be improved and increased in number; **The Weekly Editorials** on the leading Foreign and Domestic Topics will be marked by impartiality and clearness. **Household Articles** will be contributed by well-known writers. **The Children's Page** will be more attractive than ever. **The Illustrated Weekly Supplements,** adding nearly one-half to the size of the paper, will be continued.

"A Yard of Roses."

New Subscribers who send $1.75 now, will receive THE YOUTH'S COMPANION FREE to January 1, 1893, and for a full year from that date. This offer includes the THANKSGIVING, CHRISTMAS and NEW YEAR'S DOUBLE HOLIDAY NUMBERS and all the ILLUSTRATED WEEKLY SUPPLEMENTS. Any person who mentions this paper when subscribing will receive a copy of a beautiful painting, entitled, "A YARD OF ROSES." Its production has cost TWENTY THOUSAND DOLLARS. Specimen Copies Free. Address,

Free to Jan. 1892.

THE YOUTH'S COMPANION, Boston, Mass.

Send Check, Post-office Order, or Registered Letter at our risk.

Important Notice.

A convention of Methodist workers in the bounds of the Louisiana Annual Conference, for the purpose of organizing a Woman's Parsonage and Home Mission Society, will be held at the Carondelet Street Church, on Thursday next, December 3. The morning meeting will convene at 10 o'clock; the evening, at 7:30 o'clock.

Pastors and their flocks are urged to attend all the services.

Delegates from the country will report for entertainment to Mrs. S. S. King, 277 Josephine street.

J. M. BEARD,
Pres't Board of Church Extension.
MRS. S. S. KING,
Sec'y Woman's Department.

The Best Authorities,

Such as Dr. Dio Lewis, Prof. Gross, and others, agree that catarrh is not a local, but a constitutional disease. It therefore requires a constitutional remedy like Hood's Sarsaparilla, which permanently cures catarrh.

Rates to Louisiana Conference.

The Southern Pacific and the Texas and Pacific will issue round-trip tickets for *four cents* a mile. Tickets on sale Monday, Dec. 14, and good to return by Dec. 25. The Vicksburg, Shreveport and Pacific will give one fare and a third on the certificate plan. "If delegates are unable to get tickets for return from Alexandria to starting-point, they can get them at Shreveport, as the ticket agent at that point will be instructed to honor certificates for tickets to return." So writes the general passenger agent of the V., S. and P.

C. W. CARTER,
JNO. T. SAWYER,
Committee.

Don't let rheumatism settle on you this month. Try Johnson's Anodyne Liniment; never fails.

Resolutions Commendatory.

Your committee to whom was referred the pleasant duty of drafting suitable preamble and resolutions expressive of our appreciation of the faithful and efficient services of Jas. H. Douglas, as an official member of this charge, report as follows:

Whereas, Jas. H. Douglas has been a member of the church in this charge since his young manhood and an official member and recording steward for forty successive years; *And, whereas*, He has decided to remove his residence to Durant, Miss.; therefore, be it

Resolved, That we gladly give this expression of our appreciation of his long service to God and the church, and that while we reluctantly part with him, we commend him to the church wherever his lot may be cast in the future, and that we pray a double portion of the Lord's Spirit on him as he walks down the hill-slope of life.

E. W. BURTON,
J. F. WILBURN,
H. C. MOREHEAD,
Committee.

Louisiana Conference.

The class for admission to the Louisiana Annual Conference are requested to meet at the Methodist Church in Alexandria, Tuesday morning, Dec. 15, at nine o'clock.

J. M. BEARD,
T. S. RANDLE,
T. J. UPTON,
Committee.

The class of the fourth year, Louisiana Conference, will meet at the classroom of our church in Alexandria on Tuesday, Dec. 15, 1891, at seven o'clock P. M.

THE COMMITTEE.

Tried in the Balance.

Marsden's Pectoral Balm is not an experiment. For twenty-five years it has been "tried in the balance" and *not* found wanting in its ability to speedily and permanently cure coughs and colds.

Rev. J. T. Moody.

We have just buried Rev. J. T. Moody. A noble man of God has left us. No man more true to the work of the ministry in our ranks. How sad our Conference session will be! Owen and Moody will be sadly missed. Further notice soon. Bros. Thames, Bachman, and Thornton, of the Baptist Church, assisted in funeral services.

T. W. DYE.

Kosciusko, Miss., Nov. 22, 1891.

Mississippi Conference Notices.

The class of the second year will meet the Examining Committee at the Methodist Church, Brookhaven, Miss., Tuesday morning, Dec. 8, at nine o'clock.

A. F. WATKINS,
For Com.

The class of the third year will please meet the Committee of Examination at the Methodist Church, Brookhaven, Miss., Tuesday morning, nine o'clock A. M., Dec. 8, 1891.

D. G. W. ELLIS,
H. W. FEATHERSTON,
L. S. JONES,
Committee.

North Mississippi Conference.

The class of the first year will meet the Examining Committee at the Methodist Church, in Macon, Miss., at eight o'clock A. M., Tuesday, Dec. 2,

JNO. W. BELL, Chair'n.

The committee and class of the fourth year will meet in Macon, Miss., Nov 30, at seven P. M. Rev. H. C. Morehead, or myself, will receive all moneys for education. Brethren, please see that these collections are as full as possible. I hope all the members of the relief association will come prepared to pay the *mortuary due* on the death of our good Bro. Owen.

THOS. J. NEWELL.

A Vote of Thanks.

We feel very grateful to the good people of Woodville district for buying us a district parsonage. The deed has been lately passed from Dr. Holcombe to the M. E. Church, South, on a cash sale for the house occupied by us for the last two years. We count *ten* grateful votes.

C. MCDONALD.

Jackson, La., Nov. 19, 1891.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's.
NEW ORLEANS, LA.

BOYS! GIRLS! Everybody!

We want used postage stamps used before 1870; also Confederate bills. For 25 stamps or 10 bills we will give either 25 cards with your name printed on, 3 sheets of Scrap Pictures, 1 Autograph Album, 50 Foreign Stamps, or Cash. AGENTS WANTED. Circulars free.

J. E. HANDSHAW & CO.,
SMITHTOWN BRANCH, N. Y.

PARSONS

PILLS

MakeNewRichBlood

"Best Liver Pill Made."

They positively cure SICK HEADACHE and BILIOUSNESS, all Liver and Bowel Complaints. *In Glass Vials. Thirty in a bottle, one a dose.* They expel all impurities from the blood. Delicate women find great benefit from using them. Sold everywhere, or sent by mail for 25cts. in stamps; five bottles $1.00. Full particulars free. J. S. JOHNSON & CO., 22 Custom House St., Boston, Mass.

Vile cod-liver oil has lost its vileness in Scott's Emulsion and gained a good deal in efficiency.

It is broken up into tiny drops which are covered with glycerine, just as quinine in pills is coated with sugar or gelatine. You do not get the taste at all.

The hypophosphites of lime and soda add their tonic effect to that of the half-digested cod-liver oil.

Let us send you a book on CAREFUL LIVING—free.

SCOTT & BOWNE, Chemists, 132 South 5th Avenue, New York.

Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. $1.

CHRISTMAS

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HOME LIFE.

THE HARVEST MOON.

Faded the last faint blush of evening's rose,
And the shadows gather in the sleeping vale,
Where silent now, the rippling streamlet flows
Beneath the mist, that, rising dim and pale,
Hovers over it like a silver veil,
Hiding the tears upon the closed-up flowers,
That seem to weep for the day's vanished hours.

Across the heaven a mellow radiance steals,
The mist grows brighter, and the silver stream
Reflects the tender light which hall reveals
Earth's loveliness, and like an infant's dream,
Makes all things beautiful and holy seem;
The harvest moon along the autumn sky
Holds her fair sway and bids the darkness fly.

O'er fallen leaves, o'er hill and vale and plain,
O'er ripened fruit and fields of golden grain;
O'er lovers, lingering in the mystic light,
Whispering fond words beneath the silent night;
O'er the great city in its solemn rest,
O'er wealth and poverty, the worst, the best;
Her luster falls, and through the listening air
Breathes hut of peace and beauty everywhere.
Serene and pure she mounts the azure heaven,
Telling the wondrous love her God to men has given.

—*All the Year Round.*

Your Boy and You.

BY ALYN YATES KEITH.

There comes a time to the best of mothers when she has to realize that her small boy is gone, and that a decided, and possibly reckless, youth has somehow crowded into his place. Keep a firm hold on the reins then, good mother, but hold lightly. The curb must be there, but it must not be felt. Let your boy feel that you are always ready for him, always in the mood for his moods. If St. Paul could be all things to all men that he might save some, can you afford to be less than all things to your boys that you may save all?

Whatever you may do, or leave undone, do not fret. Wild tempests may sweep below, but the stars in their courses shine calmly on. Your boy can not steer without some heavenly body to show him the way. Transmit its light: he may be too blinded by his own conceit to see it clearly for himself.

Let your boy feel that you are always ready for him, always interested in his plans, however wild they may be. You can no longer command him. If that has been your only hold, then may God have mercy on you and on him!

His judgment is beginning to grow, perhaps. Encourage it. Take him into your counsels. It will not hurt you to ask his advice about humbly matters. See how kindly he will take to being looked up to. Do you not like to have your friends put confidence in you? He is only another you. If his self-respect be small, you are cherishing its growth. How do you treat the tender plants in your garden? Do you keep sunshine away from them, and step on each tender little shoot as it lifts itself up to the unknown light of a great and strange world? And as the plants gain strength and courage to stand alone, do you nip off their leaves savagely and water them as with a flood that they have hard work to stand against? Do you leave them to droop for a bit of encouragement, to grow awry for want of a little support to guide them till strong enough to stand alone? Or do you furnish props on every side, and leave the full-grown stem a derision to beholders?

Never let your boy feel that the household is complete without him. He may prefer anything and everything to his home, but when his "reasons grow," he can not help coming back to it, if you are faithful to your trust. Never indulge in despair, however hopeless the case may seem, but keep a beautiful trust in him that will shine in your welcome. He may not be worthy, but he will grow to it.

Your boy may even lie to you. Some black drop from an unholy ancestor may have come down to him, unfiltered, through the veins of many generations. But do not quail. Beable, like noble Arnold of Rugby, to assure him that you take his word for it. There are good men who were shamed into goodness. You do not commit yourself to any wrong, and if there be one germ of God-likeness in his nature, even that shall not fail to the ground fruitless. Only be strong and of good courage, and trust God to give the increase.

Some children never know a puddle till they have waded clean through it and come out sticky on the other side. Some are born with a sort of divine foresight that not only reveals it at a distance, but keeps them out of it, and it out of their thoughts as well. Thank God if the latter sort belong to you, but do not lose courage with the former. Never lose courage. Some men reach heaven via State's prison.

Remember the father who saw his son while yet a great way off, and fell on his neck and kissed him. What if the boy had been kept out of sight until he was bathed, and offered the loan of a clean, good brother's suit by one of the servants? What if he had been cautiously admitted to the table from which the small boys were removed for fear of contamination? What if the silver had been locked up, and a bit of last year's mutton substituted for the fatted calf—good enough, perhaps, for a man who had fed among swine, but not encouraging in the line of better living; for the physical stands before the spiritual, and one must keep to the natural order of sequence.

Remember, there is no meagerness with God, no grudging. He is as divine as possible in dealing with souls and with bodies. Your nature may be small, but it lies with you alone whether it shall remain small or attain heroic stature.

Do not tell me what might have been. In the celestial economy there are no might-have-beens. Think your thoughts, and live your life in the present. The fathers may have done well, but you are not the fathers. A new work has been given you to do, and new faculties to do it with. Does not a modern hymn say,

"The fathers had not all of thee,
New gifts are in thy grace"?

And if the fathers did not have and know it all, neither did the mothers. Your lessons are new with every sunrise and dewfall. You can not go back to the old primers and copybooks, nor to your ancestors' ways of bringing up a family. If they treated their wanderers like criminals, judged them, and cast them out as vagabonds on the face of the earth, what is that to you?

"Dear child, my name was Calvin, but I see things better now."

Take of the things of God, and show them to your child. If the heart of the mother can not interpret the sacred Book, it must be a hopeless mystery. And as you would have your child grow in knowledge and wisdom after he has become a man, see to it that you yourself grow. Every year that God honors you with should be, must be, a year of growth. After fifty you are to learn the things you did not know before fifty; after eighty, the things you did not know before eighty. Bodies with out souls get full grown; souls never become full grown in this world—neither, let us pray, in the world to come.

This small sermon, not unlike an occasional one from the pulpit, has lost itself in a talk; but if it finds its devious way into the heart of some mother who is losing hope and courage because of her many trials and griefs, it has done its errand without help from text or heads.—*Sunday-School Times.*

The Higher Criticism.

BY BISHOP FOWLER.

It is a great comfort to me that I am a higher critic. The answer to it all is that the spirit of the Word of God answers to the spirit that God has put in man. That disposes of the whole matter for me. The average man, if he is really converted, is not troubled with protoplasm or higher criticism.

A skeptic was trying to unsettle a Christian iron-worker in Pittsburg. He said: "You must give up your Christian faith. Science has demonstrated that it is an impossibility to have resurrection of the dead. There is only just so much phosphorus in the world, and it can't be increased; and all there is would not be sufficient for a resurrection of the dead. So you must abandon your faith as untrue." The sturdy old iron-worker said, with a smile: "Well, what of that? The old Book tells us that we are to have part in the first resurrection. And we will take all the phosphorus there is; and then you scientific fellows will have to look out for yourselves."

A puppy announces his arrival in the world by snapping at his mother. But when he gets his eyes open he sees in her his best friend and follows her off. And so a new science announces its arrival in the world by snapping at the old Word of God. But after awhile it gets its eyes open and follows its mother dutifully about.

Out at San Francisco we have a grand steamer, the *City of Peking*. Go to the wharf and go down, and you will see a little barnacle clinging to the keel. Did you ever see a barnacle? What are they for? Nobody knows. They only stick and hinder. After while the steam is up, and the *City of Peking* moves off down the harbor, and off across the great ocean; and night and day she is held on her course, and moves on in the face of wind and wave and storm. At length she anchors in the harbor at Canton. She has done something. She has carried the commerce of this great nation, and emptied it in the lap of that mighty empire. She has brought the ripest civilization on the globe, and poured it upon paganism. She has brought the teachers and the Word of God, and given them up to the unenlightened heathen. She has done something. But go down and you will hear the little barnacle saying, "I don't see anything so great about this trip of the *City of Peking*. I have crossed the ocean. And see me here, too." It has done nothing but stop and hinder, but it is there, too.

So the Book of God has come to our wharves, and emptied into our bosoms the comforts of this life and the hope of the life to come. It has done something. Go down below, and you will find the higher critic clinging fast, trying to scuttle the ship maybe, simply sticking and hindering, and saying: "This Bible hasn't done anything so wonderful. I, too, am here."

Yes, he is. Don't worry about him. About once a generation somebody goes down and knocks off the barnacles, and the old ship sails on as beautifully as ever.

A few years ago I was in the room in Genova where Voltaire wrote the words: "Before the end of the eighteenth century Christianity will have disappeared." Now I stand here with the inspiration of the son of a prophet, and say that before the end of the next century Christianity will have lifted up all the great nations of the earth, and have handed them over to our God and his Christ. For our God is marching on!

SOUL-KEEPING.—What multitudes of redeemed souls have been won, but lost again! Only Christ can keep a soul; but to guard from wandering has been largely committed to the workers, together with God. Too little emphasis has been placed upon the importance of conserving what has been gained. While the church is rejoicing over multitudes coming in, it may be unnoticed that many are slipping out through open and unguarded doors. Two things are essential for the keeping of converts. They must be nourished. Souls are not nourished alone by food thrust toward them from the pulpit or even in the class-meeting. Nourishment implies more than meat; it means warmth of sympathy and hearty fellowship, the light of lives that illustrate the gospel. They must be employed. They have been busy enough in the devil's service; and if the church can not give her converts something to do, they will not long resist the tempting calls to resume the devil's work. "There were added daily unto the church such as were being saved," for soul-keeping is the essential complement of soul-winning.—*New York Advocate.*

SHE COULDN'T GET MARRIED.—A Leominster housekeeper, while looking over some old letters of her great-grandmother, ran across the following:

"*Dear, Good John:* We shall have to put off our marriage, mother is making such an awful fuss about it. I don't went to a bit, now we are published, but I have to. She says you ain't old enough and I don't know anything, and then there is so much expense about it. Now, John, just think of it. My dress will be only nine shillings ($1.50), and my new calfskin shoes would do. She says you sha'n't marry me until you can keep two cows of your own. Father is willing, and says he will give us the sheep, but mother says he sha'n't, and you know she always carries the day. I wish she could never have got married herself. Now, John, let us stick to each other. I shall be eighteen in about ten months more. Now, you will hold on, won't you, John? Come Sunday night with the gray horse and shay and we will ride out and talk it over. Good night. Mary."—Boston *Herald.*

WHAT EDUCATES.—You ask, what will educate your son. Your daily example will educate him; your conversation with your friends; the business he sees you transact; the likings and dislikings he sees you express—the society you live in, will educate him; above all, your rank, your situation in life, your table will educate him. It is not in your power to withdraw him from the continual influence of these things, except you were to withdraw yourself from them also. Education goes on at every instant of time; you can never stop nor turn its course. What these have a tendency to make your child, that will he be. Parents should invariably give good example to their children, for youths are usually apt students, and impressions made in childhood are indelibly stamped on the susceptible mind.—*Selected.*

Thackeray tells us of a woman begging alms from him, who, when she saw him put his hand in his pocket, cried out, "May the blessing of God follow you all your life!" But when he only pulled out a snuff-box she immediately added, "And never overtake ye!"

OUR YOUNG PEOPLE.

EVERY INCH A MAN.

She sat on the porch in the sunshine
As I went down the street,
A woman whose hair was silver,
But whose face was a blossom sweet,
Making me think of a garden,
Where, in spite of the frost and snow
Of bleak November weather,
Late fragrant lilies blow.

I heard a footstep behind me,
And the sound of a merry laugh;
And I knew the heart it came from
Would be like a comforting staff
In the time and the hour of trouble,
Hopeful and brave and strong—
One of the hearts to lean on,
When we think all things go wrong.

I turned at the click of the gate-latch,
And met his manly look—
A face like his gives me pleasure,
Like the page of a pleasant book;
It told of a steadfast purpose,
Of a brave and daring will—
A face with a promise in it
That, God grant, the years fulfill!

He went up the pathway, singing;
I saw the woman's eyes
Grow bright with a wordless welcome,
As sunshine warms the skies.
"Back again, sweetheart mother,"
He cried, and bent to kiss
The loving face that was lifted
For what some mothers miss.

That boy will do to depend on;
I hold that this is true;
From lads in love with their mothers
Our bravest heroes grew;
Earth's grandest hearts have been loving hearts
Since time and earth began;
And the boy who kisses his mother
Is every inch a man!

—*Christian Intelligencer.*

To the Boys and Girls.

My Dear Children: I want to tell you how some little boys and girls in Japan have been working for Jesus. At a place called Iwakuni, Bro. Sumida, the native worker, has been trying to build a church, but he has found it very difficult, because most of the Japanese Christians are very poor. In the report Bro. Sumida made to the annual meeting he told us how he set the children to work for the new building. The account was very interesting; but, as it is too long, I can not write it all. I will only mention that he hung a box in the chapel and told the children that he wanted them to put their money into it, but that he did not want them to give any money that *they* had not earned, for if they did, it would be like the children who worship idols, whose parents always give them the money they throw into the temple box, and God does not like this kind of offering from us. He also told them that at the end of one month he would open the box and see how much it contained, and that he wanted them to state on paper how each got their money. When the month closed the box was opened, and it was found to contain the sum of eight cents. This seems small for a number of children; but, then, you must remember that the children were poor, and that the boys and girls here do not have five and ten-cent pieces, as you do in America, but rin pieces, which are but one-tenth of a cent; so you see it would take a great many of them to make eight cents. Small as this offering seems to be, Bro. Sumida says that this is the foundation of Iwakuni Church, and that if ever he writes the history of the church, he will "put it forth as the main cause of its use."

Here are some of the answers of the children as to how they earned their money:

"I give the money which I got by sewing an apron."—Ko Fukuwara (girl of nine years).

"This money was given by my papa and mama for my little sewing, to build the house of the church."—Toshi Okazuki (girl of six years).

"Sewed a piece of cloth and two mops to build the Sunday-school."—Fumi Watanuki (girl of nine years).

"This money was gotten by going to the office. This is to build a house."—Kiku Oshima (girl of eight years).

"I dedicate the money gained at the paper mill to build."—Itiyo Ozima (girl of eleven years).

"This money was received as prize for my going to Sunday-school diligently. To build the chapel."—Sachihiko Mino (boy of ten years).

"I will tell you how I got the money to throw into the box. I got it by cleaning the house, or going an errand, and willingly I throw into the box every Sunday I come here. Why did I throw the money in? For building a chapel for God's use."—Towa Oku (boy of ten years).

"Worked in the silk factory, to build the house of God."—Ai Kurihara (girl of eleven years).

"I got the money for picking the leaves of the mulberry trees during silk-worm season. I pay this to build a chapel."—Satsu Shinzo (girl of eight years).

"Mine was received as a prize for my being kind and faithful to others. I throw this in for God."—Seehiyo Takada (boy of nine years).

"When I got up early in the morning they gave the money. Given to build the temple of God."—Taka Morikawa (girl of six years).

"I was at home watching, while the others went out. I got it for that. To build the chapel."—Toku Goto (girl of ten years).

"When I got some money to buy some candy or something, I threw it into the box; for I think that, though small the amount be, it will be of some help in getting things for God."—Shiro Katsura (boy of ten years).

Which of these answers do you think is the most interesting? It seems to me that the last one is. Two things about it impress me: (1) Shiro practiced self-denial. Instead of buying candy, he "threw it into the box." Now, Japanese boys and girls like candy and cakes, just as American children do; and I remember when I was a boy how hard it was to do without candy when I had the money in my pocket. (2) Shiro was right when he said, "I think that, though small the amount be, it will be of some help in getting things for God." This is very true! Our mission collections are not made up of a few large gifts from the rich, but from the very many contributions of the poor. The children of the M. E. Church give every year nearly $300,000 for missions. I wonder how much the children of our church give? I hope all the boys and girls who read this will, from this time, begin to save their money to build houses for God and to send missionaries to those who are not Christians. You may not be able to give much money, but even your small amount "will be of some help in getting things for God." If each child in our church would only give one cent every day for missions for a year, at the end of the year they would have given more than our whole church gives for that cause during the entire year. Suppose you try. Begin to save your pennies and your nickles, and give them to God for the salvation of the world. Pray for Japan, and pray for the Sunday-school children at Iwakuni.

W. E. TOWSON.

Kobe, Japan, Oct. 13, 1891.

SCIENTIFIC.

The Modern Lighthouse.

Practical humanity finds one of its noblest illustrations in the work of establishing lighthouses along the coasts. And no work of the several governments has shown finer progress. The first lighthouse of real importance in the world was constructed less than two hundred years ago—the famous Eddystone Lighthouse erected in 1698. In 1789, when the United States assumed the charge of the lighthouses in the maritime States there were only eight along the whole American coast. At the present time there are near 800 in this country, the total lighthouses in the world numbering some 6,000. During the last hundred years our government has spent over $90,000,000 in the erection and maintenance of these coast beacons. Iron has been used more and more in their construction, and skeleton iron towers are now erected where the soil affords no adequate support for a masonry foundation. In the later masonry structures the stones of each course are dovetailed together laterally and vertically, and the whole exterior is covered with hydraulic cement, so that the stones can not be separated without breaking. Lighthouses are identified by mariners by the peculiarity of their lights. These are known as fixed, revolving, flashing, colored, and intermittent lights of unequal periods, group-flashing lights with revolving or intermittent characteristics over small areas, and intermittent flashing lights. America has been in the vanguard of civilization in the matter of lighthouses. In time it is expected that the entire coast line of the world will be marked by lights. But many dangerous points have yet to be provided for, notably on the Gulf of Mexico, on the Central American and South American coasts: these can only be provided by international co-operation, as at Tangier and on the coast of Morocco, where several nations, including the United States, maintain lights conjointly.—*Christian at Work.*

THE GLACIAL PERIOD.—Before the Technical Society of the Pacific Coast, San Francisco, Marsden Manson, engineer of the harbor commission, lately advanced a theory to account for the formation of the glacial period.

As a basis for his theory, he laid down this general law, as he called it: A terrestrial sphere, in passing from under the influence of interplanetary heat to the influence of solar heat, must experience a glacial period, because of the remarkable properties under different degrees of heat and cold possessed by water.

The earth was once a ball of fire. As it began to cool a crust formed, and the air around the earth began to be cooled. This caused the aqueous vapor in the air to form water. But the internal heat of the planet was still intense, and an immense radiation of heat and a corresponding condensation of vapor arising from the seas went on constantly. Solar heat had not yet penetrated the cold atmosphere between the sun and the earth. As the heat of the earth decreased, the condensation of vapor surrounding the earth as fog and cloud increased, until layer after layer of condensed vapor surrounded the planet. Successive ice sheets were formed, and as the earth grew colder these ice sheets came nearer the earth, and finally shrunk down to it. Then the glacial period was on the earth. But the heat of the planet now ceasing to affect its crust, there was no more vaporizing going on. All was ice and snow; the mists and vapors were cleared away. Then the sun had a good chance, and it was not long before his rays pierced through the ether to the ice-bound earth. The ice began to melt, and the glacial period began to decline. When it was over, the earth's crust had passed under the influence of solar heat, and the seasons began.—*Scientific American.*

SMOKELESS POWDER.—The most evident advantage of the new powder lies in the small amount of smoke created, which allows of better aim and, consequently, better shooting. . . . A further advantage is the better leading of the firing troops, the clearer observation of the individual and of the effect of fire. Unless required for other reasons, the absence of smoke also allows of the pauses, formerly considered indispensable during the period of rapid fire, being omitted. On the enemy's side it prevents his recognizing at once the exact situation of the defensive position to be attacked. In conclusion, the battlefield is rendered far more open to observation. These advantages may be claimed equally by the troops employed in the attack and in the defense. Opposed to them there are certain disadvantages to be recognized. The uncertainty of the aim (determining the enemy's position) will be greater than formerly, which will detract from the advantage claimed for clearer observation. The difficulties of command will be enhanced by this circumstance; they demand a higher tactical ability and initiative from leaders of all ranks. The difficulty of recognizing the enemy's position will demand a more thorough reconnoissance and render the command more than formerly dependent on reports of others.—Col. V. Lobell, in *United Service Journal.*

KITE ELECTRICITY.—The most important recent experiment regarding atmospheric electricity in England, carried out by Mr. Alexander McAdie, seems to take one back to the very infancy of electrical science; for, though the conditions were somewhat different, the operation was substantially identical with Benjamin Franklin's historical experiment with the kite. What Mr. McAdie has demonstrated is that electricity can be drawn from a kite high in the air in a cloudless sky. The kite, Mr. McAdie states, discharged sparks from the lower end of an insulating wire reaching to the earth, where an electrometer partly measured the increasing electric force. So nearly did the quantity of electricity in the upper air correspond to the height of the kite above the earth that the experimenter could usually determine whether the kite was rising or falling by simply looking at the needle of the electrometer. This is an experiment that almost any of our young electricians may easily try, and they will find it very interesting.—*Scientific American.*

THE SOUND OF THE AURORA.—"As to the aurora making an audible sound," says Mr. William Ogilvie, in his "The Upper Yukon and the Mackenzie," "although I often listened when there was a very brilliant display, and despite the profound stillness which is favorable to hearing the sound, if any sound occurs, I can not say that I ever even fancied that I heard anything. I have often met people who said they could hear a slight rustling sound whenever the aurora made a sudden rush. One man, a member of my party in 1882, was so positive of this, that on Nov. 18, when there was an unusually brilliant and extensive display, I took him beyond all noise of the camp, blindfolded him, and told him to let me know when he heard anything, while I watched the play of the streamers. At nearly every brilliant rush of the auroral light he exclaimed, 'Don't you hear it?' All the time I was unconscious of any sensation of sound."

According to the New York *Medical Record*, "one-half the adult men in America living in our cities are bald-headed." How about the men in America who are not adult men? Have they plenty of hair?

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Heavy Crops

The Grain, Sugar, Cotton and Rice crops of this season are unusually abundant, and active preparations are being made to gather and move them. It should be borne in mind that a large and varied crop of Malarial Sickness is also about ready for the annual reaping. The people should begin NOW to prepare for this ordeal by using

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"VIRGINIA CITY, NEVADA, *Sept. 4th, 1891.*

Donald Kennedy—Dear Sir: I will take my ease to you: About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your **Discovery**, which did its duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted cataract. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your **Discovery** was the thing for me, so I got a bottle, and before it was half gone I was able to go to my work in the mines. Now in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did the left eye—perhaps some twenty of them—but since I have been using your **Discovery** they all left my right eye but one; and, thank God, the bright light of heaven is once more making its appearance in my *left* eye. I am wonderfully astonished at it, and thank God and your **Medical Discovery.** Yours truly,

HANK WHITE.

MARRIAGES.

TIDWELL—ROOT.—In the Methodist Church, Greensburg, La., Nov. 11, 1891, by Rev. P. Howard, Mr. James O. Tidwell and Miss Lillie Root, both of Greensburg, La.

CONNELL—POITEVENT.—At the residence of the bride's brother-in-law, Mr. Geo. Shelby, near Shelby, Miss., Nov. 5, 1891, by Rev. W. W. Woollard, Mr. Wm. Connell to Miss Lula Poitevent.

ERONS—JACKSON.—At the residence of the bride's father, Nov. 11, 1891, by Rev. Geo. Bancroft, Miss Sallie L. Jackson to Mr. H. B. Erons.

RICHMOND—THOMPSON.—At the residence of David Henderson, Walnut Grove, Miss., Nov. 11, 1891, by Rev. Irvin Miller, Mr. B. F. Richmond to Miss Rose Thompson.

LUCIUS—CROW.—At the residence of the bride's father, Mr. Geo. Crow, Nov. 8, 1891, by Rev. W. W. Williams, Mr. D. A. Lucius and Miss Maggie Crow, both of Winston county, Miss.

LEE—BROWN.—Thursday, Nov. 12, 1891, by Rev. John T. Sawyer, Mr. Robert E. Lee and Miss Sarah Lillian Brown.

GAGE—SPEAKS.—At the residence of the bride's father, Mr. J. L. Q. Speaks, Louisville, Miss., Oct. 28, 1891, by Rev. W. W. Williams, Mr. A. W. Gage to Miss Alice Speaks.

ATKINSON—HOPKINS.—At the residence of the bride's father, Mr. J. F. Hopkins, Oct 29, 1891, by Rev. W. W. Williams, Mr. W. J. Atkinson to Miss Emma Hopkins, both of Winston county, Miss.

BARRON—LEE.—Oct. 29, 1891, by Rev. J. F. Wynn, Mr. J. H. Barron to Miss Charlotte E. Lee, both of Rapides parish, La.

NANCE—RANDALL.—At Mr. Ledbetter's, near Crawford, Miss., Sept. 2, 1891, by Rev. T. C. Wier, Mr. James S. Nance to Miss Blanche Eleanor Randall.

WIER—TURNER.—In the Methodist Church, Starkville, Miss., Oct. 7, 1891, by Rev. T. C. Wier, Mr. Robert Koger Wier to Miss Alice Neely Turner, all of Starkville.

CRITZ—BELL.—At the residence of the bride's father, near Starkville, Miss., Oct. 22, 1891, by Rev. T. C. Wier, assisted by Rev. Dr. M. Morrison, Mr. James P. Critz to Miss Minnie Fay Bell.

TARRY—POWERS.—In the Presbyterian Church, Starkville, Miss., Nov. 10, 1891, by Rev. Dr. Raymond, assisted by Rev. T. C. Wier, Mr. George Tarry to Miss Allie T. Powers, all of Starkville.

OBITUARIES.

TURNER—Miss SUE EVELYN TURNER, daughter of J. S. and Lena Turner, was born July 1, 1875, and died at Vossburg, Miss., Oct. 24, 1891.

It was the pleasure of the writer to have the privilege of the most intimate association and, perhaps, to know more about the sweet and lovely characteristics of this bright and beautiful girl than anyone else, except her own parents. She had been a true and faithful member of the Methodist Church for about two years. She had been taught the essentials of true Christianity, from her infancy, by her devoted and Christian parents. I never knew a more perfect and Christ-like character than was manifested in this beautiful girl. It has been said that she never committed a sin. She was indeed, a pure, sweet and affectionate child. She was so kind, affectionate and obedient to her parents, and unusually devoted to her little brothers and sisters, always willing to sacrifice her own pleasure for the happiness and comfort of them. In the social circle she always won her way, by her kind and sweet disposition, into the hearts of all who knew her, both old and young. She was a true Sunday-school scholar, and her tender heart was full of the missionary spirit; always ready and willing to do something that would honor and glorify the God whom she served. Indeed, it can be truthfully said that all things pure, lovely, good, Christ-like and praiseworthy were concentrated in our dear little friend, Sue. We can not question God's way of dealing with us; but, oh! how can we help lamenting the death of one whose influence over both old and young was so beneficial? Why we were not permitted to have her lovely presence longer the God of heaven can only tell. She was a favorite with all, and her death was a severe blow to her relatives and friends. The loss is, indeed, ours, not hers, for "Blessed are the dead which die in the Lord." We know that she died in the Lord, and that her soul has entered that rest prepared for such pure and devoted Christians as we know she was. But, alas! the loved one is gone forever. Thank God the dark clouds of grief are braced with the precious promise, "That it is our blessed privilege to meet her again in that happy and glorious home prepared for the people of God!"

She was tenderly nursed through her protracted sickness of twenty-nine days by her affectionate parents and anxious friends, and everything possible was done to arrest the progress of disease and prolong this valuable life. But all to no avail. Her remains were followed by weeping and sorrowing relatives and friends to the grave, where her precious body was placed to await the resurrection.

May God's grace sustain and keep the broken-hearted until we all meet again! Is the sincere prayer of the writer and devoted friend,

C. W. BUFKIN, M. D.

HALLMAN—OTHO RICHARD, son of E. and S. Hallman, was born July 15, 1889, and died Sept. 15, 1891, aged two years two months and three days.

Little Otho's life in this world seemed short, and yet 'twas long enough to entwine itself about the hearts of papa and mama and sisters; and thus, being called by him who said, "suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven," he more firmly binds or draws parents and sisters to that Jesus and to that kingdom of heaven.

May God strengthen the bereaved ones, and give them that comfort which he alone can give, until they are called home to join little Otho in praising him who has prepared a place for us and our dear little ones!

M. J. MILLER.

SANDERS—The subject of this notice, CHARLES S. SANDERS, was born near Canton, in Madison county, Miss., Dec. 24, 1852.

On Feb. 8, 1877, he was married to Miss M. E. Wallace, of Madison county, Miss. When quite a youth he joined the Methodist Church at Old Sharon. He moved to Texas, and lived there several years. He returned to Mississippi, and died a member of the church, at Canton, Feb. 3, 1891. He was a reliable man in all his dealings, a firm friend, a dutiful son, a thoughtful, kind husband, and respected and honored of all. T. B. HOLLOMAN.

MAXWELL—Miss COURTNEY V. MAXWELL was born Nov. 21, 1868; was received into the church in 1882, and died in Wesson, Miss., Oct. 20, 1891.

Miss Jennie was one of the sweetest and best of girls, deeply pious, and hence a willing worker. She prayed when called upon; often led the devotions at the home family altar. She died without a shadow to dim her hopes of glory. It is understood she was engaged to one of our promising young preachers. While the world is the loser, to her death is gain.

T. S. WEST.

McGUAGHY—Since it has pleased our kind heavenly Father to remove from our midst our beloved sister, Mrs. HEULAH McGUAGHY, we esteem it a pleasure to be thus privileged, as a committee from the M. E. Sunday-school, to place on record our deep realization of the loss we have sustained by the death of one so intimately known and so tenderly loved. We have lost a kind and amiable friend, a faithful and efficient co-laborer in our Master's vineyard. Actuated by pure and unselfish motives, she was ever ready and eager to do, cheerfully and gladly, the work of her Lord and Master. As a friend, she was constant; as a church member, she was true; as a daughter, she was dutiful; as a wife, she was loyal. Her character beautifully radiated the Christ-spirit always in love and charity with her neighbor; ever ready to minister cheerfully to the sick and afflicted, the poor and needy—a beautiful example of a regenerated soul. The lesson she taught us of a zeal without ambition, of a faith looking not for earthly reward, should and does help us all.

To the bereaved husband we would say: Remember the star that set upon your earthly home has now only risen in glory, and in purer skies is shining. The golden lamp of your happy fireside hours is now shedding its soft radiance in a much better home. The gates of pearl have swung wide on their musical hinges, and the angels have taken your dear wife to be nurtured in Jesus' bosom; and, oh! she is so safe there, and there, too, she will be, to give you glad welcome from your longer and rougher pathway home. May Jesus himself, "who did bleed at the very feet of grief," bind up your bruised and broken heart, and help you to say: "Yea, though I walk through the valley of the shadow of death, I fear not; thou art with me, thy rod and thy staff, they comfort me."

Resolved, That while we, the members of the M. E. Sunday-school and Church, will miss the genial presence of our associate member and co-laborer—oh! so sadly: yet we bow in humble submission to the will of him "who doeth all things well," and will strive to follow the example she set us.

Resolved, That we extend to the bereaved husband and relatives our heartfelt sympathy and condolence; and that a copy of these resolutions be sent to each of the city papers, the husband and the NEW ORLEANS ADVOCATE.

Mrs. H. E. HIGH, for Com.

BUCHANAN—Mrs. LU ANN BUCHANAN, the wife of D. C. Buchanan, and the only daughter of old Bro. Charley and Lizer Edmonson, departed this life at her home, six miles east of this place, Oct. 29, 1891. Sister Buchanan was born Nov. 19, 1855, and was married to D. C. Buchanan, Jan. 6, 1876, and joined the M. E. Church, South, September, 1870, and lived a consistent Christian up to the day of her death.

Sister Buchanan leaves a husband and seven children, one infant boy, and one brother, an aged father and mother and relatives to mourn her departure; but their loss is her gain. Sister Buchanan was a faithful wife to her husband, a loving and dutiful child to her parents, and, as a mother, she was affectionate to her children; as a friend and neighbor, kind and generous. Her death has created a vacancy that can not be filled, and cast a dark shadow over the whole community; and, while we, with sadness, lament the loss of a dear friend and sister of our church, we know the stroke falls heaviest on the aged parents and the devoted husband and sweet little children, to whom she was dearer than all the world besides. Yet we must meekly bow in submission to the wise decree of our blessed Lord, who doeth all things well. Her beautiful life is ended, and she rests in the Savior's joy. May the husband and the children so live here in this life as to prepare them to meet her in heaven! She is gone to make heaven sweeter to you, because you know mother is there.

J. H. EVANS.

Williamsburg, Miss.

HARRIS—Sister HARRIET HARRIS (nee Stokes) was born June 19, 1815; was married to Albert H. Harris, Dec. 22, 1830; was left a widow Feb. 5, 1863, and died in Carroll county, Miss., Nov. 2, 1891.

She was a member of the Methodist Church for twenty years, but for nearly thirty years had been a member of Acona Missionary Baptist Church, in which she died in full fellowship. It was my good fortune to know Sister Harris for near two years, and it always did me good to hear her express herself so confident in all God's promises. She was almost an invalid for a long time before her death, suffering from asthmatic and bronchial affection. She was kind and gentle, affectionate to a high degree to her children and grandchildren, who will miss her in all the time to come. I feel that I have lost a true friend and sister in Christ Jesus; but heaven is richer while we feel that we are poorer.

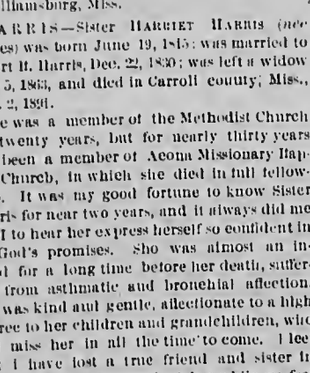
Sister Harris leaves two sons and two daughters and a number of grandchildren to mourn their loss. May God comfort and sustain them! May her only brother, Henry Stokes, and his only son, William, together with all her loved ones, be brought to join her "in the bright beyond." Farewell, Sister Harris: suffering is over, heaven is gained, and, by the grace of God, I'll meet you "by and by."

B. F. PHILLIPS.

REED—PEARL ARTIMESIA REED died Aug. 13, 1891, aged three years and seven months.

Weep not, loved ones; your little Pearl is safe in the arms of Jesus in that land where there will be no more parting. Did our little Pearl live a few years on this earth of ours in vain? No, no. The mission of her brief stay was fulfilled, and her going away has widened our vision, so that we can almost see the glint of the glory inside the pearly gates. Dear little girl, she loved the flowers so well! She now lives where there are ever-blooming flowers. May the Lord keep us faithful, that we may meet little Pearl on the golden shore!

AUNT JANIE.



Teacher—If by the use of

Wolff's ACME Blacking

you save one pair of Shoes a year, and a bottle at 20 cents lasts three months, for how many years blacking will one year's saving in shoe Leather pay?

10c Will pay for the Cost of Changing Plain White Glass vessels to Ruby, Emerald, Opal, or other Costly Glass. 10c

PIK-RON

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North, East, South, West.

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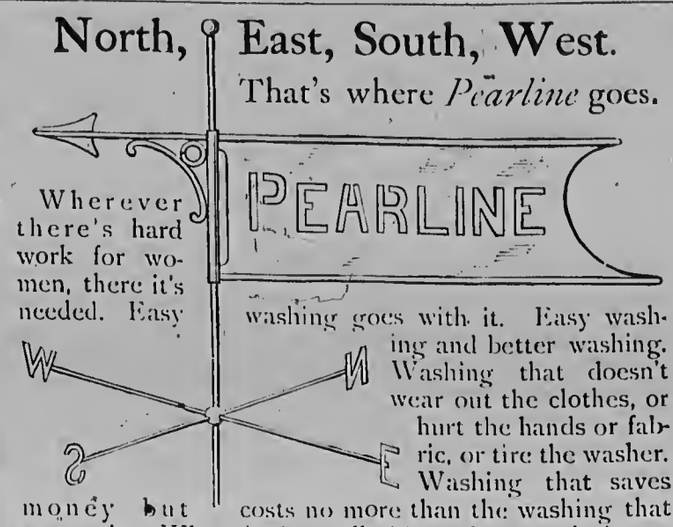

Wherever there's hard work for women, there it's needed. Easy washing goes with it. Easy washing and better washing. Washing that doesn't wear out the clothes, or hurt the hands or fabric, or tire the washer. Washing that saves money but costs no more than the washing that wastes it. When it does all this and more, is it any wonder that *Pearline* goes? And it *does* go. It goes to the help of millions of women every day. But there are some who won't be helped. And they're the ones who need it most.

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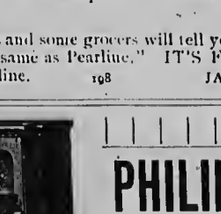

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CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54
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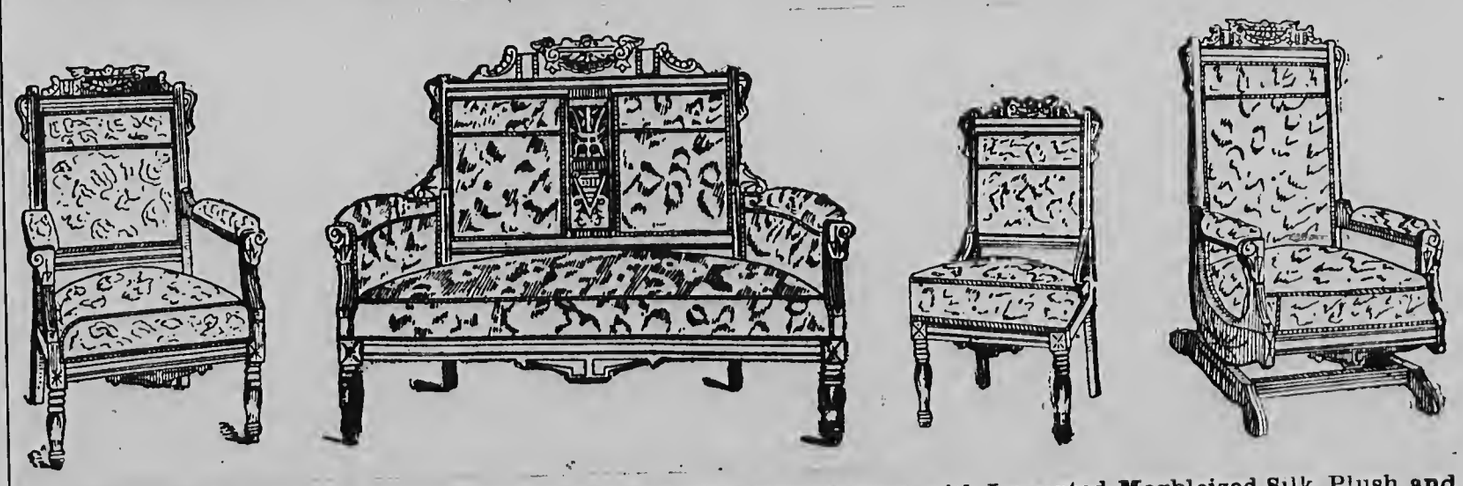

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C. GORJU,
Chef, Delmonico's.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 13-16	— —
Ordinary	6⅜	— —
Good ordinary	6 13-16	— —
Low middling	7 5-16	— —
Middling	7½	— —
Good middling	7⅝	— —
Middling fair	8¼	— —
Fair	9⅝	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	2 13-16	2⅞
Fully fair	2 13-16	2⅞
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2⅝	2 13-16
Prime yellow	3 5-16	3½
Gray white	3¼	3½
Choice white	— —	3
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	23	24
Good common	20	21
SYRUP	24	26
RICE.		
No. 2	3¼	— —
Good	4½	4⅝
Fair	4⅝	4⅞
Prime	— —	— —
Rough, ₩ bbl	2 00	4 10
Polish'd, ₩ ton	22 00	24 00
FLOUR.		
Extra Fancy	4 80	4 90
Fancy	4 40	4 50
Choice	— —	— —
Minnesota Patents	3 00	5 30
Winter wheat patents	5 00	5 12½
Minnesota bakers	3 00	5 25
CORN PRODUCTS.		
Corn meal	2 85	2 90
Cream meal	6 50	— —
Grits	3 60	— —
Hominy	3 55	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	1 61
Yellow	— —	1 67
Mixed No. 2	— —	65
OATS		
Western	40	42
Texas rust-proof	58	59
BRAN:		
₩ ton	95	97½
HAY:		
Prime	14 00	13 00
Choice	15 50	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	— —	10 25
Prime Mess	10 37½	10 50
Rumps	— —	— —
BACON:		
Fancy Breakfast	— —	11½
Shoulders	6⅛	6⅜
Sides, short rib	7⅛	7⅜
Sides, long clear	7⅛	7⅜
HAMS:		
Sugar-cured	9⅝	10
DRY SALT MEAT:		
Shoulders	5⅛	5⅜
Sides, short rib	— —	6¼
Sides, long clear	— —	8⅜
GROCERIES.		
COFFEE:		
Prime	17⅝	— —
Fair	17	— —
Common	14	— —
TEAS:		
Choice	40	80
Ho-No	— —	— —
BUTTER:		
Western Creamery	31	— —
Western Dairy	22	23
Common	— —	— —
LARD:		
Refined	5½	— —
OILS:		
Coal, bbls	7⅜	— —
Coal, cases	13½	14
Cotton seed, crude	23	26
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	6	6
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 60	1 85
ONIONS:		
New Louisiana	— —	— —
Western	2 75	3 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	7	— —
Jute, 1¾ lb. ₩ yard	— —	6⅛
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7½	12½
TIES:		
₩ bundle	— —	1 35
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 00	3 50
Young Chickens	2 00	3 50
Chickens, Southern	2 75	3 00
Young	1 50	2 00
Turkeys, Southern	10 00	12 00
EGGS:		
Western	23	26
Southern	25	26
WOOL:		
Lake ₩ lb	21	21½
Louisiana	17	19
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	— —
Dry salted	3	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	27 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2⅜
Sulphuric acid	— —	2½

—*New Delta*, Nov. 24.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1021 Race street, Philadelphia, Pa., naming this paper.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Mt. Carmel, at Mt. Zion	Nov. 28, 29
Hattiesburg, at Hattiesburg....(Tu.)..	Dec. 1
Heidelberg, at Philadelphia..(Thu.)..	3
Eastabutchie, at Eastabutchie	5, 6

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Gallman circuit, at Mt. Pleasant	Nov. 28
Providence	28, 29
Pleasant Grove ct., at Pleasant Grove	Dec. 1
Brookhaven circuit, at Bethel	5, 6

R. S. WOODWARD, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian ct., at Chunkey.....(Thu.)	Nov. 26
Winchester circuit	28, 29
Marion circuit, at Curtis Chapel	Dec. 5, 6
Meridian, at Central.....(Mon. night.)	7

T. L. MELLEN, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Live Oak, at Pine Grove	Nov. 28, 29
Jackson station	Dec. 2
St. Helena, at Greensburg..(morning).	5
Amite City, at Amite City.....(night).	5, 6
Franklinton, at Fisher's	7

C. MCDONALD, P. E.

JACKSON DIST.—FOURTH ROUND.

Spring Ridge, at Oak Hill. ...(Fri.)..Nov.	27
Jackson, at First Church	28, 29
Jackson, at Capitol Street	28, 29
Benton.....(Tue.)..Dec.	1
Yazoo circuit.....(Wed.)..	2
Canton	5, 6

D. A. LITTLE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND

Grand Cane, at Bethel	Nov. 28, 29
Caddo circuit, at Keachie	29, 30
Mansfield station	Dec. 5, 6
Shreveport mission	12, 13

ROBT. J. HARP, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Columbia, at Columbia	Nov. 28, 29
Castor, at Ebenezer.....(Tu.)..Dec.	1
Colfax and Boyce, at Boyce	5, 6
Bayou Bœuff, at Fairview..(Wed.)..	9
Alexandria	12, 13
Ada	13, 14

J. IVY HOFFPAUIR, P. E.

The Best I Ever Used.

So says Dr. S. S. Herrick, former secretary of the Louisiana State Board of Health, speaking of Marsden's Pectoral Balm, which he recommends as the best remedy for coughs, croup, colds, bronchitis and sore throat.

The keeper of a bar-room in San Francisco, while among his casks in the cellar, was killed by the explosion of an empty cask, one of the staves crushing his skull. His light ignited the accumulated fumes in the cask.

The Far West.

The prosperity of the Western countries is now assured, as the only great drawback that they had was the lack of rain; and now Melbourne, with his mysterious machine, has so thoroughly demonstrated the fact that rain can be had, and obviate the heretofore existing trouble, that the whole section is happy and great prosperity is predicted. Here in Louisiana we do not often need more rain than the good Lord sends us; but we need some of it in a better condition than it is allowed to get into *after* it is sent us; in other words, we need Coe's Cut-offs (from 101 Camp St.) on every cistern, to throw into the waste-pipe all the filth which gets on the roof, and in this way pure, wholesome water and better health can be secured.

Gilderoy's "Odd Hours" delights me. The young people—older ones also—who read it will find it good for them. It is sound, pure, good, funny, entertaining, instructive. I wish every boy would read it; it would help him to be a man.

ATTICUS G. HAYGOOD.

The Parsonage, Los Angeles, Cal.

THROUGH SUEZ.

Bonaparte broached the plan of re-cutting through Suez. Half a century later Engineer De Lesseps did it. He actually changed geography. He broke a continent in two for the world's commerce. An old man now, Count de Lesseps writes for *The Youth's Companion*, in humorous, charming vein, how he came to build the canal.

Cheap Excursion to New Orleans.

Agents of the Queen and Crescent Route on Dec. 1 will sell tickets at all stations between Meridian and Slidell to New Orleans and return, at one fare for the round trip, good until Dec. 7 for return.

The Favorite.

For twenty-five years Marsden's Pectoral Balm has been well and favorably known in the South. It is an unfailing cure for la grippe, coughs, colds and croup in children.

NEWS OF THE WEEK.

DOMESTIC.

It has been decided to hold the next Republican nominating convention in Minneapolis.

The Plaquemine Lumber and Improvement Company, Limited, recently had its dry-house, together with 800,000 shingles, destroyed by fire.

A storm originated in Southern Georgia on Nov. 23, and, swooping northward and eastward, caused much disaster in various portions of the country.

The directors of the Pan-American railroad held a meeting in Chattanooga, Tenn., on Nov. 20. It is said the road has important and valuable grants of right-of-way from the Mexican government.

The effort to remove the body of Gen. Grant from Riverside to Arlington National Cemetery will be renewed at the coming session of Congress. The friends of the removal have been quietly, but actively at work.

An organization has just been formed in Washington, D. C., called the Anti-Civil Service League, with the avowed purpose of securing the repeal of the civil service law. A Mr. Stevenson, of New York, the head of the organization, virtually admits its motto is, "To the victors belong the spoils."

The announcement of the agreement between the representatives of the State and the Olcott committee of an equitable plan for the settlement of Virginia's debt is received with rejoicing throughout the State. For twenty-five years Virginia's finances have been the subject of more or less controversy.

The suggestion for a pension fund for Mrs. Jefferson Davis was made during her stay in Richmond, last week. It was, however, unknown to Mrs. Davis. The idea is for the Virginia Legislature to make the initial move, which it is believed will be readily followed by the States which composed the Southern Confederacy.

A great deal of discussion is heard among the farmers of Alabama about the necessity of reducing the acreage of cotton, and by the reduction to raise the price of the staple. Many farmers are daily writing to Commissioner Lane, of the Department of Agriculture, making suggestions or asking information as to the proper crops to take the place of cotton. One of the crops which is being most frequently suggested is tobacco.

Argument was begun in the United States Supreme Court, on Nov. 20, in the cases in which the constitutionality of the recent anti-lottery law is involved. The suits are those brought by the United States against John N. Rapier, publisher of the Mobile *Register*, and George W. Dupre, publisher of the New Orleans *States*, for violation of the law prohibiting the sending through the mails of newspapers containing lottery advertisements.

The Farmers' Alliance, which was in session in Indianapolis, last week, has split on the sub-treasury scheme. The dissenters protested against any action of the supreme council that proposes to commit the Farmers' Alliance and Industrial Union to the proposition that provision be made by the Federal Congress for government loans of money to individual citizens upon farm mortgages as security, or to the demand for government ownership or control of railroad property and transportation; that the schemes are unconstitutional, impracticable, conflicting with the spirit of the Alliance movement, and tending to government paternalism and state socialism. The dissenters have issued a call for a meeting in Memphis on Dec. 16.

FOREIGN.

It is said that Dictator Fonseca, of Brazil, finding himself unable to cope with the revolutionary movement in that country, has resigned his office.

The refusal of the German government to permit bankers to bolster up the Russian credit ends for a long time to come the chances of Russia borrowing money abroad, and strengthens the chances of peace.

Reports from Shanghai state that the situation arising from the recent action of the mobs in attacking and threatening foreigners in the province of Hunan is more satisfactory, owing to the energetic action of the representatives of the foreign powers.

Permission has been granted the Brazilian Cable Company to connect Valparaiso with the Eastern Chilian frontier, where Sir John Pender has undertaken to connect it with the Buenos Ayres Line. The American companies will also connect with Buenos Ayres from Valparaiso.

A motion supported by the Conservative party was presented to the German Reichstag, on Nov. 20, demanding that the government introduce a bill placing the bourses under the control of the State, and rendering persons who gamble on time bargains, and especially in articles of consumption, liable to criminal prosecution.

The English Liberal leaders have decided to incorporate in the platform approved at the Newcastle conference an English tenants' rights bill. The question of ameliorating the position of British farmers by giving them greater security for their capital and freedom from harassing covenants imposed by landlords has long been recognized as ripening toward Liberal legislation.

A severe prolonged shock of earthquake occurred in Japan on Oct. 28. It was the most disastrous experienced since that of 1855. The greatest damage to buildings and loss of life occurred in the prefectures of Achi and Gifu, in which nearly 4,000 people were killed outright and 4,000 seriously wounded. In those two prefectures 42,000 houses were totally destroyed. The number of provinces throughout which the disturbances were strongly felt numbers thirty-one.

The World's Fair.

The South may claim, without prejudice, to have more than its share of the world's *fair*. The acknowledged beauty of the ladies of the South is due in a great degree to the use of Creole Female Tonic, the ladies' friend and favorite, and sure cure for all female ailments.

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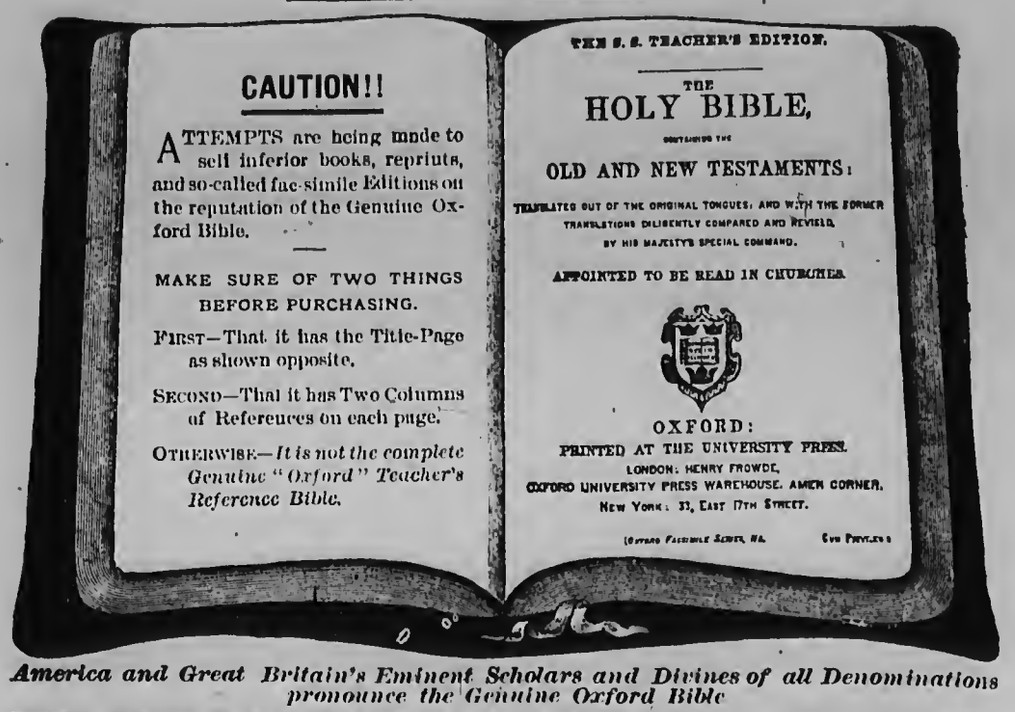

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Rev. J. M. BUCKLEY, D.D., *Editor Christian Advocate*, October, 1890: "This is the most complete work for its purpose within our knowledge. * * * It is our constant companion when absent from home—a library in itself."

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BUSINESS NOTICES.

OFFICE OF
NEW ORLEANS
CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. H. B. Trevillion, H. M. Ellis, Richmond Randle, T. J. Norsworthy, T. L. Lallance, Jno. F. Foster, A. H. Lea, W. W. Simmons, H. Bradford, R. D. Norsworthy (3), J. H. Rogers, E. S. Lewis, W. D. Buse, J. P. Drake, J. F. Wynn, L. Carley, W. R. Lewis, S. B. Norwood, M. H. Moore, H. C. Brown, B. F. Phillips (2), J. W. Poston, N. J. Roberts, T. J. Duncan, I. W. Cooper, S. H. Whatley, J. W. Ellison, W. E. Ballard, H. G. Hawkins, W. D. Dominick, I. W. Wood, A. F. Watkins, C. McDonald, J. C. Lowrie, H. M. Banks, Edgar C. McVoy, L. S. Jones, Thos J. Newell, L. D. Worsham, G. H. Galloway, O. Carraway, H. J. Boltz, J. M. Cowan, N. M. Clark, T. W. Lewis, T. Cameron, W. L. Hufield,

Messrs. G. W. Walker, J. T. Bennett, J. W. Dodson, R. M. Tindall, N. A. Gaston, Lester L. Farnsworth, Dayton Hale, H. H. Harris, M. E. White.

Mesdames John A. Wurster, H. P. Harrington, E. Cowan, Emma Abbey Davis, J. R. Butler, Ellen E. Hebron.

Miss Sara Ellis.

Nov. 24.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Influenza is spreading in France and Germany. The epidemic has closed several schools in the department of Gers. France, and one school in the Pere La Chaise quarter of Paris. The epidemic has extended all over Berlin.

BAD COMPLEXIONS, WITH PIMPLY, blotchy, oily skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvel as beautifier of world-wide celebrity, it is simply incomparable as a Skin Purifying Soap, unequalled for the Toilet and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, CUTICURA SOAP produces the whitest, clearest skin, and softest hands and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurations, while it admits of no comparison with the best of other skin soaps and rivals in delicacy the most noted and expensive of toilet and nursery soaps. Sale greater than the combined sales of all other skin soaps.

Sold throughout the world. Price, 25c.

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Call on or address
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131 Carondelet Street, New Orleans.

Reference.—Gov. J. M. Stone, of Mississippi.

1891—SEVENTH YEAR.—1892.

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Scenes in Pioneer Methodism. Miss Barnes. Vol. II..... 75

III.—BIOGRAPHICAL.

Centenary Cameos. Bishop Fitzgerald.... 70

IV.—MISCELLANEOUS.

The Shield of the Young Methodist. Dr. Hudson..... 50
Hand-book of Southern Methodism. Dr. Peterson..... 25
The Man of Galilee. Bishop Haygood.... 80

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Sterling Silver Charm, 30 cents each. Per dozen	$3 00
Oxidized Sterling Silver Charm, 30 cents each. Per dozen	3 00
Sterling Silver Button, each	30
Oxidized Sterling Silver Button, each	30
Sterling Silver Pin, 35 cents each. Per dozen	3 60

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Christian Advocate.

VOL. 38.—NO. 49. NEW ORLEANS, THURSDAY, DECEMBER 3, 1891. WHOLE NO. 1841.

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REV. J. D. CAMERON, D. D.
REV. T. C. WIER, M. D.

Our Thanksgiving Service.

Last Thursday a large congregation ...bered in Carondelet Street Church ...Thanksgiving services. The hymns ...re read by Dr. Evans, the opening ...ayer was offered by Dr. Beard, the ...criptures were read by Bro. LaPrade, ...e sermon was preached by Dr. ...Walker, and Bro. Sawyer made the ...osing prayer. Tho whole service ...as rich in fervor and earnestness, and ...ill, doubtless, be rich in fruitfulness. ...r. Walker's sermon was exceedingly ...ppropriate to the occasion and the ...es. He scored some prevalent evils ...the quick. By his permission we ...roduce, for the benefit of our read..., some points which we regard as ...pecially suited to the present evils ...t threaten our civil and social, as ...ll as religious, life. On the Sabbath ...ecration the Doctor spoke as fol...ws:

The first of these crying evils to ...hich I call attention is the flagrant ...ecration of the Sabbath. Among ...s to a sad and alarming extent, it is ...med from a day of rest, from a day ...f home life and domestic joy, from a ...y of devotion and consideration of ...r highest interest, to a sensuous holi..., cultivating sensuality, frivolity, ...d still grosser forms of immorality—...e only day in which we can hope to ...ll together the busy thousands, our ...ildren and young people. The peo..., and especially the young, are en...ed and drawn away by every device ...at human and infernal ingenuity can ...vise. In the daytime on Sunday ball ...ys, horse races, boat races, rifle ...ms, picnics and excursions. On Sab...h night, theaters and operas put ...th their most drawing attractions, ...loons and gambling hells are all in ...ll blast. No wonder it is so difficult ...rear and restrain our boys! No ...nder people of other States refuse ...eek our city as a home! No wonder ...at capital and enterprise have been ...pt away, notwithstanding we occupy ...e of the finest commercial sites in the ...rld! There is no such valley on the ...rth as the Valley of the Mississippi, ...h to every resource of wealth, with a ...bor here equal to any in the world, ...r climate delightful.

We never can be a Christian commu...ty in the best sense, without a day ...r rest and worship. If the day were ...olished, there would soon be almost ...o worship; and without worship, soon ...o religion; and without religion, soon ...e disastrous practical atheism that ...uld soon obliterate all sense of moral ...ligation, and men would soon be ...ttle better than moral monsters, and ...ll society impossible.

We must have a day of rest and ...orship. Health and morals demand .... Let us never cease our efforts and ...ayers for improvement in this re...ct. Let us on this subject, as good ...izens and Christians, vote as we ...ay.

The Doctor then gave the audience a ...w minutes' talk on intemperance, in ...hich he painted that evil in its horri...e colors, and paid a fine tribute to ...e work which is being done by the ...urches, and especially by the women ...f our land.

He ended his interesting sermon by ...ging his respects to the Louisiana ...ttery in the following plain, practi..., common-sense manner:

In calling attention to the evils that ...reaten and imperil all that is dear to ..., as citizens and men, I would call ...ention to the great moral battle that ...now upon us—the battle of truth ...inst lying, of honesty against legal...ed gambling.

I feel authorized to do this as a min...r of the gospel, because it is not a partisan question. I am proud, as an American citizen, to know that no political party of any name or section in our great country has put it in their platforms that they are in favor of a legalized gambling monopoly. No, it is not an article in any political creed in this broad land. It is only and simply an immoral institution seeking to perpetuate its power to make millions more by immoral means. As a minister of righteousness, set apart for the teaching and defending the right, I shall consider the aims of this institution, and warn my fellow-men against its seduction and its threatening perils.

In common with many of you, I have prayed against this evil, I have spoken against it, I have written against it, and I have voted against it. I am unable, as a professed Christian man, to see how I could have done otherwise. If a man is so benighted in the blaze of all the light that is shining, as not to see the broad distinctions between right and wrong, honor and dishonor, this wonderful dimness of vision may excuse him; he may be able to maintain a good conscience and vote to sustain legalized gambling. I say it may be *possible* for *such a one*; but with me such an act would be impossible; my conscience would protest against the outrage. In my profoundest convictions I believe it to be evil, and only evil, and that continually. What does this legalized gambling institution ask us free Christian men to do? Why, to commit an act of political suicide; to put ourselves on the slave market, and sell our liberties for the paltry sum of $1 *per capita* per annum—a spectacle without parallel in the political history of the world. This institution asks us, in practical effect, to give it the executive and legislative power of the State; to give it the judiciary and the congressional representation, that the laws may be *enacted*, *interpreted* and *executed* in its interest—in short, to give it the whole political power of the State. It asks us to permit it to educate a whole generation of our children and employees to hope and seek to live without honest labor; to breed up hundreds of thousands of gamblers in our midst, like cormorants, to devour, in *some way*, the earnings of honest industry. It asks us to permit it to absorb the wealth of the State, and the power to control all its various business in its interest; to boycott all opposed to its gambling methods, and power to make corners in all commodities, and oppress us at will. It asks us to aid and abet in the violation of the laws of our sister States. It already boasts of draining millions of their substance, and accumulating it in *its* hands, never to be returned. It, this gambling institution, asks us to assist it in violating the Federal laws of the general government. It asks us to sell our honor, and make ourselves a by-word and proverb of reproach in all Christian lands. It asks us to vote, in effect, to drive good men from our State, and to keep good men from coming to make it their home. It asks us to lead men into temptation, and to do to others as we would not have them do to us. But if gamblers sat down at the foot of the cross and gambled for the garments of the blessed Savior while he was yet writhing in mortal agony, dying for them and for us all, what is it that gamblers will scruple to do? Does some one say that "this is all sentiment"? What great thing is it that has not been the offspring of a sentiment? It is thought, opinion, the decision of the mind after considering and reasoning. Sentiment has kindled the loftiest aspirations; has inspired the most heroic daring, and endured the greatest losses and sufferings for the maintenance of principle and honor. When the British government proposed to raise a tax from the American colonies of only a half dollar *per capita*, without representation, and the lovers of liberty and justice revolted, there were those that said a war for such a reason was mere sentiment, wanting in common sense and common prudence. But our fathers thought otherwise. They saw that eternal right, rectitude and liberty were involved; and from Georgia to Canada, and from the Atlantic to the Alleghanies, rushed to arms with their small resources against a nation of largest *purse* and *strongest* arm in the world; and for seven long years Washington and his brave compatriots, on hard-fought fields, thinly clad and coarsely fed, and sometimes marking their line of march with bare and bleeding feet. These men fought for a great political principle, until they won the fight and wreathed their brows with the fadeless laurels of immortal glory.

This legalized gambling institution has become an immense and insatiable vampire, sucking the life-blood out of those least able to bear the loss. It has also become almost irresistible in the control of political power. It has controlled the votes of this city, and boasts it can control this sovereign State. If this immense monied power can, in this first term of its charter, do these mighty works of evil, what could it not do with a second charter? If this whelp has fangs and claws to rend and destroy, what might we not fear when it becomes a full-grown and terrible lion? The march of power is always onward, and from the many to the few. It is not in human nature to be satisfied with limited success. It reaches out its arms and grasps in all the shores. The wish to control the legislation in one State would certainly seek to annul all opposing legislation in other States. The power that can buy the Press, bribe orators, corrupt judges and destroy the freedom of elections, is an appalling power. All good men among us, irrespective of party, should awake to the danger. The policy of this institution shows that it calculates upon and appeals to the corruption of human nature; and as it has sold itself to work wickedness for money, it assumes that the majority of men are for sale, and if paid enough, will sell their manhood for money. Surely there must be in our citizenship tens of thousands who regard *some things* as worth *more* than money, and will say to the briber, in whatever guise he may come, as Gen. Reed, of Revolutionary fame, said to one who approached him: "I am poor, but Britain's king is not rich enough to buy me." Or, like our own illustrious Lee, when a corporation offered him a large salary to accept the presidency of their company. He replied he had no training or qualification for the place, and must decline the offer. They replied that they did not wish any service, but his name and influence. He replied: "It is not my services you wish, but my name you want. It is not for sale; it's my own, my family's and my country's."

In this contest for the honor and honesty of the State, we have all that *money, unscrupulousness* and *sharp tactics* can do to antagonize and overcome; but as the lovers and defenders of the right, let us not hesitate or fear. He that is for the right is stronger and wiser than all that can be against him. The sympathy of good men is with us, the public sentiment of all Christendom. I believe nothing human or infernal is strong enough to resist the force and weight of this universal tidal wave. It must go down. The right, like the rising sun, may struggle for a season with clouds and fogs, but the glorious orb will rise above them, will disperse them, and shine in triumphant splendor. A righteous cause, like truth, will at last prevail.

A temporary majority was against Noah and the righteousness he represented, but they lost the world and perished. A majority was temporarily superior to righteous Lot, but they lost their all, and miserably perished. A majority of the rulers in Jerusalem were opposed to Christ, and condemned Christ: but they lost their earthly all, and ended their careers in woe and death.

But, my brethren, my countrymen, God in human affairs works through means; helps those that help themselves. He will be sought unto. It is consistent with the government he has ordained over men, to do in answer to prayer what he will not do without prayer. Let us, then, as Christian men, come up to the help of the Lord against the mighty in frequent and fervent prayer. I presume no man has yet dared to insult the holiness of God by asking him to bless and sustain this legalized gambling institution. We don't think that any man who believes in prayer at all can pray for the success of gambling.

Let us do what we can to diffuse needed and useful information, that our fellow-citizens may see the appalling evils of this legalized gambling; that they may see the magnitude and importance of the crisis that is upon us; may see that every business and political interest in the State is in peril, and that they may see the importance of coming to the front with their whole strength. Let no man say that "we are out of our place; that it is none of our business." We resent the imputation of meddling beyond our sphere. It is our business, just in the line of our special work, to promote good morals and just and wholesome government.

Forty years of residence in this city, and forty years of earnest effort to do the people good, and to put down evil and to help in every good work, entitles me to speak as I have spoken this day. The Lord help us, and favor the right, and crown the efforts of good men with success.

The sermon was listened to with profound attention, and several "amens" were audible during its delivery. It was a good service from beginning to end.

The Lord's Prayer.—No. 10.

BY REV. J. B. WALKER, D. D.

For thine is the kingdom, the power, and the glory forever and ever. Amen. This greatest of all prayers, the noblest of all petitionary compositions, closes with this sublime doxology, ascribing to God the rule, the power and glory forever and ever. It is suggestive of several thoughts that it may be profitable to consider. In this prayer we have ascribed to God universal paternity; and as the august Father of all spirits, we adoringly hallow his name. We ask that his kingdom, with all its righteous rule and countless benedictions, may "come" to bless all the earth. We ask that God's holy, wise and beneficent will may be done on earth even as the holy and the glorified do it in heaven. We ask that the Infinite Donor, from whom all blessings flow and all good gifts descend, would give us, his ever-needy children, bread day by day, as our needs demand. We ask him to do for us what no other being in the universe can do—to forgive our sins. We ask him, as one who has all power and all wisdom, to lead us not by his providence into such conditions as shall be sources of temptation to us, but to do what he alone can do, "Deliver us from evil"—evil that fills all the earth, and surrounds us, like a poisoned atmosphere, on every side. We pray all this prayer to God, with all its large requests, because, "For thine is the kingdom." God is the ruler supreme; he has the sublime prerogative to dispense mercies and blessings, for his is the "power." His arm is girded with omnipotence and love; he can do all these gracious things that we have asked. And we pray to God for these gifts because there is no disloyalty, no creature adoration in these petitions. His is "the glory;" it is only his, and his forever and ever.

All the glory of the starry heavens; all the glory of the earth, with its towering mountains, its vast oceans, its wide plains and its grand old forests, with its countless animated populations; and all the glory of man, with his grand works and greater possibilities—all is but the reflected glory of God, from whom all glory comes, and to whom all glory belongs.

This doxology, by the three pregnant words the divine Teacher employs, suggests the sublime and mysterious doctrine of the triune personality of God, as also do the benedictions of the Mosaic and Christian dispensations. "And the Lord spake unto Moses, saying, Speak unto Aaron and his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee. The Lord make his face to shine upon, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace." And so, "The grace of the Lord Jesus Christ, and the love of God, the communion of the Holy Ghost, be with you all. Amen." And so the trine ascription of holiness to God, saying, "Holy, holy, holy," "Forever and ever." How infinitely does this statement lift our conceptions above all the short-lived glories of earthly monarchs, frail creatures of a day—a day so short that there is little time more than to say, "Hail and farewell!" A life so short that its work is little more than a chase for flowers, a smile to win them, and a tear to see them fade. But God's kingdom is an everlasting kingdom, and his glorious reign is an eternal reign. When time's far-wandering tide shall cease to roll; when earth is wrapped in its funeral sheet of flame; when the sun, like a transient spark, expires, he that is without the beginning of years, or the ending of days, but from everlasting to everlasting, shall reign in all the plenitude of eternal splendor and glory. This eternal Being is our Father, and we, his children, shall live parallel with him forever, and bask eternally in his paternal smiles of love. And to all this, and for all this, we say, "Amen." So be it. It is our supreme desire. We approve of it all, and so let all the people say, Amen!

FROM THE WORK.

Rev. G. R. Ellis, Estabuchie, Nov. 24: "I have one more appointment to fill, and then my year's work will have been completed. Sixty-one accessions to the church; a neat, comfortable parsonage and the Leaf River Camp Ground are some of the visible results of my labors this year. To God be all the glory. This is one of the hardest circuits in the Mississippi Conference. I will say to my successor, whoever he may be, that he will need two things on this work to carry him through—'grit' and 'grace.' Grit to enable him to contend with those who are ever ready to run over and trample under foot every high and noble undertaking, and grace to enable him to hold on to his religion. But, thank God! there are many good and noble men and women here who are ready and willing to hold up the hands of their preacher, and lend a helping hand in anything that will promote the interest of the church. Finances behind."

Rev. G. H. Jacobs, Olive Branch, Miss.: "Please allow me a small space in the ADVOCATE, for I want to say, Amen! to what Bro. Newell has to say about the work of Revs. Sam P. Jones and Geo. Stuart in Grenada, Miss. I was there most of the time, and I thank God that I was. I can say one was benefited by the preaching. Are we sure enough a consecrated people? If we are, what we have is also consecrated. It is not what we profess that is to decide this question; it is what we do that is to decide it. With all our wealth as a church, we have upon us a missionary debt of over one hundred thousand dollars. These things forced themselves upon my mind while I was trying to decide this question. May the Lord help us to be right in deciding this important question! Just a few days, and we are off for Conference. Our report on finances, I fear, will not speak well for the consecration of our people, and suppose we will do about as well as most charges. We have improved some this year. We have had about forty-five accessions during the year."

Rev. J. R. D. King, Walthall circuit, North Mississippi Conference, Nov. 20: "My year's work is now about finished. It has been fraught with pleasures, joys, and some regrets. My people are good and true (many of them noble specimens of Christian men and women), and have attested their appreciation of myself and my labors by their kind and courteous treatment and expressions. But, above all this, and far better, 'God has been with me,' blessing me and my people, and drawing us together by bonds more lasting and enduring than personal friendships. We are told that sanctification means a second blessing. Well, if that be so, I do not know what point I have reached; for I am sure that the Holy Spirit has filled my soul with divine joy more than twenty times this year. I 'guess' I am *vingiate*—sanctified. The results of the work have been grand and glorious. Nearly every old backslider has been brought back into the church, while the lukewarm and indifferent have been fired with new zeal and courage; the church lifted to a higher spiritual life and a broader Christian education—a life of 'faith by works.' Two hundred and fifty-eight have joined the churches during the year from our revival work—198 joined the Methodist Church, 56 the Baptist, 4 the Presbyterian, 1 the Campbellite. One hundred and seventy baptisms. Bros. Phillips, Jones and Foster assisted me in three of my meetings, doing splendid work. May God bless them! 'Praise the Lord, O my soul!'"

Rev. A. J. Foster, Sparta circuit, North Mississippi Conference: "Our fourth Quarterly Conference for the Sparta circuit, Aberdeen district, North Mississippi Conference, came off Nov. 7 and 8; our presiding elder, J. B. Stone, presiding with acceptability. Finances behind, though I am at work and hope to bring them up by Conference. I have held six protracted meetings on the work, with fine success. Have received into the church 47 members—40 by profession of faith, and 7 by letter; about 65 conversions. Have had good ministerial help at some of my meetings. God be praised for the good accomplished. I have been preaching to this people for forty years as a local preacher, and this year have been called to serve them as their pastor by supply. As their pastor, I have had some trouble at Palestine with a people who call themselves 'holiness,' or 'sanctified,' people; also known as 'come-outers.' When they first came into the neighborhood they carefully concealed their true object; said they had not come to interfere with any of the churches, but simply to raise the standard of piety higher in all the churches. At first they gained access to our church; but, after being better known, they were ejected by our trustees, which created some sympathy in their favor. After preaching here for two years, or more, on this style, they have at length let the mask fall, and now they are calling to the people to come out of these ungodly churches. They have a document in circulation here that makes war upon all the churches, calling them by a great many hard and ugly names. Then they have another that seems intended to follow the one making war upon the churches, that makes war upon the ordinances of the church, such as baptism, the sacrament of the Lord's Supper, and even upon the Sabbath day, saying that these were old Jewish rites, and passed away with them, and are not binding upon the Gentile world at all. They teach that one day is as holy as another, and that God, instead of commanding us to keep any particular day holy, he commands us to be holy ourselves. Disorganizers, sowing the seeds of discord among the churches and among the brethren, can it be possible that the spirit that actuates this people is the spirit of Him that was holy, harmless, undefiled, and separate from sinners? Some of our members have left the church, some others are on the fence, and some others who were in sympathy, on better acquaintance, ignore them altogether."

Rev. J. A. Randolph, Clarksdale, Miss., Nov. 24: "We are now just closing the third year of the administration of Bro. Standefer as presiding elder of the Greenville district. These three years have been an era of progress. Building upon the broad and liberal foundations laid by his predecessors, the work has gone steadily on, without let or hindrance, notwithstanding the difficulties that have been encountered. During these three years there has been an average annual increase in the membership of twenty-five per cent. There has been an average increase in the value of church property of over ten thousand dollars annually. New churches have been built at Rosedale, Hollandale, Indianola and Belen. New parsonages at Clarksdale, Lula, Gunnison, Indianola, Shaw and Cleveland. Repairs have been made on parsonages or churches at many places. At Friar's Point the church is being remodeled and much improved, while Clarksdale, Tunica and Hillhouse expect soon to have new churches. The money is in hand at Hillhouse. At Clarksdale notes for subscription have been given, payable in December and February; and at Tunica subscriptions are being made liberally. We have been thus specific in order to call attention to the almost marvelous growth of church interests in this district in the last few years. How much of this is due to the careful selection of men for the different charges, and the oversight and influence of the presiding elder, everyone will know who has noted the progress of any district under the administration of different men. The presiding eldership is an essential part of our itinerant system, and has been blessed of God; therefore, let us magnify the office and rally to the support of these men, who have no sinecure by any means. The faithful preacher has no better friend. How many preachers' salaries would be reported short but for the visit which the presiding elder made at his own expense a few days before Conference! Long live the presiding elder!"

Rev. C. McDonald, P. E., Woodville district, Nov. 26: "During a recent tour in the southeastern portion of the district, we made a few notes. On Sabbath, Nov. 8, we preached the sermon and dedicated Huff's Chapel, near Clio, on the Port Vincent charge. The house is a neat frame building, and stands where a church is much needed. Bro. A. Reousseaux and his neighbors deserve much praise. The name is in honor of Rev. Geo. W. Huff, the pastor last year, under whose direction the enterprise began. The present pastor in charge is doing well. Next I visited Covington and Tailsheck circuits. They were doing well. At Covington we have sustained a sad loss in the death of J. M. Simmons, Jr., the recording steward of his circuit, and a most valuable man. I was surprised to find along the lake-shore that rice and cane were so extensively cultivated. Cane is raised very successfully on this poor pine land, after the land has been freely fertilized. Near Pearl river we dined with a good brother who lives in a healthy country. The nearest physician is fifteen miles, and he said he was nineteen years old before he saw a doctor. Our good Bro. Abney, at Claiborne, is an extensive sheep raiser; has about five thousand head. At Bro. Clark's, near Madisonville, I saw his trees full of pecans, some of which have very thin shells. It strikes me that pecan culture is the easiest living in our delightful Louisiana climate. The fourteenth or fifteenth of November was the time of the quarterly meeting at Wesley Chapel, on the Springfield circuit. Here Dr. John Boyes lives. Formerly he was a member of the Mississippi Conference. It must be very gratifying to him to worship in the nice new church, now nearly completed. To see Methodism doing so well where the toils of an active life have been mostly spent is a joy of heart. Bro. Mellard is finishing his second year very successfully. The chapel put on quarterly-meeting airs. Floor swept, benches dusted, flowers decorating the house, everything indicating that the deft hands of the ladies had been at work. During this trip I preached eleven times and held four Quarterly Conferences."

A HAUNTING ECHO.

BY MARY E. BALDWIN.

There seems along the secret ways to glide
The faintest echo of a strain sublime,
Sung to the measures of an unseen hand
That sways behind the curtained doors of time.

Dost question, O my eager, list'ning soul?
Does fancy fashion it within the mind?
Or is it murmur of that mighty voice
That down the ages answers to its kind?

O gliding song! O aspiration's voice!
Whate'er thou art, where mortals strive or wait,
Still haunt their souls until the key they find
If thou art echo from the good and great!

—*Chautauquan.*

OUR CONTRIBUTORS.

The Rise of the Methodist Ministry.

The rise of Methodism itself was no less than an epoch in the history of the world. And it may as truly be said in regard to the ministry of Methodism. It was not merely the natural fruit of the then existing status of Christianity. It grew up, like Methodism itself, in the face of the most rigid protest. Without any human prestige or ecclesiastical patronage and authority, born of the Holy Ghost, it sprang up spontaneously out of the strongest necessity, and, clothed with divine authority, it was thrust out by the hand of Providence to do a special work in the world.

By all tokens, Methodism was not born into the world to institute and establish unecclesiastical hierarchy. If there was any truth or virtue in the pretentious dogmas of prelatical succession, or in the most elaborate ritualism, surely the world was saved by the existing forms. And there surely could not have been any necessity for the organization of a new and distinct order of priesthood, for everything that could be claimed and crowded into brilliant ceremonials was claimed by one or more, or all, the existing denominations, except the very thing which made Methodism a possibility or a necessity. Antiquity, catholicity, duration, prophecy, miracles, apostolical succession, unity, amplitude, etc., were all claimed. There was nothing lacking, so far as outward endowment was concerned. Methodism rose without any prelatical prestige, save in spirituality. Methodist preachers were mere laymen, mightily moved by the Holy Ghost to preach the gospel. They were not licensed nor ordained. Their credentials were spiritual endowment and the gift of utterance. With these qualifications they went out to battle and to victory. God was raising up a holy people under the superintendence and agency of Mr. Wesley and George Whitefield. These had no shepherd in Mr. Wesley's absence. Thousands were raised into the enjoyment of a high state of grace, for whom there were spiritual shepherds in the establishment to co-operate with their leaders as helpers. None were like-minded. The doctrine that Mr. Wesley preached and experienced was new to them, or they would not violate the rules of established decorum to give help to such formal disorder. Here was a treasure committed to the Methodists: a doctrine and experience. If the provision of a suitable and peculiar ministry for these people had depended on Mr. Wesley's appointment, I verily believe, with the facts before me, that Methodism would never have had a ministry nor an organization. But, as the Holy Ghost had given birth to the movement, it was designed to be perpetual; and, as he had not consulted Mr. Wesley in regard to its origin, neither did he in regard to its perpetuity. The Methodist revival would never have had a continuance after Mr. Wesley's death without separate organization. This necessarily implied a peculiar ministry. Doctrine must be incarnated and vocalized, quickened by spiritual power, to be permanent and effective. This priesthood over this people must proceed from the loins of its own tribe. There was a new flock and a new doctrine, and still a new experience animating this flock; and there must, of necessity, be a new ministry to lead the church. Mr. Wesley would have to adapt the English clergy to the new situation. This was his plan, if he had any. But the old wine-skins were not suitable to the new article, and the patch was stronger than the old garment.

But one thing is plain: Mr. Wesley made no *plans* for the *development* of Methodism. It was developed by the Holy Ghost in the absence of Mr. Wesley, generally, and he would make use of these developments, and adapt himself to them.

Maxfield was the first-fruits of this grand system. From that day the Methodists depended on the Holy Spirit for their ministry. Mr. Wesley never called his preachers; they went to him. They had no imposition of hands, no ecclesiastical license, but with a field designated by Mr. Wesley, where they should labor. And until the year 1784 not one of them was ordained, and then out of the regular order of ceremony. Theirs was not episcopal ordination. None of those at that time who labored in England were thus ordained. Only those who labored in Scotland and America. And those who labored in England never enjoyed this privilege until 1793, after Mr. Wesley's death. A spiritual experience, coupled with spiritual fecundity, were the credentials by which these men went; and they went under the authority of the Holy Spirit, with the consent of Mr. Wesley. And I candidly believe that they would have preached without his consent, and that from this juncture Methodism would have spread under this opposition. The irregularity of lay preaching was urged against Mr. Wesley's system. But he had set his hand to the plow, and as the regular clergy would not co-operate, he deemed it better to have holy unordained preachers than "mitered infidels." He made this rejoinder to his critics: "Soul-damning clergymen lay me under more difficulties than soul-saving laymen." But the critics and enemies of Methodism have tried at times to make the fling of ignorance at the ministry. Because, thank God! they came from the common walks of men, in a large measure; because they did not come of high and reputable blood, they were made the objects of ridicule. But Mr. Wesley was the patron of higher education, and while holiness and fruitfulness were first, he took great care in directing the studies of his preachers. No greater intellectual giants stand in the annals of any denomination than among the Methodist preachers. But the want of a liberal education has never been a barrier to admission into the Methodist ministry. God forbid that it ever shall. There will always be fields in which these servants of God can successfully labor. There can be no estimate of the good the Methodist revival has done the English Church, "our enemies themselves being the judges." A powerful intellect is not the criterion of a true minister of Christ. A full head, with an empty heart, will never save a soul. Mr. Wesley once said to Joseph Benson, "An ounce of love is worth a pound of knowledge," warning him against becoming too much absorbed in books. Alexander Mather, in considering this point, observed that "the only business and peculiar glory of a Methodist preacher is to awaken, convert and build up souls." If Methodism has any mission in the world to-day, this is its work. Here is a mission of evangelism. If her mission is otherwise than what it was at the beginning, let some prophet in Israel show wherein. Whenever we get above the work our fathers gloried in and triumphed in, then we cease to be their children.

Are not many Methodist preachers in this day seeking their glory otherwise than in an undivided consecration to God and the work of the Christian ministry? Are we not striving, many of us, to become poets, novelists, profound scholars, commentators, *big* preachers, popular preachers, than humble, conquering ministers of the Son of God? Is it not true that we have not the power with God and men that our fathers had? Are there not immensely less revival preachers than of old? Are not many of us seeking ease and riches, and taking after the world in its pursuit for pleasure? Are we wholly given up to our calling? Are we not partially to blame for the proportion of worldliness in the church? It has been the criterion from the earliest times that the piety and holiness of the ministry types that of the church. Methodism is not what it once was in its separateness from the world; and it is true sometimes that the ministry has gone down on a plane level with them.

The Methodist ministry is not a profession; it is a calling of God. Above all men, preachers should be holy in heart and life, as examples to the flock. The character of Barnabas is the model of every minister of Christ. "He was a good man, and full of the Holy Ghost and of faith."

ALEXIS BOWMAN.

[This is the last article Rev. C. H. Owen, of the North Mississippi Conference, prepared for the ADVOCATE. He had promised two more, developing some other features of the same subject; but death intervened, and he has gone to do service in another part of the Master's domain.—EDITOR.]

"The Collections Again. By 'X.'"

Under the above caption there appeared an article in the ADVOCATE, of Nov. 19, which seems to me to be very uncharitable, to say no more. I do not know who is taking refuge behind that forbidding letter "X." I do not know whether that letter is intended to represent the disposition of the writer, or whether it is just a breastwork from which to fire his shots of criticism at the beloved presiding elder as he goes around his district.

Be that as it may; the report from behind that cross letter misrepresents the presiding elders under whom I have served. In speaking of the duty of presiding elders to raise the Bishop's money, he says: "I do not know a presiding elder that does it, or even tries to do it." Now, I do not dispute that statement, as limited by his knowledge; but I am greatly surprised that such a statement is warranted by facts anywhere. My experience is just the opposite of "X's." In fact, every presiding elder under whom I have served has raised the Bishop's money on my circuit, and more, helped me to raise the other collections, and publicly and privately helped me much. He says, again, that the presiding elder "leaves this" (speaking of the Bishop's money) "in the hands of the pastor," and goes on to say, "If there is a deficit in the general collections, the average presiding elder says to the preacher: 'Make the Bishop's money full. It will not do to let him go unpaid.'" Well! well! I guess I never served under an average presiding elder, as I never served under one who talked or acted that way. He says, again, "That is a good sentiment, and covers up the presiding elder's neglect of duty. In the public report and in the printed Minutes the beloved presiding elders seem to have been the most faithful of men."

That is certainly a grave charge, and, if well grounded in fact, calls loudly for fasting and prayer that we may be rid of such hypocritical old sinners and fill their places with good and true men, men of God, who both know and love our doctrine and discipline, and who will do their duty, and not cover up their own failure by making the failure of the pastor greater and more apparent; thus injuring a brother that they may appear before the Bishop and Conference.

For one, I am not willing to entertain such a sweeping charge, nor let it go unchallenged against our presiding elders. There are some presiding elders, doubtless, who neglect their duty; but because that is a fact, it does not justify classing them all in an average class, and then charge them as such. As a class of men, I have never known a better, more consecrated class of men. Men who do more work for less pay, and take more abuse with as little reply, would, indeed, be hard to find. And if found at all, I dare say they would be editors.

Let me say, in conclusion, that the Bishop's money is up in full on my circuit for 1891, and my presiding elder, Bro. P. A. Johnston, raised every cent of it and helped me all he could with the other collections. And so it has been with every presiding elder under whom I have served. And I have noticed the same in other charges. Let the law of love prevail.

M. J. MILLER.

Some Thoughts Suggested by "The Deserted Village."

Just as the tastes of people vary in reference to certain articles of food, and a fondness for certain dishes has grown from a positive dislike by pure cultivation, so in the case of mental food a great fondness for certain classes of reading is often fastened upon one by diligent cultivation, while a distaste for other kinds is superinduced by mere neglect. And, indeed, this is well, because the mind by proper educative processes may be trained to seek the wholesome food found in *good reading*. Now, if there were less demand for trashy and obscene literature, there would be less of it on the market. Just as truly in this case as in any other is there a controlling law of supply and demand. But the fact is, there is no need for anyone to waste time on poor literature when there is so much of the good to suit all tastes—for there are as widely differing kinds of good reading matter as there are different kinds of nourishing food. Indeed, following out the analogy, one class of reading, kept up to the exclusion of all others, is as likely to lead to narrow-mindedness as one variety of food to a weak body. There are some who have little taste for poetry, yet all should cultivate it enough to appreciate the noble sentiments, the lofty truths, and historic facts handed down in all the beauty of a fine art from the world's greatest poets.

Pages might be filled with the names of these productions, some of which flash, as it were, into the very souls of their thoughtful readers, finding their reflection, it may be, in tears of hope or in tears of sorrow, or in a tear of laughter. Who can read Campbell's "Pleasures of Hope," or Goldsmith's "Deserted Village," without feeling a sense of pleasure and profit. The original purpose of this article was to set forth a few of the thoughts suggested by various passages in "The Deserted Village." The poet speaks thus:

"Ye friends to truth, ye statesmen who survey
The rich man's joys increase, the poor's decay,
'Tis yours to judge how wide the limits stand
Between a splendid and a happy land."
Proud swells the tide with loads of freighted ore,
And shouting folly hails them from her shore."

Though he may entertain false theories concerning the general influence of wealth and luxury on nations, yet, with a skillful use of his own poetic expression, he not unpardonably, nor too severely condemns the individual accumulation of wealth. Indeed, the wealth of a country should not be in the hands of a few, and there will be oppression wherever such is the case; but from the very nature of men and the society which they form, there must be in every civilization the poor and the rich.

In the passage cited above, the poet, no doubt, contrasts certain classes of royalty with the laboring poor as they came under his observation in England and elsewhere, and it is not surprising that he found such marked contrasts as these:

"Here, while the courtier glitters in brocade,
There the pale artist plies the sickly trade."

Surely "the limits" would "stand wide" between a land full of the foolish splendor and destructive luxury found about the courts of England, France and other nations, and the simple life of the yeomanry or peasantry of those countries. But a land in which there is much of real splendor may be one in which there is also much of real happiness. As it is today, the wealth (in its various forms) and splendor of a country or nation to a large extent determines its progress and position among nations, commercially, intellectually, socially, and even religiously. If from any country "each needful product" should be sent out that "all the luxuries the world supplies" might be gathered in, we might certainly expect a fulfillment of the poet's prediction:

"While thus the land adorn'd for pleasure—all
In barren splendor feebly waits the fall."

It is scarcely probable, however, that such an experience will befall any of the nations now advanced in Christian civilization, although a misuse of wealth and an inexcusable prodigality may be seen on every hand. Nor should wealth or luxury on this account be condemned. If electricity has been used for the execution of criminals, it is not, therefore, unfit as an agent in the hands of proper directors for bringing incalculable blessings and conveniences to millions of earth's rich and poor. The same things which bless the rich are often as great a blessing to the poor; and the increased wealth of a nation may make the poor relatively poorer as a class, and yet greatly ameliorate their condition in more ways than one.

J. M. SULLIVAN.

Centenary College.

"The Evangelists."

We read what Bro. T. Cameron said about the "Evangelists," and also that of Bro. T. J. Newell. What the former said we were sorry to see in print; what the latter, we were glad to read. As Bro. Newell says, "The 'evangelists' need no defense." If success is the reward of merit, Bros. S. P. Jones and G. R. Stuart certainly have the pleasure of enjoying it. It is easy to find fault, to criticise. However, it is sometimes like a man's voice with its echo: it returns with as much force as he sent it. The servant with one talent complained, and it is usually that class who keep up the same line of fault-finding. Saying the least of it, we find more persons filling the condition of that servant, complaining, than otherwise. This, however, we do not intend to be applied to Bro. Cameron, for we do not know the brother. It may or it may not be applicable in his case. Bro. Cameron does, if we understand him aright, try to make it appear that the work of these "evangelists" does not stand. He quotes what some minister said as to his estimate of their work, that he would sell his stock in the result at ten per cent., and that of another at seventy-five; hence concludes, if we understand him, that the "evangelists" are responsible for all falling off. Suppose all their work does not "abide," are they responsible? The parable of the sower is intended as an illustration to show the cause of failure and success of the gospel ministry. This would not make them responsible. Again, Paul says, "I have planted; Apollos watered." The failure to water is, no doubt, the cause of declension of many received in the church. All new members need more or less attention, nursing and encouragement, lest they decline and fall away. The responsibility in these cases depends largely upon the church and its pastors. Let Bro. Cameron come to the stand and answer a question as to methods, as this seems to give him much concern. What is the difference between his and that of the "evangelists," as to motive and earnestness? Is there any? If none, why complain because they accomplish the same thing, only in a different and, perhaps, more successful manner? We know we have been benefitted by them, and many, many others have so expressed themselves. We can give numerous instances where men had fallen so low that all efforts had failed to reclaim them until brought under the ministry of these "evangelists," and they "abide." "By their fruits ye shall know them." Bro. Jones is the only man we ever heard who had the power to make us laugh, and create in us a desire to be a better and holier man while thus laughing. This, we suppose, Bro. Cameron would call fun? If fun, it is turned to religious purposes. We would call it consecrated fun. Whence comes this power of the man? Certainly not of the wicked one. He never creates in a man any such desires. If men can be made better, have higher and holier aspirations through the use of humor, we say, Amen. In this power lies the secret of Bro. Jones' success in controlling men for good. Why condemn him for it? What will capture one man will not capture another. Few men have the capacity to bring men to Christ in more ways than one. Bro. Jones has many. No man we ever saw has a more varied power. He is like every man, and yet different from every one of them. He has all the powers of every man all combined in one man—in reality, a combination man. Why complain of him? Why envy him? We thank God we have such a man in the church—a man who will stand up in the face of friends and devils and denounce every form of "meanness" in the church and out of it, among the rich and the poor, in every shade and condition of society. If he uses irony, satire, or fun, it is all for God, home and country.

We say, Amen. No man ever preached with more force the necessity of redemption through Christ. No one in the presentation of the gospel is freer from ostentation; can be more plain, more pointed, more simple. In the face of these facts, where do they leave the minister who would dare to raise a voice against him? A position incompatible with his profession! We were not looking for complaint in the direction it came. We are sorry it did come. To have come from the vile, the wicked, would have been natural.

J. W. MCNEIL.

Crystal Springs, Miss.

Memorial Services.

Last Sabbath, Nov. 8, was a day of interest in our church at Melville. By request of the membership, we held memorial service in memory of Bro. B. F. Alexander. The services were conducted by Bro. J. Ivy Hoffpauir, our presiding elder, who read a sketch of his life and labors from the NEW ORLEANS CHRISTIAN ADVOCATE; also Bro. Wimberly's tribute of respect from same paper. After which Bro. Hoffpauir gave us quite an interesting account of his personal knowledge of Bro. Alexander as a presiding elder. In his remarks he said that he felt that all of his success as an itinerant preacher was, in a great measure, attributable to Bro. Alexander. That when he was placed under his charge he was very despondent; almost ready to quit the field; but Bro. Alexander understood his troubles, and never would he forget his godly and fatherly advice. As they walked by the way, he would say, "Here is a good place to pray," and their prayer meetings by the roadside were seasons of rejoicing and power. Bro. Hoffpauir said, while many young preachers could testify to the friendship of Bro. Alexander, he felt that he had more to remember and cherish of his memory than anyone else, for he felt that surely a father had fallen on sleep.

After Bro. Hoffpauir closed his remarks, this scribe testified to the fidelity of Bro. Alexander to all the interests of the church. Not only as presiding elder at the Quarterly Conferences, but on the floor of our Annual Conference, he was ever watchful for the good of the church and glory of God. And none had greater reason to cherish the memory of Bro. Alexander than the church who worshipped in this beautiful and comfortable church, for he was the first to give for its erection, and for this reason they desired to have this service, that the brethren might know that, though Bro. Alexander sleepeth, yet his memory was cherished still by the church at Melville.

J. M. JOHNSTON.

[This article was, by mistake, placed among the obituaries, and hence the delay in its publication.—EDITOR.]

The Craze for Something New.

That such a craze obtains, and obtains widely, is apparent to the most superficial observer. It is not confined to any special line of life, but on every line the demand is made for new things. The desire for the sensational is rampant everywhere. Every daily paper vies with every other daily paper in dishing up for its reader's breakfast the latest and most unique and startling sensation. Its influence has pervaded the holy places of the sanctuary, and the call and, in some places, the clamor is for preachers of the gospel who know how to preach sensational sermons. The good and nourishing food of gospel truth must be spiced with sensational methods of presentation before it will be taken at all. We really think this is a bad omen. If this tendency is not checked, no man can predict what the preaching will be twenty years hence.

The *Mid-Continent* has some pertinent observations on this subject, which we ask our readers and especially our preachers to ponder:

The pressure upon the ministry at this point is very great, not only upon the candidate for a pulpit, but also on the settled pastor. He feels that he must constantly bring out things new from his treasury, but to bring anything old endangers his position and reputation. The demand for something new becomes stronger than for something true, and there is constant danger of sacrificing truth to novelties and something original. We believe it is this pressing demand made upon the ministry for something new and original which is crowding some of them off into error and heterodoxy.

And it leads others to leave out their preaching many of the most essential doctrines in the system of faith. All the sensational preaching of recent times has grown up to meet a demand. A few years ago a minister, noted as one of the most sensational preachers in the country, was called to a large city church. One of the elders of that church complained that he did not like him as a preacher because he was not sensational enough. It is such demands made upon the ministry which makes them feel that the old system of doctrine will not be listened to. The thorough discussion of individual doctrines and the systematic discussion of the entire doctrinal system from the pulpit is very rare and would probably empty almost any church. But what will become of the faith and spiritual life of the church if a clear understanding of these distinctively Christian doctrines fades out of mind. It takes a courageous minister to preach a whole sermon on repentance, or the atonement, or the moral law, or faith, or the doctrine of God, or regeneration, or sanctification. And yet a knowledge of the old truths is essential to the spiritual life. The doctrines and system of divine truth were revealed once for all, and must be eternally the same. Every rising generation needs to be taught this old system of truth. To sacrifice this to new speculations or sensationalisms, is to sacrifice both the revelation of God and the life of the church. It is but a poor bargain when that which is true is displaced by that which is simply new.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

PRINCESS DANDELION'S SECRET. By Martha Burr Banks. D. D. Merrill & Co., St. Paul, Minn. Price, $1.

This is a book that will delight a great many readers. Indeed, we think it will please all except the anti-missionaries. It is a fine story, with a fine teaching, and finely gotten up by the publishers. It will do good missionary work wherever it is circulated.

JESUS, THE CARPENTER OF NAZARETH. By a Layman. Charles Scribner's Sons, New York. For sale here by Geo. F. Wharton, Carondelet street. Price, $1.50.

We have here the "old, old story," told by a layman for the benefit of children, and told well and wisely, and in a way suitable to fascinate the young mind. The style is simple and clear, so much so that the words do not obscure the thought. There is a simplicity that charms from beginning to end. If you want a life of Christ for the children, this one will suit you well.

FRIENDSHIP. Essays by Cicero, Bacon and Emerson. Octavo, gilt top, white parchment cloth. $2.

The tie which binds men in their mutual relations is invisible; yet how often one seeks some appropriate visible token of this relationship! What could be more fitting to express one's regard for a friend than a collection of the words of the greatest thinkers on the subject of friendship? It was therefore, a happy thought of the publishers to collect the writings of Cicero, Bacon and Emerson on this subject and bring them out in the elegant volume which they have presented to the public. It is a beautiful volume, and the publishers are Albert, Scott & Co., Chicago.

THE INCARNATION OF THE SON OF GOD. By Charles Gore, principal of Pusey House. Charles Scribner's Sons, New York. Price, $2. For sale here by Geo. F. Wharton, 5 Carondelet street.

These sermons constitute the Bampton Lectures for 1891, and the author has already gained a widespread notoriety by his editing of "Lux Mundi," a book that has called forth much thought during the past season. In the present volume we have eight sermons on these interesting topics: What Christianity Is; Christ Supernatural, Yet Natural; The Supernatural Christ Historical; The Christ of Dogma the Christ of Scripture; God Revealed in Christ; Man Revealed in Christ; Christ Our Master; Christ Our Example and New Life. These topics are presented with clearness and discussed with great earnestness and candor. The tone is reverent and devout, and there is manifested a keenness of intellectual penetration, which is a great pleasure to the thoughtful reader. There is a freedom from speculative and dogmatic methods which is refreshing. The old doctrine of the incarnation is stated in modern style, and this old and greatest of all facts is exhibited with an eloquence and learning that do not obscure its meaning.

PERIODICALS.

The following periodicals, for December, have been received:

—POPULAR SCIENCE. D. Appleton & Co., New York. Price, $5.

—MISSIONARY REVIEW. Funk & Wagnalls, New York. Price, $2.

—THE CHAUTAUQUAN. T. L. Flood, Meadville, Pa. Price, $2.

—CHRISTIAN THOUGHT. W. B. Ketcham, New York. Price, $2.

—FAMILY MAGAZINE. Cassell Publishing Company, New York. Price, $1.50.

—LADIES' HOME JOURNAL. Curtis Publishing Company, New York. Price, $1.

—MISSIONARY REPORTER. Barbee & Smith, Nashville, Tenn. Price, 50 cents.

—MAGAZINE OF ART. Cassell Publishing Company, New York. Price, $3.50.

—ST. NICHOLAS. Century Company, New York. Price, $3.

THE LOTTERY.

Louisiana Lottery Victim.

All readers of newspapers for many years past can not fail to have seen monthly publications of cards announcing the success of those who draw prizes in the lottery, a few fifteen thousand dollars. No one will have seen a card by the fifteen thousand who lost one dollar each to supply the fifteen thousand dollars to this one. It may be fifteen hundred who lost ten dollars each at the same drawing. Will contribute a card for an unfortunate who lost several dollars monthly for tickets, which were blank at the drawing. His continual hopes and failures caused neglect of business, hallucination of mind, lunacy, then imprisonment in jail to prevent his doing harm, and finally to die in the asylum for such mental wrecks.

A gentleman having a large landed estate on the Sunflower river, in the Yazoo Delta, put his young nephew in charge, with such an interest in the product as would have been several thousand dollars compensation annually. The young man had no white companion for example or to counsel. The lottery cards of success had the effect intended: to excite hope that he, too, might draw a prize. This would be less laborious and more rapid than the product of the farm. Monthly failures were followed by monthly payments for tickets in the next drawing, with hopes that he certainly would draw a prize after awhile. Absorbed in these thoughts, he neglected the plantation which he had managed well and to profit, but now unsightly and losing money. He even expected to pay debts out of the next drawing. Still more sanguine, he reported that his tickets had drawn a prize, and even set homo to visit New Orleans that he might collect his threo thousand dollars drawn to one of his tickets. No one knew when he went; but on his return he reported having drawn the prize, which would be sent to him by the next steamer on the Sunflower river, and that he would pay for an excursion ticket on the boat to all his neighbors, white and colored. He had always been truthful, and many came to the landing to accept his offer. When the boat came and passed by he became angry that it did not stop, charged the lottery with failing to pay a prize or the boat with neglect to bring it, and finally his neighbors and persons conspiring to keep him out of his money. This hallucination ran to angry expressions, then hurtful demonstration, so that he was placed in jail, and thence to the lunatic asylum at Jackson, Miss., where he died a crazed maniac on Oct. 1, 1891.

These facts as to their extremity will be corroborated by the records of the court in Sunflower county and the asylum in Jackson in reference to an inmate whose initials are H. H. It may be said that he ought to have had a stronger mind. True; but many a young man, after it is too late, would be thankful to older and stronger-minded persons for keeping away from the young and weak-minded temptations such as lotteries, from which they can not keep themselves. Those unfortunate (H. H. among them) may cry out when it is too late, "No man careth for my soul."

E. G. C.

Batchurst, Miss.

Vide the Lottery.

Mr. Brewer could not sleep, and his wife's slumbers were disturbed by his colloquys to and fro.

"Brewer, what is the matter? Why don't you go to sleep?"

"You couldn't sleep, either, if you were in my place."

"What's the trouble?"

"In a few months the election takes place, and if my saloon is closed, I am a ruined man, financially."

"Do you think the 'Antia' will carry the election?"

"Yes, unless we adopt vigorous measures. My customers are falling off. To-day Bill Stone and John Jones passed right by my door without coming in for their accustomed drink."

"Didn't you hail them?"

"Yes, but they said they hadn't time; they were going to the meeting. That preacher has been talking to them. I wish he would attend to his business, and let mine alone."

"Well, don't worry. Bill Stone and John Jones are not all your customers."

"I tell you, if they quit me, they will take a lot of the boys with them; straws show which way the wind blows."

Mrs. Brewer was thoroughly awake now, and together they discussed ways and means to capture the unwary. At last they decided on a plan, and then retired sweetly.

The next day there was a conspicuous card in the local daily, signed by Brewer, and it ran thus:

"Fellow-Citizens: There are suffering widows and starving children in our midst, which fact should bring the blush of shame to the so-called Christian. I don't profess righteousness; but I love suffering humanity, and the Good book tells us that the love of the poor is akin to godliness. I am not a rich man, or I would relieve all the victims of poverty and misfortune; but my heart bleeds for the ragged, illiterate children, and suffering widows of this town, and I am going to do my best for them. From this day, for one year, I shall give one-half of my net proceeds to God's poor.

Now, my friends, if you are public-spirited, you will generously support this liberal offer. Remember, every time you enter my saloon to get a ten-cent drink, you will virtually be giving five cents towards the "schools, charities, etc.," of this community. The widows and children will watch to see who are their real friends in this matter, for if you fail to patronize me, you will virtually oppose the "schools, charities, etc.," of this town.

It is needless to say that many a poor man, struggling against his besetting weakness, was persuaded to "help the poor," and Brewer's house became headquarters for the philanthropists of the town. The election came on in due time, and fastened the saloon on the citizens—widows, poor children and all.

The children were sent to school—those who wanted to go—and the widows received a few rations ostentatiously, distributed by Brewer's express wagon; but—did the temporal blessings compensate for the ruined homes and lost souls resulting from Brewer's success?

Moral: "Let us not do evil, that good may come." *Vide* the lottery.

The Vitality of the Lottery Swindle.

The lottery is an instance of an iniquity dying hard. Like a class of impertinent people, it will not take no for an answer. Such sins have to be choked down. The Louisiana Lottery, like the traditional cat, has several lives. One was crushed out in Dakota. Another one remains and seeks for perpetuation in Louisiana, offering the State a million and a quarter a year for twenty-five years for a renewal of the charter of the iniquity. Large as is this bribe, the company can well afford to pay it for the protection of the laws of the land in affording them a standing place and an opportunity to filch from the pockets of the whole people. The gains of the company are said to be thirty or forty millions a year, the smaller half of which only goes back in prizes to those who have purchased tickets. The renewal of their charter would be a shame to the whole people.

The majority of the people of Louisiana seem to stand in the market-place, as so much merchandise, ready to be sold to the highest bidder. The lottery is a paying iniquity, and can afford to fee the commonwealth to act as an accomplice. The lottery is, in this way, an immense corruption fund. The managers can buy the State and educate in the secrets of gambling the people in all parts of the republic. The majority are ready to take the bait; but there is an uncontaminated minority who seek to avert the peril, and, in aid of their patriotic purpose, ask material aid from the outside public. The appeal is made on the ground that the whole country will suffer if this gigantic gambling institution obtains a new charter. We trust they may find the aid necessary to break the hold of the lottery on the country.—*Zion's Herald.*

The *Christian Weekly* says:

The country, without respect to section, needs to be wakened to the full significance of the great evil which has gotten so complete a hold upon hundreds of thousands of our people. It is the duty of the strong to help the weak and those who are held by this agent of the devil are certainly weak and possibly unable to rid themselves of its powerful embrace. Then let those who despise it unite in every endeavor possible to break its tyrannical hold and drive it forever out of our land.

Gambling, Legal and Illegal.

The enforcement of statutory penalties against gambling practices is rendered somewhat difficult when there exist, side by side with them, similar practices sanctioned by the forms of business and not amenable to punishment. There is no difference in principle between gambling at Monte Carlo and gambling in stocks. In the current *Arena*, Edgar Fawcett, the celebrated novelist, has a keen discussion of this question. It is a timely and vigorous rebuke of the wildness and selfishness of business speculation, more especially directed against the sordid greed of money-getting typified by the Wall Street Stock Exchange. Mr. Fawcett maintains that the only difference between Wall Street and a huge crowd-engirt gaming table is one between simplicity and complexity. Every candid reader will agree with him. It is a misuse of words to say that an operator in Wall Street, or in any other similar centre of speculation, who by a succession of quick and conscienceless manœuvres finds himself the possessor of a large fortune, is better than one of the prohibited gamblers. Gambling is gambling, irrespective of the sphere of its operations or the size or cogency of its combinations. The struggle with it, so far as law is concerned, must be directed against the forms and varieties brought within the power of legislation. So far as the immoral practices of the larger gambling are concerned, it seems the only thing to be done is to bring against them the moral and religious forces which shall displace selfishness and put higher motives and aims in its place. So long as the great men of finance, many of them professedly Christian, acquire their wealth in this way, so long will gambling of all kinds find a defence and support in an established custom of the business world. In one respect the examplo of these manipulators of the stock market is more pernicious than that of the denizens of a gambling saloon. The latter are held up as objects to be shunned; the former are often a power before which the church, as well as the world, is sometimes prone to bow. They displace the ideals of philanthropy for those of selfishness. They create a feverish spirit of money-making among those who think themselves equally capable of great financial "strokes." The pursuit becomes hotter as the illusory reward looms larger, until health, honor, and the truly great objects of life are swept away in the desire for gain. The tone of morals resulting from this gigantic chance play is the very acme and expression of selfishness. The man whose money is thus acquired generally makes it by the ruin of others, and comes to regard his fellows as so much material for aggrandizement.—*Christian Guardian.*

SPARKS.

Life is the education-time, the seed-time for eternity; there lies its whole importance.—*Thomas Erskine.*

If thou art wise, thou knowest thine own ignorance, and thou art ignorant if thou knowest not thyself.—*Luther.*

It is only semi-barbarous men and women who try to work conviction in each other with broomsticks and bludgeons.—*Dr. Storrs.*

In the blackest soils grow the richest flowers, and the loftiest and strongest trees spring heavenward among the rocks.—*J. G. Holland.*

If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.—*George MacDonald.*

It has pleased God that divine verities should not enter the heart through the understanding, but the understanding through the heart.—*Pascal.*

A look of vexation, or a word coldly spoken, or a little help thoughtlessly withheld, may produce long issues of regret.—*Rev. C. H. Spurgeon, D. D.*

Ordinary church organizations are breaking down hopelessly in our large cities. This is true everywhere and of all churches.—*Methodist Times*, London.

Every man should be so filled with the spirit of Christ that those who behold him should say, not, "How good he is," but, "How good Christ is."—*Advance.*

There is an immense work to be done in the ten short years which separate us from the twentieth century. Our ecclesiastical organizations have to be adapted to a new era. We must evangelize the democracy, or perish.—*Hugh Price Hughes.*

Are you a martyr to rheumatism, or kept in constant misery from neuralgia? Then use Mansfield's Magic Arnica Liniment, and you will surely find relief.

Are you growing bald, or your hair showing signs of disease by falling out, or turning prematurely gray? Then get a bottle of Louisiana Creole Hair Restorer immediately, and you will find your scalp stimulated, your hair strengthened, and its falling color rapidly restored.

These standard and long-tried remedies are recognized family medicines, and can be depended upon the same as if a specialist had given a prescription in every case. Any one of them may be procured by sending to the Mansfield Drug Company, Memphis, Tenn., though you will probably find them at your druggist's.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H Beals, Jr.*

We, the undersigned, do testify that we have used Dr Davis' Compound Syrup of Wild Cherry and Tar for years, for all throat and lung troubles, with the greatest benefit. For coughs and colds it never fails. When taken according to directions, it cures our children of croup and whooping-cough, and for serious lung troubles it always gives relief.

NEW ORLEANS, March 1, 1889.

C. A. Pfeffer, 201 Miro street; Emile A. Martin, 186 Johnson street; John Capiteville, Jr., 320 St. Philip street; L. Y. Petit, Bayou St. John; William Noonan, Carrollton; A. M. Ruh, 205 Miro street. One dollar bottles hold two and a half times as much as a 50c. bottle.

Look upon the bright side of your condition; then your discontents will disperse. Pore not upon your losses, but recount your mercies.—*Watson.*

Good Advice.

Exchange:

In winter more exercise is required for the body than in summer.

Wear warm underclothing; material of open texture is preferable.

Avoid catching cold, but should you develop a cough take immediate steps to get rid of it.

The most effective remedy for coughs or colds is Marsden's Pectoral Balm; it is pleasant to take and never fails to cure.

Ask your druggist for it, and don't be persuaded to take any other instead.

Modesty is to merit, as shades to figures in a picture, giving it strength and beauty.—*Bruyer.*

Catarrh

Is a complaint so common that comparatively few people are entirely free from it, so insidious that it gains a firm hold almost before its victims are aware of its presence, so dangerous as to seriously threaten the general health, and liable to develop into bronchitis or

Consumption.

It is a mistake to consider Catarrh merely a local trouble. It is unquestionably a disease of the blood, and, therefore, the right way to cure Catarrh is to remove from the blood the impurities which cause and feed it. This is to be done by taking Hood's Sarsaparilla, the great blood purifier, which effectually expels all traces of poison and germs of disease.

"Hood's Sarsaparilla cured me of Catarrh, and built up my general health, so that I am feeling better than for years.

Hood's Sarsaparilla

Is the only medicine I know of which will cure miller's catarrh." GEO. FOSTER, Logan, Ohio.

N. B.—Be sure to get Hood's.

Holy Land Tour, $475.

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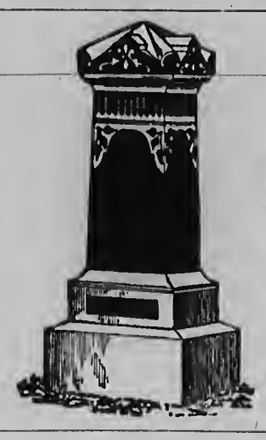

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No. 45. Chic. and N. O. Lim	8:00pm	No. 46. Chic and N. O. Lim	12:01noon
No. 41 Memphis and K. C. Ex	8:25am	No. 42 Memphis and K. C. Ex	8:00pm
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Christian Advocate.

Organ of the Louisiana, Mississippi and North Mississippi Conferences of the Methodist Episcopal Church, South.

Rev. C. W. Carter, D. D., Editor.
Rev B. F. Lewis, Ass't Editor.

Thursday, Dec. 3, 1891.

BRIEFS.

Our friends at Louisiana Avenue have begun to build again. The foundation of the new church has stood the test of about seven years, and now the walls are rising. The money is in hand to build the walls and put on the roof, and when that is done the money to finish will, doubtless, be forthcoming. We expect to see the new church dedicated early next year.

The Salvation Army seems to have an unfailing bank upon which to draw when in need of funds. It is a bank which has been instituted by the Lord, and every church may have one. It is called the "Bank of Self-Denial." When the army needs funds, it appoints a week of self-denial, and the money pours in. This year the self-denial week yielded $50,000 more than it did last year—that is, it reached the handsome sum of $250,000. If our church meant anything by its religious profession, $118,000 missionary debt would be canceled in thirty-six hours. We don't mean anything, and the little debt *sticks*.

Mayor Shakespeare, of this city, did a good thing when he vetoed an ordinance extending the lease of premises in the Criminal Court Building for a saloon. He said:

I think it contrary to the dignity of the city to rent an apartment in a public building to be used as a bar-room, and, as a matter of fact, this bar-room, as might have been expected, is a nuisance to the courts and the citizens who have business at the registration office. It becomes a loafing place for idlers, and worse, especially at times when the registration office is crowded; loafers get intoxicated, and the sidewalks are obstructed. There is no reason why a bar-room should be in such a place, and there are many reasons why it should not. I think it far preferable that the city should lose the small rental than that it should foster such a place in the very halls of justice.

That is excellent! We think if Mayor Shakespeare would think a little further on that same line, he would soon see "no reason why a bar-room should" be open anywhere on Sunday contrary to the express statute, and "many reasons why" they should be closed by him, as the chief executive of the city, in accordance with a plain law declaring that they shall be closed. Let the mayor go forward in this matter, and he will find all the better elements of society as his helpers.

Bethesda Mission.

A few words in reference to the Bethesda Mission on Tchoupitoulas street may be of some little interest to the friends who have so kindly contributed of their time and means to make it a success.

Since the opening of the mission, on Nov. 7, less than a month ago, the aggregate attendance has been 773, while the Sunday-school numbers at present, 76.

The superintendent hopes to put the large front room on the second floor in proper condition by the last of this week, to begin the sewing class, free dispensary and some other departments of work.

Should any friends of the mission have articles of furniture, pictures or curtains which they can donate to the fitting up of the apartment, they will oblige the superintendent by sending a postal card to that effect.

The address of the superintendent is 141 Melpomene street.

Salutatory.

In the midst of my ministerial and pastoral labors, with no thought of ever turning aside from the line of duty to which God had called me, I was surprised to learn that the Publishing Committee of the New Orleans Christian Advocate, in a called meeting on Nov. 18, had elected me to the position of assistant editor of that paper. A love for the pastorate and a feeling of incompetency for the position offered me would lead me to decline peremptorily, were it not that I am the servant of the church to labor wherever her duly constituted authorities may direct. Were it not for the fact that I am a firm believer in a special providence, I could scarcely get my consent to leave, voluntarily, a work in which I have found my greatest happiness, and upon which I have looked from early youth as of supreme importance. But I am called for the present, at least, to labor in another department of our Father's vineyard.

Besides, the position having been unsought by me, if a mistake was made in my election, it was no mistake of mine. I will bring to my new field of labor whatever of strength and energy God has given me, and will endeavor to meet the demand upon me to the best of my ability. My first duties will be peculiar and arduous. They are known to all. What the result will be He only knows. But the fact that I will be associated with such a wise and experienced man as the editor-in-chief, whose fatherly indulgence and wise counsel will be invaluable, greatly encourages me.

In entering upon my duties, I ask the prayers and co-operation of my brethren.

B. F. Lewis.

Jackson, Miss.

Changes Suggested.

During several months past articles have appeared in our paper from the pens of brethren in different portions of our work suggesting some important changes in the working of our church machinery. We believe that the majority of these articles have strongly favored smaller districts than those we now have. The statement has been made that several districts are so large that the presiding elders can not give the time to each appointment that its importance demands. There are many things of importance in station work and in circuit work which the presiding elder can do with greater efficiency than even the pastor. His *office* makes him more efficient in those things. If he is overburdened with work, his efficiency on those lines is seriously crippled, and the progress of the cause of Christ hindered. If his district is so large that it is impossible for him to give every appointment an old-fashioned Saturday and Sunday quarterly meeting, by so much is that circuit or station damaged which must have its quarterly meeting, in the week. We ought not to continue a system that we know is working harm. Such has been the general trend of the articles published.

For our part, we confess that we see a reasonableness in all this. We have long regarded the presiding elder as the "biggest" man in the itinerancy, not excepting Bishops, nor even editors. We look upon his office as the most important office in the church. Of course, then, we think anything that hinders the elder or cripples the efficiency of his office is an evil, and should be instantly and without hesitation abated.

If these large districts are in the way of his pushing the work of the Lord forward with rapidity, the Bishop and his cabinet should not hesitate one moment to draw in the district lines. No true general or captain in the Lord's army can stand off and look at the failure made at a certain point, and not endeavor to rectify the mistake made and counteract its bad results.

Furthermore, the presiding elder being the chief man, his work reaches its highest efficiency and brings forth its best results in proportion as he is in close contact—not with the preachers, but with the people. So construct his district as to necessarily diminish the number of these points of contact, and he is a crippled officer. On the other hand, construct his district so that these points of contact shall be multiplied, and his power will be multiplied. And as for his support, any man, whether pastor or presiding elder, who is in close Christian association with the rank and file, will get all the support necessary. We do hope that we are not drifting towards the large districts which the Conferences of the M. E. Church have. Looking over *Zion's Herald*, we notice no district with less than *thirty-four* appointments. In our latitude, and with the temper of our people, such an arrangement would simply minify the presiding elder's salary to nothing, if it did not abolish the office. We give our vote for small districts, and for the *best men in the Conferences to man them*.

"Things That Ought to Be Changed."

From the number of articles which have appeared in the recent issues of the Advocate under the above caption, one would conclude that there is something radically wrong in the workings of Methodism in Mississippi. With arithmetical progression these articles have increased upon us, and I judge them all to be from Mississippi soil. When may we look for a slogan from our sister Conference of Louisiana? Either somebody has a "bee in his bonnet," or the evidences of mutiny in the camp are alarming. With what fear and trembling must our faithful elders spend their days as they contemplate the rising storm! With what emphasis must they repeat those words of the immortal dramatist, "Othello's occupation's gone," or, at least, his rations are cut short! Truly, brethren of the higher rank, you stand in jeopardy every hour!

Evidently the present condition of affairs is not satisfactory to everybody. So far, all the papers have been on the same side of the question, and consequently just now the *preponderance of evidence* is on that side. They have the decision to themselves.

From the facts presented it is evident something must be done. I confess to an agreement with those who have preceded me. More than two years ago I wrote a communication for the Advocate on this subject, and demonstrated to my own satisfaction, of course, the necessity of nine districts in the Mississippi Conference. But, then, what good did it do? Believing that my article had captured the Bishop (for it was unmistakably a fine argument), and that the presiding elders could not withstand such logic, imagine my chagrin when the appointments were read to find the same old seven.

The two articles in your paper of to-day, Nov. 26, from the Mississippi Conference, contain some startling and strong statements. "Ex. P. E." also comes freighted down to the guards. He speaks no parable, but as one out of the fullness of experience. Such large districts are a burden to the elders and unsatisfactory to the people. A Quarterly Conference in the country that does not embrace a Sunday is, so far as any spiritual good is derived, second epistle to nothing, and I may say also, very little better in the towns. The necessarily hurried trips and short stays of the presiding elder are of very little help to the pastor, and affords very little opportunity for his gathering information concerning the pastor or the charge. To young preachers just beginning the work, the coming of the elder is a great benediction and a great benefit to the church.

From my association with the country people, I have learned enough to believe that the presiding elder and the much-looked-for Quarterly Conference is a much-needed factor in the workings of the church, and, moreover, that the desire of the people is for longer stay and more preaching from the elder. My! how refreshing are the big sermons of the presiding elder to the people who have fed for three months on stale bread and dry husks! I don't wonder, with our overwhelming districts, that some people complain that they don't know the elder, and that he comes late and leaves early. No doubt, all of us would do the same under the circumstances.

One of the most serious questions, we are told, connected with the office is that of support. Now, no man can complain of his brother receiving a decent salary. Let us see how this matter stands with us. In 1890 the seven presiding elders aggregated $8,658—only one receiving less than $1,000, and four receiving more than $1,200, the average being $1,237.

Now, this is not too much remuneration for the work done, and not more than enough to bear the expenses of the ordinary "orthodox Methodist preacher's family." But I am persuaded that *nine* would receive as much per man under a system of smaller districts. If it is a fact that the church is suffering in this particular, then give us more districts, and man them with elders of small families, and let our larger families go into the pastoral charges. I am convinced that the Mississippi Conference can furnish nine—yea, ten men, with such families who would magnify the office and live well on the salary, as our well-kept, smiling brother of the Brandon district clearly demonstrates. But to what purpose is all this scribbling? Well, "we shall see what we shall see."

And now, Mr. Editor, I've come to a close; how shall I sign myself? Bro. Phillips says don't dodge behind an assumed name, and another brother intimates if I pursue the opposite course, I'll be suspected of aspiring to the dignity of a position among the *nine*. I am certainly in a great strait. It has ever been against my practice to assume a name. So, begging the pardon of all who may require apology, and assuring them that my nine exclude me from the list of possibilities, I shall venture to sign,

T. B. Holloman.

The Mississippi Changers.

Mr. Editor: Your correspondents from North Mississippi and Mississippi Conferences have had a good deal to say recently about "Things That Ought to Be Changed." All said so far, as I have looked at it, seems practically on the same side of the question, *in favor of smaller districts, stronger men, and more personal presence* in the presiding eldership.

Here are three propositions. The last one, I am sure, every pastor and nearly all the members of our church will endorse. The middle one will also receive general endorsement; but the question remains: "Will smaller districts cause better preachers to be put into the office of presiding elder, or secure more of the presiding elder's time among the people?" I answer, No; and for the following reasons, viz.:

Smaller districts means smaller margins for support for the presiding elders, and our most experienced men have generally expensive families.

There are not many first-class men in any one of our Conferences, and, generally speaking, the demand of first-class appointments is more than equal to the supply of first-class men.

It is more important that the regular minister to a congregation be a man "ready to communicate, apt to teach," than he who ministers only occasionally. Anything can be endured now and then; but when it comes daily, it becomes intolerable.

Our episcopal districts have been cut down to from three to six Conferences, and our "best men" have been put into the episcopal districts; yet, having spent fifteen years in my Conference, I have never seen a Bishop outside of our chief city, except at the sessions of our Conference.

The presiding elders are not likely to be much more among their people than the Bishops are.

Another Way.

Make the districts larger, so as to necessitate a string of appointments through the districts running over a week, bringing the presiding elder in contact with the home circle, preaching to a few faithful ones at night, and ministering at the family altars as well as at the "church altars."

Let the Annual Conferences enforce the law, and see to it that "the presiding elder travels throughout his district."

What we need—as I view it—is not more officers, but more labor among the officers we have. I have never been able to get more work by giving less to do. Yours truly,

Jacob Shanks.

A Temperance Lunch House.

The Woman's Christian Temperance Union, of this city, has this week inaugurated a new temperance movement in the form of a lunch house. The need of such a place has long been felt and the temperance women have started the enterprise. Business men can now obtain their noon-day luncheon in a place free from the offensive odor of the dram-shop. There are hundreds of men who will hail this departure with pleasure, and will patronize the house from the start. Visitors from the country will find it a desirable place to take lunch while on business in the city. We wish our friends who have the matter in hand abundant success. The Temperance Lunch House is situated on Gravier street, near St. Charles.

Man-like and God-like.—A bad-tempered man who was a professing Christian once said to his friend, "You must not make too much of my outbursts of temper. It is my nature to be passionate." "Ah, but," was the reply, "there is a thing called the *new nature*, which helps a man to overcome these dangerous impulses; and if your religion does not enable you to keep your temper in order, what is it worth?" This reminds us of another incident of which we lately read: "There was once a young man in a great rage in consequence of something that had been said about him by a comrade. He determined to be revenged the first time he met him. 'It is *manly* to fight,' said he. 'Yes,' replied a Christian friend, 'it may be *manly* to revenge, but it is God-like to forgive.' 'He that ruleth his spirit is better than he that taketh a city.'"—*Quiver*.

Never lose a chance of saying a kind word. As Collingwood never saw a vacant place in his estate but he took an acorn out of his pocket and popped it in, so deal with your compliments through life. An acorn costs nothing, but it may sprout into a prodigious bit of timber.—*Thackeray*.

NOTES.

"Easy preaching makes hard hear[ing]."

"Because the preacher was wise, h[e] still *taught* the people *knowledge*."

This advice is pertinent to som[e] preachers: "Don't let your exordium and peroration be too far apart."

"A great and wealthy church lik[e] ours ought not to hesitate to incur an expense in order to reach the outcasts."

The preachers of the Virginia Conference reported on the various "funds" over fifty thousand dollars collected during the past year!

On one occasion General Booth, of the Salvation Army, was introduced as "the best known, best abused and most misunderstood man of the day."

It was announced that a certain brother was to lecture on The Devil and this exhortation was given: "Be prompt in attendance, for the brother has carefully prepared his paper and is full of his subject."

The Wesleyans of England, with a membership of about 425,000, raise $660,000 per annum for foreign missions. The Methodists in our connection, with a membership of over 1,000,000, raise about $220,000. Whence the difference? The former apparently have the missionary religion of Christ; the latter apparently have some other sort of religion!

Brother, does the *New York Christian* mean you in this paragraph?

There are many pulpits, it must be confessed, which accomplish little. They are filled by preachers who harp on dead issues, or drive men from them by their misanthropic spirit, or fail to lay hold on the hearts of their hearers because of lack of sympathy, or display their selfishness and greed, forgetting the souls for whom they should care, or seek to be lords over God's heritage, or by some other blunder throw away their opportunity.

Some of the talks in the Missionary Committee of the M. E. Church seem to "liven up things" somewhat. The talk about "missionary pap" in the South is apparently getting louder and bolder. We think our brethren are "getting wisdom" from passing events, and the time is not far away when many more of them will see the "lack of wisdom" which has characterized much of their work in these parts. "If any lack wisdom, let him ask of God," is a good text to study in making missionary appropriations.

An exchange, speaking of the "dead line" for preachers, has this suggestive paragraph:

An old minister who has got life and fire and originality and love in him will not go without a parish. There is no dead line except for dead men; and it may come at forty, or it may be at seventy. Some men are born past the dead line, and nothing short of the resurrection trumpet can bring them to life. A little girl, once walking hand in hand with her pastor, looked up into his face, and said: "Mr. B——, what lots of good you could do in the world if you would only *wake up*." Possibly he was letting himself drift toward the dead line. Blessing on the little girl who woke him up!

Richmond Advocate:

Nothing is easier than to sweep an city, town or village of sin, if the Christians come into line with the mind made up to win. The mere muster of the churches into one column is a conquest without a captain. It matters not who is the "evangelist." It is the power of the pew, not the pulpit, that puts to flight the army of the alien. The sermon goes in one ear and comes out the other. The sight of matrons, maidens, men of affairs, solid citizens in movement, startles. The pulpit usually has a perfunctory aspect to the by-stander, and the discourse is discounted before delivery. The uprising, compact, earnest Christian element "as one man" advances as the blazing billows across parched prairie.

The lives of too many Christians reveal the fact that their conception of religion is defective. They appear to consider religion as simply a restraint upon human conduct in certain directions. This is sadly defective. If religion is simply that, and nothing more, it is entirely negative. It is, however, more than that. It is a constant dominant motive in the direction of good. Faith manifests not only its presence, but its power by works done for human weal. Christian manhood or womanhood only reaches its perfection and liberty and glory in a continuous obedience which springs from a continuous faith in the divine power and in human possibilities.

The *Times-Democrat* is making a good deal of fuss about somebody tampering with the mails, and charging it to the Antis. What does the *T.-D.* think of this? We received a letter last week enclosing another letter for the *New Delta*. The writer stated that five or six letters had been written to the *New Delta*, and had not reached it, and that method was adopted to insure the letter getting to its destination. The writer stated that the postmaster and nearly everybody else at that place were in favor of the lottery, and supposed *that* to be the reason the letter addressed to the *New Delta* did not reach that paper. Evidently the Anti would not tamper with the *New Delta* mail.

PERSONAL AND OTHERWISE.

Please bear in mind that this paper now has a "senior editor." "Age creeps on apace."

The last *Pacific Methodist Advocate* said: "Dr. Hannon is now comfortably settled down in the parsonage at San Jose, and is rapidly regaining his former health." We are glad to chronicle that fact.

Bro. Kirkland, of the *Southern*, produced a splendid prohibition issue of his paper recently. The fight is on in the old South State, and Bro. Kirkland is wielding a battle-ax after the manner of a Cœur de Leon!

The Y's had a pleasant entertainment, last week, at the editor's residence on Delachaise street. Vocal solos and recitations and refreshments, all interspersed with conversation by a select company, made up an enjoyable evening, and left the Y's with a plethoric little purse. They celebrated the editor's birthday without knowing it.

Bro. Lewis, the assistant editor of this paper, makes a graceful bow to our readers this week. Read his modest "Salutatory" in another column, and you will see somewhat of the man. Much of Bro. Lewis' time will be spent in field work, and we bespeak for him the good offices of the brethren wherever he goes. He has special instructions *not to invade foreign territory*, but to keep himself strictly within our own bounds. Having come along thus far, the NEW ORLEANS CHRISTIAN ADVOCATE can not afford to weaken its self-respect by poaching.

A catalogue from Barbee & Smith reveals the fact that they have on hand many books specially suitable for the coming holidays, and they will sell them at reasonable figures.

The same firm have favored us with a sample copy of "A Christmas Service," which they have just published. It is entitled, "Jesus, the Joy of the World," and is a beautiful service for the Sunday-school. It has been prepared by our Sunday-school Department, and can be had for 20 cents per dozen, or $1.25 per hundred.

A private letter has just been received from Rev. Dzau tse zeh (Rev. C. K. Marshall), our native China preacher, who visited the United States in 1890, and represented the China Mission Conference at our last General Conference, which met in St. Louis. He states that in the Sou Chow hospital, of which he has charge, between Dec. 29, 1890, and Sept. 30, 1891—nine months—three thousand seven hundred and twenty-eight patients have been treated; one hundred and forty-four cases have been operated on, and some cases of opium poisoning have been cured. As he works in his dispensary, he preaches; and as many patients come from a distance, seeds are sown in districts where the missionary has not yet been.

Graded Schools.

Allow me, Mr. Editor, to add my vote to Bro. P. A. Johnston's on the the point made concerning the curriculum of our schools. Why should we not have a graded curriculum from our district and high schools, which should serve as feeders to our higher institutions, up to the senior classes in our college? Let the faculties of Millsaps and Centenary Colleges adopt the same text-books, and then let the feeders grade so that a young man may enter the sophomore or junior classes at the colleges on the certificates of the preparatory institutions. This will apply as well to females as males. I believe some expression from our Boards of Education on this point would do good, and I, for one, am willing to so subscribe my vote.

T. B. HOLLOMAN.

Mississippi Conference Notices.

The class of the second year will meet the Examining Committee at the Methodist Church, Brookhaven, Miss., Tuesday morning, Dec. 8, at nine o'clock. A. F. WATKINS, For Com.

The class of the fourth year will please be on hand Tuesday morning for their examination.

J. W. ELLISON, for Com.

McComb City, Miss., Nov. 26, 1891.

Members of the classes of the first, second, third and fourth year, together with the committees of those years, are requested to have their statistical report ready Tuesday morning, and all others on the first day of the Conference. SECRETARY.

Reports on Conference claimants are expected on the first day of Conference. Brethren, help us by giving early and full reports.

JOHN W. CHAMBERS, Chairman.

Prevention Is Better

Than cure, and those who are subject to rheumatism can prevent attacks by keeping the blood pure and free from the acid which causes the disease. For this purpose Hood's Sarsaparilla is used with great success.

To the Preachers of the Louisiana Annual Conference.

In order to secure fullness, accuracy, and facility in compiling the statistics for the current year, the attention of the preachers is requested to the following directions to be observed in reporting:

Let all reports be made on the forms provided by the Publishing House. Let the reports, exact duplicates of those to be read, be filed on the desk of the statistical secretary the first day of the sitting of Conference. Those preachers who can not be early in attendance are requested to mail their reports to the statistical secretary, care of Rev. T. K. Faunt LeRoy, Alexandria, or to send them by the presiding elders. This is important, as early in the session several reports have to be made on the basis of the statistics, and the secretary's work will be facilitated thereby.

In the table of "Membership, Baptism and Church Property," let the item, "Total members last year," be the same as reported last year. Heretofore the reports have never agreed with the printed Minutes of the former years in this particular.

In the "Financial Report" let every item be filled in according to the form, amount assessed and amount paid. Change the item, "Expenses of delegates to General Conference," to read "Expenses of delegates to Ecumenical Conference," and report accordingly. If nothing has been paid on some of the collections, report amount assessed, so that the footings will correspond with the total assessments made upon the Conference, and the deficit, if any, or excess, may appear in the statistics.

In the first of the blank lines of this table report under the head, "For Other Objects," the amount raised for current expenses, compensation and traveling expenses of assistants in revival meetings, and all other items not otherwise provided for. On the next line report amount contributed for American Bible Society, and amount contributed for relief of the poor.

Add in the margin of the blank amount contributed to Scarritt Bible and Training-school (by church) and amount contributed for the endowment of Centenary College.

In the Sunday-school Report add in the margin amount contributed for Scarritt Bible and Training-school (by Sunday-schools) and amount raised by Epworth Leagues and Christian Endeavor Societies.

Let the preachers be sure that the amounts reported under the heads of Missions, Church Extension, Education, and Conference Claimants, exactly coincide with the amounts on these several claims paid to the treasurers of the various Conference and General Boards, in order that the reports of treasurers may agree with the statistics. Hitherto there have been always discrepancies, sometimes of large amounts.

The secretary desires to have the statistics full and accurate, and, to that end, bespeaks the attention of the brethren to the foregoing details, which have been very often ignored.

SECRETARY.

Louisiana Conference.

The class for admission to the Louisiana Annual Conference are requested to meet at the Methodist Church in Alexandria, Tuesday morning, Dec. 15, at nine o'clock.

J. M. BEARD,
T. S. RANOLE,
T. J. UPTON,
Committee.

The class of the fourth year, Louisiana Conference, will meet at the classroom of our church in Alexandria on Tuesday, Dec. 15, 1891, at seven o'clock P. M. THE COMMITTEE.

MISSISSIPPI ITEMS.

There is talk of having a dummy line between Pascagoula and Moss Point.

There will be three colored members of the next House of Representatives of the Mississippi Legislature.

Judge Williamson, of Bolivar county, at a late term of the court, discharged from service all of the members of the grand jury who sold whisky.

Mississippi, with 272 pupils in the public schools to every 1,000 of population, stands second on the list of States in the Union. Kansas is first with 280.

Washington county is to have a court-house at a cost of $65,000. The corner-stone was laid with Masonic honors on Nov. 20.

Mr. R. H. Henry has sold his interest in the *Clarion Ledger* to Capt. J. S. McNeilly, of the Greenville *Times*. The new firm is Power & McNeilly. The paper will resume the name of *The Clarion*, which it carried at its masthead for half a century. Mr. Henry announces that as soon as practicable, he will resume the publication of the State *Ledger*, which was consolidated with the *Clarion* about four years ago.

Ladies, rough hands are a horror. Bathe them well at night in Johnson's Anodyne Liniment.

"No other weekly paper contains so great a variety of entertaining and instructive reading at so low a price."

The Youth's Companion.

500,000 Subscribers.

Notable articles have been written expressly for the coming volume by

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"A Yard of Roses."

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Free to Jan. 1892.

THE YOUTH'S COMPANION, 41 Temple Place, Boston, Mass.

Episcopal Visitation for 1891 and 1892.

Conference.	Date.	Place.	Bishop.
Mississippi	Dec. 9	Brookhaven, Mississippi	Hendrix
North Georgia	Dec. 9	Cartersville, Georgia	Key
East Texas	Dec. 9	Henderson, Texas	Fitzgerald
Louisiana	Dec. 16	Alexandria, Louisiana	Keener
White River	Dec. 16	New Port, Arkansas	Duncan
Alabama	Dec. 16	Selma, Alabama	Hendrix
Florida	Jan. 8	Tampa, Florida	Granbery
Baltimore	Mar. 24	Harrisonburg, Virginia	Keener

LOUISIANA NOTES.

The cotton gin of Jno. B. Rowe, of Morton station, together with eight bales of cotton and a lot of seed, was destroyed by fire on the twenty-third.

State Engineer Kerr is back from a week's trip in Iberville parish, where he reports levee work is very active, and the progress being made is as rapid as ever known in levee matters. Chief Richardson says this is true of State contracts throughout the several districts, and Lieut. Mills reports that all the Federal levees are rapidly approaching completion.

The sugar house on Dr. A. Duperrier's plantation, near New Iberia, was destroyed by fire last Sunday night. The fire originated in the bagasse burner and the refinery was totally destroyed. Loss, $75,000; insurance, $24,000. Many small planters, who were depending upon the sale of their crop to the refinery, will suffer loss, as they will have to haul their cane a great distance in order to find a market.

At a meeting of the Fifth District Levee Board, held at Delta, Nov. 23, it was decided that the Board avail itself of the authority in it vested by Section 12 of Act 41 of the Acts of the Legislature of 1886, and issue its bonds to the amount of $175,000, all of said bonds to be of $1 000 each. Bonds to be payable to bearer and countersigned by the secretary, and made payable in not less than ten nor more than twenty years. Said bonds to be used in payment for work and labor done, and material purchased in behalf of levees, and in accordance with the provisions of said Section and Act.

Lake Charles *American:*

Interested parties from Sulphur City have been in the city this week. The *Echo* learns that the company of capitalists engaged in sinking shafts, for the purpose of reaching the sulphur deposit, have struck oil in large and paying quantities, the vein yielding some three hundred barrels of lubricating oil per day. It was not oil sought by these people; but since its discovery in large and paying quantities, the company is making preparations for its shipment and sale. The work of sinking the shafts for sulphur continues. Millmen in this city have used the oil, and pronounce it to be of excellent quality.

Hall's Hair Renewer cures dandruff and scalp affections; also all cases of baldness where the glands which feed the roots of the hair are not closed up.

Mississippi Conference Minutes.

The Minutes of our Conference ought to be published. The members of the church need the information contained therein. Those who get them ought to pay for their publication. Give the people a chance. Let each member hand to the pastor in charge, or send to the Conference at Brookhaven, Miss., twenty-five cents for two, or fifteen cents for one copy. Let postoffice address be given. Let each pastor solicit a subscription, at least, from each official member. Hand the money and names to Committee on Minutes, and the work of publication and distribution will be easily accomplished. R. B. DOWNER.

No Considerate.

Don't worry your friends and family with that worn and faded appearance. Get a bottle of Creole Female Tonic. It will change your pallid cheeks to the rosy hue of health.

Mrs. M. M. AUVRAY,
SELECT BOARD,
277 Josephine Street, near Chestnut.

References.—Rev. C. W. Carter, D. D.; Rev. J. T. Sawyer, Rev. J. B. Walker, D. D.; Rev. D. L. Mitchel, Rev. B. Carradine.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
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Renewals.

PRIZE OFFERS.

Anyone sending in $2 for a new subscriber will be paid a commission of fifty cents, and, in addition, those sending in ten new subscribers between now and the meeting of their Annual Conference will be given a beautifully printed, bound and illustrated copy of "Farrar's Life of Christ," worth $3.

Those sending in five new subscribers during the above period will be given a silvered-bound copy of Prof. Henry Drummond's five great addresses, entitled, "The Greatest Thing in the World," "Pax Vobiscum," "The Changed Life," "A Talk with Boys," and "How to Learn How." This book is sold at $1.25.

All payments must be in either cash to the preacher in charge or sent to D. L. Mitchel, Business Manager.

Holiday Goods

What more acceptable present can you give a friend at Christmas or New Year's times than a handsome Rug or a pretty Matting. We have made special prices on this line, and herewith append the list:

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H "	2	8 x	4	8,	$1.65 each.
G "	2	6 x	5	6,	$2.00 each.

	ft.	in.	ft.	in.	
Smyrna Rugs (best quality)	2	2 x	4	6,	$4.50 each
" " " "	2	6 x	5	6,	$3.80 each
" " " "	3	0 x	6	0,	$4.50 each

Smyrna Mats, 75c, $1 and $1 35 each.

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☞ See New York World and Philadelphia Press, May 18 and 19, 1890, also Christian Observer and Medical Journal, April 9, 1891. The Christian Advocate, May 30, 1890, says editorially: "The Kola Plant is a gift direct of God, to sufferers from Asthma, and the blessing will rest upon Stanley and associates, explorers of the Dark Continent. It is an unfailing cure for Asthma." ☞ Remember, No Pay Until Cured.

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It is absolutely pure. Highly concentrated. In quantity it costs less than a tenth of a cent a day. Sheridan's a medicine. Prevents and cures all diseases. Good for young chicks. Worth more than gold when hens Moult. "One large can saved me $40, send six for $5 to prevent roup," says a customer. If you can't get it send us 50 cents for two packs, five $1. 1 2/3 pound can $1 20 post paid; 6 cans $5, express paid. "THE BEST POULTRY PAPER," sample copy free. Poultry Raising Guide free with $1 orders or more. L. S. JOHNSON & Co., Boston, Mass.

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If Scott's Emulsion did nothing more than take that taste away, it would save the lives of some at least of those that put off too long the means of recovery.

It does more. It is half-digested already. It slips through the stomach as if by stealth. It goes to make strength when cod-liver oil would be a burden.

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Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. $1.

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CHRISTMAS SELECTIONS Containing new Carols and a Responsive Service that may be used with or without the Carols. 16 pages. Price, 5 cents a single copy.

The CHRIST of BETHLEHEM. A Beautiful New Christmas Service By J. E. HALL containing an Instructive Responsive Service interspersed with New and Appropriate Carols. Price, 5 cents a single copy. OTHER SERVICES of the same character and at the same price, are "Gold, Frankincense and Myrrh," "Christmas Joy Bells," "Good Will to Men," "Noel," and "Peace on Earth."

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HOME LIFE.

TO THE WOMAN WHO TOILETH.

Place a spray in thy belt, or a rose on thy stand,
When thou settest thyself to a commonplace seam;
Its beauty will brighten the work in thy hand,
Its fragrance will sweeten each dream.

When life's petty details most burdensome seem,
Take a book—it may give thee the solace thou'st sought—
And turn its leaves over till thou entchest the gleam
Of some gem from the deep mine of thought.

When the task thou performest is irksome and long,
Or thy brain is perplexed by doubt or a fear,
Fling open the window, and let in the song
God hath taught to the birds for thy cheer.

O, a branch of wild roses the barrenest lodge
Maketh fit for a throne, while the blossoming vine
Will turn to a bower the thornlest hedge;
So will beauty make stern life divine.

—*The Home-Maker.*

How the Epworth Children Learned to Read.

Mrs. Susanna Wesley was very much in advance of her age in one particular, and that was in waiting till her little ones were five years old before teaching them to read. Many babies in those days were taught the alphabet at two, and could read quite fluently at three, while of a noted Scotch divine his biographer tells that at three he had acquired the Greek as well as the English alphabet, and at five was wrestling with the Greek Testament. Nor was this considered precocious or singular. So Mrs. Wesley displayed independence as well as discretion by waiting till the fifth birthday had come before her tiny men and women were brought into the school-room.

The way of teaching was this: The day before a child began to learn, the house was set in order, and a charge given that none should come into the room from nine till twelve, or from two till five, which were our school hours. One day was allowed the child wherein to learn all its letters, and each of them did in that time know all its letters, great and small, except Molly and Nancy, who were a day and a half before they knew them perfectly, for which I then thought them very dull; but the reason why I then thought them so was because the rest learned them so readily; and your brother Samuel, who was the first child I ever taught, learned the alphabet in a few hours. He was five years old Feb. 10. The next day he began to learn, and as soon as he knew the letters, began at the first chapter of Genesis. He was taught to spell the first verse, then to read it over and over till he could read it off-hand without any hesitation; so on with the second, till he took ten verses for a lesson, which he quickly did.

Easter fell late that year, and by Whitsuntide he could read a chapter very well; for he read continually, and had such a prodigious memory that I do not remember ever to have told him the same word twice. What was yet stranger, any word he had learned in his lesson he knew wherever he saw it, either in his Bible or any other book; by which means he learned very soon to read an English author well.

The same method was observed with them all. As soon as they knew the letters, they were first put to spell and read one line; then a verse; never leaving till they were perfect in their lesson, were it shorter or longer. So one or other continued reading at school-time, without any intermission; and before we left school each child read what he had learned that morning; and ere we parted in the afternoon, what he had learned that day.—Margaret E. Sangster, in *Harper's Young People.*

THE WICKEDNESS OF DISCONTENT.—Many Christians have more or less of the spirit of discontent within their hearts. They are not content with such things as they have, but are constantly reaching for things which they can not obtain, and which they have no right even to desire. The law of God strikes at the root of all this unquietness when it forbids that covetousness of things of others which is the cause of much of the discontent with the things which are our own.

If people would separate themselves from all these surrounding considerations, and cease to compare themselves with others; if they would think of the mercies God has shown them, the friends, the home, the blessings, he has bestowed; if they would look into the dim eyes of the sorrowing, and the pinched faces of the poor; into the squalor of wretched homes full of misery caused by vice, intemperance and sin; if they would see how much God has spared them which others endure, and how much he has given of which others are deprived, surely there would be an end of much of this ungrateful and sinful murmuring and discontent which embitters the lives of some, and leads others into unhappiness and wrong doing.

"Be content with such things as ye have," is the divine direction, and those who will follow it will find peace and sweetness in the quiet comforts and enjoyments of their appointed lot, which they will never obtain in the restlessness of discontent, in the gratification of forbidden longings, and in rebellion against the appointments of a gracious providence.—*The Common People.*

THE THEATER.—The newspapers do well to place the theater under the head of "amusements" in their advertising columns. It is an unintended criticism of the theater's pretense to minister to the artistic and esthetic instincts and their culture. It tells to what a low level in our human nature the modern dramatic representation makes its appeal. What would be thought of a collection of paintings which could be called an amusement, and whose leading purpose was to divert people from all high and serious thoughts? All true art leads us upward toward, if not to, the contemplation of great and earnest thoughts. The theater has abandoned the very pretense of this, while still claiming to be artistic. It is an amusing theater: its message is to keep men from musing, and from the Muses. It even has parted company from literature, the modern playwright being no more a man of letters than is the professional compiler of advertisements.—*Sunday-School Times.*

"CREATE IN ME A CLEAN HEART."—One day a drop of water lay in a pool on the city street. It was stained and soiled. But, looking up, it saw the blue sky, and the pure heavens, and the white sunbeams dancing everywhere, and began to long for purity and for a nobler, worthier life. It looked up into the sky, and its longing became an earnest prayer to be made clean and beautiful. And its prayer was heard. Presently the little soiled drop was lifted up out of the gutter into the air—higher and higher. Then the breeze caught it, and it was wafted away, and by and by it rested in the bosom of a rose a drop of pure, crystal dew. So God answers our prayers for holiness. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."—*J. R. Miller.*

In the School of Sorrow.

Sorrow puts off the robes of state, and finds its way to the heart. It reveals, too, our religious attitude. A recently published life of an archbishop of the Church of England gives an insight into the heart and piety of this high dignitary, an insight which honors his humanity and his faith, and which makes us feel akin to him in sympathy and sorrow. The scarlet fever carried off at one time his five little daughters. He records: "I have not had the heart to make any entry in my journal now for about nine weeks. When last I wrote I had six daughters on earth; now I have one, an infant. O God, thou hast dealt very mysteriously with us. We have been passing through deep waters; our feet were well-nigh gone. But though thou slay us, yet will we trust in thee. . . . They are gone from us, all but my beloved Craufurd and the babe. Thou hast reclaimed the lent jewels. Yet, O Lord, shall I not thank thee now? I will thank thee not, only for the children thou hast left to us, but for those thou hast reclaimed. I thank thee for the blessing of the last ten years, and for all the sweet memories of their little lives—memories fragrant with every blissful, happy thought. I thank thee for the full assurance that each has gone to the arms of the Good Shepherd, whom each loved according to the capacity of her years. I thank thee for the bright hope of a happy reunion, when we shall meet to part no more. O Lord, for Jesus Christ's sake, comfort our desolate hearts. May we be a united family still in heart, through the communion of saints, through Jesus Christ our Lord!"

This is the school in which every soul must graduate for heaven. The furnace is not heated for exceptional cases. Every soul must pass through it, and feel the pain of its fires. Our Christ was tried in this crucible, and in it his willing soul learned obedience, and was made perfect. For the disciple there is no pathway but that which was trod by his Lord. "I have chosen thee in the furnace of affliction," is the only divine election. God deals with us as with sons only when the marks of his chastenings are on us. There is no royal road to heaven, and the heart of this archbishop must be pierced by the flame and his feet mark this afflictive and lowly way, as well as the obscurest of his parishioners. It is good to be afflicted, to have tears for God to wipe away, to have griefs for God to comfort. Our sorrows impoverish earth, but enrich heaven. Submission, meekness, patience are learned in the school of sorrow, and learned nowhere else.—*Nashville Christian Advocate.*

BY THE FIRE.—Twilight was deepening fast, and Edith and I sat watching the open fire, which was the only light in the room, except Edith herself, of course. Edith is the sweetest girl in the world, with a nature all sunshine, like her face, and I am always happier for being with her. But she is so thoroughly sympathetic that I am apt to growl to her about the "blue" thoughts which sometimes come to me, I am sorry to say. The growl seems worth while, because she always has a bit of help to meet it.

"See how those poor little flames struggle," said I, "leaping up from the log again and again, yet never attaining a height where they can rest—dying down at last. It is like human life, isn't it? So much unnecessful effort."

Edith leaned forward and held out her fair hands to catch the warmth. The gleams of light flickered over her bright hair, and the soft glow from the embers made her face radiant. There was a wise little smile in her eyes. "How pretty it is!" she said; "I do love a wood-fire. Do you know, I often think no other inanimate thing—if this can be called inanimate—gives so much pleasure."—*Exchange.*

FAMILY PRAYER.—The late Canon Liddon laid great stress upon the habit of the family prayer. Not long before he died he wrote: "Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time; and family prayers, though only occupying a few minutes, do make a great difference to any household at the end of the year."

A comparison between any two families, one of which observes and the other neglects this custom, will verify the truth of his remark. There are occasional jars and clashing, fretful dispositions and hateful tempers, spirits of envy and petty spite even in the best of homes. But for even the time being, at least, these unholy feelings are allayed; as all blend together in humility and penitence before him in whose sight all have sinned.—*Selected.*

A SICK SELFISH MAN.—A thoroughly selfish man is a nuisance under any circumstances, but as an invalid he is intolerable. During his convalescence woe to his wife, if he has one. His couch or easy chair is as a throne, from which he dictates to his household as an absolute monarch to his serfs. No consideration has he for their tired muscles, their brains dazed for lack of sleep, their spirits faint and weary with fruitless endeavors to soothe his causeless irritation. He pets himself, he commiserates his own condition, he sighs as he surveys his attenuated visage in the looking-glass, but not a jot of sympathy, nor a grateful word has he for the wasted watchers to whose nursing he owes his life, whose love, stronger than death, has rescued him from the grip of the Destroyer.—*Selected.*

JENNY LIND'S TRIBUTE TO PAYNE.—No American poet ever received a more enviable compliment that one paid to John Howard Payne by Jenny Lind on his last visit to his native land. It was in the great National Hall in the city of Washington, where the most distinguished audience that had ever been seen in the capital of the republic was assembled. The matchless singer entranced the vast throng with her most exquisite melodies—"Casta Diva," the "Flute Song," the "Bird Song," and the "Greeting to America." But the great feature of the occasion seemed to be an act of inspiration. The great singer suddenly turned her face toward the part of the auditorium where John Howard Payne was sitting, and sang "Home, Sweet Home," with such pathos and power, that a whirlwind of excitement and enthusiasm swept through the vast audience. Webster himself lost all control, and one might readily imagine that Payne thrilled with rapture at this unexpected and magnificent rendition of his own immortal lyric.—*New England Magazine.*

Goodness is greater than sects, and more than names. Let the world see the goodness, and they do not care what church that man goes to; whether he uses a prayer book or not matters to nobody, or whether he is led up to service by a peal of bells or a big drum. There are some whose religion may be laughed at as a folly; whose sacred convictions are often the subject of sneer. Be of good courage. There is one thing men do know in their hearts, and do honor and envy—downright, thorough, consistent goodness.—*Rev. Mark Guy Pearse.*

Let the love of your brethren be a fire with. In you, consuming that selfishness that is so contrary to it and is so unnatural to men; let it set your thoughts on work to study how to do others good; let your love be an active love intense within you, and extending itself in doing good to the souls and bodies of your brethren as they need and you are able.—*Leighton.*

OUR YOUNG PEOPLE.

KITTY KNEW ABOUT SHEEP.

Seven sheep were standing
By the pasture wall.
"Tell me," said the teacher
To her scholars small,
"One poor sheep was frightened,
Jumped and ran away.
One from seven—how many
Woolly sheep would stay?"

Up went Kitty's fingers—
A farmer's daughter she,
Not so bright at figures
As she ought to be.
"Please, ma'am"—"Well, then, Kitty,
Tell us, if you know."
"Please, 11 one jumped over,
All the rest would go."

The Children's Crusade.

The agent has been receiving some letters recently from the little folks about the "Children's Scholarship in Millsaps College," and they have been so bright and interesting that he would like to publish them; but it would take up too much room. One little boy sold papers, and another helped his teacher, and a little girl picked cotton, and all send their dollars to the agent, and their names are enrolled as members of the "Children's Crusade." Here are some names that have come in lately:

Milton Jones	$1
Annie Patenotte	1
Sissie McLeod	1
John H. Webb	1

I know of others who are at work. One Sunday-school teacher is going to raise $5 among her boys

Bishop Galloway says he wants every Methodist in the State on Christmas morning to bring to the breakfast table a *Christmas present for Millsaps College.* I think it would be nice if every boy and girl would give one dollar to the "Children's Scholarship in Millsaps College."

A. F. WATKINS, Agent.

MR. EDITOR: As I saw the question of the three little cousins—Troy Tribble, Jesse Morgan and Edna Morgan—in the last ADVOCATE, I thought I would answer it. "Girl" is found in Joel iii, 3. This same question was asked in our Sunday-school class at Crowville not long ago, and I answered it. I will now ask the cousins a question which was also asked in the class: Where is "mule" found in the Bible?

Your friend, WILMINA OSBORN.
Como, La.

Bless His Dear Heart.

In a very elegant palace car enters a weary-faced, poorly-dressed woman, with three children, one a baby in her arms. A look of joy crept into her face as she sat down into one of the luxurious chairs; but it was quickly dispelled as she was asked rudely to "start her boots." A smile of amusement was seen on several faces as the frightened group hurried out to one of the common cars. Upon one young face, however, there was a look which shamed the countenance of the others.

"Auntie," said the boy to the lady beside him, "I am going to carry my basket of fruit and this box of sandwiches to the poor woman in the next car. You are willing, of course?"

"Don't be foolish, dear. You may need them yourself; and perhaps the woman is an imposter."

"No, I'll not need them," he answered decidedly, but in a very low tone. "You know I had a hearty breakfast, and don't need a lunch. The woman looked hungry, auntie, and so tired, too, with three little babies clinging to her. I'll be back in a minute, auntie I know mother wouldn't like it if I didn't speak a kind word to the least of these when I met them."

The worldly aunt brushed a tear from her eyes after the boy left her, and said, audibly, "Just like his dear mother."

About five minutes later, as the lady passed the mother and three children, she saw a pretty sight—the family feasting as perhaps they had never done before. The dainty sandwiches were eagerly eaten; the fruit basket stood open. The eldest child, with his mouth filled with bread and butter, said:

"Was the pretty boy an angel, mama?"

"No," answered the mother: and a grateful look brightened her faded eyes, "but he is doing an angel's work, bless his dear heart!" And we, too, said, "Bless his dear heart!"

—*J. G. McPherson, in The Popular Science Monthly.*

A Thing to Be Proud of.

"How does it taste, I wonder?" said Jamie, as he saw Patrick Flynn take a glass of steaming punch from the bar of a restaurant.

"Did you ever taste strong drink, James?" said a handsome old man standing by.

"Never," said Jamie. "I wonder if it's good."

"I can not tell how it tastes," said Mr. Landers. "I am sixty years old and never tasted it in my life, and I am proud to say it. I see what it does. It has cheated poor Flynn out of his snug little home. It has clothed his poor wife and children in rags, and made him cross and quarrelsome. It is liquid fire, and theft and poison. I don't want to know how it tastes."

"Neither do I," said Jamie. "Thank you, Mr. Landers, for what you have said. When I am a man of sixty years old I, too, will have it to say, 'I never tasted strong drink in my life.'"

The Doll's Name.

A bright little four-year-old boy in West End had a doll given to him. It was just what he wanted; for now he had a baby that he could toss and tumble about, and stand upside down, and abuse generally, so that it was really a comfort to him, which he could not always say of the real, sure-enough baby. Somehow mama objected seriously when he pulled her baby's nose or tried to make a pony out of him. "You must name your baby," said his mother one day.

"It's already named," said little Walter.

"What is it?"

"Its name is Hallowed."

"Why, what a queer name for a baby!"

"It's all right; don't you know in the big book it says, 'Hallowed be thy name?'"—*Mid-Continent.*

OUR LIMITED WISDOM.—All the family were reading in the library one evening. Mr. May had the evening paper, which he put down once to look at a reference in the encyclopedia. Mrs. May had a French art book and consulted her lexicon frequently. George asked his mother the meaning of several words in the story book over which he was poring. Eva, aged five, sat with George's *Companion* upon her lap.

"Reading, too, Puss?" said her father.

"Yes, sir."

"Why, Eva May, you can't read," said her brother.

"Yes, I can. I can read 'dog' and 'cat' and 'boy,' and lots of words when I find them. I read the words I do know, and that's all that any of you are doing," returned the observant little woman.

SCIENTIFIC.

The Passing of the Reporter.

BY EUGENE DUBIEF.

In this world everything wears out, everything passes away, everything undergoes a change. As the typographers have had their art modified by mechanism, the profession of reporter will be done away with by the new sciences. After stage-coaches, the locomotive; after gas, the voltaic arc. The journals printing dispatches will soon be a memory only. Make way for the phonographs! Make way for the telephones!

Already the telephone renders a thousand services. The editor-in-chief uses it to receive information or give orders, to chat with his colleagues. The Havas agency and the Dalziel agency send to the journals of Rheims, of Rouen, of Havre telephonic correspondence. Soon the telephone will extend from Paris to Bordeaux, from Marseilles to Birmingham. The Seine, the Danube, the Ganges will gossip together like neighbors.

Already, also, it is announced that Edison has undertaken to enlarge an idea already tried in France, the idea of a *speaking journal!* The deaf will, perhaps, object to it, but the blind will sing its praises.

Every subscriber, put by a wire in communication with his journal, will have nothing to do but turn a steel buckle and listen. Not only will he have the latest news collected, but he will hear, with or without commentary, the sermon of the preacher, the new opera, the speech of the cabinet minister; he will even know where, at a certain point, there was applause or murmurs of dissent; it will be impossible for the speaker to correct a stenographic report.

An indescribable network of electric conduits will enclose the globe. Through them, from everywhere, news will flow to the cabinet of the journalist, as by so many nervous threads; other nervous threads will transmit the news at the same instant to the subscribers or will store it in phonographs. Then, who knows?—our posterity having discovered the art of seeing at a distance, the likeness, the gestures, the play of actors, of actresses, of celebrated persons will follow the same road by which will be transmitted their acts or their words. By means of a very small subscription, the citizen of the twentieth century can call up before him, at will, a living diorama of the globe and be constantly in communication with the whole human race. No newspaper proprietor of our time knows so well, as will then be known, what takes place on the earth.

Then this will be so admirable, journalism will be so perfected, that there will be no more journalism. It will have ceased to be the indispensable tongue. The "this will kill that" of the poet will have found one application the more. The book has undermined the monument; the newspaper has taken the place of the book; the telephone and the phonograph will suppress the newspaper.—*Revue Bleue.*

THE BLUES AND REDS OF SUNSET.—Observers of the gorgeous sunsets and afterglows have been most particularly struck with the immense wealth of the various shades and tints of reds. Now, if the glowing colors are due to the presence of dust in the air, there must be somewhere a display of the colors complementary to the reds, because the dust acts by a selective dispersion of the colors. The small dust particles arrest the direct course of the rays of light and reflect them in all directions; but they principally reflect the rays of the violet end of the spectrum, while the red rays pass on almost unchecked. Overhead deep blue reigns in awe-inspiring glory. As the sun passes below the horizon, and the lower stratum of air, with its larger particles of dust which reflect light, ceases to be illuminated, the depth and fullness of the blue most intensely increase. This effect is produced by the very fine particles of dust in the sky overhead being unable to scatter any colors unless those of short wave-lengths at the violet end of the spectrum. Thus we see above, blue lights intensity without any of the red colors. When, however, the observer brings his eyes down in any direction except the west, he will see the blue mellowing into blue-green, green, and then rose color. And some of the most beautiful and delicate rose tints are formed by the air cooling and depositing its moisture on the particles of dust, increasing the size of the particles till they are sufficiently large to stop and spread the red rays, when the sky glows with a strange aurora-like light.—J. G. McPherson, in *The Popular Science Monthly.*

WARMTH AND VENTILATION.—Suppose a medium-sized sitting-room with four people and two gas jets; the air must be changed every fifty minutes to keep it pure. As air is heated it expands and becomes lighter per cubic foot. If all the air is heated equally, it remains at rest after expansion; but if but air is in the presence of cold air, the latter, by reason of its greater heaviness, forces its way down and drives the hot air up. The moving force of air currents is the greater weight of the colder air. This, then, is the force by which we are to drive out foul air and put pure air in its place. Pure external air will always drive out foul air if you give it a chance. In a room the air arranges itself according to its temperature; the hottest lies along the ceiling, the coolest along the floor. The hottest is the newest and purest. The coolest is the oldest and, therefore, the foulest. The air is gradually cooling from contact with the walls and windows. When hot air enters a room it rises at once to the ceiling and spreads across it. If there is an escape there, an open window or ventilator, it goes out, leaving the cooler foul air almost undisturbed. From this we see that a window slightly open at the top may cool a room, but not purify it.—*Exchange.*

A correspondent of the Philadelphia *Public Ledger* gives reasons for his belief that the general opinion regarding the utter destruction of vegetable life by the advance of a glacier is erroneous. He believes that plants will exist in a state of rest under an ice sheet for possibly centuries, and push up as vigorous as ever when the glacier recedes. He notes the statement of Kotzebue, that a peninsula near Pyramid Harbor, in Alaska, was wholly covered by ice one hundred and fifty years ago, and had no doubt been in that condition for ages. The ice has now receded some fifty miles, and the author made large collections of plants there.

OCEAN ROLLERS.—The great waves or "rollers" which break on coasts in calm weather have long been believed to indicate a distant gale; and Professor Cleveland Abe, an American meteorologist, has come to this conclusion after a study of them on the coast of Ascension. The Ascension rollers are the deflection of the windward swell on the leeward side of the island. "Double rollers" are, he states, produced by two sets of rollers coming round the right and left sides of the island and interfering with each other.—*Cassell's.*

It is impossible to make people understand their ignorance; for it requires knowledge to perceive it; and therefore he that can perceive it, hath it not.—*Bishop Taylor.*

GOOD NEWS FOR THE MILLIONS OF CONSUMERS OF Tutt's Pills.

It gives Dr. Tutt pleasure to announce that he is now putting up a TINY LIVER PILL which is of exceedingly small size, yet retaining all the virtues of the larger ones. They are guaranteed purely vegetable. Both sizes of these pills are still issued. The exact size of TUTT'S TINY LIVER PILLS is shown in the border of this "ad."

Heavy Crops!

The Grain, Sugar, Cotton and Rice crops of this season are unusually abundant, and active preparations are being made to gather and move them. It should be borne in mind that a large and varied crop of Malarial Sickness is also about ready for the annual reaping. The people should begin NOW to prepare for this ordeal by using

Royal Germetuer

freely and regularly for a few weeks. It is the Peerless Conqueror of Malaria in all of its forms. It is the best known preventive and the most unfailing cure. Those who heed this timely warning will pass safely and pleasantly through the sickly season that is upon us. $1 per bottle; six for $5. If your dealer can't supply you, order direct from KIT WILLIAMS, 202 Canal Street, New Orleans.

GRATEFUL—COMFORTING.

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*

Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labeled thus:

JAMES EPPS & CO., Homœopathic Chemists, LONDON, ENGLAND.

DONALD KENNEDY Of Roxbury, Mass., Says:

Strange cases cured by my **Medical Discovery** come to me every day. Here is one of Paralysis—blindness—and the Grip. Now how does my **Medical Discovery** cure all these? I don't know, unless it takes hold of the Hidden Poison that makes all Humor.

VIRGINIA CITY, NEVADA, *Sept. 9th, 1891.*

Donald Kennedy—Dear Sir: I will state my case to you: About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your **Discovery**, which did its duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted cataract. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your **Discovery** was the thing for me; so I got a bottle and before it was half gone I was able to go to my work in two mines. Now in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did the left eye—perhaps some twenty of them—but since I have been using your **Discovery** they all left my right eye but one; and, thank God, the bright light of heaven is once more making its appearance in my *left* eye. I am wonderfully astonished at it, and thank God and your **Medical Discovery.** Yours truly,

HANK WHITE.

OPIUM and Whiskey Habits cured at home without pain. Book of particulars sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 164 Whitehall St.

Speak for Themselves.

"I know all about the **Cannabis Indica.** Fifteen years ago it cured my daughter of the **Asthma;** she had it very bad for several years, but was perfectly cured. Please send me a $9 box of your medicine.

"JACOB TROUT,
"*Deep River, Poweshick Co., Iowa.*"

Will thee please send me four bottles of **Cannabis Indica, Pills** and **Ointment** for my cousin's husband, whom I fear is in a decline, and as thy medicines cured my only brother of a *hemorrhage of the lungs* about a year ago, I wish cousin to take them. Thy true friend, HANNAH MICKLE,
near Woodbury, N. J.

$2.50 per bottle, or three bottles for $6.50. Pills and Ointment, $1.25 each.

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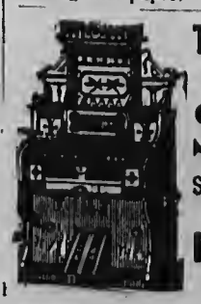
Ask your druggist for Dr. H. James' Imported Remedies, or send to us direct, naming this paper.



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MARRIAGES.

SURGHNOR—FONTAINE.—At the residence of the bride's aunt, Mrs. Nolly, in Vicksburg, Miss., Nov. 18, 1891, by Rev. W. B. Lewis, Dr. W. G. Surghnor, of Monroe, La., to Miss May Belle Fontaine, of Vicksburg, Miss.

WHITFIELD—MORROW.—At the residence of Mr. Cooley Mann, in Vicksburg, Miss., Nov. 19, 1891, by Rev. W. B. Lewis, Mr. B. W. Whitfield, of Alabama, to Miss Lou Morrow.

GORDON—BEEMAN.—At the residence of the bride's mother, Pickens, Miss., Oct. 7, 1891, Mr. W. S. Gordon, cashier of Pickens Bank, and Miss Lelia Beeman.

NEILSON—TYE.—At the residence of the bride's father, Col. John F. Tye, Pickens, Miss., Oct. 15, 1891, Mr. Halbert H. Neilson, of Crystal Springs, Miss., and Miss Alice Tye.

SMITH—HARRINGTON.—At the residence of the bride's father, Maj. Fletcher Harrington, Holmes county, Miss., Nov. 11, 1891, Dr. Manning T. Smith, of Union, S. C., and Miss Ethel Harrington.

GWIN—KELLEY.—In the Methodist Church, Winona, Miss., Nov. 3, 1891, by Rev. J. C. Lowe, Mr. John D. Gwin and Miss Annie L. Kelley.

KERR—WATSON.—Near Indian Mound, East Baton Rouge parish, Oct. 22, 1891, by Rev. Wiley Brown, Mr. A. I. Kerr and Miss Fanny Watson.

LOVETT—GOODRICH.—At Bethel Church, East Baton Rouge circuit, Nov. 15, 1891, by Rev. Wiley Brown, Mr. Monroe Lovett and Miss Laura Goodrich.

SHERFY—GROOVELLE.—In Lake Charles, La., Nov. 23, 1891, by Rev. Thos. J. Upton, Mr. L. Dana Sherfy, of Welsh, La., to Miss Bertha Groovelle, of Beaumont, Texas.

HEAPTONSTALL—HODGE.—In Natchez, Miss., Nov. 15, 1891, by Rev. W. E. Ballard, Mr. J. N. Heaptonstall, of Arkansas, to Mrs. Florence Hodge, of Concordia parish, La.

OUSLEY—McDANIEL.—At the residence of the bride's parents, near Newport, Miss., Nov. 19, 1891, by Rev. L. D. Worsham, Mr. E. E. Ousley to Miss Lillie McDaniel.

BOOTH—McRAE.—Nov. 18, 1891, by Rev. B. F. Phillips, Mr. W. H. Booth to Miss Susie P. McRae, daughter of Maj. John L. McRae, all of Holmes county, Miss.

OBITUARIES.

GATLIN—WILLIE GATLIN, son of Z. B. Gatlin and Mrs. Martha Hoover Gatlin, was born March 20, 1867; baptized by Rev. E. A. Flowers; was converted and joined the Methodist Church, South, in 1889, and died at the home of his parents, in Pike county, Miss., Oct. 14, 1891.

The death of this young man threw over the entire community where he resided, and where he was loved and respected, a pall of gloom, the startling effects of which have not yet left their hearts. From childhood he was more or less an invalid; but by the tenderest, closest care of his parents he was brought to the years of manhood. His father often folded his arms about him, and wished that he could shield him from the ills and evils of life. What his human hands could not have accomplished, a loving heavenly Father has, in his infinite mercy, done for him. He was lovingly obedient to his parents, and lived in the Summer of their hearts, while their love to him was more than human. He was a pure, faithful Christian, and kept the commandments blameless. Memorial services were held in St. Mary's Chapel, conducted by Rev. R. Bethea, a special friend of the family, assisted by the pastor, Rev. W. T. Griffin. The eulogy pronounced by Rev. Bethea was all that his surviving relatives and friends could desire, showing that he had analyzed his character, and could say he had never known a better Christian boy. He has passed away, but his pious example remains as a legacy to the church to enrich its treasury, and to encourage others on their way to the better land. His bereft parents, brothers and sisters have the consolation of the gospel, and the prospect of meeting him above, where the sad farewell is never uttered, and kindred ties never severed. MRS. M. L. J. HOOVER,
Summit, Miss.

CHRISTIAN—E. O., Sr., was born Feb. 18, 1811. He was happily married to Miller Arnal Peavy, Oct. 22, 1840. Nine children blessed their union.

He united with the M. E. Church when quite young. He left the church militant for the church triumphant, June 11, 1891. My association with him for some time has been of an intimate nature. Having been thrown with him in Quarterly Conferences and at protracted and camp meetings, my opportunities for thirty-five years have been good to cultivate his acquaintance and profit by his piety. I have regarded him in every sense of the word as being a good man. He was a liberal supporter of the church, and attended its ordinances with promptness. He was a class leader for a number of years, and was very solicitous for the salvation of souls and the growth and development of the church.

In conversation soon after his death with one of his friends, who had known him much longer than the writer, he observed that he regarded Bro. C. as being a sanctified man of God, and while he made no profession of such a state of grace, his friends were impressed that he had attained to it.

Bro. Christian is missed in his church and community, and while we are bereaved, we believe that God doeth all things well, and feel assured that our loss is his gain. We would say to the family: Follow him as he has followed Christ, and may his mantle fall on some of his sons! W. F. MONELAND.

DAVIDSON—We are pained to chronicle the death of our little friend, MARY SCOTT DAVIDSON, only daughter of John F. and Hattie Davidson, and granddaughter of James and Sally Fyburn. She was born Sept. 11, 1880, and died near Clio, La., on Nov. 11, 1891.

She was a sweet and affectionate child, and was almost idolized by her parents, relatives and friends. She was a member of the Huff's Chapel Sunday-school, and attended church on Sunday before her death. How little did we then think, as we looked on her smiling face and listened to her sweet prattle, that we should so soon be compelled to convey her body to the tomb! But God saw fit to take her from this world of sorrow to a land of endless bliss, and while we mourn her loss, we bow in submission to the will of God, for we feel that she is only gone before and is watching at the beautiful gate for her parents and friends.

DR. W. W. FAUST.

Baton Rouge papers please copy.

WOODWARD—Mrs. MARY JANE WOODWARD, wife of B. J. Woodward, and daughter of Rev. Green Y. McNabb, died in Wesson, Miss., Oct. 6, 1891. She was born in Marion county, Miss., May 29, 1846.

She was a professor of religion and a member of the church from girlhood. Her life proclaimed her living faith. After a painful illness she died in peace. I saw her often in her last days. She seemed always to have a quiet confidence in her Redeemer. She leaves seven children, a fond husband and many friends to mourn her loss. T. S. WEST.

McMANUS—Died at the residence of Isaac Anderson, in the town of Ellisville, on Nov. 4, 1891, Mrs. MARY MCMANUS, daughter of Dr. D. R. Pool. She was born in Clark county, Miss., on May 4, 1851. She joined the M. E. Church, South, in 1870; was married to Richard McManus, May 13, 1874; emigrated to Angelina county, Texas, where she lived until her health failed, and she returned to her father's home in Jones county for medical treatment. She lingered here for about two weeks, and then, in perfect readiness, and in full exercise of mind and memory, she breathed her last. Her dying declarations were perfectly clear in favor of triumphant faith. A large circle of relatives and friends, a bereaved husband and five orphan children mourn her loss. She was buried, Nov. 5, in Ellisville Cemetery. The ladies decorated her grave with white flowers, interwoven with evergreens, emblems at once of the brevity of human life and the immortality of the soul.

Farewell, sister; sleep in peace, and may the Lord comfort the family and friends you leave behind! E. J. TAYLOR.

JOHNSON—JOSEPH EARL JOHNSON, son of Samuel J. and Susie B. Johnson, was born March 28, 1888, and departed this life, Nov. 3, 1891, three o'clock A. M.

Earl was an exceedingly bright child, and beloved by all that knew him on account of his winsome ways. He was the youngest member of Ellisville Juvenile Missionary Society, and was prompt to pay his monthly dues.

During his illness he denied himself the purchase of an orange in order to give to missions. He loved to think and speak about God and heaven, and never forgot his morning and evening prayers. While sick, he asked his mama, "if I die, won't Grandpa Gann meet me when I come to heaven?" Attacked with croup Friday night, Oct. 30, every attention was given, and Monday afternoon he seemed to be in no danger. His bright smiles and playful mood caused great joy to his parents; but, alas! before daylight, Tuesday morning, Nov. 3, the angels arrived and transferred this sunbeam to the glory-land, where he is now safe in the arms of Jesus. R. B. DOWNER.

RANEY—TILITHA DELANEY was born June 2, 1809; died Oct. 24, 1891. She was twice married: first to Mr. Andrew Lazers, and after his death to Mr. Geo. W. Raney, who has also been dead several years.

Sister Raney has been an acceptable member of the M. E. Church, South, since her childhood, of Friendship Church, Livingston circuit.

She had been living with her son, Bro. John B. Raney, since the war, and died at his house near Byram, Miss. She was sprightly for one of her age, until a few weeks prior to her death, when she accidentally stepped off a high piazza, fracturing her limbs, which produced death. While the pain was severe, she bore it with patience. A short time before her death she asked for some one to hold prayer; also requested those around her to meet her in heaven.

May God bless and comfort the bereaved! is the prayer of their pastor, J. C. ELLIS.

STRICKLAND—MELVIN, son of W. H. and M. E. Strickland, was born May 23, 1889, and died Oct. 26, 1891.

Little Melvin was a bright child, and one of three idols of a fond father and mother. His stay on earth was short, but his influence will be lasting. His illness was brief, for God released him from his sufferings, and sent the angel to wait his pure spirit to the Savior above. It was sad, indeed, when the mortal remains of this little prattler were borne away to the silent grave; it seemed untrue that he was dead. The sorrow and tears of a bereaved household caused strong men to bow their heads.

Weep not, father and mother, for your Melvin, he is not in the cold grave, but has gone to live with Jesus and the angels. He will be there to greet you as you enter the pearly gates. W. L. HAMIL, P. C.

STEVENSON—MALISA VIOLA was born June 2, 1873, and died June 3, 1891, at her home near East Point, Red River parish, La.

Viola was converted August, 1888, at a meeting held by Rev. J. B. Cassity and the writer in East Point, La. She joined the church at this meeting, and gave herself completely to the Lord; and during the three years from her conversion until death she was a true follower of her Savior; therefore, living faithfully, she died in peace.

She leaves a father, mother, five sisters and one brother to mourn her departure from this life. May they rejoice in the fact that their loved one has gone to that rest that "remains for the people of God!" J. B. WILLIAMS.

STAFFORD—Mrs. IDA C. STAFFORD, daughter of O. H. and Martha A. Wickson, was born in Warren county, Miss., Oct. 15, 1859; was married to Mr. J. D. Stafford, Oct. 16, 1881; was the mother of seven children—four of whom died in their infancy. She joined the M. E. Church, South, Aug. 1, 1891; died at her home, near Australia, Miss., Oct. 31, 1891. She said that she was prepared to die. Our loss is her eternal gain. May God bless her bereaved husband and little children!

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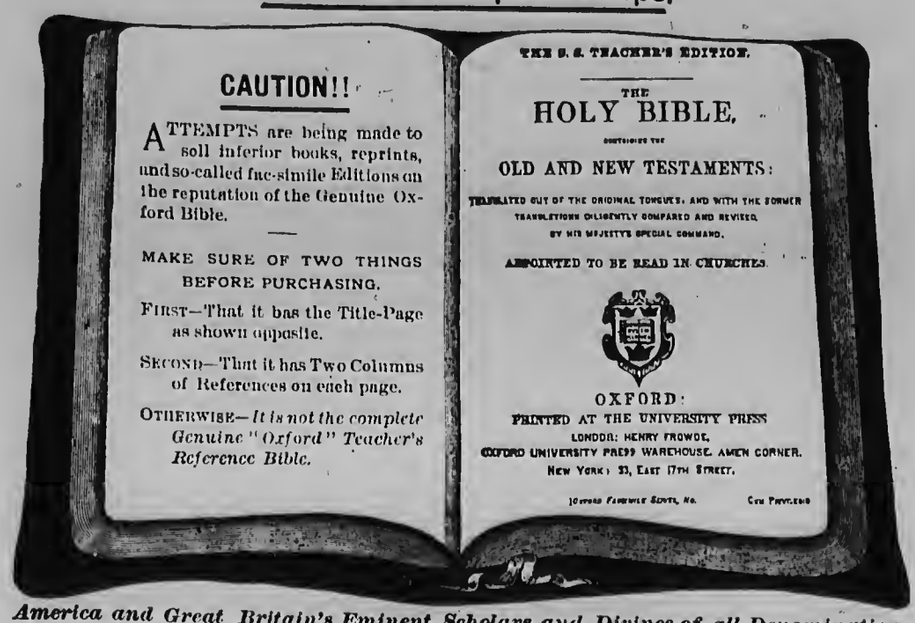

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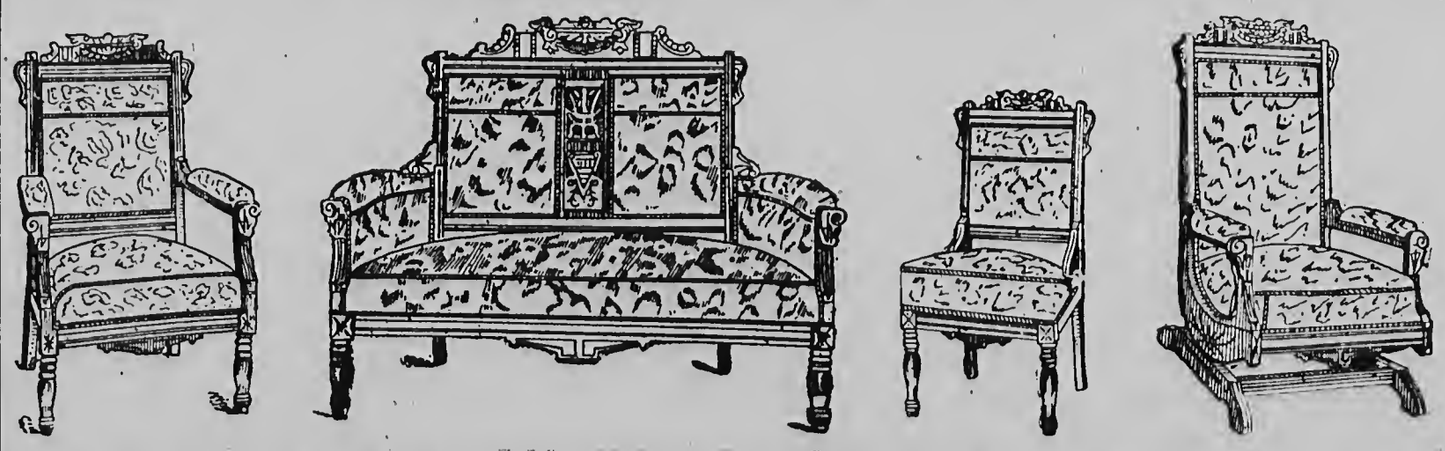

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It costs more to manufacture the Royal Baking Powder than any other; but it is, as shown by chemical analysis, the only "absolutely pure" Baking Powder made.

NEWS OF THE WEEK.

DOMESTIC.

The exposition held in Augusta, Ga., which closed on Nov. 28, was a great success every way.

A fire in Pittsburg, Pa., last week caused the destruction of over $100,000 worth of property.

A movement is on foot in Indianapolis to secure the Democratic National Convention for that city.

Something over $5,000,000 is said to have been expended in Pennsylvania in a year on the repair of roads.

One of the attractions of the Chicago exhibition is to be a pyramid of 400 pianos connected by electricity and manipulated by one woman.

A collision between north and southbound freight trains on the Southern Pacific occurred near Bayou Sale, La., last week, in which a brakeman was killed.

Gen Wilder's Brigade of mounted infantry, famous in the Army of the Cumberland, will be one of the first to mark its positions on the battlefield of Chickamauga.

The main building of the Straight University, in this city, was destroyed by fire on Nov. 29. This is an institution for colored people, and is owned by the American Missionary Association of New York.

A Mormon elder is converting the people of Millis, Mich., by the score. An exodus of the population is in progress. Millis is an old lumbering town, built abandoned, and inhabited by a class of people peculiarly susceptible to the influence of the Mormon.

The celebration of the golden jubilee of Archbishop Kenrick, bishop and archbishop of the archdiocese of St. Louis for the past fifty years, began on Nov. 29. A great number of famous Catholic prelates from various sections of the country were in attendance.

The plant established by the owners of the Michigan mine for the separation of iron ore by electricity has proven a success. The works have so far turned out 30,000,000 tons of high grades of ores. Improvements being made, the low grade ores are refined into the best of bessemers.

As Dr. John Hall, pastor of the First Avenue Presbyterian Church, New York City, was passing from the church to the parsonage adjoining, after the morning service, last Sunday, an attempt was made to kill him. Three shots were fired at him, but he escaped being hit. The assailant is believed to be demented.

At a meeting in Chicago, last week, of the municipal council of the Irish National League, it was resolved "to solemnly warn the people of Ireland that they can receive no further support, moral or financial, from this country until they call a halt in the war of factions and reunite the forces now engaged in the work of self-destruction."

FOREIGN.

The McCarthyites are very sanguine that the Parnellites will not hold more than four seats at the general election in Ireland.

Sir Arthur J. Balfour, First Lord of the Treasury, who some time ago was elected to the rectorship of the University of Glasgow, was installed in office, Nov. 26, with all the honors attendant upon that ceremony.

The influenza now so prevalent in Germany is of a much more virulent type than that which caused so much suffering in 1889. Physicians estimate that 40,000 persons have been attacked with influenza since Nov. 1 in Berlin alone.

New waterworks with a storage capacity of 17,360,000,000 gallons are to be constructed for Birmingham, England. The supply is to come from the watershed of the Elan and Claerwen rivers in Mid-Wales, about eighty miles from Birmingham.

At a mass meeting, held in Berlin, under the auspices of the Anti-Semitic Lodge, at which 20,000 persons were present, the proposal to place restrictions upon the operations of Jewish dealers in finance on the Bourse and in commerce, were generally applauded.

The Rt. Hon. Arthur J. Baltour, First Lord of the Treasury, said in a speech, in Glasgow, that all Ireland wanted was a firm, liberal and kindly government. It only Mr. Gladstone abstained from advocating impossible legislative remedies, he was confident that a permanent cure of the Irish troubles would be effected.

Gen. Florino Peixotti, the new President of the Brazilian republic, has issued another manifesto, in which he appeals to the people of Rio Grande do Sul State to cease all futher revolutionary proceedings. He assures them and all Brazilians that the resignation of Dictator Fonseca will result in benefit to the country, as it avoided the shedding of blood.

American corn promises to assume an important part in the manufacture of soap in Germany. Hitherto the manufacturers have used linseed oil, procured in Russia; but owing to the failure of the crop there, they were compelled to look in other direcitons for a supply of oil. An eminent chemist, after many experiments, decided that the oil obtained from corn was best suited for the uses of the manufacturers.

It is stated that all the members of the Cabinet of the late President Balmaceda and a number of other Chilians, who were high officials in the overthrown government, will be tried for infraction of the Constitution and for the conversion of funds. If they are found guilty, they will be compelled to repay to the extent of their means all the national funds illegally expended. In all, seventy men will be tried on these charges.

The mission of M. De Giers to France has resulted in an alliance between that country and Russia. The entente agreed upon, according to M. De Giers, differs in one most essential point from the Triple Alliance treaty, inasmuch as it makes the *statu quo* the basis of the maintenance of peace. The Russo-French entente aims at what M. De Giers has called "respect for treaties," meaning especially the restoration of Russia's grip on Bulgaria and British evacuation of Egypt. The conferences are not in the meantime to be regarded as constituting danger of war, as both the Russian and French governments desire to assure a strict application of the existing treaties by pacific means.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1062 Race street, Philadelphia, Pa., naming this paper.

BUSINESS NOTICES.

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Letters or postal cards have been received during the past week from the following persons, and their instructions compiled with:

Revs. G. A. Mandeville, N. G. Augustus, Hicks M. Ellis, R. M. Walker, W. L. Weber, Robert L. Stephens, K. A. Jones, Robert Randle, J. R. Whittington, H. W. Wallace, Benj. S. Rayner, G. W. Bachman, W. C. Harris, A. F. Watkins, J. I. Hoffpauir, N. B. Norwood, R. C. Grace, G. W. Wall, C. McDonald, T. L. Lallunee, J. V. Penn, B. R. East, E. P. Spragins, Jos. W. Holt, J. W. Cobbs, J. P. Drake, Robt. J. Harp, C. G. Andrews, P. Howard, R. D. Norwerthy, J. T. Leggett, T. W. Porter.

Messrs. D. C. Blossom, T. A. Overton, J. L. Hunter, C. L. Hardwick, Lester L. Farnsworth, J. H. Cottrigh, P. W. Penolnger, S. A. Lewis, F. B. Casturerto, J. L. Hopkins, J. R. McGoldrick, R. L. Livingstoo, W. N. Moses, Jay B. Copeland.

Mesdames A. M. Phillips, M. A. Price, E. McBride.

Miss Mattie McCoy.

Dec. 1.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

The Far West.

The prosperity of the Western countries is now assured, as the only great drawback that they had was the lack of rain; and now Melbourne, with his mysterious machine, has so thoroughly demonstrated the fact that rain can be had, and obviate the heretofore existing trouble, that the whole section is happy and great prosperity is predicted. Here in Louisiana we do not often need more rain than the good Lord sends us; but we need some of it in a better condition than it is allowed to get into *after* it is sent us; in other words, we need Coe's Cut-offs (from 101 Camp St.) on every cistern, to throw into the waste-pipe all the filth which gets on the roof, and in this way pure, wholesome water and better health can be secured.

Jesus, the Joy of the World.

This is the title of our Christmas Service for 1891. It is an eight-page leaflet in bright-colored ink on tinted paper, with illustrated title-page. The exercises consist of songs, music, responsive readings, recitations, etc., and a special provision for the requested service on behalf of foreign missions. Price, 20 cents per dozen; $1.25 per hundred. Let Sunday-schools order early of their Colporter, or of BARBEE & SMITH, Agents, Nashville, Tenn.

MR. GLADSTONE FORGETS

his political perplexities long enough to write for *The Youth's Companion*. Next year he will describe a young inventor of rare gifts and lofty character. *The Companion* is the only American weekly for which Mr. Gladstone writes.

Cheap Excursion to New Orleans.

Agents of the Queen and Crescent Route on Dec. 1 will sell tickets at all stations between Meridian and Slidell to New Orleans and return, at one fare for the round trip, good until Dec. 7 for return.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 15-16	— —
Ordinary	6¼	— —
Good ordinary	5 13-16	— —
Low middling	7 5-16	— —
Middling	7⅛	— —
Good middling	7⅜	— —
Middling fair	8¼	— —
Fair	9⅛	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	4⅛
Fully fair	— —	— —
Good fair	— —	— —
Common	2⅛	2¼
CENTRIFUGAL:		
Seconds	2¼	3 3-16
Prime yellow	3⅛	3 5-16
Gray white	3¼	3 7-16
Choice white	— —	3⅝
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	32	33
Fair	22	24
Good common	20	21
Syrup	24	25
RICE.		
No. 2	2¼	— —
Good	4⅛	4⅜
Fair	4⅛	4⅜
Prime	— —	— —
Rough, ₩ bbl	2 00	4 10
Polish, ₩ ton	22 00	24 00
FLOUR.		
Extra Fancy	4 80	4 90
Fancy	4 40	4 50
Choice	— —	— —
Minnesota Patents	5 00	5 50
Winter wheat patents	5 00	5 12½
Minnesota bakers	5 00	5 50
CORN PRODUCTS.		
Corn meal	2 75	— —
Cream meal	3 40	— —
Grits	3 40	— —
Hominy	3 85	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	52
Yellow	— —	62
Mixed No. 2	61	62
OATS:		
Western	— —	48
Texas rust-proof	58	59
BRAN:		
₩ cwt	97½	1 00
HAY:		
Prime	17 00	18 00
Choice	18 00	19 00
PROVISIONS.		
PORK:		
Mess (Standard)	— —	10 25
Prime Mess	9 75	10 00
Rumps	— —	— —
BACON:		
Fancy Breakfast	9½	10½
Shoulders	— —	— —
Sides, short rib	— —	7⅜
Sides, long clear	— —	7⅜
HAMS:		
Sugar-cured	9½	10¼
DRY SALT MEAT:		
Shoulders	4⅝	5
Sides, short rib	— —	6½
Sides, long clear	— —	6½
GROCERIES.		
COFFEE:		
Prime	17¾	— —
Fair	17	— —
Common	14	— —
TEAS:		
Choice	40	80
No. 1	— —	— —
BUTTER:		
Western Creamery	30	31
Western Dairy	21	24
Common	— —	— —
LARD:		
Refined	5½	— —
OILS:		
Coal, bbls	7⅜	— —
Coal, cases	13½	14
Cotton seed, crude	25	26
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	8	10
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	2 00	2 25
ONIONS:		
New Louisiana	— —	— —
Western	2 75	3 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	5⅜	— —
Jute, 1¾ lb, ₩ yard	— —	6¼
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7½	12½
TIES:		
₩ bundle	— —	1 25
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 00	5 50
Young Chickens	2 50	3 50
Chickens, Southern	2 75	3 00
Young	1 50	2 00
Turkeys, Southern	10 00	12 00
EGGS:		
Western	25	26
Southern	26	27
WOOL:		
Lake, ₩ lb	21	21½
Louisiana	17	19
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	8¼	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	21 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2¾
Sulphuric acid	— —	2½

—*New Delta*, Dec. 1.

Use Dr. Bull's Cough Syrup in the beginning stages of cold and be cured for 25 cents.

Salvation Oil, the great pain-destroyer, should be kept in every family. 25 cents.

A NEW USE FOR MUSIC.—In some parts of Scotland there was formerly much opposition to the culture of the science of music. On one occasion two ministers of neighboring churches exchanged pulpits. One of the churches had a fine choir and excellent congregational singing, but the other utterly disregarded such creditable work. As the minister of the one fond of musical culture was going to take dinner with an elder of the other church, he remarked to him that he was surprised that they had such poor singing in their services; he could not see how such performances could be pleasing to the Almighty. The elder, not liking the criticism, replied: "O, we do not sing to please God." "Indeed," said the minister, "pray, then, what do you sing for?" The elder, being of a humorous turn of mind, made the ridiculous, not to say blasphemous, response: "We sing to frighten the devil!" To which the minister made the reply: "Well, my brother, I can assure you, you are in a very likely way to succeed."—*Musical Messenger.*

It's marvellous how many people use Johnson's Anodyne Liniment; so say retail druggists.

Do I hourly seek to avoid all occasions of sin, and is the temper of my mind habitually like the example of my Savior?—*Anon.*

La Grippe Once More.

Marsden's Pectoral Balm is an unfailing cure for this dread disease. Begin using the Balm immediately upon discovering the presence of the disease. It never fails to cure it.

Resolutions Commendatory.

Bro. A. E. Clay's Sunday afternoon congregation at Dryades Street Church unanimously passed the following resolutions last Sunday:

Whereas, Rev. Alfred E. Clay, pastor of Dryades Street M. E. Church, South, has delivered during the past year two series of lectures in his church, on the afternoons of Sunday, which have been on topics seldom sufficiently touched upon by ministers in their pulpits, and yet which affect most vitally our interests, material and spiritual; therefore, without reference to our denominational differences, but as a body of Christians, be it

Resolved, That our thanks are hereby most cordially tendered to Mr. Clay for these lectures.

Resolved, That these lectures have been timely, most happily conceived, attractive in title, thought, word and delivery; that they have been a delight in their freshness of style, their innocent and brilliant wit and humor, their fund of anecdote, their beauty of sentiment, of language, and especially their triumphant handling of most delicate topics, and enforcing most needed lessons and admonitions, without offending the most delicate modesty or the most fastidious decorum.

Resolved, That in view of the need of such information, and clerical enforcement of such sentiments from the pulpit, in view of the pressing need for agitation, in order to reform and eradicate many of the abuses against which these lectures have been directed, and because of their high literary merits, the wish is hereby expressed, and the request hereby conveyed to Mr. Clay, that they may take permanent shape in book or pamphlet, so as to be accessible to the multitude at large, to whom they ought to be known.

Resolved, That we hope for a continuance of the same style of lectures, and at the same hour of each Sabbath, and we earnestly urge Mr. Clay to defer to our wishes in this regard.

EVERY SKIN AND SCALP DISEASE, whether torturing, disfiguring, humiliating, itching, burning, bleeding, scaly, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczemas, and every humor of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great skin cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT the new blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. This is strong language, but true. Thousands of grateful testimonials from infancy to age attest their wonderful, untiring and incomparable efficacy.

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Christmas Cards, at 5 cents each, also a large lot of Booklets at this low price. Here are the names of three: "I Am the Light of the World;" "For Unto Everyone that Hath Shall be Given;" "I Am the Good Shepherd." Five pages and a cover to each.

TEN CENTS EACH.

6 Booklets, Illustrated cover, six pages: "I Am the Resurrection and the Life;" "Then Shall the Kingdom of Heaven be Likened unto Ten Virgins;" "Awake Thou that Sleepeth;" "Consider the Lilies;" "Watch and Pray;" "Him that Cometh unto Me."

3 Booklets, oblong, cover illustrated, five pages: "Let not your Heart be Troubled;" "Go, Work to-day in My Vineyard;" "Be of Good Cheer."

8 Small booklets, full-page colored Illustrations: "Sun of My Soul;" "Hark the Glad Sound;" "All Hail the power of Jesus' Name;" "Just as I Am;" "Light after Darkness;" "The Lord is My Shepherd;" "Jesus, Lover of My Soul;" "God be Merciful unto Us."

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1—40	styles, size 2½ by 1¾ inches	1
2—12	" " 3 by 2½ inches	2
3—32	" " 4⅜ by 3½ inches	5
4—29	" " 4½ by 3½ inches	4
5— 8	" " 4½ by 3¾ inches	6
6—11	" " 4½ by 4¼ inches	7
7—11	" " 5⅛ by 4⅝ inches	8
8—14	" " 5¾ by 4½ inches	12
9— 4	" " 7½ by 5½ inches	25
10— 3	" " 6 by 4 inches	10
11— 9	" " 6½ by 4¾ inches	15

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FROM THE WORK.

Rev. D. L. Cogdell, P. C., Carrollton circuit, North Mississippi Conference: "Forty-one additions this year; thirty-three adults and sixteen infants baptized. We have five splendid churches and one parsonage, all in good repair. I will be able to report all the collections in full. This is my third year on this work. We have organized two churches, built one house of worship, repaired and finished two others, and repaired the parsonage. Over 300 additions in three years."

Rev. B. S. Rayner, P. C., Vossburg, Miss., Nov. 30: "Our Woman's Missionary Society and Juveniles observed the week of prayer. The church spiritually benefited, and $18 25 collected. We are closing out the year encouragingly. We have had fifty-five accessions—a net increase of forty-seven. Collections pretty well up. A more loyal and consistent membership is not to be found. Bro. J. F. Hawkins has been assisting me for two months. He does his work well. He will go up for Conference on trial, and is a 'good boy.'"

Rev. J. Wilson Brown, Oak Ridge, Warren circuit, Miss., Dec. 1: "Our new church, Bradley's Chapel, three miles from here, was dedicated last Sunday, Nov. 29. Bro. R. Bradley, whose pastorate of four years on this charge ended two years ago, was with us. A large crowd attended, notwithstanding the severity of the cold weather. The presence of a former pastor, an able sermon, a hundred-dollar collection, an impressive dedication, a good dinner (Bro. Bradley officiating in all), contributed to the profit and pleasure of the day. As to figures, our annual report will be what, notwithstanding great deficiencies, is called full."

Rev. H. D. Howell, Purvis circuit, Mississippi Conference, Dec. 5: "I have finished my first year's work on Purvis circuit. We have much to be thankful for, and we trust we are not lacking in gratitude to the Giver of our mercies, and to those who have been so kind to me. We have had a good work of grace, and have advanced in the work of the church. We report this year 226 members, against 180 last year. We now have a parsonage valued at $600, located at Lumberton; and but for the destructive fire of last Spring, would have built a new church. We expect to do so in the near future. All the collections ordered by the Annual Conference paid in full, presiding elder paid in full, preacher in charge received all his salary, and $21 over. May the Lord bless and prosper the people on this circuit!"

Rev. J. H. Callaway, Monterey, La., Nov. 24: "Our fourth Quarterly Conference was held at White's Ridge, Nov. 23. Bro. Hoffpauir was with us. We have had a hard year in some respects. I have preached at thirteen different appointments on these circuits this year, and have preached twenty times at a single appointment. Of course, I did not preach in vain, for God says, 'My word shall not return unto me void.' We have received eighteen into the church and baptized eighteen children. Praise God for his goodness. Although I have had a hard time, and have had such poor success, I am not discouraged, but am anxious to try it again; and if Bishop Keener thinks I am needed, and sees fit to give me an appointment next year, I pray that I will be more successful. I pray to go where I can do the most good. Brethren, pray for me."

Rev. A. D. Miller, Bowerton circuit, Nov. 27: "The fourth Quarterly Conference for Bowerton circuit, Brookhaven district, Mississippi Conference, has come and gone, and with it came our faithful and much-loved presiding elder, Rev. R. S. Woodward. We had a nice Quarterly Conference, with three very fine and highly appreciated sermons from Bro. Woodward. He remained with us from Saturday till Tuesday. Our people all love him so much, and we will be greatly disappointed if he is not returned to the district for another year. Bowerton circuit is doing well, and will. I think, show an increase on all the collections over last year. We have a faithful and efficient Board of Stewards and many good people on this work. The preacher is fortunate that is sent to labor among and with the people of Bowerton circuit. May God abundantly bless them all!"

Rev. S. J. Davies, P. C., Campo Bello, La., Nov. 30: "On last Sunday we had our Thanksgiving service. The pastor, in closing, called for offerings of gratitude to God for his abundant mercy and rich blessings upon our people during the year. This movement resulted in the payment in full of all the assessments on this charge for the current year. The Campo Bello Church has contributed for all purposes this year very nearly $60 per member. I think it may even exceed this rate before Conference. The other church, Lindsey's Chapel, also has a fine report. It approximates the 'banner report' of the California Church—$54 *per capita*. It may yet reach this high-tide mark. The preacher has lived, traveled and preached the everlasting gospel. He and his little family have been fed, clad, and sheltered. The presiding elder looked cheery when last we met. Evidently the salary question troubles neither very much. Spiritually, we are far from perfection. However, there are signs of growth. There has been an increase in numbers and more interest shown in religious matters than heretofore among the church members. In the name of our Master, we pray that this good work may abound."

Rev. L. A. Reed, South Bossier circuit, Louisiana Conference: "We have stayed our report of the work of this circuit thus long, as we desired to have something encouraging to present, worthy of an insertion in the liberally allotted space in your most excellent, well-developed child of the *Christian Advocate* family, 'From the Work;' and withal it is meagre, compared with its associates; but we must be satisfied, and thankful even, for small things, as they appear to our dim vision, hoping that they are of greater magnitude in the eyes of the Lord, whose sight is perfect from the beginning to the end. For us, we must work and wait, and wait and work. 'I waited patiently for the Lord,' said David. We have held protracted meetings along the year, and the preaching has been seemingly to appreciative congregations, announced by such brethren as Robert Parvin and J. M. Henry, no mean laborers in the vineyard of the Lord, blowing the gospel trumpet day and night with no uncertain sound; and also efficient aid from our excellent and venerable presiding elder, R. J. Harp. We trust that some have received the witness of the Spirit; several have joined in the fold by certificate and confession of faith, a number have gone by certificate and otherwise. Upon the whole, I am persuaded that there has been a religious improvement throughout the bounds of the circuit. It is very perceptible to us that the Lord has been with us. If not, we would have utterly failed, for certainly Satan marshalled his cohorts, verily showing himself incarnate in old style, 'walking about seeking whom he may devour,' injecting his poisonous venom into the unwary, who will feel his blasting, withering and deadly sting as long as mortal life endures; but he fled from resistance to other parts, 'going to and fro in the earth,' doing evil, and only evil, continually. The ladies of Fillmore (the Lord bless them!) have shown themselves equal to the emergency, and taking in hand the revered, though much dilapidated, old Fillmore Church, have renovated it, making it the peer of the churches of the circuit. In fact, in point of comfort and capacity, it excels them. Coming from their hands, it will be worthy of the neighborhood, and the excellent people who worship there—the descendants of those who built and worshiped in it nearly, or about, fifty years ago. In church work these ladies are incessant, without usurping. They now have an eye to building a parsonage for the circuit preacher. In this necessary and noble enterprise they will have the hearty co-operation of the ladies of Haughton, Doyline, and other portions of the circuit cousins. For this object there is already a subscription list, with some little cash on hand, so that, the Lord being willing, a good and creditable house will in time be open to the weary itinerant, removing from his mind all solicitude about a home, and making the hearts of the stewards glad. Initiatory steps have also been taken looking to the building of a Methodist Church at Benton, now the parish seat of Bossier. For this purpose much encouragement has already been given by prominent gentlemen and ladies. An eligible lot has been promised—or I might say, lots—and a subscription list opened under favorable auspices. All the year we have been reminding the people of the Conference collections."

Rev. J. E. Riddle, West Monroe, La., Dec. 1: "Bro. George S. Inge begins a meeting here in the morning. His tent, which was shipped from Port Gibson, Miss., over a week ago, is now erected on a vacant square just across the street from the Federal building. It could not be more conveniently situated for the business men and, indeed, for the whole town. We have been holding meeting after meeting here during the year; Methodists, Baptists and Presbyterians, all have had a trial; yet apparently nothing has been done. Doubtless, the same state of affairs that do exist would have existed without these meetings. At this place—West Monroe—we have tried, too; have held two meetings, and had good men who worked earnestly; still the people remained unmoved—nothing of good was accomplished. We have some faithful souls in both these towns who have not lost their way, nor bowed the knee to sin. They love God, and joyfully strive to do his will in the face of a God-forsaking and God-forsaken, mocking, scoffing multitude. Many who do not deserve to be enrolled with these desperate, loveless, lost souls, are indifferent. They stay away from the churches, and are sinners, though they may, in many instances, be sinners through ignorance. These we hope to see saved during this meeting. I don't think this old town has had a great revival for a long time, because the signs are not to be seen. It is my opinion, though I am not sure of the correctness of it, that most of the Christians who now live here were born in other places, and afterwards moved here. This atmosphere does not seem to be favorable to the second, or new, birth. Oh, there is so much of sin and wrong-doing here! A large majority of the leading and influential men are men whose moral character is not good. When this is the case, how can we expect much of the boys, the young men? It is hard for them to come out from among their wicked fathers, and be Christians, be noble men. Oh, these fathers! They will, it does seem, go on in sin, lose their souls, and drag their houses down into ruin with them. There are all the temptations and allurements to sin here usually found in the cities, such as the saloon and pool and billiard halls, the theater and the common show. Almost all of our young men frequent these places without even a thought of there being anything wrong in them. I have had them even defend such institutions, on the ground that they were great educators. Now, this is, of course, true. They do educate; but we do not desire nor need the training there to be gotten. The Methodists are doing well here, because so many have come in from neighboring towns, and some from the country. They have been working well during the year, in the Epworth League, a real live temperance society, an aid society of strong working force, and so on. They are at this time working with the other good people in the establishment of a city library. It is hoped that one good that may result from the Inge meeting will be the establishment of a Y. M. C. A. I do not know that it is needed now, as there are no young men to take part in and be benefited by such a society; but if it should please God to draw them in in large crowds during this revival, then a society of the sort would be needed, and could be easily organized. I do trust a glorious revival wave may sweep over the town, on which many shall be lifted very near to the Savior, who loved them so dearly as to give himself for their security. Will write again after the meeting."

Report Read by Rev. W. N. Lyon, a Local Preacher.

To the Members of the Fourth Quarterly Conference of Ebenezer Circuit, North Mississippi Conference, Assembled at Salem Church, Holmes County, Miss., Nov 20, 1891:

Dear Brethren: During the present year I have preached as often as my health would admit. I have attended the protracted meetings as much as I could conveniently. I deemed it prudent to have no regular appointments. In consequence of my health and old age, for fear I might disappoint the congregation. My heart is as deeply interested in the church now as ever it was, and fain would I be side by side with the most zealous and vigorous of my brethren in advancing the cause of God and the interests of the church. But I can not do what I would gladly, willingly and cheerfully do. But I render what active service I can. I have lived a long time in the world—much longer than many of my friends or kindred. I have had mercies—mercies without number. I used to love to preach, for I was always blessed in so doing. I was always punctual to my appointments. During the fifty-seven years of my ministry I have preached a great many sermons, and attended a great many camp meetings and protracted meetings, and I was always blessed and benefited. I often look back and think of those happy days, and of the brethren who stood by me side by side on the walls of Zion, cheering and encouraging me on the weary march to the promised land with their stirring tones and hopeful hearts; have left the dangers and sufferings of the field, crossed the flood, and are now in possession of their inheritance. They filled out the requirements of their commission; they have left many witnesses of their faithfulness in turning men from darkness to light, and from the power of Satan unto God; they have gone to hear the Master's approving voice, "Well done, good and faithful servants," and they have joined the hosts beyond the flood. I am left behind—still here; but old, feeble and infirm, on the verge of the grave. Standing on the banks of the river of death, waiting for the boatman to row me across the mystic stream and beyond the chilling tide, I shall greet *them* and *other loved ones* on the "sunny shore." Brethren, when I joined the church fifty eight years ago, I did it with a fixed determination to serve God, secure the salvation of my soul, and get to heaven. Heaven has been, still is, and shall be the constant object of my pursuit. I desire to be crucified to the world by the cross of Christ; and as I am every day drawing nearer the grave, I want to become more and more dead to the world, more and more alive to God, more and more confident in Christ, more lively in hope, and more spiritual in my affections. Brethren, I desire your prayers. I pray God to grant me at last an abundant entrance into the everlasting kingdom of my Lord and Savior Jesus Christ. WILLIAM N. LYON.

Letter from Mexico.

Our Conference is over, and the Bishop decided it was necessary for us to return to our own country, that Mr. Weems may be fully restored to health, as the exposure and terrible hardships of the missionary's life in Mexico would probably kill him. It is with a sad heart that we lay down our work and leave these poor people, so greatly in need of Christian comfort. The tears and earnest pleading from so many almost breaks my heart. I am just in receipt of a letter from Miss Lily Johnson, of Houston, Miss., sending an order for $18 for our church in Mexico. She raised this money by the help of a children's concert. I do trust others may go and do likewise, and report the money in the ADVOCATE, and send either to the editor, or Dr. John, our Missionary Secretary. Our good Bishop Haygood is greatly interested in this church, and says, put him down for $10. I trust the list will be reopened, and the money pour in until our church shall be built and occupied. We are going home to labor among you again; but we will never forget poor, priest-ridden Mexico, and we will ever attend unto her cry. May the Lord bless you all, and help you to work more earnestly for Mexico!

S. G. WEEMS.

Home Missions.

The Parsonage and Home Mission Conference Society met yesterday at the Carondelet Methodist Church. Representative delegations from all the Methodist Churches and societies in the city were present, also a delegate from Boyce, La., in the person of Mrs. Tillotson. The meeting was opened with a prayer by Mrs Auvray, after which the choirs of the various churches represented sang in concert, "I want to be a worker for the Lord."

Mrs King, who has been the secretary of the Conference for the past two years, read a summary of the work accomplished in that time and the encouragement with which the home missioners had met wherever they had endeavored to labor.

Reports from the State and city organizations were presented, showing the satisfactory results brought about by their labors in building parsonages or homes for ministers and extending the influence of the Bible missionary work in the homes of the poor and unlettered.

Rev Dr. Beard delivered a brief address commenting on the peculiar adaptability of women to this particular sphere of labor. Women are the home-makers and home keepers, and the home of many a minister of the gospel had been made bright and happy through woman's aid.

The election of officers then took place. Mrs. F. A. Lyons was elected president. Mmes. B D. Wood, B. F. Alexander, W. H. Riley, A. E Pharr, of New Iberia, and J. T. Sawyer, vice-presidents; Mrs. C. W. Carter, recording secretary; Miss M. Werlein, corresponding secretary, and Mrs. Adele K Widney, treasurer.

Mrs. Adele K. Widney stated that she held in her capacity of treasurer $186.44 subject to the call of the society.

Mrs. King announced the appointment of the following ladies as district secretaries: Miss Kate Riggs, Orleans; Mrs. Mattie Morrison, Shreveport; Mrs. Bettie Glover, Arcadia; Mrs. John E. Hanna, Delhi; Mrs. Henrietta Pharr, Opelousas; Mrs. S. E. Garner, Alexandria.

A vote of thanks was unanimously tendered Mrs. Sallie S King for the efficient manner in which she had filled the position of secretary of the Conference for the past two years.

Mrs King gracefully responded, reviewing the work of the society, and regretting that her departure to a distant State would compel her to sever her connection with it.

A journal, entitled the *Home Mission Paper*, has been started, and will make its appearance on Jan. 1, 1892. Miss Werlein reported sixteen subscribers on her list.

The evening session was conducted by Rev. Dr. Evans, and was devoted to religious exercises of a miscellaneous character.—*Picayune*, Dec. 4.

What Makes a Man Old.

To himself, a man is as old as he feels; to others, as old as he looks. There is nothing strikingly new in this observation, but it applied well in an amusing case the other day. On a train that was coming into Boston there were two gentlemen, sitting in contiguous seats. One of them was gray and bent. As the train approached the station the white-haired man rose, took up his overcoat, hesitated, and glanced nervously around. Then he said:

"Young man, I will be much obliged if you will help me on with my overcoat."

The other rose quickly, and gave him the assistance that was asked for.

"There—ow! I'm a little stiff. Thank you," said the old man. "You are kind. Some time you may be old yourself, and then you will be glad of a young man's assistance."

The other laughed. "Perhaps, sir," he said, "you wouldn't object to telling me how old you are?"

"I? Oh, no," said the old man. "I'm sixty-three years old—almost sixty-four," he said, with a sigh.

"Indeed," said the young man, "and now I'll tell you how old I am. I shall be seventy-one years old my next birthday."

It was his actual age, but the first man flatly refused to believe it, and went off with an air as if he thought the other were trying to play a rather bad joke.

NOTES.

"You have not fulfilled every duty until you have fulfilled the duty of being pleasant."

The supreme thought in Paul's mind and the thought that dominated all his life and energized all his work was, "the furtherance of the gospel."

There is a marked difference in the "color" of the editorial pages of one of our exchanges. It is the difference between "white light" and "blue blazes!"

A question to our executives: "What is the use of wasting money on legislators, judges and juries when we have all combined in a cheap policeman loafing at the open door of a Sunday saloon?"

Every preacher and every Sunday-school superintendent and every superintendent of a mission should ponder and practice what Mr. Moody says: "It is better to set ten men at work than to do the work of ten men."

The *Picayune* has "hit the nail on the head" in the following paragraph:

There are two personal rights which the Americans indulge in, despite all opposition. One is the privilege of making themselves uncomfortable, and often disagreeable to others. The other is the right to complain of the discomforts so often self-imposed.

Sunday School Times:

What we read is a matter of importance as a means of character-training. How we read is a matter of hardly less importance in the same direction. A man may read an carelessly or so superficially as to get little harm from bad books, and little gain from good ones. And, as a matter of fact, it is only now and then that any person so reads as to get the good he ought to get from the best reading. While having a care as to what you read, do not forget to consider how you read.

One of our religious exchanges, an English paper, recently gave six obituaries, and all of them only took thirteen lines of space. We give a sample:

CHRISTIE—November 11, at 73, Brook green, Hammersmith, after short illness, John Alexander Christie, aged 47 years, society steward and class leader in West Kensington Park Wesleyan Society.

That looks very much like it had been patterned after Scripture obituaries. If our obituary writers would take a hint, it would be refreshing.

During these Conference times, and looking, as we are, for changes, we give to the brethren the words of a great English preacher to encourage them. Archdeacon Farrar says:

Be our days many, or be they few, from any burden which God may see fit to lay upon us, our life may gain, not only contentment, but grandeur and nobleness. My strength during all my life has been precisely this—that I have no choice. During the last thirty-six years God has twelve times changed my home, and fifteen times changed my work. I have scarcely done as I myself would have chosen. The support of my life is to know that I am doing what God wishes, and not what I wish myself. My brethren, the best thing often that could happen to a man is to be thwarted in his favorite hopes.

The *Pacific Methodist Advocate*:

The urgency of the times is for a gospel that comes down to the level of life's needs. The worship that once sat under minster towers and cathedral roofs is not for this age. The skirts of the new faith must trail through the streets and the alleys, nor spurn the places that worldly respectability disowns. The new gospel must grapple with every form of social evil and every minion of crime. As the Lord ordained, it must lay its fair, but strong hand on the hands of faithless authority and rebuke and restrain it, not by sword or force, but by that imperial assertion of itself which shall make men say, "Never men spake on this wise before."

This paragraph, published about a year ago, is quite significant now:

Any truth treated as a specialty is apt to become distorted and to distort its advocate out of that symmetry which the sum total of Christian truth will effect. No truth is designed to be taken away from other truths which modify it, and to be viewed alone. This is where heresies are hatched. Justification by faith only, isolated from a holy life, gives birth to Antinomianism. The love of God dwelt upon without the limitations of divine justice, produces liberalism. Even the necessity to raise missionary money may rest upon one man's mind so long that he may come to think all the work done by ministers and Bishops which does not bring money into the treasury is of no account at all, and it may insensibly produce a spirit of censoriousness because others are not as wholly absorbed in his theme as he himself is. The doctrine and experience of Christian perfection advocated as a specialty, is no exception to this general law.

For the Advocate.

TIRED WORKERS.

BY MRS. L. CRARY SADLER.

(St. Luke, v, 4-10.)

"So weary, so tired,
The morning hath come.
Let us wash out the nets
And hasten us home."

Lo! a voice says, "Simon
Launch into the main—
Let down your nets,
And cast out your seine."

"All night have we toiled,
Dear Master, and naught
Of the fish in the sea
In our nets have we caught.

But thy Word is enough
It hath ne'er failed me yet.
Heave to, all ye men!
And let down the net."

Then Simon, astonished,
Cries, "Leave me, O Lord!"
"Fear not," comes the answer,
"But trust in my Word."

Have faith then, tired worker,
Faint not, or complain.
Work done for the Master,
Is ne'er done in vain.

And fishers of men,
Who faint not or tire,
The plaudit shall hear,
"Well done—come up higher."

OUR CONTRIBUTORS.

"The Dreamer Has Awakened, and the Light of Truth Has Dawned Upon Him."

A few weeks since I was called upon by two young men, who announced their purpose to be Christians, and asked me to baptize them. I had known them for some time, but I doubted their preparation, and so asked them to meet me in a probationer's class for instruction. On the evening appointed they came, bringing another young man with them. One was the secretary of the Government Branch Naval Station here, another a telegraph operator, and the third a merchant's clerk. During the evening, after I had explained to them the nature of baptism, its solemnity, and what is required and expected of those who receive it, one of them, the secretary of the naval station, asked permission to talk for twenty minutes, stating that he desired to relate his experience. I readily granted him the time, being desirous of hearing it. He spoke at some length, and gave an experience so interesting that I asked him to write it out for me. He kindly did so, and my teacher has made an exact translation of it, which I send herewith. It is interesting, as it shows the gradual advance of a soul from the bondage and darkness of heathen morality into a state of conviction of sin and the need of a Savior, produced by the power of God's Word under the blessing of the Holy Spirit; and it further demonstrates the powerful influence of a converted life, all of which were used to awake the "dreamer," and to bring to his darkened mind "the light of truth." Here is a translation of his experience:

"I thank you for your kind instruction about the future course of the Christian life.

"I am now employed in the Ono Hama Naval Dockyard. There I have work to do, even on Sunday, and so have been unable to come to church. I am sure that you are a little surprised to hear of my desire to be baptized, and I shall willingly tell you something of my life and experience, that I may be understood.

"I am the second son of Natsume, a samurai at Oshikuma, in the province of Musashi. When I was seven years old, and my brother was at a distance, my father died. Mother, instructed by my grandmother, clever and learned, had the full responsibility of bringing up her child by herself after her husband had gone. She was conservative, and wished to have her son taught in the Chinese literature, so that when my brother advised her to send me, who had just finished the high common school course, to the commercial school, she resisted, saying that the boy who could not even read 'The Four Books' should not learn the foreign language. She was even more opposed to Christianity, and was devoted to Buddhism. However, I began to study English the first time, by necessity, from the eighteenth year of Meiji (1885), and while studying it, I met with references to religious subjects in my books, which I could not, of course, understand at all. In the twentieth year of Meiji (1887) I entered Mr. Summer's school in Tokyo, and studied English. There I listened to lectures on the Bible; but then, having not learned its importance, I had no mind to believe it.

"Seeing the fact that there are many anti-Christians in Christendom, I judged that it is much better for nonbelievers to lead honest, righteous and simple lives, and not care about the future at all, than to believe in God. Up to this time I had always observed mother's words, 'Be true to your conscience,' and had not often been reproved by her and others. I had always opposed my Christian friends when they advised me to become a Christian, saying that the three commandments—the fifth, ninth and tenth—in the Ten Commandments are only a portion of virtues which I had always observed, and that the other three—that is, the sixth, seventh and eighth—are those which are prohibited by human law, and that none dare break these except low persons, and so I concluded that religion is important only to uneducated people. Now, I soon found that this was a great error. I thought that, although I was not a believer, yet I never had violated the laws of the government, and had no compunctions, and so I had not sinned against moral precepts. On the other hand, I knew that there were many persons among the Christians who cover the inward baseness with the virtuous show. From this point of view I had determined to be an unbeliever rather than to be an outward Christian. There is no importance in simply believing in the Bible. But now I have discovered that, being veiled by pride, I have been wandering in the dark.

"In December, 1889, leaving Mr. Summer's school, I came to Kobe to seek a place in business, and entered Mr. Thomson's night school, where I studied the Bible, and came to understand it a little. From October, 1890, I removed to the Palmore Institute, and being at Dr. Wainright's preaching, by degrees I realized its meaning. In the meanwhile I felt that my carnal desire became stronger, and that I could not govern my discontented mind unless I should be dependent on Almighty God. It is now clear to me that my heart was full of foul things, and that the things which I considered right were right only before a low standard.

"In the same bureau where I am employed there is an officer who was a drunkard, proud and quarrelsome. He used to drink wine every day, was intoxicated in the office, made many mistakes in his business, and sometimes quarreled with his fellow-officers. Such a man is naturally despised by all. To the wonder, since last April he changed his conduct. He does not drink a drop of wine any more, is calm at his office, and kind to others. It can not but excite the curiosity of all, that he who has so long yielded to temptation suddenly beats it down, improving his former behavior, and seems quite a different man.

"From the same motive I called on him and inquired of him the cause that made him so changed. He answered me that he had been baptized early in this year, and had become a member of the Tamon Church, Hiogo. 'It is a great wonder to myself,' added he, 'that I have thus changed, who was firmly seized by the iron hands of Satan. I had no other means than to take wine, in order to avoid the pricking of my conscience, which was the cause of my contentions with others. But I am now free from his grasp, have harmony in family, and all things are pleasant around me. Above all, there is the hope of the future life. Every moment I can spare I read the Bible, and try to search after its truth. This is the highest gift that I can enjoy this side of the grave. I am surely born again.' He urged me to believe in God, to repent of all my sins, to seek a clean heart, and to get the hope of the future life.

"It proves to me that Christianity is a most powerful influence; that those bad habits which he could not improve for many years are now given up by his conversion, and that he is an honest and righteous man.

"Now, for the first time the dreamer has awakened, and the light of truth has shone upon him. I *will* be a Christian from this very moment; I will repent of my sins; I will get a clean heart, and enjoy true happiness in this world and everlasting life in heaven.

"Happily, Mr. Okumura and Mr. Kawashima came and told me that they would call on the pastor in order to be baptized. So I have come to see you with them."

Do you wonder, my dear brother, that my heart was stirred as I listened to this recital from the lips of a heathen youth? It is such things as this—darkened souls opening toward the light—that cheer our hearts by the way as we labor for God in these lonely lands, away from home and loved ones. These things sustain us; they are our meat and drink.

Let all who read the above letter pray for its author.

W. E. TOWSON.

Kobe, Japan, Oct. 27, 1891.

Letter from Japan.

MR. EDITOR: It may be you have seen telegraphic accounts of the terrible earthquake we had on the morning of Oct. 28. It was at 6:40 A. M. I was washing my face when Mrs. Lambuth cried out, "Earthquake! earthquake!" and in a moment the house was rocking and reeling to and fro. It was with difficulty we made our way down the stairway, and it was through the great mercy of our kind heavenly Father that the top of the chimney did not come crashing through the roof upon us. I tried to open the front door, but could not, and, fortunately the back door being open, we rushed out and made our way to the back yard. It lasted about two minutes and a half, and made several cracks in our house. Bro. Towson had one chimney top to fall upon the roof of his kitchen, making a tremendous hole and breaking through heavy timbers, but was stopped by some church benches, and the life of the servant below was preserved. Many chimneys fell in Kobe, but no lives were lost. The shock was felt in Osaka, twenty miles from here, much more severely; much damage done to property and many lives lost.

We feel truly thankful to God for the preservation of our lives, when so many thousands in that two minutes and a half were hurried into eternity. About one hundred miles from here the town of Ogaki was totally destroyed, and not a house left standing. Perhaps four or five thousand houses were overturned in that place, killing more than a thousand people and wounding many. Another town, Gifu, not far from Ogaki, was also almost entirely destroyed, many houses being burned and hundreds, if not a thousand or more, killed and burned. Also the city of Nogoya suffered severely. Some ten or fifteen missionaries are living there. None were hurt except Rev. Mr. and Mrs. Van Dyke, both of whom were severely injured. They are both getting better. Many foreigners have visited the places that suffered most, and they say no words can give the true state of the suffering and destitution of the people, and the terrible effects of the earthquake. Great fissures were made in the ground, some as many as eighteen feet in width. Houses are overturned and many still burning. The fields are deserted and food of all kinds destroyed, so that thousands are in a starving condition. The railroad for over a hundred miles has been destroyed, in some places sunk as much as four feet for miles, and at other places the rails are twisted and turned into all sorts of shapes, many substantial bridges broken to pieces and many tunnels injured. In many places muddy water and steam is thrown up, and one valley sank to the depth of four hundred feet. The Emperor has given five thousand dollars of his private funds to relieve the distress, and the government has given one million dollars to help the distressed people of that region. Foreign merchants and missionaries are contributing liberally to help the starving multitudes. Since Oct. 28 we have felt daily shocks, much lighter, and it is supposed we have not yet felt the last, and it may be a more severe shock will be felt. We are in the hands of the Lord, and we desire to continue to put our trust in him. His judgments are abroad in the earth, and we trust under these great trials men may be led to love and serve him. In some places near Ogaki the earth opened and closed, swallowing up persons standing near. One young lady, soon to be married, happened to be near one of these fissures into which she fell, and the earth closed over her. A poor mother was seen with both legs broken, and at the same time was trying to nurse her babe. The scenes witnessed in that region directly after the earthquake beggars description. Pray for us and pray for these poor afflicted and destitute people. Six of our Christians have gone to do what they can to help those in distress. We know not what moment we may have another severe shock. The one on Oct. 28 was the heaviest since 1854 and 1855, and caused greater loss of life.

Your brother in Christ,

J. W. LAMBUTH.

Kobe, Japan, Nov. 7.

Post-Scripts.

P. S. No. 1.—Lauderdale circuit will make the best financial report in its history, *except in a few points;* but the attendance at the fourth Quarterly Conference was attenuated. It was Saturday, and merchants could not leave the stores; it was rainy, and the farmers—many of them—would not come.

No. 2.—I have learned a new definition of an old compound word, "priest-ridden." It now means that some one has tried to ride a preacher and got thrown in the dust.

No. 3.—I have learned that it is considered much easier for a preacher with a family to support to lose $174 out of a very small salary, than for six or eight stewards to divide the amount between them and pay the preacher in full.

No. 4.—That some people think a preacher ought not to have an orphan brother dependent on him, and ought to be satisfied with one chimney to a parsonage, and just beds enough for his own family to occupy, and pay for them, too; do without a garden fence and trust to the Lord's keeping pigs and cattle out.

No. 5.—The clearest case of unselfish selfishness or of selfish unselfishness (I know not which) is that of a good brother who, although abundantly able to complete a house of worship which had stood for several years in an unfinished condition, would not do so, because there were five or six other members as able as he was, and *they would lose the blessing* if he did it by himself!

No. 6.—But there are many, many big-hearted, open-handed, godly men and women in this district who are loyal to their church, fear God and work righteousness, who are not only accepted of him, but know they are, and continually rejoice in the hope of the glory of God—yea, and some of them can rejoice in tribulations also. Their homes are open to the itinerant, and their places are never vacant in church. They never get a nickel broke to get some small change, but they give cheerfully, and their liberality is only limited by ability.

T. L. MELLEN.

Letter from Mexico.

MR. EDITOR: I simply write to thank you for sending my ADVOCATE so promptly. I first received three in one package; since I have got them regularly, the last being on Nov. 19. I also send you a card, having written you we had no religious services here in our language, and that our brethren—Baptist and Congregationalist—had united with our Methodist ministers in holding service every Sabbath eve at four o'clock, especially for our benefit. I have been privileged in hearing them twice, each time they have preached. First, our Bro. Scroggins, P. E., gave us a fine sermon. Last Sabbath our Baptist brother, Goldsmith, gave us another excellent sermon. Next Sabbath I hope to hear our Bro. Howland, a Congregationalist. You may well imagine, my dear brother, how we enjoyed the services, when I tell you it is the first time we have had the opportunity in two years. I feel now how little I appreciated the blessing of attending church every Sabbath. Our stationed minister here can not speak a word of English. Our presiding elder seems to take great interest in the Methodist mission here. He is an excellent preacher.

Present my thanks to Bro. Mitchel for attending so promptly to my request. I should have written this to him as the business manager, but thought you might, perhaps, remember me, as we met at the Seashore Camp Ground, and I was introduced to you by my lamented son-in-law, Calvit Roberts. You can make any use of this letter as you may think best. The card, I think, it would be well to publish in our ADVOCATE. You will, I know, excuse all mistakes when I tell you I very rarely ever write now, being nearly eighty-four years old.

Your sister in Christ,

MRS. S. F. TALIAFERRO.

Guadalajara, Nov. 27.

"Things That Ought to Be Changed."

Now, is it not evident to every well-balanced mind that "has no bee in his bonnet" to distrust the equilibrium of quiet thought, that we have too many districts in the Mississippi Conference? Would it not be better to reduce the number from seven to five? What is there to prevent such a man as P. A. Johnston from swinging east to the Alabama line and north to the borders of the North Mississippi Conference? And such a man as T. L. Mellen could easily look over the interests of our church from Enterprise to the Seashore and west to the Pearl. And the other four districts could be pressed into three, thus saving two valuable men to the pastorate, and without overworking the five remaining presiding elders. I served a little district once that took a little over half as much work I have been putting on this little station. We have a presiding elder that is doing splendid work in his little "pent-up Utica;" but, sir, he is a man that could easily spread his gracious influence and valuable oversight over a third more territory. No trouble in making the change at all, bracket surrounding circuits with the stations, and adjoining weaker with stronger circuits, so as to bring the presiding elder's appointment within the twenty limit. This expresses the sentiment of many that I have heard speak on this subject. Waiting the decision of our next Annual Conference, I venture to sign,

T. S. WEST.

"Things That Ought to Be Changed."

Two or three articles have appeared in the ADVOCATE recently under this caption. I will give some of my observations on this subject. Our Conferences are nearly here.

That some of our districts are rather large no one will deny, but why should we blame or complain at our hard-worked presiding elders? They are men of God; their duties are difficult and delicate. (See duties presiding elder, Discipline, page 70, ¶63.) I hold that their duty is to travel through their district, look after the spiritual and material interest of the church, and see that the preachers are doing their duty. Do they fail to do this? If so, let us report them for neglect of duty. If they do wrong and we let their characters pass unchallenged, we consent to the wrong.

The people who fail to meet their presiding elders are the ones most ready to complain. Some of our people seem to think that their part of church work is to find fault, and they do it admirably well. I expect that if the presiding elder was to travel the circuits or visit the stations of some of our works, he would be constrained to recommend to the Bishop a plan to reduce their work so these preachers could visit and get acquainted with their people.

I have been in Conference but a few years; have had but two presiding elders, and they were both men of God, faithful and true, and I have heard no complaining among my members about the presiding elder. I speak for the people, and say that we preachers are the complainers, and not the people. When we read the quarterly appointments of our presiding elders, which they have made, believing them to be the best for all concerned, we go around looking like we were about ready to sing, "Hark from the tomb," and, perhaps, say we had just as soon he would not come at all as to come in the week. One brother says, "My people don't know the presiding elder." It may be that the preacher who succeeds that brother will hear the complaint that he had failed to know or visit all of his members. If we, as pastors, would visit all of our members, read the Scripture, and pray with them, the wheels of our Zion would move forward more rapidly. We should not intimate that "they (presiding elders) are after getting their part of the quartorage, and then leave for home," but that they are true men who have the interest of our Zion at heart.

It is right that they should go home when all business has been attended to. They need to rest after having heard the murmurings and complaints of their preachers. I have heard more complaints among the preachers about the presiding elders and their work than among the people. Our people are loyal and are satisfied when a man does the best he can, and almost all complaints have their origin among the preachers, and not the people.

J. M. MORSE.

Newton, Miss.

"Things That Ought to Be Changed."

MR. EDITOR: You remember that early last year I wrote three articles, each one headed, "Two Large."

1. That the General Conference was too large, and ought to be cut down, at least, half.

2. That the Annual Conferences were too large, and ought to be divided and more Bishops elected.

3. That the districts were too large, and ought to be cut down to twelve or, at the outside, fourteen appointments, so that the presiding elder could spend more time and do more efficient work on his district, or, in other words, give two full days embracing a Sunday on each work; and you remember I liked to have got into trouble about it. "Circuit Rider" accused me of being in trouble with my presiding elder, and I had to rise up and explain. But I am very thankful to say that I was not then, am not now, and never have had any trouble with my presiding elder. I have always been a great advocate of the presiding elder's office, and more especially of my presiding elder. I have always had the greatest respect and love for my presiding elder; but I was then and am now of the opinion that the office is being broken down by its own weight or size, and if the districts remain like they are, that the time will be in the near future when the office of presiding elder will be numbered with the things of the past. We ought to have, at least, ten districts in the Mississippi Conference. Why not? Ten acres well cultivated will produce more than twenty only half worked. Why not the same in church work?

A. D. MILLER.

Harlow, Miss., Nov. 27, 1891.

Social Science in the Pulpit.

BY JOHN HABBERTON.

Preacher and pastor are the greatest individual influence in social science. In late years there has been talk of decay of the preacher's influence, but it is not well grounded. The institutions of which preachers are the head are rapidly multiplied and well supported. The pocket is the test, and it is doing a great deal for the preacher. That it is not doing enough is in keeping with the world's way in every department of moral effort. When society does its full duty by church and preacher, the millennium will be here.

The preacher's influence is not decreasing. Many preachers think their usefulness is waning, but the fault can frequently be traced to themselves. They bemoan irregular attendance and sigh for old days when everybody came to church; but seem to forget that then mere church attendance was regarded as a sort of saving grace. Congregational numbers do not necessarily indicate the spiritual condition of the community; they are frequently a guage of the pastor's popularity. The conscientious pastor is a very hard-worked man, and to demand from him two elaborate, original sermons each Sunday is both senseless and cruel.

We must look outside the pulpit for the preacher's most influential work. Even if weak in theology and halting in speech, he remains, if a man of conscience for good that observing unbelievers dare not belittle and Christians can not overestimate. In many communities he is the only well-educated man—the only man who keeps abreast of the tide of modern intelligence and endeavor. He reads and studies; this is his duty and in keeping with his nature and profession. The more active his pastoral work, the more he is impressed with the importance of every question coming under the general designation of social science.

Men who have any social reform in view, seek first to enlist the sympathies of the clergy. At one of the great meetings ever held in the interest of the poor of London, the venerable Cardinal Manning sat on the platform with some professed infidels—Bradlaugh among them. A public meeting for any but political purposes is a most unknown without preachers taking by special invitation among its active participants; and even political conventions are opened with prayer.

The serious sense of responsibility upon a minister naturally produces times of depression and doubt as to his influence. The greatest personal influences in the world's history have felt this self-doubt. Even George Washington did not escape it, as is shown in one of the most pathetic passages among his collected letters.

Much that the preacher does is like the nature of sowing seed. The proper ground, as well as proper seed, is needed to insure a satisfactory harvest. Some sown seeds that seem to be dead are merely dormant, awaiting the circumstance and condition that shall quicken them to life. In a single "experience meeting" one man said he had been converted by the death of his child; another that it was a drunken debauch that brought him into the fold; but in each case the real cause proved to be the retention by the mind of great truths heard long before, but never applied until death and remorse recalled them. In the days when mind yielding creeds forced Ralph Waldo Emerson to abjure his pulpit, he became classed with unbelievers. His blameless character and great influence for good were instanced as illustrations of what a man could be without acceptance of all that preachers taught. But those who thus talked ignored the fact that Emerson was a descendant of nine generations of preachers, and that his character was a direct result of the teachings and practice of this long line of ancestors. Sufferers who cite the many social virtues and beneficent activities of that noted and aggressive unbeliever, "Bob" Ingersoll, perhaps do not know that his father was a preacher who, despite his devotion to the letter of an iron-bound creed, was a man of wide sympathies and intense moral earnestness, and that the son owes many of the good points of his character to inheritance from, and the teachings of, his father.

The more a church or community depends upon its pastor, the more it should do to strengthen and uphold him. His participation in all the affairs of life should be encouraged; he should be drawn from his study and his thoughts into active communication with men and women besides those who draw upon the stores of his head and heart. The more men receive of him, the more it is their interest and duty to give to him from themselves. To expect the grace of God to supply all the preacher's needs, when all others are depending upon their fellows for some necessary help and cheer, is hypocritical as well as inhuman.—*Chautauquan.*

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

We are under obligations to Rev. F. D. Van Valkenburgh, 106 Camp St., for the following books from the Penn Publishing Company, Philadelphia.

THE BRAGANZA DIAMOND. By James Otis.

THE STORY OF THE ODYSSEY, for Boys and Girls. By Edward Brooks.

DELSARTEAN PANTOMINES. By Mrs. J. W. Shoemaker.

READINGS AND RECITATIONS. By Mrs. Anna Randall-Diehl.

CORRESPONDENCE. By Agnes H. Morton.

THE DEBATER'S TREASURY. By William Pittenger.

THE ART OF CONVERSATION. By J. P. Mahaffy.

These books are all gotten up in good style, and Bro. Van Valkenburgh will take great pleasure in selling them to you just as cheap—yea, cheaper than anybody else.

PERIODICALS.

—THE JOYFUL STORY, by Dr. J. B. Herbert, is a beautiful Christmas service published by the S. Brainard's Sons Co., Chicago. Price, 5 cents; $4 per hundred.

—THE LOCAL PREACHER'S MAGAZINE is published quarterly at Fort Wayne, Ind., for $1. It is the organ of the National Association of Local Preachers of the M. E. Church.

—THE CENTURY, for this month, is a "Christmas Number." The first thing to attract is the beautifully illuminated cover, and then many beautiful pictures and much superior reading matter go to make up its pages. We do not know when we have seen such a table of contents as this month's *Century* sets before its readers. Century Company, New York. Price, $4.

—THE FORUM, for December, has one of the finest tables of contents that able periodical has yet sent forth. Gov. Russell, Horace White, Frederic Harrison, Sir Edwin Arnold are among the contributors, and Degradation by Pensions, Jewish Persecution, Permanent Bank System, Bank Note Circulation, Prison Management are among the subjects discussed. This valuable monthly is published for $5, by the Forum Company, New York.

—THE QUARTERLY REGISTER OF CURRENT HISTORY is published by the Evening News Association, Detroit, for $1 a year. This new quarterly will supply a felt need. It gives in concise form the current history of the day under five departments, viz.: International Affairs, Affairs in Europe, Affairs in Asia, Affairs in Africa, Affairs in America. Then it has a Record of Progress in Science, Literature, Art, Music, Archæology and Religion. We think this will be a most valuable periodical.

THE LOTTERY.

"And Don't Let the Lottery Win."

"And don't let the lottery win, so I can go to heaven," was the added petition to a little boy's evening prayer. He had heard his grandmother tell his mother of the request in the Advocate for all Christians to pray for the defeat of the lottery. He had not heard a prayer offered especially for that, and no one knew that he had noticed the conversation; but it had taken hold of his mind, and after his usual petitions, in which he was sometimes prompted by his mother, he added the above petition, earnestly and reverently; then said, "For Jesus' sake. Amen."

"So I can go to heaven!" Could anything be more emphatically said than the petition of that little boy in condemnation of the lottery evil? In his youthful mind it was something so dreadful that if it should *win*, it would keep him from going to heaven. And who knows but it might be so?

If the "lottery wins," and its insidious influence is legalized by a bribed Legislature, and allowed to carry on its soul-destroying power, who knows but that this little curly-headed eight-year-old boy may be one of its victims? That some have been kept from going to heaven through its influence many verily believe, and if it, in its money-might, is allowed to fasten its deadly hold on the fair escutcheon of our sunny Southland state, many more of the children of sin and the next generation will be kept out of heaven. I wonder if any of the fathers that voted the McLottery ticket, last week, thought of that possibility!

When an evil is of such gigantic proportions that a little child is afraid of being kept out of heaven by it, methinks it is time that older heads had come to the same conclusion.

Asking one of the Pros, the other day, if he thought there was *one* on his side praying for the success of the lottery schemers, he said, "Yes, I pray every night;" but did not say that he prayed for the lottery to succeed. But the prayers of the Antis are going up almost incessantly, and our God is a prayer-hearing and a prayer-answering God. Since the first announcement of the infamous proposition to extend the lottery power twenty-five years longer, there has been some Christians praying for its defeat, and now, perhaps, it may be truthfully said that the great majority of Christians are praying mightily to God that it may be defeated.

Could a devout Christian, or a firm believer in the power of prayer, get on his or her knees and ask God to bless the gambling concern that was robbing the many to enrich a few? Could they ask a blessing on a power that was taking thieves of our children, servants and all intrusted with money in the vain, delusive, wicked desire to better their own condition at the expense of others' losses?

Out of the mouths of the very babes let this wicked lottery condemned; and may God grant that none of them may be kept out of heaven by its baneful influence!

MRS. L. CRARY SADLER.

Lottery.

Hon. Seth Lowe, president of Columbian College, at the recent anti-lottery meeting in New York, spoke as follows:

When you can localize the bite of a rattlesnake, you may expect to localize the malign and vicious influence of this great lottery scheme.

I was reading an article the other day by a Frenchman, and he said whoever voted to establish a lottery voted to make so many thieves and suicides per annum. In professing in some way he said the country, the lottery people have no facts to fall back upon. It neither creates commerce, helps trade, or in any way develops the resources of the country. It simply undermines manhood, on a basis founded in dishonesty. But there is a great deal more than that involved in this controversy; there is a political question involved in it, using that phrase in its largest and best sense. Here is a proposition that the State of Louisiana shall engraft upon its Constitution, beyond the reach of the Legislature, which is the law-making power, a scheme that shall render it impossible for any power in the State to interfere hereafter, for a long term of years, at least, with the operations of these gamesters. I submit that that is a political question of such consequence for all the citizens of this country as to justify a strong protest from every good and self-respecting person in the land.

The whole difference between freedom and license is a question of law. These people want to be exempt from law. I do not and you do not want them to be exempt from law. Only the other day the State of Kentucky, which formerly permitted lotteries, put into its State Constitution a prohibition against it. And in the new State of North Dakota, I am proud to say, when the public men in that commonwealth fully understood what it meant, after the veto by the governor and his explanation of the terrible effects which would be wrought among the people if the lottery company received a charter, they at once refused indignantly to grant any such concession. And I give, too, all honor to Governor Nicholls for the brave stand which he is taking on this matter in Louisiana. A man who carries a gun and marches to the front risks his life, and he knows it. When Governor Nicholls entered this fight he knew as well as he knew anything, that he risked his political life, and this circumstance enhances justly the glory and the applause which are his due.

Father Elliott, a Catholic priest, then made a telling speech which awakened enthusiasm, saying, among other things:

This Louisiana Lottery is, I suppose, the greatest single cause of vice, except the saloon, that exists in the country. I suppose the saloons, taken altogether, are the worst, but the lottery is a good second, at any rate. Thieves and suicides, spendthrifts and mean misers, the most silly sort of speculators, are the ones on whom the lottery depends. What a horrid thought it must be to our friends down there, that the State House of Louisiana is likely to become the central office of the most destructive engine of human integrity and of the bonds of justice between man and man that exists. It was the Lord God of Hosts, as they freely say with us now, that took from them the great trouble of slavery; but what god is it but the hated anti-christ of hell that gives them now, to take the place of that evil, the other evil of bartering upon the feebleness of human character for the payment of the current expenses of the State. They plant the very root of evil in their Constitution if they adopt that amendment, and we say here, "God forbid!"

Rev. Dr. Lyman Abbott sent the following brief words of encouragement:

The question of legalizing the Louisiana Lottery, though in form a State, is in fact a National question. It concerns us all. The North suffers from it, and the North is responsible for its original institution, and the North ought to take its share in the brave fight which public-spirited and patriotic men and women are making in Louisiana against a national sin and shame.

Suppose train-robbers should come to New York and say to us, "Give us a charter by which we may stop all the railway trains in the United States and rob their express cars, and we will pay all your taxes and give you 10 per cent. of the profits." It is shown that 93 per cent. of the money of the Louisiana Lottery comes from the other States of the Union. I can not think of words adequate to express the impudence of this present fraud. Their proposition is one which in the Middle Ages, in the days of the robber knights of the Rhine, or anywhere else, could not be entertained for a moment.

What the Papers Say.

American Hebrew (New York), Nov. 13.

We trust that this campaign of enlightenment will be continued throughout the length and breadth of the land until it will be known and shown that decent and honest people everywhere abhor every form of gambling, and are averse to the giving of legislative sanction to such criminal practices as fraudulently enticing hard-earned money from unintelligent fools who hope to acquire wealth speedily.

The Epoch (New York), Nov. 13.

There is no little danger that this infamous bargain may be ratified at the election next April, for the Lottery Company will use every corrupt means to carry its end, and unfortunately the large and uninstructed negro vote of the State is in its favor. The poorer colored population is besotted by the lottery, and its voters are apt to be venal. So far as possible the public sentiment of the whole country ought to be brought to bear to rescue Louisiana from the abasement with which she seems to be threatened.

New York Herald, Nov. 13.

Think what two or three million dollars corruptly used can accomplish in the way of legislation in the way of purchasing votes. Given this enormous money power, the managers of the Louisiana State Lottery would be almost in a position, by buying doubtful States, to sell the Presidency to that candidate who should bind himself to let them use the United States mails as they pleased, and in whatever concerned the lottery to do their bidding. Surely there is food for serious reflection in this Louisiana Lottery business!

Baltimore Sun, Nov. 14.

If the State goes into partnership with a gambling hell, what effect will it have on the general government? In close contests we may assume that the vote of Louisiana would always be up for sale, and terms could be made with Congress for the removal of restrictions which have been imposed. In this view the lottery becomes a political factor of national importance and far-reaching effect. Indeed, the municipal government of every city is more or less affected or even to some degree dominated by gamblers, and these gamblers are all agents of the lottery. Every citizen is interested in the suppression of the lottery, no less upon grounds of patriotism than upon those of public morality.

Harper's Weekly (New York), Nov. 21.

Undoubtedly the greatest evil which threatens the country is the corruption of the ballot. But the most startling illustration of the extent and power of political corruption and bribery is the career of the Louisiana Lottery Company. The meeting just held in New York, and its appeal to the honor and patriotism of the country, have shown the character of the lottery, and the peril and disgrace which threaten a State of the Union. It is substantially a question of the subjugation of the State of Louisiana to a fraudulent monopoly which secures and maintains its power by corruption. There are no limitations upon the grant, no penalties for its abuse. It is put beyond the regulating power of the Legislature. The good name of the State, its public and private morals, the liberty and prosperity of its citizens, are all involved. Like Tammany Hall in New York, the necessary tendency of such a thoroughly organized system of corruption is to extend itself, and by the nature of our institutions it becomes a national concern. The statement of the situation is the most forcible appeal. The committee say, truly: "It is destructive of the sacred sisterhood of the States that one of their number should, for a pittance of revenue, charter a piratical corporation to prey upon the ignorance, the credulity, and the cupidity of the citizens of all the others, and station its creatures throughout the land to violate their laws."

New York Times, Nov. 14.

No greater dishonor could be done to any commonwealth than to incorporate a gambling-house as an integral part of itself. It was by such an incorporation that the Grand Duke of Baden in old times, and the Prince of Monaco in more recent times, accepted a European disrepute as the price of their revenues. That the people of an American State should accept a dishonor is an outrage that may well excite to indignation the honest men of Louisiana. A protected and legalized gambling-house can afford to bribe high. The bribes offered to Louisiana are actually very great, but comparatively they are pitifully small. "He who sups with the devil needs a long spoon," and it might be expected that those Louisianians to whom honor and money are commensurable things, and who are willing to sell their own good name and that of their State, would insist upon getting a better price for the article than it appears they are willing to accept. Whatever price they are able to exact is the price of their infamy. The honor of Louisiana, or what there is left of it after the ravages of the carpet-bagging politicians and of the Louisiana Lottery Company, is in the keeping of the Louisianians who refuse to sell themselves or their State at any price, and who compose the Anti-Lottery League. It is a patriotic duty for every American to give them all the assistance in his power.

New York Staats-Zeitung, Nov. 13.

The lottery victory at the Democratic primary elections in New Orleans was complete, but not surprising. The corrupting influence of the swindling institution upon public opinion penetrated so deep, the local newspapers with one or two notable exceptions showed themselves to be so contemptibly mercenary, and the Lottery Company lavished money so freely to attain its ends, that the antagonists of the monster were from the very outset fighting for a lost cause. Now there is at hand the serious danger that the next move of the lottery demon will be to pack the Democratic convention and reward Judge McEnery with the nomination for governor. McEnery is the judge of the Supreme Court of Louisiana whose voice in formulating the decision in the celebrated lottery case turned the scale in favor of the "concern," in that it formally and legally brought before the public the constitutional amendment submitted by the Legislature for the renewal of the lottery concession. If the lottery can now make its McEnery governor of the State, it will be able to secure the ratification of this amendment by the people. To quiet the scruples of the country folk with the filthy lucre of the professional gamblers will hardly be a more difficult task than it has been to ease the consciences of the "intelligent citizens" of New Orleans. In such circumstances the American people outside the State of Louisiana can do nothing more than, by holding mass meetings like the Chickering Hall demonstration, and entering a determined and energetic protest, make a last effort to bring the people of Louisiana to their senses. It is a fight to avert a national disgrace.

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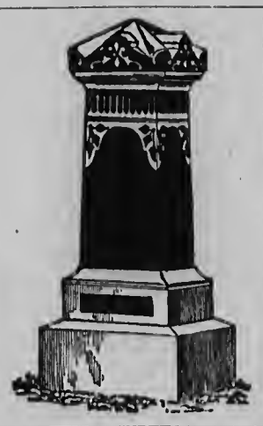

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No. 3 Lim. Ex. 7:45 am	No. 4 F'st Ex. 7:45 am
No. 5 F'st Ex. 7:05 pm	No. 8 Coast. 3 45 pm
No. 7 Coast. 9:20 am	No. 6 Lim. Ex. 7 30 nm
Lim. express, 4:45 pm	Fast mail. 8:25 pm

ILLINOIS CENTRAL.

No. 1. Local Mail and Express. 7:20pm	No. 2. Local Mail and Express. 7:00am
No. 41. Chic. and St. L. F. Mail. 8:25am	No 42. Chic. and St. L. F. Mail. 6:00pm
No 45. Chic. and N. O. Lim. 7 40pm	No. 46. Chic. and N. O. Lim. 12:01noon
No. 41. Memphis and K. C. Ex. 8:25am	No 42 Memphis and K. C. Ex. 6:00pm
No. 5. McComb City Accom. 9:15am	No. 6. McComb City Accom. 5:00pm

TEXAS AND PACIFIC.

No. 53 California Express. 7.30 pm	No. 51 California Express. 8:00 am
B. Rouge, local. 10:25am	B. Rouge, local. 3 50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 7:30 am	No. 18 Local... 8:00 am
No. 17 Local. 7:20 pm	No. 20 Califor.. 5:00pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd .. 2:30pm	No. 2, Lim'd. 5:00pm
No. 3, Fast Line. 7:00am	No. 6, Fast Line. 8:45am

MOBILE AND OHIO.
(Via Meridian.)

No. 5, Fast Line. 7:00am	No. 2, Limited. 5:00pm

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.
Rev B. F. Lewis, Ass't Editor.

Thursday, Dec. 10, 1891.

NORTH MISSISSIPPI ANNUAL CONFERENCE.

FIRST DAY.

The North Mississippi Conference convened in the Methodist Church in Macon, Miss., at nine A. M., Dec. 2, 1891, Bishop E. R. Hendrix presiding.

The Conference was opened by the Bishop announcing, and the Conference singing, Hymn 221, "Draw near, O Son of God, draw near," the reading of John xvii, and prayer. Rev. J. S. Oakley, the secretary of the last Conference, called the roll, and quite a large number of ministers and laymen answered to their names. Bro. Oakley was then elected secretary, with Bros. R. M. Evans and T. W. Lewis as assistants. The hours of meeting and adjourning were fixed, respectively, at nine A. M. and 12:30 P. M. The bar of the Conference was fixed at the rear of the third window from the pulpit.

The following committees were appointed, viz.:

On Public Worship, District Conference Records, Sabbath Observance, Spiritual State of the Church, Books and Periodicals, Bible Cause, Temperance, Conference Relations and Memoirs—nine in all. Not only are these committees remarkable for their number, but also for the number of members on each committee.

Communications were read from the Board of Missions, the Board of Church Extension, the Sabbath-School Department, the Publishing House, and the NEW ORLEANS CHRISTIAN ADVOCATE.

One lamentable fact was developed during the reading of these reports, viz.: Out of 1,200 000 members in the Southern Methodist Church, only 1,200 *Quarterly Reviews* are taken. That number ought to be taken by our three patronizing Conferences.

Bro. T. B. Holt, treasurer of the Board of Missions; Rev. W. A. Dodge, of the North Georgia Conference; Bro. Mitchel, the business manager, and the assistant editor of the ADVOCATE were introduced to the Conference and invited to seats within the bar. The assistant editor takes this opportunity of expressing his high appreciation of his cordial reception among the North Mississippi brethren.

Question twenty was called, and the Conference witnessed something new. The name of each presiding elder was called, he made his report, retired, and the Conference "discussed him." These discussions developed three facts:

First. There have been revivals in every district, and in some districts in nearly every charge in the district.

Second. Finances are low.

Third. There is a very strong sentiment against the extremely large districts. One presiding elder reported a great lack of parsonages, another 800 conversions, another 1,300 conversions and "*discipline enforced in high places.*" The coupling of 1,300 conversions with the enforcement of Discipline is suggestive.

Under the call of the same question the names of the following veterans in the Lord's army were called, and they were continued on the superannuated list: Bros. Carson, Houston, Cook, Ramsey, Housen, Lowry and Brown.

As some changes are contemplated in the supernumerary relation, we omit the names for the present. Pending the call of this question, the hour of adjournment arrived, and the following resolution was adopted:

Resolved, That it is the sense of this Conference that many of the districts are too large, and that we ought to have, at least, one new district.

After announcements, Conference adjourned with doxology and benediction.

SECOND DAY.

The Conference was called to order at nine A. M., Bishop Hendrix in the chair. The religious exercises were conducted by Rev. N. G. Augustus. The minutes of yesterday morning's session were read and approved. The roll was called and perfected, and on motion was dispensed with for the remainder of the session. A report was read and referred to the Committee on Education from Malone Female College. This institution of learning was opened Sept. 16, 1891, with a good attendance, and with its teachers and curriculum promises better things for the future.

During the morning session the following brethren were introduced to the Conference, viz.: Rev. A. F. Watkins, agent of Millsaps College; J. W. McLaurin, district superintendent of the American Bible Society; Rev. Joel L. Kennedy, of the West Texas Conference; the pastor of the Baptist Church, this city, and Dr. W. R. Lambuth, our returned missionary from Japan.

Ques. 2. Who remain on trial?

Ans. B. P. Jaco, A. F. Buck, E. S. Lewis, R. A. Meek, J. W. Ramsey, having stood an approved examination on the course of study, were advanced to the class of the second year.

Ques. 8. What traveling preachers are elected deacons?

Ans. C. W. Perkins, Geo. H. Lipscomb, R. O. Brown, J. C. Mimms, Wm. J. Burt, J. C. Park, having stood approved examinations, were elected to deacon's orders.

The Bishop having called these brethren before the chancel, charged them to weigh well the disciplinary questions propounded to candidates for admittance into full connection, and set tomorrow morning, at 10:30, as the hour of this work.

Ques. 3. Who are discontinued?

Ans. J. R. Rodgers, at his own request.

Ques. 6. Who are received by transfer from other Conferences?

Ans. J. W. Treadwell, from the Indian Mission Conference.

Ques. 1. Who are admitted on trial?

Ans. Lee M. Lipscomb, from the Louisville circuit; Thomas B. Clifford, from Columbus station; Stephen L. Boyd, from Sallis circuit; William D. Burroughs, from Rural Hill circuit; William L. Graves, from Rural Hill circuit; James A. Poe, from Chapel Hill circuit; William A. Clarke, from Iuka station; John H. Rogers, from Iuka circuit; William J. Rogers, from Marietta circuit; James A. Bowling, from Shawnee circuit; James M. Deavenport, from Athens circuit; Wm. A. Bowlin, from Houston and Wesley station.

Rev. Matthew D. F. Fly, a traveling elder in the Free Methodist Church, having certified his agreement with us in doctrine, his orders were recognized, and he was admitted into the traveling connection in elder's orders.

Ques. 7. Who are deacons of one year?

Ans. R. C. Morehead, H. P. Gibbs, H. W. Young, H. P. Crow, T. B. Hargrove, R. H. B. Young, W. H. Saunders, J. T. Howell, J. W. Treadwell, W. W. Moss, B. B. Sullivan, having stood an approved examination, were passed to the class of the fourth year.

Ques. 10. What local preachers are elected deacons?

Ans. Wm. A. Bonner, Lee M. Lipscomb, Columbus W. Patterson, William W. Edge, James L. Bowling.

Dr. W. R. Lambuth addressed the Conference on the subject of missions, following up his address of last night. During his talk he answered the objector who says it costs a dollar to send a dollar to the foreign field. He said for every dollar sent over to China and Japan, the missionary received $1.20. One year (last year, if we remember correctly) he built two residences for missionaries, each costing eighteen hundred dollars, or three thousand six hundred for both, *from the premiums on the money sent to Japan* to the missionaries. At the close of his remarks the Conference subscribed nine hundred dollars, which, added to the four hundred subscribed last night, makes thirteen hundred in all, and by resolution asked the Parent Board of Missions to permit them to support Bro. Waters and family for one year in Japan. Bro. Waters, it will be remembered, married Miss Lula Lipscomb, of Columbus, Miss., who went to China a few years ago.

Bro. Watkins read a very encouraging report from the Board of Trustees of Millsaps College, which was referred to the Board of Education.

After announcements, the Conference adjourned with doxology and benediction.

THIRD DAY.

Friday, nine A. M., Dec. 4, Conference reassembled, Bishop Hendrix presiding; Bro. Oakley and his assistants at their desks. Opening exercises were conducted by Bro. J. W. Honnoll.

The roll was called and the characters of the brethren were passed:

R. M. Evans, J. H. Smith, A. W. Langley, R. C. Calloway, J. C. Buck, G. W. Bachman, J. S. Oakley, F. P. Spencer, J. R. D. King, K. A. Jones, J. W. Luter, J. H. Mitchell, E. H. Moon, E. H. Rook, W. W. Williams, D. M. Geddie, T. C. Wier, H. R. Tucker, Amos Kendall, A. P. Sage, W. R. Rainey, W. C. Lester, W. A. Dollar, J. A. Bowen, R. A. Burroughs, N. G. Augustus, E Johnson, J. T. Cunningham, W. D. Bass, T. L. Foster, J. M. Barnes, M. E. Tumlin, B. R. East, J. A. Whitehurst, A. P. Leech, F. A. Whitson, T. Y. Ramsey, A. B. Dearing, J. W. Bell, J. D. Newsom, T. B. Malone, O. N. Koon, K. M. Harrison, M. H. Honnoll, J. W. Honnoll, J. J. Brooks, J. A. Leech, Joseph Johnson, G. H. Jacobs, J. W. Anderson, S. A. Ellis.

At ten A. M. the following seven applicants for admission to full connection in the Conference presented themselves: C. W. Perkins, R. O. Brown, W. T. Burt, J. C. Park, G. H. Lipscomb, J. C. Mimms and H. C. Edmonson.

Bishop Hendrix, in expounding the usual questions, gave the large audience a clear and full statement of the doctrines of the M. E. Church, South. His manner was gentle and fatherly, his voice soft and persuasive, his expression animated and loving, his reasoning strong, his selection of words choice, his utterances showed that he drew his thoughts fresh from God's Word, and that he is taught the truth as it is in Jesus by the power of the Holy Ghost. He convinced all who heard him that he is a man of God walking on a high plane of Christian thought and experience.

The young men answered the question in the affirmative, and were unanimously received into full connection by the Conference.

Owing to the inclemency of the weather last night, the meeting to have been then held in the interest of Christian education was postponed, and the subject was now discussed. Eloquent and enthusiastic addresses were made by Maj. R. W. Millsaps, Bishop Hendrix and Rev. Dr. A. S. Andrews, president of the Southern University. At the conclusion of the speech of the latter a resolution of thanks to Dr. Andrews was passed, embracing an invitation to him to visit this Conference as often as he could.

The following resolution was adopted:

Resolved, That the presence of Maj. R. W. Millsaps at our Conference session has given us great pleasure, and we herewith extend to him a cordial invitation to visit our Conference in the future, and promise him a hearty welcome when he shall do so.

R. B. Young was discontinued at his own request.

Conference then adjourned until Saturday morning.

At three P. M. the Rev. A. F. Watkins preached at the Presbyterian Church from the text: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (John xvii, 15)

At night Rev. Dr. Andrews preached at the Methodist Church.

FOURTH DAY.

Saturday morning session, Nov. 5, 1891, Bishop Hendrix in the chair; religious exercises conducted by Rev. J. D. Newsom. Minutes of Friday's session read and approved without a single correction.

The Committee on Conference Relations made a report, and the superannuated relation was granted Revs. S. B. Carson, J. H. Brooks, W. R. Rainey, T. J. Lowry, A. A. Houston, J. M. Hampton, S. A. Ellis.

Revs. W. S. Harrison, D. M. Cogdell and J. W. Bates were granted a supernumerary relation.

A memorial from the Holly Springs district, which was presented on yesterday, containing a resolution with reference to the Board of Missions giving full information concerning their appropriations, resulted in a motion this morning to the effect that the Board be allowed to follow its former policy.

A substitute was offered by Rev. Amos Kendall, requiring the Board to publish in the Minutes the work of the past year. Dr. R. W. Jones moved, as an amendment, to strike from the substitute the words "past year" and insert the words "ensuing year." A motion to lay the amendment on the table prevailed. After considerable discussion upon the whole question the substitute failed and the original motion was carried.

Revs. J. Whitehurst and A. B. Dearing were granted location at their own request.

The Committee on the Bible Cause made their report, offering a resolution that all the preachers take up a collection for this cause in all their charges during the month of May. Rev. J. W. McLaurin addressed the Conference, after which the report was adopted.

A resolution was offered, authorizing the secretary, Rev. J. S. Oakley, to publish the Minutes of the Conference in the place of Rev. T. B. Malone, the appointed editor, who is at home sick.

The Joint Board of Finance made their report. Amount collected the past year, $2,426.45. Amount necessary for the claimants for the ensuing year is $3,300.

The Committee on Conference Relations made an additional report, and a supernumerary relation was granted Rev. C. N. Terry.

The Board of Church Extension made their report. Bishop Hendrix addressed the Conference in a short, but strong and pointed speech. His remarks were substantially as follows:

"Church extension of the present day is not a thing of recent date. It dates centuries back. It began on the Mount of Transfiguration. Peter preached the first church extension sermon. His text was, 'Let us make here three tabernacles.' These were prophetic words. He uttered what he did not comprehend, as did all the prophets of old. He spake out of a heart of love. He felt the need of an abiding-place. His thought has been taken up by the generations following. Everywhere love has built abiding-places—monuments to the God worshipped. Our church comes not from the temple, but from the synagogues scattered in the country where the Jew dwelt. In these Christ and his apostles worshipped and taught. Love builds not only houses of worship, but places of rest. No sooner is love born than it plans for a nest for its loved ones. Hate builds up nothing—hate tears down. Love builds up. Love made the world. Love made man. Love builds homes for preachers and builds churches. Our church builds one house of worship every day. The work of infidelity is to tear down; of love, to build up. These are outward expressions. Churches are the expressions of the permaueney of the kingdom of God. God's plan is to become identified with the soil. The result of not doing so is illustrated by the wandering gypsies, Arabs and Indians. God's plan is for the church to become identified by having a home. The homeless one is a tramp. Borrowing a home, a hall or lodge-room destroys identity. I don't like to see the church go into co-partnership with anything. I don't like this boarding-house business. Love says, Let us build something to keep us alive among men. A town where there is no church is an expression that the morals are not good—no payment of debts, etc. Houses of worship are expressions of good morals and of life sufficient to build. We can't talk out plain in other houses, and could not, as a church, have an existence. In our own houses we can use our own forms of worship and ritual. Independent houses enable us to use our beautiful service."

At the close of these remarks a special collection was taken to build a church in Rouse, Col., and about $170 were raised.

Rev. C. R. A. Brantley was located at his own request.

The Committee on District Conference Records reported. The Aberdeen and Holly Springs Records were reported as finely kept and models of excellence. The other records were more or less criticised.

The following announcements were made: Rev. M. D. Fly, to preach at the Presbyterian Church, at 3 P. M., to-day; and Rev. Amos Kendall at the Methodist Church, 7 P. M.

Announcements for Sunday:

Methodist Church: 9 A. M.—Love-feast by Rev. J. H. Brooks. 11 A. M.—Bishop Hendrix. Ordination of deacons to follow. 3 P. M.—Memorial service. 7 P. M.—Rev. J. J. Wheat. Sacrament to follow, by Rev. J. B. Stone.

Presbyterian Church: 11 A. M.—Rev. J. D. Cameron. 3 P. M.—Children's service. Addresses by J. B. Streaker and Dr. R. W. Jones. 7 P. M.—Rev J. W. Boswell.

Baptist Church: 11 A. M.—Rev. W. B. Murrah. 3 P. M.—Address by Mrs. Hargrove. 7 P. M.—Rev. R. M. Standefer.

Conference adjourned to meet in memorial service, three P. M., Sunday.

At night Bro. Amos Kendall preached at the Methodist Church to a crowded house. He delivered what many of his old friends said was the best sermon of his long life. During the entire services the presence of the Holy Spirit was manifest, and shouts interrupted the speaker, who himself became so happy that he stopped preaching and led the shouting.

SUNDAY.

The love-feast at nine A. M. was an occasion of most wonderful power. There was no pause. The brethren and many noble women spoke in rapid succession, until the whole audience was in a blaze of spiritual fire. Old preachers remarked that it was the finest love-feast for many years.

Bishop Hendrix preached, at eleven A. M., a sermon of great power, both in thought and religion. Text: John xiv, 2—"If it were not so, I would have told you."

At the close of the sermon the following persons were ordained deacons: C. W. Perkins, G. H. Lipscomb, R. O. Brown, J. C. Mimms, W. J. Burt, J. C. Park, J. M. Webster, W. A Brunner, L. M. Lipscomb, C. W. Patterson, W. M. Edge, W. L. Bowling.

A very touching and impressive memorial service was held at three o'clock, Bishop Hendrix presiding. The committee made its report through its chairman, Rev. T. C. Wier, embracing the names of the following deceased members: Rev. T. Y. Ramsey, Rev. G. W. Brown, Rev. C. H. Owen and Rev. J. T. Moody. Special memorials were read by Bros. T. C. Wier, W. W. Woollard, J. D. Cameron and T. W. Dye. Remarks were made by numerous friends and pathetic hymns were sung. The services were concluded by singing Bro. Moody's favorite hymn, "How firm a foundation."

FIFTH DAY.

Conference met pursuant to adjournment, Bishop Hendrix in the chair; religious services conducted by Dr. R. W. Jones. Minutes of Saturday morning and Sunday afternoon session read and approved.

Ques. 20.

The character of the following preachers passed: W. D. McCullough, W. S. Shipman, O. L. Savage, J. A. Randolph, W. M. Young, J. H. Shumaker, W. W. Woollard, J. W. Dorman, J. B. Harris, T. W. Lewis.

The statistical secretary reported:

Local preachers, 158—increase, 2; members, 41,256—increase, 425; infants baptized, 687; adults baptized, 2,287; Sunday schools, 425; teachers, 2 295; scholars, 20,102—increase, 441; number of churches, 480—value, $484 772; parsonages, 106—value, $100,666.

The Conference unanimously selected Corinth as the place of the next meeting.

Ques. 29.

Foreign missions, $6 949 35; domestic missions, $2 274.75.

Educational statistics reported as follows: For Millsaps College—total, $435.95; for Paine and Lane Institute—total, $125.05.

Ques. 30.

Contributed for church extension, $2,115.60.

A communication from the commissioner of Paine and Lane Institute was read to the Conference and referred to the Board of Education.

Dr. M B. Chapman, editor of the *St. Louis Christian Advocate*, was presented to the Conference, and represented the work in the place of Dr. Hays, who was kept from the Conference-room in consequence of sickness.

The Committee on the Spiritual Interest of the Church reported through its chairman, Rev. Amos Kendall. Additions, 3,275; membership, 41,233—net increase, 402.

Dr. R. W. Jones, the chairman, read the report of the Committee on Temperance, which was strong, and, by unanimous vote, was requested to be published in the NEW ORLEANS ADVOCATE.

The committee, through Rev. J. C. Lowe, reported on colportage encouragingly, and recommended the reappointment of Rev. G. W. Bachman as colporteur for the next year.

The Committee on Books and Periodicals made Report No. 1 with reference to the NEW ORLEANS CHRISTIAN ADVOCATE, highly commendatory of the editors and publisher. Bro. Mitchel addressed the Conference in a strong and satisfactory speech. Report No. 2 referred to the Publishing House and our connectional literature, highly endorsing them all.

The report of the Board of Education was presented by Rev. W. B. Murrah, with a resolution asking the Conference to continue the assessment for ministerial education in Millsaps College. The report stated that Grenada Collegiate Institute had enjoyed increased prosperity, and that the indebtedness on the property had been reduced to $800.

Malone Female Institute, at Holly Springs, was placed under the auspices of the Methodist Church, and Rev. J. W. Honnoll recommended to be appointed president.

The Vanderbilt University commended the election of Rev. R. M. Standefer as a member of the Board of Trustees, to fill the vacancy caused by the death of Rev. T. Y. Ramsey. The action was indorsed.

The Sunday-school Board reported through the chairman, Rev. O. L. Savage.

The Committee on the Sabbath made its report through the chairman, Rev. T. Y. Ramsey.

The Conference reconsidered the case of Rev. C. N. Terry, and recommended that his case be referred to the Committee on Conference Relations for a superannuated relation in place of a supernumerary relation.

The Conference adjourned, to meet at 3:30 o'clock this afternoon.

At 3:30 P. M. Bishop Hendrix reconvened the Conference, and after several committees made additional reports, the Committee on Missions reported through its chairman, Rev. T. J. Newell, that the collections for foreign missions aggregated $8,218, and domestic missions, $2,038 78. Total, $10,256 78.

Before reading the appointments, Bishop Hendrix called upon Bro. Amos Kendall to lead in prayer. The Bishop said that the scene before him reminded him of his recent visit to the United States Navy Yard at Washington, where he saw a rifled cannon that the officer said would shoot fifteen miles. He asked the officer why the gun was rifled. He replied that the ball might receive a rotary motion from muzzle to mouth of the gun that should control its directness of course to the object at which the shot was aimed. Said Bishop Hendrix, Methodism has been in a war 150 years. She still wages war against sin and sends out her shots impelled by holy force against sin, and with well directed aim she hits the mark and victory is won for Christ. Methodist ministers are like soldiers committing their lives and fortunes to the commander, willing to go to such parts of the battlefield as the Bishop may direct, believing he does for each the best, as well as best for the great cause we love—the cause of Christ.

APPOINTMENTS.

SARDIS DISTRICT.

H. C. Morehead, P. E.
Sardis and Davis Chapel, John Ritchey.
Como and Fredonia, J. M. Wyatt; D. M. Cogdell, supernumerary.
Senatobia, E. Johnson.
Arkabutla, R. P. Goar.
Coldwater mission, to be supplied (by Aaron Braswell).
Hernando and Coldwater, J. W. Malone.
Nesbitt, C. W Perkins.
Pleasant Hill, J. T. Howell.
Cockrum, J. H. Leech.
Mt. Vernon, J. W. Poston.
Batesville and Wesley, Thos. Cameron; J. W. Bates, supernumerary.
Pleasant Grove, H. P. Gibbs.
Panola, B P. Jaco.
Wall Hill, T. W. Dye.
Courtland, R. O. Brown.

WINONA DISTRICT.

S. M. Thames, P. E.
Winona station, J. D. Cameron.
Winona circuit, J. W. Luter.
Valden, H. L. Vaughn.
Carrollton station, R. A. Meek.
Greenwood, T. B. Holloman.
West, D. C. Foust.
Black Hawk, W. J. O'Bryant.
Carrollton circuit, T. G. Froeman.
McNutt, A. J. Jones.
Iodianola and Falsonia, W. D. McCullough.
Dublin and Brooklyn, E. S. Lewis.
Leherion mission, to be supplied (by E. H. McNabb).
Sidon, W. H. Saunders.
Wolfworth College, W. B. Murrah, vice-president.

GRENADA DISTRICT.

W. T. J. Sullivan, P. E.
Grenada station, J. A. Wheat.
Grenada circuit, J. M. Huggins.
Water Valley station, J. W. Price.
Water Valley circuit, to be supplied (by R F. Cole).
Coffeeville, G. W. Gordon.
Charleston, James Porter.
Oxford, J. E Thomas.
Asheville, J. W. Anderson.
Toccopola, J. M. Massey.
Banner, C. C. Grisham.
Atlanta, R P. Fullilove.
Minter City and Strathmore, O. L. Savage.
Chapel Hill, E. H. Rook.
Tillatoba, S. L. Boyd.
Pittsboro, A. J. Foster.
Cherry Hill, to be supplied (by J. C. Woodruff).

COLUMBUS DISTRICT.

T C. Wier, P. E.
Columbus station, J. S Oakley.
Columbus circuit, K. M. Harrison.
Crawford, K. A. Jones.
Brooksville, D L. Cogdell.
Macon, J. H. Mitchell.
Hebron, D. W. Babb.
Meshulaville, to be supplied by (C. H Pittman).
Shaqualak, A. T. Buck.
Starkville station, J. A. Randolph.
Starkville circuit, T L Foster.
West Point, Amos Kendall.
Tibbee, A P. Sage.
Tampico, A. P. Leech.
Sturgis, J W. Treadwell.
Sparta, J. D Newsom.

KOSCIUSKO DISTRICT.

R. A. Burroughs, P. E.
Kosciusko and Durant, J. F. Evans.
Sallis, R M. Evans.
Weir, J. H. Smith.
Ethel, L. D. Worsham.
Coral Hill, D. M. Geddie.
Belzoni, J A Poe.
Lexington and Tchula, R. M. Davis.
Pickens, R. G. Porter.
Ebenezer, A. W. Langley.
Newport, J. R. Roberson.
Louisville, J M Barnes.
Walthall, J. R. D. King.
Chester, W. C. Lester.
Maben, W. A. Dollar.
Poplar Creek, R. C. Calloway.
Conference colporteur and Sunday-school agent, G. W. Bachman.

ABERDEEN DISTRICT.

J. B Stone, P. E.
Aberdeen station, J. A. Bowon.
Ozolona station, N G. Augustus.
Ozolona circuit, B. B. Sullivan.
Tupelo, E H Moon.
Verona and Nettleton station, M. E. Tumlin.
Strong, J. C. Park.
Pontotoc, J. M. Davenport.
Buena Vista, J. T. Conningham.
Houston and Wesley, H R. Tucker.
Shannon, F. P. Spencer.
Nettleton and Fulton circuit, W. W. Williams.
Saltillo, B. R. East.
Fremont, to be supplied (by J. W. Raper).
Emory and Smithville, F. A. Whitson.
Athens, W. L. Graves.

CORINTH DISTRICT.

W S. Lagrone, P. E.
Corinth station, T Y Ramsey.
Corinth circuit, J. H Rodgers.
Iuka station, J. W. Bell.
Iuka circuit, W. A. Clark.
Kossuth, W. C Harris.
Blackland, H M. Young.
Jonesboro, to be supplied (by W. W. Edge).
Ripley and New Albany station, T. B. Malone.
Ripley circuit, J. W. Ramsey.
Bouuville and Baldwin, B. F. Phillips.
Guntown, J E Buck.
Blue Springs, J. C. Mimms.
New Albany circuit, M. H. Honnoll.
Marietta, W. J. Burt.
Pleasant Ridge, W. F. Rogers.

HOLLY SPRINGS DISTRICT.

J. W. Boswell, P. E
Holly Springs station, T. W. Lewis.
Holly Springs circuit, J J. Brooks.
East Holly Springs circuit, W. D. Burroughs.
Red Banks, J. B. Harris.
Byhalia, J C. Lowe.
Olive Branch, G. H. Jacobs.
Mount Pleasant, Joseph Johnson.
Early Grove, Ben. S. Rayner.
Ashland, J L Bowling.
Myrtle, O. N. Koon.
Eagle Springs, H. C. Edmonson.
Lebanon, to be supplied (by B. O. Gray).
President Malone Female College, J. W. Honnoll.

GREENVILLE DISTRICT.

R. M. Standefer, P. E.
Greenville station, J. W. Dorman.
Stormville and Lake Leo, W. W. Moss.
Shaw and New Salem, H P. Crow.
Cleveland and Shelby, W. S. Shipman.
Australia and Sherad, L. M. Lipscomb.
Clarksdale, E. H Casey.
Jonestown, Geo. H. Lipscomb.
Belen, W. A Bowlin.
Tunica and Lula, W. M. Young.
Friar's Point, J. H. Shinmaker.
Rosedale, W. W. Woollard.
Gunnison, W D. Fly.
Bolivar, R H. B. Gladney.
Arcola and Hollandale, T. W. Clifford.
Coahoma and Hollandale, J. W. Honnoll.

TRANSFERRED.—R. C. Morehead, to White River Conference; W. D. Bass, to Northwest Texas Conference; S. D. Long, to Holston Conference, and R. A. Ellis, to Texas Conference.

Conference adjourned *sine die* by singing doxology and benediction.

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Five Holiday Numbers.

of the Year.

Subscriptions sent at once with $1.75 will obtain The Companion Free to January 1st, and for all of 1892.

When subscribing mention this paper.

THE YOUTH'S COMPANION, 41 Temple Place, Boston, Mass.

The editor regrets exceedingly that personal sickness prevented his attendance upon the session of the North Mississippi Conference. His grip was packed and stood so until it was too late, but the sickness would not let go. But even this had its compensations, in that it gave our assistant, Bro. Lewis, an untrammeled opportunity to write up the proceedings, and the writing speaks for itself. Our thanks are due to him and also to Bro. Mitchel for efficient aid. We are fortunate in having such lieutenants. We rejoice to know that the brethren had a pleasant and profitable session. And now let us all with renewed energy begin the work of another year in the service of our Master.

PERSONAL AND OTHERWISE.

Rev. F. N. Parker will represent Bro. McLaurin, the superintendent of the Bible Society, at the Louisiana Conference.

News comes to us that Rev. George S Inge is having a glorious meeting at Monroe, La. Full particulars will be given next week.

Rev. Dr. Morrison, missionary secretary, gave us a pleasant call last Tuesday. He was *en route* to the Mississippi Conference. He is in fine spirits in regard to our mission work.

Richard Berridge, of England, left £50,000 for the exclusive teaching of cookery in the primary elementary schools in England and Wales. Of this, £2,800 goes to the Wesleyans.

Bishop Haygood and wife passed through the city Thursday night on their way from the Central Mexican Conference to Georgia, in search of recruits for California. He reports the Mexican work as prospering.

Rev. H. Waller Featherstun, *en route* to the Mississippi Conference at Brookhaven, spent last Sunday in our city, and preached in the morning at Carrollton and in the evening in Carondelet to appreciative congregations.

London *Methodist Times:* "It is astonishing how politicians in this country succeed in shutting their eyes to the most obvious facts when they have a religious significance." The same remark applies forcibly to politicians in this country.

Rev. D. Atkins, who has been for the past four years in Oregon, passed through our city last week *en route* to Hendersonville, N. C., his work for the coming year. Bro. Atkins was compelled to return from the West by the continued ill-health of his wife.

Hon. Edward Mayes, having resigned the chancellorship and professorship of law in the University of Mississippi, Prof. R. B. Fulton has been appointed chancellor until June, next, and Hon. A. T. Whitfield, of Oxford, has been elected professor of law.

Bro. Joseph H. Mitchell, preacher in charge of Macon station, of Mississippi Conference, is to be complimented for the faithful, courteous and successful way in which he has homed his large company of guests, the members and delegates of the North Mississippi Annual Conference.

The good people of Macon, Miss., have entertained the 250 delegates and members of the North Mississippi Annual Conference royally. All the guests speak in most grateful terms of the hospitality of their respective hosts and hostesses. But we are satisfied none were made more at home or more elegantly cared for than was D. L. Mitchel, the publisher of this paper, by Capt. Mat Mahorney and his excellent wife, who is one of the most zealous workers in our Methodist Church at Macon.

Judge Wiley P. Harris, of Jackson, Miss., died last week, aged seventy-four years. Judge Harris was a prominent man all his life. He served his State on the bench, in Congress, and in several conventions. He was considered an authority in constitutional law, and ranked as one of the most profound legal scholars in the South.

The *Richmond* has this pleasant personal, which is highly appreciated hereabouts:

The NEW ORLEANS ADVOCATE is reported as making steady gain. As Methodists grow in grace and intelligence in the parish of that paper, we were sure they would augment its circle of patrons. It is an honor to the church and a bulwark to good citizenship.

A brother complains that we left his name out of three marriage notices that he sent to this office. The brother's complaint is not founded well. We published the list just as he sent it. The printer called our attention to the absence of the preacher's name; but, having only the list sent, how could we supply the name? The brother's name is Rev. H. C. Morehead. We will republish the marriages. Be sure you are right before you complain.

When we said, speaking of the Temperance Lunch House, that business men could obtain a lunch at a place free from the odors of the dram-shop, we left out the word "another" before the word "place." There was no intention to ignore the existence of those places where such luncheons can be obtained now; especially was there no intention to cast any reflection upon the Christian Woman's Exchange, of which we have often spoken in high praise.

Rev. Levi Pearce, for many years an honored member of the Mississippi Conference, recently came over from British Honduras, and is with his wife and daughter at Jackson, La. He was seasick while crossing the Gulf, and was much prostrated by the trip over to this country. He is now, however, improving in health, and hopes to be shortly able to walk about again. He would be glad to attend the session of the Mississippi Conference, but his strength will not permit.

Rev. Amos Kendall, of the North Mississippi Conference, has been in the itinerancy forty-two years. Of that time he spent twenty successive years as presiding elder. Having been appointed in 1870, he served in that capacity until 1890, when he was stationed at West Point, Miss. During his entire term of twenty years as presiding elder he missed but two Quarterly Conferences. This is a record unparalleled by any man in Southern Methodism, living or dead.

WEDDING BELLS.—Another in a series of brilliant weddings at Rayne Memorial Church, occurred on Thursday evening, last, the contracting parties being Mr. Frank Born, of Rice, Born & Co., and Miss Alicia Seymour, daughter of Wm. Seymour, Esq. Though the evening was stormy, the church was radiant with flowers, beauty and the good cheer usual to such occasions. The ceremony of uniting the happy pair was performed by Dr. Beard, the pastor, according to the ritual of the M. E. Church, South; Dr Markham, the long-time pastor of the bridegroom's family, being present also, and offering a short prayer at the close. We wish the young wedded pair long life and much happiness.

Prevention Is Better

Than cure, and those who are subject to rheumatism can prevent attacks by keeping the blood pure and free from the acid which causes the disease. For this purpose Hood's Sarsaparilla is used with great success.

Tho Old Testament enfolds the New, while the New Testament unfolds the Old.—*Augustine.*

THE SCHOOL OF HARD KNOCKS

was where Andrew Carnegie gained his start; forty years ago a poor Scotch boy—to-day, prince of manufacturers, author, and philanthropist. It is from his own experience that he is to write for *The Youth's Companion* on "Habits of Thrift."

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Chops as Shown

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SOLD BY THE HARDWARE TRADE.

No. 10 $3.00. Send for Catalogue, FREE. ENTERPRISE M'F'G CO., PHILADELPHIA.

The Far West.

The prosperity of the Western countries is now assured, as the only great drawback that they had was the lack of rain; and now Melbourne, with his mysterious machine, has so thoroughly demonstrated the fact that rain can be had, and obviate the heretofore existing trouble, that the whole section is happy and great prosperity is predicted. Here in Louisiana we do not often need more rain than the good Lord sends us; but we need some of it in a better condition than it is allowed to get into *after* it is sent us; in other words, we need Coe's Cut-offs (from 101 Camp St.) on every cistern, to throw into the waste-pipe all the filth which gets on the roof, and in this way pure, wholesome water and better health can be secured.

Woman's Work.

Receiving a kind invitation, accompanied with the promise that expenses would be paid, I had the pleasure of visiting Rolling Fork and Anguilla. An Auxiliary to Parsonage and Home Mission Society organized at each place under the new law. Great interest was universally manifested; the societies, being composed of excellent women, promise much good.

MRS. E. D. JONES.

Carlisle, Miss.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. R. B Downer, C. R. Godfrey, I. F. Patterson (2), L. S. Parker, J. J Kelly, C. McDonald, G A Mandeville, J. M. Morse, B. Jones, R. J. Harp, T. B. Reagan, J. D. Harper, G. E. Greene, L. J. Jones, S. L. Lallance, E. F. Benson, J. W. Dorman, P. Howard, W. J. Porter, L. J. Jones.

Messrs. J. H. Hunter, J. O. Magee, John H. Chapman, E. C. Risher, T. G. Wood, W. H. Simmons, J. R. Tyler, J. R. Johnston, W. A. D. Rumsey, J. P. Carter, J. Estelle, W. W. Summers, T. S. Hastings, J. B. Easterling, D. Hale, I. P. Bonsely.

Mesdames J Ilner, S. C Coker, S. B Owen, G. A Ridgeway, E. D. Jones, Chas. Ratliff.

Miss M. J. S Calloway.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

The gospel is that system which fosters everything that is good and opposes everything that is bad. This is the sum of it all. In this it is unlike every other system.

PARSONS PURGATIVE PILLS, 40 CURE ALL

PILLS

MakeNewRichBlood

"Best Liver Pill Made."

They positively cure SICK HEADACHE and BILIOUSNESS, all Liver and Bowel Complaints. *In Glass Vials. Thirty in a bottle, one a dose.* They expel all impurities from the blood. Delicate women find great benefit from using them. Sold everywhere, or sent by mail for 25 cts. in stamps; five bottles $1.00. Full particulars free. L. S. JOHNSON & CO., 21 Custom House St., Boston, Mass.

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SELECT: BOARD,

277 Josephine Street, near Chestnut.

References.—Rev. C. W. Carter, D. D.; Rev. J. T. Sawyer, Rev. J. B. Walker, D. D.; Rev. D. L. Mitchel, Rev. B. Carradine.

School Wanted.

A lady who is a graduate and an experienced teacher, competent to teach all branches of a thorough English education, desires a situation as governess, private tutor, teacher, or any employment suitable for an educated lady. Testimonials and best of reference furnished. Address "Teacher," care of this office.

Jesus, the Joy of the World.

This is the title of our Christmas Service for 1891. It is an eight-page leaflet in bright-colored ink on tinted paper, with illustrated title page. The exercises consist of songs, music, responsive readings, recitations, etc., and a special provision for the requested service on behalf of foreign missions. Price, 20 cents per dozen; $1 25 per hundred. Let Sunday-schools order early of their Colporteur, or of BARBEE & SMITH, Agents, Nashville, Tenn.

TAKE HEED

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,

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What more acceptable present can you give a friend at Christmas or New Year's times than a handsome Rug or a pretty Matting. We have made special prices on this line, and herewith append the list:

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Smyrna Rugs (best quality, 2 ft. 1 in.

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118 Camp Silk Plush and

A Full of a different

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Van, one Patent

For the pieces $35 or ten

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Address and purchasers

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Will get you NITURE HOUSE

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Mention this paper

Do you know that you can buy a chimney to fit your lamp that will last till some accident happens to it?

Do you know that Macbeth's "pearl top" or "pearl glass" is that chimney?

You can have it—your dealer will get it if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

Pittsburg. GEO. A. MACBETH & Co.

Cod-liver oil suggests consumption; which is almost unfortunate. Its best use is before you fear consumption—when you begin to get thin. Consumption is only one of the dangers of thinness.

Scott's Emulsion of cod-liver oil makes the thin plump, and the plump are almost safe.

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SCOTT & BOWNE, Chemists, 132 South 5th Avenue, New York.

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CHRISTMAS

CHRISTMAS SELECTIONS Containing new Carols and a Responsive Service that may be used with or without the Carols. 16 pages. Price, 5 cents a single copy.

The CHRIST of BETHLEHEM. A Beautiful New Christmas Service By J. E. HALL. containing an Instructive Responsive Service interspersed with New and Appropriate Carols. Price, 5 cents a single copy. OTHER SERVICES of the same character and at the same price, are "Gems, Frankincense and Myrrh," "Christmas Joy Bells," "Good Will to Men," "Noel," and "Peace on Earth."

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SKIN DISEASES Tetter, Eczema, Chapped Skin, Burns, Piles, Chilblains and all skin troubles cured by GREVE'S OINTMENT. 50c. Druggists. HISCOX & CO., N.Y.

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Use PARKER'S GINGER TONIC without delay. A rare medicinal compound that cures when all else fails. Has cured the worst cases of Cough, Weak Lungs, Asthma, Indigestion, Inward Pains, Exhaustion. Invaluable for Rheumatism, Female Weakness, and all pains and disorders of the stomach and bowels. 50c. & $1 at Druggists.

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ATALOGUE BRASS LLEGER. ton, N. J.

HOME LIFE.

THAT LITTLE PRAYER.

The fire upon the hearth was low,
And there is stillness everywhere;
Like troubled spirits here and there
The firelight shadows flattering go.
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from the further room
Comes: "Now I lay me down to sleep."

And, somehow, with that little prayer,
And that sweet treble in my ears,
My thought goes back to distant years,
And fingers with a dear one there.
And, as I hear the child's amen,
My mother's faith comes back to me;
Crouched at her side I seem to be,
And mother holds my hands again.

Oh, for an hour in that dear place!
Oh, for the peace of that dear time!
Oh, for that childish trust sublime!
Oh, for a glimpse of mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone—
And "Now I lay me down to sleep."

The Evening at Home.

Did you ever notice how much of the curiously fitted, yet fascinating mosaic work of memory is made up of evening scenes? And the brightest and most precious pieces in it are hits from the hearthstone. Evenings at home are the greenest and most refreshing spots in all the backward landscape of life. Cheerless, indeed, must be the retrospect which is destitute of these fireside gleams. The persistency with which memory clings to such scenes shows something wonderfully sweet and satisfactory in them, nor would it be difficult to find and formulate the causes of the blessedness of the evenings at home—rest from the day's toil; companionship of earth's dearest and most trusted ones; absence of those who tempt or trouble us; the slumber of restless ambitions and envies, and over all the solemnity of night. And these evenings at home are as helpful to the soul as they are grateful to the sense. Boys do not go astray while spending their evenings at home; husbands and wives become not unfaithful while loving evenings at home, and one of the surest symptoms of incipient moral malady is a distaste for these sacred seasons.

It is not strange, therefore, that Satan has exhausted invention in devising enticement and allurements to break up the evening family circle. The saloon, the theatre, the club, the dance, the billiard room, and other agencies, are in a grand conspiracy against the happiest and holiest home hour. There certainly ought to be something paramount in importance and pressing in necessity pertaining to the occasion which requires the breaking of the family circle at the only season that it could be complete. Yet there are husbands whose rounds of club engagements, wives whose rounds of social engagements, and sons and daughters whose undisciplined passion for amusement, make evenings at home an habitual impossibility. Are there not seven evenings in the week?—and at least three of these might be made "home evenings," with every member at home, if possible. Not at home with father in the library, mother in the nursery, Matilda in the parlor, and John upstairs in his room moping or smoking, but at home with and to one another. Let them be "with one accord in one place." It was an evil day for happy family life when the rooms in the house were so multiplied that each member was accommodated with a hermit cell of his own. The remedy is to make a domestic chapel of the "sitting room," for the sitting together in a very heavenly place of sweet communion of all the members of the family; and let this be in the evenings, and as often as possible.—*Christian Standard.*

The Blessings of Defeat.

One of the best things that can happen to an army in the beginning of the war is defeat. This tones down the vanity, quiets the boasting, teaches the importance of watchfulness and discipline, hinders people from overestimating themselves or underestimating their adversaries, and paves the way for final success and victory. Uninterrupted prosperity is likely to beget carelessness, security and self-confidence, and so end in overthrow at last. Our defeats are the stepping stones of our victories.

This is true in the moral as well as in the military world. The things which bring us low are the things which prepare us for exaltation. The things which make us think little of ourselves, and which teach us watchfulness, caution, prudence and confidence, are among the most important preparations for success in all good things.

Perhaps nothing but Peter's denial and falsehood and cursing would ever have taken the conceit out of the forward disciple who before this was as ready to rebuke his Master as he was to do any work which was appointed. How many times the Lord has seen that we were unfit for success or prosperity, that we needed defeat and disaster, and that without it we should be most certain to be overthrown in our warfare. Hence he has ordained and arranged as to abase our pride, startle us from our complacency, cure us of our self-confidence, and bring us in meekness and lowliness of heart to acknowledge our weakness and our waywardness, and trust alone in the arm of the strong, the Almighty Helper.

Let us make our defeats a means of blessing, and give such good heed to the admonitions of experience and the instructions of inspiration that we may be able to stand against all the power of the enemy, and at last be more than conquerors through Him that loved us and gave himself for us.—*The Christian.*

AFTER FORTY.—Life has a trick of progressing into age without telling on itself. We have gone out into the world, got into business, surrounded ourselves with family ties, until some bright day, or cloudy for that matter, we overhear a young fellow speaking of us as "Old Smith." It is a revelation, and comes upon a man with suddenness. Well, if old Smith he Christian Smith, he is nearer the blessedness. And yet before getting to the terminus, some one has told us "the best half of life is in front of the man of forty, if he be anything of a man. The work he will do will be done with the hand of a master, and not of a new apprentice. The trained intellect does not seem men as trees walking, but sees everything clearly and in just measure. The trained temper does not rush at work, but advances with the calm and ordered pace of conscious power and deliberate determination. To no man is the world so new and the future so fresh as to him who has spent the early years of his manhood in striving to understand the deeper problems of science and life, and who has made some headway toward comprehending them."—*Southern Churchman.*

He that has no resources of mind is more to be pitied than he who is in want of necessaries for the body, and to be obliged to beg our daily happiness from others bespeaks a more lamentable poverty than that of him who begs his daily bread.—*Colton.*

Fore-Gleam of Immortality.

Man is the heir of immortality. The creature of a day on earth, he is destined to live on in the realm beyond, and to fill out the small beginning here with a riper and grander existence there. Between the present and the future life there is an intimate, though mysterious connection. The one shoots through into the other. As this life colors and shapes all our future, so that future gives out a fore-gleam of its realities and ineffable glories in our mortal state. Intimations of what we are to be are found within as well as around us. The throbbings and aspirations of the soul are the prophecies of a larger life into which we are to enter as the walls of mortality crumble and fall away.

The human soul is adjusted to the future. Its outlook is into immortality. Hope is the magic gift of childhood, imparting a halo to the scenes of the future and locating Paradise at the extreme of life. Hope is no less the resource and consolation of the aged. The light lengthens as the end is approached. The old man of ninety no less than the young man of twenty makes a forecast of the future. The noblest things are ahead.

"By what life-giving principle," says one, "what new hope, what higher ambition, may we all always grow more buoyant in desire, wider, riper in mental scope, warmer and freer in moral and religious impulses, as we grow older? It is the hope of immortality. It is the fore-gleam of our endless life. It is the expectation that where we lay our loved ones is where they will rise again; that where we ourselves lie at last is where we shall, not long after, feel the quickening thrill of everlasting life." So the most precious gift of childhood comes to us in latest life. "Hope springs eternal in the human breast;" however meagerly he may have realized in the past, man draws upon the unknown future with the utmost assurance. The strong man of many cares, the woman of tearful memories, the gray-haired father, the sympathetic mother, anticipate something better than earth has afforded. The smile comes back to the cheek and the eye kindles with holy joy as the golden city breaks in view, and they greet the innumerable company on the other side. What had been received in hope, is now to be realized in a joyous immortality.—*Zion's Herald.*

How to Bring Up a Son.

1. Make home the brightest and most attractive place on earth.
2. Make him responsible for the performance of a limited number of daily duties.
3. Never punish him in anger.
4. Do not ridicule his conceits, but rather talk frankly on matters in which he is interested.
5. Let him feel free to invite his friends to your home and table.
6. Encourage his confidence by giving ready sympathy and advice.
7. Do not discourage "collection manias;" they help to give information and fix habits of investigation and perseverance.
8. Be careful to impress upon his mind that making character is more important than making money.
9. Live Christ before him all the time; then you will be able to talk of Christ to him with power when occasions offer.
10. Be much in prayer for his salvation and spiritual growth.—Rev. E. P. Marvin, in *Young Men's Era.*

When and What to Read.

If you are impatient sit down quietly and have a talk with Job.

If you are just a little strong-headed go to see Moses.

If you are getting weak-kneed take a look at Elijah.

If there is no song in your heart listen to David.

If you are a policy man read Daniel.

If you are getting sordid spend awhile with Isaiah.

If you feel chilly get the beloved disciple to put his arms around you.

If your faith is below par read Paul.

If you are getting lazy watch James.

If you are losing sight of the future climb up to Revelation and get a glimpse of the promised land.

MAKING HEARERS LIGHT.—It is so little we can really do for one another in the march of life. We are all under marching orders, and have burdens to carry. There is no halt for noonday dreams nor twilight rest. It is step, step, step—right onward through dust and common place, without music or banners, or present glory; and yet to each soldier has been given a canteen full of never-failing water, a cup of which we may proffer with no fear of a diminished store, all the way through to the end of the long march to the sea. Is our comrade discouraged? Do his feet fail and his hands grow heavy? A cheering word, a loving service, a friendly suggestion, born of the desire to help and encourage, will revive him like sparkling water in the desert heat. Such things cost nothing, but not all the gold and diamonds you could pack into your bundle would match them for solace on the long and dusty march which stretches for each one of us between the cradle and the grave.—*Amber.*

FALSE DIGNITY.—Simplicity of manners, joined with strong, sturdy common sense, is one of the rare and refreshing virtues which adorn the character of a true man. They shine conspicuously, though without ostentation, inasmuch as they form such a striking contrast to the countless instances of false dignity and vile affectation which we daily see about us. We lately heard of a most amusing instance of offended dignity. A man called at a grocery and bought some milk, and while the portly hostess was pouring it out, he happened to mention that he wanted it for a favorite cat. "What?" exclaimed the woman, with indignation in her red face, "do you suppose I keep milk to sell for cats to drink? I rather guess not!" and she poured it back, saying, "I guess I haven't got down quite so low as that yet!" And so the man was obliged to go without the milk, and wait till the woman got a little lower and dignity was a little cheaper.—*Selected.*

COVERED UP.—It is a sweet lesson I have learned to-day from God's Book—the things he covers up. Tell me, if you can, the name of the thief on the cross, or the woman from Sychar. And who was the poor outcast who bathed the Savior's feet with her tears? Possibly in heaven we will never know but that these were among earth's tiniest blossoms. I can think of God's charity thus outstretched. I wish I could keep from saying anything bad about anyone. Lord, help me!

Most of us have things we want covered up—and covered up forever, too. I am right glad the judgment day will not reveal any of the sins of a Christian. How good of him not to subject us to the shame of a past record revealed before men! We will only be judged for our rewards. Brethren, let us live to get big ones only for our silence of others' shortcomings.—*C. H. Yatman.*

OUR YOUNG PEOPLE.

A 6 BY 9 RHYME.

BY JOSEPHINE POLLARD.

A queer little boy who had been to school,
And was up to all sorts of tricks,
Discovered that 9 when upside down,
Would pass for the figure 6.

So when asked his age by a good old dame,
The comical youngster said,
"I'm 9 when I stand on my feet like this,
But 6 when I stand on my head!"

—*Harper's Young People.*

CULTIVATE A SWEET VOICE.—There is no power of love so hard to keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is one thing it so much needs as a sweet voice to tell what it means and feels, and it is hard to get it and keep it in the right tone. One must start in youth, and be on the watch night and day, while at work and while at play, to get and keep a voice that shall speak at all times the thought of a kind heart. But this is the time when a sharp voice is most apt to be got. You often hear boys and girls say words at play, with a quick, sharp tone, as if it were the snap of a whip. If any of them get vexed you will hear a voice that sounds as if it were made up of a snarl, a whine and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in tone than in words. It is often in mirth that one gets a voice or a tone that is sharp, and sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys at home. Such as these get a sharp home voice for use and keep their best voice for those they meet elsewhere, just as they would save their best cake and pies for guests and all their sour food for their own board. I would say to all girls and boys, "Use your best voice at home." Watch it by day as a pearl of great price, for it will be worth more to you in the days to come than the best pearl hid in the sea. A kind voice is a lark's song to heart and home. It is to the heart what light is to the eye.—*Church Advocate.*

[Do you see anything peculiar about this piece?—EDITOR.]

FAMOUS FARMER BOYS.—There are some people foolish enough to laugh at the homely virtues of farm life. There are fortunately few, and they are fortunately growing fewer. But it is well sometimes to look at the list of great men who came up from the farm—not all of them, for that would fill a thousand volumes, but some of the most able ones that flash into mind in a moment. Nearly three-fourths of the men who have been chosen by the people for the great offices of the nation are men who were early familiar with wooded hills and cultivated fields, says the Kansas City *Times*, for example: Lincoln, Grant, Garfield, Hamlin, Greeley, Tilden, Cleveland, Harrison, Hayes, and many others almost equally conspicuous in current events or living memory. W. H. Vanderbilt was born in a small New Jersey town, and early engaged in the business of ship chandlery. Russell Sage was born in a New York village. Jay Gould spent his early years on his father's farm in New York State. Whittier and Howells spent their youth in villages, the former dividing his time between farm employment and his studies. Follow the list out yourself, and see how long it will become.—*Young Men's Era.*

"A LITTLE BOY I CAN TRUST."—"I once visited," said a gentleman, "a large public school. At recess a little fellow came up and spoke to the master: and as he turned to go down the platform, the master said, 'There is a boy I can trust; he never failed me.' I followed him with an eye, and looked at him when he took his seat after recess. He had a fine, open, manly face. I thought a great deal about the master's remark. What a character had that little boy earned! He had already got what would be worth to him more than a fortune. It would be a passport to the best office in the city, and, what is better, to the confidence of the whole community. I wonder if the boys know how soon an opinion is formed of them by older people. Every boy in the neighborhood is known, and opinions formed of him; he has a character favorable or unfavorable. A boy of whom the master can say, 'I can trust him; he never failed me,' will never want employment. He who is faithless in little will be faithless in much."—*The Christian Commonwealth.*

GOING UP TO HIGH C.—One afternoon, Ethel attended a matinee where there was much fine music. On the way home, she heard her mother remark to another lady that one of the singers, a noted tenor, sang unusually well. "Yes," said the lady, "he went up to high C without making any fuss about it."

Ethel often heard music talked about at home, so that she knew that "High C" meant one of the upper notes on the musical scale, within the compass of the human voice, but so high that some singers could not reach it. Therefore she asked no questions.

A few weeks afterward, Ethel went into the country for a visit. On the morning after her arrival at the farm, she got into the chicken-yard, where she caused much commotion among the fowls. The hens cackled and the roosters screeched, while she chased them hither and thither to her heart's content, thinking it fine fun.

"Oh, I've had a lovely time playing tag with the chickens!" she told her mother, afterward, and she added, "I 'most know that gray rooster went up to High C, but he made a dreadful fuss about it."—*Youth's Companion.*

Little Sue was to have a grand treat in the shape of an after-dark "outing." But mama thought her small Bennie too young to share it. When the little fellow's lips quivered pitifully, she promised him as his "good time" the privilege of "sitting up" with his auntie. Bennie was much impressed with his new dignity. As the long evening wore on he bravely held his little sleepy eyes wide open, until at last tired body-nature found relief in a series of gapes.

"I guess Bennie is getting sleepy," auntie said.

"O, no I isn't, auntie," the little hero said, manfully, "only my mouf needs stretching."—*Ladies' Home Journal.*

PURITY.—Purity is power. The rose, among the sweetest and most beautiful of God's creations, is armed with thorns, nature's sharp bayonets for warding off attack. Purity is the defense of beauty; modesty is the safeguard of innocence. "Keep thyself pure." The severe chastity which repels familiarity is an absolute essential for the safety of the soul as genial attractiveness is for beauty.—*A. J. Gordon.*

Over in Jersey a small girl's pet hen was sadly cut off in her prime, leaving a young family of chickens. Going out next morning the child found to her delight that they had been taken in hand by a large-hearted hen, and, running to her mother, the little girl exclaimed with delight: "Don't you think the hen is a real King's Daughter to take care of my little chickens?"

SCIENTIFIC.

Evolution of Clocks and Watches.

The beginning of modern clock-making may be dated from 1656, when Huygens attached the pendulum to the clock. This gave horology a place in the exact sciences such as it had not before held. The next important advance was the invention of the watch balance-spring by Dr. Robert Hooke, of the Isle of Wight. He was the author of other valuable inventions and improvements, among them the "anchor" escapement and some ingenious tools for the making of astronomical instruments. Previous to 1691 watches had only the hour-hand. Daniel Quare, of London, added the minute-hand. Nine years later the horizontal escapement in its perfect state was made public by George Graham, F. R. S., and the device of jeweling the parts most subject to wear was introduced into England by M. Facio, of Geneva. The English Government commission on a method of finding the longitude, of which Sir Isaac Newton was a member, appointed in 1714, published the conclusion than an accurate timekeeper would furnish the best means; and an offer was made by the government for the discovery of a method—fixed at £10,000, if by it the longitude could be defined to one degree; £15,000, if within two-thirds of a degree; and £20,000, if within half a degree. John Harrison, born at Foulby, near Pontefract, Yorkshire, in 1693, who devised the gridiron compensation pendulum, was stimulated by the offer to efforts to find a similar regulator for a watch, and devised an automatic regulator which Halley thought might prove to be of some value. He applied it to a time-keeper, which, having stood a test in a boat on the Humber, was successfully taken to Lisbon. The Board of Longitude advanced him £500. A second instrument was not satisfactory to the board; but a third won for the inventor the gold medal of the Royal Society. This instrument was sent on a long voyage to Jamaica. After being eighteen days out, a difference of more than two degrees appeared between its indications and the shipmen's calculations. Harrison insisted that his time-piece was right, and told the shipmen that if they turned in a certain direction, they would site a certain island the next morning—if the maps were right. They did so, and the island was seen, according to his prediction. Like results were obtained as island after island was passed. On arriving at Port Royal, after a voyage of two months, the time-keeper was five seconds slow: and on returning to England, after five months, its error was less than a minute and a quarter. Harrison was not allowed the offered reward till more sure tests were made, but was given £5,000. The watch was tested on a second voyage, with triple precautions, and Harrison was allowed £5,000 more, and promised the rest of the £20,000 when he had taught others how to make the instruments. Having fulfilled all possible conditions, he was fully paid in 1767. His time-keepers are still preserved, in charge of the astronomers royal, in Greenwich Observatory.—*Popular Science.*

VOLCANIC REMAINS IN CONNECTICUT.—Several years ago, while walking down the lower Connecticut Valley with a party of students, we chanced upon a curious ledge of rock surmounting a low ridge by the road that runs from Berlin to Meriden, about half-way between Hartford and New Haven. A scramble up the slope through a bushy growth of young trees led to the foot of the ledge—a thick bed of gray-greenish rock, not in layers like limestone or sandstone, not crystalline like granite or gneiss, but of a loose, structureless texture, here and there carrying roughly rounded blocks of a dense, dark rock which we knew to be an old lava, from its resemblance to the rocks ejected from modern volcanoes. Although a ledge of this kind is not of ordinary occurrence, its features were so well marked that there could be little doubt of its nature and origin; it was a bed of volcanic ashes, interspersed with blocks or bombs of lava that must have been thrown from some neighboring vent long ago in the ancient time when the rocks of the valley were made. The ash-bed lay upon a series of muddy sandstones that had evidently been formed under water, for they were deposited in layers, just as sand and mud are now when they are washed into a pond; and to all appearances the eruption of the ashes and bombs had taken place during the accumulation of the sandstones.—*The Popular Science Monthly.*

ASTRONOMY AND NUMISMATICS.—A curious suggestion is made by Dr. A. Vercoutre, of a way in which astronomical knowledge may be made of service to numismatical science. Stars and members of the solar system often figure on antique medals, notably on coins of the Roman republic, and they sometimes appear as heraldic allusions to the magistrate by whom the coin was struck. Thus on a coin of L. Lucretius Trio, 74 B. C., the seven stars in Ursa Major—called by the Romans *Septem Triones*—appear in evident phonetic allusion to the name, Trio, of the magistrate. On a coin struck in B. C. 43, Dr. Vercoutre noticed five stars, one of which was much larger and more brilliant than the others. As the constellation Taurus contains the only group of five stars, with one much the brightest recognized by the ancients, the author attributed the coin to P. Clodius Turrinus, who used the name Taurus or Taurinus as a phonetic equivalent of his own. A coin struck by Marius Aquillius, B. C. 94, has figured on it the first four stars of the constellation Aquila. They are shown in nearly the same relative positions they now occupy, and, therefore, contain the earliest known representation of a part of the celestial vault.—*Popular Science.*

WHITENED CAPE DIAMONDS.—It is stated that artificially colored diamonds have been sold lately in Belgium. A French chemist finds out that on being dipped in a weak aniline solution the diamonds lose their yellowish tinge, and appear as pure white as the Indian or Brazilian stone. The aniline can neither be seen by a magnifying glass nor rubbed off with a chamois leather; so M. Guillot thinks that the dye must lodge in the sharp angle of the facet which remains unpolished, and so affect the light as it falls on the flat surface. A bath of nitric acid will show the fraud, or a little alcohol, which M. Guillot recommends diamond merchants to use for testing.—*Scientific American.*

SOAPSTONE.—Soapstone, or steatite, can be made into anything. Very beautiful stoves are made of it, and stationary washtubs and sinks are important products. Not an ounce need be wasted, for the dust is used to adulterate rubber goods, giving so-called gum rubbers their dull finish, and in paper, too. It is used to give weight, while all waste can be ground up into a flour which can be made into a fireproof paint for the interior of mills or the roofs of buildings.

A German chemist has succeeded in producing artificial silk, which has all the qualities of the natural article except strength, wherein it is deficient, being only two thirds as strong.

If the way to heaven be narrow, it is not long; and if the gate be strait, it opens into endless life.—*Beveridge.*

GOOD NEWS FOR THE MILLIONS OF CONSUMERS OF Tutt's Pills.

It gives Dr. Tutt pleasure to announce that he is now putting up a TINY LIVER PILL which is of exceedingly small size, yet retaining all the virtues of the larger ones. They are guaranteed purely vegetable. Both sizes of these pills are still issued. The exact size of TUTT'S TINY LIVER PILLS is shown in the border of this "ad."

Heavy Crops!

The Grain, Sugar, Cotton and Rice crops of this season are unusually abundant, and active preparations are being made to gather and move them. It should be borne in mind that a large and varied crop of Malarial Sickness is also about ready for the annual reaping. The people should begin NOW to prepare for this ordeal by using

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The Religious Book Depository, 91 Camp Street, New Orleans, sells solely religious books, cards and supplies; Christmas cards, booklets and mottoes, with Scripture verses, or reading matter, is a specialty; Bibles of all bindings and print are for sale at low prices. Send for catalogue.

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3 Booklets, oblong, cover illustrated, five pages: "Let not your Heart be Troubled;" "To Work to-day in My Vineyard;" "Be of Good Cheer."

8 Small booklets, full-page colored illustrations: "Sun of My Soul;" "Hark the Glad Sound;" "All Hail the power of Jesus' Name;" "Just as I Am;" "Light after Darkness;" "The Lord is My Shepherd;" "Jesus, Lover of My Soul;" "God be Merciful unto Us."

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Beautiful booklets in color illustration. Poems, "Glory to God;" "Lead, Kindly Light;" "The Pure in Heart;" "Life's Sunny Side;" "Heart's Content."

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MARRIAGES.

HARDT—HOHNSTEIN.—At the residence of Mr. Haas, in Vicksburg, Miss., Nov. 25, 1891, by Rev. W. B. Lewis, Mr. Harry Hardt and Miss Annie Hohnstein, both of Vicksburg, Miss.

SCALFE—GRIFFIN.—At the residence of Mr. C. H. Griffin, M. D., Ruston, La., Nov. 17, 1891, by Rev. J. D. Harper, Mr. Wm. I. Scalfe, M. D., of Homer, La., to Miss Blondel, daughter of Dr. Griffin.

CRUMP—BROCK.—At the residence of the bride's father, Mr. W. D. Brock, Nov. 26, 1891, by Rev. D. C. Foust, Mr. Walter Crump, of Carrollton, Miss., to Miss Corinne Brock, of Brock, Miss.

SMITH—AUGUSTUS.—At the Methodist Church, Macon, Miss., Nov. 18, 1891, at 8 P. M., by Rev. N. G. Augustus, Miss Shodie Augustus to Mr. J. T. Smith.

REID—NEWTON.—At the residence of the bride's mother, Bastrop, La., Nov. 22, 1891, by Rev. H. Armstrong, Prof. Geo. A. Reid, of Geneva, Ohio, and Miss Pauline Newton.

CARTER—HINSON.—At the Methodist Church, Black Hawk, Nov. 24, 1891, by Rev. B. F. Phillips, Mr. M. F. Carter to Miss Floy T. Hinson, daughter of Mr. T. F. C. Hinson, all of Carroll county, Miss.

LORD—ENOS.—In McComb City, Oct. 15, 1891, by Rev. J. W. Ellison, Mr. Grant Lord and Miss Kate Enos.

JOHNSON—BLACK.—In McComb City, Nov. 26, 1891, by Rev. J. W. Ellison, Mr. Oscar Johnson and Miss Lola Black.

WILLIAMS—DAVIS.—In Pipkin Chapel, near Zachary, La., Nov. 22, 1891, by Rev. C. McDonald, Mr. H. E. Williams to Miss Kate F. Davis.

KIRKWOOD—HUNT.—In the Methodist Church, Zachary, La., Nov. 26, 1891, by Rev. C. McDonald, Mr. David Kirkwood to Miss Amanda Hunt.

WEBB—WORTHINGTON.—In the Methodist Church, Greenville, Miss., Nov. 25, 1891, by Rev. T. W. Lewis, assisted by Rev. R. M. Standefer, Mr. J. G. Webb, of Memphis, Tenn., and Miss C. Worthington, daughter of Geo. P. Worthington, of Greenville, Miss.

WHITE—MIDDLETON.—At the residence of the bride's father, near Midway, Yazoo county, Miss., Nov. 18, 1891, by Rev. H. P. Lewis, Mr. Andrue White and Miss Fannie W. Middleton.

WALL—COOPER.—Near Batesville, Miss., Nov. 18, 1891, by Rev. Thos. Cameron, Mr. F. L. Wall, of Memphis, Tenn., to Miss Hettie Cooper.

ROBERSON—LOWRANCE.—Near Eureka Springs, Miss., Nov. 19, 1891, by Rev. Thos. Cameron, Mr. Geo. K. Roberson to Miss N. L. Lowrance.

DANTZLER—RISHER.—At the residence of the bride's parents, Jasper county, Miss., Oct. 1, 1891, by Rev. W. G. Backus, Dr. F. A. Dantzler and Miss Eugenia C. Risher.

BLACKWELL—SMITH.—At the residence of the bride's parents, Jasper county, Miss., Oct. 1, 1891, by Rev. W. G. Backus, Mr. M. G. Blackwell, of Hillsdale, Miss., and Miss Eva M. Smith, of Jasper county, Miss.

BUFKIN—EASTERLING.—At the residence of the bride's parents, Jasper county, Miss., Oct. 28, 1891, by Rev. W. G. Backus, Mr. J. A. Bufkin and Mrs. M. J. Easterling.

DAUGHTREY—LIGHTSEY.—At the residence of the bride's mother, Jasper county, Miss., Nov. 26, 1891, by Rev. W. G. Backus, Mr. James Daughtrey, of Covington county, Miss., and Miss Anule Lightsey, of Jasper county, Miss.

GEORGE—CLEMENT.—At the residence of Col. Travers, Meridian, Miss., Nov. 12, 1891, by Rev. W. G. Backus, Mr. Eugene B. George and Miss Annie B. Clement, both of Hattiesburg, Miss.

OBITUARIES.

LYON—ANN S. LYON, the daughter of William and Sarah McKinley, was born in Mecklenburg county, N. C., Feb. 22, 1811; was married to W. H. Lyon, Sept. 10, 1835, in Putnam county, Ga., by Rev. William Arnold, P. E., and died in Holmes county, Miss., Nov. 12, 1891.

She was a consistent and exemplary member of the church for more than sixty years. Truly, indeed, a mother in Israel hath fallen—nay, verily, hath risen. Her death was like the setting of the glorious sun on a cloudless day, as it floods the tree-tops and hill-tops with its soft and mellow light; and as the rays of light linger behind the departing sun, as it is rising with all of its brilliancy on the other side of the globe, just so will the rays of spiritual light be reflected back from her pure heart and sinless life, constraining many to glorify our heavenly Father.

She was taken sick Feb. 23, last, from which she never recovered; and although she suffered a great deal, when asked if she was suffering, would answer, "Not any worth complaining of." She was conscious to the last, and passed away as quietly as a babe would fall asleep in its mother's arms. Anticipating her death, she declared her trust in God and readiness to depart and be with Christ. She was ready for either world. True and loyal to the church militant, she was ready for the church triumphant. Contemplating her life and death, I can but exclaim in the words of the prophet, "Let me die the death of the righteous, and let my last end be like his."

She leaves a companion behind in his eighty-third year, some children and numerous grandchildren to mourn her loss. Dr. W. H. Lyon has been a local preacher in our church for a number of years. May God comfort him and be with him in this hour of affliction! is my prayer. Amen! C. W. PERKINS.

JONES—Sister ELIZABETH JONES died Sept. 13, 1891, at the home of her son-in-law, Bro. A. Noson, in St. Helena parish, in about her eighty-first year. She was born in Kentucky, and moved with her parents (McFalls) to the Choctaw Nation in Mississippi; was married to Alfred Jones, in Rankin county, Miss., in 1827; was converted and joined the Methodist Church before her marriage, and remained a faithful member all the balance of her life. She was the mother of ten children, three of whom died with that chivalrous host that were the gray.

When she kept house her home was always a preacher's home, and after her children were dead or married and her husband dead, and she lived with her daughter, she made us love her for her Christian sweetness.

After having been a child of God for sixty years, she was, on the sixth of last August, stricken with paralysis, and lingered forty days when God said: "It is enough: come home." We visited her while she lay there, and she put the only arm she could raise around our neck, and said: "I'll soon be with Jesus." And when again we went, and sat beside her, and sang: "I feel like I'm on my journey home," she raised the well hand and slapping it in the other one, already motionless, she said, "Hallelujah," as she used to shout it. What a triumph over death! May our end be as full of glorious hope!

A white-haired brother said: "I miss Grandma Jones at church;" but she has joined the triumphant church and met a host of long-lost friends, and, knowing she is so happy, we can but say, through our tears, "Blessed be the name of the Lord!" H. B. TREVILION.

JOHNSON—Bro. W. C. and Sister Liddie J. Johnson are the father and mother of a large family of children. Their piety, devotion and usefulness in the church have been well known by the preachers in charge of Winona circuit for several years past, and they, doubtless, in reading this imperfect sketch, will breathe a silent prayer of sympathy.

It was in the hot month of August that the entire family was stricken down of the typhoid—a slow type of fever—so that none were left able to minister comfort to the other, twelve in all. This very unusual and sad affliction furnished the occasion for the display of human and Christian kindness and sympathy, which was liberal and untiring for a painful siege. It is gratifying to know that these kindly expressions were not confined to the neighborhood, where the afflicted family resided, but they extended largely over the circuit. It is due that we mention in this connection the fact that Dr. Taylor, their physician, was untiring in his attentions, while he had no expectation of one dollar for his services. But after all the watch and care that it was possible to give, the fell destroyer claimed of this noble Christian family as his five of the precious children. We begin with the eldest:

MISS EMMA P. JOHNSON was born Dec. 17, 1872, and died September, 1891. In her life we had a beautiful expression of Christian fidelity. She was not forgetful of the fact that God had constant demands upon her, and to meet these she was always striving. She strove not in her own strength, but in the strength which God giveth through prayer, a duty which she did not neglect. Those of her friends and associates who have good hope through Christ may well expect to meet Miss Emma "in the sweet by-and-by."

MISS MAGGIE A. JOHNSON was born Oct. 26, 1874, and met the last enemy on Sept. 10, and won the victory. The victories of the cross found happy expression in her short and beautiful life. She was properly devotional, and obedient to her parents, and was a flower of beauty, full of the fragrance of kindness.

Emma and Maggie vie with each other now in anthems of praise to him that washed them in his blood.

MAY E. JOHNSON was born June 22, 1882, and fell on sleep Oct. 1. Long and painful was her sickness; but with the sweetness of patience she bore her sickness until released by death to join the others in the land of the blessed.

REBECCA S. JOHNSON was born June 13, 1884, and died Oct. 2, 1891. Thus she joined the four that preceded her a few days to make music with the angels.

HENRY S. JOHNSON was born Oct. 30, 1885, and died Sept. 6, 1891. A charming little fellow in the home below has gone to the home on high, to beckon papa and mama and the six remaining ones upward. R. A. ELLIS.
Winona, Miss.

WILKINSON—Miss ITAY J. WILKINSON, youngest daughter of Winston and Louisa J. Wilkinson, was born in Amite county, Miss., Dec. 19, 1871, and died at her mother's, in Gloster, Miss., Sept. 5, 1891.

Miss Itay was a sweet-spirited girl, obedient to her parents and teachers, kind and affectionate to all, and thus she was loved and respected by all. Raised by a devoted Christian mother, she joined the Methodist Church, under the ministry of Rev. J. A. Godfrey, when only four years of age, and from the time of her uniting with the church until her death she was ever faithful and true to her vows and obligations. The precise time of her conversion is not known, but when she was quite a child. She loved the church, and was ever ready to do whatever her hands found to do in the Master's vineyard and to speak a work for Jesus.

In 1889 she entered school at Columbus, Miss., where she expected to graduate next June; but while at home during vacation she was taken sick with typhoid fever, but it was thought to be a mild form, and no danger was apprehended until the ninth day, when it was seen that she was rapidly sinking, and on the morning of the tenth day she quietly passed over the river to meet father, brother and sisters, who had preceded her to the glory-land. Thus passed from our midst an affectionate daughter, a loving sister and a devoted, young Christian. But death had no terrors to her, for she had made the necessary preparation for the transit, and when the summons came it found her ready. She was an active, faithful worker in the Y. W. C. A. W. W. SIMMONS.

SPENCE—JAS. W. SPENCE, son of Archibald and Mary Ann Spence, was born near DeKalb, Kemper county, Miss., April 30, 1851, and died near Mt. Nebo, Miss., Aug. 30, 1891.

Bro. Spence came to his death from a wound received while working in a saw-mill. Being wholly unconscious of his condition after the fatal stroke, Bro. Spence said nothing of his hopes of heaven, but, having lived a consistent life in the church and having all the marks of a true Christian, we are sure he is at rest. No one was more universally loved and respected than Bro. Spence. In the death of Bro. Spence the church loses a true and faithful member, the community a useful man.

He leaves a wife and eight children to mourn his death. May the good Lord help the mother and children to so live that they may meet the departed husband and father in that beautiful home, where there will be no more death!
R. A. BRELAND, P. C.

ACME BLACKING is cheaper at 20 cents a bottle than any other Dressing at 5 cents.

A LITTLE GOES A LONG WAYS

because shoes once blackened with it can be kept clean by washing them with water. People in moderate circumstances find it profitable to buy it at 20c. a bottle, because what they spend for Blacking they save in shoe leather.

It is the cheapest blacking considering its quality, and yet we want to sell it cheaper if it can be done. We will pay

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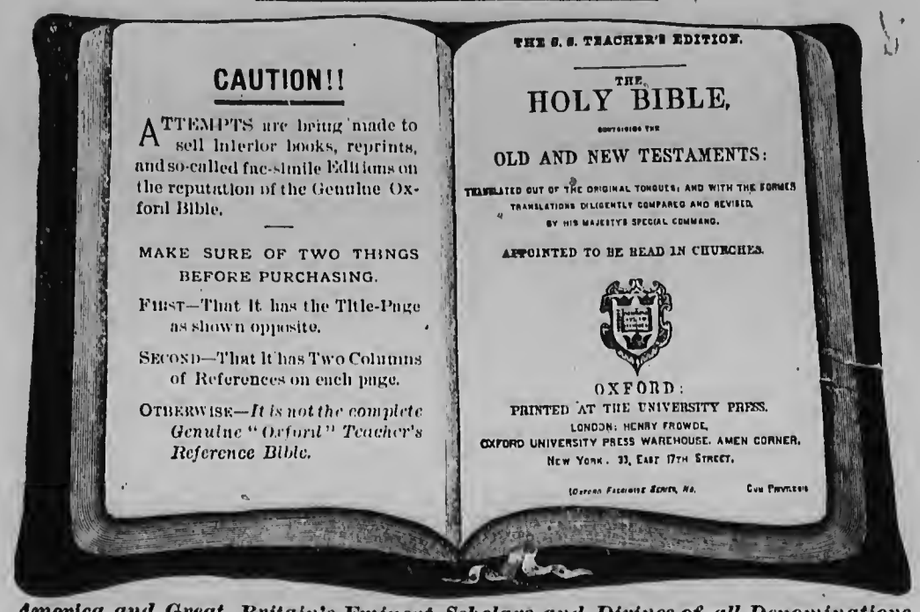

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1891—SEVENTH YEAR.—1892.

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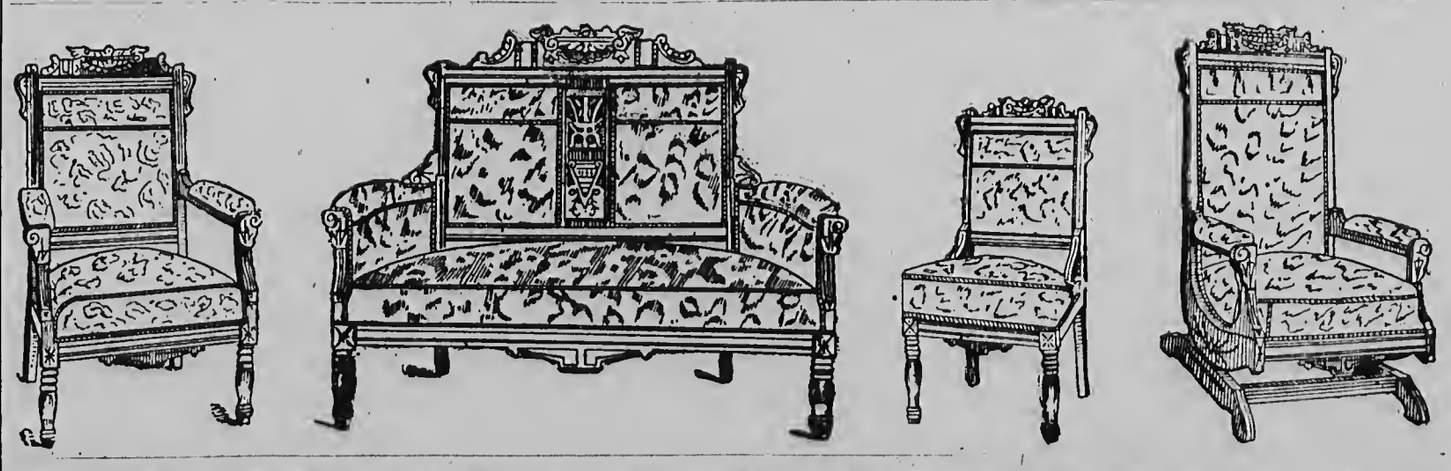

This handsome Parlor Suit is upholstered on solid walnut frames with Imported Marbleized Silk Plush and the seats are all Spring Edge. Colors are Red, Red and Old Gold, Blue and Old Gold or each piece of a different color. For $45 I will sell seven pieces of this suit:—one Sofa, one Divan, one Patent Rocker, one Arm Chair and three Reception Chairs. $65 buys the complete suit of ten pieces consisting of two Sofas, one Divan, one Patent Rocker, one Arm Chair, and five Reception Chairs. Same suit covered with Hair Cloth, seven pieces $35 or ten pieces $55. Every other article in my store at proportionately low prices. Bedroom suits, twelve pieces, from $40 up to $1000. Dining room suits, eight pieces, from $17 upwards. Complete Kitchen outfits from $20 upwards. Quality at top—prices at bottom. I have an immense variety of strictly reliable goods and purchasers can depend upon getting the very latest styles. Everything guaranteed to be exactly as represented or money will be promptly refunded.

CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30 | **J. G. GRANT,** | CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30

The *Official Report* of Gen. Hurst, Ohio Food Commissioner, shows ROYAL the purest Baking Powder.

Every other Baking Powder tested contained impurities — from 10.18 per cent. to 86.23 per cent. of their entire weight.

NEWS OF THE WEEK.

DOMESTIC.

Yale University received $343,934 in gifts during the past year.

Rt.-Rev. J. N. Galleher, the Bishop of the Protestant Episcopal diocese of Louisiana, died in this city on Dec. 8.

At a caucus of Democratic representatives in Washington, D. C., on Dec. 7, Mr. Crisp, of Georgia, was elected speaker of the House, on the thirtieth ballot.

All the preliminaries have been arranged for the organization of a stock company for the purpose of establishing a line of iron steamers for passenger traffic between Pittsburg and New Orleans.

At a meeting of the women interested in the founding of a home for incurables in this city, on Dec. 5, the location was selected. It was decided to go into permanent organization, and a Board of Managers was elected.

The Mikado of Japan has made a proposition to the management of the World's Fair to erect a permanent building on the grounds, surround it with a typical Japanese garden, and then make the city of Chicago a present of the building and gardens. The Mikado is willing to spend $100,000 on it if the World's Fair Board gives him the site he wants.

Suffering from cold is imminent in Nebraska and Western Iowa as a result of the grain blockade. The cold weather has caught all the railroad companies loaded down with more grain than they can handle, and as a result, though mines are putting out much more coal than usual, the people of that section are likely to suffer severely before they can possibly get fuel.

The first attempt in the history of this country to afford relief to the famine stricken peasantry of Russia has originated in Minneapolis. The scheme is to send a shipload of flour to Russia by the middle of next January, and 5,000 merchant millers of America are to be asked to help. The cargo will be 3,000 tons, or 30,000 to 50,000 barrels, worth $100,000 to $120,000.

A north-bound passenger train on the Louisville, New Orleans and Texas railway left the track near Evansville, Miss., on Dec. 5, ran along the ties for 150 feet and on to a trestle over a bayou. This gave way, and the train, consisting of two day coaches, one Pullman sleeper and two baggage cars, was precipitated thirty feet into the bayou, which was partly filled with water. Sixteen persons were injured, a number of them quite seriously.

The Childs' Prohibition bill passed the House of Representatives in South Carolina by a vote of 41 to 32, despite vigorous efforts of antis to stave off the discussion and cut out the effective features. A vigorous pressure against the bill is expected in the Senate. A provision is made that no person shall manufacture, sell, give away, barter or dispense intoxicating liquors except one licensed druggist to every 2,000 inhabitants, who is to be licensed by the county commissioners to dispense it for medical, scientific and sacramental purposes only.

Russell Sage, of New York, the millionaire broker, narrowly escaped death on Dec. 4 his office and the entire Emptre Building, in which it was, being shaken to its very foundation by the explosion of a dynamite bomb, hurled by a madman. The man made a demand for the immediate payment of $1,200,000, and on being refused threw the bomb. The bomb-thrower was instantly killed, as was also a clerk in the office. Two others were seriously injured, and will probably die. Mr. Sage and three others sustained injuries.

FOREIGN.

Dom Pedro, late Emperor of Brazil, died in Paris on Dec. 4.

The national bank at Buenos Ayres has been opened with a capital of $8,000,000 in gold.

As a result of the printers' strike many establishments in South Germany are employing women compositors.

Influenza is epidemical in Cornwall, the county forming the southwest extremity of England, and hundreds of inhabitants are prostrated with the disease.

The Royal Labor Commission in London has decided it to be desirable that two women be appointed subcommissioners to be assigned to the duty of inquiring into the subject of woman's labor.

The French government's overtures to the powers for joint diplomatic action at Pekin, accompanied by a naval demonstration at the treaty ports, have met with a distinct rebuff from the English and German governments.

A census of the vessels comprising the Russian navy has been issued. It shows that the naval forces of the Czar consist of 36 vessels of the first rate, 48 of the second rate, 88 of the third rate and 20 of the fourth rate, a total of 192 vessels of all kinds. The census also shows that the navy is manned by 30,600 seamen and marines.

It is said that the news of Dom Pedro's death was received with sincere grief by the Brazilians, but, while all unite in regret for the former Emperor, there is a deep and strong determination that the empire should never be revived.

The members of the French Superior Council of War have had a conference with the commanders of the various army corps to consider the proposal to reduce the term of army service. They decided against applying the system of two years' service in the French army.

The *Standard's* Berlin correspondent says that it is stated that Queen Victoria has been invited to attend the golden wedding of the King and Queen of Denmark, and that the invitations to attend the wedding have already been accepted by Emperor William, the Prince of Wales, Emperor and Empress of Russia.

The Cause of Rheumatism.

An acid which exists in sour milk and cider, called lactic acid, is believed by physicians to be the cause of rheumatism. Accumulating in the blood, it attacks the fibrous tissues in the joints, and causes agonizing pains. What is needed is a remedy to neutralize the acid, and to so invigorate the kidneys and liver that all waste will be carried off. Hood's Sarsaparilla is heartily recommended by many whom it has cured of rheumatism. It possesses just the desired qualities, and so thoroughly purifies the blood as to prevent occurrence of rheumatic attacks. We suggest a trial of Hood's Sarsaparilla by all who suffer from rheumatism.

The McCarthyite section of the Irish parliamentary party have decided to take decisive steps to secure the Irish funds at present in the hands of Mr. Munroe, the Paris banker. Mr. Justin McCarthy and Mr. Timothy Healy have now commenced an action against Mr. Munroe to decide the ownership of the funds and to compel him to restore the money to those who are entitled to the possession of it.

Old fancies die hard. There, for instance, is the phenomenon of the Will o' the Wisp or "Jack with a Lantern," as the *Ignis fatuus* is called. Many is the simple minded one who has been terrified by this phosphuretted hydrogen gas rising from stagnant waters and marshy ground.

Similarly there are Will o' the Wisps in Medicine and many an *Ignis fatuus* of theory and prejudice, and this, that or the other school is blindly followed and allowed to influence the too easily affected mind.

The fancy that nature does not provide adequate remedy for hair that has lost its color, is negatived by the success of the Louisiana Creole Hair Restorer in all such cases. It has been used by ladies in every city in the Union and has never failed to do all that has been claimed for it. The circulation of the scalp is at once stimulated and the powers of growth restored. It gives tone to the secretions of the scalp and aids nature to recover the arrested functions. It costs but one dollar a bottle and no woman or girl should be without it. Mansfield Drug Co., Proprietors, Memphis, Tenn.

The enthusiastic reception of Prince Bismarck in Ratzeburg last week, and the ovation given the ex-chancellor by the local government council, attest his still great popularity. The demonstrations of popular favor with which the prince is everywhere received on making his appearance has naturally revived the discussion regarding his retirement from political life.

Hall's Vegetable Sicilian Hair Renewer has restored gray hair to its original color and prevented baldness in thousands of cases. It will do so to you.

The Reichstag has been discussing the government bill providing that the immunities enjoyed by the members of that body from arrest or imprisonment shall be suspended when an adjournment of the Reichstag exceeds thirty days.

For Christmas and New Year.

"The Mississippi Valley Route" (L., N. O. and T. railway) will on Dec. 23, 24, 25 and 31 and Jan. 1 sell Excursion Tickets between all stations at the rate of one and one-third fare for the round trip. Tickets good to return until Jan. 5.

La Grippe Once More.

Marsden's Pectoral Balm is an unfailing cure for this dread disease. Begin using the Balm immediately upon discovering the presence of the disease. It never fails to cure it.

We will mail free, on receipt of two cents in stamps, a sample box of Dr. Davis' Liver Pills. They will cure costiveness, biliousness, dyspepsia, indigestion, piles, and all disorders that arise from a diseased liver and impure blood.

JOHN H. COLLINS & CO.,
208 Market st., Phila., Pa.

For sale by all druggists at 25c. per box.

MISSISSIPPI ITEMS.

The new depot at Hattiesburg will be begun on the fourteenth.

The Michigan Press Association will visit Pass Christian in January.

The I. C. R. R. Co. has about completed a new station-house at Montgomery.

R. H. Henry has purchased the plant of the *Mississippian* newspaper. With this material and some new ordered, which is now on the road, he will, in a few days, commence the publication of the *State Ledger*, daily and weekly.

The Board of Trustees of the University of Mississippi met in Jackson, Dec. 3, in the executive office to supply the places made vacant in the faculty by the resignation of Chancellor Edward Mayes, who is also the professor of law.

Capt. J. S. McNeilly has sold the Greenville *Times* to the superintendent of the Greenville schools, Prof. Bass, and W. H. Buchanan, foreman of the *Times*, who, under the firm name of Bass & Buchanan, will continue its publication.

A cyclone struck Lawrence station, a small town on the Alabama and Vicksburg railroad, Sunday evening, and blew down the Methodist Church. Also the house of Mr. Davis, killing his little girl and injuring Mrs. Davis. Other houses were blown down, and seriously injured ten or fifteen persons.

December 3 being the close of the fiscal year for the penitentiary, the Board of Control made final statements for the year. Their settlements for the last three years, and since resumption of control of the penitentiary by the State, shows that it can be conducted so as to bring a fair remunerative revenue to the State.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

LOUISIANA NOTES.

A Baptist parsonage has been purchased in Farmerville for $1 000.

The saw mill of the Mount Hope Lumber Co., of Lake Charles, was destroyed by fire Dec. 4. Loss, $18 000.

The steam gin of Elijah Cox, who lives four miles south of Robeline, was recently destroyed by fire, together with several bales of cotton and a quantity of seed. Loss, $1,500; no insurance.

The gin on Laciede Plantation, near Tallulah, Madison parish, with 70 bales of cotton and 2.000 sacks of seed, burned recently. Friction in the gin stand did the work. Loss, $8,000; insurance, $2,500. The property belonged to J. T. McClelland.

Immigration statistics for the month of November, as furnished by Commissioner Armant, are as follows:

Total number immigrants 966—719 males, 247 females; 255 were 15 years and under, 544 between 15 and 40, and 167 over 40 years old.

There were 50 people who brought over $100 with them, 360 who brought less than $100, the average per capita being $32 78.

Nationalities: Irish, 1; English, 29; Scotch, 5; French, 9; German, 6; Russian, 3; Swedish, 4; Norwegian, 1; Belgian, 1; Italian, 862; Spanish, 4; Hungarian, 1; Austrian, 2; Turks, 5; Greek, 2; other countries, 31; total, 966.

Five hundred and ninety could neither read nor write. One immigrant was returned to his country, being a pauper, and six were permitted to land on bail.

Fifty steamers brought the above immigrants here.

"You've frozen your ears," is a common remark. Bathe in Johnson's Anodyne Liniment.

If we put off repentance another day, we have a day more to repent of, and a day less to repent in.—*W. Mason.*

Be Considerate.

Don't worry your friends and family with that worn and faded appearance. Get a bottle of Creole Female Tonic. It will change your pallid cheeks to the rosy hue of health.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5¾	— —
Ordinary	6 5-16	— —
Good ordinary	6¾	— —
Low middling	7¼	— —
Middling	7 7-16	— —
Good middling	7 11-16	— —
Middling fair	8 5-16	— —
Fair	9 9-16	— —
Galveston middling	7⅜	— —
Mobile middling	7 5-16	— —
Memphis middling	7 9-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	3 11-16
Fully fair	2½	2 9-16
Good fair	— —	— —
Common	2¼	2⅜
CENTRIFUGAL:		
Seconds	2¼	3 5-16
Prime yellow	3⅜	3 7-16
Gray white	3⅜	3½
Choice white	3¾	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	32	33
Fair	22	24
Good common	20	21
SYRUP	24	28
RICE.		
No. 2	— —	2¼
Good	4½	4⅝
Fair	4⅛	4⅜
Prime	— —	— —
Rough, ₩ bbl	2 00	4 10
Polish, ₩ ton	22 00	24 00
FLOUR.		
Extra Fancy	4 69	4 70
Fancy	— —	4 20
Choice	— —	— —
Minnesota Patents	— —	—
Winter wheat pateuts	— —	4 90
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	2 80	2 40
Cream meal	2 80	— —
Grits	2 90	— —
Hominy	3 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	57	58
Yellow	59	60
Mixed No. 2	57	58
OATS:		
Western	44	— —
Texas rust-proof	48	49
BRAN:		
₩ cwt	1 00	1 02½
HAY:		
Prime	16 50	17 50
Choice	18 00	19 00
PROVISIONS.		
PORK:		
Mess (Standard)	10 00	10 25
Prime Mess	9 75	10 00
Rumps	9 00	9 25
BACON:		
Fancy Breakfast	9	10½
Shoulders	— —	— —
Sides, short rib	7⅜	7¾
Sides, long clear	— —	7⅜
HAMS:		
Sugar-cured	10	10½
DRY SALT MEAT:		
Shoulders	4½	4⅝
Sides, short rib	6⅜	6½
Sides, long clear	6⅜	6½
GROCERIES.		
COFFEE:		
Prime	17¾	— —
Fair	17	— —
Common	14	— —
TEAS:		
Choice	40	80
Ile-No	— —	— —
BUTTER:		
Western Creamery	30	31
Western Dairy	25	25
Common	12	18
LARD:		
Refined	— —	5⅝
OILS:		
Coal, bbls	7¾	— —
Coal, cases	18½	14
Cotton seed, crude	24	25
Lard, Extra No. 1	50	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	6	10
Chicago, ₩ 100	2 00	7 00
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 50	1 80
ONIONS:		
New Louisiana	— —	— —
Western	2 75	3 00
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	7	— —
Jute, 1¾ lb, ₩ yard	6¼	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	7½	8⅛
TIES:		
₩ bundle	1 25	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	5 00	5 50
Young Chickens	2 50	4 00
Chickens, Southern	3 00	3 50
Young	2 00	2 75
Turkeys, Southern	10 00	11 00
EGGS:		
Western	24	— —
Southern	25	26
WOOL:		
Lake ₩ lb	21	21½
Louisiana	17	19
Burry	10	15
COUNTRY HIDES:		
Green Salted, ₩ lb	2½	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	24 50	— —
Pure ground bone	30 00	32 00
Muriatic acid, ₩ lb	— —	2¾
Sulphuric acid	— —	2½

—*New Delta*, Dec. 8.

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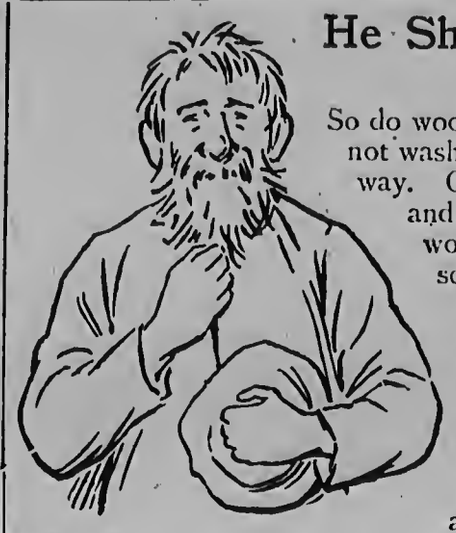

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NEW YORK - -	159,576,065	569,338.726
PENN MUTUAL - -	20 663 272	90 278.701
MANHATTAN -	12,962,401	54.500.754

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Christian Observer and *Medical Journal*, April 9, 1890. The *New York World* and *Philadelphia Press*, May 18 and 19, 1890, also Kola Plant is a gift direct of God, to sufferers from Asthma, and Hirshberg will rest upon Stanley and associates, as explorers of the Dark Continent. It is an unfailing cure for Asthma. ☞ Remember, No Pay Until Cured.

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Christian Advocate.

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The World's W. C. T. U. and the Louisiana Lottery.

The following letter from Miss Frances E. Willard to Mrs. E. T. Merrick, of this city, with the accompanying memorial, speaks in no uncertain tones as to the position of the temperance women on the lottery question:

Mrs. Judge Merrick, President W. C. T. U. of Louisiana:

My Dear and Honored Friend: Enclosed I send you the memorial voted by the World's and National W. C. T. U., representing over half a million persons devoted to the cause of human betterment. We hope our united and earnest protest may have some influence, increasing by, at least, a little the immense cloud of witnesses whose antagonism towards the lottery system in your unhappy State will be a reserve force in the noble and tremendous fight you are now making for the purity and integrity of your government, your church, your homes and your loves. We pray God's blessing upon you in this heroic fight to shake off this galling yoke of bondage, unworthy of the nineteenth century, and sure to be destroyed by the dawn of the great and happy twentieth century, for which we are all consciously or unconsciously preparing. With earnest sympathy and the spirit of strong cooperation, believe me, as ever,

Yours in the love of God and humanity, FRANCES E. WILLARD.

To the Government of Louisiana, Municipal Authorities of the City of New Orleans, and all the People of the Pelican State—Greeting:

The World's and National Woman's Christian Temperance Union, in convention assembled in Faneuil Hall, Tremont Temple, Music Hall, Park Street and Bromfield Street Churches, Boston, Mass., from Nov. 10 to Nov. 18, 1891 (representing over half a million of earnest Christian women in all parts of the world, and most strongly entrenched of all in our own happy republic), send their earnest and devoted congratulations to all persons in your State who are now arrayed against the greatest curse that holds down the rising and historic commonwealth upon the great river and gulf; praying that, in the name of God and humanity, you may have the grace and strength, the purity and patriotism to register your names and ballots for the overthrowing of the Louisiana Lottery Company; purging yourselves clean from all complicity with a monopoly that destroys the distinction between right and wrong, truth and falsehood, mine and thine; that takes away the incentive to honest industry; makes men parasites rather than individuals; undermines the homes and churches, which are your surest safeguards of righteousness, and flings its jeers and taunts in the face of civilization, and its blasphemy at the very foot of God's white throne. We have no language to characterize our sense of the degradation which confronts you if this vile yoke should be fastened on your necks for another generation. We implore you, by the sacred memories of patriots in all ages, and of Christians who have risen to the occasion and fought the good fight, to "quit yourselves like men—be strong;" "behave yourselves valiantly for your people," and act upon that high and holy motto, born of the Golden Rule, that "an injury to one is the concern of all." Down with the lottery of Louisiana! In this faith we are,

Yours in the love of God and humanity, FRANCES E. WILLARD,
Pres. World's and National W. C. T. U.
CAROLINE B. BUELL,
Cor. Sec. National W. C. T. U.

North Mississippi Conference Reports.

The following reports were adopted by the North Mississippi Conference at its recent session in Macon, Miss.:

TEMPERANCE.

Bro. R. W. Jones, chairman of the Committee on Temperance, presented the following report, which was unanimously adopted:

No statistics in respect to intemperance, nor any other facts bearing upon it, have been presented in the reports of the ministers of this Conference, nor developed in the proceedings of this body, to add any special or peculiar emphasis to the doctrines of the church. In all our official assemblies, from the Church Conference to our highest judicatory—the General Conference—a clear, strong, unequivocal voice has been raised against "drunkenness and drinking spirituous liquors, unless in cases of necessity."

The life of every consistent Christian is a condemnation of the flagrant vice of drinking intoxicants as a beverage, and an endorsement of the healthfulness, cleanness and virtue of total abstinence.

No man who reads intelligently the Word of God, and regards its sacred authority, can look upon drunkenness as anything less than a destroying sin, expressly forbidden in his holy law; and no one who, at the altars of our church, has taken upon him her vows, can engage in the manufacture or sale of intoxicating liquors to be used as a beverage; and we furthermore declare our most solemn and positive conviction that no member of our church can, without violating the spirit of God's Word and the requirements of the Discipline of our church, sign a liquor petition, endorse the bond of a liquor dealer, rent property to be used in the liquor traffic, or do anything whereby this nefarious business is encouraged or promoted. The supreme law of love, as laid down in the Scriptures, most positively forbids the encouragement of the liquor traffic, for "love worketh no ill to his neighbor;" and the awful catalogue of sufferings, disasters and crimes tell us that intemperance is the most horrible evil that can be put upon him or his children. The unspeakable love of God to us calls for our most strenuous efforts to deliver our fellow-men from this monster destroyer.

No Christian man can rightfully remain silent or inactive. We must agitate the subject in every proper way. Intelligent agitation is the life of every great intellectual and moral movement, the life-blood of reform. If preachers should cease to preach, and teachers to teach, the doctrines and assert the claims of our holy religion even for a single year, where would the church be? Let us speak out and work courageously and prudently against the saloon as a crime against civilization; let us sow the seeds of temperance beside all waters, and raise a harvest of public opinion that shall demand and sustain wholesome laws for the suppression of this potent source of ruin; for the defense of our homes and the protection of our loved ones from the curse of strong drink. We have the assurance of God's help, and we can not fail if we measure up to our duty. We would not carry politics into our religion; but we would carry our religious convictions, sympathies and activities into our politics. We would not connect our work for Christian temperance with party politics; but we would, by all means nonpartisan, work to drive the saloon and the traffic from our State. We would hold to the "local option" law, and use it with all energy where it will serve the interests of humanity.

We would affectionately and strongly urge all our members to give their influence toward securing a statute by the Legislature forbidding the manufacture and sale, as a beverage, of intoxicating liquors in this State.

We offer the following in conclusion:

Resolved, We stand by the directions and requirements of our Discipline.

Resolved, We give our prayers, our sympathies, our earnest efforts to the prevalence of gospel temperance.

Resolved, We bid our noble women God-speed in their temperance work.

Resolved, That a committee be appointed by this Conference to memorialize the Legislature, at its approaching session, in favor of a statute prohibiting the manufacture and sale of intoxicating liquors as a beverage within the State.

The following committee was elected by the Conference on this matter: R. M. Standefer, W. T. J. Sullivan, J. D. Cameron, J. B. Streater, H. L. Fly, Rowan Thayer and R. W. Jones.

BOOKS AND PERIODICALS.

Rev. T. C. Wier, as chairman of the Committee on Books and Periodicals, presented the following report:

The NEW ORLEANS CHRISTIAN ADVOCATE, throughits publisher, Bro. J. G. Grant, makes a gratifying exhibit of its condition. It is prospering and doing well. Its finances are in a healthy condition. Its subscription lists are growing, and everything indicates a promising future.

The ADVOCATE is now forty years old. It reaches forty thousand readers weekly; is published at a commanding center, the city of New Orleans, where Protestant Christianity needs to make strong its bulwarks. It is the efficient organ of the North Mississippi, Mississippi and Louisiana Annual Conferences, and is a widely influential religious paper in the Southwest.

The present publisher, Bro. J. G. Grant, will retire from his position at the end of this year. He will retire with our good-will and thanks for his earnest and successful work in the conduct of the paper during the past three years. He will be succeeded by Rev. D. L. Mitchel, the present business manager. Bro. Mitchel, by his indefatigable and capable work, has contributed largely to the increasing prosperity of the paper. In the more responsible position of publisher we ask for him the hearty co-operation of all the preachers and members of the church throughout the bounds of our Conference.

The editor, Rev. C. W. Carter, D. D., is chaste and scholarly in his editorials, and guards carefully correspondence and selected articles that make up the reading matter of the paper.

The recently elected editor, Rev. B. F. Lewis, comes into his position with the high commendation of his brethren, as a young man possessed of such culture and qualities as give promise of success. We are pleased to notice his presence with us during part of the present session. We lament that the editor-in-chief, Rev. Dr. Carter, has been prevented by sickness from attendance during the session. We will be pleased to welcome the editors and publisher whenever it shall suit their convenience or pleasure to visit our Conference in the interest of the ADVOCATE, and we promise co-operation. Can not every preacher in the Conference secure during the ensuing year, at least, ten new subscribers? By so doing we will largely extend the influence of our ADVOCATE for good.

The above report and the following resolution were unanimously adopted.

Resolved, We regard with pleasure the presence and labors of Rev. D. L. Mitchel in our midst in the interest of the NEW ORLEANS CHRISTIAN ADVOCATE.

By resolution, Bros. W. T. J. Sullivan, T. C. Wier and J. D. Cameron were re-elected to represent this Conference in the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE.

SABBATH.

The same Lord who originated the Sabbath, and declared it to be a holy day, vindicated his words by his own example. In six days he created the heaven and the earth, and rested on the seventh. On Sinai he reiterated his command, and engraved it with his own hand on a table of stone, to be a perpetual and universal obligation. The Lord Christ honored his Father's will, and, by his words and example, declared his approval of the sanctity of the day which his Father claimed as his own. The divine wisdom recognized the peculiar needs of the human race; and knowing that the same exigencies would reach to the utmost limits of time, has never abrogated the law, nor lessened the obligation to obey.

Man lives in a busy world. Breadwinning, the desire to accumulate and the demands of luxurious tastes tax all the resources of a body and soul. Physical nature must rest, or die. The soul must have the relaxation of worship, or lose its power to serve God. What God has ordered we dare not refuse to obey, nor attempt to modify. The Christian Sabbath is a great conservator of the moral status of our nation. It is a distinctive feature of our civilization, which we boast is the highest type of all civilizations. A due regard for all the claims of God's holy day is one of the guarantees of its preservation. New industries, increased demands of new lines of business, new modes of travel, fast mails, are threatening to secularize the Sabbath and render it no more sacred than other days.

Vast numbers of people are crowding into our country from foreign lands, who are the avowed foes of the Christian Sabbath. They are the patrons of the beer garden and the dance-house, and other dissipations that are a menace of all that is sacred; and the sanctity of the Sabbath is one of the main points of attack.

The Sunday newspaper takes the place of worship in the sanctuary. Barber shops, hotel lobbies and street corners are thronged with loungers. Our boys are being enticed by evil examples, and our girls are being influenced by the idea that it is a mere holiday. Our pulpits are, in a large measure, silent on this subject. We greatly need some sound preaching here. We do most earnestly insist that our pastors preach on this subject, and to avoid, on their own part, Sunday traveling and promiscuous visiting.

Your committee recommend the adoption of the following:

Whereas, The Columbian Exposition will be opened to the public in the city of Chicago in 1892; therefore, be it

Resolved, That we memorialize the managers of said exposition to respect the Christian conscience of the common country by closing its doors on the Sabbath day. T. Y. RAMSEY.

The Revival Meeting at Monroe.

The Inge Monroe meeting, which began on the third instant, is progressing finely, interest growing with every service. The very first effort was a splendid success. The people, returning home after the first service, which was a night service, commented on the preacher and his work; and, as heard by this writer, it was manifest the ear of the whole city would be his before the meeting closed. One old man said he had read the Bible much in life, and did believe he was a judge of gospel preaching, and knew a good man when he heard him, and was capable of judging a first-class sermon. He liked that man, and would come to hear him. This means his friends, too, will attend, and their friends. In this way the blessed contagion spreads and reaches all the people. Thursday the storm and rain came while the people were worshiping, and the rain fell and the wind blew, and one side of the tabernacle fell (the side exposed to the storm), the rain softening the earth so that the wind easily lifted the stakes. The guy ropes were not broken loose, however, or the whole tabernacle would have collapsed. As it was, not much damage was done; nobody was hurt, only the ladies a little scared. The ground was, however, so wet that it was thought best to remove to the Methodist Church for one day and night, which was heartily agreed to by all; but it was feared by one, at least, that this leaving the tabernacle would cause a break in the interest, and maybe cause a sad defeat. But that fear has long since vanished. Soon all the people heard of the work of the storm, and it seemed to cause a great stream of attention to flow in that direction. This stream deepened and widened into a large river. The Sunday morning service was a glorious one, and all will long remember it. Oh, that sermon! I wish I could tell you of it, and describe its blessed effect upon the congregation which listened so attentively and joyfully to the sweet message of love delivered with so much of God's power. The preacher started out by saying he was going to read a passage of the Holy Book that was the deep fountain whence flowed the broad river of love, on the calm bosom of which every child of the eternal Father of love might swim home to glory. Oh, it was a gracious time, a glorious thing to be there! The tender, loving mother may forget the darling, angelic babe at her breast; cast it, her own flesh and blood and bone, away from her, and suffer it to starve and freeze and die; but God never shall forget us. This thought was so charmingly presented that it took a vigorous hold upon the large audience, and they were lifted near to God. I do, indeed, pity and tremble for the individual whose heart was not reached that hour by that truly great sermon. I once knew a man, who is in heaven now (you, Mr. Editor, knew him), who would have said of the sermon: "That is the sort of preaching that *does good*. It brings God near the sinner, and bears the sinner near to his God, who is so full of love and rich in mercy." That is what we think about it ourselves. Incalculable good was accomplished by that hour of service. Strong men were bowed by it, hardened sinners reached, and all were made much better. In the afternoon fully as many were out as in the morning, to hear the assistant, Bro. Whitehurst, who preached encouragingly from the Savior's words: "Whosoever shall give a cup of cold water only, . . . he shall not lose his reward." It was a practical, stirring sermon, full of life and love. At night almost every seat in the large tabernacle was occupied. Bro. Inge preached from the text found in Genesis, "Naphtali is a hind let loose; he giveth goodly words." He said, before reading, they would think it was a curious text for a revival sermon; that he thought so, too—that is, the letter of the text was curious. We had no idea what he was going to do with it, because we had never been struck by the passage, and was not at all acquainted with its deep meaning. The value of the lesson taught, as presented by the preacher, may be best indicated by what followed. There were fully an hundred seekers at the after fifteen-minutes' meeting for their special benefit. The doors of the church were opened at the close of this little service, and quite a large number united with the various churches—Methodist, Presbyterian, and Baptist. We have not the precise figures, but will closely approximate: There were fully twenty accessions. The benediction was pronounced, and all went home rejoicing. It was a glorious Lord's day in the Parlor City. Such a day has never been known—at least, for many a long year—in the history of this booming North Louisiana city. This city has been on a boom, worldly speaking, for some eighteen months. But until now religion has been at a discount—it was rather stagnant; but we now feel God's cause is going to boom some, too. The revival wave has struck us, and will surely sweep over and submerge the entire city. This is the faith and prayer of all God's people. At first, or before the evangelist came, it was the common talk of all that nothing would be done, nothing could be done. Some of the brethren are crying down these flaming messengers of love; but now, more than ever before, I say, God speed them in their holy work! They are doing their own peculiar work.

J. E. RIDDLE.

FROM THE WORK.

Rev. W. J. Porter, Farmerville, La., Dec. 7: "Last night closed the second year of my pastoral labors on the Farmerville circuit. Last year there were about thirty conversions, fifty accessions, two churches organized, a lot secured for, and $330 raised towards, the building of a parsonage. This year we have much to be thankful for. Forty have professed conversion, twenty professions of sanctification, and sixty accessions. One church organized under an oak, and a title secured to the land upon which the oak stands, and $200 promised toward the building of a Methodist Church thereon. Built a neat, comfortable parsonage, a barn and other necessary buildings requisite to the comfort and convenience of an itinerant; also a garden, yard and lots, neatly fenced. And while this property is only estimated at $1,200, it is classed as second to the best on our district. We have paid over two-thirds of the cost of our parsonage, and now call on our Church Extension Board to assist in removing the debt. Collections ordered by Conference considerably behind. For preacher in charge and presiding elder a little more than two-thirds of assessment paid. To God be all the glory."

Lord Dufferin has been appointed British ambassador to France, in the place of the late Lord Lytton.

MISSISSIPPI CONFERENCE NOTES.

While we note with sorrow that the Central Mexican Mission Conference must hereafter be deprived of the efficient labors of Bro. J. M. Weems, who went out from us in January, 1889, yet we welcome him back among us. We trust Bro. Weems' health will rapidly improve in his native State.

The semi-centennial sermon, which Bro. B. Jones delivered before the Conference, Wednesday evening, contained many interesting and important facts connected with Mississippi Methodism. He has promised to let us have the manuscript, and as soon as the reports from our Conferences are all in, we hope to give our readers some of these facts.

The anniversary meeting of the Board of Church Extension of the Mississippi Conference was opened by religious services conducted by Rev. J. V. Penn. The report of the secretary showed that the receipts for the year amounted to $2,06t. Out of the $1,03l to be retained at home, applications had been made to the Board for $1,700. Dr. C. G. Andrews, the speaker of the occasion, made a strong appeal for this department of our church work, and stressed the importance of free-will offerings, and not through oyster suppers, etc. At the close of the discourse a collection was taken, amounting to about $100, to aid in building a church in Colorado.

Bishop Hendrix, in his address to the candidates for admission into the Conference, made some clear and strong points. He based his address upon Paul's letters to Timothy and Titus, emphasizing in a most forceful manner the injunction: "Let no man despise thee." He said there are four things which render a minister despicable: insincerity, arrested growth, indolence and worldliness. In stressing these points, and showing how they hampered the minister and impeded his progress, he was very strong. In speaking of ministerial vows, he said that a man could not get into the Methodist ministry without assuming them; and what shall be thought of him who, having assumed them to get in, lives in violation of them constantly? "He should repent or retire." That made some of us wince. The address was long; but it was a benefit to all, laymen and preachers, who heard it.

Mississippi Conference on the Lottery.

Report of the committee appointed to express the sentiments of the Mississippi Conference concerning the Louisiana Lottery:

Whereas, There exists in the State of Louisiana, part of whose territory lies within this Conference, a stupendous engine of evil known as the Louisiana Lottery; *And, whereas*, it is proposed to perpetuate the same for a quarter of a century longer by legal enactment; *And, whereas*, The people of said State are urged to do that iniquitous thing for a large pecuniary consideration; *And, whereas*, The evils growing out of said lottery are by no means confined to the State of Louisiana, but affect, more or less, every part of our country; therefore, be it

Resolved, By the Mississippi Annual Conference assembled at Brookhaven, that we denounce the Louisiana Lottery as a parent of iniquity and a mother of sin; as a foul blot upon the Christian civilization of the nineteenth century; as "full of all subtlety and all mischief, a child of the devil and an enemy of all righteousness;" as a university of fraud and covetousness, by which all are taught to desire and some are helped to obtain the property of others without labor and without value returned.

Resolved, That we will continue to pray that God, by his powerful providence, shall signally bless and crown with success the efforts of the good people of Louisiana who are opposing the lottery, so that the noble State of Louisiana may never be enslaved to the rapacious monopoly which proposes to enrich her by the robbery of others.

Resolved, That we hope that, for the credit of her name, Louisiana will reject with scorn and forever repudiate the insulting proposition to purchase her honor and her liberty with money.

Resolved, That all the newspapers of Louisiana which oppose the lottery be requested to publish these resolutions.

W. L. C. HUNNICUTT,
C. D. CECIL,
J. W. HARMON.

The great battlefields of the world are in the hearts of men. The great struggles are within. A soul once committed to God and his cause finds in its fierce fights a field of glory, where grand victories may be won and peace be found.—*H. W. Thomas.*

BETWEEN THE GATES.

BY JOHN GREENLEAF WHITTIER.

Between the gates of birth and death
An old and saintly pilgrim passed,
With look of one who witnesseth
The long sought goal at last.

"O thou whose reverent feet have found
The Master's footprints in thy way,
And walked thereon as holy ground,
A boon of thee I pray.

"My lack would borrow thy excess,
My feeble faith the strength of thine.
I need thy soul's white saintliness
To hide the stains of mine.

"The grace and favor else denied
'May well be granted for thy sake.'"
So, tempted, doubting, sorely tried
A younger pilgrim spake.

"Thy prayer, my son, transcends my gift:
'No power is mine,' the sage replied,
'The burden of a soul to lift,
Or stain of sin to hide.

"However the outward life may seem,
For pardoning grace we all must pray:
No man his brother can redeem
Or a soul's ransom pay.

"Not always age is growth of good;
Its years have losses with their gain;
Against some evil youth withstood
Its hands may strive in vain.

"With deeper voice than any speech
Of mortal lips from man to man,
What earth's unwisdom can not teach
The spirit only can.

"Make thou that holy Guide thine own,
And, following where it leads the way,
The known shall lapse in the unknown
As twilight into day.

"The best of earth shall still remain,
And heaven's eternal years shall prove
That life and death, and joy and pain
Are ministers of Love."

Mexico.

MR. EDITOR: I take a few moments from pressing duties to give you some dots from Mexico. The past year has been one of the most successful in the history of our Central Mexican Mission. Our net gain in membership was 610—a little over thirty per cent. But the best of all was the manifest presence and power of the Holy Spirit with us during the entire session of the Conference. The oldest members say they have never witnessed anything like it in Mexico, and I am sure I never saw it excelled in any Conference in the States. I never saw our native preachers so hopeful, and determined to do their full duty in the fear of the Lord; and at the close there was a deep-felt conviction that next year would reveal yet greater results for the Master.

There were several changes made among our foreign workers. The sudden and, we fear, fatal failure of Bro. Kilgore's health made it necessary for Bishop Haygood to transfer Bro. Grimes to the Border Conference; and as I had not yet recovered from the severe illness of last Spring, neither the Bishop nor myself thought it prudent for me to undertake the work and exposure in this country another year; so I go back to Mississippi. Nothing but the strongest conviction of duty could have induced me to return, and I go home with more hope for the future of our church in Mexico than I ever had before, and shall do all I can to help those whom I have been forced to leave in the field; and if the Lord permits, they shall see, by my work in their behalf, that I love each one of them, and that I have confidence in them as men of God who will succeed. Bro. A. H. Sutherland was transferred to this Conference, and takes my place as presiding elder of the Mexico district. Our Mexican Bishop, A. G. Haygood, has captured us, and every man among us is ready to follow his lead, or to go anywhere in any part of the *whole world* he may ask us to go, without a question.

I wish to say to the good friends who have given money to use in the work in Mexico as we might think best, that I have turned over to the Bishop and Dr. John the whole amount, $479.13. I asked, and they consented, that it should go to the support of our female school in this city, which was ordered suspended for the lack of funds.

Please send the ADVOCATE to Rev. J. W. Grimes, San Luis Potosi, and Rev. J. D. Seoggins, Guadalajara, Estado de Jolisso, and I will pay you for it. Your brother, J. M. WEEMS.

Mexico, Dec. 4, 1891.

A Rare Event.

On the evening of Dec. 2, 1891, one of those interesting occasions known as a golden wedding transpired at Shubuta, Miss. This was a loving tribute to our brother and sister, Judge John M. Floyd and wife, by their children and grandchildren. The scene was brightened by the presence of nearly all their posterity who linger on this side the golden strand. A select company of old friends, the ministers and physicians of the town, with some few elsewhere, had been invited by beautifully designed gilded cards with the names and dates, past and present, artistically arranged.

Providentially favored with good weather, quite a company filled the reception hall. About half-past eight o'clock the pastor gave an address suited to the occasion. This was followed by prayer, and then came warm and loving congratulations amid the mingled smiles and tears of those who had so long and happily trod life's pathway side by side. From the large, stalwart first-born son down to the youngest baby granddaughter, each had a double, loving embrace. A rich repast was spread in the dining-room, and greatly enjoyed by all the company. To enumerate the various substantial and delicate viands would too greatly tax your columns and tantalize your readers. I forbear.

Many valuable golden gifts were bestowed on the re-consecrated pair in a becomingly quiet way. No ostentation for public comment, but, modestly, loved ones gave valuable tokens of their joy in the happy epoch.

The company was pleasantly entertained till eleven o'clock. During the evening our honored host gave to some of us near by a sketch of his bridal tour in 1841. It was from the border lands of North and South Carolina before the days of railroad and steamboat travel through the intervening country. It was accomplished in mid-winter, and occupied more than forty days of travel in a light two-horse wagon. In this were stored most of the goods and chattels of the young couple. East Mississippi was then the "Far West" to the Atlantic States. The record of that adventurous trip would read like a romance. Frozen and muddy roads, swollen creeks or rivers seldom bridged or ferried—these had to be swam and poled over in the most primitive and heroic style. Through it all the Lord brought his servant and hand maid, blessed them with a measure of prosperity, the fervent good-will of hosts of friends, the unbounded respect and devoted love of a numerous posterity; best of all, the comfort of God's grace. May these things continue to be and reach a perfect culmination in the gold paved city above! There may they and theirs rejoice together at the "marriage supper of the Lamb!"

J. P. DRAKE.

The Cross-Bearer's Missionary Reading Circle.

The Columbia Summer Assembly held its first meeting near Columbia, Mo., from Aug. 1 to Aug. 10, 1890.

At this meeting the eleven o'clock hour was devoted to missions, and out of the interest there created came the "Cross-Bearer's Missionary Reading Circle."

The organization of this movement gives expression to the long-felt and confessed need of greater intelligence upon missionary matters. Increase in liberality, an awakened conscience, a quicker pulse-beat of zeal and consecration will come only when the members of the churches are better informed on missionary operations.

Bishop Haygood says of the C. M. R. C.: "The plan is admirable. In this way you are doing missionary work, and you are beginning what has been needed among us—the reading era. God's blessings be with you and this very sensible and excellent work."

NEED OF A GREAT POPULAR SCHOOL FOR THE STUDY OF MISSIONS.

"Of one thing I feel sure: nothing could be better for rousing the spiritual life of a congregation, and leading it on to a higher life, than the cultivation of the spirit of missions. The progress of the kingdom of God in the world is a *study* well calculated to enlarge the mind and soul, and rescue torpid congregations from their self-satisfied ease. What a power for good would be our home millions of Christians, if really alive to their privilege and duty in helping forward the work of God in all lands."—A. M. Mackay, of Uganda.

The course of reading this year is as follows:

1. "Life of William Carey"	$ 75
2. "The Coming Kingdom," Rev. W. W. Wadsworth	1 00
3. "Life of James Hannington, Bishop of Eastern Equatorial Africa," Rev. E. C. Dawson, M. A	1 00
4. "The Great Value of Success of Foreign Missions," Rev. Jno. Liggins	75
5. "The Missionary Review," Funk & Wagnalls, per year	1 50
6. Initiation fee, per year	50

We want a good general agent for every State.

For further information address Prof. Chas. R. Forster, secretary, Fayette, Mo.

CHAS. R. FORSTER, Sec.,
Fayette, Mo.
(Rev.) M. L. GRAY, Pres.,
Salisbury, Mo.

Silent Influences.

BY WALTER H. BRADLEY.

Our lives are molded by silent influences. The epoch-making events of life do not determine its courage or its power. They may throw the stream into a new direction, but do not augment or diminish its forcefulness. The dyke thrown into the river may change the current and prevent its cutting here and force it to make a channel there; but the same volume of water flows with the same momentum, and its work will be done somewhere. Voltaire boasted that if he could direct the first five years of a child's life, he cared little who had the training of its future. These first few years are those in which influence is most quietly exerted. There is little effort made to bend the child's mind or will in a fixed direction. We think it too young to receive special instruction as to truth and right, gentleness, kindness, God and Christ and prayer. But the child even then, through the very pores of its skin, through a thousand ears and a thousand eyes, is receiving impressions which will go with it through all future years.

And even when we are older, it is not the startling events of life which most affect us, but the quiet influence of daily contact with the people about us. Public opinion in this or any country is not the opinion or theory of the statesmen of the land, but the impression made by these opinions on the mass of the citizens. Our opinions, tastes, likes and dislikes are determined far more than we think or care to acknowledge by the small events which affect the inner circle in which we move. Thus the temple of character is built. Every stone and timber, quarried, cut, hewn and inscribed amid mad turmoil without, but at length fitted and made a part of us in quiet restfulness and peace within. No sound of hammer or drumbeat is heard when new stones are fitted into human character.

And especially is this true in spiritual growth. God's great works in nature are carried on in silence. All noiselessly the planets move in their courses. "The music of the sphere" is a poetic fancy. "There is no speech nor language; their voice is not heard." The dewdrops form themselves in quiet peacefulness on the Summer grass, and the light of the morning breaks in softness over the quiet earth. There is no crying lo! here or lo! there before the rising sun. Its simple presence is its only announcement.

God's work in the soul is even more quiet and steady than his operation in external nature. God can change the heart without the spiritual and physical convulsions formerly deemed indispensable. Growth in spiritual power and fervor is as quiet as the growth of the grass on the green sward. We can not see it grow even with a microscope. Yet afterwards we can tell that it has grown. God's work in the human soul is not in the sound of the driving wind or the crackling fire or the rumbling earthquake, but in the still small voice of his Spirit. He it is that fashioneth the spiritual body as it doth please him.

There is still another sphere in which quiet growth is more productive than noise and bluster. And this is the realm of spiritual movements in external relations—in church work distinctively so-called. This is a truth which is sadly forgotten in these days. We have fallen upon an age of bustle and trumpet-blowing and advertising. It would seem as if many believed that they could take the world by storm. This is the age of new explosions in military science; many reckon themselves mighty forces against the strong hold of Satan—sensational evangelists, notorious theological quacks, men whose names are writ in water on the pages of religious history.

But the agencies that are doing the work are the quiet influences of quiet men and women. We are forgetting that the mightiest power in the world, next only to the Spirit of God himself, is the power of Christ-like character. It were well that some of the voices raised among us were less noisy and their deeds more pronounced. Better a star than a meteor; better a steady beacon than a marsh-fire, fitful, flickering and changeful. Life is more potent than words. By life, true and faithful, "without a word," results will be accomplished which could not be secured by the most glowing, eloquent words without the life.—*Mid-Continent.*

The Municipal and National Aspects of Church Work.

Mr. Percy W. Bunting, the editor of the *Contemporary Review*, who is also a hearty co-worker in the Wesleyan West London Mission, in his yearly report of the mission work, gave the following, which contains some thoughts well worth pondering:

It is, perhaps, not out of place to say something in this report of what the London Mission and other missions of similar character are doing, indirectly, in the broadening of the ideas and operations of the church. In olden times the nonconforming churches were small societies of godly persons who asked nothing of the public but permission to meet together for worship and edification, and to convert others to their belief and usages. They were in spirit essentially private societies; their work and their ideas were individualistic. To do good to the public was to do it by selecting this or that man out of the crowd, and directly making a Christian of him. Where the process succeeded, and a definite and hearty convert was made, so much was actually accomplished. This view of things is not false, but it is inadequate; and the process of reflection has brought out the fact that a large part—perhaps the largest part—of the work of a society of Christians—that is, of the Christian Church—is to operate upon the public as a whole. The end to be aimed at—that of making everyone a thorough Christian—is the same; but it is arrived at by the extra method of addressing the whole nation, and preaching the fundamental doctrines of religion as a public matter, and recognizing the national duties of godliness, justice, and charity. Now, our great town missions tend in a marked manner to bring forward and maintain this side of the work of our church. They are not parochial. It is their distinction that they aim specially at the great crowds of our towns, and propose to influence these vast centres of modern life—not only by building up new Wesleyan societies, but by affecting the religious tone of the cities themselves—proving to the multitudes the reality of religion in their midst, holding up the standard of righteousness and purity, standing up for God in society. We are deliberately and conspicuously undertaking these municipal, these national duties, and assuredly we shall reap the reward. We shall win the respect of the great public, and there is nothing which operates so quickly upon large bodies of men as to make religion respected. Moreover, the very acceptance of this broader view of our duty will tend to raise the tone of religion in our own church. The church, no doubt, is, or at all events includes, a select society of conscious and resolute believers. But the very selectness has its dangers. Its exaggeration tends to remove the experiences of religious people too far from the broad standards of morality which commend themselves to the general conscience; to lay too much stress on feeling and too little on conduct; to restrict the aims of church life and forget the immense and pressing duties of the church to the world in which it lives; to warp men's ideas of holiness and permit a type of character which loves mysteries, and seeks exaltation while not too eager for justice. Church life needs to be in constant battle with the evil that is in the world. If this is not done, the evil tends to strike inward, and display itself in subtler forms. The acceptance, therefore, by our church of public duty and public interest is of the utmost value both to ourselves and to the country. In so far as our new missions bring us to this point, they are doing much more than adding to the numbers of our church members—they are multiplying our influence for good, and they are raising the whole spirit of our church.

Christian Education.

Educate men without religion and you make them but clever devils.—*Wellington.*

It is virtue, direct virtue, which is the head and invaluable part to be aimed at in education.—*Locke.*

I mean by education that training which is given by suitable habits to the first instincts of virtue in children.—*Plato.*

No nation, and least of all a republican nation, where every man is his brother's keeper, can long stand the strain of a system which develops the head at the expense of the heart.—*Pres. Stephens, Adrian College.*

Observation and history teach that society must be built upon God rather than man, and it is better to cultivate the heart than the intellect. Both should be educated, but the heart rather than the head.—*Bishop Gilmore, Cleveland, Ohio.*

A reverent, wise, earnest, loving study of the Bible by our undergraduates would help mightily to redeem the land from evil and to guard it from coming dangers. When the Bible is once in the mind it works.—*Christian at Work.*

Holding in our hands the Bible, a volume of such transcendent merit and such potent influence, so centrally related to history and literature and morals and civilization, how can we hesitate for one moment to place it in a course of education on the throne which it has itself acquired?—*Pres. Bartlett, Dartmouth College.*

Judson, the famous missionary to Burmah, in approaching a university, said, "If I had a thousand dollars, what do you suppose I would do with it?" The by-stander expected him to say, "Give it to missions," but he said, "I would give it to this institution, for planting Christian colleges is planting the seed-corn for the world."

I am much afraid that the universities will prove to be the great gates of hell, unless they diligently labor in explaining the Holy Scriptures and engraving them in the hearts of youth. Every institution in which men are not unceasingly occupied with the Word of God must become corrupt: I advise no one to place his child where the Scriptures do not reign paramount.—*Martin Luther.*

No institution of learning can attain the highest ideal excellence in which Christian faith is not exalted as supreme; in which its truth is not asserted with a constant fidelity, defended with unremitting ardor and enforced with a fervent and devoted zeal; in which Christ is not honored as the inspirer of man's best affections, the model of man's highest excellence and the Master of all human duties.—*Ex-Pres. Woolsey, Yale College.*

Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way, and when thou liest down, and when thou risest up.—*Moses.*

To secure good government the effort must be made to secure good citizens. Good citizenship is closely related to the moral character of the citizen. As the life of a nation consists in the virtue of its people, it is the duty of every citizen to see that the system of popular education affords that moral education which alone can give dignity and virtue to the citizen and secure "good government through good citizenship."—*Edward Brooks.*

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons and thy son's sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.—*Moses.*

Should Jury Verdicts Be Unanimous?

Among the various recommendations adopted by the American Bar Association at its recent session was a reform of the jury system in civil cases, by making the concurrence of nine jurors sufficient for a verdict. In making this recommendation the Bar Association have brought up a subject which has repeatedly engaged the attention of jurists and lawyers, with whom the feeling in favor of the projected change seems to be growing. And there is much to be said in its favor.

Singularly enough, the principle of unanimity which underlies our jury system obtains recognition nowhere else in our body politic. In all bodies, whether social, political, or judicial, a majority or a two-thirds vote is decisive: unanimity is nowhere required. All public and corporate business is transacted in this way, as are all elections, social, political, religious, commercial. Why should a different rule prevail in the jury box? In a matter of life and death, as in trials of capital cases, it may rightly prevail, as we believe it should. But in questions involving the rights in the property of the citizen, why should not a three-fourths vote prevail in a jury, when even death sentences are settled in the Appellate Courts by the concurrence of four out of seven or three out of five judges? We fail to see why under such circumstances a three-fourths vote should not be sufficient, and accepted as fair, safe and just, both to the criminal classes and to society.

Certain it is, such a change would give an efficiency to the administration of justice which is now all unknown. It would put a stop to the endless delays caused by the obstinacy of "the twelfth man," and would insure speedier justice. Indeed, the marvel is not that so many rascals escape, but the wonder is that with the requirement of unanimity in the jury box so many criminals are convicted and punished.

While the saving in expense is not a matter of chief concern so long as the ends of justice are met, not only would great expense be saved in securing a verdict, in obviating the necessity of a second trial, but justice would be more surely administered. Only last week the tough "Tombs." Allen presumably had two men in the jury box who would only look on his side of the case—it was a trial for assault—and here two succeeded in preventing a verdict which by common consent should have been rendered. And then under our present jury system, as has frequently been shown, bad men are purposely put on juries—men who can be purchased. One man is enough for this purpose; the records of our courts contain far too many cases where the opposition of one or two men has prevented a verdict and clogged the wheels of justice. The result has been a *nolle prosequi*, a dropping of the case. This result would not indeed be rendered wholly impossible under the proposed change to a three-fourths verdict. But it would be rendered more difficult; and once the change is effected, we may believe reform in the method of collecting juries would follow.

The American Bar Association has, we think, done well in making the recommendation of verdict by a three-fourths vote, and it has done wisely in limiting it to civil cases. The change may not come immediately, but we believe it has only to be agitated to prevail. Like most of the legal forms, customs and methods we have inherited from a distant past, our jury system must yield to the demands of civilization expressed in the spirit of the time. And that means, for one thing, that a change for the better must supercede the present anomalous requirement of unanimity in the trial of civil cases in the courts.—*Christian at Work.*

Distrusting Christ.

Distrust is different from unbelief. Unbelief in Christ is merely not to believe him, or in him. It is, as nearly as is possible, to maintain a negative, indifferent attitude toward him. But distrust is more than indifference. It includes an element of hostility. It means to be suspicious and ill-disposed in mind, even if no unfriendly act result. As we study the Jews among whom Jesus lived, we perceive that most of them not merely failed to believe in, but also distrusted him. Some of them even went so far on one occasion as to pick up stones to throw at him. Now the striking thing about their distrust was that it was utterly unjustifiable, not merely upon high moral grounds, but even upon the comparatively low level of ordinary reasonableness. He had given, and was continuing to give, them abundant and conclusive evidence of his Messiahship. But they refused to admit it. Because it was not exactly the sort of evidence which they expected, they declined to examine it at all.

We can not study the subject without being impressed afresh with the close relation of a living faith in God to active efforts for the good of mankind. Christ insisted and reiterated, not only that the Jews ought to believe in him, but also that they ought to believe because of his good works. It was on this ground also that he justified even his highest, most solemn claim. "If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father." Here is a positive truth which admits of a wide practical application. Those who evidently are doing the works of God deserve acceptance and confidence. They are his children. They are giving the same sort of evidence which he gave, and which we now condemn the Jews for refusing to accept. We must be careful not to make the same mistake.

We distrust Christ when we refuse to allow him to become to us personally all which he gladly would become. Alike in our prosperity and our distress, he expects our loyal confidence; and throughout the long and checkered history of his church he has given abundant proof of his ability and willingness to sympathize with and help us. The evidence is ample, and we must heed it. We distrust him, too, when we distrust any who are imitating him. If they are doing his works—however much they may disagree with our views—they may be pleasing him better than we are. We are not necessarily to adopt their methods. We must do what seems right to us. But we must be careful how we condemn them. Furthermore, it must be impressed upon all whom we seek to win to Christ that he offers them plenty of evidence as to the justice of his claims. We distrust him if we do not use this evidence as effectively as we can in seeking to influence them. He always has blessed it to candid minds and he always will.—*Congregationalist.*

Not shame of ignorance, but love of learning, makes the scholar; not fear of despotism so much as love of liberty makes the patriot; not so much the hatred of sin as the love of holiness makes the saint. The fear of hell may be the initial motive to get the sinner's face heavenward, but not until perfect love casts out this fear by taking its place do the highest, holiest, mightiest motives bear upon him.—*Christian Standard.*

A Remarkable Scene.

The following account of Bishop Key's sermon at the Memphis Conference we clip from the *Tennessee Methodist:*

The above was written in the Conference-room Saturday. Since that writing we have witnessed a scene which far excelled the spiritual manifestations accompanying the charge to the class for admission. Bishop Key's sermon on "The Pentecost," on Sunday, at eleven A. M., was delivered from beginning to close under a patent and manifest baptism of the Spirit. The sermon was an earnest and powerful plea for an enduement of the Spirit. We have during the past twenty-five years witnessed many spiritual demonstrations in revivals and camp meetings and Conferences, but never have we witnessed anything comparable to the manifestations of the Spirit at this service. The tide rose steadily from the opening of the sermon. As the Bishop closed, his own soul, swayed with holy emotion, and the congregation weeping and with hearts lifted in holy longing and prayer for the full baptism of the Spirit, he said, "Now, brethren, who of you want to be filled with the Spirit?" Then, checking himself suddenly and stepping one pace backward, he raised his streaming eyes upward, and said, "Now, Lord, guide thy servant here." Then resuming his proposition that all who desired the baptism of the Spirit would rise, simultaneously the entire audience rose. As the people rose the Holy Ghost fell on us, even as on them at the beginning, and the multitude wept and shouted aloud. A holy baptism fell on and filled hundreds of hearts, and the singing and shouting and rejoicing was simply sublime. The Lord of hosts was with us. The holy power abides upon the Conference and the people still.

Through the balance of the Sabbath and throughout to-day the faces you meet still glow with the holy unction. The eyes of many, as they meet your eyes, convey a silent reference and testimony to the halo and glory which filled the Lord's house and all hearts on yesterday. It is on the tongue of all, and is talked on every street corner. The influence of this wonderful service will abide, and prove a benediction to every preacher in his work during the coming year, and for all the years to come. It was the most remarkable display of divine power we have ever witnessed. This has been a wonderfully spiritual and religious Conference from the very beginning. We can safely say we have never seen half as much preaching at an Annual Conference, or preaching so signally attended by the unction of the Holy Spirit.

PET VIRTUES.—The line must be drawn somewhere in any idea of morals. It is doubtful if any man gets so low in depravity that he has no rule of right and wrong for the government of his conduct. The honest gambler will not play with loaded dice, or marked cards. The honest liar will lie to cheat you, but will not lie about you. When in the progress of depravity all moral distinctions are passed, then some artificial virtue is set up, or some superstition. About the last restraint a knave in a civilized country abandons is respect for his mother—but when that is gone he will love his dog—he will find something to reverence or cherish. One of the most fantastic scamps we know is an ardent defender of the Sabbath! That one virtue fills his world of piety. There are many substitutes for that simple rule of life: "Do justly, love mercy, and walk humbly with thy God."—*The Interior.*

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

BOOKS.

ECCLESIASTICAL AMUSEMENTS. By Rev. E. P. Marvin. A. W. Hall, Publisher, Syracuse, New York. Price, 2 cents.

Every preacher ought to read this. It is capital, and cuts the tap-root of a custom which is harmful from beginning to end.

PERIODICALS.

—The PANSY, for December, is bright with beauty to cheer little minds. D. Lothrop Co., Boston.

—The TREASURY has a good bill-of-fare for its readers this month. E. B. Treat, New York. Price, $2 50.

—OUR LITTLE ONES is sparkling and running over with brightness. Russell Publishing Co. Price, $1 50.

—ENTERTAINMENT has changed its home to Chicago, and comes full of Christmas to all. Entertainment Bureau, Chicago. Price, $1.

—GOOD HOUSEKEEPING, for December, is full of good things for the household. C. W. Bryan & Co., Springfield, Mass. Price, $2.40.

—The CHRISTMAS BOOK-BUYER is a perfect gem of its kind. Indeed, we know of nothing in its line superior to it. It is published by Charles Scribner's Sons, and that means that it is of the very best.

—The REVIEW OF REVIEWS. There is only one word needed to describe this new monthly which has flashed itself into public favor, and that word is, "magnificent." As a monthly review this excels all others by far. The December number is a fine portrait gallery, nearly one hundred famous men and women adorning its pages. Astor Place, New York. Price, $2.

—The CHRISTMAS WIDE AWAKE has been made by some of the brightest people in America: Mary E. Wilkins, Jessie Benton Fremont, Charlotte Perkins Stetson, Childe Hassam, Irving R. Wiles, John Mead Howells, Charlotte M. Valle, Captain Curtis, U. S. A., Emilie Poulsson, Eleanor Lewis, Mrs. Maria McIntosh Cox, Mrs. Harriet Maxwell Converse, L. J. Bridgman, Frances Courtenay Baylor, Lieut.-Col. Thorndyke, Caroline Hunt Rimmer, Charles Mente, E. H. Garrett. There is a great range of story, ballad and picture, all full of the Christmas spirit. *Wide Awake* is $2.40 a year. D. Lothrop Company, Boston.

THE LOTTERY.

The Increase of Gambling.

It is probable that the religious public has but a faint idea of the growth and prevalence of the gambling habit in this country. This increase has been specially rapid during the last twenty-five years, and its demoralizing effect is becoming too serious to be overlooked. Passing by the State Fair Grounds in New Jersey in the car, the other day, we overheard one man saying to another that $8,000 had been offered for the privilege of a pool room on the ground during the few days of the fair. Whether other pool rooms were allowed we do not know. Imagine the amount of gambling which such figures indicate.

The law forbidding the Louisiana Lottery the use of the United States mail has occasioned a loss to the single postoffice of Kansas City of $10,000 a year, which would indicate the passage of nearly half a million letters through this one office each year. What then must be the extent of the business of this lottery throughout the whole country. A clerk in a bank told the writer that $40,000 per month passed through that single bank for the lottery. If at noon of any day we could arrest the whole population of our town or city and go through their pockets, it would create astonishment to see the number of lottery tickets which would be found, and also in whose pockets they would appear. The rich bank president is said to purchase tickets every month and watch with great interest the report of the drawing. The poor man supported in part at least by the labor of his daughter buys his ticket every month, and declares that he will not stop until he gets one of the large prizes. Women, rich and poor, buy these tickets. How many millions of hard-earned money are every month pouring into that Louisiana Lottery, its managers will be very careful to keep to themselves. It is said that from seventy-five to a hundred clerks have been dismissed from the New Orleans postoffice since the law forbade the transmission of their mail.

In the October number of the *Forum* is an article on this subject by W. B. Curtis, editor of the *Spirit of the Times*. Perhaps no one is more competent to give the facts than he. He says: "It is safe to say that there never was a time in the history of the world when gambling was so rife among all classes of people as at the present." "That betting is heavier and more widespread than ever before, is proved by its literature. A few years ago there were but four or five newspapers in the United States, devoted wholly to sports, and these were all weekly or monthly publications. Now there are forty weeklies and one daily. Ten years ago ordinary daily journals gave little space to racing and less to betting. Now all the prominent newspapers give full details of the pool and book betting."

Horse racing is becoming the leading national sport. A single fast horse recently sold for over $100,000, and was probably cheap at that price and would soon pay for himself by the money he would win. But Mr. Curtis says: "If betting public and private could be in any manner totally suppressed, horse racing would become a tradition." The races and opportunity to bet seems to be the leading attraction at all State and county fairs. "The amount wagered every year on American horse racing almost surpasses belief," says Mr. Curtis. "At one race track on a Saturday afternoon last Summer there were ninety bookmakers, betting an average of $2,000 on each of eight races, making a total of about $1,440,000 wagered on this one track in one afternoon," and in different cities, doubtless, enough to make $2,000,000 which changed hands by the decisions of this one race track in one afternoon. These statistics are for the vicinity of New York City alone. The betting on horse-racing alone in this country, Mr. Curtis estimates to exceed $200,000,000 a year. Five hundred men earn their living by peddling lottery tickets in New York City.

Throughout the country the pool rooms make a feature of baseball, and there is a vast amount of gambling in connection with it. A vast amount of money changes hands by betting on the result of every election. Indeed, Americans are getting to bet on almost every imaginable event. On shipboard they bet on the daily run of the ship, or on the hour of arrival, and sometimes bet thousands of dollars on whether the next vessel will be sighted on the port, or on the starboard box. This country is said to be the paradise of gamblers. Its demoralizing influence is incalculable. Clerks steal their employers' money to gamble with it. Bank officers wreck their banks in speculation which differs little if at all from gambling. Poor people in large numbers throw away their hard-earned dollars in the vain hope of sudden wealth without work. Under the excitement of false hopes they allow themselves to be robbed. The honesty of the thing is the same as when you get a man drunk and then rob him of his money.

Nothing could be more harmful either to business or morality than this gambling habit which is growing with such rapidity in our modern society. "It runs," says Mr. Curtis, "a close race with intemperance for the dishonor of being man's greatest curse." We make great efforts to stay the evils of intemperance, and yet hardly raise a note of warning against an evil almost as great.—*Mid-Continent.*

A Seductive Offer.

The Louisiana Lottery Company agrees, in case its charter is extended twenty-five years, and it is given a monopoly of the business, to donate annually for the term of its existence, $1,250,000 to the State, being a total for the twenty-five years of $31,250,000.

The appropriations are to be made for the following purposes:

To the Public Schools of the State.—Three hundred and fifty thousand dollars annually, payable quarterly in advance.

To Levees.—Three hundred and fifty thousand dollars, payable quarterly in advance.

To Charities.—One hundred and fifty thousand dollars annually, payable quarterly in advance, as above provided, of which sum eighty thousand dollars shall be applied to the hospital established by the State; forty thousand dollars to State insane asylums; twenty-five thousand dollars to State institutions for the deaf, dumb and blind; five thousand to the Soldier's Home.

To Pensions.—Fifty thousand dollars annually, payable quarterly in advance, as above provided, to the pensioning of disabled, infirm, or indigent Confederate soldiers, citizens resident of Louisiana.

To the City of New Orleans, for Drainage and Other Sanitary Purposes.—One hundred thousand dollars annually, payable quarterly in advance, as above provided, the expenditure of said sum and the management and control of the same to be determined by the General Assembly, which is hereby directed to carry into effect this provision by appropriate legislation.

To the General Fund.—Two hundred and fifty thousand dollars annually, payable quarterly in advance, as above stated.

The above are very tempting offers, but are intended only as bribes, and Louisiana will rue the day she barters away her honor and manhood to this giant octopus of evil, this greatest of all gambling institutions.

The agents of the lottery are now scouring Louisiana for votes, and if reports are true (and all acquainted with the history of that institution are prepared to believe them), they are working all sorts of corrupt methods to secure them. They subsidize newspapers, buy up speakers, employ canvassers, get up public meetings and barbecues, in the name of Democracy, and resort to all character of questionable methods to make converts to their scheme.

They have secured the services of political bosses, ward boomers and pot-house heelers, and are making a canvass that appeals directly to the most corrupt elements in the State, all in the name of charity.

If the people of Louisiana allow the lottery amendment to pass, they will bring upon themselves the reproach and contumely of the country.—*Clarion Ledger*, Jackson, Miss.

Gambling.

The Christian conscience of the country, which has been protesting against the prevalent gambling mania with more or less earnestness from time to time, is finding a new and potent ally in the alarm of the commercial classes, who see plainly that if the evil is not abated the very foundations of business will be destroyed. The commercial conscience is aroused. Men who care little or nothing for the laws of God respond to the laws of self-preservation. Men who are unmoved by the appeals of the pulpit and the press in behalf of the moral interests of society, as affected by this vice in its various forms, are showing a readiness to co-operate with good citizens and faithful officers of the law in their efforts for its suppression. Self-interest gets a hearing where public spirit and moral obligation are unheeded. This is human nature, and it works to a good end in this case.

The merchant who learns that his trusted clerks are frequenters of that open den of robbery, the pool-room; the father who finds that his son is the companion of gamblers and a frequenter of their haunts; the banker or other capitalist who knows that his business associates are making ventures in the prevalent forms of speculation that have in them the essence and the peril of gambling, share in this alarm. The lottery abomination, that feeds and fattens a horde of human sharks at the expense of the ignorant and the weak; the bold defiance of civil authority by those who nightly ply their unlawful games in our cities; the revival of horse-racing with all its demoralizing effects upon the communities cursed by them—all these flagrant forms of gambling have broken out with a virulence that compels the attention of every citizen who is half awake or half a patriot. It is seen and felt that something must be done to arrest the evil, or we shall become a nation of gamblers upon which Satan will soon foreclose his mortgage.—*Nashville Advocate.*

GAMBLING.—There seems to be some prospect of an awakening of conscience at any rate among Christian people, on the subject of gambling. However hard it may be to point out wherein the intrinsic sinfulness of this practice consists, it is not at all difficult to note its baneful results in the lives of men. It is equally easy to detect its presence on all sides. The spirit of chance is not only in the air, where it might be comparatively harmless, but it walks the earth and confronts us wherever we go. There needs to be outspoken opposition to it on the part of men who prize honesty and self-control. We note that the religious press is taking up the subject of newspaper coupon guesses, so prevalent this year. It is hard to see what essential element of gambling does not enter into these votes and guesses; and they decidedly tend to cultivate the taste for it. While we are thinking about the method of example, it might be well to remember that it applies in this field as in all others; and total abstinence from such a dangerous recreation as gambling would be eminently wise.—*St. Andrew's Cross.*

The Arkansas Conference encourages us all by the unanimous adoption of the following resolutions:

Resolutions condemning the Louisiana Lottery were endorsed as follows:

Resolved, That the business run by the Louisiana State Lottery Company is a gigantic evil, and corrupting in its influence upon society, not only in Louisiana, but also all over this nation.

Resolved, That we tender our sympathies and prayers to the good people of our sister State in their heroic efforts to defeat the amendment to the Constitution of the State by which the Lottery Company is proposed to be rechartered, and we earnestly hope they will succeed in throttling this monster iniquity.

Resolved, That this preamble and resolutions be sent to *The Arkansas Methodist*, NEW ORLEANS CHRISTIAN ADVOCATE and the *New Delta*.

Gambling is wrong in itself; and even if it were not so, its deadly effects would make it hateful to every true man. But it is absolutely wrong, for two reasons—it promotes gain without merit, and it rewards those who do not deserve reward. It promotes gain through another's loss. Every class of society is honeycombed with the vice, from the boys in the street to the ladies at the top of the social scale. It was but the other day that Lady Sebright, addressing a temperance meeting in Yorkshire, said "she had been a great gambler herself, and had formerly attended the Doncaster races. There was nothing she cared for so much as gambling, and over and over again she made promises to give it up, but broke them just as the poor drunkard broke his promises. She would now rather lose her right hand than play cards or gamble in any way." When gambling has become such a passion it is surely time something was done.—*London Methodist Times.*

The injurious character of the lottery business is scarcely more obvious than the injurious character of the retail traffic in distilled liquors. A century ago lotteries were as thoroughly sanctioned by public sentiment as dram shops, and the freedom to buy and sell lottery tickets was thought an element of individual liberty just as inviolable as the freedom to buy and sell intoxicating liquors. * * * J. B. Say, the distinguished French economist, represents the universal sentiment of thoughtful people regarding the licensing of lotteries: "The legislators who sanction such a tax vote a certain number of thefts and suicides every year. There is no pretext of expense which can justify provocation to crime." Does the same reasoning apply to the licensing of dram shops?—*Christian Union.*

RUINED BY THE LOTTERY.—The St. Paul *Globe* says that a farmer in Wisconsin lately died worth $3,000 less than nothing, broken down in the maturity of life. Fifteen years ago he was a prosperous farmer worth $15,000 and out of debt. He spent all his money buying lottery tickets in the Louisiana Lottery, sometimes buying $500 worth at a time. Still the Lottery Company did not offer to bury him. On the whole, it is better not to invest quite all one has in that lottery.

Death is never a welcome visitor, and yet it is one that some time or another must be taken into the household. There is no "possible probable manner of doubt" that the crape on many a hat-band would be deferred if the heads of householde realized more fully the importance of having readily at hand such valuable preventatives and preservatives as are found in Mansfield's Standard Medicines.

There are few human ills that can not be averted by proper treatment and the application of a suitable remedy. There are, for instance, few forms of pain that will not yield to Mansfield's Magic Arnica Liniment, which in cases as radically different as it is possible for them to be, has proved effective.

There are medicines and medicines just as there are doctors and doctors, and experience (which is after all the greatest test) has demonstrated that for sprains and bruises, eruptions and ulcers, lumbago and neuralgia, soreness and swellings, and in fact almost any affliction accompanied by pain, there is no outward application that gives such immediate effects or is so permanent in its results as Mansfield's Magic Arnica Liniment. It is made by the Mansfield Drug Co., Memphis, Tenn.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

Good Advice.

Exchange:

In winter more exercise is required for the body than in summer.

Wear warm underclothing; material of open texture is preferable.

Avoid catching cold, but should you develop a cough take immediate steps to get rid of it.

The most effective remedy for coughs or colds is Marsden's Pectoral Balm; it is pleasant to take and never fails to cure.

Ask your druggist for it, and don't be persuaded to take any other instead.

Forty years of constant use—and still more valued than ever—Dr. Bull's Cough Syrup.

Salvation Oil, the great pain extinguisher, should be kept handy by all who handle tools.

We talk about men's reaching through nature up to nature's God. It is nothing to the way in which they may reach through manhood up to manhood's God and learn the divine love by the human.—*Phillips Brooks.*

Catarrh

Is a complaint so common that comparatively few people are entirely free from it, so insidious that it gains a firm hold almost before its victims are aware of its presence, so dangerous as to seriously threaten the general health, and liable to develop into bronchitis or

Consumption.

It is a mistake to consider Catarrh merely a local trouble. It is unquestionably a disease of the blood, and, therefore, the right way to cure Catarrh is to remove from the blood the impurities which cause and feed it. This is to be done by taking Hood's Sarsaparilla, the great blood purifier, which effectually expels all traces of poison and germs of disease.

"Hood's Sarsaparilla cured me of Catarrh, and built up my general health, so that I am feeling better than for years.

Hood's Sarsaparilla

Is the only medicine I know of which will cure miller's catarrh." GEO. FOSTER, Logan, Ohio.

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Donald Kennedy—Dear Sir: I will state my case to you: About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your Discovery, which did its duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spoiled cataract. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your Discovery was the thing for me; so I got a bottle, and before it was half gone I was able to go to my work in the mines. Now in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did the left eye—perhaps some twenty of them—but since I have been using your Discovery they all left my right eye but one; and, thank God, the bright light of heaven is once more making its appearance in my *left* eye. I am wonderfully astonished at it, and thank God and your Medical Discovery. Yours truly,

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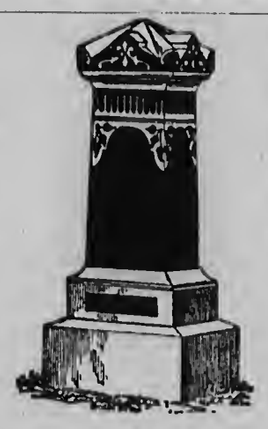

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No. 1. Local Mail and Express 7:20 pm	No. 2. Local Mail and Express 7:00 am
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No. 45. Chic. and N. O. Lim. 7:30 pm	No. 46. Chic. and N. O. Lim. 12:01 noon
No. 43. Memphis and K. C. Ex. 8:25 am	No. 42. Memphis and K. C. Ex. 6:00 pm
No. 5. McComb City Accom. 9:15 am	No. 6. McComb City Accom. 5:00 pm

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No. 53 California Express. 7:30 pm	No. 51 California Express. 8:00 am
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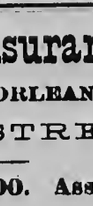

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Of the *New York World* and *Philadelphia Press*, May 18 and 19, 1890, also *Christian Observer* and *Medical Journal*, April 9, 1890. The *Christian Evangelist*, May 30, 1890, says editorially: "The Kola Plant is a gift direct of God, to sufferers from Asthma, and its blessing will rest upon Stanley and associates, explorers of the Dark Continent. It is an unfailing cure for Asthma." Of Remember, No Pay Until Cured.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, Dec. 17, 1891.

MISSISSIPPI ANNUAL CONFERENCE.

FIRST DAY.

The seventy-eight session of the Mississippi Conference of the M. E. Church, South, convened in the Methodist Church, Brookhaven, Miss., Dec. 9, 1891; Bishop E. R. Hendrix, D. D., presiding.

The Bishop opened the Conference by reading John xv, singing Hymn 408, and prayer. The roll of the Conference was called by Dr. C. G. Andrews, who has been secretary for a number of years. Quite a large number of ministers answered to their names, but as yet only a few of the laymen.

Dr. Andrews was again elected secretary of the Conference, with Bros. J. A. B Jones, W. R. Sims and John W. Chambers as assistants. The hours of meeting and adjourning were fixed, respectively, at nine A. M. and 12:30 P. M.

The following committees were appointed, viz.:

On Public Worship—Rev. R. S. Woodward, Rev. W. H. Huntley, Prof. R. S. Ricketts. On Memoirs—Rev. T. B. Holloman, chairman. State of the Church—Bro. J. T. H. Laird, chairman. Bible Cause—Rev. W. L. Linfield, chairman. Sabbath Observance—Rev. L. Carley, chairman. Temperance—Rev. J. D. Crymes, chairman. Publishing Interests—Rev. W. R. Sims, chairman. District Conference Records—Rev. J. W. Sandell, chairman. Conference Relations—Rev. R. J. Jones, chairman.

A special committee was appointed, consisting of Rev. T. L. Mellen, Rev. R. J. Jones, Rev. R. S. Woodward, to consider a paper presented by Jas. A. Hoskins, representative of the Whitworth heirs, relative to some important interests in which both they and the Mississippi Conference are concerned.

On motion, Drs. C. G. Andrews and W. C. Black were appointed to publish the Minutes, and Rev. W. L. Linfield to collect money for same.

Communications were received from the NEW ORLEANS CHRISTIAN ADVOCATE; Barbee & Smith, agents of the Southern Methodist Publishing House at Nashville, Tenn.; W. G. E. Cunnyngham, Sunday-school editor, and Dr. I. G. John, secretary Board of Missions, and from Dr. Morton, secretary Board of Church Extension.

The following brethren were introduced to the Conference: T. B. Holt, treasurer Mission Board, and Dr. Morrison, one of our missionary secretaries.

Ques. 20. Are all the preachers blameless in their life and official administration? As the names of the following presiding elders were called, they retired, during which their life and official administration were discussed by the Conference and their characters passed, viz.:

Rev. John A. Ellis, of the Vicksburg district; Rev. D. A. Little, of the Jackson district; Rev. P. A. Johnston, Brandon district; Rev. T. L. Mellen, Meridian district; Rev. R. S. Woodward, Brookhaven district; Rev. E. H. Mounger, Seashore district; Rev. C. McDonald, Woodville district.

The Bishop made a still further departure from the old beaten track by having all the presiding elders take their seats before the Conference while he addressed them and the ministry relative to their several relations.

Dr. Morrison addressed the Conference on the subject of missions, and, on motion of Dr. W. C. Black, the support of Dr. J. W. Lambuth, who went out from the Mississippi Conference more than a quarter of a century ago as a missionary to China, and who opened up our work in Japan, was assumed by the Conference, and $1,220 was subscribed towards this fund, with more to follow.

The report from the trustees of Millsaps College was read and referred to the Committee on Education.

After hearing announcements, Conference adjourned with doxology, and benediction by the Bishop.

SECOND DAY.

The Conference was called to order at nine A. M., Bishop Hendrix in the chair. The religious exercises were conducted by Rev. W. L. C. Hunnicutt, president of Centenary College. The minutes of the morning session were read and approved. On motion, the calling of the roll was dispensed with for the remainder of the session.

Reports were presented and referred to the Committee on Education from the following institutions of learning: Edward McGehee College for girls, Woodville, Miss.; Port Gibson Female College, and Centenary College for boys, Jackson, La.

In the report from Centenary College we note one statement with great pleasure, namely: During the last session there was a revival in the college among the boys, and a large number were converted. When our church institutions of learning cease to devote themselves exclusively to mental development to the neglect of the spiritual, but combine the two, we may begin to anticipate our ideal "church school."

Rev. Louis C. Powell, of the Tennessee Conference; Rev. Ritchie, of the North Mississippi, and Rev. M. B. Chapman, of the St. Louis *Christian Advocate*, were introduced to the Conference.

Ques. 6. Who are received by transfer from other Conferences?

Ans. J. M. Weems, from the Central Mexico Conference.

Ques. 1. Who are admitted on trial?

Ans. H. B. Vandenburg, from the Vicksburg district; Thos. J. Norsworthy, Jackson district; Charles C. Evans, Brandon district; Paul M. Brown, Thos. E. Winekoff, W. T. Woodward, John P. Haney, Joseph Campbell, William T. Currie, from the Woodville district; William T. Griffin, Brookhaven district; Ira F. Hawkins, Meridian district.

Ques. 2. Who remain on trial?

Ans. The following, having stood an approved examination, their characters were passed, and they were advanced to the class of the second year:

H. W. Wallace, H. V. Trevillion, Geo. A. Guice, John W. Crisler, E. L. Rawls, John W. Tinnin, W. J. Ferguson, W. J. Dawson, G. R. Ellis, James T. Abney, H. G. Hawkins, K. S. Enochs, M. L. White, John C. Ellis, R. H. Barr, P. H. Howse, H. L. Norton, J. J. Smylie, W. M. Stevens, W. H. Lewis, B. W. Lewis, Geo. H. Thompson, W. M. Sullivan, J. R. Whittington, J. T. Leggett.

Matthew J. Miller not having been before the committee, his character was passed and he was continued in the class of the first year.

Ques. 3. Who are discontinued?

Ans. W. W. Moore, W. P. Meador, E. B. O'Quinn.

Bro. O'Quinn being out of the State attending school, the Conference passed a resolution to the effect that while they were under the necessity of discontinuing him, they did not disapprove his course in better preparing himself for the ministry.

Ques. 8. What traveling preachers are elected deacons?

The following, having stood approved examinations, their characters were passed, they were elected deacons and advanced to the class of the third year:

H. C. Brown, C. W. Crisler, W. H. Lewis, W. M. Stevens, P. H. Howse, H. L. Norton.

Hervie Mellard's character was passed and he was advanced to the class of the third year in deacon's orders.

The Bishop, having called these brethren before the chancel, addressed them on the subject of their reception into the Conference, and appointed to-morrow (Friday), at 10:30 A. M., for this exercise.

Ques. 7. Who are the deacons of one year?

Ans. The following, having stood approved examinations, their characters were passed and they were passed to the class of the fourth year:

J. G. Galloway, L. W. Wood, W. P. Jones, F. M. Keen and B. H. Rawls in elder's orders.

The following, not having been before the committee, their characters were passed and they were continued in the class of the third year:

W. G. Forsythe, H. M. Ellis, J. M. Cowan, N. J. Roberts, J. G. Cammack, R. W. Tucker, Geo. D. Anders.

Bro. T. B. Reagan was transferred to the Missouri Conference, in deacon's orders.

Dr. Chapman, representing Dr. Hayse, the agent of Paine Institute, addressed the Conference in behalf of that institution and raised cash and subscriptions for it. The Joint Board of Finance submitted Report No. 1, embracing the appropriations for 1892, and suggesting a plan by which the beneficiaries could be paid quarterly. The report was adopted.

Ques. 17. Who are supernumerary?

Ans. E. A. Flowers, J. A. Vance.

A resolution was adopted requesting the Committee on Memoirs to present at the proper time a suitable tribute to Dr. C. K. Marshall, for so long a time a great leader in Southern Methodism.

The hour for adjournment having arrived, the Conference adjourned with doxology, and benediction by Rev. B. Jones.

THIRD DAY.

The Conference was called to order at nine A. M., Bishop Hendrix in the chair. The religious exercises were conducted by Rev. T. S. West. The minutes of yesterday were read and approved. The presence of several laymen was noted. The presence of Bishop C. B. Galloway was also noted, and he was invited to a seat with Bishop Hendrix.

Ques. 10. What local preachers are elected deacons?

Ans. Arthur C. Burt, Wiley J. Ferguson, Geo. H. Thompson, Barney W. Lewis, James C. Ellis, Francis A. Lane, William J. Dawson, James R. Zachery, William M. Sullivan, James T. Leggett, Joseph C. Campbell.

Ques. 12. What traveling preachers are elected elders?

Ans. John D. Crymes, William W. Morse, Joseph N. Ware, William L. Linfield. James G. Sibley was continued in the class of the third year.

Ques. 14. What local preachers are elected elders?

Ans. Jacob C. Long, Thomas H. Rivers.

Ques. 5. Who are readmitted?

Ans. George W. Ferrer in the class of the fourth year.

At this point the Bishop announced the order of the day for 10:30, and after singing a verse of "Lord in the strength of grace," delivered a most appropriate address to the candidates for admission; and the following brethren were admitted into the traveling connection:

Hervie Mellard, William H. Lewis, Henry C. Brown, Charles W. Crisler, William M. Stevens, Henry L. Norton, Patrick H. Howse.

Ques. 18. Who are superannuated?

The following brethren addressed the Conference either in person or through their representatives, and they were referred to the Committee on Conference Relations:

E. R. Strickland, D. Merchant, L. Pierce, T. Price, A. B. Nicholson, T. Y. Armstrong, G. T. Vickers, W. E. Ballard.

The elder's orders of Edwin L. Rawls, who was received from the Cumberland Presbyterian Church last year, were recognized.

The Special Committee appointed to consider the communication of James A. Hoskins, reported, suggesting the appointment of a special committee of seven to meet and confer with Mr. Hoskins.

On motion of Rev. C. McDonald, the following special committee was appointed to express the opinion of this Conference on the Louisiana Lottery: W. L. C. Hunnicutt, C. D. Cecil, J. W. Harmon.

Ques. 19. Are all the preachers blameless in their life and official administration?

Ans. The names of all the preachers in the Vicksburg, Jackson and Brandon districts were called and passed.

Announcements having been made, the Conference adjourned with doxology, and benediction by Dr. Carter.

FOURTH DAY.

The Conference was called to order at nine A. M., Bishop E. R. Hendrix in the chair. The religious services were conducted by Bro. D. G. W. Ellis. The minutes of Friday's session were read and approved.

Ques. 20. Are all the preachers blameless in their life and official administration? which had been called at various times during the Conference—was resumed, and the characters of all the brethren were passed.

Bro. H. G. Hawkins was discontinued at his own request.

Bro. J. R. Savage was reported by his presiding elder as having withdrawn from the Southern Methodist Church.

The names of Bros. B. Jones and J. W. Harmon were referred to the Committee on Conference Relations for the superannuated relation.

Bro. R. D. Norsworthy read a communication from Miss Annie E. Linfield, corresponding secretary of the Mississippi Conference W. M. Society, which was referred to the Board of Missions.

Bro. D. G. W. Ellis read the report of the Committee on Bible Cause, and Bro. J. W. McLaurin, district secretary, American Bible Society, addressed the Conference in behalf of that great institution.

On motion, it was resolved that each pastor in charge of a work be requested to take up a collection for the Bible cause in October, next.

Bro. W. W. Cammack, who offered himself yesterday evening to go as a missionary to the Choctaw Indians within the bounds of our Conference, addressed the Conference on the subject. On motion of Bro. D. A. Little, a voluntary contribution was raised to aid in paying Bro. Cammack's expenses, and one hundred and fifteen dollars and seventy cents were raised. This money was placed in the hands of Bro. A. D. Miller as agent.

Bro. R. B. Downer read the report on the Spiritual State of the Church, which was adopted.

Bro. W. L. C. Hunnicutt read the report of the Special Committee on the Lottery, which was adopted.

Report No. 2 of the Board of Finance was read, and that portion referring to the publication of our minutes was laid on the table for further action.

Rev. W. C. Black read the report of the Special Committee of Seven concerning the paper of James A. Hoskins, recommending that the Board of Trustees of Whitworth College take the matter in hand.

Rev. Dr. C. G. Andrews was appointed to collect and forward the subscriptions made to Paine Institute.

The statistical secretary made his report covering the following questions:

Ques. 21. What is the number of the local preachers and members in the several circuits, stations and missions of the Conference?

Ans. Local preachers, 175; white members, 38,038.

Ques. 22. How many infants have been baptized during the year?

Ans. 1,378.

Ques. 23. How many adults have been baptized during the year?

Ans. 1,194.

Ques. 24. What is the number of Sabbath-schools?

Ans. 398.

Ques. 25. What is the number of Sunday-school teachers?

Ans. 2,212.

Ques. 26. What is the number of Sabbath-school scholars?

Ans. 17,051.

Ques. 31. What is the number, and what the estimated value of church edifices?

Ans. Number of churches, 425; value, $429,075.

Ques. 32. What is the number, and what is the estimated value of parsonages?

Ans. Number of parsonages, 95; value, $94,650.

Ques. 34. Where shall the next session of the Conference be held?

Hattiesburg, Hazlehurst, and Natchez were nominated, and Natchez was chosen.

The Committee on Public Worship made the following announcements for Sunday:

Methodist Church: 11 A. M.—Bishop Hendrix. Ordination. 3 P. M.—Memorial service. 7 P. M.—Sermon by Dr. W. L. C. Hunnicutt.

Baptist Church: 11 A. M.—Dr. W. C. Black. 7 P. M.—Rev. J. W. Chambers.

Presbyterian Church: 11 A. M.—Dr. C. G. Andrews. 7 P. M.—Rev. R. J. Jones.

After singing the doxology, the benediction was pronounced by Bro. J. M. Pugh.

SUNDAY'S SERVICES.

We are sorry that we were scarcely able to be out of bed on Sunday, and hence are unable to note the exercise except as they were reported to us.

The love-feast, conducted by Bro. P. A. Johnston, was fine. A large number spoke, and it is delightful to note that all the experiences were fresh and living.

At eleven o'clock Bishop Hendrix occupied the pulpit and preached from John x, 10: "And I am come that they might have life, and that they might have it more abundantly." This sermon was pronounced by all as one of the finest ever delivered before this Conference. Ere the Bishop had completed his discourse, the audience was wrought up to the highest pitch, and had he continued but a few moments longer there would have been an outburst in the crowded house. At the conclusion of this service the Bishop ordained fifteen young men as deacons.

The memorial service, at three P. M., was largely attended, and memoirs of Bros. J. D. Hays, R. Abbey, F. M. Featherstun, J. M. Gann and Dr. C. K. Marshall were read, and many feeling remarks were made. At the conclusion of these exercises the sacrament of the Lord's Supper was administered by Bishop Hendrix.

The service at night was conducted by Dr. W. R. Lambuth, who threw much light on the various missionary enterprises of the world, as well as those of our own church.

Altogether, the services of the day were very instructive and profitable. Great results may be expected in the near future.

FIFTH DAY.

The Conference was called to order at nine A. M., Dr. W. L. C. Hunnicutt presiding at the request of the Bishop. The religious exercises were conducted by Bro. D. C. Langford. The minutes of Saturday's session and of Sunday afternoon's session (memorial service) were read and approved.

The following committees reported, and their reports were adopted without discussion: The Committee on Temperance. Report of the secretary, and also of the treasurer of the Board of Missions. Report from the Sunday-school Board. Report on District Conference Records. The Conference Board of Colportage.

The report of the Board of Church Extension was adopted with a slight amendment.

Bishop Hendrix resumed the chair.

Ques. 29. What has been contributed for missions?

Ans. Foreign missions, $7,060.55; domestic missions, $3,077.05.

Ques. 30. What has been contributed for church extension?

Ans. $2,141.70.

The Committee on Publishing Interests presented an exhaustive report, which was adopted.

Bro. T. B. Holloman offered the following resolution, which was adopted:

Resolved, That it is cause of censure for any brother to fail to appear before the committee by whom he is to be examined.

Bro. Peebles offered a resolution looking to the enforcement of discipline, which was amended and adopted. The Bishop made some very pertinent remarks to the effect that the principal cause for disregard of discipline by the laity was a failure on the part of the pastor to put them to work.

Dr. W. R. Lambuth, our missionary to Japan, who has been some months among us, was introduced to the Conference. Dr. Lambuth is the son of Dr. J. W. Lambuth, who went out from the Mississippi Conference more than a quarter of a century ago.

The Committee on Conference Relations reported as follows:

For supernumerary relation, J. A. Vance; for superannuate relation, E. R. Strickland, D. Merchant, L. Pierce, Thos. Price, A. B. Nicholson, T. Y. Armstrong, G. T. Vickers, W. E. Ballard, E. A. Flowers, B. Jones, J. W. Harmon.

The Board of Education made its report, which was amended and amended, and ultimately adopted substantially as presented.

The trustees of the Conference Endowment Fund made their report, which was adopted.

Resolutions of thanks to the citizens of Brookhaven for their hospitality, and to the railroads for courtesies shown.

The minutes were read, and after singing Hymn 231, and prayer by Bro. J. A. Ellis, the Bishop announced the following appointments for 1892:

APPOINTMENTS.

VICKSBURG DISTRICT.

D. A. Little, P. E.
Vicksburg station, W. B. Lewis.
South Vicksburg, I. B. Robertson.
Warren, J. W. Brown.
South Warren, W. M. Stevens.
Rolling Fork and Anguilla, F. M. Keen—I. F. Hawkins.
Rocky Springs, G. A. Guice.
Utica, N. J. Roberts—W. H. Lewis.
Natchez—Jefferson street, J. Nicholson.

Natchez—Wesley Chapel, H. M. Ellis.
Washington, C. W. Crisler.
Meadville, H. B. Vandonburg.
Mayersville, J. W. Crisler.
Port Gibson, B. F. Jones.
Burtoolon, D. F. Guice.
Fayette, R. Bradley.
Roxie, W. P. Jones.
Martin, J. M. Cowan.

JACKSON DISTRICT.

E. H. Mounger, P. E.
Jackson—First Church, W. C. Black.
Jackson—Capital Street, L. S. Jones.
Madison, H. L. Norton.
Canton, T. B. Hollomon.
Camden, E. F. Edgar.
Benton, D. C. Langford.
Yazoo City, R. J. Jones.
Yazoo circuit, H. Mellard.
Silver Creek, W. J. Ferguson.
Lake City and Lodi, W. L. Liofield.
Flora, J. D. Crymes.
Pocahontas, T. J. Norsworthy.
Raymond, J. A. B. Jones.
Edwards, I. L. Peebles.
Mt. Olivet, J. W. Ellison.
Sharon, V. D. Skipper.
Assistant editor of NEW ORLEANS CHRISTIAN ADVOCATE, B. F. Lewis.
Missionary to Japan, J. W. Lambuth.
Professor of University of Mississippi, W. R. Sims.
Agent Millsaps College, A. F. Watkins.
Colporteur, W. D. Dominick.

BROOKHAVEN DISTRICT.

R. S. Woodward, P. E.
Brookhaven station, J. M. Weems.
Brookhaven circuit, supplied (by M. Ferrell).
Crystal Springs station, R. D. Norsworthy.
Terry, W. T. Griffin.
Gallman, W. W. Morse.
Providence, F. M. Williams.
Pleasant Grove, L. J. Jones.
China Grove, M. J. Miller.
McComb City, M. L. Burton.
Holmesville, J. H. Woodward.
Magnolia, V. V. Boone.
Summit, J. G. Cammack.
Adams, P. Howard.
Wesson, T. S. West.
Beauregard, J. G. Galloway.
Caseyville, H. P. Lewis.
Bowerton, A. D. Miller.
Hazlehurst, I. W. Cooper.
Lebanon; B. W. Lewis.
District superintendent American Bible Society, J. W. McLaurin.

BRANDON DISTRICT.

C. McDonald, P. E.
Brandon station, W. H. Huntley.
Fannin, H. R. Caldwell.
Clarkesburg, E. L. Rawls.
Homewood, C. C. Evans.
Marvin, supplied (by J. F. Robinson).
Raleigh, R. A. Sibley.
Forest and Morton, D. P. Bradford.
Shiloh, J. G. Sibley.
Westville, R. H. Barr.
Montrose, B. H. Rawls.
Lake, W. B. Hines.
Newton and Hickory, J. M. Morse.
Decatur, D. G. W. Ellis.
Neshoba, supplied (by J. C. Long).
Hillsboro, J. C. Ellis.
Walnut Grove and Carthage, G. H. Galloway.
Carthage circuit, J. R. Hayse.
Walnut Grove circuit, supplied (by Irvin Miller).
Trenton, R. S. Gale.
Rose Hill, G. H. Thompson.
Missionary to Choctaw Indians, W. W. Cammack.

MERIDIAN DISTRICT.

T. L. Mellen, P. E.
Meridian—Central Church, C. G. Andrews.
Meridian—East End, H. C. Brown.
Meridian—West End, N. B. Harmon.
Chunkey circuit, P. H. Howse.
Marion, Geo. Bancroft.
Enterprise and Stonewall, J. W. Chambers.
Waynesboro and State Line, J. V. Penn.
Vossburg, B. S. Rayner.
Shuhuta, J. P. Drake.
Waynesboro circuit, J. W. Tinnin.
Clarke, J. N. Ware.
Binnsville, J. M. Pugh.
Lauderdale, N. M. Clarke.
Porterville, J. T. Abney.
Daleville station, R. F. Witt.
Linwood, W. J. Dawson.
DeKalb, R. A. Breland.
Leaksville circuit, L. P. Meador.

SEASHORE DISTRICT.

J. A. Ellis, P. E.
Moss Point, C. A. Powell.
Scranton, L. W. Wood.
Ocean Springs and Biloxi, R. Selby.
Perry circuit, K. S. Enochs.
Bay St. Louis, W. G. Forsythe.
Pearlington, T. W. Adams.
Purvis, H. D. Howell.
Hattiesburg, J. S. Parker.
Whittington, J. W. Ferrer.
Vancleave, N. B. Young.
Americus, J. H. Holland.
Williamsburg, J. H. Evans.
Ellisville, R. B. Downer.
Columbia, M. H. Moore.
Heidelburg, W. G. Backus.
Mt. Carmel, M. L. White.
East Pearl, to be supplied.
Estabutchie, G. R. Ellis.

WOODVILLE DISTRICT.

P. A. Johnston, P. E.
Woodville station, H. W. Featherstun.
Percy Creek, W. W. Hurst.
North Wilkinson, J. W. Sandell—J. W. Huff.
Gloster and Centerville, W. W. Simmons.
Amite, J. C. Campbell.
Wilson, R. W. Tucker.
Bayou Sara, J. R. Whittington.
Jackson (La.) station, L. Carley.
Zachery, J. T. Leggett.
Clinton (La.) and Slaughter, J. J. Smylie and T. E. Winekoff.
Betoville, R. B. Henderson.
East Feliciana, G. D. Anders.
East Baton Rouge, H. B. Trevillon.
Port Vincent, H. W. Wallace.
Live Oak, W. T. Currie.
Springfield, W. T. Woodward.
Amite City, P. M. Brown.
St. Helena, C. D. Cecil.
Covington, T. W. Brown.
Talisheek, J. P. Haney.
Franklinton, W. M. Sullivan.
President of Centenary College, W. L. C. Hannioutt.
President of Edward McGehee College, H. W. Featherstun.
Professors in Centenary College, B. M. Drake and T. E. Winekoff.

PERSONAL AND OTHERWISE.

The address of Rev. W. W. Hopper is Bridgeport, Ala.

Rev. M. B. Chapman, editor of the *St. Louis Christian Advocate*, gave us an appreciated call last Monday.

We found newspaper men quite thick at Brookhaven. They came from far. Louisiana and Mississippi seem to be favorite poaching-grounds.

A prominent brother said that we did not make a mistake in our short sketch of Bishop Hendrix. The Bishop won everybody by his suave and gracious manner.

We found Dr. Andrews and Bros. Jones, Sims and Chambers doing the work of secretaries as usual. That quartette of scribes can not be beat for efficient and faithful and accurate work.

We enjoyed the splendid hospitality of Bro. Sherman, a prominent banker in Brookhaven, regretting only that our time was so limited in his sumptuous home and with his delightful family.

An illuminated and pictorial edition of the Lord's Prayer, accompanied by Clarence Steadman's translation of a German poem on the subject, is most beautifully gotten up. It is a gem sent out by the American Tract Society.

Bro. Mitchel informs us that Rev. H. R. Tucker reported the proceedings of the North Mississippi Conference during the last days of the session. It was handsomely done, for which Bro. Tucker has the thanks of our readers and of the editors.

The ladies of the Woman's Christian Temperance Union opened their lunch house last week. We had a good lunch, as did many others, on the first day. We are pretty sure success will be won by these enterprising women, and they deserve it.

The Jackson *Patriot* has this personal:

Rev. J. L. Wright has been appointed deputy clerk of court for this parish. He is now minister of the gospel, justice of the peace, deputy clerk of court, recorder, notary public, and withal is a very useful man to have about town.

We missed several familiar faces from the body of the Conference. Dr. Marshall and Dr. Abbey especially were among the missing. We are of the opinion that those eminent men have simply been transferred and assigned work in another part of the Lord's vineyard.

We spent a glad day with the brethren of the Mississippi Conference. They all look cheerful and happy, and, fresh from victorious fields, they were resting on their arms preparatory to entering upon new conquests, when they should receive their marching orders from Bishop Hendrix.

The *Mission Herald* has been laid upon our table by the editor and publisher, Frederic Stanley. It is started in the interest of mission work in this city, and will be issued semi-monthly for fifty cents a year. Mr. Stanley is superintendent of the Bethesda Mission, recently inaugurated on Tchoupitoulas street. We wish the paper and the enterprise it fosters abundant success.

An officer of the law, whose memory has to be prodded by a grand jury, and who then falls into a fit of executive wrath at the police, is a pitiable spectacle. "Spasms of righteousness" in a ruler! Everybody understands that! What everybody wants to see is a steady-going enforcement, day and night, of every statute in the book. We have been educating the people in lawlessness long enough.

Every mother should have Johnson's Anodyne Liniment for cuts, burns and bruises.

The Lake Machine and Foundry Co. turned out of its shops, last Saturday, a large horse-power engine for Messrs. Pollock & Co., of Orange, who will place it in a recently constructed boat which will ply between Orange and Logansport.

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A few additional Announcements are presented below. The full Prospectus of Notable Features for 1892 will be sent on application.

Several Special Articles.

Street Arabs of London. Personal experiences with them; by the wife of the African Explorer, **Mrs. Henry M. Stanley.**
Among the Irish Peasantry. A new and original View of their Characteristics; by **Justin McCarthy, M. P.**
A Russian Artist's Boyhood. A Story of unusual reminiscences, by the Russian painter, **Vasili Verestchagin.**
Incidents on Sketching Tours; by the painter of the "Return of the Mayflower" and other celebrated pictures, **Geo. H. Boughton, R. A.**
How to Entertain an Audience. A method illustrated by both humorous and pathetic stories; by **Frank Hopkinson Smith.**
The Mothers of Illustrious Men; by **Gen. James Grant Wilson.** **The Mysteries of Modern Magic;** by **Geo. O. Bechtel.**

Popular Science.

The Air we Breathe and the Water we Drink, Sir Lyon Playfair.
Popular Mistakes about Snakes. Mistakes about Indians. Errors corrected by a Naturalist, **Prof. H. W. Henshaw.**
The Climate of the Moon. The Boyhood of Sir Wm. Hamilton. A Snow-Storm on Mars. Agnes M. Clerke.

Southern Stories.

The Stories of Southern Life will be a marked feature of THE COMPANION during the year 1892. Among the authors may be mentioned:

Julia Magruder. Elizabeth W. Bellamy. Kate Chopin. Mrs. M. E. M. Davis. Will Allen Dromgoole. W. N. Harben and the late **Mrs. Marie B. Williams.**

Illustrated Sketches of Travel.

Some very Queer Passengers; by the former Commander of a popular Transatlantic Liner, **Capt. Chas. W. Kennedy.**
A Voyage to Madeira. Sea Life on a War-ship and Adventures Ashore; by **Admiral Kimberly.**
A Woman's Journey in North Africa. The story of a ride from Tangier to Tetuan; by **Mrs. Annie Martin.**
Sitka and its Inhabitants. A capital article on Alaska and its people, from personal knowledge; by **Capt. Edward Field.**
A Pedestrian Trip in Modern Greece. Life with the peasants; by **The Late Rev. H. B. Carpenter.**
Yachting on the Edge of a Cyclone. The Adventures of some wandering Naturalists; by **Prof. J. T. Rothrock.**
In the Don Cossacks' Land; by **The Countess Norraikow.**
Life on a Russian Estate. Homely Details of Work and Play; by a Native of Russia, **Mrs. B. MacGahan.**

How to See Famous Cities.

Suggestions to Travellers in the direction of Economy of Time and Money.

London; by **Charles Dickens. Rome;** by **Prof. Rodolfo Lanciani. Walter Besant.**
Paris; by **Louise Imogen Guiney.** **New York;** by **W. H. Rideing.**

Three Sea Stories.

W. Clark Russell, the celebrated Sea Novelist, has written three stories in his best vein, which will be printed exclusively in the next volume:

The Haunted Cliff. A Yarn of Ramsgate Harbor. An Ocean Stampede.

Household Interests.

Simple Gymnastics for the Family; by a nobleman distinguished for his advocacy of physical education, **The Earl of Meath.**
The Kitchen of a Big Hotel. Its ingenious apparatus; novel methods of cooking; enormous larders; by **Everett Blair.**
How the Pope keeps House. A familiar description. **By an Italian Journalist.**
New Treatments of Common Ailments; by **Dr. W. G. Eggleston.**
Daily Dangers to Our Bodies. A Series of Articles, by the Chief Inspector of the N. Y. Board of Health, **Dr. Cyrus Edson.**
Unique Features of Modern Houses. A popular Series of clever devices for increasing comfort; by **Charles Barnard.**
New Pastimes for Winter Evenings, for home, church and school; by **George B. Bartlett.**

The Illustrations will be improved and increased in number. **The Weekly Editorials** on the leading Foreign and Domestic Topics will be marked by impartiality and clearness. **Household Articles** will be contributed by well-known writers. **The Children's Page** will be more attractive than ever. **The Illustrated Weekly Supplements,** adding nearly one-half to the size of the paper, will be continued.

"A Yard of Roses."

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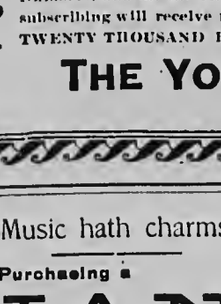

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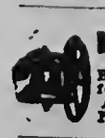

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HOME LIFE.

TO MY MOTHER.

BY MARY BOWDOIN PAGE.

I.

I pray for thee when early morning heralds
The birth of day,
And kneeling, ask that every hour of absence
Might speed away.

II.

I pray for thee when night adorns the landscape
With dusky hands,
And thoughts I can not frame in words while asking,
God understands.

III.

When dark forebodings fill the air about me
With subtle weight,
I pray the threat'ning cloud may soon pass over
And conquer Fate.

IV.

Thy message tells me of some heavy burden
That thou must face,
With all my soul I pray that God may show thee
A resting-place.

V.

By day or night, thro' dark or sunny weather,
I pray for thee,
And when thy heartfelt thoughts go up to heaven
Pray thou for me.

Give Pleasure to Others.

BY REV. J. W. HARMON.

The possibilities of humanity on the descending grade of intensified meanness and cruelty to others is marvellous; while the possibilities of human nature on the ascending lines of giving pleasure to others is measureless.

Seldom, however, does humanity measure itself up to the standard of its powers in giving pleasure and happiness to others. There is but one instance on record where this giving of pleasure and happiness to others ever measured up to the full powers of human nature, and He was crucified between two thieves.

The Creator of our being has given us ten thousand letters and lessons, in tens of thousands of forms, as to why and how we should give pleasure to others, and making the giving a happiness to the giver. What fascinating pictures in every conceivable color; what enameled photographs have been hung up over all the walls of this world; what waving lines of exquisite beauty have been spread out over the form and face of nature, to give us pleasure and happiness, teaching us that it is Heaven's will and order to give pleasure and happiness to all.

But, alas! this is one of the neglected chapters in this world's history, and in the history of many a professor of Christianity. And yet to scatter the flowers of sweet words and sweet deeds and gifts along the pathway of others, opens up within our own hearts, and in the hearts of others, the divinest forms of happiness.

Within the circle of our friendships are found peaceful homes, sweet tempers, loving natures, and gentleness of speech, where the dispensing of pleasure to others creates an atmosphere where pure angels come and go.

When the giving of pleasure lifts up and brightens the depressed heart of poverty; when it dispenses smiles in the midst of sadness; when it gives temporal boons, where nothing but blows had been dealt; oh! when it gives sunshine, where nothing but storms had prevailed, then we have something grand, noble and God-like.

Oh! what pleasure to guide the vessel of humanity away from the breakers into the smooth sea of security; when sunshine scatters the darkness, and pleasure is enthroned in the heart instead of sorrow; then we have something solid to stand upon.

Can any man find the secret place of happiness in nursing stocks and bonds and real estate? Can he find it in gold and silver and sparkling gems? The very idea traverses all the ethics of sound philosophy, because the material and perishable can never satisfy the soul that will never grow old.

There you are, like the thirsty mariner becalmed at the mouth of the Amazon river. A vessel heaves in sight at last; signals of distress are displayed. "What's the matter?" was the inquiry. "Perishing for water," the answer came. "Dip it up;" and on the vessel sailed. What a pleasure to find fresh water all around them!

There are thousands of thirsty souls sailing over the sea of life, and they are perishing for the pure water of happiness; they are becalmed right at the mouth of the river of God's pleasure. The signals of distress are seen in red-shot eyes, in frowning faces, and cast-iron feelings; those guilty oaths, that harshness in the household, that unrest of the soul; you are perishing.

I went to give you pleasure. Listen! Begin at high twelve to-day to give pleasure to others, and witness the magnetism of the change. It will be sublime, wonderfully entrancing; it will turn your heart to a gold mine of pleasure, that will be worth a capital of five thousand dollars every year you live.

An Unappreciated Blessing.

BY NELLIE BURNS.

There is a spirit in mankind to prize most things that are rare and expensive. It diamonds lay around us in profusion, their beauty would soon become lost to the human eye. Whatever is commonplace and can be obtained at little or no cost, no matter how great its virtues may be, is sure to be under-rated.

Among the things not generally appreciated in life, is the power of water, through bathing, as a tonic to the human body, particularly in the heat of Summer. From my own experience, I have come to the belief that there is no other agency so great for cooling the system, for soothing the nerves, and for overcoming the bad effects of the heat generally as a daily bath in tepid water. The use of water in the bath is one of the greatest blessings given by nature. Yet its very abundance and commonness makes it unappreciated by many. If water were scarce, and sold for a dollar a gallon, everyone would be eager to employ it in bathing, believing it to be, as it is, purifying to the blood and invigorating to the bodily feelings.

Many a weary housekeeper, worn out from excessive heat and overwork, doses herself with a dollar-a-bottle tonic when a greater restorative power lies inside her own pump, did she but avail herself of it. Many a man returns from his day's labor, hot, sweaty, dusty and tired, out of humor with himself and everyone else, and vainly resorts to the glass of beer, cider, or something stronger even, to improve his feelings; when a good all-over bath with a change into clean fresh clothes would make a new man of him.

There is generally far too little attention given to the matter of bathing among many of the busy, working class of people. They get the idea that bathing is not necessary, and a daily or semi-weekly bath would be adding another task to their already burdened lives—whereas they would be so much invigorated and benefited by a frequent bath that they could perform their labors with far more ease.

When we consider that in the skin of each person are millions of little pores, outlets for impurities escaping from the body, it is plain that if they become clogged, the blood will become diseased. Frequent baths have not only a salutary tendency, but promote the health by keeping the surface of the body in a healthy condition.

I believe it was intended by nature that through such simple remedial agencies was the health of mankind to be maintained; yet a large number of people ignore nature's laws and remedies, and their only recourse in sickness is the doctor and his drugs.

Babies and little children of two and three suffer so much from the heat and are often very restless at night. I suggest to the mothers of such to put the little fellows in a tub of tepid water just before putting them to bed, sponge down the little bodies, dry with soft towels, put nothing on them but the loose "nightie," and I think you will find it better than Mrs. Winslow's soothing syrup for inducing sleep.

A great deal of fun has been poked at the farmer's bath-tub. One writer said it was no wonder that the country people were a dirty set, for there was not more than one farm-house in fifty that contained a bath-tub. And how could a person bathe without a bath-tub?

Now, I don't think the person of a cleanly habit is going without his bath, though it is not taken in a porcelain or silver tub. The virtues of the water and soap are just as great in the family wash-tub as in the most costly bath-tub, and although the former is less convenient and stylish than the latter, the use of it is more to be admired than an unclean body. "He who does the best he can does well."—*Baltimorean.*

Five Arab Maxims.

The wisdom of the ancients is proverbial. Here are five maxims from Arabia that will stand the test of time:

Never tell all you know; for he who tells everything he knows often tells more than he knows.

Never attempt all you can do; for he who attempts everything he can do, often attempts more than he can do.

Never believe all you may hear; for he who believes all that he hears often believes more than he hears.

Never lay out all you can afford; for he who lays out everything he can afford, often lays out more than he can afford.

Never decide upon all you may see; for he who decides upon all that he sees often decides on more than he sees.

LABORER VS. LOAFER.—Man has been defined as an intelligence served by organs. It would be more exact to say that he is a personality served by intelligence and using organs. The will, the power of self-direction, that which individualizes a human being, which constitutes him a person who can say "I" and "my"—this is his essential characteristic, and this makes him a laborer. The indolent self-surrender of the person to the impulse or caprice of the moment, the lack of intelligent objects in life, the slow fading away of strength at the heart of his being, and his consequent disposition to drift with the stream of things, rather than to guide their course—this is what dehumanizes a man, and makes him a loafer. It is only hard to be a laborer because it is hard to be a man. Effort, inward energy, power of will, being thus the distinguishing attribute of manhood, or, rather, selfhood, the fatigue which comes from overwork is not so intolerable to bear as the listlessness which torments the wretch who is sunk in the "sleepy drench" of laziness; and, in our present state, the practical fall of man is his fall from a worker into an idler. However much our desire may be for ease, our real happiness is in activity; yet the difficulty of urging body and mind into effort is so great that the ideal of many working people is still inactive enjoyment—an ideal which their very nature makes impossible of realization. How many men there are, farmers, mechanics, merchants, lawyers, who labor vigorously, looking forward hopefully to the time when the results of their labor will enable them to be loafers!—*North American Review.*

WESLEY'S BIBLE.—At the Ecumenical Conference at Washington, Dr. T. B. Stephenson said:

"I have in my hand here the little Bible which John Wesley carried about with him for forty years. Many and many a time he held that up and read his text from it, sometimes amid howling mobs, sometimes in humble and sometimes in fashionable churches—in which in the latter part of his life he was invited to preach. There it is—John Wesley's little Bible. It was printed in the year 1665, by John Field, 'Printer to the Parliament,' for it was in the time of the commonwealth that this little book was printed. It was one hundred and one years old when John Wesley wrote his name in it. Here under my eyes at this very moment there is a peculiar handwriting visible: 'John Wesley, 1766. *Vive hodie*'—'Live to-day.' It is only to-day that we can live. The past is gone, however we may try or desire to correct it. The future is not ours. We can only make it ours in any sense by making the present such as will operate upon it and influence it. Live to-day, for 'the night cometh when no man can work.'

"Oh, for the spirit of this man who was tireless in his labors; who flew from point to point in the prosecution of his work with an irresistible enthusiasm; who never seemed content to put two men's work into one day, because he was so anxious to put the third man's work into the same day; and all for the sake of saving souls, and for the kingdom of Christ!"

SOCIAL LIES.—This evil makes much of society insincere. You know not what to believe. When people ask you to come, you do not know whether or not they want you to come. When they send their regards, you do not know whether it is an expression of their heart or an external civility. We have learned to take almost everything at a discount. Word is sent, "Not at home," when they are just too lazy to dress themselves. They say, "The furnace has just gone out," when in truth they have had no fire in it all winter. They apologize for the unusual barrenness of their table, when they never live any better. They decry their most luxurious entertainments to win a shower of approval. They apologize for their appearance, as though it were unusual, when always at home they look just so. They would make you believe that some nice sketch on the wall was the work of a master painter. "It was an heir-loom and once hung on the walls of a castle, and a duke gave it to their grandfather." When the fact is that painting was made by a man "down-east," and baked so as to make it look old, and sold with others for ten dollars a dozen. People who will lie about nothing else will lie about a picture. On a small income we must make the world believe that we are affluent, and our life becomes a sham.—*Talmage.*

OUR YOUNG PEOPLE.

SLIPPING AWAY.

They are slipping away—these sweet, swift years,
Like a leaf on the current cast;
With never a break in the rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as a weaver's thread,
Or an arrow's flying gleam;
As soft as the languorous breezes bid,
That lift the willow's long golden lid,
And ripple the glassy stream.

As light as the breath of the thistle-down,
As fond as a lover's dream;
As pure as the flush in the sea-shell's throat,
As sweet as the wood-bird's wooing note,
So tender and sweet they seem.

One after another we see them pass
Down the dim lighted stair;
We hear the sound of their steady tread
In the steps of the centuries long since dead,
As beautiful and as fair.

There are only a few years left to love;
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
Those beautiful blossoms, rare and sweet,
By the dusty ways of life?

There are only a few swift years—ah, let
No envious taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word.

The Children's Crusade.

MR. EDITOR: We are two little orphan girls living away out in the country, thirty-five miles from the railroad; but if we are in the country, and denied many of the pleasures which children of towns and cities enjoy, we love to join them and all other good children in such movements as that of which we read in your paper (the Children's Crusade). To join this crusade one of us made a part of a dollar picking cotton. The other one of us was glad to have so good a cause in which to invest a precious dollar (a present from a deceased uncle). Don't you think it good of the trustees to allow us a scholarship in Millsaps College? It will be so nice for us to know we are educating some one, and nicer still if he be a preacher who will love children and devote his whole time to them. Oh! how dearly the children would love such a preacher; for he would preach all the time just as our preachers do now on Children's Day. We want to ask every Methodist boy and girl to try hard to send a dollar and let us educate this very preacher; then when we are men and women, we will be as proud of the preacher we have educated and whom the children all love.

Your little friends, ANNIE PATENOTTE,
SISSIE MCLEOD.
Santee, Miss.

MR. EDITOR: I see so many letters from the little folks in the ADVOCATE, and none from this part of the country. I thought I would write one. I am a little girl eleven years old. I am going to school and learning fast. I have seven studies. My teacher is Miss Nannie Williams. We all like her very much. Our pastor is Bro. H. Bradford; we all like him and his family very much. We have preaching once a month. I will close by asking the little cousins this question: How many times is the word "lily" mentioned in the Bible?

Your new friend, MINNIE STORY.
Binnstown, La.

MR. EDITOR: As I have not seen many letters from this place, I thought I would write one. I have not been going to school, but I will start Monday. We take the dear old ADVOCATE, and like it very much. Our pastor this year is Bro. J. C. Mimms, and we are well pleased with him. Bro. Robert Lee Harris held a protracted meeting in our little town last week, and we were very sorry when he left. I remain, as ever, Your little friend,

MAGGIE LEE TUCKER.
Itenzi, Miss.

MR. EDITOR: I will answer one of the little cousin's questions. "Mule" is found in the Bible in II. Sam. xiii, 29; xviii, 9. I. Kings i, 33; Psalm xxxii, 9; Zech. xiv, 15.

Your little friend, COLTON M. SMITH.
Tehula, Miss.

THE BABY REMEMBERED.—The following pretty story is from the pen of Jean Ingelow, the poet: "A curious instance of dormant memory in infancy took place in our family. My mother went on a visit to my grandfather, who lived in London. She took with her a little brother of mine, who was eleven months old, and nurse, who waited on her as a maid. One day this nurse brought the baby into my mother's room and put him on the floor, which was carpeted all over. There he crept about, and amused himself according to his lights. When my mother was dressed, a certain ring that she generally wore was not to be found. Search was made, but it was never produced, and the visit over, they all went away, and it was almost forgotten. Exactly a year after, they again went to visit the grandfather. The baby was now a year and eleven months old. The same nurse took him into the same room, and my mother saw him, after looking about him, deliberately walk up to a certain corner, turn a bit of the carpet back, and produce the ring. He never gave any account of the matter, nor did he, so far as I know, remember it afterwards. It seems most likely that he found the ring on the floor and hid it, as in a safe place, under a corner of the Brussels carpet where it was not nailed. He probably forgot all about it till he saw the place again, and he was far too infantile at the time it was missed to understand what the talk that went on was about, or to know what the search, which perhaps he did not notice, was for."

GO HOME, BOYS!—Boys, don't hang around the corner of the streets. If you have anything to do, do it promptly, right off, then go home. Home is the place for boys. About the street-corners and at the stables they learn to talk slang, and they learn to swear, to smoke tobacco, and to do many other things which they ought not to do.

Do your business and then go home. If your business is play, play and make a business of it. I like to see boys play good, earnest, healthy games. If I were the town council, I would give the boys a good, spacious playground. It should have plenty of green grass, and trees, and fountains, and broad spaces to run and jump and play suitable games in. I would make it as pleasant, as lovely as it could be, and I would give it to the boys to play in, and when the play was ended I would tell them to go home.—*Sunday-School Scholar.*

The beautiful souls of the world have an art of saintly alchemy by which bitterness is converted into kindness, the gall of human experience into gentleness, ingratitude into benefits, insults into pardona. And the transformation ought to become so easy and habitual that the looker-on may think it spontaneous, and nobody give us credit for it.—*Amiel's Journal.*

SCIENTIFIC.

Edison's Electric Railway Motor.

Mr. Edison has explained to the New York *Herald* his belief that the locomotive will be displaced on steam railways, and that his electric motor will be used instead. He said the economy would be large; he would get one horse power out of from one to two pounds of cheap coal, while the locomotive only got the same one horse power out of six pounds of dear coal. He intends to demonstrate that there need be no such thing as waiting for trains between cities now considered a long distance apart. He intends to run a train, say of two cars, every twenty minutes.

"I can not go into details," said Mr. Edison, "for fear of injuring my rights on the other side—though, by the way, I never made anything out of European patents—but I will say briefly that the current will pass from the stationary engine to a central rail between the tracks, thence through the mechanism attached to the bottom of the cars or motor. A freight train, of course, would need a motor, because of the number of cars, although a single passenger car could be run carrying its own motor beneath it—thence to the wheels, and thence by the side rails to the power house or stationary engine."

"And how many of the stationary engines would be needed?"

"Three of them, with a horse power of 10,000 or 12,000 each, would run the whole Pennsylvania railroad system between here and Philadelphia."

"Freight, local, express trains and all?"

"All of them, and at a great reduction of expense. Not only is each horse power produced at much less expense, but the depreciation of rolling stock and road-bed is much less. Every exertion of steam power, is in the nature of an explosion, and when you take into consideration the fact that four or five hundred engines are on a road like the Pennsylvania at one time, each exercising a different degree of this explosive power, the depreciation is a great factor. But with electricity, it is always the smooth, rotary motion, imparted in the same way by the same men at the stationary engines."

"Can equipment be devised which will stand the strain of this system at full speed?"

The Wizard smiled. "Full speed of this system," he said, "is, or I see no reason why it should not be, 200 miles an hour. But as for practical purposes, I feel sure that a 100-pound rail on a rock-ballasted track would stand the speed of 100 miles an hour."—*Scientific American.*

The Silk Threads in Paper Money.

In spite of the skill and industry of counterfeiters, they have never made a bill which did not have one or more vulnerable spots. Some of the products of their handicraft may seem perfect to the untrained eye, but the expert will find that each one, like Achilles, has something lacking in his armor. Perhaps the feature of good United States Treasury notes which counterfeiters have found it most difficult to imitate is the two blue silk threads which run length-wise through them. They are little over an inch apart, and though sometimes almost invisible, they form part of every bill issued by the Government Bureau of Printing and Engraving. A. L. Drummond, chief of the secret service of the Treasury Department, who has had a long experience with counterfeiters and their wares, explained to a *Tribune* reporter recently why it was so difficult to copy good bills in this respect.

"In the first place," he said, "the silk threads are put in the paper when it is made at the factory. To make paper of the kind used by the government requires a big plant and lots of capital. So counterfeiters are kept out of it. Even if they had the necessary money, they wouldn't be fools enough to risk it all for the chance of making bogus bills. It would be exceedingly unprofitable for a paper manufacturer who already has a factory to make the paper, because to do so is a penitentiary offense."

Mr. Drummond then showed the reporter a counterfeit two-dollar bill, which had a single thread running lengthwise through its center. "This is the only bad bill I ever saw with a silk thread in it. Even this has only one thread instead of two, so it would not be dangerous to a skilled teller. I have never heard of more than two other bills like this one. It is easy to see that the counterfeiter split this note, put in his thread, and then pasted the two parts together again. The frayed edges showed that. The fellow must have been very stupid not to know that genuine money has two threads instead of one. An expert can easily tell when a bill has been split in two and pasted together again, so the silk threads would not deceive him."—*Scientific American.*

The Electric Headlight.

The use of electric headlights has now become quite general in Indiana, nearly all the roads entering Indianapolis now having several in service.

A representative of the *Railroad Gazette* made a trip over the Indianapolis, Decatur and Western from Indianapolis to Decatur lately on an engine equipped with the light. Its power is approximately 2,500 candle power, and it gives the engineman a light which on a straight track will often reveal objects at a mile or more, and for fully one-half a mile all objects of the size of a cow can be distinctly seen in ordinary weather. The greatest distance at which an object was seen was 2½ miles. This was a window of a station house in which no lamps were burning. When the light was first reflected from the window, the appearance was that of a locomotive headlight about a mile away. The window seemed to increase in size until at a distance of about three-quarters of a mile the effect was that of a burning structure. At this distance the outlines of the building could be distinctly seen. These distances were easily computed by counting the telegraph poles, which are 200 feet apart on this road. A water tank was sighted at nearly a mile, appearing much larger than it really was. Bridges with overhead trusses could be seen at half a mile. The highway crossing fences along the line had been freshly whitewashed and with little effort could be seen a mile.

Collisions have been prevented by the use of these lights.

The expense of running the light is nominal. The demand for steam from the locomotive is small, and the carbons, which last eighteen hours, cost but 70 cents per 100.—*Scientific American.*

Some very interesting facts appear upon a chart recently issued to exhibit the drift of bottles thrown into the North Atlantic Ocean at different points for the purpose of determining the direction and velocity of the surface currents of the sea. The average distance travelled by one hundred and thirteen bottles, in a mean period of one hundred and fifty days, was eight hundred and sixty-nine miles, and the average rate of drift was five and eight-tenths miles a day.

God leaves a touch of the angel in all little children to compensate those about them for the inevitable cares they bring with them.—*Miss Muleck.*

GOOD NEWS
FOR THE MILLIONS OF CONSUMERS OF
Tutt's Pills.

It gives Dr. Tutt pleasure to announce that he is now putting up a

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which is of exceedingly small size, yet retaining all the virtues of the larger ones. They are guaranteed purely vegetable. Both sizes of these pills are still issued. The exact size of

TUTT'S TINY LIVER PILLS

is shown in the border of this card.

Heavy Crops!

The Grain, Sugar, Cotton and Rice crops of this season are unusually abundant, and active preparations are being made to gather and move them. It should be borne in mind that a large and varied crop of Malarial Sickness is also about ready for the annual reaping. The people should begin NOW to prepare for this ordeal by using

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freely and regularly for a few weeks. It is the Peerless Conqueror of Malaria in all of its forms. It is the best known preventive and the most unfailing cure. Those who heed this timely warning will pass safely and pleasantly through the sickly season that is upon us. $1 per bottle; six for $5. If your dealer can't supply you, order direct from KIT WILLIAMS, 202 Canal Street, New Orleans.

Christmas Books and Cards.

The Religious Book Depository, 91 Camp Street, New Orleans, sells solely religious books, cards and supplies; Christmas cards, booklets and mottoes, with Scripture verses, or reading matter, is a specialty; Bibles of all bindings and print are for sale at low prices. Send for catalogue.

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Christmas Cards, at 5 cents each, also a large lot of Booklets at this low price. Here are the names of three: "I Am the Light of the World;" "For Unto Everyone that Hath Shall be Given," "I Am the Good Shepherd." Five pages and a cover to each.

TEN CENTS EACH.

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3 Booklets, oblong, cover illustrated, five pages: "Let not your Heart be Troubled;" "Go Work to-day in My Vineyard;" "Be of Good Cheer."

8 Small booklets, full-page colored illustrations: "Sun of My Soul;" "Hark the Glad Sound;" "All Hail the power of Jesus' Name;" "Just as I Am;" "Light after Darkness;" "The Lord is My Shepherd;" "Jesus, Lover of My Soul;" "God be Merciful unto Us."

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Daily Text-Books for a month, "Goodness and Mercy;" "Bountiful Care."

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7—11	"	"	5¾ by 4½ inches	8
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MARRIAGES.

GORDON—BEEMAN.—At the residence of the bride's mother, Pickens, Miss., Oct. 7, 1891, by Rev. H. C. Morehead, Mr. W. S. Gordon, cashier of Pickens Bank, and Miss Lelia Beeman.

NEILSON—TYE.—At the residence of the bride's father, Col. John F. Tye, Pickens, Miss., Oct. 15, 1891, by Rev. H. C. Morehead, Mr. Halbert H. Neilson, of Crystal Springs, Miss., and Miss Alice Tye.

SMITH—HARRINGTON.—At the residence of the bride's father, Maj. Fletcher Harrington, Holmes county, Miss., Nov. 11, 1891, by Rev. H. C. Morehead, Dr. Manning T. Smith, of Union, S. C., and Miss Ethel Harrington.

O'DONNELL—WOODY.—At the residence of Mrs. Hattie Johnson, Enapolis, Mo., by Rev. T. B. Reagan, Mr. John O'Donnell, of Piedmont, to Miss Mary Woody.

FLANAGAN—HANKS.—At the residence of the bride's father, near Carrollton, Miss., Nov. 25, 1891, by Rev. W. D. Beno, Mr. J. T. Flanagan, of Greenwood, and Miss Antonia Hanks, of Carroll county.

EYRE—SINGER.—In Pineville, La., Nov. 26, 1891, by Rev. J. F. Wynn, Mr. Willis Eyre to Miss Laura Singer.

MOUZINGO—DOYLE.—At the residence of the bride's mother, Webster parish, La., Nov. 26, 1891, by Rev. R. S. Coller, Mr. E. H. Mouzingo to Miss Mollie C. Doyle.

McKIMMONS—MORRISSON.—At the residence of Mrs. Elizabeth Morrisson, near Kosciusko, Miss., Nov. 26, 1891, by Rev. D. W. Habb, Mr. McKimmons to Miss Ona Morrisson, all of Alcorn county, Miss.

BIRD—HENINGTON.—At Dr. Henington's, Tryus, Nov. 25, 1891, by Rev. F. M. Williams, Mr. E. L. H. Bird and Miss E. F. Henington, both of Tryus, Miss.

ALLEN—CRAWFORD.—At Mr. R. F. Crawford's, Copiah county, Miss., Nov. 26, 1891, by Rev. F. M. Williams, Mr. J. E. Allen and Miss Julia Crawford.

DIXON—MEEKS.—At the residence of the bride's mother, Mrs. Gower, Dec. 2, 1891, by Rev. W. L. Linfield, Mr. John T. Dixon to Miss Nannie Meeks.

HODGE—McCRACKEN.—At the residence of Mrs. Gower, near Lake City, Miss., Dec. 2, 1891, by Rev. W. L. Linfield, Mr. Hugh M. Hodge to Mrs. Annie L. McCracken.

DAWSON—FUGLER.—At the residence of the bride's father, near Woodville, Miss., Nov. 25, 1891, by Rev. H. Walter Featherstun, Mr. S. H. Dawson and Miss Ida Fugler.

McCRANE—MORGAN.—At the residence of the bride's mother, White's Town, Wilkinson county, Miss., Dec. 3, 1891, by Rev. H. Walter Featherstun, Mr. Robert M. McCrane and Miss Jennie Morgan.

OBITUARIES.

WALLIS—ROBERT L. WALLIS was born Aug. 7, 1870; died Oct. 16, 1891. Thus closed a short career, when viewed in the presence of the longer lives; but it was of sufficient length to prove his character. He was an obedient son, a devoted brother. Full of the higher sense of honor, and an industrious student, he stood in the front in all his classes at Tulane University, and won the respect of his teachers for faithful and assiduous labors in his various studies. Raised in the home of genuine piety, taught in the Methodist Sunday-school, he had imbibed the blessed doctrines of Christianity, and when that insidious disease, consumption, appeared in his system, he bore all his sufferings as a true Christian soldier can only bear them, with uncomplaining patience and manly fortitude, giving as little toil to loving parents as possible.

Just as he was ready for a manly course, the pride of his family, the Lord took him home. The day before his death he said to his mother: "Do not worry about keeping me alive. I am ready to go. Death has no terrors to me; that feeling has all passed away." It is a mysterious providence, for he had sterling principles of a noble, high-minded youth who would gain honor for himself, his family and his church; but this is only human calculations—the Lord saw it otherwise, and hath told us his life at twenty-one was finished, his course complete, and took him home.

In genuine faith his parents, through their tears, say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He hath finished his course, been faithful in a few things, and hath received his reward. When we meet him on high and look back we shall see his work was done, and the Lord hath done what was best. May the Comforter come to his bereaved loved ones, and strengthen them in deep trouble. S. S. K.

TIDWELL—MRS. ANNA TIDWELL (nee Williams) was born in St. Helena parish, La., Aug. 23, 1851; was married Dec. 7, 1887, to Mr. L. M. Tidwell, and joined the Methodist Church, South, in early life, and lived a beautiful Christian life to its close, Sept. 25, 1891.

Sister Tidwell was a lady of the first type, and a Christian of rare graces. Her devotion to her afflicted father during his last years was simply beautiful, and, doubtless, was the evidence of the possibilities of a loving and faithful wife. It is not saying too much when we say that her friendship was precious and delightful to all. The Christian love emitted from her heart and home was as the glowing coals in the old home fire-place of a cold day. To be with her was to be happy.

But, alas! as is the case with all roses, that beautiful rose of a life of God's pencilling had to fade and die and be removed to heaven as a decoration of his glory up there; but, thanks be unto his holy name, that its fragrance sweetened earth before it left. Those who knew her will only have to turn, in memory, to the old home, as the vase in which she lived, to find the alabaster box of ointment poured forth when they would be refreshed in life's weary journey.

May God bless the bereaved husband with grace sufficient for the trial so sore. God bless her little niece whose sweet spirit is the fruit of that beautiful life from which the first lessons were taken. May our heavenly Father grant us all grace so to live that we all may meet in heaven, where partings will be no more!

J. W. ELLISON, ex-Pastor.

McComb City.

DEAN—AVERY AUDUBON, son of Bro. and Sister A. A. Dean, of Fairmount, La., died, after a brief illness of congestion of the brain, Sunday, Nov. 15, 1891, aged two years and eight months.

This lovely and promising child has been transplanted to a more congenial clime, to bloom and fade no more. Great consolation is had that "of such is the kingdom of heaven;" and "there angels do always behold the face of our Father in heaven." Grief is thus assuaged; sorrow is thus lessened; anguish of heart is thus palliated. How soothing and blessed is Christian consolation and hope! Our dear brother and sister, so bowed down in affliction, passing under the rod, are made to look forward and upward to the consummation of the glorious hope of the resurrection and eternal life. God makes no mistakes, although his "ways are unsearchable, and his judgments past finding out." T. B. WHITE, Pastor.

FOLEY—Again the mystic veil of sorrow has fallen over our village. We left for a short visit to the sea-coast—my husband and I, with our little ones—to recruit for the labors of the approaching season in the vineyard of our Master. But, alas! as we drank of the rich cup of pleasure seemingly right from the very hand of God—for nature is, indeed, lovely on the coast—before we returned home one of our most devoted families were drinking deep of the cup of sorrow from the same loving hand. We hastened home, that we might comfort those whom we love so well. Physicians and friends did all in their power; but, oh! death robbed that home of its brightest jewel, and turned its joy and gladness into sorrow. The life of a woman so pure and lovely, a patient, devoted wife, and a careful, affectionate mother, and a gentle, confiding friend, is a volume which makes a more lasting impression and leaves a more benignant influence upon the character and destinies of men than all the books of learning and effusions of fancy. But when it is nise gilded with the sunshine of Christian hope, the unfading colors of true Christian faith, and so beautifully illustrated on every page with unselfish devotion and unstudied benevolence, it becomes a beacon light upon the troubled stream of time to many weary souls. Such was the life of our sweet sister, ANNIE FOLEY.

She was born Jan. 6, 1829; married to James Foley, April 1, 1846, and died July 20, 1891. She was, indeed, the preacher's friend. She was always pleasant and glad to have her pastor and family come and go at their pleasure. The writer shall always feel thankful that it was her privilege to share the hospitality of such a noble woman. She leaves a large family of children, all of whom are married except three of the youngest—two lovely Christian young ladies and one son. She has only left her loved ones for a few days. Let us look to the portals of glory, meekly submitting to our Father's will, until through God's mercy and love we again shall meet, and bring all our grief and care and place them at Jesus' feet; ever rejoicing that this sweet mother sprang the pearly gates ajar to let us in.

MRS. R. F. WITT.

SCOTT—MRS. HARRIET AUGUSTA SCOTT, daughter of R. D. Foster and Sarah J. Woodham, was born April 30, 1849, in Chickasaw county, Miss.; married to Rev. Thos. W. Scott, Dec. 31, 1867, by Rev. Jno. Pipes, and died at her residence in Grand Cane, on Sunday evening, Nov. 1, 1891. Sister Scott was happily converted and joined the M. E. Church, South, under the ministry of Rev. Wm. H. Moss, in 1866.

As a true and devoted Christian, she was a shining light. She never lost an opportunity for doing good, and was especially kind and attentive to the sick. In church work we have not met her superior. She was ever ready and willing to do the Master's will. She served the Woman's Missionary Society as treasurer from its organization in Grand Cane, seven years ago, and was always at her post.

Sister Scott was ill but a short time, and as the end approached, being fully conscious of it, she gave expression to the burden of her thought; she exclaimed, "Oh! that I could speak back from eternity." Her last thoughts were for the unsaved. Glorious death!

She leaves a husband, three children and a large circle of relatives and friends to mourn her loss. May the bereaved so live, that there shall be a happy reunion! T. L. L.

AMACKER—MRS. L. M. AMACKER (nee Tate), wife of James A. Amacker, was born in the southern portion of Marion county, Oct. 14, 1814; died Nov. 8, 1891, near the place of her birth. Another old veteran has laid by her arms and retired to rest.

Sister Amacker was a member of the M. E. Church, South; joined in early life and lived a consistent Christian until death. She leaves a husband, five children and a host of relatives and friends to mourn her loss. She was the mother of eleven children, six of whom preceded her in death. Several years before her death she was compelled (from sickness) to make her home with her married children. On Nov. 8, while sleeping in her room, all being gone from home but herself and husband, the house was found to be on fire. She made her way into the front yard, where she remained till suddenly the wind blew, and she was enveloped in the flames. She suffered greatly for six hours, when without a struggle she died, and we believe from her past life she is with the blest. May her death be the means of drawing her children, friends and relatives nearer together and nearer to God.

J. T. ABNEY, Pastor.

McCAFFERTY—Sister LUCINDA McCAFFERTY, daughter of A. M. and Martha Rains, was born in Choctaw county, Miss., Sept. 21, 1850, and died in the same county, Sept. 12, 1891. She was married to Isaac McCafferty, Sept. 12, 1866, by whom she had five children. She joined the M. E. Church, South, at the early age of fourteen years and lived a devoted life.

Sister McCafferty had been a great sufferer, but bore it with great patience and fortitude. She was never known to complain. She hopefully and cheeringly awaited the end, bidding her husband and children and aged mother, who is a widow, to meet her in heaven. Sister McCafferty's death was one, indeed, of gain. May her children, husband and relatives walk in her footsteps and meet her where there is no parting. J. H. HARRENTINE.

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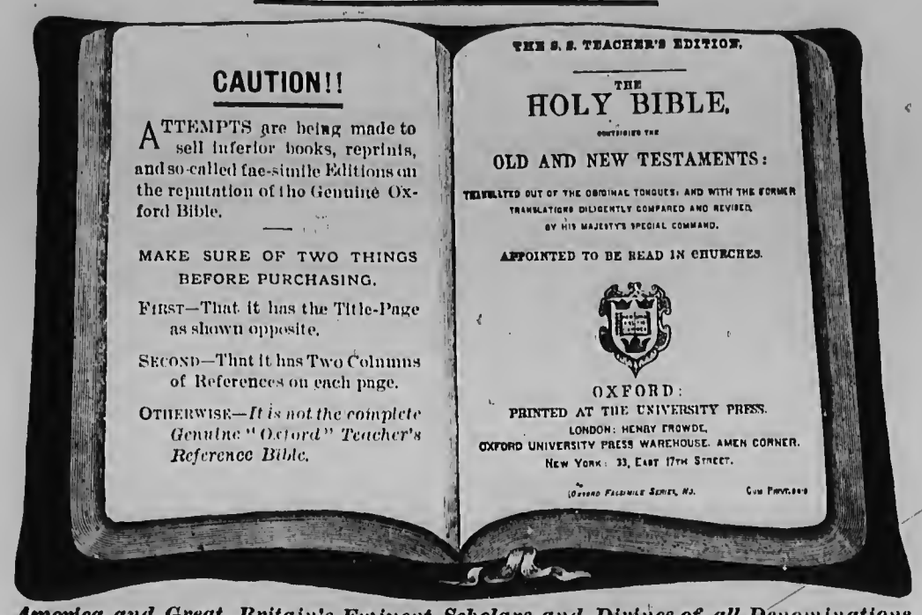

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Cor. ST. CHARLES and NAPOLEON Avenues,

NEW ORLEANS, LA.

Catalogues sent on application, showing a most complete assortment of Fancy and Staple Groceries. In asking for quotations, please state about the quality desired of each item, as a guide. Our prices will be found reasonable for the quality of goods furnished.

Woodenware and Willow-ware

Rope, Packing, Twines, Brooms, Brushes, Mops, Soaps, Bottles, Flasks, Demijohns, Tumblers, Fruit Jars, Corks, Lamps, Lanterns, Globes and Chimneys, Barrels, Half Barrels, Kegs, Fishing Tackle, Seines, Ammunition, Shot, Powder, Oyster Tongs, Oars, Rowlocks, Hardware, Tinware, Stationery, Scales, Animal Traps, Cakes, Axle Grease, Wagon Jacks, Whips, Wrapping Paper and Bags, and a full variety of Goods carried in this line of Trade.

J. C. MORRIS CO., Limited.

40, 42 and 44 Tchoupitoulas Street.

DIRECTORS: E. F. Dyer, president; E. P. Mackie, treasurer; J. C. Morris, J. C. Morris, Jr., T. G. Mackie.

Watches, Diamonds,

FINE JEWELRY!

Silver and Silver-Plated Ware,

SPECTACLES AND EYE-GLASSES.

Send for Catalogue.

A. B. GRISWOLD & CO.,

(Established 1817)

119 CANAL ST., New Orleans, La.

W. W. CARRE,

LUMBER MERCHANT

AND MANUFACTURER OF

PLANTATION CABINS, STORES, Etc.,

Nos. 342, 344, 346 and 348 Howard Ave.,

NEW BASIN. NEW ORLEANS

THE BEST COMPANY

Is the company which does the most good; and the company which does the most good is that which issues and maintains the largest amount of assurance.

	Am't of Assurance issued during 1890.	*Assurance in force Dec. 31, 1890.*
EQUITABLE -	$203,826,107	$720,662,473
MUTUAL - -	161,365,921	638,041,180
NEW YORK - -	159,576,065	569,338,726
PENN MUTUAL - -	20,663,272	90,278,701
MANHATTAN -	12,962,401	54,500,754

THE BEST COMPANY MUST ALSO BE THE SAFEST COMPANY.

	Surplus.	*Ratio of Assets to Liabilities*
EQUITABLE -	$23,740,447	125
MUTUAL - -	9,981,233	107
NEW YORK - -	14,898,451	114½
PENN MUTUAL - -	1,634,452	110
MANHATTAN - -	1,036,632	109

The above companies are from nine to eighteen years older than the Equitable.

Write to the undersigned before insuring your life.

R. P. LAKE, General Agent, Jackson, Miss.

Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886, - - - - -	$400,479.08
CASH ASSETS, December 31st, 1887, - - - - -	$413,860.76
CASH ASSETS, December 31st, 1888, - - - - -	$459,369.50
CASH ASSETS, December 31st, 1889, - - - - -	$510,584.54
CASH ASSETS, December 31st, 1890, - - - - -	$551,897.82

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

Thos. Sefton, Pres't. Capt. J. B. Woods, Vice-Pres't. Jno. G. Byrd, Sec'y

J. E. WOODS, JOS. BAYLE, JNO. BARKLEY, JNO. BARR, ANDREW STEWART, CHAS. CHAFFE, J. B. LEVERT, E. BORLAND, P. R. RICE, W. B. BLOOMFIELD, W. T. HARDIE, THOS. SEFTON.

Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.

Losses Paid by Boston Fire, 1872, $1,429,729

All Losses Paid in Cash, without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office the same as with local companies

DIRECTORS IN NEW ORLEANS.

GUSTAF R. WESTFELDT, Chairman. L. C. FALLON, LUCAS E. MOORE, C. M. SORIA

CLARENCE F. LOW, Ass't Resident Sec'y. H. V. OGDEN, Resident Secretary.

W. B. LYMAN, President. JOSEPH BOWLING, Vice-President. CHAS. E. RICE, Secretary

Crescent Insurance Com'y.

Incorporated as a Mutual Company in 1849.
Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - $300,000.

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TERM POLICIES Issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

B. D. WOOD & SONS,

113 Common Street.

COAL AND COKE

We are prepared to furnish Families, Planters, Foundries, Steamships, Steamboats and all consumers of Coal or Coke at **Lowest Market Rates.**

We Can't do it

but are willing to pay for learning how to make as good an article as WOLFF'S ACME BLACKING of **cheap** material so that a retailer can profitably sell it at 10c.

Our price is 20c.

The retailer says the public will not pay it. We say the public will, because they will always pay a fair price for a good article. To show both the trade and the public that we want to give them the best for the least money, we will pay

$10,000.00 Reward

For above information; this offer is open until January 1st, 1892.

WOLFF & RANDOLPH, Philadelphia.

Pik-Ron is the name of a paint which does work that no other paint can do. *New wood* painted with it looks like the natural wood when it is stained and varnished.

PAINTERS AND BUILDERS

will find it profitable to investigate. All paint stores sell it.

Lady Canvassers Wanted

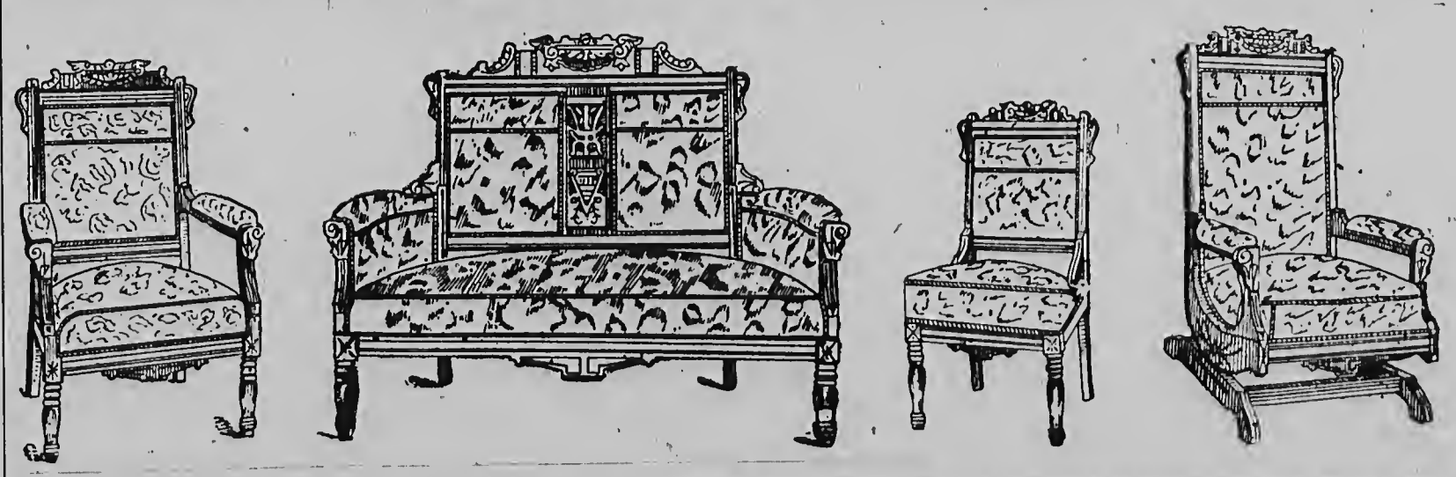
TO SELL OUR NEW

Haut-ton Waists and Duplex Corsets.

Exclusive Territory Given.

Address Bortree M'f'g Co., JACKSON, MICH.

Latest Styles -- Lowest Prices!



This handsome Parlor Suit is upholstered on solid walnut frames with Imported Marbleized Silk Plush and the seats are all Spring Edge. Colors are Red, Red and Old Gold, Blue and Old Gold or each piece of a different color. For $45 I will sell seven pieces of this suit:--one Sofa, one Divan, one Patent Rocker, one Arm Chair and three Reception Chairs. $65 buys the complete suit of ten pieces consisting of two Sofas, one Divan, one Patent Rocker, one Arm Chair, and five Reception Chairs. Same suit covered with Hair Cloth, seven pieces $35 or ten pieces $55. Every other article in my store at proportionately low prices. Bedroom suits, twelve pieces, from $40 up to $1000 Dining room suits, eight pieces, from $17 upwards. Complete Kitchen outfits from $20 upwards. Quality at top—prices at bottom I have an immense variety of strictly reliable goods and purchasers can depend upon getting the very latest styles. Everything guaranteed to be exactly as represented or money will be promptly refunded.

CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30 | **J. G. GRANT,** | *CHEAPEST FURNITURE HOUSE* in New Orleans, 28 CAMP STREET 30

Royal Baking Powder Has no Equal.

The Royal Baking Powder will make sweeter, lighter, finer-flavored and more wholesome bread, biscuit and cake than any other leavening agent. It is of higher strength, and therefore goes further in work and is more economical. All government and scientific tests go to show this. Royal Baking Powder as a leavening agent is absolutely without an equal.

RUSH MEDICAL COLLEGE, CHICAGO.

"As the result of my tests I find the Royal Baking Powder superior to all the others in every respect. It is entirely free from all adulteration and unwholesome impurity, and in baking it gives off a greater volume of leavening gas than any other powder. It is therefore not only the purest but also the strongest powder with which I am acquainted.

"WALTER S. HAINES, M. D.," *Prof. of Chemistry.*

CHICAGO COLLEGE OF PHARMACY.

"The Royal Baking Powder, which tests the highest in strength, is free from lime, alum, lime phosphates or other adulterations. Its superlative purity, the entire wholesomeness of its ingredients, the scientific manner in which they are combined, together with its much greater strength, make the Royal unquestionably superior to any other baking powder.

"H. D. GARRISON," *Prof. of Chemistry.*

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FIRST ROUND.

Winona station	Dec. 19, 20
Valden circuit	26, 27
West	Jan. 2, 3
McNutt and Sunnyside	9, 10
Brooklyn and Hubilla	16, 17
Indianola	23, 24
Lebanon	30, 31
Greenwood	Feb. 6, 7
Black Hawk	13, 14
Sidon	20, 21
Carrollton circuit	27, 28
Winona circuit	Mar. 5, 6
Carrollton station	12, 13

The district stewards will meet at the Methodist Church in Greenwood, Dec. 29, 1891.

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs station	Dec. 13, 14
Red Banks	19, 20
Byhalia	26, 27
Early Grove	Jan. 2, 3
Myrtle	9, 10
Eagle Springs	16, 17
Holly Springs circuit	23, 24
Ashland	30, 31
Lebanon	Feb. 6, 7
East Holly Springs circuit	13, 14
Olive Branch	20, 21
Mt. Pleasant	27, 28

The district stewards will please meet in Holly Springs, Thursday, Jan. 21, at ten o'clock A. M. We ask for a full attendance. The preachers' meeting for the district will be held in Holly Springs, commencing on Jan. 20, at 7 P. M.

JNO. W. BOSWELL, P. E.

GREENVILLE DIST.—FIRST ROUND.

Greenville	Dec. 12, 13
Gunnison	19, 20
Rosedale	26, 27
Bolivar	Jan. 2, 3
Australia	9, 10
Friar's Point	16, 17
Luis	23, 24
Clarksdale	30, 31
Shelby	Feb. 6, 7
Shaw	13, 14
Arcola	20, 21
Avon	27, 28
Jonestown	Mar. 5, 6
Belen	12, 13

Let preachers and people observe Friday before Conference as a day of fasting and prayer. District stewards' meeting at Greenville, Wednesday, Jan. 6.

R. M. STANDEFER, P. E.

SARDIS DIST.—FIRST ROUND.

Senatobia	Dec. 19, 20
Sardis	26, 27
Pleasant Hill	Jan. 2, 3
Como	9, 10
Batesville	16, 17
Coldwater	23, 24
Pleasant Grove	30, 31
Courtland	Feb. 6, 7
Cockrum	13, 14
Arkabutla	20, 21
Coldwater mission	23
Nesbitt	27, 28
Wall Hill	Mar. 5, 6
Mt. Vernon	12, 13
Panola	19, 20

The district stewards will all please meet me at Senatobia, Friday, 11 A. M., Jan. 22, 1892. The district stewards are G. D. Shands, J. F Lavender, J. W. Sharp, B. P. Jones, B. F. Ross, — — Harington, J. B. Garison, J. W. Jones, H. F. Johnson, W. S. Bailey, J. L. Boyd, — — McGehee, — — Jennings, Robt. Honston

H. C. MOREHEAD, P. E.

P. S.—My address is Sardis, Miss.

H. C. M.

KOSCIUSKO DIST.—FIRST ROUND.

Maben	Dec. 26, 27
Walthall	Jan. 2, 3
Chester	(Wed.).. 6
Louisville	9, 10
Weir	(Wed.).. 13
Ethel	16, 17
Kosciusko and Durant	23, 24
Sallis	(Wed.).. 27
Newport	30, 31
Pickens	Feb. 6, 7
Ebenezer	13, 14
Lexington and Tchula	(Wed.).. 17
Belzona	20, 21
Poplar Creek	27, 28
Rural Hill	Mar. 5, 6

The district stewards will meet me at the Methodist Church in Kosciusko at ten o'clock, Friday morning, Jan. 22, 1892.

R. A. BURROUGHS, P. E.

ABERDEEN DIST.—FIRST ROUND.

Verona and Nettleton station	Dec. 19, 20
Tupelo station	26, 27
Okolona station	Jan. 2, 3
Shannon	9, 10
Aberdeen station	16, 17
Pontotoc	23, 24
Prairie	30, 31
Amory and Smithville	Feb. 6, 7
Nettleton and Fulton	13, 14
Saltillo	20, 21
Athens	27, 28
Houston and Wesley	Mar. 5, 6
Okolona circuit	12, 13
Tremont	19, 20
Buena Vista	26, 27

The following district stewards will meet at the Methodist Church in Okolona, Saturday, Jan. 2, 1892, at eleven A. M.: R. L. Trice, S. T. Harkey, John Trice, William Morris, J. D. Shell, S. H. Wood, Bro. Foster, J. H. Thomas, J. C. Burdine, T. W. Pearce, F. M. Beeks, Robert Gordon, P. W. Shell, Josiah McDaniel, W. Reeves.

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FIRST ROUND.

Crystal Springs	Dec. 26, 27
Hazlehurst	Jan. 2, 3
Brookhaven	9, 10
McComb City	16, 17
Beauregard	23, 24
Wesson	23, 24
Topisaw	30, 31
Terry, at Terry	Feb. 6, 7
Magnolia, at Osyka	13, 14
Caseyville, at Sweetwater	20, 21
Adams circuit, at Adams	27, 28
Brookhaven circuit, at Adams	27, 28
Pleasant Grove, at Pleasant Grove	Mar. 6, 7
Providence, at Bahala	13, 14
China Grove, at Waterholes	20, 21
Bowerton, at Brandywine	27, 28
Lebanon, at Brandywine	27, 28
Gallman, at Bethesda	Apr. 3, 4
Summit, at Summit	10, 11

District stewards will meet at the district parsonage in Brookhaven, Dec. 29, at 12 o'clock.

R. G. WOODWARD, P. E.

School Wanted.

A lady who is a graduate and an experienced teacher, competent to teach all branches of a thorough English education, desires a situation as governess, private tutor, teacher, or any employment suitable for an educated lady. Testimonials and best of reference furnished. Address "Teacher," care of this office.

Be Considerate.

Don't worry your friends and family with that worn and faded appearance. Get a bottle of Creole Female Tonic. It will change your pallid cheeks to the rosy hue of health.

The Far West.

The prosperity of the Western countries is now assured, as the only great drawback that they had was the lack of rain; and now Melbourne, with his mysterious machine, has so thoroughly demonstrated the fact that rain can be had, and obviate the heretofore existing trouble, that the whole section is happy and great prosperity is predicted. Here in Louisiana we do not often need more rain than the good Lord sends us; but we need some of it in a better condition than it is allowed to get into *after* it is sent us; in other words, we need Coe's Cut-offs (from 101 Camp St.) on every cistern, to throw into the waste-pipe all the filth which gets on the roof, and in this way pure, wholesome water and better health can be secured.

Jesus, the Joy of the World.

This is the title of our Christmas Service for 1891. It is an eight-page leaflet in bright-colored ink on tinted paper, with illustrated title-page. The exercises consist of songs, music, responsive readings, recitations, etc., and a special provision for the requested service on behalf of foreign missions. Price, 20 cents per dozen; $1.25 per hundred. Let Sunday-schools order early of their Colporter, or of BARBEE & SMITH, Agents, Nashville, Tenn.

For Christmas and New Year.

"The Mississippi Valley Route" (L., N. O. and T. railway) will on Dec. 23, 24, 25 and 31 and Jan. 1 sell Excursion Tickets between all stations at the rate of one and one-third fare for the round trip. Tickets good to return until Jan. 5.

La Grippe Once More.

Marsden's Pectoral Balm is an unfailing cure for this dread disease. Begin using the Balm immediately upon discovering the presence of the disease. It never fails to cure it.

VASILI VERESTCHAGIN,

the battle painter, was wounded in the Russian Army while getting experience for his wonderful war scenes. Their realism is such a protest against all war that he became obnoxious to the Czar, though formerly a favorite. He is one of the special writers for *The Youth's Companion*.

Dangerous Prayers.

"I want you to spend fifteen minutes every day praying for foreign missions," said the pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment."

"Costly?" they asked in surprise.

"Ay, costly," he cried. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him, very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work, it cost him his life. Two students in Mr. Moody's Summer school began to pray the Lord of the harvest to send forth more servants into his harvest; and lo! it is going to cost our country five thousand young men and women who have, in answer to this prayer, pledged themselves to the work. Be sure it is a dangerous thing to pray in earnest for this work; you will find that you can not pray and withhold your labor, or pray and withhold your money; nay, that your very life will no longer be your own, when your prayers begin to be answered."

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE,

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. R. G. Potter, W. E. Ballard, S. S. Holladay, J. W. Medlock, T. L. Lallance, H. M. Young, W. P. Kimball, R. H. B. Gladney, J. C. Lowe, N. G. Augustus, J. F. Patterson, R. A. Davis, J. A. Randolph, J. M. Barnes, E. H. Moon, T. G. Freeman, J. M. Massey, E. H. Orsey, T. W. Lewis, J. A. Whitehurst, T. B. Renean, R. F. Evans, D. L. Cogdell, R. W. Jones, W. W. Hopper, J. G. Galloway.

Messrs. A. F. Kinchen, H. D. Chaney, H. C. Griffin, J. Thompson, G. B. Clower, S. J. Taylor, M. Marsden, G. O. Aiken, T. A. Hollomon (2).

Mesdames J. W. Baker, T. C. Smith, M. C. Alexander, W. L. Weber, M. E. White, S. D. Dore, M. A. Burdine.

Dec. 15.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

This dispatch from Shreveport explains itself:

The first arbor day ever celebrated in Louisiana was conducted to-day by the teachers and pupils of the public schools. Speeches were made by Mayor Vinson, E. H. Randolph, J. H. Shepherd and M. C. Eistner. The children sang national airs, and over 200 trees were planted on the site selected for a public school building and on Texas avenue.

Can You Eat

Heartily, with relish, and without distress afterward? If not, we recommend Hood's Sarsaparilla, which creates a good appetite and so tones the stomach and bowels that the food is properly digested and assimilated.

The town council of Abbeville has ordered an election for Jan. 25, 1892, to decide on the issuance of a five-mill tax for the Iberia and Vermillion railroad.

Whiskers that are prematurely gray or faded should be colored to prevent the look of age, and Buckingham's Dye excels all others in coloring brown or black.

The Little River Lumber Company, Limited, with a capital stock of $25,000, has been formed in Monroe.

We should as soon go without matches in the house, as Johnson's Anodyne Liniment, for croup.

The Methodist Book Depository, located on Capitol and Congress, has evidently come to stay, as the building they now occupy has been leased by them for three years.—*Clarion.*

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

Nineteen towns in Mississippi have a population of over 2,000.

OYSTERS AND SEEDS

Are valuable for what's in 'em. Good and bad oysters look alike in the shell. Good and bad seeds often have the same appearance. Anyone can tell a worthless oyster on opening it. The value of a seed must be determined by its growth. This makes its quality worth considering. You want seeds that will grow, and you want the product to be of value. You can not insure either of these things by mere inspection. There is but one guarantee; the reliability of the firm from which you buy. That our advertisers, Messrs. D. M. Ferry & Co., of Detroit, Mich., are most reliable, is attested by the fact that millions buy seeds from them year after year. Their enormous business furnishes the highest proof of their reliability. Their Seed Annual for 1892 is a model of its kind—illustrated, descriptive, priced. It contains information of great value to anyone about to plant seeds. Sent free on application to the firm's address, Detroit Mich.

The safe in the sheriff's office of Lawrence county, Miss., was robbed of $500 recently.

Dr. Davis' Compound Syrup of Wild Cherry and Tar has made a name and record in the past fifty years that is enviable. Thousands of people having tried it for coughs, colds, catarrh, asthma, bronchitis and consumption know its value, and would not be without it. Why? Because it cures where other remedies fail. We recommend it for children subject to croup and whooping-cough. It will give relief and cause speedy cure. The medical profession recognize it, and physicians frequently prescribe it for lung troubles. These facts have pushed Davis' Wild Cherry and Tar to the front rank. It is the best remedy for coughs, colds, all throat and lung affections, and no family should be without it. One dollar bottles hold two and a half times as much as a 50c. bottle.

INTELLIGENT PATRIOTISM

is what *The Youth's Companion* is aiming at in its plan for a gigantic chain of debating clubs called the Lyceum League of America. This gives practical direction to the ardor of the school-flag movement, started by the same paper.

NEWS OF THE WEEK.

DOMESTIC.

The Orleans Rice Mill, in this city, with a large stock of clean and rough rice, was burned on Dec. 12.

It is said that a syndicate has been formed to erect a system of beet sugar factories throughout Nebraska and adjacent States, with headquarters in Omaha.

A bill has been introduced in the United States Senate by Senator Gibson, of this State, to appropriate sufficient money for the construction of a dry dock at Algiers, opposite this city.

The British American Trust Company, with a capital of $1,000,000, has been formed in Mobile. The trustees include well-known capitalists of Mobile, Maine, New York and London.

At a meeting held in this city, on Dec. 11, to devise means for the participation of this State in the World's Fair, a permanent organization was decided upon, and the necessary committees were appointed.

A railway is to be built connecting the Alabama coal fields with deep water on the Warrior river. Work on the new railroad is to begin within ninety days. Its completion will practically give New Orleans an all-water route to the Warrior coal fields, which means cheap fuel for the Crescent City.

A proposition has been made in the city council of Richmond, Va., and referred to the Finance Committee, to provide Mrs. Jefferson Davis a home for the remainder of her life. The home is to be in Richmond, and is to cost not over $25,000. A resolution is to be presented soon to the Legislature of Virginia to appropriate to Mrs. Davis a pension of $1,000 a year.

So far as actual legislative business is concerned, it is probable that the present week in Congress will be devoid of feature or incident. Speaker Crisp has been industriously engaged during the last week in work preliminary to the appointment of the committees, but the experience of the past warrants the belief of old members that it will be found impracticable to complete them in time for announcement before the new year.

The annual report of the Maritime Canal Company of Nicaragua shows that work has been prosecuted with energy during the past year, and much progress has been made in the actual work of construction. Extensive wharves and landing facilities have been completed at San Juan del Norte; permanent buildings for officers, quarters, hospitals and other necessary buildings erected for the use of the company.

The details of the reciprocity arrangement between the United States and Germany have been made public. The sugar of the latter secures a continued free admission into the United States, and sundry American products, named in an accompanying schedule, obtain admission into Germany at rates agreed upon. The arrangement was submitted to the German Reichstag on the seventh instant, and if approved by that body, will go into effect Feb. 1, next.

A joint resolution was introduced by Senator Call, on Dec. 10, authorizing the President to open negotiations with Spain, for the purpose of inducing that government to consent to the establishment on the Island of Cuba of a free and independent republic, such consent to be given upon the payment by Cuba to the government of Spain of such a sum of money as may be equivalent, both to the value of the public property belonging to Spain on the island and to the relinquishment of her foreign rights.

It is not likely the President will make any new appointments before the end of next week. This is due to his desire to first submit to the Senate for action all the appointments he has made since the adjournment of the Fifty-first Congress, on March 4, last. Many important new appointments are to be made, chief of which is the vacancy in the War Department caused by the resignation of Senator Proctor. This office has been vacant since the fifth instant, and, under the law, the President has thirty days to fill it.

FOREIGN.

A syndicate of British capitalists have made an application to the government of the Argentine Republic for the privilege of exploring the Patagonian coast for minerals.

But forty-eight miles remains to be constructed of the railway that is to connect Buenos Ayres with Valparaiso. At the recent meeting of the directors of the company in London it was announced that 700 miles are now open to traffic.

Europeans are convinced that the anti-Christian riots are caused in many, if not all, cases by the hatred which the upper class Chinese bear toward the foreigners, this hatred being grounded on jealousy of foreign intelligence and influence.

The ecclesiastical controversy caused a great disturbance in the French Chamber of Deputies on Dec. 11. M. Hubbard introduced a resolution condemning the hostile attitude of the clergy and demanding that steps be taken for the separation of Church and State.

The German textile exhibits for the Chicago World's Fair promises to be extensive. Iron and steel manufacturers and jewelry and toy firms are making great preparations. The royal Berlin and Dresden china factories will also send fine specimens of their productions.

The rival factions of the Irish parliamentary party met in Waterford City on Dec. 13, and a riot ensued which was the most sanguinary and violent of any of the political rows that have recently attended the discussions in Ireland of the rival leaders. Michael Davitt was seriously hurt, and the hospitals and police stations received many of the rioters.

Prince Bismarck, in a recent interview, said he had never been a supporter of absolutism, and expressed regret that the Emperor had made use of such expressions. Referring to the subject of his resignation, the prince said he declared at the time that Gen. von Caprivi would be his successor, and that he himself recommended the present chancellor to the Emperor for appointment.

The agrarian papers of Germany continue their endeavor to keep up the fiction that American pork is diseased. Dr. Breakbush, the noted scientist, has made public the results of examinations of 3,000 specimens of American pork. He holds that American pork, even of poor quality, is perfectly harmless when it reaches Germany.

Disagreements have arisen between the Brazilian government and governor of the State of Rio de Janeiro. The differences are so radical that the government has requested the governor to resign his position. This request the governor has declined to accede to. It is now expected that the government will appoint a military governor of the State, and that martial law will be proclaimed.

INFANTILE SKIN SCALP AND DISEASES CURED BY Cuticura

EVERY HUMOR OF THE SKIN AND SCALP of infancy and childhood, whether torturing, disfiguring, itching, burning, scaly, crusted, pimply, or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood and Skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. Parents, save your children years of mental and physical suffering. Begin now. Delays are dangerous. Cures made in childhood are permanent.

Sold everywhere. Price, CUTICURA, 50c.; SOAP 25c.; RESOLVENT, $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.

Send for "How to Cure Skin and Blood Diseases."

Baby's skin and scalp purified and beautified by CUTICURA SOAP.

Kidney pains, backache, and muscular rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25c.

Mrs. M. M. AUVRAY,

SELECT BOARD,

277 Josephine Street, near Chestnut.

References.—Rev. C. W. Carter, D. D.; Rev. J. T. Sawyer, Rev. J. B. Walker, D. D.; Rev. D. L. Mitchel, Rev. B. Carradino.

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GOOD TIDINGS.

"Behold I bring you good tidings of great joy, which shall be to all people."

"Good tidings!" Wake, O men, and hear
What blessing to the world draws near.
The messengers of love,
Sent from their home above,
A glimpse of heaven's glory bring,
While to their golden harps they sing—
"Good tidings!"

"Great joy!" The sorrowing sons of earth,
Who sat in darkness from their birth,
Shall see this radiant light
Pierce through their gloomy night,
And shall rejoice that angels bore
The heavenly message to earth's shore—
"Great joy!"

"To all!" To all of every land
This message brings the angel band.
Not the loved Jew alone,
But all—yes, everyone
Shall hear this news, shall share this joy,
Shall have this gift without alloy—
"All! all!"

"A Savior!" Yes, from all their sin
His people shall he save, and win
Peace for his servants true—
His peace, forever new.
Give us thy peace, O Christ, our King,
That we for aye with angels sing—
"Our Savior!"

—*Churchman.*

Christmas Greetings.

We send with this number cheerful Christmas greetings to all our readers. While it is "a time for memory and tears," it is also a time for joy and thankfulness. In the gracious providence of God we are permitted to celebrate again the anniversary of the greatest event that ever occurred on earth. We have had a good share of toil and trouble and disappointment. Have we not also had a good share of peace and plenty? Are we not to-day in possession of the wonderful blessings which have come to the world by means of the incarnation of the Son of God? That wonderful condescension of the Christ has taught us more of God and more of man than we could ever have learned in any other way. Indeed, it has broadened and brightened the paths to all useful knowledge, and made life not only bearable, but has filled it with beautiful hopes of possibilities that stretch up to the divine mansions. In the incarnation of Christ we have revealed the divine idea of a true manhood, and in his human life we have the exhibition of that manhood under just such earthly conditions as meet us every day; and by the precious gift of his Holy Spirit we may live our lives according to the pattern he has given, and in the end be exalted to the same heavenly conditions in which his glorified humanity exists!

As this anniversary brings to mind all his wonderful work, and refreshes our memories with his gracious promises of hope and help, do we not rightly make it a time of rejoicing? Shall we not "be glad and rejoice"? Shall we not send greetings to each other in the Lord? Only let us be careful that our joy be a "holy joy," and our greetings "from the heart." With this holy joy in our souls, and with sincere greetings from our hearts, the editors of the ADVOCATE would to-day grasp the hands of all our readers and wish them "grace, mercy and peace from God, our Father, and from the Lord Jesus Christ. Amen."

Christmas-tide.

This is the season which unites all Christendom. Every Christian believer, of whatever name or nation, joins in celebrating the advent of the Babe of Bethlehem. Even those who doubt or deny his supernatural origin pay unwitting homage to the Savior of mankind by making this a time of superlative rejoicing, of good-will, and of good works. The majority of the world still remains unconverted to Christianity; but there is not on the globe a race or tribe, no matter how low and barbarous, of which some will not gather to utter their jubilation over the event commemorated.

It matters not whether the 25th day of December is the exact anniversary of the day on which the Redeemer of men was born into the world. That he came 1891 years ago is the essential fact and the historical truth of which Christmas is the recognition. Some day must be set apart in celebration of an event beside which all other occurrences of history are empty of importance, and by common consent the 25th of December has been chosen. It is the only festival of universal observance throughout Christendom, and which distinguishes Christianity wherever it is professed. The lines of division among Christians are then obliterated by the march of the whole consolidated army of the faithful to offer praise to its Captain.

The waves of doubt and denial are described oftentimes as sweeping over all civilized nations; but when Christmas comes, we find that really they are confined within narrow bounds. The spirit of Christianity is pervasive. The new tone which it imparted to society and the new impulse which it gave to civilization are discoverable everywhere, and never before were they so marked as now. However it may seem on the surface, the opposition to Christianity as a system of religious truth and ethical principles is actually insignificant. Of positive infidelity there is very little, however frequent may be the disposition to question theological dogmas and statements. The great mass of men in Christendom acknowledge the sublimity of the message delivered by Jesus of Nazareth, although their lives may do violence to his teachings. They know that he and his law are good, and good only. The virulent hostility to Christianity which marked the period of our revolution has passed away almost entirely, and it has been succeeded by respectful inquiry as to the facts on which religious belief is based. The remains of this old-time infidelity are so few that it has no representation in the newspaper press.

We do not know of a single newspaper existing in this country which is avowedly infidel and hostile to Christianity, or which treats Christianity otherwise than respectfully. Such a journal would have no sufficient constituency back of it, and it would speedily die for lack of public support. Several years ago an unsuccessful newspaper in New York ventured the experiment of attacking Christianity as a means of creating a sensation which would accrue to its benefit; but it only hastened its unlamented dissolution. There may be journals unchristian in spirit and principle, but none of them dares to attack Christianity. Even the reprobates themselves would despise it and rise up against it. Even among the vile and the vicious there is a recognition of the sublimity and awful solemnity of the sacrifice of the Lamb of God. Among the worst of men there remains some spark of reverential sentiment which feels the significance of the event commemorated at Christmas-tide.

The gospel plan of social elevation is the model upon which modern secularist reformers have been obliged to fall back. They take from it its religious character and deny its supernatural origin, but they can devise no other. Christ's declaration of the brotherhood of man is the motto they must take, though they pervert its application and neutralize its force by rejecting his divine leadership. Socialism, internationalism, communism, and even nihilism are such perversions, greater or less, but they bear witness to the fact that the only true principles of social regeneration are laid down in the gospel of Jesus Christ, and they indicate that the world is tending to their complete recognition as divine truth. It is groping in the dark, and stumbling and tripping, but all the time it is getting nearer to an acknowledgment of the glorious fact commemorated at this Christmas-tide. It is learning that Christianity offers the only plan and hope of true and lasting social reform.

This, then, is not a time for misgivings as to the triumph of Christianity. It is a time for rejoicing. Many timid minds tremble at the current scholarly criticism of the Bible, but it is serving to attract attention to the Word of God, whose truth is impregnable to criticism. Agnosticism is not a symptom of the really fatal disease of indifference, but a proof of earnest intellectual interest and concern touching the great questions of religion; and we are told that he who seeketh shall find. It is he who turns away carelessly who never gains the illumination. The most of the contemporary skepticism is really a hopeful sign for Christianity, which may suffer the loss of some theological exorescences by reason of it, but will retain unimpaired its kernel of divine and saving truth, the rock against which the human intellect beats in vain.

There is more real Christianity in the world, and a more spiritual perception of Christian truth at this Christmas-tide, than ever before since the incarnation it commemorates. Ever since that pivotal event in the history of mankind the race has grown better, enlightenment has spread, the seeds of human liberty have taken deeper root, civilization has assumed a lovelier form, the spirit of brotherhood has extended, and the kingdom of Christ has been enlarged. History records what seemed to be setbacks to the movement; but as we get a larger and a longer view, we see that actually they gave it new impetus. The march is steadily onward, never backward, and the progress during the present century has outstripped the advance of all the past.

Hence everybody can join in celebrating this Christmas with a glad heart. It is a time for boundless optimism and for dismissing every pessimistic suggestion. To us, too, and especially, the Christmas-tide comes this year with abundant prosperity. We are singular in our good fortune among the nations of the world. Here the blessings of Christian civilization and the bountiful fruits of the earth are enjoyed to a greater extent than anywhere else on the globe. Every home, therefore, should render its tribute of gratitude. If it is oppressed by poverty, its burden will be lifted at this Christmas-tide by the spirit of brotherhood which was born at Bethlehem. If it has happiness and prosperity, it has the abundance out of which Christ bade that a share shall be given to those who lack them.

Thus we celebrate the birth at Bethlehem, not by words of praise alone and gorgeous ceremonies, but by practicing the brotherly affection inculcated and exemplified by Christ. Christmas is the day of rejoicing over pleasure conferred. Then altruism, the fruit of Christianity alone, is exhibited in all its beauty, and man learns that the secret of happiness is in producing happiness, in forgetting self in doing good to others. That is a great philosophical, no less than religious, truth which the Christmas-tide enforces and illustrates.—*Chautauquan.*

Hail, Prince of Life, for ever hail!
Redeemer, brother, friend!
Though earth, and time, and life, shall fail,
Thy praise shall never end.

Bible Interpretation.

The Bible is, emphatically, The Book. It has more interest for humanity than any other volume; it reveals the profoundest truths that minds of men have ever been called upon to contemplate. The beauty of its imagery far transcends the highest flights of the poet's fancy; the elevated tone of its morality and the sublime grandeur of its conceptions evidence the divinity of its origin. The Bible is, in fine, superhuman; it is strictly a *revelation*. Being such, its teachings naturally contradict many of our theories. A book whose whole trend was parallel to all the notions of the human mind would in no wise be a revelation from God; it would be but a compilation of men's ideas and prejudices. Hence it need not surprise us if the truths of the Bible be wholly foreign to all our preconceived notions. Rather this fact should argue that it is no cunningly devised fable. But while the fact of its inspiration is, in itself, a barrier to our understanding the Word, on the other hand, the very idea of a revelation presupposes that there is something to reveal, and also that there is a desire on the part of the Revealer to make that something plain to those to whom the message is directed. The design of every good author is to be understood. God is assuredly the best of authors, and wills that all men should come to a full knowledge of the truth. Now, since the truth can not change, it follows that all false ideas and wrong methods must be set aside before the student can rightly apprehend the truth. It will be the object of this writing to discuss briefly the relation that the interpreter should sustain to his work.

In the first place, the determining factor of all true study is to be found in the strength of moral character and amount of mental attainment possessed by the student. A great deal of false interpretation of Scripture can be traced directly to a lack of either, sometimes of both, of these necessary qualifications. The propensity to interpret wrongly, like all other evil tendencies, comes from within; it is subjective, for the most part; it has its origin in the moral or intellectual unfitness of the interpreter. As the Bible deals more particularly with moral and religious subjects, the moral attitude of the student has first claim upon our attention.

The fundamental principle that underlies all honest research is that *love* of truth must be the predominating characteristic of him that would know the truth. The momentous question, "What is truth?" must not be asked with the idle curiosity of a Pilate; but it must have as its motive a sincere desire and longing to know the truth for the truth's sake, and it must possess in it the germ of an hearty compliance with the truth when it has been revealed. The true student loves the truth more than he loves his own ideas as to what the truth ought to be. He will not study the Bible to find excuses for his peculiar views, but will study it to seek out principles by which to guide his actions. He will not measure the Bible by the standard of his own life, but will endeavor to raise himself to the standard of the Bible. He will not disfigure the sacred page by reading into it his wild vagaries, but will receive the truth in an *honest* heart, and so incorporate it in his life as to make himself like the Bible—not the Bible like himself. Such is a picture of a true student, and such are the results that will inevitably follow his study. To become such a student, and to attain such results, some conditions must be fulfilled.

The first rule to be observed in the matter of biblical interpretation is, "Let the Bible mean what it wants to mean." Its doctrines are not to be twisted so as to coincide with the student's set opinions. The Bible is no book of arguments to prove the theories of men; rather it is the fountain to which we may go, in order to learn the truth of God. Now, as axiomatic as the rule given above is, it is, by far, the most frequently violated. Perhaps the interpreter has never lived who has observed it in every instance. So often is this rule transgressed that the pulpit itself sometimes countenances it. Like heathen Athens—so often berated for her folly—some preachers spend their time seeking to tell "something new." Let a man imagine some extravagant notion in regard to a text, and he is immediately hailed as "strikingly original." The question with such an one seems not, "What does the Spirit mean?" but, "What can *I* conjure up with reference to this passage?" Hence a vast deal of so-called interpretation is no *interpretation at all*; it is the vilest *interpolation!*

Some one, in the fertility of his imagination, conceives a pet theory. His eye glances upon a verse of Scripture that, to his mind, seems to corroborate his views. He pounces upon it, and, utterly oblivious to the context, and entirely unconcerned as to what the Spirit meant when he dictated the passage, he "wrests the Scriptures," and seeks to brand his own vain invention with the stamp of Heaven's truth. The injurious effect of such a method of proof is clearly apparent. Surely the dictum, that "honesty is the best policy," holds just as good in the matter of Bible exegesis as anywhere else. The employment of a strained argument is always deleterious in its rebound. Such distortion is always weakening to the side it professes to support. But this false method should be combatted, not simply because it is foolish; it is far more, in that it is dishonest—its adoption is the sin of Balaam. Our hope of ever understanding the Bible will prove a vain delusion if we are not willing to let it mean what it wants to mean.

"Study the Scriptures in an obedient spirit," is a precept upon the following of which our growth in knowledge will greatly depend. No one learns so readily and so retentively as the *obedient* pupil. A teachable mind is an unfailing prophecy of ultimate conquests in the domain of knowledge. "If any man will do, he *shall know*," is the testimony of inspiration that corroborates our own experience. A man must be fully cognizant of his own ignorance ere he can know. This consciousness of his own darkness of mind will beget in him a sincere desire for the light of revelation to shine in upon him, and that light will inevitably come, with all its doubt-dispelling power, to the one that is characterized by a deep appreciation of his need and a fervent desire for its satisfaction.

The last exhortation that we have to give is, "Pray for the enlightenment of the Holy Spirit." This is a most necessary condition for a proper comprehension of the Bible. Of all beings, the author of a book should be its most accurate interpreter. Hence it is an exhibition of folly for anyone to hope to acquire a knowledge of Scripture without importunate prayer for the guidance of its divine Author. The Savior's authority for such a prayer being answered is given in the promise: "He shall guide you into all truth. He shall take of the things of mine, and shew them unto you." How long will it take pulpit and pew to realize the fact that, as far as *spiritual* interpretation goes, an hour's fervent praying for divine light to be shed on a passage far outweighs, in permanent results, the perusal of the almost numberless views of men's misty minds? Perhaps the position of the truest *spiritual* exegete is on his knees, not in the professor's chair.

The reader will note that in this article it is simply the *moral attitude* of the interpreter that has been touched upon to any extent. While this is the case, let it not be thought that *mental* attainments are to be dispensed with. These must certainly come in and perform their part of the work. Studious attention to the context; a thorough knowledge of the character and times of the particular writer, together with an appreciation of the object of his writing, and the condition of the people to whom he wrote; extended research into the manners and customs of the nations of antiquity; an insight into the subject of the topography of their respective habitations—all these aids should be called in, if possible, to throw their light upon the subject. Above all, in the use of all helps, whether moral or mental, there should be the continual application of the principles of sound judgment. To a great extent, the Bible is its own commentary. Many texts have their explanation only in the light of other passages. The student will evince wisdom by allowing the validity of this fact, else he will be apt to find some serious trouble in reconciling isolated statements.

In conclusion, the Bible is a unit. Its central theme is Christ. If one sets out to find something else as its one subject, he will surely fall into grievous errors, both of judgment and of faith; but, setting out to find Christ, he will surely gain the object of his quest, and all doubts will be quickly dissipated by this Light that has arisen before his spiritual vision.

TEECEE.

"Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

Parliament of Religions.

DR. BARROWS ENTHUSIASTIC OVER THE OUTLOOK—LETTERS FROM GLADSTONE AND WHITTIER.

Dr. John Henry Barrows, chairman of the general committee of the world's congress auxiliary on religious congresses during the Fair, has just made a report on the first six months' work of the committee. Dr. Barrows believes that the parliament of religions during the Fair will be "the most important, commanding and influential, as surely it will be the most phenomenal fact of the Columbian Exposition." This opinion is shared by many of the ablest divines in the world, for in the parliament of religions Dr. Barrows has already interested the religious leaders of Europe and Asia as well as those of America. "In the Summer of 1893," he says, "not only Catholics and Protestants, Jews and representatives of the Greek Church, but also Buddhists, Brahmins, Confucians, Parsees and Mohammedans shall sit together in frank and friendly conference over the great things of our common spiritual and moral life. This one fact will impart to the Columbian Exposition a celebrity and importance beyond all the colossal buildings and sky-piercing towers likely to be erected. It is not too much to say that it will give to our labors and to this youthful city a place in the religious history of mankind."

The general committee that has these religious congresses in charge is said to be the most broadly representative that ever signed a religious manifesto. It is composed of men eminent in the religious world and in their denominations. Dr. John H. Barrows is chairman of the committee; Prof. David Swing is vice-chairman. Other members of the committee are Archbishop P. A. Feehan, Bishop William E. McLaren, Dr. F. A. Noble, Rev. William M. Lawrence, Rev. F. M. Bristol, Rabbi E. G. Hirsch, Dr. A. J. Canfield, Rev. Jenkin Lloyd Jones, Bishop C. E. Cheney, Rev. M. C. Ranson, Rev. John Z. Torgersen, Rev. J. Berger, Rev. L. P. Mercer and J. W. Plummer. The committee has sent circulars to the leading divines in all the continents, and to laymen known to be interested in religious work. The replies that have been received are notable. Cardinal Gibbons says the congress "can not but result in good to our common country." He adds that "if conducted with moderation and good-will, such a congress may result, by the blessing of Divine Providence, in benefits more far-reaching than the more sanguine could dare hope for." Dear old Whittier, the venerated poet, sent a letter that Dr. Barrows read through a mist of tears. The poet has on several occasions expressed a deep interest in the World's Fair. "I scarcely need say that I am in full sympathy with the proposed world's religious convention," he wrote. "The idea seems to me an inspiration. I can think of nothing more impressive than such an assemblage of the representatives of all the children of our heavenly Father convened to tell each other what witness he has given them of himself, what light he has afforded them in the awful mysteries of life and death. In my eighty-fourth year, and in very feeble health, I can do but little in aid of this great work. May God bless thee in the noble work assigned thee!"

Mr. Gladstone wrote as follows: "I look more to improved tempers and conceptions in the individual than to the adoption of formulated plans for the promotion of religious unity. Nevertheless, I can not read without interest your communication. Narrow comprehension frequently operates as exclusion, and in your plan I cordially admire the feature of a wide and genuine comprehensiveness. The subject is too deep to trifle with, too large to enter on; but, looking at it as a whole, I cordially wish well to your Christian and philanthropic effort."

Prof. D. W. Simon, of the Congregational Theological Hall, Edinburgh, says he hopes the parliament of religions may be fully realized. "If it be, I can not doubt that it will greatly promote that brotherhood of the nations for which so many of the best men of the race are longing and working. While sitting, last year, on the shore of your wonderful lake," he adds, "I fell into dreaming of the day when the English-speaking branches of the human race should be federated. Your dream includes mine, is grander. May it be much more than a dream, and that soon!" President Francis L. Patton, of Princeton College; William C. Wilkinson, the distinguished scholar and writer, and Joseph Cook, also sent letters indorsing the congress. Prof. Conrad von Orelli, of Basle, Switzerland, the famous theological writer and biblical scholar, is "pleased with the honorable place given to religion in the world's congresses of 1893." He will propose a series of themes to be treated for the larger assemblies. Dr. Maybaum, the distinguished rabbi of Berlin, will probably attend the sessions. Archbishop Ryan, of Philadelphia; Prof. George P. Fisher, of Yale University; Rev. Lyman Abbott, of Brooklyn; George Washburn, president of Robert College, Constantinople, and many others, have sent letters to Dr. Barrows saying that they will aid the congresses in every way. Oliver Wendell Holmes sends his best wishes for a forward movement in the cause of human brotherhood and sympathy. Bishop Whipple says he is thankful "that our heavenly Father has put it into his children's hearts to hold this religious congress at the World's Fair." Prof. John Bascom, of Williams College; President Butterfield, of Olivet College; Mrs. C. P. Turner, president of the Woman's Foreign Missionary Society of the Presbyterian Church; John Smith, of Edinburgh; Bishop John A. Keene, of the Catholic University of America, and Prof. Alexander Tison, of the Imperial Law School of Japan, are also deeply interested in the congress. Prof. Tison says he will help "in getting some representative English-speaking Buddhist to go to Chicago in 1893."—*Chicago Herald*, Dec. 5, 1891.

"And thou shalt call his name JESUS, for he shall save his people from their sins."

A Common Prey?

THE NEW ORLEANS ADVOCATE now has an assistant editor whom we bid welcome to the tripod. Of his work, the senior editor speaks as follows:

"Much of Bro. Lewis' time will be spent in field work, and we bespeak for him the good offices of the brethren wherever he goes. He has special instructions not to invade foreign territory, but to keep himself within our bounds. Having come along thus far, the NEW ORLEANS CHRISTIAN ADVOCATE can not afford to weaken its self-respect by poaching."

The NEW ORLEANS ADVOCATE is an honorable journal to which we always lift our hat. It is delightful to us Texans to know that there are some institutions in the M. E. Church, South, which do not think the patronage of this State a common prey. At a late session of a Texas Conference, even the *Tennessee Methodist* had an agent who made no public announcement of his business, it is true; but we were informed that he worked the Conference privately like a beaver, and carried away a good list. This paper might make it profitable to visit all the Conferences, but, like the NEW ORLEANS, we prefer to work our own territory for honorable reasons. We have subscribers in the regions beyond, but they came to us; we did not go after them.—*Texas Christian Advocate.*

Poachers seem to have consciences of great elasticity. The Southwest is a "big commons," and these depredators before long will stumble over a dynamite-bomb, and then—

"The boy, oh, where will he be?"

Verbum sapienti sufficit.

Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

YE MEN OF GOOD-WILL.

A Christmas Romance.

BY HEZEKIAH BUTTERWORTH.

I.

In his pastoral tent a young minstrel lay sleeping,
His harp by his side, and the flocks at his feet,
The watchmen afar David's city were keeping,
Where in cool olive gardens the winds murmured sweet.

II.

Of Zion was dreaming the wandering Tubal,
When, lo! in the heavens, God's city shone clear,
And sweeter than harps of the minstrels of Jubal,
A chorus seraphic awakened his ear.

III.

His hand clasped his harp, and his young face upturning,
He went from his tent to the chambers of night;
With arches of angels the heavens were burning,
And the night-watch of shepherds stood speechless and white.

IV.

The pure stars were dimmed in the clouds of evangels,
The bowed skies were singing o'er Bethlehem's hill,
And his own simple heart caught the strain of the angels,
The sweet benediction to men of good-will.

V.

He had sung in the Temple the chorals of Korah;
The anthems of Asaph; had heard the grand psalms,
When Jerusalem marched with her children before her,
In jubilees glorious with viols and palms,

VI.

But never such music as this. And he wandered
From sheepfold to sheepfold, from valley to hill,
To the palm-shaded wells where the Nazarites pondered,
To bear the glad tidings to men of good-will.

VII.

And oft—as he told to the herdsmen the story,
To the shepherds of Ephrata watching the fold,
To the dark camel-drivers, sun-wrinkled and hoary—
His harp caught the strain of the night harps of gold;

VIII.

"Ye men of good-will, hear my message and ponder,
As ye rest in the cool of the olives and palms;
My harp, angel-haunted, compels me to wander,
And sing the new strain of the Light of the Psalms.

IX.

"I love the cool wells where the worn camels slumber;
The dew-drinking lilies, the flocks lying still;
But more than the anthems of Asaph, that number
The night angels sung me, ye men of good-will.

X.

"Peace, peace, sing my harp, for the world is distressed,
And waits for the light of the comforting word,
Who heareth good-will in his brother is blessed,
And good-will to men is the will of the Lord.

XI.

"It came not, the strain, to the temples of Isis;
The priests heard it not on the Palatine Hill;
E'en Zion was deaf as the shrines of Osiris,
It came to the shepherds, O men of good-will.

XII.

"The conqueror slept in his throne chamber matted,
With only his golden lamp breaking the gloom;
The sentinel leaned on the dark caryatid
And guarded the priest in his peristyled room.

XIII.

"And that wondrous night passed; Heaven opened its portals,
The promise of ages it bent to fulfill;
But the king and the herald saw not the immortals;
The vision came only to men of good-will.

XIV.

"Since my ear heard the voice, all men are my brothers;
The harp that I carry responds to each woe;
And I leave the cool palm trees and olives to others,
And into the glare of the desert I go.

XV.

"When falls the wild storm, and the shepherds have covered
Their flocks from the sky, I feel my harp thrill,
And I tell of the bright clouds of angels that hovered
O'er Bethlehem, singing to men of good-will.

XVI.

"The world wends its way in the shadow of sorrow;
Woe kneels at the Beautiful Gate, as of old;
And kings lift their eyes for some better to-morrow,
And bitter lips empty the goblets of gold.

XVII.

"And so my harp follows all footsteps distressed,
And so must I leave you a wanderer still,
To sing to the shepherds the song of the blessed,
And play the sweet message to men of good-will."

XVIII.

He hied to the helpless, to slaves in their trammels
To the death-haunted lepers, who slept 'mid the dew;
To the wells of the desert, where thirsted the camels;
To the rocks and the pitfalls where wandered the ewes.

XIX.

So peacefully singing, the calm years passed o'er him—
One night when the winds of the desert were still,
He died, with the voiceless Sphynx rising before him,
And went with the angels of peace and good-will.

XX.

Still to men of good-will sings the harp, angel-haunted.
Have ye heard it to-day? Have ye caught the sweet strain?
Every heart is a chord to which angels have chanted,
As once to the heralds of Bethlehem's plain.

XXI.

The sheepcotes have gone and the camel bells ringing,
The cry of ewes; but, ah! sorrowful still!
Is the heart of the world o'er which Heaven is singing—
"Go echo the angels, ye men of good-will!

—*Ladies' Home Journal.*

"The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

What a Japanese Student Wrote Home.

I give below a copy of a letter which was written by a young Japanese, just after he had arrived in Missouri. The letter is very interesting, and gives some good insights into Japanese life compared to America, and is well worth reading. The difference between what he was accustomed to and what he first saw in America leads him continually in a strain of ecstasy.

JAS. M. ROLLINS.

Osaka, Japan, Nov. 14, 1891.

On Sept. 4 I arrived at Caledonia College. Left St. Louis on July 13, and went to Farmington. Mr. Boggs, the president of the college, came to receive me with a carriage. This is quite strange, and contrary to Japan, because in Japan there is no such thing as a Japanese professor receiving a poor student with a carriage. Even a small official who gets only ten dollars per month would be too proud for that. There was such a large Sunday-school meeting at Farmington that many people were unable to get into the church. I spoke for about a half-hour, and my broken English caused much sympathy in the audience. Voices of "Amen" and "Amen" rose up in the audience from every direction. Some of them knocked the floor with their shoes and some of them cried out, shedding tears from their eyes, and others cried out, "God bless you!" I was treated exceedingly kind.

On July 14 I started on a circuit to thirty-seven places with Bro. Kendall. Wherever I went I found the church crowded with people. I shook hands with twenty-eight thousand people! I will write here ten ways in which I was treated so kindly by the people, and I hope you will guess others:

1. On the white walls of the church I noticed mottoes worked with evergreens and beautiful flowers: "Welcome, Japanese Brother," "God Bless you," "Come and Be Saved," "We Pray God for You," and others innumerable.

2. Some nights it was very dark, and I could not see anything before my feet, so a minister got a horse for me, and he walked and led the horse for eight miles. Of course, I positively declined such kindness, but the minister compelled me. (Who was it?—J. M. R.)

3. Whenever I speak in the pulpit some devout persons come and fan me all the time.

4. Once when I took cold, one minister did not sleep through all the night, but kept near me and watched me.

5. Everyone patted my head and rubbed my shoulders, and said, "Welcome, welcome!"

6. Even children, five and six years old, call me "Bro. Ishida," and shook hands with me. My name was difficult to them; but whenever I would meet a man for the first time, he would say, "How do you do, Bro. Ishida?" It seems to me that they remember my name with pleasure.

(7, 8 and 9 are of a personal nature, and I omit them.)

10. Wherever I go they give me boiled rice. It must be difficult for them to get rice here; but they do not mind trouble, and when I eat it they look triumphantly at me. Everything I buy is at half-price—a special favor to me; and in fact, I am unable to describe their kindness to me.

TEN ADMIRABLE THINGS.

1. When a minister asks the members to tell their experience, *even the old women* do not hesitate on account of their false teeth, even if they fall out. She speaks manly (?) and fluently. What a difference from Japanese women!

Even a girl will not blush before God, but will speak, as a lark singing, very earnestly. She does not care if her bonnet comes off her head, but weeps, cries, and prays upon her knees. To compare Japanese girls, they are just like dumb stones. The children pray frankly upon their knees. Japanese children can not dream of this.

Old men deliver their speeches with vigor, knocking the pulpit with his earnest hand. When he is speaking he seems strengthened, and is able to beat down a Japanese wrestler! (Whew!—J. M. R.)

2. When they pray so earnestly, weeping and crying, they can influence anybody to weep, even the devil.

3. The camp meeting is flourishing in this place. People come with their whole families for thirty miles and put up a tent-house, and sing and pray and talk about their experiences for a whole week. I am unable to describe the real state of things. About 3,000 people, young men, old men, women and children, gather here all full of earnestness. Osaka (Japan) Church has a summer meeting once a year, but nothing compared to this.

4. Here the people have confidence in each other. So they have no stamp. (All Japanese carry a stamp of their legal signature.—J. M. R.) It may be $100 or $1,000 a man can borrow from his neighbors generally without a receipt. How is this? In Japan does not a pickpocket even steal a man's ring off his finger?

5. Once a boy asked me to show him my hand. He looked at it, and said, "You can never become an orator or preacher." "Why?" I asked. He said, "Because a preacher has to knock the table hard enough to break it, and your hand is too small." Guess the earnestness of an American speaker!

6. When I was talking with a man a child called me aside and told me not to have anything to do with that man, for he was a drunkard. Guess the manners of America!

7. People live three and four miles from the church, and some thirty miles, but they come earnestly to their church Sundays. This will show you how earnest American Christians are.

8. American Christians have long patience. They have prayer meetings from eight to twelve o'clock in the morning, and from one to six in the afternoon, and from seven to eleven in the evening. (Where? Oh, where has Ishida been?—J. M. R.) Japanese are tired to hear a speech even four hours long (!). They yawn and twist their shoulders. I can not help admiring Americans.

9. When we come back home from church the mother will play on piano or organ, and the children will bring their song books and all sing together—the father leading. *Then* there is no pain nor suffering in this world. Japan is a world of grief, but America is a world of pleasure? "Home, sweet, sweet home!" The wife will run away, sprinkling water upon her husband's head. The children will pull mama's hair and hide, and the maid will run away and hide her master's hat. Really it is the world of pleasure! Pleasant greetings in a Christian country! The country of Buddha is a world of pain!

(Here is the keynote to all. There is no "home" in Japan. There is no word in the language that expresses near what our word "home" means to us. This sight to Mr. Ishida melted his heart; and to those of us over here, it will melt our hearts to think of the utter absence of a "sweet-home" life in Japan.—J. M. R.)

10. It is wonderful that they will treat foreigners so well. What is the cause of it? Well, it is the Bible—"Thou shalt love thy neighbor as thyself." "Go ye into all the world and preach the gospel to every creature." "Though I have faith to remove mountains and have not charity, it profiteth me nothing," etc. This is at the foundation of it all.

TEN AMERICAN CUSTOMS.

1. Woman's conduct is pure and right.

2. They respect woman as if she was a god, and even the master will salute his maid.

3. They work hard. Daughters of rich men work hard. There is no such thing in Japan. If a Japanese has thirty thousand or forty thousand dollars he will not work, but no healthy person is idle here; even men eighty years old will work.

4. They do not tell lies.

(It is painful to say that in Japan politeness and most any other thing is regarded as, and more sacred than, the truth.—J. M. R.)

5. They are thoughtful and ingenious to invent.

(6. Omitted.—J. M. R.)

7. They do not converse about indecencies or vulgar things.

(Even the salutations and social conversation in best society in Japan would be considered base, vulgar and obscene in America.—J. M. R.)

(8. The eighth refers to an ordinary and daily practice in Japan that can not even be written in language fit for a newspaper.—J. M. R.)

9. The relation between man and wife is just the same here as that which exists in Japan between parent and child. Man respects woman! If a man is intoxicated, he will behave in the presence of a woman. When there is no seat in a train a man will stand up and give his seat to a woman, and it so common that the woman don't even thank him for it. (The last part pushes our civilization one inch too far.—J. M. R.) Buddhism teaches that woman is a sinful creature, and the state of womanhood in Japan is a natural result.

10. Speed and progress. One hundred years ago America was a wilderness, but now we see the lady dressed like a peacock's tail everywhere, and hear the sounds of piano and organ. They praise God and read the Bible. How pleasant a world this is! Girls nine years old will read the Bible by the bedside of her sick mother, and will pray to God with tears. Small boys, often only nine years, will often cry, "Amen." Mother will weep, father will cry, "Oh, home, sweet home!" Alas! Japan is a world of misery! It is worth nothing only to compare, but it is our duty to study the cause.

FIVE THINGS I DON'T LIKE.

1. Woman will eat standing and walk while she chews. She is chewing something like gum. (Alas! alas!)

2. The people talk loudly about their domestic affairs, even in the train.

3. The people do not take their shoes off in the room, and spit everywhere in the room. (Oh! tobacco chewers.—J. M. R.)

4. No bath house. (Japanese all bathe daily; sometimes oftener.—J. M. R.)

5. Imperfect postal system. (He refers to there not being a free delivery everywhere.)

FOUR THINGS THAT TROUBLE ME.

1. When I call at a house they give me a cup of cold water and urge me to drink, so I drink it when I don't want it, thinking it rude to decline. You know Japanese don't drink water, but tea.

2. When I am sick I want Japanese food, but American food is too greasy.

3. The climate is hot, and the people don't carry fans and umbrellas. This greatly troubles me.

4. The people walk too fast. I was considered a fast walker in Japan, but here I have to run to keep up.

Now I have lectured in thirty-seven places, and I thank God for his blessings at every place. There were crowded houses and many turned away at every place. Both Christians and anti-Christians took interest in me, and in one place a sick man was brought on his bed to hear me.

Now my watch points to 2:25 A. M., and I have hard lessons to-morrow. I will not neglect to write again. God bless you forever. A. ISHIDA.

And such a letter! Out of this one can gather as much of *real Japan* as anything I have ever seen.

JAS. M. ROLLINS.

Father, our hearts we lift
Up to thy gracious throne,
And thank thee for the precious gift
Of thine incarnate Son!

Notes from Jackson, Miss.

The Methodists of Jackson are a great people. When they set their heads together to accomplish an object "there is no such word as fail." Sometimes they are rather slow in starting, but the end of the race generally finds them in the lead. They always have a Board of Stewards with so much church pride in them that for more than a quarter of a century they have not failed to send at the end of the year to the Annual Conference "a clean report." This board is composed of such men as Col. W. L. Nugent, whose tithes to the church and causes of humanity are not less than one-tenth of all he makes; the venerable Capt. J. P. Stevens, who is so closely connected with Jackson Methodism that its history would be incomplete without his name, and who has been a member of the Board of Stewards for the last twenty-five years, and one of the leading and most faithful members of the church; Maj. R. W. Millsaps, the founder of Millsaps College, through which his name will be handed down to coming posterity in a wreath of glory; T. P. Barr, born and reared a devoted Christian and an earnest worker in Christ's vineyard, besides several other younger members whose devotion to the church is unquestioned.

Dr. Black, their faithful pastor for the last three years, is an able man in the pulpit—and a good pastor who discharges his duty with becoming fidelity—is much beloved by his congregation, so much so that his last Quarterly Conference unanimously requested his return by the Annual Conference, now in session at Brookhaven, to this station for the ensuing year.

They have the largest Sabbath-school in the city, with Col. W. L. Nugent as superintendent, and Mr. Geo. S. Green, librarian, both of whom have faithfully discharged the arduous duties of their offices for the past twenty years. Connected with the school is a Juvenile Missionary Society, which raised the past year $110, besides paying the necessary expenses of the school, buying supplies, etc.

The Ladies' Wesleyan Society, whose unceasing vigilance and consecrated devotion in its "labors of love" have made it one of the chief corner-stones of the church, is just as enthusiastic in looking after the interests of the parsonage and making the pastor and his family comfortable and happy as when first organized in "the long time ago." This society is different from most others of this character in this—it never flaunts its good deeds to the world, but its works show for themselves. What would the Methodist Church of Jackson do without it? Then there is another Ladies' Society, which promises to be a strong auxiliary to the church, called the "Cecilian Circle," which, though less than twelve months old, has raised more than $1,100, the most of which has been used in placing stained glass, memorial and other windows in the church, thereby greatly adorning and beautifying this already splendid structure.

Thus you see that the Jackson Methodist Church is greatly blessed in having such "aiders and abettors" in every good word and work. But these notes would be incomplete were I to fail to make special mention of our dear Sister Green, a mother of Jackson Methodism, who for more than forty long years has been a constant and untiring member of this church. Her church and its good seems to be ever uppermost in her thoughts, so that she never lets an opportunity pass by, when she can, by some word or act, show her love and devotion for it. As an evidence of this, I will state this fact—that since the dedication of this church, seven years ago, every Sabbath morning when services have been held, whether in the balmy Spring-time, the burning suns of Summer, the bleak winds of Autumn or the icy days of mid-Winter, she has never failed to adorn the altar with a beautiful floral offering, the work of her own hands. The absence of this evidence of love for her church will, doubtless, never be seen any Sunday morning while she lives.

This church, including the Sabbath-school, has raised during the last year, and has so reported to the Annual Conference, more than $4,100. Has any charge made a better report? I trow not. The Jackson First Methodist Church is a grand church; its members are a good people, and but for their intense modesty in not knowing how to "brag," would make a great show.

In the absence of Dr. Black, last Sunday at Conference, Bishop Galloway, who has just returned from holding his Annual Conferences, preached two of his characteristically grand sermons, morning and evening, to large congregations.

AITCH. AITCH. AITCH.

P. S.—Since writing the above, Conference has adjourned and Dr. Black has been returned to this charge; and Bro. Mounger comes as presiding elder. We are satisfied and happy.

AITCH.

"I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel. Out of Jacob shall come he that shall have dominion."

The Birth of the World's Savior.

BY THE REV. ARTHUR BROOKS, D. D.

Christ was born, we are told, in Bethlehem, as the result of the action of the Roman Emperor. Christ's first contact with the world, therefore, involved submission to the world's arrangements. There is no attempt to override them, or to show superiority to them. Obedience to what he found of God's ordering in the world was Jesus' method of changing that world. Taxation, and even enrollment, was obnoxious to the Jewish people, as a mark of conquest and inferiority. It exasperated them, and in Matthew xxii, 17, we find the Jews presenting the problem of foreign tribute to Jesus for solution. At the very entrance of his life we learn how, for his purposes, he was to use the hard things of life—even submission to death itself. This very command of taxation, which was opposed to the spirit of the nation, helped to fulfill its prophecies, such as the one given in Micah v, 2. David was honored, and the Savior was born in the town which was identified with the great king's boyhood. Not Jerusalem, the place of his kingship, but Bethlehem, the place where the boy tended his father's flock, and showed himself, not a hireling, but a shepherd, willing to lay down his life for the sheep when the lion and the bear attacked them, received the great honor of the Savior's birth. It is forever a mark of God's approval and honor for the faithfulness of boys and girls. He cares for them as much as he does for kings and queens.

So David lived again in Christ. The greatest man was not to obliterate or extinguish the lives of other men, as great men do too often. He was to make others live, and was to give true and lasting power to their memories and actions. He has always done so. No one serves him without making his own life greater thereby. Because Jesus brings us near to God, from whom we all came, to get near to Jesus is to get near to our own power of living well and strongly.

But Bethlehem, small and humble as it was, was not humble enough for Christ. Its inn, or *khan*, where ordinary travelers stopped, was too crowded to receive Joseph and Mary. This inn may have been the "habitation of Chimham" mentioned in Jeremiah xli, 17. At the best, it had very little of the comfort which we connect with the Word. Still Christ could have no place in it. He was born and laid in the manger. It is a lesson as to how the best things are pushed and crowded out of life. The Word of God finds no place, because our hearts are already full; service of God is postponed to other considerations and duties in life, and when a great moment of blessing comes, we are not ready for it. There must be readiness to perceive Christ, and so we shall have a place for him.

Christ was born, and at once men must be told the good news. The first missionaries to carry the gospel were angels. They were not ashamed of the errand; they knew that there could be no greater one. We may help men's bodies, and we may enlighten their minds, but to bring them and Christ together is the greatest blessing which one can bestow upon them. The message was carried to shepherds—men doing their duty, tending their flocks. They were in the same beautiful fields which had seen David's faithfulness; they were engaged in a work which was identified with gentleness and faithfulness, as we learned from Jesus' beautiful parable of the good shepherd. No great glory of this world had satisfied the hearts and lives of those humble men, and to them, in their humility and faithfulness, the blessing came. It frightened them. It seemed too great a thing for them. They were yet to learn the lesson which Christ taught the world—that one soul of man is large enough to receive the glory of God; that no gift of God is too great for one of his children. We are often afraid of the best things. Children are ashamed at being thought to care for God, or to think of him. Whereas, if we claim and seek the very presence of God in our hearts, that is ready to come, and will bring other things with it. The sun in heaven is for the eye of everyone on earth, and it brings all gifts in its train.

The Savior who is born is Christ the Lord. "Jesus" means "Savior," and is the same word as "Joshua." Here is a new, a greater, a perfect Joshua. There had been many saviors in the history of the people. This was the perfect one—first, because he came direct from God; next, because he was to rule over the hearts and lives of those whom he saved. God alone knows what is good for us, and what deliverance we need. He alone can save his children from their sins, forgive them, and take them away. Jesus, as explained in Matthew 1, 21, was to be a name which all the world should know, because, wherever it went, men who had sinned were to be rescued and saved. Other salvations belonged to one people or one time; one man wants health, another freedom, another comfort, another money—but all need salvation from sin. This religion was to be the universal religion, because it had for its message the gospel of salvation.

A special sign of this great gospel was given to the shepherds; they were told where and how to find the Babe. But the fact that he was like all other babes, and was to be found by all who sought him as their Savior, has been his sign ever since then. He has been in the midst of men, and all painters have loved to paint the Virgin and her Babe with the faces belonging to their own time and nation; and Jesus has had a message suited to all ears and tongues.

The multitude followed the single angel. Good news always spreads; happiness goes easily from heart to heart. This ought to be a happy world, because Christ is in it, and we can make it so by telling of Christ. In either form, that of the Authorized or the Revised Version, the song of the angels has one great and perfect theme—God's glory the means of man's happiness. One never comes without the other. A warring world is where each man seeks his own glory (James iv, 1). Peace comes when all work together for God's glory. When Jesus entered the temple in Jerusalem, the children sang of his bringing peace; when he left the world, he said, "Peace I leave with you." He is "our peace" with each other, as we love and serve God in him. The glory and brightness of Christmas is from heaven; it is to be found every day in the brightness and peace of loving hearts and of Christian homes, and of a world of brethren helping each other. The children's festival day ought to be making the world brighter. God's love has come to us, and now we are to make it our daily blessing. Christmas is the beginning of the Christian era, in which every new year tells of God's love for man. This is the practical meaning and result of the Incarnation.—*Sunday-School Times.*

He shall reign from pole to pole,
With illimitable sway:
He shall reign, when, like a scroll,
Yonder heavens have passed away!
Then the end—beneath his rod
Man's last enemy shall fall.
Hallelujah! Christ in God,
God in Christ, is ALL IN ALL!

Note from Japan.

The following note from Japan by Rev. J. W. Lambuth, dated Nov. 19, will be of interest to many readers:

I send you a map and a few illustrations of that part of Japan which was so terribly devastated by the earthquake of Oct. 28. The suffering and distress among the people is very great. Whole villages, numbering thousands of houses, completely destroyed. One village sank to the eaves of the houses beneath the earth. Relief and aid in many ways is coming in from all parts of Japan, both from foreign and native sources. I have not time to write more.

We have looked over the map and illustrations with interest. The destruction seems to have been very great, indeed. Those poor people are entitled to the sympathy and substantial aid of their fellow-men.

"I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee."

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

PERIODICALS.

—THE SANITARY ERA. W. C. Conant, New York. Price, $1.

—BABYHOOD, for December, is full of good things for mothers. Babyhood Publishing Company, New York. $2.

—CHRISTIANITY IN EARNEST. (November and December.) A. J. Kynett, 1,026 Arch St., Philadelphia. Price, 50 cents.

—THE GOSPEL IN ALL LANDS. The leading article of the December number is Missions in the United States. Hunt & Easton, New York. Price, $1.50.

Hail, the heaven-born Prince of Peace!
Hail, the Sun of Righteousness!
Light and life to all he brings,
Risen with healing in his wings.

THE CHURCH AND THE WORLD.

The Church and the World walked far apart
On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.

"Come, give me your hand," cried the merry World,
"And walk with me this way;"
But the good Church hid her snowy hand,
And solemnly answered, "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way of eternal death,
And your words are all untrue."

"Nay, walk with me but a little space,"
Said the World with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;
Your way is narrow and thorny and rough,
While mine is flowery and smooth;
Your lot is sad with reproach and toil,
But in circles of joy I move.

"My way, you can see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and for me,
To travel side by side."

Half shyly the Church approached the World,
And gave him her hand of snow;
And the false World grasped it and walked along,
Saying in accents low:

"Your dress is too simple to please my taste,
I have gold and pearls to wear;
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."

The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip,
With a smile contemptuous curled.

"I will change my dress for a costlier one,"
Said the Church with a smile of grace;
Then her pure white garments drifted away,
And the World gave in their place
Satins and silks and seal-skins rare
And roses and gems and pearls;
And over her forehead fell her bright hair,
Crisped in a thousand curls.

"Your House is too plain," said the proud old World
"I'll build you one like mine,
With kitchen for feasting and Parlor for play,
And furniture never so fine."

So he built her a costly and beautiful house—
Splendid it was to behold;
Her sons and her daughters met frequently there,
Shining in purple and gold.

And Fair and Festival—frolics untold,
Were held in the place of prayer,
And maidens bewitching as sirens of old,
With worldly graces rare,
Invented the very cunningest tricks,
Untrammeled by Gospel or laws,
To beguile and amuse and win from the World,
Some help for the righteous cause.

The Angel of Mercy flew over the Church,
And whispered, "I know thy sin;"
Then the Church looked sad and anxiously longed
To gather the children in;
But some were off at the midnight Ball,
And some at the Euchre or Play;
And some were drinking in gay saloons,
As she quietly went her way.

Then the sly World gallantly said to her,
"Your children mean no harm,
Merely indulging in innocent sports;"
So she leaned on his proffered arm,
And smiled and chatted and gathered flowers,
As she walked along with the World:
While millions and millions of precious souls
To the horrible pit were hurled!

"Your Preachers are all too old and plain,"
said the gay World, with a sneer;
They frighten my children with dreadful tales,
Which I do not like them to hear.

They talk of Judgment, a Coming Lord,
And the horrors of endless night;
They warn of a place that should not be
Mentioned to ears polite!
I will send you some of a better stamp,
Modern and brilliant and fast;
Who will show how men may live as they list,
And go to Heaven at last.

The Father is merciful, great and good,
Loving and tender and kind;
Do you think he would take one child to Heaven
And leave another behind?

Go train your teachers up to the times,
Adopt the stylish way;
We all want Entertainment fine,
And only that will pay."

So she called for pleasing and gay divines,
Gifted, and great and learned,
And the plain old men that preached the Cross
Were out of her pulpits turned.

Then Mammon came in and supported the Church,
Renting a prominent pew;
And preaching and singing and floral display,
Proclaimed a period new.

"You give too much to the poor," said the World,
"Far more than you ought to do;
Though the poor need shelter, food and clothes,
Why need it trouble you?

And afar to the heathen in foreign lands,
Your thoughts need never roam;
The Father of Mercies will care for them,
Let Charity begin at home."

So take your money and buy rich robes,
And horses and carriages fine;
And pearls and jewels and dainty food,
And the rarest and costliest wine.

My children they dote on all such things,
And if you their love would win,
You must do as they do and walk in the ways
That they are walking in."

Then the Church her purse-strings tightly held,
And gracefully lowered her head,
And simpered, "I've given too much away,
I will do so, sir, as you have said."

To the poor were turned from her door in scorn,
And she heard not the orphan's cry;
And she drew her beautiful robes aside
As the widows went weeping by;

Her Mission treasuries beggarly plead,
And Jesus' commands were in vain;
While half of the millions for whom he died
Had never heard his name.

And they of the Church and they of the World,
Walked closely hand and heart,
And none but the Master, who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease and said,
"I am rich and in goods increased;
I have need of nothing and nought to do,
But to laugh and dance and feast."

And the sly World heard her and laughed within,
And mockingly said aside,
"The Church has fallen, the beautiful Church,
And her shame is her boast and pride."

Thus her witnessing power, alas! was lost,
And the perilous times came in;
The times of the end, so often foretold,
Of form and pleasure and sin.

Then the Angel drew near the mercy-seat,
And whispered in sighs her name;
And the saints their anthems of rapture hushed,
And covered their heads with shame.

And a voice came down from the hush of heaven,
From him that sat on the throne:
"I know thy works and what thou hast said,
And how thou hast not known
That thou art poor, and naked, and blind,
With pride and ruin enthralled,
The expectant Bride of a Heavenly Groom,
Now the harlot of the world!

"Thou hast ceased to watch for that Blessed Hope,
And hast fallen from zeal and grace;
So now, alas! I must cast thee out,
And blot thy name from its place."

O, Church of Christ, redeemed by precious blood,
Break this alliance, gloriiy your God!
Forsake the Christless world that lures to ill;
Thou mayest be blest and prove a blessing still.
Away with ease and dalliance and play,
The Great Commission now in haste obey;
In holiness and zeal thou canst excel,
And save the perishing from sin and hell.
Gird on thy robes with purity impearled,
And keep thyself unspotted from the world.
Humbled in dust and ashes, sin no more;
Repent while Christ stands knocking at the door.
O, let thy heart be true to Him alone,
For, lo! the Heavenly Bridegroom cometh soon!

—From "Ecclesiastical Amusements," by Rev. E. P. Marvin.

"Ask of me, and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

The Gospel According to Mary.

BY PROF. ROBERT ELLIS THOMPSON, S. T. D.

Of the four evangelists, Luke alone had no immediate relations with our Lord. Matthew and John were apostles. Mark enters slightly into the gospel story (Mark xiv, 51, 52), and tradition says that he wrote his gospel under the direction of Peter. How, then, did Luke get his materials?

In his prologue he says they were handed over to him by those who "from the beginning were eye-witnesses" of the facts of the life of Christ. It was not one eye-witness, but many, on whom he relied. This being the case, we fairly may expect to find indications of this in the structure of the story. Take, for instance, the two occurences recorded in the close of the eighteenth and the opening of the nineteenth chaptors. The first of the two, the healing of blind Bartimeus, is told also by Mark in a way which indicates that the earlier evangelist also had met the man. In Luke certainly the story is told pretty much as the blind man would have told it; that is, from his point of view, and not that of a disciple. The story in Matthew is from a disciple's point of view, and two cases of healing are lumped together into one narrative. In Luke the individual and personal experience of the one man throbs under the story.

Luke alone has the story of Zaccheus, and tells it evidently as he got it from the publican's own lips. His official and social position, his shortness of stature, his failure to make his way through a crowd which, no doubt, enjoyed elbowing him to the rear; his climbing the tree as a last resort; the fact that it was a sycamore-tree—these are not the facts that would have struck a disciple. Matthew would have begun the story with Christ's looking up into the tree—the first fact in the series that any disciple saw. But Luke lets Zaccheus tell his own story, not excepting the hearty renunciation of publican methods and unjust gains, and our Lord's loving reply, which had been chewed over every day since it was uttered.

A study of the third gospel from this point of view would bring out many interesting facts. It would show that we have in it the independent testimonies of a great number of eye-witnesses, woven into one narrative. It is this which gives the character of this gospel a personal distinctness not to be seen in the other synopticists. Luke lets them draw their own portraits.

But where did Luke get the facts he has recorded in the two first chapters of his gospel? When he wrote, all the human actors in that part of our Lord's story were dead, except one. Joseph, Elizabeth, John the Baptist, Anna, and Simeon, all went to their reward before our Lord's crucifixion. Only his mother remained alive. According to the method Luke pursued, as stated in his prologue, he must have gone to Mary, as the one source of information that was left.

If Luke had given us a very brief and meager account of our Lord's infancy, we might have supposed that he derived it from a current tradition of the churches, in spite of the statement of his prologue. But, instead of that, we have from him the amplest and the most beautiful details of the events preceding and immediately following our Lord's birth, and in just such shape as we might have expected his mother to narrate them. In this gospel of the Son of man, where our Lord's humanity is portrayed, we have the story of his incarnation told with a blending of delicacy and frankness of which only a woman, only a mother, was capable.

Every one has noticed the resemblance of the two chapters to the Old Testament style of narrative. They read like a continuation of the Book of Ruth, or of the more idyllic parts of Genesis or Samuel. Now, when we turn to the *Magnificat* (Luke i, 47-55), we find there a disclosure of Mary's mode of thought, which explains this resemblance. Our Lord's mother was the ripest product of the Hebrew culture. She had so absorbed the Scriptures that she reproduces their modes of thought with entire unconsciousness, in an age which had fallen to other and lower ways of thinking, even in its praises of God. The Psalms and the prophets to her had not dried up into a juiceless and lifeless thing, as they had to her countrymen, under the influence of rabbinical refining and hair-splitting. She is the last of the Psalmists; why not also the last of the Hebrew historians, in the old, simple, direct method of telling a story?

Besides those general considerations, there are points of detail which lead us to the same result. Take just one. After the visit of the shepherds, it is said, "But Mary kept all these things and pondered them in her heart." Who knew that except herself? To whom, besides herself, was it a matter worth the telling?

Are we not justified, then, in describing this "gospel of the infancy"—as it has been called—as the gospel according to Mary?—*Sunday-School Times.*

"He shall have dominion also from sea to sea and from the river unto the ends of the earth."

WHAT TO DO WITH A BAD TEMPER.—Starve it. Give it nothing to feed on. When something tempts you to grow angry, do not yield to the temptation. It may for a minute or two be difficult to control yourself; but try it. Force yourself to do nothing, to say nothing, and the rising temper will be forced to go down, because it has nothing to hold it up. The person who can and does control tongue, hand, and heart, in the face of great provocation, is a hero. The world may not own him or her as such, but God does. The Bible says that he that ruleth his spirit is better than he that taketh a city.

What is gained by yielding to temper? For a moment there is a feeling of relief; but soon comes a sense of sorrow and shame, with a wish that the temper had been controlled. Friends are separated by a bad temper, trouble is caused by it, and pain is given to others as well as to self. That pain too often lasts for days, even years—sometimes for life. An outburst of temper is like the bursting of a steam-boiler; it is impossible to tell before what will do the result. The evil done may never be remedied. Starve your temper. It is not worth keeping alive. Let it die.—*Selected.*

"They shall speak of the glory of thy kingdom and talk of thy power; to make known to the sons of men his mighty acts and the glorious majesty of his kingdom."

Why Men Fail.—Few men come up to their highest measure of success. Some fail through timidity, or lack of nerve. They are unwilling to take the risks incident to life, and fail through fear in venturing on ordinary duties. They lack pluck. Others fail through imprudence, lack of discretion, care or sound judgment. They overestimate the future, and build air-castles, and venture beyond their depth, and fail and fall. Others, again, fail through lack of application and perseverance. They begin with good resolves, but soon get tired of that, and want a change, thinking they can do much better at something else. Thus they fritter life away, and succeed at nothing. Others waste time and money, and fail through ruinous habits; tobacco, whisky and beer spoil them for business, drive their best customers from them, and scatter their prospects of success. Some fail for want of brains, education and fitness for their calling; they lack a knowledge of human nature, and of the motives that actuate men. They have not qualified themselves for their occupation by practical education.—*School Supplement.*

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There is no sorrow I have thought more about than this—to love what is great and try to reach it, and yet to fail.—*George Eliot.*

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He that doeth the will of God as faithfully as he can shall be given strength with which to do it better.

Good Advice.

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Ask your druggist for it, and don't be persuaded to take any other instead.

Thy lot or position in life is seeking after thee; therefore, be at rest from seeking after it.—*Caliph Ali.*

Catarrh

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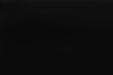

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☞ See New York World and Philadelphia Press, May 18 and 19, 1890, also Christian Observer and Medical Journal, April 9, 1890. The Christian Evangelist May 30, 1890, says editorially: "The Kola Plant is a gift direct of God, to sufferers from Asthma, and His blessing will rest upon Stanley and associates, explorers of the Dark Continent. It is an unfailing cure for Asthma." ☞ Remember, No Pay Until Cured.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, Dec. 24, 1891.

Next Sunday, by resolution of the Louisiana Conference, our people are requested to present a Christmas offering to help pay our mission debt. As all have received much from the Lord, let everyone offer something to him on this Christmas occasion; and may the Lord accept our offerings!

LOUISIANA CONFERENCE.

FIRST DAY.

The forty-sixth session of this body met in Alexandria, La., Dec. 16, in the Methodist Church. Bishop J. C. Keener conducted the opening exercises by reading Hebrews x, singing Hymn 228, and prayer. At roll-call a large number of miuisters and laymen answered to their names. Rev. J. T. Sawyer was elected secretary; Rev. F. S. Parker was elected assistant secretary. The time of meeting was fixed at 9:30 A. M., and adjournment at 1 P. M.

Communications were received from the Publishing House, and read and referred to the Committee on Publishing Interests. A communication from the secretaries of the Board of Missions was read and referred to the Conference Board of Missions.

The General Church Extension Board presented its annual report to the Conference, which was read and referred to the Conference Board.

The General Sunday-school Department presented its report, which was referred to the Conference Sunday-school Board.

The following committees were appointed:

Conference Relations—C. W. Carter, chairman; J. D. Harper, J. F. Wynn, T. H. McClendon, F. G. Hocutt, R. S. Isbell. Church Publications—J. B. Walker, chairman; A. E. Clay, T. J. Upton. Temperance—J. M. Beard, chairman; R. Parvin, S. Whited. Bible Cause—R. S. Isbell, chairman; R. M. Blocker, F. G. Hocutt. District Conference Records—N. S. Cornell, chairman; L. A. Reed, T. S. Randle. Public Worship—J. I. Hoffpauir, T. K. Faunt LeRoy, H. H. White. Memoirs—J. B. Walker, T. H. McClendon, Robt. Randle, W. F. Henderson.

The names of the following ministers were referred to the Committee on Conference Relations as applicants for the superannuated relation:

J. H. Stone, P. H. Dieffenwierth, Jesse Fulton, E. W. Yancey, George Jackson, R. S. Trippet, E. B. Foust, J. L. Wright, M. C. Manly.

Rev. E. B. Galloway was received by transfer from the Little Rock Conference, and his name was referred to the Committee on Conference Relations for the supernumerary relation.

The names of C. Keener, W. Dunstan, A. M. Wailes, were referred to the same committee for the supernumerary relation.

Ques. 10.

John A. Nelson, from Caddo circuit; H. C. Murphy, Wesley circuit; G. W. Bruce, Pineville circuit; T. J. Martin, Ringgold circuit; W. L. Hamil, Harrisonburg circuit, were elected deacons.

Ques. 14.

None.

J. White Davis was received by transfer from the Texas Conference.

Ques. 1.

From New Orleans district, J. H. Stafford, S. S. Bogan, Noel B. Norwood, J. R. Roy; from Opelousas district, J. B. Kent, C. R. Seward; from Arcadia district, W. D. Gaskins; from Delhi district, W. A. Richardson, were admitted on trial.

Dr. Hunnicutt, president of Centenary College, was introduced to the Conference, and spoke of the college and its work in a most favorable and enthusiastic manner.

After notices, the Conference adjourned with benediction by the Bishop.

SECOND DAY.

Conference met at the appointed hour with Bishop Keener in the chair. Religious services were conducted by Rev. J. F. Wynn. After roll-call the minutes of the first day's session were read, corrected and approved.

A report from the Board of Church Extension was referred to the Conference Board.

Dr. H. C. Morrison, Missionary Secretary, was introduced to the Conference.

The Board of Trustees of the New Orleans Depository presented its annual report, which was received and referred to the Board of Finance.

The report of the Board of Trustees of Centenary College was read by Dr. Hunnicutt and referred to the Board of Education. The report from Mansfield Female College was read and referred to the Board of Education.

Ques. 2.

J. M. Henry was passed to the class of the second year and elected to deacon's orders. B. H. Sheppard, H. W. Knickerbocker, W. F. Sanders, E. T. Denson and H. M. Banks' characters were passed, and continued in the class of the first year.

Ques. 12.

W. F. Henderson, W. J. Porter, J. B. Williams, C. B. Carter, C. M. Lyons, J. E. Denson and W. H. Hill were passed and elected elders. J. E. Riddle was continued in class of the fourth year.

Ques. 7.

J. F. Foster, T. L. Lallance, G. E. Greene, A. D. McVoy, Jr., and C. F. Staples' characters were passed, and they were passed to the class of the deacons of one year. J. J. Kelley and W. Dunstan were continued in the class of the third year.

Ques. 4.

H. H. Ahrens, I. T. Reames, W. G. Evans, William Schuhle, C. E. McDonald, E. L. Singletary were admitted into full connection. R. M. Walker was discontinued at his own request.

Ques. 20.

The names of the following brethren were called, and they read their reports and their characters were passed:

W. H. LaPrade, J. M. Beard, J. B. Walker, S. S. Keener, J. T. Sawyer, F. N. Parker, W. Wimberly, H. S. Johns, J. A. Parker, A. E. Clay, J. B. A. Ahrens, J. F. Scurlock, F. D. Van Valkenburgh, C. W. Carter, C. F. Evans, J. L. Pierce, S. H. Whatley, J. B. Cassity, S. S. Holliday, R. S. Colier, L. A. Reed, J. S. Sanders, H. J. Boltz, S. J. Davies, A. D. McVoy, Sr.; R. J. Harp.

The vacancies in the Legal Conference were filled by the appointment of J. A. Miller, F. N. Parker, W. B. Thomson, L. S. Widney.

After notices, the Conference adjourned with benediction.

THIRD DAY.

Bishop Keener called the Conference to order at 9:30 A. M. Religious services were conducted by Rev. Robt. Randle. The minutes of the previous session were read and approved.

Ques. 20.

The following names were called and characters passed:

T. S. Randle, R. M. Blocker, R. Harry, F. G. Hocutt, F. S. Parker, T. J. Upton.

At this point the class for admission into full connection was called to the chancel and addressed by the Bishop, and by vote admitted into the Conference. They are: H. H. Ahrens, I. T. Reames, W. G. Evans, W. Schuhle, C. E. McDonald and E. L. Singletary.

On motion, J. B. Walker, S. J. Davies and T. J. Upton were appointed a committee to draft resolutions on the Lottery.

Ques. 20.

The following were called, read reports and their characters passed:

C. F. Staples, T. K. Faunt LeRoy, J. H. Brown, J. M. Johnston, Wilson Moore, T. B. White, J. F. Wynn, J. I. Hoffpauir, R. Randle, H. W. May, J. W. Medlock, R. Parvin, C. R. Godfrey, T. H. McClendon, C. T. Munholland, J. O. Bennett, J. D. Harper, D. C. Barr, R. T. Howell, R. A. Davis, J. L. P. Sheppard.

The matter of a Ministerial Aid Society was referred to a special committee, consisting of J. A. Parker, C. F. Evans, S. S. Keener, J. M. Beard, C. T. Munholland.

J. H. Callaway was located on the ground of inefficiency and unacceptability.

After notices, the Conference adjourned with the benediction by the Bishop.

FOURTH DAY.

Conference met at the appointed time with Bishop Keener in the chair. The religious services were conducted by Rev. J. A. Parker. The minutes of yesterday's session were read and approved.

Ques. 20.

The following names were called and characters passed:

B. F. White, H. Armstrong, J. M. Brown, R. S. Isbell, J. F. Patterson, N. S. Cornell, G. A. Mandeville, H. O. White.

The application of J. H. Stafford for admission on trial was withdrawn.

The special committee on the Ministerial Aid Society recommended the formation of such a society.

The report of the committee was not adopted.

The Finance Committee reported $4,162 collected, and the distribution was made to the various claimants according to their necessities.

The Committee on Temperance made a strong report, which was enthusiastically adopted.

The Committee on Conference Relations reported, and the report was amended and adopted.

The Committee on Books and Periodicals, through its chairman, Dr. J. B. Walker, presented its report, which was read and adopted.

The Special Committee on the Lottery made its report, and the report with accompanying resolutions was amended and adopted.

The Legal Conference, through its president, Rev. C. W. Carter, made its annual report, which was adopted.

After notices, Conference adjourned to meet at three P. M.

AFTERNOON SESSION.

The Conference met at three o'clock, Bishop Keener in the chair. Religious services were conducted by Rev. L. A. Reed. The minutes of the morning session were read and approved.

The Board of Education, by its chairman, Rev. W. H. LaPrade, presented its report, which was discussed by several brethren.

Rev. A. D. McVoy, president of Mansfield Female College, represented the interests of that institution as progressing in a gratifying manner. The report was adopted.

The Committee on District Conference Records criticised the records somewhat, and the report was adopted.

The Committee on the Bible Cause presented its report through Rev. R. S. Isbell, its chairman, and it was adopted without discussion. Our churches in Louisiana contributed the past year for the Bible cause $365.90, and this from only two districts.

A proposition from certain citizens of Alexandria, donating twenty acres of land for the purpose of building a first-class academical school, was accepted by the Conference.

The Board of Colportage made its report, which was adopted.

The statistical secretary made his report as follows: Local preachers, 82; members, 20,538; infants baptized, 1,041; adults baptized, 813; Sunday-schools, 221; teachers, 1,349; scholars, 10,277; superannuates, $3,376.69; foreign missions, $5,123.50; domestic missions, $1,242.68; church extension, $1,317.27; churches, 235—value, $424,860; parsonages, 60—value, $56,912; other property, value, $201,344; Education Fund, $600.65; Centenary Day, $225.35; Scarritt Training-school, $106.30.

The secretary of the Board of Missions made his report, which was adopted. The treasurer also made his report, which was also adopted.

The Sunday-school Board reported through the chairman, Rev. A. E. Clay, a decrease in Sunday-schools and in scholars, but an increase in collections. The report was adopted.

The Conference selected as the place of meeting for next year, Lake Charles.

Resolutions of thanks were unanimously adopted.

The minutes of the afternoon session were read and adopted, and Conference adjourned with benediction.

APPOINTMENTS.

NEW ORLEANS DISTRICT.

C. W. Carter, P. E.
Carondelet Street, W. H. LaPrade—W. Dunstan, supernumerary.
Felicity Street, J. M. Beard.
Rayne Memorial, S. S. Keener.
Moreau Street, J. B. Walker.
Plaquemine and Donaldsonville, J. E. Riddle.
Carrollton, J. M. Henry—C. Keener, supernumerary.
Gretna, to be supplied.
Parker Chapel, F. N. Parker.
Louisiana Avenue, J. T. Sawyer.
Algiers, H. S. Johns.
Baton Rouge, C. F. Evans.
Grosa Tete and Falso River, N. B. Norwood.
Dryades Street, A. E. Clay.
Craps Street and Soraparu, J. B. A. Ahrens.
Lower Coast Mission, J. R. Roy.
Thibodeaux and Houma, to be supplied.
Colporteur, F. D. Van Valkenburgh.
Editor NEW ORLEANS CHRISTIAN ADVOCATE, C. W. Carter.
Editor *Familienfreund*, J. B. A. Ahrens.

SHREVEPORT DISTRICT.

R. J. Harp, P. E.
Shreveport, J. L. Pierce.
Shreveport City Mission, to be supplied.
Mooringsport, W. Schuhle.
Caddo, S. H. Whatley.
Mansfield, T. K. Faunt LeRoy.
Many, J. H. Brown.
Sabine, E. L. Singletary.
Grand Cane, T. L. Lallanco.
Anacoco, to be supplied.
Bellewood and Cane River, to be supplied.
Pleasant Hill, W. F. Henderson.
Natchitoches, A. D. McVoy, Jr.
Coushatta, J. E. Denson.
Wesley, L. A. Reed.
Red River, S. J. Davies.
South Bossier, J. S. Sanders.
North Bossier, J. B. Williams.
DeSoto, H. J. Boltz.
Fort Jessup, S. S. Holliday.
Mansfield Female College, A. D. McVoy, Sr.

OPELOUSAS DISTRICT.

J. A. Miller, P. E.
Opelousas and Washington, T. S. Randle.
Plaquemine Brusle and Rayne, R. M. Blocker.
Lafayette, H. Armstrong.
Crowley, C. B. Carter.
Abbeville, E. T. Denson.
New Iberia, F. S. Parker.
Franklin and Jeannerette, J. B. Cassity.
Lake Charles, T. J. Upton.
Patterson and Morgan City, T. B. White.
Sulphur Mine, J. B. Kent.
Grand Cheniere, C. F. Staples.
Indian Bayou, C. R. Seward.
Lake Arthur, to be supplied (by J. L. Gibson).
Sabine Mission, to be supplied.
Huron Mission, to be supplied.

ALEXANDRIA DISTRICT.

J. I. Hoffpauir, P. E.
Alexandria, R. Randle.
Evergreen, C. M. Lyons.
Simsport, J. F. Scurlock.
Melville and Big Cane, J. M. Johnston.
Spring Creek, H. M. Banks.
Sugartown, to be supplied (by R. C. Grace).
Montgomery, W. H. Hill.
Ada, B. H. Sheppard.
Conterville, W. D. Gaskins—E. B. Galloway, supernumerary.
Vidalia, H. H. Ahrens.
Columbia, J. F. Patterson.
Boyce and Colfax, F. G. Hocutt.
Pineville, J. F. Wynn.
Castor, W. G. Evans.
Bayou Chicot, Wilson Moore.
Black River, J. W. Davis.

ARCADIA DISTRICT.

J. L. P. Sheppard, P. E.
Homer, J. A. Parker—one to be supplied.
Haynesville, H. W. May.
Minden, J. W. Medlock.
Ringgold, A. A. Cornett.
Sparta, J. J. Kelley.
Arcadia, J. F. Foster.
Summerfield, J. O. Bennett.
Ruston, J. D. Harper.
Vienna, R. Parvin.
Vernon, D. C. Barr.
Downsville, R. A. Davis.
Farmerville, W. J. Porter and W. A. Richardson.
Gannaville, W. F. Sanders—A. M. Wailes, supernumerary.
Tulip circuit, T. H. McClendon.
Valley circuit, R. S. Colier.

DELHI DISTRICT.

H. O. White, P. E.
Monroe, B. F. White.
West Monroe, C. T. Munholland.
Bastrop, H. W. Knickerbocker.
Lindgrove, G. E. Greene.
Delhi, J. M. Brown.
Floyd, C. R. Godfroy.
Lake Providence, R. S. Isbell.
Oak Ridge, C. E. McDonald.
Harrisonburg, R. P. Howell.
Waterproof, N. S. Cornell.
Winnsboro, R. Harry.
Rayville, I. T. Reames.
Oakley, S. S. Bogan.
Indian Village, G. A. Mandeville.

TRANSFERRED.—W. Wimberly, to the Indian Mission Conference, and stationed in Guthrie, Oklahoma Territory.

LOUISIANA CONFERENCE NOTES.

Only two superannuates answered to their names. How sad that these veterans are deprived of the inestimable privilege of an annual meeting with their brethren! How much they are missed they do not realize! How glad the brethren would be to shake them by the hand and give them a happy greeting! But in compensation for this deprivation "the hope which Jesus' grace has given" is that "we all shall meet in heaven at last."

The brethren wore the usual happy Conference countenances. All the toils and privations incident to the itinerancy can not render gloomy the face of the true itinerant, because a "happy heart giveth a glad countenance." Disappointments do not obscure the joy of the Lord's presence. "I am with you always," is the talisman of the preacher. In this inspiring faith he toils and suffers and enjoys and preaches and sings and shouts during the year, and then comes up to the annual convocation to recount, with his brethren, the victories achieved, and they rejoice together in the Lord.

Thursday night Dr. Morrison, the Missionary Secretary, held a missionary meeting. The church was well filled with attentive hearers, and the Doctor delivered a most impressive, eloquent and brilliant address. The audience was thrilled with delight. The Doctor's proposition that the Conference assume the support of our missionary, B. D. Lucas, of Shanghai, was accepted, whereupon he asked for $750 for that purpose, and in a short time the audience had enthusiastically subscribed the sum of $1,200. We consider that a successful missionary meeting. The secretary was much gratified at the result.

The memorial service was held Saturday evening, and was largely attended. Rev. John Pipes, one of the members of the first Conference, and Rev. B. F. Alexander, one of the earliest transfers, had died during the past year. Rev. Robt. Randle read the memoir of Bro. Pipes, and Dr. J. B. Walker read that of Bro. Alexander, after which many tributes were given to the memory of the departed; Bishop Keener closing with a beautiful and touching, yet brief portraiture of the character of each. Condensing these various tributes, we give the character of Bro. Pipes as consisting chiefly in gentle simplicity and transparent sincerity, and that of Bro. Alexander as consisting chiefly in resolute earnestness and devotion to duty. "The Lord buries his workmen, but carries on his work."

Bishop Keener was never more urbane in the chair nor more delightful in his intercourse with the members of the Conference than during the present session. His address to the young preachers was the strongest we have ever heard him make, and we have heard him on like occasions several times. His exposition of faith was most profound, and yet adapted to the comprehension of the weakest understanding. His exposition of the value of conversion exceeded in breadth and depth anything we ever heard, even from Bishop Keener. No man who heard it can hereafter underestimate the great fact of regeneration. The whole power of the atonement concentrated upon a man in the hour of conversion transforms that act into the greatest act of God, and from that point development and growth begin. His touches upon a preacher's diligence, his work among the children and his keeping out of debt were very felicitous. Indeed, the whole address from beginning to close was characterized by a clearness and force rarely found in such happy combination in a single address. It was "good to the use of edifying" to all.

The Church Extension Anniversary was held in the Methodist Church Friday evening, Dec. 18. The exercises were opened by religious services conducted by Rev. S. J. Davies. The treasurer of the board, Rev. J. W. Medlock, read his annual report, which showed $1,698.90 collected during the past year. Dr. Beard, the chairman of the Conference Board, made some appropriate remarks, showing the growth and development of church extension grace.

Rev. W. H. LaPrade was introduced to the audience by Dr. Beard, and made the address of the occasion. He gave a rapid and succinct history of church extension, from the first altar erected for the worship of God down to the present day. From this point the speaker went on, and for the space of forty minutes held the audience in his grasp while he discussed the question in all its relations and bearings. It was a thorough exposition which displayed the whole matter in a clear manner and gave everybody correct ideas of the subject. The collection was taken by Rev. J. T. Sawyer, and resulted in putting in the treasury of the board $514.75.

The Sunday services were most interesting. The love-feast was conducted by Rev. L. A. Reed, and was a time of refreshing from the presence of the Lord. At eleven o'clock Bishop Keener preached as only he can preach. The audience packed the house from the door to the chancel, and for over an hour they listened to as strong a gospel as was ever preached in Alexandria. After the sermon the following were ordained deacons: I. T. Reames, W. G. Evans, W. Schuhle, C. E. McDonald, J. M. Henry, J. M. Nelson, H. C. Murphy, G. W. Bruce, T. J. Martin, W. L. Hamil.

The afternoon sermon was by Dr. Walker—a plain, practical sermon, persuading the people to give their hearts to God. After the sermon Bishop Keener ordained the following elders: W. J. Porter, J. B. Williams, C. B. Carter, C. M. Lyons, J. E. Denson and W. H. Hill.

The Pineville pulpit was supplied by Rev. W. H. LaPrade in the morning, and by Rev. J. L. Pierce in the afternoon. We heard good reports from both these brethren.

NOTES.

"If the principles of contentment are not within us, the height of station and worldly grandeur will as soon add a cubit to a man's statue as to his happiness."

Burns puts the same thought this way:

"If happiness have not her seat
And center in the breast,
We may be wise, be rich, be great,
But never can be blest."

The Pennsylvania lines west of Pittsburg, on and after Jan. 1, proximo, will make clergymen a rate of half-fare, instead of two-thirds as heretofore. This will be available to all holding clerical orders, which will continue to be issued under the customary regulations. This unsolicited reduction entitles the generous management to the gratitude of the cloth.—*Western Christian Advocate.*

Now let the railroad lines in this latitude do the same thing for all ministers of the gospel, and they, too, will be entitled to the "gratitude of the cloth."

The *Christian Index*, in a short editorial on "The Good Old Way," has this pointed paragraph which brings up some *memories* of home and school life forty years ago:

More good old "hickory oil" well rubbed in, both by judicious, self-controlled parents and teachers, would result in less trouble at home, save many aching, breaking hearts caused by rebellious, disgraced children. It would greatly diminish the number of cases on the dockets of our criminal courts, and thin out the convicts that now crowd our prisons. Oh, for more old-time home rule, and school rule and less of State rule!

An exchange publishes this little paragraph:

A late writer on social affairs in Iceland says there is not a single prison on the island; that such things as locks, bolts and bars are unknown, and that there are neither watchmen nor policemen.

That is precisely the condition of things that Christianity is seeking to bring about over the whole earth. All her efforts are simply and solely in that direction. And yet there are people who oppose all her efforts. Is anything else needed to prove the depravity of the human heart?

Let no one give the cold reply: "All for me, I am fully occupied with business in court, or the interests of the State, or my craft; I have a wife to care for, children to maintain, a household to manage; I am a man of the world, and it is not for me to read the Scriptures. This duty belongs to those who have betaken themselves to the mountains for that very purpose." How! is it not forsooth because thou art surrounded with worldly cares that thou hast more need than they to read thy Bible? Ignorance of Scripture is a great precipice and a deep pit. It begets heresies, leads to a corrupt life and throws everything into confusion. Better the light of the sun should be extinguished than that David's word should be forgotten.—*Chrysostom.*

PERSONAL AND OTHERWISE.

The address of Rev. P. Howard is Auburn, Amite county, Miss.

The address of Rev. J. W. Ellison is Satartia, Yazoo county, Miss.

Dr. J. W. Harmon's address will be Meridian, Miss., in the future.

We call attention to our beautiful calendar on the seventh page, and the note accompanying. We regard this as a good specimen of work. Our foreman takes a special interest in such matters, and is "hard to beat" at anything of the kind. Be sure and look at it and see its beauty.

Our thanks are due Mrs. A. S. Boswell and her accomplished daughters, the Misses Boswell, for their elegant hospitality extended to Rev. D. L. Mitchel and wife during their stay in Brookhaven, Miss., at the recent session of the Mississippi Annual Conference. Mrs. Boswell is the proprietress of the well known "Boswell House," which is one of the most popular "homes" for drummers on the Illinois Central railway.

Dr. Clarence E. Riggs, now of New York City, where he has attained celebrity as practicing physician, was formerly of New Orleans, a son of Wm. A. Riggs, and whose brothers are well known in this city. He has recently been elected as a Christian missionary to Arabia, where his knowledge of medicine will make him an important worker in that country. Dr. Riggs thus will reflect credit upon our Methodism, as he was for many years a member of Carondelet Street Methodist Church, of this city, having joined it under the pastorate of Rev. John Mathews.

Rev. J. A. Bowen, Aberdeen, Miss., Dec. 17: "Our third reception in Aberdeen has been all we could desire. Preaching, prayer meetings and Sunday-school all better attended than usual. These good people unite with us in prayer and active effort to have another year of glorious results. We are much encouraged, and, by the help of the Holy Spirit, intend to do the most faithful year's work of all the past. The Lord expects it of us, and these people deserve it. The presiding elder and preachers of the Aberdeen district are all at their posts and preparing for another year of wonderful success. Pray for us and come to see us."

It is intelligence that rules the world. Knowledge is power. There is nothing quite so valuable as knowing the correct thing to do.

People are often puzzled to know what is best to do when they find the hair showing signs of weakness, or when that terror of the most beautiful woman—baldness—begins to obtrude itself. In most cases it is simply the result of neglect, providing it is not an accompaniment of disease, and it is often surprising how quickly the scalp and its growth is responsive to the ingredients that were needed, which are contained in the Louisiana Creole Hair Restorer.

There is no doubt, whatever, that there are hundreds of women who mourn the loss of the beauty that belonged to their hair in girlhood, simply because they have not given it the attention they should, and failed to supply just the nourishment and stimulus that is contained in this incomparable balm for the bald.

One trial will convince the most skeptical that it is something far above all the quack hair tonics which are so numerous. Effects are often experienced from a single application. The price is one dollar a bottle, and one bottle of it is worth a barrel full of the tonics for which such claims are often made. Mansfield Drug Company, Proprietors, Memphis, Tenn.

Jesus, the Joy of the World.

This is the title of our Christmas Service for 1891. It is an eight-page leaflet in bright-colored ink on tinted paper, with illustrated title-page. The exercises consist of songs, music, responsive readings, recitations, etc., and a special provision for the requested service on behalf of foreign missions. Price, 20 cents per dozen; $1.25 per hundred. Let Sunday-schools order early of their Colporter, or of BARBEE & SMITH, Agents, Nashville, Tenn.

School Wanted.

A lady who is a graduate and an experienced teacher, competent to teach all branches of a thorough English education, desires a situation as governess, private tutor, teacher, or any employment suitable for an educated lady. Testimonials and best of reference furnished. Address "Teacher," care of this office.

Correction.

In the appointments of the Mississippi Conference, as published in the last ADVOCATE, there is a mistake. The name of J. R. Henderson should appear as junior supply on Franklinton circuit, and Betoville, if named, should be in connection with Clinton, La. C. MCDONALD.

Jackson, La.

The Grant Memorial Committee of the Grand Army of the Republic has decided to employ Mr. F. S. Simmons, of Maine, the sculptor, to complete the statue of Gen. Grant, to be placed in the United States Capitol building. The work is to be finished and the statue placed in position by June 1, 1894. It is to be of fine Italian marble and will cost $10,000. The statue is the gift of the Grand Army committee.

The preachers of the Louisiana, Mississippi and North Mississippi Annual Conferences are urged to send the names of the postoffices in the bounds of their respective works at once to the ADVOCATE.

Rev. T. J. Lowery.

The Rev. T. J. Lowery, a superannuated preacher of the North Mississippi Conference, died at his home, near Houston, Miss., Dec. 14, 1891. He had just a few days before passed the seventy-eighth year of his earthly pilgrimage and the fifty-third year of his Christian ministry. A few days before his death he said to his brethren at Conference: "I never expect to meet you in Conference again." He said this not from an apprehension of such an early departure, but on account of his advanced age and increased feebleness. He reached home on Tuesday after the adjournment of Conference, in Macon. Sick on Thursday, he took his bed, from which he never arose. On Monday morning, at nine o'clock, he quietly passed away.

J. D. NEWSOM.

"Blessed Are the Pure in Heart, for They Shall See God."

At ten o'clock on the morning of Wednesday, Dec. 16, 1891, our dear brother, Ernest Howard Russell—whose earth-life was spanned by nineteen years, seven months and five days—laid aside his labor of love in the Master's service here, and exchanged earth's toil-worn vestment for a wedding garment fit for the marriage supper of the Lamb. Though his harvest is ended so early, his sheaves are all heavy with ripening grain, each full head untarished by rust or by stain; an offering meet—by his love made sweet, by his faith complete—to lay, with his life, at our Savior's feet.

MARIA TAYLOR PIPKIN.

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The Far West.

The prosperity of the Western countries is now assured, as the only great drawback that they had was the lack of rain; and now Melbourne, with his mysterious machine, has so thoroughly demonstrated the fact that rain can be had, and obviate the heretofore existing trouble, that the whole section is happy and great prosperity is predicted. Here in Louisiana we do not often need more rain than the good Lord sends us; but we need some of it in a better condition than it is allowed to get into *after* it is sent us; in other words, we need Coe's Cut-offs (from 101 Camp St.) on every cistern, to throw into the waste-pipe all the filth which gets on the roof, and in this way pure, wholesome water and better health can be secured.

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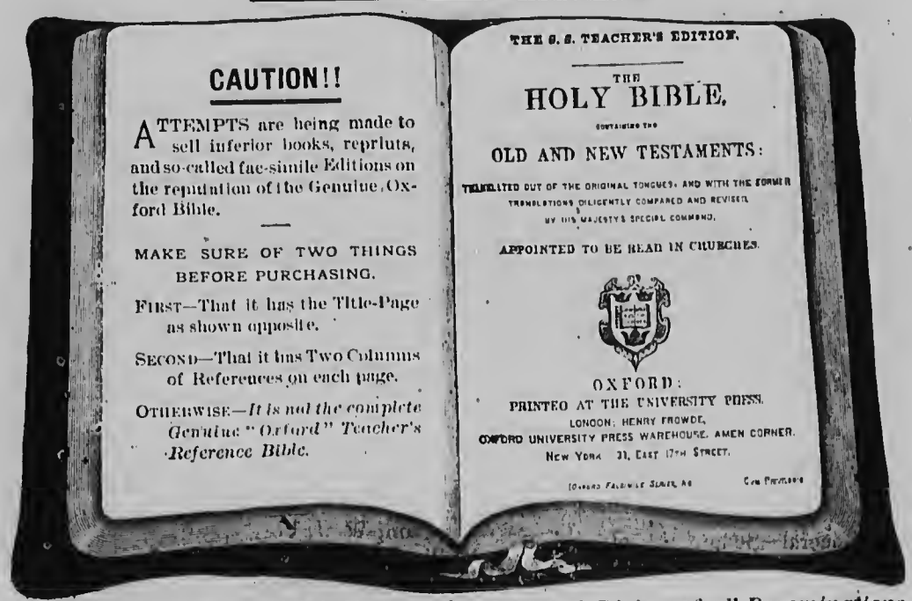

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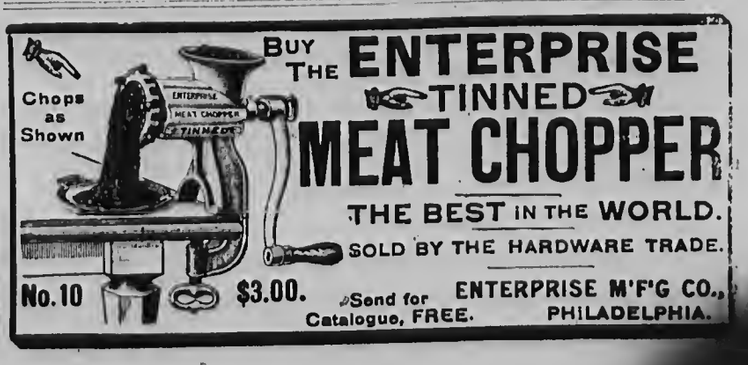

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HOME LIFE.

PEACE ON EARTH, GOOD-WILL TO MEN.

BY E.

There is a stir in the world of feeling
And a hush in the world of thought;
Men have reached a new conviction,
The heart is all; the mind is naught.

So the golden tongue stops speaking;
And the mighty head is bowed;
And a voice of touching pathos
Is heard above the crowd.

'Tis the Babe in Bethlehem's manger
That speaks with his infant cry;
And the song of Christmas angels
That fills all the starry sky.

And the voice of Christ our Master
Speaks now in the souls of men
With clearer words of power
Than have been heard since then.

Thank God! for the hush and silence,
Thank God! for the end of strife;
God grant that, as one with each other,
We be one with the Lord of Life.

Christmas' Keeping.

There is no doubt that the practice of giving Christmas presents has become almost a mania with many people, and instead of making it a festival celebrating the anniversary of the priceless gift of a Savior to the world, brains are racked and purses taxed to make gifts to all our friends and acquaintances—not because of the love we bear them, but because they gave us something last year, or we expect they will do so this year.

The exchange of little gifts between dear friends is a pleasant custom, but in the home care must be taken that the children do not think more of what they will possibly get than of what they may give. Early set the example of giving to those whose lives are not as bright as our own.

Make Christmas a festival at home. Put the house in holiday trim, with evergreens, bright berries, autumn leaves, etc., and be sure that you let the little ones all have a hand in these decorations. If you have a tree, let the thought of making it beautiful overshadow the one of what presents it may bear for each. Let the thought of adding to some one's happiness on this day be early instilled, if it is only by a letter to a dear absent one, or a cheerful call on some one shut in from outdoor life, who will be cheered by the sight of happy faces.

Make Christmas a holiday in earnest. Lay aside for one day the work and care. Sing Christmas songs, tell stories and play games. Make it different from other days, and, above all else, keep the sweet story of Bethlehem in your minds. Let the children remember the successive Christmases, not by the presents they receive, but by things they did to make somebody else happy. Then they will say, "That was the year we carried a dinner to Aunty Jones," or "the year we took the little Brown children for a sleigh-ride," or "the year papa and mama went coasting with us, and we asked Ned Simonds to go with us and ride on our sled."

Let Christmas be such a holiday in your homes that in after years, no matter where they may be, its return will bring to your children the memory of a home in which there was "Glory to God in the highest, and on earth peace, good-will towards men."—*Farm and Fireside.*

Gleams of Glory.

Jean Paul Friedrich Richter was not a man to whose opinions on matters of religion it would be safe to pin your faith, but now and then, in some of his sayings, there may be found a spiritual meaning well worth pondering very seriously. For instance, in his "Levana," page 251, in speaking of a very solemn subject, he has this noble thought: "When, in your last hour, all reality in the broken spirit shall fade away and die into inanity—imagination, thought, effort, enjoyment—then at last will the night-flower of Belief alone continue blooming, and refresh with its perfumes in the last darkness."

We are told that when the saintly Beveridge was dying, his mind was wandering, and he failed to recognize those who were present at his bedside. And old and dear friend bent over the dying Bishop, told his name, and asked, "Do you know me?" With a blank gaze the Bishop said, "No." The wife of his bosom came to him, and, kneeling down by him, asked, "My husband, don't you know me?" And the dying saint still answered, "No." At last, as an experiment, some one asked him, "Bishop Beveridge, do you know the Lord Jesus Christ?" A gleam of intelligence lighted up his face, as he replied earnestly, "Yes; thank God, I have known him for forty years."

When old Andrew Broaddus, of Carolina county, Va., was dying, and was supposed to be too far gone for speech, a bright smile was seen to play over the aged and wasted face. A friend stooped over him, and whispered, "Brother Broaddus, what is it?" And the voice, which had often chained and thrilled the gathered thousands who hung breathless upon his lips, replied: "The angels are teaching me how to behave myself in glory."

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

—*Christian Standard.*

Love, the Crowned Grace.

Here are the three divine graces in holy emulation—Love, the crowned one, though not to the dishonor of the rest; Faith believes God and all his promises; Hope stretches out her hands for their fulfillment, and Charity is the assurance of both faith and hope. This inseparable trio, we are clearly told, will survive the wreck of time, when our imperfect wisdom, made up of generalizations, conjectures, and analogies, will be put away as the toys of a child. Faith is the positive, hope comparative, and love the superlative; faith is the seed, hope the stalk, and love the crowning harvest. Faith is God's gift, born of the Spirit, and comes of hearing; it is the perceptive and receptive sense of the renewed soul. Hope is the unseen hand, sustaining the soul in the trials of life, and lighting it in the darkness of death; on our journey to our Father's house, hope goes before faith as the rays before the lantern. Faith shall be swallowed up in victory, hope in fruition; but love is eternal, having its life in God, who commendeth his great love in the gift of his Son to us. Angels and the redeemed shall join in songs of love to him who first loved us. Faith and hope do not make heaven, but love does. Love conquers evil, binds the universe together—us to God and God to us. It evolves unity out of diversity; confederating men, with all their peculiar characteristics of tempers, tastes, endowments, or color, into one—the greatest unity with the greatest diversity. Love is greater, because whatever more God is, he is love. God can not be said to believe or hope, but we know that he is *love*—it dwells in God, and has God dwelling in it.—*Christian at Work.*

CHRISTMAS BELLS.

BY JESSIE F. O'DONNELL.

When Christmas bells begin to ring,
The winds repeat the music rare;
The snowflakes tremble in the air;
And golden stars are watching where
In frosty towers the great bells swing—
When Christmas chimes begin to ring.

When Christmas bells begin to ring
Throughout the white and frozen street,
With silver voices falling sweet,
The children laugh; and comrades greet;
And sleigh bells shake their merry string—
When Christmas chimes begin to ring.

When Christmas bells begin to ring,
Unheard, the fifes join the chime;
The poppy's scarlet bells keep time;
The snowdrops tinkle of the Spring—
When Christmas chimes begin to ring.

—*Chautauquan.*

The Girl of the Passing Year.

Have you given glory to God, in word, in deed and in look? Have you made life about you so joyful that peace and good-will have come down and shed fragrance over all? Has the hasty word, the angry look, the petulant reply been counted as of nothing? How much good-will have you shown to the erring brother or sister? How much and how often have you put out a helping hand and the word that should go with it, the word that says, "Be of good cheer, you are among us and you are with us; the little Child born so many years ago makes no distinction between the sinners and those who are not, and he came into this world not to save those who had already made a place for themselves, but to show to the sinner the way to joy and happiness, and to make life better and easier for him." "But," say you, "you question so much why life be made easy for the one who does wrong?" My friend, until you make virtue as attractive as vice you will never lead a sinner in the right way. There will never be sweet, pure, honest good-will until we have fewer Pharisees and more Samaritans. It's a little bit of a sermon this, on Christmas day from me to you; but it comes in with the old, old text, that the bells are chiming out, the hearts are beating forth, that the holly berries whisper out, and that all over the earth makes the mother hold the baby closer to her to hear at once the tune and the words sung by the angels so many years ago, listened to by saint and sinner alike to-day, those same dear old words that mean joy is with us as the carols go out.

"Glory to God on high, and on earth peace, good-will to men."

—*Ladies' Home Journal.*

The Year That Is Just Ahead.

In a few days we shall begin the new year. The old one is quickly going, a year of success for some and failures for others. What of the days to come? Many of my readers will form good resolutions, and I hope they will be able to keep them. For myself, I care little for either boy or man who has not sufficient strength of character to do as conscience and duty dictates, without making resolutions every few months. Is it not better to begin life aright, following the path of duty at all times, and under all circumstances? Every boy who reads these lines knows whether he is daily doing his duty to God, to himself and to those whom he serves. No boy can succeed by doing wrong. No great name has ever been founded except on the eternal principles of truth and justice. No great fortune has ever been built except the foundation-stone was honesty. The year that is to come will bring its trials, its cares, its vexations and its disappointments, as well as its successes and pleasures. Some boys will fail and others will succeed. If failure comes through doing one's duty honestly and fearlessly, there will be compensation in knowing that self-respect has not been sacrificed. If success comes by dishonorable means, it will only be temporary. My word of advice to you, my younger brother, is to make only one resolution for the coming year: "Do Right!" In that, you have epitomized every manly principle. It is a condensed Golden Rule. It is a sound business maxim. If followed, it will bring you fortune and peace of mind. It is the philosopher's stone—contentment.—*Ladies' Home Journal.*

What the Religion of Jesus Does.

It makes men pay their debts.
It makes women stop talking scandal.
It makes children obey their parents.
It makes men do good with their money.
It makes those who have been vicious control themselves.
It makes the drunkard stop buying beefsteak for the saloon keeper, and go to doing something for his own family.
It throws jailors out of employment, and raises the workman's wages. It builds asylums and furnishes the money to run them.
It makes men unselfish and women more loveable.—*Ram's Horn.*

LITTLE ANNOYANCES.—Flies get into the ointment. A too hot fire burns the cake in the oven. A heavy rain falls when we want to go on a picnic. We reach the train a minute too late, and see it moving down the track. How miserable these little annoyances! How frequently we meet them! And how do we receive them? Often with peevish complaint. We think of them as wholly bad, and as simply hindrances to our pleasure. But hold! are they not part of the providence of God? We believe it. The thorn on the rose of life is placed there for our good. It is a part of our discipline. If we take these annoyances in the proper spirit they will cultivate our self-control, strengthen our patience, and ripen our character. If our wills were not sometimes opposed, and if things did not occasionally turn out contrary to our hopes, we would become selfish and conceited. All these things are really helps, and the person who learns to look upon them so has learned one of the valuable secrets of life.—*Selected.*

HUSBANDS AND WIVES.—A good husband makes a good wife. Some men can neither do without wives nor with them; they are wretched alone in what is called single blessedness, and they make their homes miserable when they get married; they are like Tompkins' dog, which could not bear to be loose, and howled when it was tied up. Happy bachelors are likely to be happy husbands, and a happy husband is the happiest of men. A well matched couple carry a joyful life between them, as the two spies carried the cluster of Eshcol. They are a brace of birds of Paradise. They multiply their joys by sharing them, and lessen their troubles by dividing them; this is fine arithmetic. The wagon of care rolls lightly along as they pull together, and when it drags a little heavily, or there's a hitch anywhere, they love each other all the more, and so lighten the labor.—*John Ploughman.*

"Glory to God in the highest, and on earth peace, good-will toward men."

OUR YOUNG PEOPLE.

A SONG OF CHRISTMAS.

Sing a song of Christmas!
Pockets full of gold;
Plums and cakes for Polly's stocking,
More than it can hold.
Pudding in the great pot,
Turkey on the spit,
Merry faces round the fire—
Sorrow? not a bit!

Sing a song of Christmas!
Carols in the street,
Bundles going home with people,
Everywhere we meet.
Holly, fir, and spruce boughs
Green upon the wall,
Spotless snow along the road,
More going to fall.

Sing a song of Christmas!
Empty pockets here;
Windows broken, garments thin,
Stove black and drear.
Noses blue and frosty,
Fingers pinched and red,
Little hungry children going
Supperless to bed.

Sing a song of Christmas!
Tears are falling fast;
Empty is the baby's chair,
Since 'twas Christmas last.
Wrathfully the north wind
Wails across the snow,
Is there not a little grave
Frozen down below?

Sing a song of Christmas!
Thanks to God on high
For the tender hearts abounding
With his charity!
Gifts for all the needy,
For the sad hearts, love,
And a little angel smiling,
In sweet heaven above.

To the Cousins.

The editors of the ADVOCATE send greetings to all the little cousins, and big cousins, too, at this happy Christmas-time. The gracious Savior has spared us to see another anniversary of his coming into the world, and while we all have had some disappointments we have also had many, many blessings and thousands of hours of enjoyment during the past year. Then let us all be glad and rejoice together in the fact of God's goodness, and in the other fact that more hearts are full of a Savior's love and more tongues are singing his praise to-day than ever before. Let us rejoice in the fact that his fame is growing steadily and his light enlarging continually, and nations are hearing his gospel to-day that never heard it before. Let us rejoice that we have been able to do something, however small, to send the glad news of salvation to those who had it not. Let us spend the Christmas-time as a holy time, celebrating with pious joy the birth of him who brought us redemption and all its wonderful blessings.

The editors wish all the little readers of the ADVOCATE a merry, happy Christmas; and may the blessing of the Christ be in all your homes and upon all your hearts.

Christmas Customs.

I am going to tell the young folks something about the way the children keep Christmas in other countries besides their own; so let us begin with that far-off end of Europe, Norway and Sweden, where the Christmas season is called the Juletred or Yule-peace. At Juletred all the courts are closed, and everyone stops disputing and quarreling, and if people are feeling angry with each other or children are, they make it up and are loving and kind, and there is a deal of feasting and good-humored merriment. On Christmas Eve the shoes of all the family are cleaned very carefully, and brightly polished, and set in a row before the hearthstone to indicate that during the coming year everything will be peaceful and pleasant in the family. In the country places almost every family who can spreads a table with the good cheer of the season, and then the doors are left open, so any one may come in and eat and drink and be merry. The way that the presents are given is very peculiar; the person who wishes to give a present wraps it up in a quantity of straw or paper or rags, and slyly flings it in at the open door or window when no one is in sight. Isn't that a droll way?

In Belgium the children fill their shoes with beans and carrots on Christmas Eve, and set them in the chimney-place for the good Saint's horse. In the morning they expect to find them filled with sweetmeats and fruit in return for their good behavior.

In Holland the children hang up their woolen stockings by the tiled chimney-piece, and then go soberly to bed quite sure that good St. Nicholas will visit them, provided they do not disturb him in his visit.

Bohemian children listen anxiously on Christmas Eve for the chariot and white horses of the "Christ-child," as he comes flying through the air with his Krippe full of presents; but the Italian children go gravely with their parents to churches and cathedrals, to see the Bambino or saint who presents them with their Christmas gifts.

The Spanish children hide their shoes or slippers in the hashes on Christmas Eve, and find them filled with fruit and sugar-plums on Christmas morning.

In France the young people stand their shoes in a convenient place for the good Noel to drop gifts in; sometimes if the shoes of a bad boy is among them, he finds a whip in it in the morning, and he must be a stupid fellow who can not take so sharp a hint. Very different is the feeling of the German child; he waits with feelings of mingled awe and pleasure for the coming of two important personages, the "Christ-child," and the "Knecht Ruppert;" the latter person questions naughty children, and threatens them with punishment, till the "Christ-child's" intercession saves the culprit and wins its pardon; then these two Christmas apparitions lay down their burdens of gifts and depart.

In some parts of Germany the good Saint will have a Christmas tree brilliantly illuminated with wax candles to hang its gifts on; he is not satisfied simply with the stocking in the chimney, and it is from this whim of his saintship that the custom has spread into other countries, and came over to our own. The Christmas tree of to-day, however, is only a successor to its prototypo, the ancient legendary, Ydgnefil, or Eternal Tree, that had its roots in earth and its top in heaven.

The English child's Christmas has none of the delightful features we have described, except the Christmas tree lighted with tapers and hung with gifts; but he has the Christmas boxes, and the evening is spent in all sorts of sports, such as snap dragon, blindman's buff and some more modern games. Holland gave us Americans the good-natured Santa Claus, with his sled and reindeer careering over the house-tops, bringing his goodly store of Christmas gifts.

In Germany the schoolboys and choristers make the midnight air ring with their merry carols. The "Three Kings of the East, the Angel Gabriel and the Star Singers" parade the streets; and similar processions go about in Italy, France and Spain. In former years, and, perhaps, even now, in some localities in England the Christmas Waits, young lads, make the air vocal with lovely Christmas carols; but in our country these are reserved to be heard in church and Sunday-school, and sometimes they ring out in chimes from the church steeple.—*Ladies' World.*

Take Your Hands Out of Your Pockets, Young Man.

To begin with, it does not look well when a young man crooks his arms and thrusts his hands into his pockets, making a figure eight of himself, and then stands up against the sunny side of the house, like a rooster in December.

How would the girls look, all turned into eights and leaning against the wall? How would your mother look in that posture? Catch her doing it! You don't find her hands in her pockets. Your mother's hands! While you are loafing, they are the hands that sew, and bake, and stew, and fry, and sweep, and darn, and nurse, but she does not sink them in her pockets and then loll against a building.

Are your hands cold? Warm them up at the end of the hoe handle and scythe. Swing the hammer; drive the plane; flourish the axe. There is untold calorie about the spade, towel, and wrench.

Besides, pocket heat is not profitable. Have you money there though? Are your pockets the safes in which you have hidden treasures, and your hands the bolts that secure the safe-door? Money may be there to-day, but it won't be a guest over to-morrow night. An idler's money is apt to leap out of his pocket. It is likely to go for a pipe, a cigar, a tobacco plug, a mug of ale. There is no money in pocket-warming.

Take your hands out of your pockets, young man. You are losing time. Time is valuable. People feel it at the other end of the line, when death is near and eternity is pressing them into such small quarters, for the work of this life craves hours, days, weeks, years. If those at this end of the line of youth with its abundance of resources would only feel that time was precious! Time is a quarry. Every hour may be a nugget of gold. It is time in whose invaluable moments we build our bridges, spike the iron rails to the sleepers, launch our ships, dig our canals, run our factories. You might have planted twenty hills of potatoes while I have been talking to you, young man. Take your hands out of your pockets.—*Christian Banner.*

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end."

The Girl Who Is Ever Welcome.

The welcome guest is the girl who, knowing the hour for breakfast, appears at the table at the proper time, does not keep others waiting, and does not get in the way by being down half an hour before her hostess appears.

The welcome guest is the girl who, if there are not many servants in the house, has sufficient energy to take care of her own room while she is visiting; and if there are people whose duty it is, she makes that duty as light as possible for them, by putting away her own belongings, and in this way not necessitating extra work.

The welcome guest is the one who knows how to be pleasant to every member of the family, and who yet has tact enough to retire from a room when some special family affair is under discussion.

The welcome guest is the one who does not find children disagreeable, or the various pets of the household things to be dreaded.

The welcome guest is the one who, when her hostess is busy, can entertain herself with a book, a bit of sewing, or the writing of a letter.

The welcome guest is the one who, when her friends come to see her, does not disarrange the household in which she is staying that she may entertain them.

The welcome guest is the one who, having broken the bread and eaten the salt of her friend, has set upon her lips a seal of silence, so that when she goes from the house she repeats nothing but the agreeable things that she has seen.

This is the welcome guest, the one to whom we say good-by with regret, and to whom we call out welcome *with* the lips and *from* the heart.—*Ladies' Home Journal.*

Sing, all in heaven, at Jesus' birth,
Glory to God, and peace on earth:
Incarnate love in Christ is seen,
Pure mercy and good-will to men.

How to Be a Great Preacher.

A boy eight years old, while traveling in England with his father, was taken to hear Mr. Spurgeon, whom he had been told was the greatest preacher in the world. The little fellow was all interest, and when the preacher began the service, he leaned forward with open mouth and listened with most intense earnestness, scarcely moving his eye from the speaker. When the service was over, his father said: "Willie, what do you think of that man?"

He stood still and looked up into his face and asked: "Papa, is that the greatest preacher in the world?"

"Yes, I think he is."

"Well, then," said the boy, with a glow of enthusiasm in his face, "I know how to be the greatest preacher in the world."

"How?" asked his father.

"Why, just pick out a nice chapter in the Bible, and tell what is in it, so everybody can understand you, and nothing more."

Six Things.

We are told in *Youth's Companion* six things which a boy ought to know:

1. That a quiet voice, courtesy and kind acts are essential to the part in the world of a gentleman as of a gentlewoman.

2. That roughness, blustering, and even foolhardiness is not manliness. The most firm and courageous men have usually been the most gentle.

3. That muscular strength is not health.

4. That a brain crammed only with facts is not necessarily a wise one.

5. That the labor impossible to the boy of fourteen will be easy to the man of twenty.

6. That the best capital for a boy is not money, but a love of work, simple tastes, and a heart loyal to his friends and his God.

GOOD NEWS FOR THE MILLIONS OF CONSUMERS OF Tutt's Pills.

It gives Dr. Tutt pleasure to announce that he is now putting up a TINY LIVER PILL which is of exceedingly small size, yet retaining all the virtues of the larger ones. They are guaranteed purely vegetable. Both sizes of these pills are still issued. The exact size of TUTT'S TINY LIVER PILLS is shown in the border of this "ad."

Heavy Crops!

The Grain, Sugar, Cotton and Rice crops of this season are unusually abundant, and active preparations are being made to gather and move them. It should be borne in mind that a large and varied crop of Malarial Sickness is also about ready for the annual reaping. The people should begin NOW to prepare for this ordeal by using

Royal Germetuer

freely and regularly for a few weeks. It is the Peerless Conqueror of Malaria in all of its forms. It is the best known preventive and the most unfailing cure. Those who heed this timely warning will pass safely and pleasantly through the sickly season that is upon us. $1 per bottle; six for $5. If your dealer can't supply you, order direct from KIT WILLIAMS, 202 Canal Street, New Orleans.

Savings Deposits.

By resolution of the Board of Directors, THE SOUTHERN NATIONAL BANK, 187 Gravier street, New Orleans, will receive interest deposits.

Accounts may be opened with amounts of $5 and upwards, upon which the bank will pay 3 per cent. per annum when left with the bank three calendar months or longer.

Business men can put their surplus funds at interest without interfering with their current accounts. Planters, dealers, professional people, guardians, trustees, etc., are invited to call at the bank for full information. Ladies may deposit with us and thus increase the results of wise economies, and special conveniences will be provided for them in the transaction of their business with the bank.

With a capital of $500,000, the guarantee security therein assured to the public, and the success of the bank in establishing a good and increasing business, evidences its good faith in offering an additional sound and secure depository to the citizens of this and adjoining States. T. R. ROACH, Cashier.

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	ft. in.	ft. in.	
N Rags,	2	1 x 4	3, 90c each.
H "	2	3 x 4	8, $1.65 each.
G "	2	6 x 5	6, $2.00 each.

	ft. in.	ft. in.	
Smyrna Rugs (best quality)	2	2 x 4	6, $2.50 each
" " " "	2	6 x 5	0, $3.50 each
" " " "	3	0 x 6	0, $4.50 each

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Mention this paper.

MARRIAGES.

SHUMAKER—SPANN.—In the Baptist Church, Macon, Miss., Dec. 9, 1891, by Rev. J. H. Shumaker, Mr. Loyd S. Shumaker to Miss Mattie J. Spann, both of Macon, Miss.

PEARSON—WORTHINGTON.—In the Methodist Church, Greenville, Miss., Dec. 10, 1891, by Rev. T. W. Lewis, assisted by Rev. R. M. Standefer, Mr. J. R. Pearson, of Florida, and Miss Fannie Worthington, of Greenville, Miss.

LANIER—KEELER.—At the residence of the bride's mother, Dec. 9, 1891, by Rev. Joseph S. Oakley, Dr. H. M. Lanier to Miss Ella Keeler, of Columbus, Miss.

DAVIS—SITMAN.—In the Methodist Church, Greensburg, La., Dec. 8, 1891, by Rev. P. Howard, Mr. Edwin C. Davis, of Gainsville, Texas, and Miss Lillian D. Sitman, of Greensburg, La.

STEWART—KELLSEY.—At the residence of Mr. W. O. Mason, Memphis, Tenn., Dec. 10, 1891, by Rev. G. H. Jacobs, Mr. J. M. Stewart and Miss Emma Kellsey, both of Barton, Miss.

OBITUARIES.

MAGEE—Dr. JOHN W. MAGEE, of Caseyville, Miss., died at his own home, and in the bosom of his family, on Aug. 27, 1891.

My dear friend had just passed his fortieth year. He was thus called away in the bloom of life's manhood, when a loving wife and three lovely little boys were nestling most nearly about his heart; when a bright, sweet home, with plenty and comfort, and a large circle of loving, intelligent and appreciative friends were about him; when his honorable profession was culminating in success and honor for him; when life was bright and buoyant with hopefulness, from an earthly standpoint, and strong with confidence that lifted above the temporal and transient to things more solid and of sublime import. "He had tasted of the heavenly gift and of the powers of the world to come." His whole being had been lighted up by the God-life that came suddenly into his nature as a powerful sermon was being delivered by Rev. T. L. Mellen, at Bethel (his church), in 1888. Sermon concluded, the preacher said, "I am sure some soul was converted here to-day." The Doctor's consciousness responded, "I am the man." This year—1891—the Doctor took his two oldest boys and went to Crystal Springs Camp Meeting. There he heard Rev. Geo. S. Inge on, "What think ye of Christ?" He came home, talking much of Inge and his sermon, and "with his soul all aflame with the love of Jesus' name." Thus equipped and furnished from two worlds for extensive usefulness in the church, and a commanding influence over his fellow-men, how inscrutable that providence that called him away under these circumstances and at that time!

But our God is too wise to err and too good to be unkind. "God is his own interpreter, and he will make it plain." One of the great excellences of our holy religion is that its true votaries die well, as certainly as they live well. To be confronted by death, with eternity in view, is one of the severest tests that humanity can have. But to be able to say, in the presence of the King of terrors, and the terror of kings, that "Jesus is with me;" "All is well," and to be able to say to his loving and grief-stricken companion, "I and Ida Belle" (a sweet little girl gone before) "will watch and wait at the beautiful gate until you and the boys come"—these are strong evidences of complete conquest of "death, the last enemy," and a glorious immortality in the endless future.

Our dear friend has gone from us; but, by the grace of God, we will strike hands again "on the beautiful shore, in the sweet by-and-by."

WM. B. HINES.

Waynesboro, Miss.

WALL—Sister REBECCA C. WALL, daughter of Martha Jane and William L. Conditt, was born in Ohio county, Ky., May 3, 1847; removing (when five years of age) with her parents to Delta county, Texas, where the happy days of her childhood were passed.

Truthful and conscientious almost from infancy, she became a Christian early in life, unselfishly working for the pleasure and good of others; uniting with the church at fourteen years of age, and gladly and lovingly attending its ordinances.

On Jan. 1, 1874, she was married to George W. Wall, who brought her to his prairie home, near Okolona, Miss., where she lived for many years the comfort and joy of her entire household, the pleasure and help of all with whom she was associated. In 1887 Bro. Wall sought a home near Lake Charles, La., where Sister Wall has with him been actively engaged in Christian work, until Sabbath evening, Sept. 13, 1891, when she sweetly fell asleep in Jesus, that Savior whom all her life she delighted to serve.

Lovingly and tenderly we chronicle the death of this sweet Christian woman, for while our hearts are crushed over the loss of one so necessary to our happiness, we thank God for a Christian character so exemplary and for a life which brought to us only good. Sister Wall's Bible was, indeed, to her "the Book of books," the rule and guide of every action, her strength and help in times of trouble. Familiar with the precious promises, she rested in them, and always was she "ready to give a reason to any who asked of the hope that was within her." Truly hers was "a life hid with Christ in God." "In the secret of his presence" she daily "delighted to hide." All her burdens she gladly cast upon him, all her joys she laid at his feet. As her husband earnestly expressed it, "Her life was a living epistle of Christian love and tenderness; her battle fought, the victory won." All her life her face has been turned Zion-ward. Now that she has reached the desired haven, shall we call her back? Call her back to earth? —oh, no! Thank God, the sweet influence of her life still dwells among us, and we may follow in the way which she has led—a way which she has made more plain for us.

Sorrowing husband, broken-hearted little daughter, loving friends, weep not; yours she still is and shall be evermore. "Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." KATE COOK.

SHERRY—RICHARD R. SHERRY, a native of New Orleans, was born Dec. 26, 1835, and died in peace, Aug. 15, 1891.

He was the son of the patriarch of Methodism in this city, bearing the same name, and "the worthy son of an honored sire." He was a great sufferer for many years, having acquired virulent rheumatism during the exposure incident to camp life as a soldier of the Lost Cause; but these afflictions were great gain to him, as they subdued in him a preponderance of what may be termed the martial graces, and determined him to the gentler model of the Man of Galilee. As long as he suffered he grew in grace and towards heavenly perfection, until at death there seemed to be little left but that which was pure, angelic, submissive, loving, trustful, peaceful; he lapsed through the thin veil of partition so imperceptibly that the watchers could scarcely persuade themselves that they had resigned their charge. It must have been gain to our brother by all the tokens with which we are accustomed to measure heavenly progress, but it was loss to many lives who had learned to cherish him among their peculiar treasures, and most of all to the church of Christ, who had no more devoted, self-sacrificing friend.

In the Sunday-school, in the class meeting, on the Board of Stewards, he was a careful, painstaking, zealous servant of his Lord and Master, while in the common walks of life he was so exemplary that even wicked men "took knowledge of him that he had been with Jesus." In his last years some of the young men who were members of his Sunday-school class were brought to Christ by the quiet, every-day preaching of a spotless life, and by the earnest exhortations and beseechings of the chapel and the closet; and if all are not saved, in the years to come, it will not be because he does not speak to them by that unfinished ministry of good works and words in which he is yet spared to them and us.

The writer has many delightful reminiscences of our departed brother; but the space allotted to this article will not permit him even to broach them. He sleeps well, and out of his lowly life, extending through a few years of heroic suffering, has sprung a renown and a reward imperishable.

J. M. BEARD.

HENDERSON—TIDWEL— } *Whereas*, It has pleased God, who is the great disposer of all events, to take from us and his church militant during the latter part of our Conference year two of our beloved sisters, Mrs. MARTHA E. HENDERSON and Mrs. ANNIE TIDWEL, daughter of the last, but sainted James A. and Agnes E. Williams; therefore, be it

Resolved, By the members of this, the Greensburg Methodist Church, in Conference assembled, that while we deprecate their removal from the homes and social circles through which they were ever wont to diffuse light and joy, and while we deprecate further their loss to this society of God's own planting and preservation, we shall and do, by the aid of the Holy Spirit, submit to this dispensation, and feel that the divine hand, though sometimes apparently extreme, is full of tenderest care.

Resolved, That we offer to the families of these dear sisters our greatest sympathy; that a copy of these resolutions be spread on the pages of our register, and that a copy be furnished the St. Helena *Echo* and the CHRISTIAN ADVOCATE for publication.

MRS. C. W. E. REAMES,
For Committee.

FELDER—Bro. S. L. FELDER was born in Pike county, Miss., Dec. 21, 1869. In 1884 he joined the M. E. Church, South, under the ministry of Rev. H. W. Featherstun, and on Sept. 20, 1891, he sweetly fell on sleep in Jesus.

He was one of whom I never heard anything wrong or improper. He was a true friend, a kind brother, a consistent member of the church, an affectionate and dutiful son. It can be truly said that he was good at home. He was the companion and comfort of his aged parents, and to him they looked for protection and support in years to come. But God has taken him to the land of light, to a higher sphere, to a more abundant life. Oh! may the memory of his loving life and the certainty of his safety, and the blessed hope of meeting him in the home beyond the stars, cheer and sustain the lonely, broken hearts of the loved ones left behind. Jesus can more than fill his place in the aching heart.

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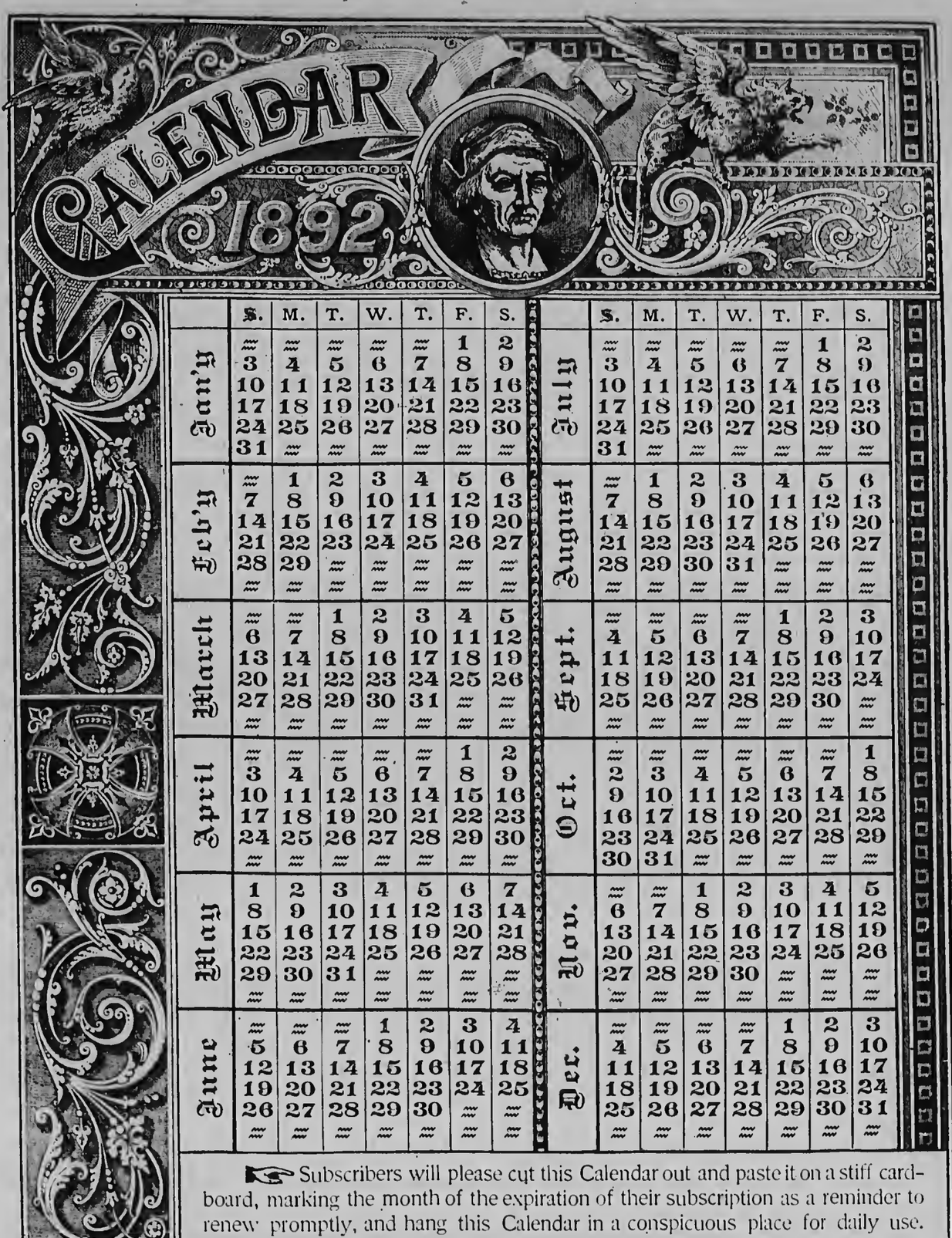

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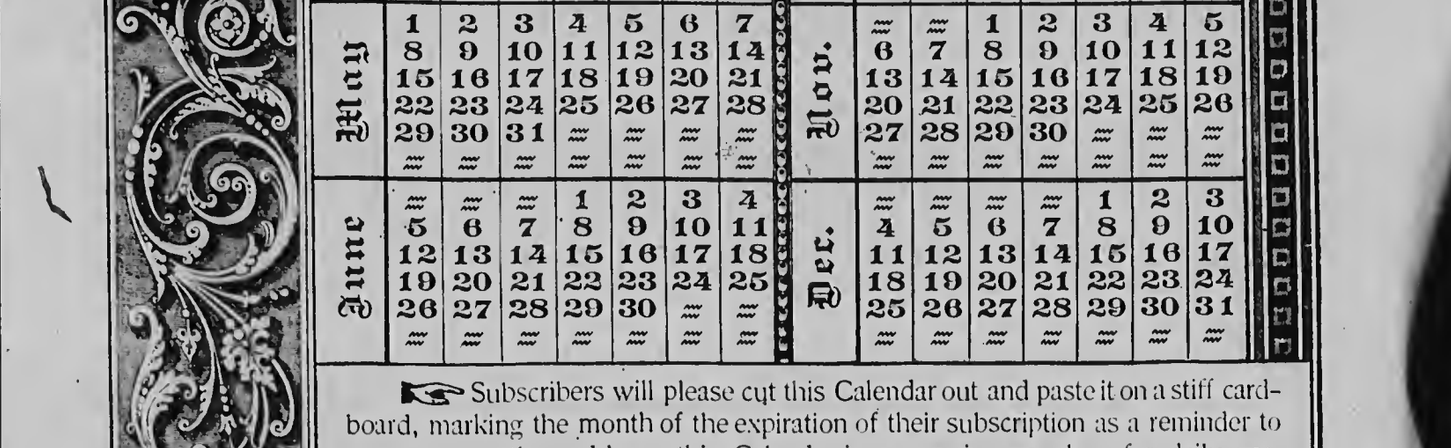

This handsome Parlor Suit is upholstered on solid walnut frames with Imported Marbleized Silk Plush and the seats are all Spring Edge. Colors are Red, Red and Old Gold, Blue and Old Gold or each piece of a different color. For $45 I will sell seven pieces of this suit:--one Sofa, one Divan, one Patent Rocker, one Arm Chair and three Reception Chairs. $65 buys the complete suit of ten pieces consisting of two Sofas, one Divan, one Patent Rocker, one Arm Chair, and five Reception Chairs Same suit covered with Hair Cloth, seven pieces $35 or ten pieces $55. Every other article in my store at proportionately low prices. Bedroom suits, twelve pieces, from $40 up to $1000 Dining room suits, eight pieces, from $17 upwards. Complete Kitchen outfits from $20 upwards. Quality at top—prices at bottom. I have an immense variety of strictly reliable goods and purchasers can depend upon getting the very latest styles. Everything guaranteed to be exactly as represented or money will be promptly refunded.

CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30 | J. G. GRANT, | CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 3

Housekeepers Should Remember.

The great success of the Royal Baking Powder is due to the extreme care exercised by its manufacturers to make it entirely pure, uniform in quality, and of the highest leavening power. All the scientific knowledge, care and skill, attained by twenty-five years' practical experience, are contributed toward this end, and no preparation can be made with a greater accuracy, precision and exactness.

Every article used is absolutely pure. Chemists are employed to test the strength of each ingredient, so that its exact effect in combination with its co-ingredients is definitely known. Nothing is trusted to chance, and no person is employed in the preparation of the materials used, or the manufacture of the powder, who is not an expert in his particular branch of the business.

As a consequence, the Royal Baking Powder is of the highest grade of excellence, always pure, wholesome and uniform in quality. Each box is exactly like every other, and will retain its power, and produce the same and the highest leavening effect in any climate, at any time.

The Government Chemists, after having analyzed all the principal brands in the market, in their reports placed the Royal Baking Powder at the head of the list for strength, purity and wholesomeness; and thousands of tests all over the country have further demonstrated the fact that its qualities are, in every respect, unrivaled.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT—FIRST ROUND.

Grenada station	Dec. 19, 20
Minter City and Strathmore, at M. C.	Jan. 2, 3
Coffeeville circuit, at Coffeeville	9, 10
Water Valley circuit, at Wyatt	12
Water Valley station	13
Abbeville circuit, at Abbeville	16, 17
Oxford	23, 24
Toccopola circuit, at Toccopola	30, 31
Banner circuit, at Pleasant Hill	Feb. 6
Pittsboro circuit, at Pittsboro	6, 7
Cherry Hill circuit, at Harlcon	10
Atlanta circuit, at Benela	13, 14
Chapel Hill circuit, at Mars Hill	18
Grenada circuit, at Spring Hill	20, 21
Tillatobia circuit, at Tillatobia	27, 28
Charleston circuit, at Oakland	Mar. 5, 6

The district stewards will please meet in the church at Grenada at half-past ten o'clock, on Wednesday, Jan. 6, 1892. Will the preachers in charge please hold Church Conferences as soon as possible; also urge fasting and prayer at the time named in Discipline; also see that elements are ready for Lord's Supper at Quarterly Conference?

W. T. J. SULLIVAN, P. E.

WINONA DIST.—FIRST ROUND.

Valden circuit	Dec. 26, 27
West	Jan. 2, 3
McNutt and Sunnyside	9, 10
Brooklyn and Dublin	13, 17
Indianola	23, 24
Laberton	30, 31
Greenwood	Feb. 3, 7
Black Hawk	13, 14
Sidon	20, 21
Carrollton circuit	27, 28
Winona circuit	Mar. 5, 6
Carrollton station	12, 13

The district stewards will meet at the Methodist Church in Greenwood, Dec. 29, 1891.

S. M. THAMES, P. E.

GREENVILLE DIST.—FIRST ROUND.

Rosedale	Dec. 26, 27
Bolivar	Jan. 2, 3
Australia	9, 10
Friar's Point	13, 17
Lula	23, 24
Clarksdale	30, 31
Shelby	Feb. 6, 7
Shaw	13, 14
Arcola	20, 21
Avon	27, 28
Jonestown	Mar. 5, 6
Belen	12, 13

Let preachers and people observe Friday before Conference as a day of fasting and prayer. District stewards' meeting at Greenville, Wednesday, Jan. 3.

R. M. STANDEFER, P. E.

SARDIS DIST.—FIRST ROUND.

Sardis	Dec. 26, 27
Pleasant Hill	Jan. 2, 3
Como	9, 10
Batesville	13, 17
Coldwater	23, 24
Pleasant Grove	30, 31
Conrtland	Feb. 6, 7
Cockrum	13, 14
Arkabutla	20, 21
Coldwater mission	23
Nesbitt	27, 28
Wall Hill	Mar. 5, 6
Mt. Vernon	12, 13
Panola	19, 20

The district stewards will all please meet me at Senatobia, Friday, 11 A. M., Jan. 22, 1892. The district stewards are G. D. Shands, J. F Lavender, J. W. Sharp, B. P. Jones, B. F. Ross, — — Harington, J. B. Garison, J. W. Jones, H. F. Johnson, W. S. Bailey, J. L. Boyd, — — McGehee, — — Jennings, Robt. Houston

H. C. MOREHEAD, P. E.

P. S.—My address is Sardis, Miss.

H. C. M.

KOSCIUSKO DIST.—FIRST ROUND.

Maben	Dec. 26, 27
Walthall	Jan. 2, 3
Chester	(Wed.)
Louisville	9, 10
Weir	(Wed.)
Ethel	13
Kosciusko and Durant	16, 17
Sallis	23, 24
Newport	(Wed.)
Pickens	27
Ebenezer	30, 31
Lexington and Tchula	Feb. 6, 7
Benona	(Wed.)
Poplar Creek	13, 14
Rural Hill	17
	20, 21
	27, 28
	Mar. 5, 6

The district stewards will meet me at the Methodist Church in Kosciusko at ten o'clock, Friday morning, Jan. 22, 1892.

R. A. BURROUGHS, P. E.

ABERDEEN DIST.—FIRST ROUND.

Tupelo station	Dec. 26, 27
Okolona station	Jan. 2, 3
Shannon	9, 10
Aberdeen station	16, 17
Pontotoc	23, 24
Prairie	30, 31
Amory and Smithville	Feb. 6, 7
Nettleton and Fulton	13, 14
Saltillo	20, 21
Athens	27, 28
Houston and Wesley	Mar. 5, 6
Okolona circuit	12, 13
Tremont	19, 20
Baena Vista	26, 27

The following district stewards will meet at the Methodist Church in Okolona, Saturday, Jan. 2, 1892, at eleven A. M.: B. L. Trice, S. T. Harkey, John Trice, William Morris J. D. Shell, S. H. Wood, Bro. Foster, J. H. Thomas, J. C. Bardine, T. W. Pearce, F. M. Banks, Robert Gordon, P. W. Shell, Josiah McDaniel, W. Reeves.

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Byhalia	Dec. 26, 27
Early Grove	Jan. 2, 3
Myrtle	9, 13
Eagle Springs	13, 17
Holly Springs circuit	23, 24
Ashland	26, 31
Lebanon	Feb. 6 7
Eas Holly Springs circuit	13, 14
Olive Branch	20, 21
Mt. Pleasant	27, 28

The district stewards will please meet in Holly Springs, Thursday Jan. 21, at ten o'clock A. M. We ask for a full attendance. The preachers' meeting for the district will be held in Holly Springs, commencing on Jan. 20, at 7 P. M.

JNO. W. BOSWELL, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FIRST ROUND.

Crystal Springs	Dec. 26, 27
Hazlehurst	Jan. 2, 3
Brookhaven	9, 10
McComb City	16, 17
Beauregard	23, 24
Wesson	23, 24
Topisaw	30, 31
Terry, at Terry	Feb. 3, 7
Magnolia, at Osyka	13, 14
Caseyville, at Sweetwater	20, 21
Adams circuit, at Adams	27, 28
Brookhaven circuit, at Adams	27, 28
Pleasant Grove, at Pleasant Grove	Mar. 6, 7
Providence, at Bahala	13, 14
China Grove, at Waterholes	20, 21
Bowerton, at Brandywine	27, 28
Lebanon, at Brandywine	27, 28
Gallman, at Bethesda	Apr. 3, 4
Summit, at Summit	10, 11

District stewards will meet at the district parsonage in Brookhaven, Dec. 29, at 12 o'clock.

R. S. WOODWARD, P. E.

MERIDIAN DIST.—FIRST ROUND.

Meridian, at West End	Dec. 26, 27
Meridian, at East End	(night) 28
Meridian, at Central	Jan. 2, 3
Vossburg circuit, at Vossburg	9, 10
Clarke circuit, at Andrew	13, 17
Enterprise and Stonewall	23, 24
Linwood circuit, at Bethel	30, 31
Daleville station	(night) 31, Feb. 1
DeKalb circuit, at Pleasant Ridge	3, 7
Lauderdale circuit, at Brogan	(Tu.) 9
Leakesville circuit, at Adamsville	13, 14
W. and State Line cir., at W	(M.) 16
Waynesboro circuit, at Winchester	20, 21
Shubuta circuit, at Shubuta	(Mou.) 22
Chunkey circuit, at Sageville	27, 28
Porterville circuit, at Chapel Hill	Mar. 5, 6
Binnsville circuit, at Scooba station	12, 13
Marion circuit, at Marion	(Wed.) 18

The district stewards will meet in Central Church, Meridian, Tuesday, Jan. 26, at nine A. M. A full attendance is desirable.

T. L. MELLEN, P. E.

JACKSON DIST.—FIRST ROUND.

Madison circuit, at Madison	Jan. 2, 3
Sharon circuit, at Lone Pine	9, 10
Camden circuit, at Thomastown	16, 17
Flora circuit, at Flora	23, 24
Mt. Olivet circuit, at Bentonia	30, 31
Yazoo City station	Feb. 3, 7
Yazoo circuit, at Short Creek	13, 14
Silver Creek circuit, at B. Lake	20, 21
Lake City and Lodi, at Lake City	27, 28
Benton circuit, at New Hope	Mar. 5, 6
Canton station	12, 13
Jackson—First Church	19, 20
Jackson—Capitol Street	19, 20
Pocahontas, at Pocahontas	26, 27
Raymond, at Bolton	Apr. 2, 3
Edwards station	9, 10

The district stewards' meeting will be held in Jackson at First Church, Wednesday, Feb. 3, 1892.

E. H. MOUNGER, P. E.

SEASHORE DISTRICT.—FIRST ROUND.

Ocean Springs and Biloxi, at O. S.	Jan. 2, 3
Scranton, at Zion	9, 10
Moss Point	(at night) 10, 11
Americus, at Ward's Chapel	13, 17
Vancleave, at Shiloh	(Wed.) 20
Bay St. Louis, at Bay St. Louis	23, 24
Whittington, at Coalville	30, 31
Pearlington, at Pearlington	Feb. 6, 7
Purvis, at Lumberton	13, 14
Ellisville, at Ellisville	20, 21
Heidelberg, at Pauding	27, 28
Estabutchie, at Hopewell	(Wed.) Mar. 2
Parry, at Galloway	5, 6
Hattiesburg, at Hattiesburg	12, 13
Columbia, at Columbia	19, 20
East Pearl, at Columbia	19, 20
Mount Carmel, at Santee	(Thu.) 24
Williamsburg, at Williamsburg	26, 27

The district stewards' meeting will be held at Hattiesburg, Wednesday, Feb. 17.

JOHN A. ELLIS, P. E.

VICKSBURG DIST.—FIRST ROUND.

Port Gibson station	Dec. 26, 27
Natchez—Jefferson Street	Jan. 2, 3
Natchez—Wesley Chapel	2, 3
Washington, at Washington	(Tues.) 6
Vicksburg—Crawford Street	9, 10
South Vicksburg	9, 10
Hurtonton, at Surtonton	16, 17
Fayette, at Harriston	23, 24
Martin, at Cane Ridge	30, 31
Meadville, at Oak Grove	Feb. 6, 7
Mayersville, at Mayersville	13, 14
South Warren, at Bovina	20, 21
Warren, at Bradley's	27, 28
Anguilla and Rolling Fork, at Anguilla	Mar. 5, 6
Rocky Springs	12, 13
Roxie, at Hamburg	19, 20
Utica, at Learned	26, 27

The district stewards will meet in Port Gibson on Thursday, Jan. 7, 1892.

D. A. LITTLE, P. E.

You've No Idea

How nicely Hood's Sarsaparilla hits the needs of people who feel "all tired out" or "run down," from any cause. It seems to oil up the whole mechanism of the body, so that all moves smoothly and work becomes delight.

NEWS OF THE WEEK.

DOMESTIC.

Senator Plumb, who has been a representative of the State of Kansas in Congress since 1876, died in Washington, D. C., on Dec. 20.

The American Federation of Labor, which met in Birmingham, Ala., resolved that the struggle for an eight-hour day be renewed in 1892.

The convention of the American Federation of Labor, in session at Birmingham, Ala., last week, adopted a resolution favoring a woman's suffrage amendment to the Constitution.

The President sent to the Senate the nomination of Stephen B. Elkins, of West Virginia, to be Secretary of War. The nomination of Mr. Elkins was referred to the Committee on Military Affairs.

A meeting of the General Executive Committee of the Prohibition party was held in Chicago last week, and it was decided to hold the national convention of that party in St. Louis on June 29 and 30, next.

Orders have been sent to the telegraph operators working for the Fremont, Elkhorn and Missouri Valley railroad, notifying the men that they must leave the Order of Railway Telegraphers or leave the service of the company. It is said that similar orders have been sent to all the men employed on the entire Chicago and Northwestern system.

Senator Gibson presented in the Senate, on Dec. 17, a memorial of the Orleans Levee Board, approved by the city officials, Boards of Trade, railroads, merchants, etc., asking the government to appropriate $500,000 for the improvement of the New Orleans harbor. It represented that the caving of the banks has destroyed at least $100,000 worth of property recently.

A concourse of delegates from various Christian Churches of the United States that have accepted the overture and petition in favor of international arbitration emanating from the General Assembly of the Southern Presbyterian Church was held in New York City, on Dec. 18. The petition or overture which was read to the meeting, it is proposed to address to the several governors of the Christian nations of the world, advocating settling international disputes by peaceful means.

The St. Paul Chamber of Commerce has been pushing in earnest the scheme to build a great canal connecting the Mississippi and the St. Croix with Lake Superior, and bills asking for a big appropriation will this session be introduced in Congress. The scheme is to take an arm of the Mississippi to the St. Croix at Stillwater and follow a branch of the St. Croix through Northwestern Wisconsin, then by portage of a mile to the Black river, thence by the latter stream to Lake Superior. By this canal it is meant to reconstruct the entire commerce of the Northwest.

The Democratic Nominating Convention, that was to have been held in Baton Rouge, resolved itself into two organizations. The Anti wing, supported by the Farmer's Alliance, demanded an anti-lottery plank in the platform, which the McEnery faction was not prepared to grant. As a consequence, two conventions were held and two tickets were nominated. The Anti-Alliance faction selected the following ticket: Murphy J. Foster, of St. Mary, governor; Charles Parlange, of Point Coupee, lieut.-governor; John Pickett, of Bossier, State treasurer; Thos. S. Adams, of East Feliciana, secretary of State; A. D. Lafargue, of Avoyelles, superintendent of public education; W. W. Head, of Union, State auditor; M. J. Cunningham, of Natchitoches, attorney general. The McEnery (or lottery) wing made the following nominations: S. D. McEnery, of Ouachita, governor; R. C. Wickliffe, of West Feliciana, lieut.-governor; L. F. Mason, of Concordia, secretary of State; O. B. Steele, of Union, State auditor; J. V. Calhoun, of Orleans, superintendent of public education; G. Montegut, of Terrebonne, State treasurer; E. W. Sutherlin, of DeSoto, attorney general.

FOREIGN.

The list of deaths in London caused by the ravages of influenza continues to grow larger daily.

During his visit to Stettin, last week, Emperor William gave the army officers stationed there a practical lesson in economy.

King Humbert will bestow decorations upon the Austrian and German delegates who negotiated the zollverein treaties. Gen. Von Caprivi will probably receive a high Italian order.

The Comte de Paris has decided to abandon politics after the general election, and to disperse all of his political press organizers, many of whom are already seeking fresh occupations.

Emperor William has made Chancellor Von Caprivi a count as a reward for his efforts in the successful establishment of the commercial treaties recently concluded between Germany and several other countries.

The proposition to employ the starving peasants of Russia on public works would require an initial outlay of 3,000,000 roubles, which the government can not afford. The treasury has refused to grant any further sum than 10,000,000 roubles for relief work.

The view taken in official circles in Berlin of the quarrel between France and Bulgaria arising ont of the refusal of the authorities of the latter country to allow a journalist named Chaduoine, who was recently expelled from Bulgaria, to return, is that it will result in mischief.

The rupture of diplomatic relations between France and Bulgaria on the pretext of the expulsion of the French journalist, Chaduoine, now proves to be the initial step of a French diplomatic scheme to ask the Sultan to use his Suzerain right to interfere in Bulgaria in Russian interest.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. D. M. Geddie, W. P. Meador, E. B. Ramsey, A. C. Goodrich, J. J. Smylie, W. W. Dorman (2), I. B. Robertson, R. M. Evans, J. D. Crymes, C. W. Perkins, F. N. Sweeney, T. S. West, N. M. Clark, J. W. Luter, J. V. Penn, K. S. Enochs, J. H. Shumaker, R. F. Lewis, W. B. Hines, H. L. Vaughn, B. F. Phillips, M. L. White, F. A. Whitson, J. M. Porter, D. G. W. Ellis, T. B. Reneau, J. F. Robinson, H. P. Lewis, A. T. Buck, T. B. Clifford, L. D. Worsham, J. W. Ellison, J. M. Massey, W. W. Williams, F. M. Keen, J. C. Ellis, D. C. Langford, L. J. Jones, D. S. Hearon, R. A. Sibley, Jas. Porter, W. G. Forsythe, H. C. Edmondson, J. S. Parker, F. Howard, A. D. Miller, J. M. Pugh, J. L. Bowling, D. W. Babb, J. M. Weems, C. G. Andrews, W. J. Lemmons, C. W. Gavin, J. A. Leech, W. T. Beall, F. P. Spencer, R. S. Woodward, H. B. Scruggs, R. D. Norsworthy, J. F. Evans, W. C. Harris, J. E. Buck, J. K. Rogers, B. F. Lewis. $$$

Messrs. Z. C. Eekles, E. Phillips, G. F. Mellen, F. Ribara, G. W. Walker, L. L. Farnsworth, R. F. Patterson, H. H. Harris, I. Fletcher, J. D. Harrell, J. S. Hodges, U. J. Sturgis, J. W. Diremus, J. M. Davenport, H. D. LeCassett, E. H. Lacey, W. H. Simmons, J. C. T. Challe, B. Blankenship, J. P. Hanoy, L. A. Magruder, C. H. Alexander, Hewitt & Hosier.

Mesdames M. C. Alexander, M. L. Bowden, M. A. Haekett; G. Spilker, Elida Crisler.

Miss Annie Yancey.

Dec. 22.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

For Christmas and New Year.

"The Mississippi Valley Route" (L., N. O. and T. railway) will on Dec. 23, 24, 25 and 31 and Jan. 1 sell Excursion Tickets between all stations at the rate of one and one-third fare for the round trip. Tickets good to return until Jan. 5.

La Grippe Once More.

Marsden's Pectoral Balm is an unfailing cure for this dread disease. Begin using the Balm immediately upon discovering the presence of the disease. It never fails to cure it.

At a meeting of the Mississippi Cotton Planters, in Memphis, Tenn., the subject of decreasing the acreage was discussed.

Chilblains, chapped hands, frost bites are cured by bathing in Johnson's Anodyne Liniment.

A line of steamships is to be established between Mobile and Tampico.

Cuticura Soap For Bad Complexions Red Rough Hands and Baby Humors.

BAD COMPLEXIONS, WITH PIMPLY, blotchy, oily skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvellous beautifier of world-wide celebrity, it is simply incomparable as a Skin Purifying Soap, unequalled for the Toilet and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, CUTICURA SOAP produces the whitest, clearest skin, and softest hands and prevents inflammation and clogging of the pores, the cause of pimples, blackheads, and most complexional disfigurations, while it admits of no comparison with the best of other skin soaps, and rivals in delicacy the most noted and expensive of toilet and nursery soaps. Sale greater than the combined sales of all other skin soaps.

Sold throughout the world. Price, 25c.

Send for "How to Cure Skin and Blood Diseases."

Address POTTER DRUG AND CHEMICAL CORPORATION, Proprietors, Boston, Mass.

Aching sides and back, weak kidneys, and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 25c.

Genuine Oxford Bibles,

Genuine Bagster Bibles,

At New York Prices.

Catalogues Free.

Dr. B. M. Palmer, New Orleans,

Has Written Two Books of Great Merit:

FORMATION OF CHARACTER.

($1.00.)

Should be read by every young man! Present it to your boy.

THE BROKEN HOME.

(60 Cts.)

Lessons in sorrow for those who mourn.

TALKS TO CHILDREN ABOUT JESUS.

($1.50.)

This new book, by Mrs. G. E. Morton, is sold by subscription. Agents are wanted, to whom good terms will be given.

SUNDAY-SCHOOL LIBRARY BOOKS.

Send for Catalogue.

Reward Cards

Catalogue given away; or send 25c for a package, stating if you want Scripture verses on them or not.

For any of the above, send to, or call on

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94 CAMP ST., NEW ORLEANS, LA.

Which—Man or Shirt?

Has the man grown, or has the flannel shrunk? Usually, the shirt is to blame. No, not that, either—but the way it's washed.

Flannels ought to be washed with Pearline. If you're buying new ones, start right. Have them washed only with Pearline (direction on every package) and they won't shrink. As for the old ones, Pearline can't make them any larger, but begin with it at once and it will keep them from growing smaller. It will keep them from the wear and tear of the washboard, too.

Danger

As one wash is sufficient to ruin flannels, great care should be exercised as to the use of the many imitations which are being offered by unscrupulous grocers or peddlers. Pearline is never peddled 314 JAMES PYLE, N. Y.

Metal Tipped. EVER READY DRESS STAY Will Not Cut Through.

See Name "EVER READY" on Back of Each Stay.

Acknowledged the BEST DRESS STAY On the Market

Made with Gutta Percha on both sides of steel and warranted water-proof. All other stays are made differently and will rust. Beware of Imitations. Take none but the "Ever Ready."

Manufactured by the YPSILANTI DRESS STAY MFG. CO., Ypsilanti, Mich.

FOR SALE BY ALL JOBBERS AND RETAILERS.

SPECIAL DEPOTS. MODEL DRESS STEEL CO., 74 Grand St., New York. BROWN & METZNER, 535 Market Street, San Francisco.

THE BEST COMPANY

Is the company which does the most good; and the company which does the most good is that which issues and maintains the largest amount of assurance.

	Am't of Assurance issued during 1890.	Assurance in force Dec. 31, 1890.
EQUITABLE	$203,826,107	$720,662,473
MUTUAL	161,365,921	638,041,180
NEW YORK	159,576,065	569,338,726
PENN MUTUAL	20,663,272	90,278,701
MANHATTAN	12,962,401	54,500,754

THE BEST COMPANY MUST ALSO BE THE SAFEST COMPANY.

	Surplus.	Ratio of Assets to Liabilities.
EQUITABLE	$23,740,447	125
MUTUAL	9,981,233	107
NEW YORK	14 898,451	114½
PENN MUTUAL	1,634,452	110
MANHATTAN	1,036,632	109

The above companies are from nine to eighteen years older than the Equitable.

Write to the undersigned before insuring your life.

R. P. LAKE, General Agent, Jackson, Miss.

Home Insurance Co., of New Orleans.

No. 78 CAMP STREET.

CASH ASSETS, December 31st, 1886,	$400,479.08
CASH ASSETS, December 31st, 1887,	$413,860.76
CASH ASSETS, December 31st, 1888,	$459,369.50
CASH ASSETS, December 31st, 1889,	$510,584.54
CASH ASSETS, December 31st, 1890,	$551,897.82

Steadily Increasing in Strength and Popularity.

Solicits Fire and River Business.

Liberal Settlements and Prompt Payments.

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J. B. WOODS, JOS. BAYLE, JNO. BARKLEY, JNO. J. BARR, ANDREW STEWART, CHAS. CHAFFE, J. B. LEVERT, E. BORLAND, P. R. RIOE, W. B. BLOOMFIELD, W. T. HARDIE, THOS. SEFTON.

Liverpool and London and Globe Insurance Company.

Losses Paid by Chicago Fire, 1871, $3,239,091.

Losses Paid by Boston Fire, 1872, $1,429,729.

All Losses Paid in Cash, without Discount, as Soon as Adjusted.

Losses and all matters of business settled by officers and directors in New Orleans without reference to any other office the same as with local companies.

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CLARENCE F. LOW, Ass't Resident Sec'y. H. V. OGDEN, Resident Secretary.

Mrs. M. M. AUVRAY,

SELECT: BOARD,

277 Josephine Street, near Chestnut.

References.—Rev. C. W. Carter, D. D.; Rev. J. T. Sawyer, Rev. J. B. Walker, D. D.; Rev. D. L. Mitchel, Rev. B. Carradine.

KNABE PIANOS.

UNEQUALLED IN

Tone, Touch, Workmanship and Durability

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Washington, 817 Market Space.

Watches, Diamonds,

FINE JEWELRY,

Silver and Silver-Plated Ware,

SPECTACLES AND EYE-GLASSES

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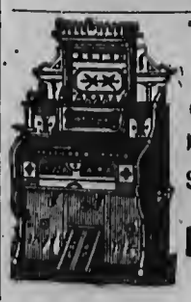

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THE CLOSING YEAR.

BY GEORGE H. PRENTICE.

midnight's holy hour, and silence now
brooding, like a gentle spirit, o'er
e still and pulseless world. Hark! on the winds
bell's deep notes are swelling. 'Tis the knell
he departed year.

No funeral train
sweeping past; yet on the stream and wood,
h melancholy light, the moonbeams rest,
e a pale, spotless shroud; the air is stirred,
by a mourner's sigh, and on yon cloud,
at floats so still and placidly through heaven,
e spirits of the seasons seem to stand—
ng Spring, bright Summer, Autumn's solemn form,
d Winter, with his aged locks—and breathes
mournful cadences, that come abroad
e the far wind-harp's mild and touching wail,
elancholy dirge o'er the dead year,
e from the earth forever.

'Tis a time
memory and for tears. Within the deep,
chambers of the heart, a spectre dim,
ose tones are like the wizard voice of Time,
rd from the tomb of ages, points its cold
d solemn finger to the beautiful
d holy visions that have passed away,
d left no shadow of their loveliness
the dead waste of life. That spectre lifts
e coffin lid of hope and joy, and love,
d bending mournfully above the pale,
et forms that slumber there, scatters dead flowers
r what has passed to nothingness.

The year
gone, and with it many a glorious throng
happy dreams. Its mark on each brow,
shadow on each heart. In its swift course
aved its sceptre o'er the beautiful,
d they are not. It laid its pallid hand
on the strong man, and the haughty form
allen, and the flashing eye is dim.
rod the hall of revelry, where thronged
e bright and joyous, and the tearful wail
stricken ones is heard, where erst the song
d reckless shout resounded. It passed o'er
e battle plain, where sword and spear and shield
shed in the light of mid-day—and the strength
rried hosts is shivered, and the grass
en from the soil of carnage, waved above
e crushed and mouldering skeleton. It came
d faded like a wreath of mist at eve;
ere it melted in the viewless air,
heralded its millions to their home
the dim land of dreams.

Remorseless time!
rce spirit of the glass and scythe! What power
stay him in his silent course, or melt
iron heart to pity! On, still on
presses and forever. The proud bird,
e condor of the Andes, that can soar
rough heaven's unfathomable depths, or brave
e fury of the Northern hurricane,
d bathe his plumage in the thunder's home,
ke his broad wings at night-fall, and sinks down
rest upon his mountain crags—but Time
ows not the weight of sleep or weariness,
d night's deep darkness has no chain to bind
rushing pinion. Revolutions sweep
r earth, like troubled visions o'er the breast
dreaming sorrow; cities rise and sink
e bubbles on the water; fairy isles
ing, blazing, from the ocean, and go back
their mysterious caverns; mountains rear
heaven their bald and blackened cliffs, and bow
ir tall heads to the plain; new empires rise,
ering the strength of hoary centuries,
d rush down like the Alpine avalanche,
ling the nations; and the very stars,
bright and burning blazonry of God,
ter awhile in their eternal depths,
like the Pleiad, loveliest of their train,
ot from their glorious spheres, and pass away
darkle in the trackless void; yet Time,
e, the tomb-builder, holds his fierce career,
rt, stern, all-pitiless, and pauses not
id the mighty wrecks that strew his path,
id and muse, like other conquerors,
on the fearful ruin he has wrought.

Reports Adopted by the Louisiana Conference.

EDUCATION.

At no period of our history as a people has there been so widespread and deep interest in the matter of education as at the present. The introduction, maintenance and enlargement of the public-school systems of the States and the multiplication and better equipment of the schools of the church alike bear witness to the demand, and indicate effort to meet it. Never before have facilities for education so largely determined the location of homes, or furnished so productive an advertisement of the advantages of growing towns. The unprecedented activity along all lines of thought, and the intense and sustained competition in all fields of effort which are characteristic of to-day, emphasize the call for informed and disciplined minds, and the individual or the organization that fails to heed must be left behind the onward movement. Through the wisdom, the forethought and the beneficence of our fathers, Methodism in Louisiana is in position to meet this demand, and it remains only for the church to recognize, to appreciate and to enlarge her opportunity. Centenary (male) College and Mansfield College (for girls) by the amount and quality of the work already done by them, and by the work now being done by thoroughly competent educators, justify the claim they make for our patronage, our prayers and our financial aid.

Centenary has had in her classes more than 150 young men during the year. A professor of Latin language and literature has been added to the faculty. The permanent endowment has been increased by more than $7,000. About $1,000 have been expended in repairs and improvements. Tuition has been furnished free to twenty-two young preachers during the year, and to twelve sons of preachers, representing $1,520 in fees. The contributions from our Conference to the college during this year, as indicated by the report of the treasurer of the Board of Education, aggregate $647.35 for general purposes, and $303.05 for permanent endowment, in addition to the amount mentioned above. Centenary has already passed the crisis of her career. Well established in the confidence of our people, with an excellent faculty, with an ever-increasing number of honorable alumni, she needs only to be kept, by the liberality of the church, abreast with the enlarging opportunities of her position. We render the church a service when we urge her claims for large and early endowment.

The report of the president of Mansfield Female College shows that since our last Conference that institution reached the highest point of prosperity attained since the late war. In all departments—art and music, as well as literary—it is well equipped, and is doing excellent work. Our people need not to send their daughters out of the State for education, while such advantages, emphasized by careful and wise Christian discipline, are furnished at Mansfield. The college building and grounds have been put in excellent condition. The sanitary conditions are all favorable, and the comfort of the pupils carefully regarded. For patronage and for donations we heartily recommend this excellent school to all our people.

Resolved, That all our preachers in charge take the collection for Christian education for 1892 during the month of March, and that the sum raised over and above $800 be appropriated to permanent endowment of Centenary College.

WM. H. LAPRADE, Pres.

CHURCH PUBLICATIONS.

There never was so much printing and publishing in any age as now. Much of this printing and publishing is promotive of increased intelligence and purer morals; but, alas! we all know too well a vast deal of the writing and publishing of our times is vicious, erroneous, and of hurtful tendency. Many books are written, directly or indirectly, against the divine origin and inspiration of the Holy Scriptures. Many newspapers are published in the interest of gambling, Sabbath desecration, and saloons; and many of them contain narratives and descriptions improper to be introduced into the sanctity of our homes.

These facts show the supreme importance and imperative need of a pure press, of a Christian literature. Self-defense and a proper self-assertion demand that we shall sustain and increase the power of our various Christian printing and publishing agencies.

The press is an auxiliary in the work of moral education, in the diffusion of sound and elevated principles, and in the uplifting of the standard of personal character, whose influence and power for good can scarcely be overestimated. Dr. Franklin, the utilitarian and common sense philosopher, says to the mechanic: "Keep thy shop, and thy shop will keep thee." So we think it may be said with equal truth to the ministry and the church: "Sustain thy press, and thy press will sustain thee."

The report from our connectional Publishing House at Nashville shows a steady and healthy growth in the business of that large and important institution. Our standards, our hymn books and our Discipline have a large and ever-increasing sale, and every year new and important books are added to our catalogue of publications.

The *Christian Advocate*, our connectional organ published at Nashville, under its present able editorial management, is a first-class family religious paper, and justly deserves a largely increased circulation.

The *Quarterly Review* is edited with eminent ability and taste. It has an able corps of contributors. Its pages are replete with first-class matter. Our preachers and laymen do themselves a great religious and educational wrong who fail to subscribe for and studiously read this able *Quarterly*. Its editor and contributors discuss with signal ability and satisfaction the live and important questions of our times.

The Sunday-school literature, both the books and various periodicals issued by our Publishing House, for the entertainment, instruction and salvation of our children and young people, are most admirable, and doing much to educate our children for Christ, for glory, immortality, eternal life. Their circulation annually extends. May the coming years be as the past, and more abundant in the wide scattering of these leaves from the Tree of Life.

The report from the publisher of our Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE, is most hopeful and encouraging. The paper has a steady and healthy growth, the outcome of solid merit and a growing appreciation among our people of its value. We ought to do more, and better than we have done for our home organ in Louisiana.

We have more than 20,000 white members in the Louisiana Conference, and have not quite 2,000 subscribers. Surely, with the Lord's blessing assisting, we can and we ought to do greater works than these. It is our paper; our itinerant brethren are its faithful and efficient editors. They are of us, and with us, and for us, laboring for our good, our families, our people, and for the praise of our redeeming Lord. Let us be fellow-helpers in diffusing its light and increasing its power for good.

The Publishing Committee of three patronizing Conferences have elected the Rev. B. F. Lewis, of the Mississippi Conference, assistant editor, and the Rev. D. L. Mitchel, well known to us as the efficient business manager, as the publisher of the NEW ORLEANS CHRISTIAN ADVOCATE. These men, each in his place, we doubt not, will labor to the extent of their ability to furnish us a paper whose weekly issues we will hail with delight. Let us rally to their support, and shoulder to shoulder battle with them; light against darkness, and virtue against vice.

We suggest and submit for action the following:

Resolved, That we will continue to promote the sale, circulation and reading of the various publications issued by our Publishing House.

Resolved, That we will labor to extend the circulation of the NEW ORLEANS CHRISTIAN ADVOCATE, and to collect the subscriptions now due within our bounds.

Resolved, That we recommend the continuation of the present Publishing Committee.

J. B. WALKER, Chairman.

MISSIONS.

One of the most striking features of present-day Christianity is the awakening on the missionary movement. As yet, it is only an awakening; the church is only beginning to open its eyes upon the wide fields white unto the harvest. We are only beginning to realize the scope and authority of the great commission, "Go ye into all the world, and preach the gospel to every creature." The leading men of the various branches of the church are realizing the importance of this work as never before. They are watching the wonderful openings which have been set before us. They see in the signs of the times that this is the day of opportunity. There are indications which impress us profoundly with the truth that to-day the Lord of hosts expects the church to advance, as she never has advanced, in the conversion of the world. We notice the position of the mission movement in the world to-day. It is more influential than it has ever been. Statesmen, scientists, explorers, to-day recognize the great value of foreign missions. To-day the world is our parish; we may enter almost where we will; the doors are open wide. Voices from the interior of continents in the dark are calling to us. The Lord commands us to go, and promises to be with us. The World's Missionary Conference of two years ago brought before us profoundly significant facts. Then the unity of missionaries from all denominations from all parts of the field, their enthusiasm, their determination, deep piety, with the wonderful presence of the Spirit of God in all their deliberations, manifested the divine power of the movement and the unlimited possibilities before us, if we but use our opportunities. The large increase in missionary literature, the facilities we have of contact with the work, and the ability to keep the church supplied with information on the subject of missions, also indicates the possibilities for work. These and many other remarkable facts compel us to realize that our mission work is on the eve of a pentecostal triumph, or of lamentable retreat. But what of the present status of our own church in regard to missions? Do we feel the power of an awakening on this subject? In some measure we do. The appointing of two field secretaries for our Mission Board by the last General Conference indicates a growing sense of our responsibilities. The exhortations from our chief pastors, the Bishops; the work of our secretaries, the utterances of our church press—all feel the impulse of the present awakening. But, notwithstanding this, we are far behind. Our people and, we fear, many of our preachers are asleep. We are compelled to view our church, with a million and a quarter of members, over $100,000 in debt. Doubtless the opinion of some is correct, in the statement that this debt has caused more thinking on the subject of missions than might have been; but it still leaves us to confront a failure of a great church to meet a moderate assessment. The missionary interest in our own Conference compares favorably with that of other parts of the connection. For the year past we have raised about thirty-nine cents *per capita* for missions. The total amount raised for foreign missions during the year 1891 is $5,693.89. This is a slight increase over the collections of last year; but we are still $2,306.11 below the assessment. This increase is encouraging when we consider that the past year has been one of unusual financial stringency in our State. We regret to report a great deficit on the part of our Sunday-schools toward missions. Only twelve schools have rendered any report to the Conference treasurer. The amount reported from Sunday-schools is $535.94, and $447.94 of this amount comes from the New Orleans district, showing that the total amount raised by Sunday-schools in the other districts of the Conference is only $89. It is possible that a number of schools may have raised money, but there has been no report. We urgently recommend the brethren to secure the co-operation of our Sunday-school societies with the Conference Board by remitting their moneys through us to the Parent Board.

We wish to embrace this opportunity of urging the brethren to press the circulation of our connectional missionary organ, *The Reporter*, upon their people. This magazine is one of the best of the many valuable missionary periodicals of the day. It is ably edited and admirably arranged. No Southern Methodist who wishes to be informed on the greatest enterprises of our church can do without it. We also call attention to the catalogue of missionary literature sent out by our Publishing House. Here are many valuable books on all aspects of the work. We urge our brethren to get and circulate these books. We are persuaded that the greatest factors of missionary enterprise are prayer and information. A sermon, thrilling with the missionary idea and illustrated with missionary facts, delivered in the power of the Spirit, is invincible.

In regard to our domestic work, we report some progress. Last year we helped ten missions, and contributed $200 to the support of one presiding elder. The reports from these missions, as we have heard, indicate progress.

We regret to report a falling off in our domestic mission collections. We regret this, as we are anxious to extend the work of this Board. The Board has determined to hold missionary meetings at all the District Conferences during the next year, and has authorized the president to appoint some member of the Board to attend these meetings. We trust, in this way, that a large impetus will be given to our work, both foreign and domestic. The Board requests the co-operation of pastors and presiding elders in this endeavor. The Board has resolved to concentrate its appropriations in the future on fewer points, but enlarge them so as to supply greater strength to such points as promise an early and permanent development. The Board adopted the following resolution:

Resolved, That the money paid to our domestic missions be paid in quarterly installments on president's order on treasurer of Conference Board.

F. N. PARKER, Sec.

COLPORTAGE.

Feeling deeply impressed with the urgent need of a more extensive circulation of our religious books and periodicals among our people, and also feeling assured that a depository in New Orleans offers great advantages to them in the way of a convenient depot of supplies, we have taken some pains to inquire as to the prospects for a full and permanent supply being kept in stock there.

We find that our agent and general colporteur has sold during the year about $12,000 worth of religious books; that he has now in stock a full supply and a fine assortment of religious books, as well as a good stock of stationery. We feel that he has acted wisely and well in the selection of a location for business, and are assured that he now has facilities for promptly filling orders and supplying the demands of both our preachers and people for religious literature; therefore, we offer the following resolutions:

Resolved, That we nominate F. D. VanValkenburgh for re-election as our agent or general colporteur.

Resolved, That we will send our orders for books, periodicals and Sunday-school literature to him, to be filled, when so doing will not be manifestly to our damage as to time or expense.

Resolved, That we urge all of our preachers to assist, as far as possible, in circulating our books and other literature.

Resolved, That we request each presiding elder to try and find some efficient local preacher or other reliable person who can be induced to act as colporteur and travel through his district and sell our books, and that they be requested to advise our general colporteur, as to any arrangement they may deem advisable in his case.

Respectfully submitted.

J. B. CASSITY, Chairman.

Dr. T. N. Ralston.

The last issue of the *Nashville Advocate* contains a memoir of the Rev. T. N. Ralston, written by Dr. T. J. Dodd, from which we glean the following facts:

Dr. Ralston was born in Bourbon county, Ky., March 21, 1806, and died at his residence in the Highlands, near Newport, Ky., Nov. 25, 1891. He was converted in 1826; was licensed to preach July 28, 1827, and soon became eminent both for his scholarly attainments and for his power in the pulpit. At a time when Henry Clay was the orator of the nation, and Thomas F. Marshall was the most eloquent man of his State, and Dr. Robert J. Breckenridge was the great Calvinistic theologian of the country, T. N. Ralston stood on equal footing, at least, in his own denomination; and no one of her ministers has done more than he to give to the Methodist Church the power and influence she now wields in Kentucky and throughout the South.

As an author and theologian, he ranked with the first. With great care and laborious discrimination he edited the works of Bishop H. B. Bascom, wrote and published a volume of "Christian Evidence," and published, but anonymously, a treatise on the unity of the church, styled "*Ecce Unitas*," besides his first and greatest work, "The Elements of Divinity." This latter was, if we are not mistaken, the first theological treatise in the way of a body of divinity that ever came from the American Methodist press. This book has been translated into several foreign languages, and has done more, perhaps, to spread abroad and preserve unimpaired the great doctrines of Arminian theology than any other single treatise since the publication of "Wesley's Sermons." Just so long as, and wherever, the *old faiths* are adhered to, "Ralston's Elements of Divinity" will be the book for general popular reading among Methodists unless something is yet produced far better than has so far been accomplished.

But the great excellence of Dr. Ralston was in the high personal character he possessed. His modesty and humility we have never known excelled. One might have associated with him intimately for weeks or months, and but for his valuable library of the choicest literature might never have suspected that he had been called "the scholar of Kentucky," or that he was the author of works republished in Denmark and China. Rarely did he make allusions to his own accomplishments, and when he did this, it was only in response to the remarks of others introducing the topic. And a more guileless man we have never been privileged to know. An unkind word, a censorious judgment of others, we have never, through an intimate acquaintance from our earliest boyhood, heard him to utter.

"He Fell Asleep in Jesus."

ERNEST H. RUSSELL.

He had gone but a short distance along life's pathway when he became weary and laid down to rest, leaving behind him the record of a life filled to the brim with self-sacrificing devotion to the cause of the Master whom he loved dearer than life. He was the noblest, truest Christian, the most devoted son, the most loyal friend I ever knew.

Sleep on, Ernest, and take thy rest until the Easter glory gilds the horizon; until he whom thou lovest bids thee arise.

Sleep on, beloved brother; for although our hearts are bleeding over the spoils that death has won, we know thou art with the angels and it is well with thee. Sleep on, beloved, "till he come," and we shall see thee again; not through a glass darkly, but face to face, where we shall know thee better, for the mists shall forever have cleared away. "Let me die the death of the righteous and let my last end be like his." "Until he come."

FREDERIC STANLEY.

New Orleans, La.

Revival at Monroe, La.

Our *great* revival has closed. Congregations ranged from one thousand to about eighteen hundred. All classes attended, and the best of each class approved. About three hundred conversions and reclamations. All Christians strengthened and encouraged to more consecration. About one hundred and eighty accessions to the churches; our's one hundred and thirty-nine of that number. The trio—Inge, Whitehurst and Saunders—are a success. Any people may consider themselves truly blest to have their services. God is with them, sanctifying them as "wise," "winning souls." To him who so loved us, as to give his "Son to redeem us," be all the glory. Amen! B. F. WHITE.

Dec. 22, 1891.

A Wise Word.

It is very wicked that anyone should steal money from preachers; but the world is the field for the robber, and a preacher's money is as good for his purposes as that of any other class. I am thus reminded because of the robberies that occurred at the late Conference at Alexandria, and it points to a moral, viz: Carry only enough money with you to pay traveling expenses, but leave it with some bank of good repute, and draw against it as needed. The payments should all be made at the Conferences by checks; much more convenient, and avoids risk. N. B. SLEIGH.

New Orleans.

THE OPENING YEAR.

BY MADELINE A. BRIDGES.

Your hand, New Year, since we must comrades be
Through the strange circles of the seasons four!
Plodding in lonely paths 'mid drifting snow
When days are dark, and whirling tempests roar.
Will your strong guiding arm be 'round me pressed?
And when the ice-bars melt, and warm blue streams
Laugh in the sun, and leap toward the sea,
Will you, then, share my happy Spring-time dreams—
The waking songs that birds and poets know?
And when red roses burn on bended sprays,
And lovers roam through shadowy woodland ways,
Will you keep kindly pace? and last when brown,
Lie the sweet fields, and faded leaves come down,
And we are tired, both, and fain to rest—
Will you be friends with me, still true and near?
Then take my hand and heart, dear comrade year.

—*Ladies' Home Journal.*

Letter from Brazil.

[Bro. Mackie gives us permission to publish the following private letter from our missionary in Brazil.—ED.]

COLLEGIO PIRACICABANO,
Piracica, Sao Paulo, Brazil, S. A.,
Nov. 6, 1891.

Mr. E. P. Mackie—

Esteemed Brother: Your letter of Sept. 24 was received Saturday evening, bringing its sweet import from your Sunday-school, and the draft for fifty dollars just in time to cheer me, as that mail from the recent arrived ship brought me no other letters from far-away friends. I was disappointed that no letters came for me. When mail from home comes, it usually includes that of all the missionaries in a single town, and altogether makes a bag-full; but when yours was found, it seemed to me that God was so kind and tender that while the letter itself was from those I know of, yet never met, it really was a letter from him to me, bearing full significance of his ever-watchful eye and tender solicitude for his children, even one so unworthy as myself. Then, too, I thought, and still think, "God has something more, something special for me, to do with this money, and I must seek in earnest prayer its purport."

Just the Sabbath before we had had the beautiful Sunday-school lesson of the Vine and its branches. I earnestly prayed to be made a more useful branch. Later more work was assigned me—not that I was not well occupied, oh, no!—but that which I could with care arrange during recreative periods of the week. Then came your letter with its inspiring news of your home enthusiasm for the Master's cause in foreign lands, and even that entrusted to me here in far-away Piracicaba, in the distant hill country of Brazil. So thus the Lord is showing me how fruitful a child of his can be, and that he has more for me to do. Your prayers and those of your Sunday-school have, no doubt, helped me wonderfully, and I am glad to say that since July 1 I have been doing the best of all previous work since I have been in the mission field. Your prayers have surely proved effectual before the great white throne. God grant that I may prove irresistible in bringing the children to Jesus! There are many dear little children here, and they are fast stealing my affections.

The other money that you sent was, as I wrote, spent in furnishing a little office for our infant Sunday-school class. Thirty nice little home-made chairs were bought for this kindergarten class, which Mrs. Breisford, their teacher, varnished; I helped some also. Then, with a little more added to what was left of your gift, Miss Watts and I bought one-half dozen pretty factory-made chairs for the church.

This other money you have sent I hope to use in a more direct way of bringing conversions, if the Lord shall so direct. However, will inform you of its use. I wish the children of the Seashore Camp Ground could step in some Sabbath day and see how comfortably seated these little ones appear in their precious gift to them. The chairs are placed in a circle, and the teacher sits in the center. My class is one of little girls from ten to twelve years old. Some of them are members of the church; others are children of the church, and some are those that are gathered by invitation, entreaty, etc. My heart is centered upon this class more than any other of the Sunday-school, because they are fixtures, and just at the right age to receive lasting impressions. It is my ardent desire and earnest prayer to so instruct them that all will become efficient teachers themselves by and by. My work is teaching all the time, from the primary branches up to higher mathematics, and other different branches in the school. Then I teach a class of twenty-two little girls to sew. This lasts two hours every Wednesday afternoon. All the school are instructed in sewing at the same time, except the boys, who are taught carving and cutting in wood. Our school has had a prosperous year, a good attendance and a spiritual year; many have made application for church membership, and several have joined the church. Indeed, all seemed to be impressed by the gospel teachings. But one at home can hardly realize how difficult missionary work is. The people do not appreciate our work among them. They are satisfied with their own religion and consider us intruders. They appreciate what we can do for them out of Christ. For example: They appreciate our schools as schools where their children are well cared for and taught to read and write. The above, of course, is meant for the unconverted people who compose the great majority of the population. This year we are supporting two native preachers—*i. e.*, our church here in Brazil. We have five girls here in the house who belong to the college. They are all Christians except one—she has taken the first step to become a Christian. To become a church member here means more preparation and probation on part of the applicant than at home. When a candidate makes known publicly in the church a desire to become a Christian, this is called the "first step." Then there follows labor for that person upon the part of the teachers and preachers until the candidate comprehends clearly what a Christian life must be and manifests the same in daily life.

Our school closes its annual term next month with public exercises, an oral examination, which is much appreciated by the people. Teaching is harder work than at home, because we must teach as we can all who come to us, so as to be able to teach the Bible to them; then we must have examinations to keep the people interested. In other words, we have to teach with such great, arduous solicitude in order to learn the children anything; and then at the close of the year must show to the public that they have learned something. It is not like those beautifully graded and disciplined schools at home. We have good order, but we can not excite or arouse disposition to study as at home. We must endure many things to teach Christ to them. I often wonder if I am really doing so, as I go on from day to day teaching.

The Brazilians are a festive people; they have many festivals. Rome in her church has provided a multiplicity of festive days. On these days the children in majority stay at home. But some are now learning not to countenance these days unless they are particularly important ones. We go on teaching those who come to us, if there are enough to teach. Just now there are schools on all sides in opposition to us. Several Jesuitical monks have located in our portion of the city, who have opened a school, and two other schools have opened. Our school has been in existence ten years, and over 500 girls and boys here have been taught of Jesus and his love for them. Not many of this great number have become Christians—only a few; but they have all heard the gospel truths. Many of the girls are now mothers of families, who, if they ever become Christians, have yet to declare it to the world. The people who attend our church are the poor and indigent. Truly the religion of Jesus Christ is for the poor and the broken-hearted. There is much squalid misery to be seen beneath the balmy skies of Brazil, where, with a little earnest labor and cleanliness, mankind could live so kingly. Fruits and vegetables all the year round; many yams (breadstuffs) that require cultivation in the minimum. But these people, carried away by festivals of their church and ignorance, live in idleness and filth. These are the common people, of course. The wealthy, the higher classes, are delicately reared, are educated, more or less, and more or less possess talent. Woman is little esteemed as a companion in intellect for man. As mother and keeper of the house, she is esteemed. Since coming to Brazil, and seeing the hardships of womankind, and neglect of husbands, lack of esteem for her, I am really becoming a suffragist, although I have no desire to vote or make stump speeches. It is, indeed, the religion of the Lord Jesus that has and still elevates woman to her proper level. What signification is it that Jesus first showed himself after the resurrection to a woman? And how tender he always was to her!

In Brazil there are many curious things in the animal life. Lizards grow here as large as a man. That species is ferocious, and use their immense tails to whip with as a means of defense. Others, though smaller, yet are tremendous in size, and are harmless. There is a bird here that has a beautiful tuft of feathers above its head, appearing just like a beautiful red satin parasol that he is holding there. There is a beautiful blue beetle of which jewelry is made.

The dead are buried for five years; then their bones are taken up and thrown into a large pit in one corner of the cemetery along with the old decaying bones already there. The graves are numbered and statistics kept, so that one grave does not contain the remains of a person too long—*i. e.*, over five years. The graves, after the bones are withdrawn, are newly dug and made ready for other fresh bodies. Not long since some of our ladies visited the cemetery when this Spring cleaning of graves was going on. On a cedar near an open grave hung two long plaits of hair which showed signs of recent interment. There they hung, perfectly preserved, even the string which held them together, but the other ends showed where they had grown out from the head. Wealthy persons who buy plats of earth for graves preserve the right of keeping the remains of a relative or friend there. But there are even tombstone-graves to be rented for a term of five years. At the end of that period the vault is opened, the box containing the remains is emptied of its cargo and made ready for another. The coffins here are only in frame work of wood, but mounted with cloth all around. There is a cloth covering for the top, and thus it is lowered into the earth. Women do not attend burials. Their cemeteries are neatly kept, and Nov. 2 is a great decoration day.

I thank you and the children so much for your prayers, kind letter and the money. Now, I should like to know more of those children and their worthy superintendent. Won't you send photographs of some of them and yourself? Such things brighten our lives considerably. I shall be happy to know how some of such sympathetic friends look. Well, I have written you much, but hope that its perusal will not demand patience.

Yours in the faith,

SALLIE M. PHILLIPS.

The Work of the Y. M. C. A. in Colleges.

[Part of an address delivered at the annual public meeting of the Y. M. C. A. by a member of the Junior class in Centenary College.]

I shall not attempt, nor do I even expect, to say anything particularly new concerning this subject. The majority of people are already well informed as to the general workings of the Young Men's Christian Association. But if I shall succeed in presenting to you the importance of the Y. M. C. A. in colleges, I shall have accomplished my purpose.

I consider the Y. M. C. A. a tributary branch of that grand and ever swelling stream of Christianity that is flowing on and on through every nation, flooding the lands with the pure water of life and quenching the thirst of the benighted soul for righteousness. Its purpose is the conversion of all men; and, to accomplish this, it is seeking to enroll young men in the cause of Christ. It needs no commendation. Its work is proof of its divine commission. Through its instrumentality scores and hundreds of souls have been saved. And especially in colleges, where the church, as a church, is ineffective, is it doing a grand work. It enters, teaching no particular doctrine but that of a crucified Savior, and leads young men into the ways of righteousness. Working through young men to young men, it meets with wonderful success.

Here in our own beloved Centenary I have seen a number of boys confess Christ in the Y. M. C. A. meetings, which we hold semi-weekly. And several have told me that they would be moral wrecks to-day if it had not been for the Christian influence at Centenary.

Friends, no greater plea can be made in behalf of the Y. M. C. A. than that it is doing noble work for God in bringing young men to a knowledge of the truth; and I hold up that plea before you and beseech you, fathers and mothers, that for the sakes of your boys in college you aid this movement that is working for their eternal salvation.

I wish I could impress on the mind of every parent the necessity of having Christian influence thrown around a boy while in college. It is then that the gospel should be presented to them in its power. Then his mind is plastic, and his character, which shall determine his future career and usefulness, is being formed. How important, then, that the elevating, ennobling influence of the gospel should be thrown about him as a cloak to save him from wrong impressions! But if this influence is wanting, and he leaves college and goes out into the world without having accepted Christ, it is more than probable that he never will accept him; the opportunity will have been lost.

While in college peculiar temptations come to a boy. He is, in a measure, made to think and to act for himself. His mother is not there to watch his steps and to give him counsel. His associates are not always the best. He is "tempted and tried," and only the power of Christianity can sustain him.

The boys of to-day are to be the men of the future. Let us realize this fully. They will have control of the government; they are going to be the law makers and the governors. And, if so, ought they not to be Christ-like men? Should they not be taught to fear God and to work righteousness in their youth? If the boys of the last generation had been properly taught the precepts of Christianity, we would not now be involved in this terrible struggle with the Morris gambling corporation. If the government is to be pure, the men who will make the government must be pure.

Soon the church will look to the boys who are now in college for her support. But what if they should be permitted to grow up without recognizing her claims? Who then will be her messengers, her defenders?

Friends, let us arouse ourselves! There is a great work to be done! The college Y. M. C. A. has opened the door and has entered into the strife; let us go to its help. It is true that Centenary does not specially need help on this line. I believe that she exerts a stronger religious influence over her students than any other college in the South. But she does need your help in other respects, and the moral standing of other colleges should be raised. And if you would have your boys be Christians, if you would save their souls, this work must be done. Will you do it?

Friendship Sunday-School.

The Friendship Sunday-school, Sparta circuit, North Mississippi Conference, has adopted a new method for raising the necessary funds to purchase literature for its use during the year 1892. The little people are taught to believe that they must work and make the money themselves, and below we give a list of names and amounts and method of making the money expended for literature. It was an interesting sight to watch the little people as they brought up the money and told how they had toiled to make a few cents for the Savior. This method is helpful in many ways. It teaches the children independence and self-reliance, and makes them feel that the Sunday-school is their enterprise, and they must support it.

F. M. Foster, 25 cents, making sorghum; Miller Foster, 10 cents, picking cotton; Bettie Lewis Foster, 10 cents, picking cotton; Penn Foster, 10 cents, selling peanuts; J. S. Lewis, 25 cents, hauling water; Dixie Lewis, 25 cents, church sexton; Leon Whitson, 10 cents, minding sister; Nora Wofford, 10 cents, picking cotton; Naomi Wofford, 5 cents, picking cotton; Iven Wofford, 5 cents, picking cotton; L. K. Speed, 15 cents, digging potatoes; Lester Lewis, 5 cents, minding the baby; Shelly Lewis, 10 cents, picking peas; Jack Lewis, 20 cents, picking peas; Evan Lewis, 25 cents, picking peas; Ella Speed, 20 cents, picking peas; Jennie Wofford, 10 cents, picking cotton; Maud Speed, 10 cents, picking cotton; Minnie Foster, 10 cents, picking cotton; Wessie Foster, 10 cents, picking cotton; John Black, 15 cents, picking cotton; Parnell Black, 15 cents, picking cotton; Lexie Neel, 5 cents, picking cotton; Kavanaugh Neel, 5 cents, picking cotton; James Black, 15 cents, picking peas; James Speed, 10 cents, making sorghum; Lena Grissom, 20 cents, picking peas; Allie Foster, 5 cents, picking peas; Joe Foster, 10 cents, picking peas; T. H. Baird, 25 cents, renovating beds; J. H. Woodard, 25 cents, teaching school; Ed. Leo. Foster, 10 cents, hauling water; Morris Foster, 25 cents, minding the baby; Mittie Durrough, 10 cents, picking wool; Thad Durrough, 5 cents, cutting wood; Odie Durrough, 5 cents, gathering persimmons; Bettie Baird, 10 cents, picking peas; Effie Baird, 10 cents, picking peas; Minnie Baird, 10 cents, minding the baby; Luther Black, 5 cents, picking cotton; Rev. E. S. Lewis, 25 cents, preaching; J. W. Speed, 25 cents, selling goods; Irvine Lewis, 25 cents, selling milk; Daisy Owen, 10 cents, picking cotton; Nannie Owen, 10 cents, picking cotton.

The amount raised was sufficent for all Sunday-school purposes.

An old pupil, T. W. LEWIS.

Indian Mission.

I am glad to be able to say to the readers of the ADVOCATE that we have at last secured the services of one of our best men to take charge of the Indian Mission (in Mississippi). We can say "Indian Mission" now, as the Board of Missions, at our last Annual Conference session, set it apart as such, or indorsed it, and the Bishop appointed our dear Bro. W. W. Cammack to take charge of it. Bro. Cammack felt, as I think, specially called to the work, and the Bishop and Conference felt impressed that he was the man; so I trust that it was a providential appointment, and, in the providence of God, will result in great good to the poor, lost Indians, and to us, *in that we will be doing our duty.* Bro. Cammack is one of our best men, faithful and true, and then he has a delightful, good wife, who will, doubtless, with him, give their entire time to the work. The Board promised him a salary of $500, and appointed me as agent to secure that amount. I have now on hand between $325 and $350; so I lack between $150 and $175. We want this to be a special collection, separate and apart from our other collections; so I want now about $175 as early as possible, as we want to pay him quarterly in advance. Several brethren have made promise on the installment plan, and have not made the first payment yet; so I will ask them to please send on the first installment at once; and those that have not paid, or promised, will please send me the money, or their names, with amounts they are willing to pay, any time during this year, and I would be glad to take installments for five years. *Brethren and sisters, please help me in this great work,* and do not delay. I want free-will offerings; and be sure the Lord will pay you fourfold. I have received, since my last report, from Rev. R. B. Downer, for Ellisville circuit, $5; Mrs. Harper, of Brandon, $2; Rev. K. S. Enochs, $2; Rev. W. M. Sullivan, $2; Mrs. E. Burtin, Montrose, Miss., $1.20; Mrs. R. A. Harris, Oakridge, $2; Rev. J. N. Ware, $2.50; Mrs. E. M. Anderson, Saundersville, $5; Rev. J. C. Ellis, $1; Mississippi Conference, $110.10; Rev. Lyman Carley, $3; Rev. R. H. Barr, $1; Rev. G. R. Ellis, $5, and subscribed, Rev. A. F. Watkins, Jackson, Miss., $5. Now, brethren and sisters, please send on the money or your promise at once. And now I want to take a special collection for the purpose of educating one or two young Choctaw men for the ministry. We have already one that has joined our church and is in school, studying for the ministry now. One of our preachers is helping him all he can. Brethren, let's raise the money and keep him in school for one or two years. We need him so much. He is a good case, I am informed, and reads in the Third Reader right well. Bro. Cammack will need his service as interpeter some of the time; but by all means he ought to go to school. I have heard of another good case. Now, you that have already paid your first installment, please send me a contribution for the purpose of educating one or two young men. And now, dear brethren and sisters, I ask a special interest in your prayers for our dear Bro. and Sister Cammack in their important work for the salvation of the Indians, and also that you open your houses and hearts to receive them; also any amount handed them will be reported me and receipt acknowledged.

Your brother in hope of the salvation of the Indians,

A. D. MILLER.

Barlow, Miss., Dec. 18, 1891.

The Relation of the State to Morality.

BY REV. JOSEPH SILVERMAN.

Separation of Church and State was inevitable. It came as the result of an abuse of the power of the alliance. The secular and the sacred could not combine without corruption to both, especially to the latter. Hatred of the coalition between religion and government became so great that it was determined to divorce them: leaving government for purely civil purposes—for the State; and the church for purely religious purposes—for the individual.

So long as there are different creeds and religious practices which are matters of individual conscience, there can be no union between religion and the State from the American point of view.

But there is a common platform of morals upon which all religions can stand. Fair-minded and liberal men could formulate a system of morals to be persistently carried out by the State to the satisfaction of all classes, religious or otherwise. In unsectarian ethics there is harmony. From that point of view there can be a union of the State and moral movements. What will come of all the efforts of religion to make men better, unless we can rely upon the power of the State to supplement such efforts? Religion will always be powerless to carry out its great moral mission, if the State permit, during six days of the week, practices which counteract the one day's work of the church. What can be the effect of preaching and prayer and self-sacrifice if evil influences are constantly operative?

There may be commercial and political reasons for the creation and protection of kinds of business that are demoralizing, but shall the State regard them as more important than the morals of the people? Have we no higher aim than to have a *rich* nation? Shall party politics, or ethical principles control? Is it more important that this or that party should rule, than that moral sentiment should prevail?

In the minds of all unbiassed men there can be but one answer: Congresses and Legislatures should be not only directors of public works, but promoters of public morals.

In what direction can the State aid the church in carrying out its ethical aim? First, by such legislation as will improve those agencies which cater to the intellectual and æsthetic tastes of of society. The press, the stage, the school—what are they doing for the moral development of the people? Whatever high ideas individual managers and editors may have, it seems evident from a glance at the daily papers and the posters, that they only appeal to the depraved appetite for sensation. Imagine the effect on the community if the press printed only such things as would elevate the morals of society, or at least not lower them. If certain evils must be exposed in all their nakedness, let it be done by private reports to the police department. The stage has not even the slight justification that the press may plead for its vile productions.

Our schools need reforming. Education has been secularized to the extent of excluding systematic moral instruction. To the traditional "three R's" should be added another three. Let Right, Rectitude and Righteousness be taught in the public schools, without the intermediation of Bible or theology. This is needed to lay the moral foundation for those thousands of children who have not the benefit of ethical religious instruction or of refined homes.

When moral standards are established in these three departments, let us purify our literature, especially that intended for the young. Let us abolish gambling of all sorts, whether in State lotteries, social clubs, or church fairs. Let us restrict the sale of alcoholic liquors as we do that of poison. Let us destroy all the dens and dives of large cities. But first of all, let us purify our politics and create a high moral qualification for eligibity to public office.

If religious leaders are in earnest, let them combine in an appeal to the State to introduce unsectarian moral instruction into our public schools. This will purify the press and the stage, will prevent the dissemination of unclean literature; and that will remove evil temptations from the masses. Meantime we must work for a government of the best men for the moral as well as the material, advancement of the people.—*Menorah.*

Rev. Thomas J. Lowry.

On Monday morning, Dec. 14, 1891, at 9 o'clock, at his home, four miles south of Houston, Miss., Rev. Thomas J. Lowry passed peacefully and triumphantly away. He was seventy-eight years old; had been a Christian fifty-five years, a Methodist itinerant fifty-three years, and on the effective list fifty years. No preacher has a warmer place in the hearts of the people in a radius of twenty miles around Houston than Bro. Lowry. During a long life of active service in the itinerancy he went to and fro, filling the hardest circuits in Central Mississippi, and always laboring cheerfully for his Master.

When I was quite small I remember late one Saturday afternoon, a Methodist preacher rode up to my father's house and alighted to spend the night. His pleasant, agreeable manners, his loving words, his devotional spirit so impressed my young heart that I became convicted of sin, and then I determined to seek the salvation of my soul. The next day we went to church, and the preacher preached on experimental religion, and when he spoke of religion as a glorious reality—that he knew he was a child of God, because he had the witness in himself—I longed for a similar experience. When he had finished his sermon he descended from the pulpit and shook hands with many of the brethren and sisters, and managed to lay his hands upon my head. I can feel the impress of those hands to-day. In after years he was on pastor again, and he put several small books into my hands which have contributed largely toward the building of my Christian character. This man was Bro. Lowry.

When he stood at our last Conference love-feast, and spoke of his hope for a better world, he seemed to think he would never see us again. In death he was still happy. Opening his eyes, he said to Bro. Newsom he was ready. To his family he said, as he approached the margin of the last river: "Oh heaven, sweet heaven; I'll soon be there. Death, where is thy sting? I will gain the victory through our Lord Jesus Christ." A great throng gathered at Prospect Church, on Tuesday, Dec. 15, to pay the last tribute of respect to his memory. The colored people came to show their love for their old father in Israel, who has preached to them so often.

The funeral services were conducted by Rev. J. D. Newsom and the writer. Sleep on, dear brother; there will dawn a glorious morn when Jesus comes to make up his jewels. To his aged companion, five daughters and two sons we extend our sympathies.

T. W. LEWIS.

BOOKS AND PERIODICALS.

All books received will be acknowledged in this column. A fuller notice will depend upon the interests of our readers.

PERIODICALS.

—VICK'S ILLUSTRATED MAGAZINE is just the monthly for florists and gardeners. Rochester, N. Y. Price, 50 cents.

—The CHAUTAUQUAN has often been commended by us, and we commend it again. T. L. Flood, Meadville, Pa. Price, $2.

—The MISSIONARY REPORTER is our own mission monthly, good and cheap. Barbee & Smith, Nashville, Tenn. Price, 50 cents a year.

—UNIVERSITY EXTENSION has five readable articles on that just coming popular subject. J. Haseltine Shion, Philadelphia. Price, $3.

—THE MISSIONARY REVIEW still holds on its brilliant way. It is the best of its class. Funk & Wagnalls Company, New York. Price, $2.

—From S. Brainard's Sons, Cleveland, we have received two beautiful pieces of music—a song and a march—and we appreciate both.

—The LADIES' HOME JOURNAL needs no soft words from us. It succeeds in the highest point of success. Curtis Publishing Company, Philadelphia, Pa. Price, $1.

—POPULAR SCIENCE MONTHLY is well filled with able and interesting matter, and leads the van of the scientific publications. D. Appleton & Co., New York. Price, $5.

—The MAGAZINE OF ART is as punctual as a clock, and brings delightful reading and beautiful pictures every time. Cassell Publishing Company, New York. Price, $3.50.

—The AMERICAN SABBATH is a monthly published in the interests of the Lord's day, and it has articles of much value. *American Sabbath,* 2 Park Row, New York. Price, 50 cents.

THE LOTTERY.

Louisiana Conference vs. The Lottery.

The Louisiana Conference of the Methodist Episcopal Church, South, at Alexandria, passed the following ringing resolutions by a unanimous vote. The Rev. J. B. Walker, D. D., reported for the committee:

Whereas, The lottery question is not only a political question, but also a moral and economic question, we feel that, as Christians and ministers and laymen of the State of Louisiana, we have the moral and civil right to express our views of the character and aims of the lottery company of this State now seeking a perpetuation of its charter for the term of twenty-five years. In doing so we do not in any sense become political partisans, for we antagonize the platform of no political party in the world; and

Whereas, We are asked, as citizens of Louisiana, by the advocates of the lottery amendment to our State Constitution to vote for the insertion of this amendment into the body of the organic law of the State, a decent respect for ourselves, and for the opinions of mankind, renders it eminently proper for us to state, as citizens, the reasons, economic and moral, why we can not give our votes in favor of the lottery amendment. We can not, because it is an immoral institution, and employs immoral methods to accumulate gain. The highest judicial authorities in the world have decided that the lottery is "the most pernicious form of gambling," and is so because it is the most insidious, alluring and deceptive of all forms of gambling. This form of gambling does not require its devotees to enter an odious gambling hell; the participant is shielded from public observation and criticism, and by secrecy escapes the odium of being a gambler, thus greatly increasing the seductive power of the temptation. As we are commanded to pray that we may "not be led into temptation," we can not, as professedly righteous men, vote to lead others into temptation. We do not wish others to take our earnings and possessions without a full and fair equivalent; so, if we are consistent men, we can not vote to indorse and legalize a scheme to take without just equivalent the money of the poor, the ignorant and superstitious. It would not be doing as we would be done by. As Christian men we can not, and dare not, do anything that we can not "do in the name of the Lord Jesus." Surely no man has the hardihood and profane audacity to insult the holiness of God by asking his blessing on gambling, legal or otherwise. We can not, as citizens and Christian men, vote to sell the liberty and civil possession of our State to corrupt men and nullify our claim to common sense by furnishing the purchase money. As Christian men, we belong to a great anti-sin society, a great pro-holiness society, a spiritual and moral kingdom, which antagonizes every form of moral evil. We can not vote to breed up a generation of gamblers. We can not, as good men, assist to educate the young and laboring poor to believe that they may live without honest labor. We can not, as God-fearing men, compromise with sin and do evil with the vain and blasphemous hope that good may come. No end, however exalted its claims, can sanctify the use of forbidden means. No, never while the eternal ages roll. As law-abiding men, as lovers of righteousness, we can no more vote to legalize gambling than we can vote to legalize any other form of criminality. As men, specially set apart for the defense of the truth, the condemnation of wrong and the promotion of right, we are exactly in the line of our divinely appointed duty when we oppose and denounce in truthful terms any form of moral evil; therefore, be it

Resolved, By the members of the Louisiana Annual Conference, as loyal citizens of the State of Louisiana, that we regard the lottery in its purpose and methods as evil, only evil, and that continually.

Resolved, That we feel it our duty to vote and throw our entire moral influence against the proposed lottery amendment.

Resolved, That we will pray to him who loveth righteousness and hateth iniquity, to make the wrath of man to praise him, and by his providence to bring good out of these evil circumstances.

Resolved, That we respectfully memorialize the Congress of the United States, now in session, to devise and enact such laws as may be compatible with the Constitution of the United States as shall operate to relieve us of the incubus and evil of the lottery, which now afflicts and hurts every interest of our State.

Speak Out against the Lottery.

For years, Mississippi has been bled annually of thousands of dollars by that huge gambling concern, the Louisiana Lottery. Knowing the baneful and demoralizing influence of such institutions, the framers of our new Constitution not only prohibited lotteries and the sale of lottery tickets, by a special provision in the organic law, but made it unlawful for any newspaper publisher or other person to advertise them in the State. In short, Mississippi is thoroughly and fully committed against lotteries and lottery gambling. At the same time she is and ought to be deeply interested in the result of the contest now going on in our sister State to recharter the lottery and sell the honor and political freedom of that State to a corrupt and conscienceless gambling monopoly for so much gold.

We sympathize in our inmost soul with the brave and patriotic sons and daughters of Louisiana, who are resisting with their utmost might this effort to prostitute and dishonor their proud and noble State, and we not only consider it proper, but a duty Mississippians owe to them and to themselves to express in every possible way the interest they feel in the success of their struggle. To this end, we would like to see anti lottery meetings held throughout this State, and formal expression given to our sentiments on this great subject. Let us show that we are not indifferent lookers-on at one of the mightiest moral and political struggles in which the patriotic and moral people of a sister State were ever engaged. Let us assure them in the most public manner of our fullest sympathy and moral support, and if need be, our material support also. The success of the lottery means not only the complete political and moral enslavement of Louisiana for a quarter of a century or more, but that Mississippi and her people, by reason of their near relationship, will be sharers, to a greater or less degree, in all the blighting and demoralizing influences of this monstrous gambling iniquity which even now is boldly defying the moral sentiment of the entire country and attempting to set at naught the laws of the general government itself.

The very proposition of the lottery is an insult to a high-minded and honorable people, and rather than see brought upon their State the degrading and humiliating moral and political bondage which its acceptance would imply, the true sons of Louisiana would be justified in defeating it at any cost, even if necessary to resort now to that revolution which the eloquent, wise and conservative Palmer says must come, sooner or later, if the lottery succeeds.

It is understood that prominent citizens of Mississippi have under consideration the calling of a State mass meeting or convention at an early day to voice the sentiments of Mississippians on this subject, and we hope to see it materialize and its denunciation of the lottery and its hirelings re-echoed by every village and hamlet of the State. —Brookhaven *Leader*.

Preamble and resolutions adopted by the West Pearl River Baptist Association, Oct. 4, 1891:

Whereas, Believing, as all Christian people should, that the Louisiana State Lottery is a vice, a wicked gambling institution, the charter of which we consider a stain on our State Constitution, and, as such, should be frowned on by all right-thinking people; *And, whereas*, The said Lottery Company is asking for a continuance of their charter, by which to perpetuate their wicked practice on the people to satisfy their own greed for gain, blinding the unwary with a promise of a revenue for the benefit of levees, education, etc., which promise it is plain they do not expect to fulfill; therefore, be it

Resolved, That we herewith recommend that all Christians of all denominations unite on the one point and join their strength in putting down this gigantic monopoly, and crush out a thing that is a curse to us and will be to our children after us.

Resolved, That the clergy of the different churches composing this association and also of all denominations be requested to teach against it from their pulpits.

Resolved, That this Baptist Association, in conference assembled, do herewith admonish each member of the churches composing this association to labor to defeat this great evil.

Resolved, That each male member is expected to work and vote on the moral side of this question.

Resolved, That we publish this preamble and resolutions in the Minutes of this association, and that a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE, *Farmer's Vidette*, *New Delta* and Franklinton *New Era* for publication. W. H. ADAMS, Moderator.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly upon the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.

Address,
F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

CLERICAL SCOLDS.—Some preachers, and to say, are scolds; and, of all scolds, the clerical one is the most uncomfortable and the worst. Adam Clarke says scolding in the pulpit never does any good. It fails to cure the evil, and at the same time puts both preacher and people in an uncomfortable mood, little adapted to profit by the message of the gospel. So far from being any part of the gospel, the practice is diametrically opposed to the temper and purpose of the redemptive scheme. The gospel inculcates an equable and generous temper. We are to reprove, rebuke and exhort with all long-suffering and gentleness. Scolding comes from the remains of the old nature; the unsanctified part of the man mounts the pulpit and presumes to utter the devil's message in the name of the Lord. However plain and sharp, let your utterance be considerate and sweet.

It can not be denied that, to our poor human nature, scolding is often easier than the giving forth our message in love and seriousness. It follows the grain of nature. It accords with whatever in us is unsanctified and rude. The pagan element, projected across the centuries, comes to the front and presumes to stand sponsor for our Christianity. In the congregation, too, you will find a class of rude, good people who think scolding and denunciation a brave way of preaching. The man who fails to do it, they think, has come short of delivering the whole gospel and clearing his own soul. They enjoy the hitting, in a rude way, of everybody's sin but their own. Hit theirs, and no people will squirm so quickly; they will grow indignant at the first sentence. But really this kind of preaching will do neither these people nor anyone else the least good. It will tend to lead them from the true temper of the Master, and to cultivate in them a spirit of censoriousness and unkindness. Don't scold!—*Zion's Herald*.

A Commentary on Growth.

If the *Youth's Companion* needed any commentary upon its wonderful growth it would have it in the magnificent building in process of erection on the corner of Columbus avenue and Berkeley street. It is one of the finest and most imposing structures in Boston, and is to be devoted exclusively to the uses of the *Companion*. That this paper has come to command so vast an enterprise is a tribute to its wide-reaching and potent influence. There lies before me the fac-simile of the first issue of this paper, published April 16, 1827. It is about the size of an ordinary four-page tract. It was established by Nathaniel Willis, father of N. P. Willis, the poet. Its first quarters were a small room on Cornhill. Its earlier weekly editions could easily be transported by a boy on a wheelbarrow. To-day its weekly issue numbers about 500,000, and one immense building is devoted to the mailing department altogether. Its headquarters have been for some years on Temple Place, and its various departments have been located in different parts of the city. The whole vast business will soon be massed in the mammoth new building. This building is costing half a million of dollars. When the structure is completed, and all the facilities of the paper are adjusted therein, what a commentary on progress! The *Youth's Companion* has sixty-three years of history behind it. Mr. Willis dipped his pen into the prophecy of a big future in its first issue. But the fulfillment has possibly far outswept his most glowing hope. The new building has one of the most conspicuous corners at the South End. It covers an area of 20,000 square feet, and is five stories high. It is imposing in architecture. In the well-lighted basement are to be placed the ponderous engines and the twenty presses. The subscription department is to be an immense room. The editorial rooms and the art work will be on the fifth floor. The engraving department is a distinct business in itself. In 1857 the *Companion* passed out of the hands of Mr. Willis, and, as is well known, Mr. D. S. Ford became proprietor. The style of the business now is Perry Mason & Co. The *Companion* has ever been true to the key-note struck by Mr. Willis: "Our children are born to higher destinies than their fathers; they will be actors in a far advanced period of the church and the world. Let their minds be formed, their hearts prepared, and their characters moulded for the scenes and the duties of a brighter day." Such are words taken from the original prospectus. True to this idea, the *Companion* has worked for a moral purpose. It is safe to say we have a better generation to-day than if the *Companion* had never been started. It has also been a power behind Christian beneficence.—*Standard*.

Sound advice. If you have a bad cold, invest 25 cents in Dr. Bull's Cough Syrup.

Salvation Oil, the great pain-eradicator, is a first-class liniment. Keep it handy. 25 cents.

HOW TO DO IT.—As a rule, the happiest homes are those in which the members are accustomed to render personal service to each other. A father returning weary from his day's labor, or a mother coming home exhausted from a shopping jaunt, is far more refreshed to have slippers brought or bonnet removed by a child than by a servant. Members of a household confined to their rooms by reason of invalidism or old age have added relish for food when brought to them by loving hands, and not served perfunctorily by the maid or hired nurse. Paul endeared himself to the Ephesians because, of his "own hands," he had ministered unto their necessities; and the tenderest scenes of our Lord's life are associated more with his helpful deeds than his wonderful teachings. When death invades the home, it is the one who has been most thoughtful in the little offices for bodily comfort that is missed the most and mourned for longest. If for no other reason than because it develops the affections and is a check upon selfishness, children should have a share in the household's tasks.—*Congregationalist*.

Good Advice.

Exchange:

In winter more exercise is required for the body than in summer.

Wear warm underclothing; material of open texture is preferable.

Avoid catching cold, but should you develop a cough take immediate steps to get rid of it.

The most effective remedy for coughs or colds is Marsden's Pectoral Balm; it is pleasant to take and never fails to cure.

Ask your druggist for it, and don't be persuaded to take any other instead.

Without the newspaper great advertisers can not exist. Without the advertisers, great and small (but mainly the small advertisers), the newspaper of to-day would be impossible.—*James H. Beals, Jr.*

Catarrh

is a complaint so common that comparatively few people are entirely free from it, so insidious that it gains a firm hold almost before its victims are aware of its presence, so dangerous as to seriously threaten the general health, and liable to develop into bronchitis or

Consumption.

It is a mistake to consider Catarrh merely a local trouble. It is unquestionably a disease of the blood, and, therefore, the right way to cure Catarrh is to remove from the blood the impurities which cause and feed it. This is to be done by taking Hood's Sarsaparilla, the great blood purifier, which effectually expels all traces of poison and germs of disease.

"Hood's Sarsaparilla cured me of Catarrh, and built up my general health, so that I am feeling better than for years.

Hood's Sarsaparilla

Is the only medicine I know of which will cure miller's catarrh." GEO. FOSTER, Logan, Ohio.

N. B.—Be sure to get Hood's.

PATENTS THOMAS P. SIMPSON, Washington, D. C. No atty's fee until Patent obtained. Write for Inventor's Guide.

DON'T DELAY TO

Stop that cough! Else the bronchial tubes will be enlarged and the delicate tissues of the lungs exposed to injury. No other medicine is so speedily operative in throat and lung troubles as **Ayer's Cherry Pectoral.** A few doses have been known to break up an obstinate and distressing cough. Sufferers from asthma, bronchitis, croup, consumption, sore throat, and whooping cough find a sure relief in the use of this preparation. It soothes the inflamed membrane, promotes expectoration, and induces repose. Try it. Don't be without it in the house. Sallie E. Stone, Hurt's store, Va., writes: "I have found, in my family, that Ayer's Cherry Pectoral was always a certain cure for colds and coughs."

"Five years ago I had a constant cough, night sweats, was greatly reduced in flesh, and had been given up by my physicians. I began to take Ayer's Cherry Pectoral and was completely cured."—Anga A. Lewis, Ricard, N. Y.

Ayer's Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price $1; six bottles, $5.

DONALD KENNEDY
Of Roxbury, Mass., Says:

Strange cases cured by my Medical Discovery come to me every day. Here is one of Paralysis—Blindness—and the Grip. Now how does my Medical Discovery cure all these? I don't know, unless it takes hold of the Hidden Poison that makes all Humor.

VIRGINIA CITY, NEVADA, *Sept. 9th, 1891.*
Donald Kennedy—Dear Sir: I will state my case to you: About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your Discovery, which did its duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted cataract. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your Discovery was the thing for me; so I got a bottle, and before it was half gone I was able to go to my work in the mines. Now in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did the left eye—perhaps some twenty of them—but since I have been using your Discovery they all left my right eye but one; and, thank God, the bright light of heaven is once more making its appearance in my *left* eye. I am wonderfully astonished at it, and thank God and your Medical Discovery. Yours truly,

HANK WHITE.

The BERKLEY PIANO.

Beautiful style: Sweet tone: Moderate prices: Fully warranted. REFERENCES of the highest character.

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831 Broadway, NEW YORK.
IN BUSINESS OVER 30 YEARS.

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For PANSY'S Latest and Greatest Work,

"The Prince of Peace;"

OR,

"The Beautiful Life of Jesus."

See what a few of our own preachers say about it

Rev. W. H. LaPrade, Pastor Carondelet Street Church, says: "I have been waiting for it. Put me down for two copies."

Rev. Chas. F. Evans, D. D., Presiding Elder of New Orleans District: "One of the most excellent of modern books. The wood cuts are magnificent."

Rev. Alfred E. Clay, Pastor Dryades M. E. Church, South, says: "A most excellent book for the young."

Rev. C. W. Carter, D. D., Editor N. O. CHRISTIAN ADVOCATE, says: "I have read the book with pleasure and satisfaction."

Rev. Jno. T. Sawyer, Pastor Felicity Street M. E. Church, South, says: "This is a most excellent book to put in the hands of the young; and older persons will be benefited by it as well."

Hundreds of testimonials can be furnished. Agents are doing splendidly with it. Send $1 for outfit, and secure territory at once.

F. D. VAN VALKENBURGH,
106 CAMP ST., - New Orleans, La.

Christmas Hints.

Our low prices are the talk of the town. We are selling reliable goods for less money than others. The reason: our expenses are lighter; we do not occupy a corner building, nor a Canal street store. Don't go about it blindly, but look sharp for *our* store. The following prices are quoted in pursuance of our recently announced plan to offer a special line of standard goods at prices which are well recognized at once as far below *real* value.

English Porcelain Tea Sets, decorated in all colors, 56 pieces $3.50.

English Porcelain Dinner Sets, decorated in all colors, 115 pieces, $9.

Genuine French China Tea Sets, square shape, 56 pieces, $6 50.

English Porcelain Chamber Sets, decorated, 11 pieces $2.75.

We recommend the above as superior goods in every respect.

W. C. Shepard & Son,
94 Camp, near Poydras St.
(*The Oldest Queensware House in the South.*)

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New Orleans & Northeastern RAILROAD.

FROM

New Orleans to Cincinnati

94 MILES THE SHORTEST. Time, 27 Hours.

Entire Trains through without changes, rounding the base of Lookout Mountain, and over the famous High Bridge of Kentucky, and into the Central Union Depot, where connection is made for the NORTH and EAST, New England Cities and Canada, without transfer through the City. Luxurious Mann Boudoir Buffet Sleeping Cars on all through trains.

MERIDIAN, BIRMINGHAM, CHATTANOOGA, LEXINGTON, LOUISVILLE, CINCINNATI

Tickets on sale at all principal offices South and West. In New Orleans at Queen and Crescent Depot, Press street and Levee, and No. 84 St. Charles street.

R. H. GARRATT, Div. Pass. Agt., New Orleans.
J. C. GAULT, General Manager.
D. O. EDWARDS, Gen. Pass. and Ticket Agent, Cincinnati, O.

ILLINOIS CENTRAL R. R.

GREAT FAST MAIL ROUTE.

Six Daily Trains between NEW ORLEANS and CHICAGO.

The Only Line running Pullman Buffet Sleepers and Through Cars for All Classes to

CHICAGO,

Connecting with all Buffet and Dining Car Lines East, and the ONLY LINE Running Through Cars for All Classes

To St. Louis Without Change.

The Only Line running a Double Daily Train Service to St. Louis, with Through Sleepers to Memphis, without change.

The Shortest and Best Line from NEW ORLEANS to VICKSBURG.

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The Only Line Running Pullman Sleeping Cars Through Without Change

To SPRINGFIELD, MO., FORT SCOTT and

KANSAS CITY.

ONLY ONE CHANGE OF CARS FROM NEW ORLEANS TO Washington, Baltimore, Philadelphia, New York

The great Steel Bridge, spanning the Ohio River at Cairo, completed, and all trains (freight and passenger) now running regularly over it, thus avoiding the delays and annoyances incident to transfer by ferry boat.

TICKET OFFICE: Nos. 25 and 27 St. Charles St., corner Common.

J. W. COLEMAN, Asst. Gen. Pass. Agt., N. O.
A. H. HANSON, G. P. A., Chicago.

The Texas and Pacific R'y.

EL PASO ROUTE.

THE DIRECT LINE TO

NEW ORLEANS, La.,
SHREVEPORT, La.,
TEXARKANA, Texas,
DALLAS, Texas,
FT. WORTH, Texas,
SHERMAN, Texas,
PARIS, Texas,

to St. Louis and the North and East, and to all points in Louisiana, Texas, Old and New Mexico, Arizona, Colorado, and California.

The Favorite Line via Sacramento to Oregon and Washington.

Through Pullman Palace Sleeping Cars

Between NEW ORLEANS and DENVER, via MARSHALL, and FT. WORTH, where connection is made with through sleepers to the East and West.

Lowest ticket rates, time tables, and all desired information will be furnished by any of the ticket agents of the Texas and Pacific R'y or

C. P. FEGAN, Trav. Pass. Ag't,
B. W. McCULLOUGH, Gen'l Pass. & Tk't Ag't,
JNO. A. GRANT, 3d Vice-Pres.
Dallas, Texas.

Mississippi Valley Route.

L., N. O. and T. R'y.

	Leaves.	Arrives
Kansas City and Memphis Fast Train	5:00 p. m	8:10 a. m
Vicksburg & Natches Ex.	8:10 a. m	5:35 p. m
Bat. Rouge "Coast Train"	8:45 p. m	10:00 a. m

The Only Line running Solid Trains between New Orleans, Memphis and Vicksburg, with Modern Pullman Buffet Sleeping Cars.

The direct and favorite route to Kansas City, Omaha, Denver, St. Louis, Chicago, Louisville and Cincinnati.

The short line to Hot Springs and points in Arkansas and North Louisiana.

Commutation Tickets, Mileage Books, Party Rates and Week End Excursions.

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SAWMILL firewood at $1.50, and oak and ash mixed, at $2.50 per load delivered. C. Arthur 1360½ Tchoupitoulas street

RAILROAD SCHEDULES.

MISSISSIPPI VALLEY ROUTE.
(Louisville, New Orleans and Texas Railway.)

Arrive.	Leave.
Kansas City and Memphis Ft Train 8:10 am	Kansas City and Memphis Ft Train 5:00 pm
Vicksburg and Natchez Express 5:35 pm	Vicksburg and Natchez Express 8:10 am
Baton Rouge "Coast Train" 10:00 am	Baton Rouge "Coast Train" 3:45 pm

LOUISVILLE AND NASHVILLE.

No. 5 Lim. Ex. 7:45 am	No. 4 F'st Ex. 7:45 am
No. 5 F'st Ex. 7:05 pm	No. 8 Coast. 3:45 pm
No. 7 Coast. 9:20 am	No. 64 Lim. Ex. 7 30 pm
Lim. express, 4:45 pm	Fast mail. 8:25 pm

ILLINOIS CENTRAL.

No. 1. Local Mail and Express. 6:15pm	No. 2. Local Mail and Express. 7:00am
No. 41. Chic. and St. L. F. Mail. 8:25am	No. 42. Chic. and St. L. F. Mail. 6:00pm
No. 45. Chic. and N. O. Lim. 7:35pm	No. 46. Chic. and N. O. Lim. 12:01noon
No. 41. Memphis and K. C. Ex. 8:25am	No. 42 Memphis and K. C. Ex. 6:00pm
No. 5. McComb City Accom. 9:15am	No. 6. McComb City Accom. 4:50pm

TEXAS AND PACIFIC.

No. 52 California Express. 7:30pm	No. 51 California Express. 8:00 am
B. Rouge, local. 10:25am	B. Rouge, local. 5 50 pm

SOUTHERN PACIFIC CO.—MORGAN LINE.

No. 19 Califor. 7:30 am	No. 18 Local. 8:00 am
No. 17 Local. 7:20 pm	No. 20 Califor. 5:00pm

NEW ORLEANS AND NORTHEASTERN.

No. 1, Lim'd 2:30pm	No. 2, Lim'd. 5:00pm
No. 5, Fast Line. 7:00am	No. 6. Fast Line. 3:45am

MOBILE AND OHIO.
(Via Meridian.)

No. 4, Fast Line. 7:00am	No. 2, Limited. 5:00pm

P. AND P. EAST LA
(Abita Springs.)
Daily Except Sundays.
Arrive. 8:30 am | Leave. 4.15 pm

NEW ORLEANS AND GULF RAILROAD.

Pt. a-la-Hache 8h Rch. 9:00 a. m., 2:30 p. m., 4:50 p. m.	Pt. a-la-Hache 8h. Rch. 7:00 a. m., 10:00 a. m., 5:00 p. m.

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Rope, Packing, Twines, Brooms, Brushes, Mops, Soaps, Bottles, Flasks, Demijohns, Tumblers, Fruit Jars, Corks, Lamps, Lanterns, Globes and Chimneys, Barrels, Half Barrels, Kegs, Fishing Tackle, Seines, Ammunition, Shot, Powder, Oyster Tongs, Oars, Rowlocks, Hardware, Tinware Stationery, Scales, Animal Traps, Cakes, Axle Grease, Wagon Jacks, Whips, Wrapping Paper and Bags, and a full variety of Goods carried in this line of Trade.

J. C. MORRIS CO., Limited,

40, 42 and 44 Tchoupitoulas Street.

DIRECTORS—E. F. Dyer, president; E. P. Mackie, treasurer; J. C. Morris, J. C. Morris, Jr., T. G. Mackie.

Scriptural Baptism.

By REV. J. J. LOVETT.

A Clear-cut and Concise Statement of the Bible Doctrine of Water Baptism.

"It is written in popular style."—Rev. T. F. Brower, A. M.

"It is well written and much to the point."—*St. Louis Christian Advocate.*

"I have read it carefully through and like it very much. It is the CLEAREST, FINEST and BEST pamphlet on Baptism I ever saw."—Rev. Dr. T. S. West.

Price, 10 cents each; 75 cents per dozen. Address the author, Tahlequah, I. T.

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20 Commercial Place,
John P. Hopkins, New Orleans.

ALL KINDS OF PRINTING.

EVERY one in need of information on the subject of advertising will do well to obtain a copy of "Book for Advertisers," 368 pages, price one dollar. Mailed, postage paid, on receipt of price. Contains a careful compilation from the American Newspaper Directory of all the best papers and class journals; gives the circulation rating of every one, and a good deal of information about rates and other matters pertaining to the business of advertising. Address ROWELL'S ADVERTISING BUREAU, 10 Spruce St., N. Y.

A Sea-Front Cottage

For Sale at the

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A choice location. The only front lot left in this charming seaside resort.

Apply to H. W. SPEAR,
Member of Board of Trustees,
No. 74 St. Charles St., New Orleans, La.

BOYS! GIRLS! Everybody!

We want used postage stamps used before 1870; also Confederate bills. For 25 stamps or 10 bills we will give either 25 cards with your name printed on, 3 sheets of Scrap Pictures, 1 Autograph Album, 50 Foreign Stamps, or Cash. AGENTS WANTED. Circulars free.

J. E. HANDSHAW & CO.,
SMITHTOWN BRANCH, N. Y.

AGENTS send for **How I Made a House and Lot in One year.** Our copyrighted methods free to all desiring a Home, or business chance. $75 to $100 Monthly. Teachers and ladies find big pay for spare hours. TREASURY PURCHASING AGENCY, 27 4th Ave., New York.

The Southern Insurance Company

OF NEW ORLEANS.

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Paid up Capital, $300,000. Assets, $559,348.11.

FIRE, RIVER AND MARINE INSURANCE.

This company by its conservative, yet liberal, business methods, and the immediate availability of its assets, affords complete security to its assured. Losses promptly adjusted and paid.

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NATURE'S CURE FOR **ASTHMA** FREE ON TRIAL.

The WONDERFUL KOLA PLANT (HIMALYA), discovered by African Explorers on the Congo River West Africa, is **NATURE'S SURE CURE for ASTHMA. No Pay until Cured,** and **Positive Cures Guaranteed.** Importing Office, No. 1164 Broadway, New York. Fur Book and **Large FREE Trial Case,** sent by Mail, address, Central Office **Kola Importing Co.,** No. 132 Vine Street, Cincinnati, Ohio.

Christian Observer and *Medical Journal*, April 9, 1890. The *Christian Evangelist*, May 30, 1890, says editorially: "The Kola Plant is a gift direct of God, to sufferers from Asthma, and His blessing will rest upon Stanley and associates, explorers of the Dark Continent. It is an unfailing cure for Asthma." ☞ See *New York World* and *Philadelphia Press*, May 18 and 19, 1890, also ☞ Remember, No Pay Until Cured.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Rev. C. W. Carter, D. D., Editor.
Rev. B. F. Lewis, Ass't Editor.

Thursday, Dec. 31, 1891.

Special Notice.

The members of our church in this city are earnestly invited to meet together in Carondelet Street Church, next Sunday, Jan. 3, at 3:30 P. M., to consider matters of importance to Methodism. Let every Methodist be present, if possible.

C. W. CARTER, P. E.

BRIEFS.

Mr. Gladstone: "In all God's creation there is no place appointed for the idle man."

It is a good thing to clinch the Sunday sermon. This may be done by personal conversation during the week. We don't mean to talk about the sermon, but about the subject of the sermon. The force of many a sermon has been lost by lack of such clinching.

The *Mid-Continent* has this paragraph, which is valuable to preachers:

The extemporaneous method of preaching is both popular and desirable, but the minister who pursues it should bring the beaten oil of the sanctuary into the pulpit. Extemporaneous preaching, however, should be carefully discriminated from off-hand preaching. No preacher should undertake in his pulpit work to serve the Lord with that which has cost him nothing. The successful extemporaneous preachers bestow as much, and some of them more, study upon their discourses as those who are in the habit of writing. Dr. Palmer, of New Orleans, the great Southern Presbyterian preacher, composes his sermons from text to conclusion with the greatest care, though he rarely writes a word of them. Along this line "there is no excellence without great labor."

According to the report of the Treasurer of the United States, the receipts for the fiscal year 1891 from all sources amounted to $458,544,233, while the expenditures in every direction run up to $421,304,470, leaving a balance of $37,239,763. We produce these figures to remind our readers that though they represent a vast amount of money, they are as nothing in comparison with the Christian's present possessions or his future inheritance. God says, "All things are yours." And he says, "We are begotten to an inheritance incorruptible, undefiled, and that fadeth not away." When Uncle Sam's great wealth has rotted to nothingness, the Christian will be freely enjoying the opulence of God's illimitable empire.

According to a recent authority, there are now 800,000 communicants of the churches in heathen lands. One hundred years ago the number was about 300. There are now 170 Missionary Boards directed by men, and 110 directed by women, in active mission service, employing 7,700 missionaries in non-Christian lands. To carry on these various mission works, about $5,000,000 were expended last year, which is about thirty-seven cents per church member. And yet Christians profess to "love their neighbors as themselves!" The increase of wealth among Christians in the United States last year was *ninety times* more than the offerings for foreign missions. And yet we are too poor to give. "According to our ability" has not yet entered into our heads or hearts. The increase of our wealth last year was *four times* as much as we have contributed to missions during the whole of the past century. Surely our "hearts go after covetousness," and God will some day take us by the throat, and say, "Pay that thou owest!" And then what? Shattered fortunes again.

After Conference.

All three of our patronizing Conferences have now been held. By this time nearly or quite all of the brethren have seen their new works, and the majority of them have moved into their new homes. As the Conference seasons roll round, we are always forcibly reminded of a sentence in the remarks made by one of our Bishops, a few years ago, just before announcing the appointments for the year. He said: "Do not form an opinion of your new charge for, at least, six months after you have reached it." There is wisdom in that remark, though at a glance it may not be seen. The first impressions of a new work are not always favorable, and are rarely altogether correct. This is natural, for both people and preacher meet under most trying circumstances. Strong ties of friendship are being severed and new ones must be formed. The holidays are upon us; all is hurry and confusion and change, and it is often an effort on the part of the people to receive their new pastor with becoming cordiality. The pastor, too, is a stranger and necessarily constrained to an extent, and thus all things tend to make the season a trying one. Now, as we would not be "sized up" by our congregation the first Sunday we appear before them, so let us be sparing with our criticisms. We may have a better thing than we think, even as we know (?) the people have a better thing in us than they think.

Besides this, all Methodist preachers profess to have a divine call to the ministry, and to be firm believers in a special providence. They do not believe that the promise, "Howbeit when he the Spirit of truth is come he will guide you into all truth," was to be confined in its application to the apostolic age, but that to-day all Christians may claim the same divine guidance "into all truth." Believing this, how can one fail to feel confident that he has been sent to the very charge where he is most needed and where he can do the most good? It is true, one sometimes feels that those in authority have been actuated by motives other than the purest in making the appointments. If there have ever been causes for such feelings, they have been so exceedingly few we can scarcely afford to notice them. It is a direct reflection on the Christianity and honesty of any presiding elder to accuse him of such conduct. But suppose there is foundation for such feeling, can the finite arm of man interfere with the well-laid plans of Omnipotence? If we are the Lord's—soul, mind and body—as we should be, will he permit the ill-will or prejudice of one man to work injury to us or to his cause? Has not and does not God bring good out of intended evil? In the face of such a promise as "The steps of a good man are ordered by the Lord, and he delighteth in his way," no consecrated man of God can look at his appointment, whatever it may be, without saying, "It is best."

But, after all, our works are pretty much what we make them. If a preacher goes to his work baptized with the Holy Ghost, determined to know nothing save Jesus Christ and him crucified, the people will soon find it out and rally to him whatever his "natural fitness for the place" may be. What is needed is not so much "natural fitness" as the presence and power of the Holy Ghost. Some years ago we read of a certain fashionable city church with a fashionable city pastor. Both were devoid of divine power, and the church, as a consequence, was on the decline. At the third Quarterly Conference the presiding elder threatened that if there was not a forward move during the quarter, he would remove their city pastor and send them instead a "piney-woods preacher." On his next round he found them nothing better, but rather worse, as was to be expected. At the session of the Annual Conference the change was made. The first Sabbath of the new pastorate, as the audience writhed under the uncouth manners and mutilated English of the preacher, they sincerely repented of their former indifference. But before the service was over one of the stewards, who thought it an imperative duty to sit in the amen corner, sprang to his feet, clapped his hands, and shouted, "Thank God for the piney-woods preacher!" From that moment the church began to move forward in all departments of church work. Whatever the field, whatever the environments, if the preacher has the Spirit with him, he can not but have cause for thanksgiving in his appointment.

Self or Christ.

St. Paul has given some valuable suggestions in regard to preaching. We call attention to one of his utterances. In his second letter to the church at Corinth, he makes this statement: "We preach not ourselves, but Christ Jesus the Lord." Every preacher should ponder long and thoroughly this simple sentence. Every preacher of any experience, if he has taken the trouble to analyze the temptations that come to him, has recognized the fact that the most frequent, as well as the most subtle, temptation is the temptation to "show off" his preaching ability.

In what a subtle way this temptation presents itself! Praise is something dear to human hearts. Men love to be thought well of and to be spoken well of, and this, so far, is legitimate. Ministers are men. They have as much human nature about them as other men. Their call to the ministry has not lifted them out of the sphere of human nature. The accomplishment of this desire for the good-will of others is best effected by acts and words. The temptation here is to act in such a manner and preach in such a way that this desire for praise may be realized. At this point couches the preacher's danger. If he permits this desire to grow abnormally, there will come a growing tendency to pander to the tastes and compromise with the habits of his hearers. The grand old truths of the gospel, glowing with divine luster, will be obscured by flashy imitations, the only merit of which is a display of intellectual dexterity. The graces of rhetoric and the elegancies of style and the ornamentations of elocution will be sought after only for the purpose of pleasing "itching ears," instead of for the legitimate purpose of feathering the sharp arrows of truth that they may fly straight to the conscience. Instead of the "sword of the Spirit" being used, as the surgeon uses his scalpel, to open the nature and uncover the sources of corruption and show the streams of pollution that flow through the soul, there will be practised a species of pulpit quackery, whereby the surface will be healed over and the pent-up virus will remain to diffuse itself through the whole nature!

When a preacher yields to this temptation, and goes into the pulpit with the desire in his heart to gain from that bar of judgment the decree that he has ability to make eloquent sermons and the oratorical power to deliver them in an elegant manner, he will be very apt to smooth over the Word of the Lord and to dilute the gospel and make people believe that they are really better than they thought themselves. Then pleasant emotions take possession of their souls, and words of praise flow freely forth! Like everything else, this desire grows by being fulfilled. The more it is fed the larger and stronger it grows, until finally it gets so large that it can not be satisfied, and the poor preacher becomes a misanthrope, whining and quarelling the remainder of the journey through life. He yielded to a temptation that undermined the foundations of his manhood, and when that fell his ministry crumbled to ruins. God has yoked the ministry to manhood, and whatever weakens the latter destroys the former. Nothing so effectually kills the honor and respect which people have for a minister as the loss of his manliness, and nothing takes the manliness out of him so quickly as pandering to the tastes and habits of people in order to win good words from them. We say right here is where Satan has laid a snare for the preacher which can be avoided only by a wary watchfulness and a complete self-abnegation.

Now, St. Paul said, in regard to his preaching: "We preach not ourselves, but Christ Jesus the Lord." Doubtless, St. Paul could have made men bow before his splended talents, but he wanted to make them bow before Jesus Christ; therefore, he preached Christ. He might have invited men to an intellectual banquet and charmed them with exhibitions of great learning, but he wanted them to "know Christ and him crucified;" hence he preached Christ. When he heard that some were contending for his honor and reputation in the church in Corinth, he asks in astonishment: "Who is Paul?" "I am nothing. Apollos is nothing. Christ is all in all." "God forbid that I should glory save in his cross." The desire for the praises of men—the wish for distinction as a preacher—the ambition to be regarded as the "prince of pulpit power"—these were all crushed out of his heart when he said: "I count all things loss for the excellency of the knowledge of Christ Jesus my Lord." Personal experience in the grace of Christ, lived and preached, was preferable to the ability to speak with the tongues of angels, and more desirable than to understand all mysteries, and more enjoyable than the rich feeling produced by giving all his goods to feed the poor. Referring to his proud lineage and high birth and great learning, he cries out, "What things were gain to me, those I counted loss for Christ." With what sincerity, with what stern simplicity, with what utter abandonment of self could such a heroic spirit declare: "We preach not ourselves, but Christ Jesus the Lord."

Christ Jesus the Lord, was Paul's constant, untiring theme. It was the central thought of all his preaching, from which he was ever going, and back to which he was ever coming. All the principles of truth centered in Christ. All the hope of humanity clustered about Christ. The love of heaven was incarnated in his earthly life. The aspirations of sin-sick souls found their only resting-place in his glorified humanity. Hence St. Paul declared, "We preach Christ." It was the only hope of heaven to a sinner. It was the only thing that could satisfy the longing love of God for his fallen creatures. Christ satisfied all the conditions on both sides, and Paul saw that he did, and he preached Christ and him only.

Was such preaching successful? One sentence answers the question: "Now thanks be unto God which *always* causes us to triumph in Christ and maketh manifest the savor of his knowledge by us *in every place*." May God help us all to "preach not ourselves, but Christ Jesus the Lord!"

Gambling—The Lottery and Other Forms.

The vice of gambling is rapidly becoming a national characteristic of the American people. Just at this time the attention of the public is directed towards that gigantic gambling monopoly, the Louisiana State Lottery, which is attempting to engraft itself upon the Constitution of Louisiana for another period of years. The public conscience is aroused; but, perhaps, the indignation is not directed so much against that institution because it is a monstrous gambling machine, as because it is a great corporation and because it is now offering openly to the people of a whole State a bribe unprecedented in amount. When it tempts the integrity of the whole people with the offer of one and one-quarter millions of dollars per annum for twenty-five years, the bribe to be used for charitable and educational purposes and for internal improvements, it strikes a deadly blow at the sovereignty of a State, and at the principle of self-government, which creates alarm among all classes of citizens who believe in American institutions. The indignation is, however, not so great as it would be if the strongest church in Louisiana should offer a similar sum for similar purposes in consideration of similar recognition in the Constitution.

This illustration shows that the interest, the indignation and the resistance which have been stirred up against this monstrous iniquity are not to be taken as the measure of the conscientious opposition to legalized gambling, but rather as the measure of patriotic opposition to taking a great corporation into copartnership with the State. Many of those who are arrayed against it stand, no doubt, upon conscience, but the great majority are opposed to it upon purely political and economic grounds. Christians and patriots alike will rejoice in its defeat; but, should it be victorious, many of those who oppose its high-handed effort to usurp the powers of the State, will continue to buy lottery tickets as heretofore.

The gambling mania is upon the American people, and the monstrous form in which it seeks to throttle a State is no worse in its moral features than those delusive and popular forms in which it is daily destroying integrity of character, and sapping the foundations of honest industry.

As now organized and operated, the Stock Exchange, the Cotton Exchange, the Wheat Exchange, the Meat Exchange, the Bucket Shop, is each carried on upon the same moral principles as the lottery, and for the same purposes. Many a man who is not willing to see the Lottery incorporated into the State Constitution will stop on his way to the Anti-Lottery Club to make a speculative investment in stocks or futures, and will very complacently pocket his winnings or pay his losses.

Gambling with cards or dice, faro, chuck-luck, keno, draw poker, craps, etc., is no longer thought respectable; these have to hide out. A good, square, respectable indulgence in gambling now-a-days can not be had under the old forms. The indulgence can be had now only under the euphonious terms: stock speculations, cotton speculations, speeding horses, or backing up one's judgment as to the result of an election.

The essential evil in all gambling is the effort to get something for nothing, or a large return for a small risk.

There are some minds which pretend not to distinguish between the ordinary risks of honest business and the extraordinary risks of gambling speculations, but such minds are probably trying to practice self-deception. The mere jugglery of words is misleading a great many people, and such is the passion for speculative risks, when once indulged, that many persons who have fine business qualities and good opportunities of reaching success along honest and honorable lines of work, are yielding to this pernicious habit.

Occasionally it leads to great crimes. Men in high places steal to repair the losses of the race track, the stock market or the exchange. Sometimes great banking institutions are wrecked by it, and the financial stability of whole nations is shaken, and the effect reaches down to the very living of the day laborer, which is cut short. But all the time it is undermining integrity of character, demoralizing honest industry, and ruining human souls.

This evil as it now exis broadcast among the people w not be cured by mere legal enac ments. Something must done through gospel agencies stir conscience. Gambling is sin. It must be avoided a sin, repented of as a si renounced as a sin, forgiv as a sin, or if committed as sin and persisted in as a sin, will be punished as a sin by hi who takes knowledge of o sins and who holds in his han the thunderbolts.—M., in *Al bama Christian Advocate*.

NOTES.

Both political parties in Massach setts favored the abolishment of t poll tax, and the law was passe Now—lo and behold!—the reaso There were so many who would n pay the tax in order to vote that bo parties found it expensive to pay t tax to get voters, and so the thing w abolished. Alas! for poor hum naturo.

A large number of people make t mistake of supposing that the "righ eousness of a cause secures its t umph." We have been taught th from the beginning. In our chil hood games it was said, "Cheati never thrives," and we believed But we have learned that it is mistake. Unrighteousness succee wonderfully. A righteous cause h to be *worked to success*, just like oth causes. And the cause don't wo itself either.

We think it would have a go effect if every preacher would prep very carefully and preach on the su ject of reading. There is a great de of unprofitable reading among m members, and it ought, if possible, be corrected. No man is in position do this better than the preacher. T people look to him for instruction a guidance in everything, and on th line he can instruct and guide profit. We trust this hint will thought of, and that we shall so hear from it.

One of our exchanges says that t number of theories invented by t higher critics in regard to the orig of the books of the Bible is 747, and these 603 are of the Old Testame and 144 of the New Testament. occurs to us that these critics mu first determine which one of the theories is true before they have foundation upon which to build up theology. In the meantime, wh they are settling that, we will cling the old Book. To divide our ho into 747 parts, not one of which is y established firmly, is asking a lit too much. So we will wait till t critics agree before we join with the

No man can vote for the lottery w believes that there is coming a time his history when he shall stand befo a righteous Judge to "give account himself." To aid in putting the lo tery amendment in the fundamen law of the State is to aid in fastening wicked corporation to the necks thousands of helpless people. Can y stand to answer for that at the bar God? If it were only yourself who affected, it would not be so bad; b when you open the possibility of t sin of gambling to thousands of peop and do this by a deliberate vote, th at the last day you may expect nothi less than the tremendous sanctions insulted holiness to be visited up you. Therefore, beware!

The New York *Evening Post* has paragraph which is so true and whi so clearly diagnoses a national sin th we ask our readers to ponder it car fully. It is this:

Of all the lines of social separati between man and man in a civiliz community, that of mere wealth is t most unfortunate, the most demoraliz ing, the most anti-social, the mo dangerous to the State. It can not erased, but it should be the consta effort of every good citizen to ignore or make little of it. The worship wealth, simply as wealth, has alrea almost become a national disease. has killed almost every other form distinction. It has converted some the most worthless men in the com munity into national heroes, and su rounded their doings and sayings wi a shameful fascination.

Methodist Times, London:

It is no use trying to defend the e istence of the man who does not ing, either with hand or brain, for h fellow-creatures. He is a parasite, anomaly and a nuisance. Carly prophesied many years ago that t day would come when there would no room for him in God's earth, a when the human race would agree th the man who does not live by indust lives by stealing. The Apostle P went even further than Mr. Gladsto or Carlyle, and declared that the m who will not work should not be a lowed to eat. No one has yet ventur to go so far as the Apostle Paul. T greatest possible calamity that can b fall any man is to have nothing in d The quaint saying of old Dr. Wat "Satan finds some mischief still idle hands to do," is true. The idle so degraded that they sink even to t vulgar stupidity of gambling. No m has any right to life in such a world this—a world in which sin and misc abound—without doing in some w or other real honest work for God a man.

PERSONAL AND OTHERWISE.

President L. T. Fitzhugh, of Whitworth College, gave us a call and Christmas greetings last Thursday.

The postoffice address of Rev. J. W. Luter, the treasurer of the Board of Missions of the North Mississippi Conference, is Winona, Miss.

Bro. B. F. Jones writes: "I am entering upon my second year here with encouraging prospects." We know from experience what that means.

We see it stated that the Epworth Leagues in our church now number about 50,000 members. This is a good showing for so young an institution.

A note from Rev. T. L. Mellen informs us that he is laid up with an affliction of boils. We trust he will not be bothered out of patience by "Job's friends."

Brother, bring the ADVOCATE before your people at an early date. The sooner you get it to going as a co-worker, the more benefit it will be to you and all the interests of your work. Try it and see. We know whereof we speak.

Three of the Louisiana preachers were robbed one night during Conference, the thief entering the room while they were in bed. The thief carried off $235. Thieves have very little respect for "the cloth" when they are looking for money.

Rev. J. W. Caldwell, of Bowling Green, Ky., has been elected assistant pastor of the First Presbyterian Church in this city. Dr. B. M. Palmer, the pastor, is well entitled to an assistant, and we trust that the new relations may be for the advancement of righteousness in this city.

The Anti-Lottery ratification meeting in Washington Artillery Hall, last week, was a rousing success. At least 2,500 people were present, and the speakers gave the lottery some telling blows. The Antis have just begun the fight, and they expect to win, and we hope and pray and believe they will. Amen!

We are indebted to Rev. W. E. Towson, our missionary to Japan, for a copy of the Minutes of the Fifth Annual Meeting of the Japan Mission of the M. E. Church, South. The reports of the work of the various stations and workers embodied in these Minutes are extremely interesting and encouraging, and show that the cause of Christ is progressing in the "Sunrise Kingdom."

The publisher of this paper has hung in our office a magnificent crayon portrait of Bishop Keener. It is a splendid likeness of the Bishop, and is set in a rich bronze frame. It is a fine adornment for our office. The work is the best style of art, and was executed at the photograph rooms of E. Simon, of this city. We expect also to have one like it of Bishop Galloway. Then we will have the oldest and the youngest Bishop looking down upon us as we work.

The regular monthly meeting of the Sunday-school Superintendents and Teachers' Union, of this city, will take place next Tuesday, Jan. 5, 1892, at 7:30 P. M., at the Prytania Street Presbyterian Church, cor. Prytania and Josephine streets. The subject for discussion will be, "The Bible and Some Methods of Studying and Teaching It." The discussion will be led by Rev. W. H. LaPrade, pastor of Carondelet M. E. Church, South. It is also the time for the election of new officers for the union. All are most cordially invited to be present.

Rev. A. E. Clay, of Dryades Street Church, resumes his Sunday afternoon lectures next Sunday at 3 P. M. The subjects for the next four months are as follows:

Jan. 3. The Bright Side of Things.
Jan. 10. Lifters and Grunters.
Jan. 17. Fainting Spells.
Jan. 24. Turn or Burn.
Jan. 31. Lepers in High Life and Low.
Feb. 7. Daughters of Toil.
Feb. 14. An Hour with Mrs. Grundy.
Feb. 21. The Ideal and Real; or, Before and After.
Feb. 28. Infant Toilers; One Curse of this Age.
Mar. 6. On the Outside.
Mar. 13. Humbugs.
Mar. 20. 'Twixt 7 and 12 P. M.
Mar. 27. The Mission of Beauty.
Apr. 3. The Bridge of Sighs.
Apr. 10. Under the Lion's Paw.
Apr. 17. On Falling in Love.
Apr. 24. Lost Women.

The greatest of arts, it is said, consists in hiding art, but it is a very clever man or woman who can hide baldness. There are ladies who often think that by means of all the artificial adjuncts such as "rats," "switches," and so on, which change almost with every succeeding season, they can successfully disguise the loss of their, perhaps, once luxurious looks. Success does not always crown their efforts, and they are like the ostrich who imagines herself hidden when she hurles her head in the sand.

The only real way to hide a lack of hair is to promote a better growth by using the Louisiana Creole Hair Restorer, which can be depended upon to do so in your case, as it has accomplished it in thousands of others.

Its merits are lauded in stacks of letters, some from grateful purchasers who had previously tried everything they ever heard of for the hair, and all unite in declaring that they never found anything so immediate and at the same time so remarkable in its effects. While promoting the growth it restores the color if it is lost, and yet it is perfectly harmless and nothing like a dye. It is something that recommends itself. Try it and be satisfied. Mansfield Drug Co., Proprietors, Memphis, Tenn.

Some Criticisms.

BY JOS. B. COTTRELL, D. D.

The Ecumenical of Methodism at Washington furnished occasion for many to speak tentatively, and for a few to speak oracularly. Now, there has crooped in upon me, of late, a threefold distinction in respect of the faith of Christ, and what is incidental (I like to have written it accidental) thereto, or therewith. That distinction, which marks a difference in sharp definition, is between the terms, *doctrine, creed, dogma*. Doctrine is that which is self-evident in its rudimental or primary—its *prima-facie*—presentation to mind, but which, like the *axiomata* of mathematics, is cumulative to the mind, as the intuitive or imaginative reason, in co-ordination with the moral sensibilities, makes appropriation thereof in application to duty. It was thus Paul went "from faith to faith"—"dying daily"—"rising on stepping-stones of his dead self" to higher and yet higher degrees of the life the Master came, that we might have, "*and have more abundantly!*" As we do not have to burn stumps or heaps in order to see the stars, even so is it with the gospel—the doctrine! Christ said, "He that heareth these *sayings* of mine, and doeth them;" not these arguments, or demonstrations, or explanations. And when he commissioned the apostles, it was to *preach* the gospel, not to prove it; to preach it, not to explain it; to preach it, not to argue on its behalf.

Creed is that which is stated in respect of historical fact. When Mr. Huxley says there is no reason, *a priori*, against the enactment of miracles, but that, to his mind, the evidence of which the Christian world predicates its acceptance of their historic verity, is not sufficient to bring him into assurance of them, he in no wise denies the generative—re-generative—sanctifying efficacy of the doctrine. In the Apostles' Creed each utterance is of fact; there being a little shading of doctrine, or of dogma, as you may have it (as of smoke), in the mention of "the forgiveness of sins." But even the declaration of the forgiveness of sins leaves the mind free as to the dogmatic, theoretic apprehensions of sin.

Dogma is in respect of deductions logically reached from data of either historic fact or of experimental utterance of those claimed to have been inspired. The dogmas of the Methodist Church are the Twenty-five Articles (of faith, as they are infelicitously termed), twenty-four of which were what Mr. Wesley passed over to the Methodists after he had canceled fourteen of the thirty-nine of the Church of England, and making verbal changes in those he gave us that qualified their import. Just here let me ask, in profoundest deference to those who stickle so jealously for ministers to withdraw when they stutter, or lisp, in the least, in pronouncing *shibboleth*, how they can honor Mr. Wesley, who boldly denied the truth of much embraced in the dogmatic formula of the church of which he was a minister? And I may be graciously borne with by such as have fenced in the rainbow of doctrinal truth with dogmatic rails, or who have grown (?) from childhood within their dogmatic pen, if, just in this connection, the infelicity is noted of declaring a political, governmental somewhat as of Christian truth. Of our Twenty-five Articles, one declared the legitimacy of the jurisdiction of the government at Washington; but an exigency arose in which our Bishops and other clergy made appeals, in the teeth of an "article of faith," to which they were, by ordination, committed, to rally soldiers to resistance against that government! Reverting to the figure of fencing in the rainbow, there is suggested what may justify tolerance and respectfulness, reciprocally, among all the churches of Christendom, viz: None of them have fenced out—or off—the rainbow, however much they may have fancied that they, or "the fathers of their church," have fenced it in. The folly is in the claim that the how may only be seen from their enclosure; and if it be not treason—heresy—let it be suggested that the beautiful, firmamental covenant-token can be as plainly seen by "seers" who have never been penned. When Christ impulsively exclaimed of the centurion that he had not "found so great faith, *no, not in Israel!*" he uttered what, by implication, we may claim as his foundation-fact or principle of a catholic kingdom: that it is predicative purely of spiritual conditions—conditions that each individual may for himself fulfill, so that his discipleship of and acceptance by the Master is not determined by aught that another may allow or refuse to be performed on him. The abolition of "the law of commandments, contained in ordinances," was affranchisement of the world of mind, and the liberation of men, complete, from priestcraft, preacher-craft and church-craft, all the more effectually to fraternize them, and have them to become organically "compacted, . . . according to the effectual working in the measure of every part," from increase of knowledge and heightenings in experiences of wisdom and of love. The paradox of a surer observance of all that makes for unity, because of this individual affranchisement, is analogous to that which we meet in all ranges of scientific, philosophic or speculative engagement. I've been wont to express it thus: There is nothing so true but there is somewhat else, seemingly contradictory thereto, that is quite as true—like two semi-circles in opposition, making the circle complete. When Paul asked, "Do we make void the law by faith?" and then declared, "No, we establish the law!" he was right upon this ever-recurring paradox of truth. When I've affirmed that my clothes are no part of my person, I've made no claim for nakedness. Even after this analogy is it, have we in religion, baptism, and the Supper, and the laying on of hands; a true ministry, authorized to bind and to loose, with assurance that ratification thereof in heaven will follow, or be coetaneous. It is an all-obliging "law of the spirit of life in Christ Jesus" which makes us "free from all," qualifying us to "stand fast in the liberty wherewith Christ hath made us free," . . . disentangled from "the yoke of bondage."

There was never a time in the career of mind when it behooved individuals, more than the priest, to have the courage of their convictions qualified by respectfulness toward others who appear in antipodal attitude to them. The feet of our antipodes point toward the same centre with our own. In respect of seekers of truth along the convergent lines—scientific, philosophic and inspirational—may it be affirmed, "Deep calleth unto deep!" Why may response, reciprocal, not be in humility and deference? Insolent, oracular, *ipse-dixit* utterance from one in either quarter of the domain of knowledge, has its counterpart in him who knows only *in verba magistri jurare*. These, in correlation, under assumption of infallibility, have been ever obstructive in the way of the march of mind.

Greenville, Ky., Dec. 16, 1891.

Methodism in Texas.

Rev. C. F. Smith, of the East Texas Conference, is in Mississippi visiting his mother's family. He reports Methodism in a flourishing condition in Texas. Within the past twelve months nine different Southern Methodist Conferences have been held within the bounds of the State. The East Texas Conference has just adjourned, and reports a membership of twenty-two thousand, with seventy-five traveling preachers. The finances are in a better condition than usual. In the past few years the average salary paid to the pastors has increased thirty per cent.—it now being about four hundred and twenty-five dollars. Bishop Fitzgerald presided, and won the hearts of all. We are not at all surprised at this, for it is what we expected.

The Smith family does not flourish in the Mississippi Conference; but in the East Texas there are nine Smiths, representing eight different families. The Mississippi Conference now has only seven Jones, representing six different families. Providence has seen fit to place the State of Louisiana between them.

Vicksburg Sunday-School.

The assistant editor spent the holidays in Vicksburg, Miss., and had the pleasure of addressing the Crawford Street Sabbath-school at their Christmas celebration. It was refreshing to look down into the upturned faces of the two hundred children assembled to participate in the festivities. After some interesting exercises in the auditorium, the children repaired to the Sabbath-school room, where a Christmas tree and "Santa Claus" awaited them. One of the most interesting features of the occasion was the presentation by the school of a handsome chair to their efficient librarian, who has served them in this capacity for twelve years.

This Sabbath-school has an average attendance of one hundred and seventy-five pupils, and raises every year *ninety-six dollars for missions*, besides a "birth-day box" collection—amounting this year to $19.75—for the Protestant Orphan Asylum at Natchez, Miss., and their incidental collection. It is also their custom at every Christmas celebration to take up a collection for this same asylum, and also a contribution of oranges, apples, etc., for the poor of their own city. This collection this year amounted to $25.

Exposed!

One "Aitch. Aitch. Aitch." has given a good account of the Jackson Church in your last issue. Why he omitted one of our most valuable possessions remains to be guessed at. Our church and Sunday-school secretary is one of a thousand. Always on hand and ever ready for duty, this H. H. Hines is something that others might covet, were it right to do so. He will blush at this public mention of him, for he is *exceedingly* modest for one of *his years*. Still I beg you to put it in print, even if the color does come to his cheek.

WESLEYAN.

No praise of ours can equal the sincere faith of those who know Johnson's Anodyne Liniment.

The preachers of the Louisiana, Mississippi and North Mississippi Annual Conferences are urged to send the names of the postoffices in the bounds of their respective works at once to the ADVOCATE.

District Stewards' Notice.

The district stewards of the New Orleans district are requested to meet in Carondelet Street Church at 7:30 P. M., Thursday, Jan. 7. The district stewards are E. P. Mackie, P. Woricin, W. B. Themson, J. B. Quinby, C. M. Fush, J. F. Muller, F. A. Daniels, C. L. Andrews, M. C. Aldrich, W. H. Krone, M. O. Woolley, George Thomson, J. H. Auten, —— McCann.

C. W. CARTER, P. E.

Meridian District.

Attention is called to the change of times for holding the following Quarterly Conferences on first round: Meridian, West End; Meridian, East End; Linwood circuit, Daleville station, Enterprise and Stonewall, Shubuta circuit, Clarke circuit. See list of appointments, page 8 of the ADVOCATE.

T. L. MELLEN, P. E.

Dec. 24, 1891.

Notice.

The Rev. Thos. J. Lowery, who died at his home near Houston, Miss., Dec. 14, was a member of the Ministers' Relief Association of the North Mississippi Conference, and had been since its organization. The members will please send me their mortuary dues—*five dollars each;* laymen, one dollar each.

THOS. J. NEWELL, Sec'y and Treas.

If the hair has been made to grow a natural color on bald heads in thousands of cases, by using Hall's Hair Renewer, why will it not in your case?

FROM THE WORK.

Rev. A. W. Langley: "We parted with many kind friends and associates of the past four years, at the depot at Ethel, Friday, Dec. 18, as we left for our new home at Ebenezer. It had been a long time since we had gone to make our home among strangers. We had heard a good report of the Ebenezer circuit. One brother who had gone before me said when I was read out to the work: 'You have one of the most pleasant places in the North Mississippi Conference.' But when we reached the parsonage, late Saturday evening, we concluded the 'half had not been told.' We found the parsonage a neat, well-finished building, ceiled and painted throughout; floors, in part, carpeted, and nearly all the furniture we needed. The brethren had had wood provided, and the good ladies were there, and had provided and spread upon the table as inviting a supper as hungry travelers were ever seated to. It made us feel at once that we were among kind friends, and, best of all, with those who love the Lord and his church. With such a cordial reception, we feel resolved, by the grace of God, to do a faithful year's work. Bro. and Sister Perkins did good work in this charge, and have left many warm friends, and will be followed to their new field by the prayers of some of the best people of our connection."

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

The entire San Antonio and Aransas Pass railroad system is tied up as the result of a strike inaugurated by the telegraph operators on Dec. 28. The demand of the railway telegraphers was backed by all the other operatives who, on this particular road, are federated for concerted action.

Happy New Year!

This is the time of year when everybody is making "resolutions." Suppose you make a resolution that when you or your friends want anything in the musical line you will go to Werlein's, 135 Canal St., where there can be seen the most attractive assortment of Pianos, Organs and all kinds of musical instruments and music, and where they hold a "reception" all the year round. For superior quality, lowest prices and easiest terms, Werlein's is the place to go.

The British steamer *Southgate* arrived at New York, on Dec. 28, from Alexandria, Egypt, with 4,900 bales of Egyptian cotton. This is the first large importation of Egyptian cotton. It is considered superior to the American cotton and will be mixed with it.

For internal cramps and external chills, Johnson's Anodyne Liniment excels anything in use.

LOUISIANA CONFERENCE APPORTIONMENTS FOR 1892.

District.	Missions—Foreign.	Missions—Domestic.	Conf. Claimants.	Bishops.	Delegates Gen'l Conf.	Education.	Church Ext'n.
New Orleans	$2,350 00	$ 800 00	$1,200 00	$ 272 00	$ 16 00	$ 272 00	$ 503 75
Shreveport	1,350 00	550 00	900 00	200 00	120 00	200 00	343 75
Arcadia	1,350 00	550 00	820 00	191 00	115 00	191 00	343 75
Delhi	1,250 00	500 00	650 00	145 00	86 75	145 00	322 50
Opelousas	1,100 00	450 00	520 00	145 00	68 75	145 00	283 75
Alexandria	600 00	250 00	120 00	67 00	38 50	97 00	212 50
Total	$8,000 00	$4,000 00	$4,400 00	$1,020 00	$ 612 00	$1,020 00	$2,100 00

ASSESSMENTS OF MISSISSIPPI CONFERENCE.

	General Conference.	Church Ext'n.	For'n Missions.	Dom. Missions.	Conf. Coll'n.	Bishops.	Education
Meridian District	$150 00	$175 00	$1,150 00	$650 00	$350 00	$250 00	$329 50
Jackson District	150 00	175 00	1,150 00	650 00	350 00	250 00	329 50
Vicksburg District	150 00	175 00	1,150 00	650 00	350 00	250 00	329 50
Brookhaven District	150 00	175 00	1,300 00	600 00	350 00	250 00	329 50
Woodville District	85 00	250 00	1,200 00	500 00	650 00	150 00	227 21
Seashore District	80 00	220 00	1,200 00	540 00	550 00	150 00	227 21
Brandon District	80 00	240 00	1,000 00	100 00	500 00	150 00	227 21

TAKE HEED!

And if you are troubled with a hacking cough tightness in the chest, tickling in the throat,

USE

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TESTIMONIAL.

LINDEN, ALA.

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T. R. ROACH, Cashier.

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References.—Rev. C. W. Carter, D. D.; Rev. J. T. Sawyer, Rev. J. B. Walker, D. D.; Rev. D. L. Mitchel, Rev. B. Carradine.

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HOME LIFE.

COURAGE.

Wounded! I knew it, my brother,
The sword hath pierced thy heart;
Courage! in silent endurance
Play then the hero's part.

Make no sad plaint or moaning,
Smile as in days before;
Wrap thy mantle around thee,
Cover the bleeding sore.

Fight! yea, fight with God-weapons,
Give blow he blew—but smile!
Head up! step out! march steady!
Tramping along the life-mile.

Brother, the road thou'rt treading
Thy Captain himself trod;
Shrink not, if his order come ringing,
"Forward! the city for God!"

Flinch not, though comrades be falling,
Though loudly death-drums beat;
The buglers of God are sounding,
"Forward! and no retreat."

Pledged to follow thy Captain,
Through good report or ill;
With a cheer, take the post set thee,
Rejoice to do his will.

Rejoice if he think thee worthy
To front the fiercest foe;
And wrap thy cloak around thee,
Thy wound let no man know.

—*Good Words.*

One Jarring Member.

It is surprising how much discomfort may be brought into a home by one jarring member; one who is always fretting about this or that, wishing to be in some other place or have some other work to do. Not being able to adopt oneself to circumstances of life, is a deplorable condition. When all the members of the family unite in trying to bring the jarring member into harmony with them by kind words and helpful acts, and yet there is no appreciation of it and no perceptible change, it seems, indeed, a thankless work.

Some people are always being slighted, are not treated with the respect and honor they think due them. If two persons are talking together in undertones, they instantly conclude that they are the subject of the conversation. Others are always antagonistic towards those they ought to be pleasant with, constantly irritating the different members of the family by an expressed and oftentimes exceedingly disagreeable opposition.

We all have a right to our own opinions, but it is not often wise to express them when we know they are going to conflict with those of others. "I am a person of unexpressed opinions this Summer," a gray-haired mother said to a friend. "I have all my children and grandchildren under my roof. Both sides of the house are represented by different views and different characteristics, and I shall certainly strive for peace instead of discord."

The jarring member of a family is the selfish member. Such an one is the cause of worriment and shadows in the hearts of others, spoiling that happy freedom from vexation which we all prize, and hiding a great deal of sunshine which should be allowed to come in and brighten our lives.

Girls and boys, don't one of you be a jarring member, running against your companions only to bruise and hurt them. Be unselfish; ready to fall in with the accustomed ways and plans of those with whom you associate, when they are right ones. Be careful to show your appreciation of the kindly acts done to make you happy and life easier for you. Don't let anyone say, "I have done my best to make it pleasant for A or B; but there is no use, and I am going to give my time and thoughts where I know they will do good." When we find ourselves brooding over fancied wrongs, let us banish them from our thoughts as quickly as possible, and go to the help of some poor soul who is burdened with the *real* sorrows and disappointments of life.—*Evangelist.*

KEEP GROWING.—Life ought to be, for every healthy nature, one quenchless thirst for achievement, experience, and expansion. No limits are set to the human soul, although time keeps a strong registry against the human form. In this century some of the greatest things have been done by old men—men who have declined to stop and step out of the ranks, and who have gone on adding strength to strength and service to service until old age has become the fruitful harvest of October, and not the bleak barrenness of December. Physical infirmities are not to be warded off by an effort of will, but no man need decline because his body diminishes in force. Growth takes on many forms, and it can still persist when the senses have begun to fail. It is a great gain to banish from our thoughts the ideal of life which fixes its best period at the beginning. It is a great thing to look forward to ever-increasing gain, to think always of leading and advancing, never of retiring and retreating. The charming old woman who began to study painting after she was sixty years old is a capital illustration of the spirit in which we ought all to take hold of life. There are few who, like the great Doge of Venice, can climb the wall of a besieged city at the head of an attacking force beyond the age of ninety; but there is no one who need settle down to decline and decay because youth is past. Life has no limits for those who know how to live, and the joy of it lies in moving with the tide and keeping at the front until the time comes when there is a greater and a higher opportunity elsewhere.—*Christian Union.*

THE SIMPLICITY OF CHRIST'S RELIGION.—This is at once a proof of its divine origin and a source of its wonderful and growing power over the human race. Were it not simple, in spite of the exalted grandeur of its principles, it would fail of its object. It would defeat itself. It would deserve to fail. It would be unjust in its demand for the allegiance of everyone. This claim necessarily rests upon the fact of universal ability to meet it. If it required of us the acceptance of some involved system of belief which only highly trained minds could comprehend, or the performance of some elaborate and intricate course of service above the comprehension and capacity of the multitude, to call upon all men to accept it, and to condemn those unable to understand it or to meet its requirements, would be so unlair as to be cruel. But it is so simple that the little child may apprehend its essential truths. These are few, plain, and in entire accord with the dictates of common sense. They are belief in the existence of God, consciousness of and penitence for having grieved him by sin, faith in the cleansing, atoning sacrifices of Jesus Christ, and the honest efforts to reform whatever we know to be wrong in our lives. Of course, the Christian religion includes more truths than these, but these are its fundamental doctrines. To understand these and to accept them is enough for any one's salvation. Surely no candid spirit can insist that they are not sufficiently simple.—*The Congregationalist.*

Communion with Christ in Suffering.

It is a sweet, a joyful thing to be a sharer with Christ in anything. All enjoyments wherein he is not are bitter to a soul that loves him, and all sufferings with him are sweet. The worst things of Christ are more truly delightful than the best things of the world; his afflictions are sweeter than their pleasures, his "reproach" more glorious than their honors, and more rich than their treasures, as Moses accounted them (Heb. xi, 26). Love delights in likeness and communion, not only in things otherwise pleasant, but in the hardest and harshest things, which have not anything in them desirable, but only that likeness. So that this thought is very sweet to a heart possessed with this love: What does the world, by its hatred and persecutions and revilings for the sake of Christ, but make me more like him, give me a greater share with him, in that which he did so willingly undergo for me? "When he was sought for to be made a king," as St. Bernard remarks, "he escaped; but when he was sought to be brought to the cross, he freely yielded himself;" and shall I shrink and creep back from what he calls me to suffer for his sake? Yea, even all my other troubles and sufferings I will desire to have stamped thus, with this conformity to the sufferings of Christ, in the humble, obedient, cheerful endurance of them, and the giving up my will to my Father's.

The following of Christ makes any way pleasant. His faithful followers refuse no march after him, but through deserts and mountains and storms and hazards that will affright self-pleasing, easy spirits. Hearts kindled and actuated with the Spirit of Christ will "follow him wheresoever he goeth."—*Robert Leighton.*

THE FASHION OF A CHILD.—Nowhere in creation is the wisdom of God more strikingly displayed than in the physical and moral constitution of a child. He is a master-piece—the marvel of the universe. So frail and insignificant, yet so endowed as to outlast the sun and stars! Life in him is fresh and buoyant. The blood is vital. The law of sanity reigns through his entire economy. There is gladness in every fibre and faculty. To live is a delight. The joy of fresh discovery comes with each morning. The world is new to him. With an eye that magnifies many degrees, he holds in full view the marvels of creation. With so much that is wonderful about him, he finds no trouble in accepting as authentic all the tales and legends of olden time. He has not learned to criticise and doubt; an implicit faith attaches him to what is simple and marvelous.

But the pleasure of a child comes not solely from the use of the microscope. With an eye constructed for a distant as well as a near view, he early begins to indulge the illusions of hope. The imagination lends gorgeous tints to the future, in which is seen to float a delectable Paradise into which at no distant day he expects to enter and find an end of all his ills and disappointments. His is a delight in the life that now is and in that which is to come. Blessed is the man able to remain a little child, in his pure and simple joys and uncorrupted faith, to the verge of life! Of such little children, even as they go on beyond fourscore, is the kingdom of heaven.—*Zion's Herald.*

THE STRAIGHT-OUT RELIGION.—What the world wants is a straight up-and-down religion. Much of the so-called piety of the day bends this way and that, to suit the times. It is horizontal, with a low state of sentiment and morals. We have all been building a wall of character, and it is imperfect and needs reconstruction. How shall it be brought into the perpendicular? Only by divine measurements. The whole tendency of the times is to make us act by the standard of what others do. If they play cards, we play cards; if they dance, we dance; if they read certain styles of books, we read them. The question for me should not be what you think is right, but what God thinks is right. This perpetual reference to the behavior of others, as though it decided anything but human fallibility, is a mistake as wide as the world. There is a mighty attempt being made to reconstruct and fix up the Ten Commandments. To many they seem too rigid. The tower of Pisa leans over about thirteen feet from the perpendicular, and people go thousands of miles to see its graceful inclination, and by extra braces and various architectural contrivances it is kept leaning from century to century. Why not have the ten granite blocks of Sinai set a little aslant? Why not have the pillar of truth a-leaning? Why is not an ellipse as good as a square? Why is not an oblique as good as a straight up-and-down? My friends, we must have a standard; shall it be God's, or man's?—*New York Observer.*

THE WONDERFUL BOOK.—The Bible has attained its present supremacy in the world of literature by a conflict that is without a parallel in the history of written and printed volumes. It is the only book on earth which is printed in hundreds of languages and dialects. It is the only book on earth for which languages are invented, that it may be read where written and printed works were previously unknown. It is the only book on earth which has been printed by hundreds of millions, and is now being multiplied by thousands every day, and by millions every year. It is the only book on earth for the translation of which holy men have been hunted like wild beasts until they were captured, and horned alive. It is the only book on earth for the reading of which thousands of believers have suffered the spoiling of their goods, banishment from their homes, imprisonment in filthy dungeons, and then death amid the flames. Its harmless conflict with unbelieving science is scarcely worthy of being noted, compared with its bloody conflict with the Church of Rome—the corrupt Christianity of millions. But the Bible has triumphed over every principality and power. Nowhere is its triumph greater than in the English-speaking world. It is the Bible that gives us what is best, purest, and strongest in the language which is the only conquering language in either the Old World or the New. "The grass withereth, the flower fadeth, but the Word of our God shall stand forever."—*New York Observer.*

BE COURTEOUS.—Nothing in one's character so clearly defines the true lady or gentleman as courtesy. To be courteous requires careful reflection and consideration for others. When one is at a loss to know what is the courteous thing to do, he only needs decide what is the most respectful and kindest action. The preference of others before self, thoughtfulness for their comfort, pleasure and entertainment, are true courtesy. Courtesy is a plant of the heart, not of the head. Its great foe is selfishness and love of self-indulgence.

Kindness is simply self-respect in action: incivility is deep self-conceit showing itself through one's manners. Better than all the printed rules of etiquette is the simple guide, Do what is kindness to others. Boorishness is the result of self-neglect, when a natural selfishness of disposition is permitted to run its course unrestrained and uncultured. But true self-respect tends to respect for others. Genuine courtesy is just doing to others what you would have others do to you.

OUR YOUNG PEOPLE.

JUST LIKE GOD.

I told a little artless child
Creation's wondrous story;
Of mortal man by sin beguiled,
Of God and all his glory,

Of Eve's temptation, Adam's fall,
And of the flood I told her;
That we were God's dear children all,
But only some were older.

To all I said, with glad surprise,
All quietly she listened;
The while her earnest, asking eyes
With pearly tear-drops glistened.

Then how the Magi came from far
To see the little stranger—
Led by the light of Bethlehem's star;
Of Jesus of the manger.

I told her then of Calvary's cross;
The grave within the garden;
The risen Lord, whose earthly loss
Has gained for men their pardon.

"Is it not wonderful," said I,
"That God, so far above us,
Should come to earth to live and die—
So greatly, dearly love us?"

With happy glance, serene and mild,
The love light shining through it,
"Oh, no, indeed!" replied the child,
"'Twas just like God to do it!"

—*Advance.*

MR. EDITOR: As it has been a long time since I have written to the ADVOCATE, I will answer one of the cousin's questions. "Lily" is found in the Bible. (Cant. ii, 1; Hos. xiv, 5; Matt. vi, 28; Luke xii, 27.) Yours truly,

EFFIE J. MCDONALD.

Jackson, La.

MR. EDITOR: As my first letter did not reach the waste-basket, I thought I would write another. I am nine years old. I have a nice little sister, just two weeks old. We are very proud of her; her name is Julia Burton Moore. My little brother Powers is three years old; he is a nice little fellow, but mischievous. Our Grandma Burton is with us, and we will be sorry when she has to leave us. I am going to school at Columbia High School, and Prof. W. W. Rivers is our principal. We have a nice new school-building just finished. My papa has gone to Conference. I will close by asking a question: Who was struck dead for disobedience to God? I am,

Your little friend. WALDO MOORE.

Columbia, Miss.

How to Be a Good Visitor.

Many girls and boys have been invited to make visits among friends during the vacation. It is quite an accomplishment to be a good visitor; by that we mean a guest who makes no unnecessary trouble nor care in a house.

The first thing to do, says the *Evangelist*, is to conform to the rules and ways of the household. If an early breakfast is the habit, be sure to have some one call you in time if you can not wake up yourself. You may not think it much trouble to keep your breakfast standing a while, but it is, nevertheless. Always do what you can in the way of assisting about work, especially in places where the family do their own work. There are many things that you can do that are really very helpful. Picking fruit and looking it over, shelling peas, stringing beans, and such work which takes time, when those who have a great deal to do are obliged to stop their more necessary work to do those of minor importance.

You boys can always see where you can save steps, time and strength for elders. On a farm there are a great many light "chores," to do which really is a great help to the tired men at night.

Always show an appreciation of the efforts made to make your stay pleasant. If a drive or picnic is the order of the day, be on hand at the moment of starting; don't ever let anyone be obliged to wait for you. I have seen thoughtless girls who would not get ready for an appointment until a few moments before the time. "They had no idea that it could be so late," were the words offered by way of excuse. Young people, too, are often careless, and leave their wraps, or gloves, or rugs somewhere, and hinder a whole party by being obliged to return to look after them.

Always be very thoughtful of the elderly people who may chance to belong to the household. Interest yourself in them and their belongings, and see that they have the respect shown them that they justly merit. Elderly people never forget the young people who wish to have them make a part of the "good time" they are having.

During your whole visit be cheery, and have a pleasant word for all, especially for the little ones who look upon you as "big boys and girls" full of your own interests. Make clothes for Nellie's doll, and tell James a story when he stands by your chair and wishes so much to hear one. Don't let the wee ones feel that they are a "bother" to the young visitor in the house.

If you think about all these little things and carry them out, we are sure you will never lack for an invitation to go and visit your friends in vacation time.—*Watchman.*

The Squirrel.

The squirrel is a beautiful animal. They are remarkable for their lively disposition, rapid motions, and the symmetry of their forms.

They are quite harmless, and can be easily tamed, though naturally timid and wild.

Their tail is their greatest ornament. It makes an excellent covering in the coldest weather. It is long and bushy, and greatly protects them in time of storm. It also helps them in clinging to trees.

There are the common gray and black squirrels in the Eastern States. There are also the red and the black squirrels that are common in the woods in the Northern States. Some have wings, and not only hop and run, but can fly with great rapidity from tree to tree.

These little animals live chiefly on nuts, and will carefully lay up a store for winter use. God made those beautiful little creatures, and he cares for them. The Bible tells us that not a sparrow falls to the ground without his notice. When we see these active little animals, we should be reminded of the continued care of our kind Father in heaven. Linnæus, who was a celebrated naturalist, and closely observed the habits of animals and birds, says that in crossing a stream of water the squirrel perches upon a piece of bark, and erecting its tail in order to catch the wind, uses it as a sail, and thus is carried across on the waves.

He has been eye-witness of their thus crossing large streams; and says it is so curious and interesting to see their movement that it would be almost incredible to him had he not himself seen it done; and he further adds "that it exhibits a striking specimen of animal instinct, although not more wonderful than many others which are displayed in the brute creation."—*Pure Words.*

SCIENTIFIC.

Ancient Egypt.

Mr. Flinders Petrie recently delivered at the Owens College, Manchester, a most interesting address on exploration in Egypt. It had been thought, he said, that the immense mounds of rubbish indicating the sites of towns had been made on purpose, but they result from the natural decay of the mud brick buildings. These heaps of ruined walls and earth and potsherds rose even to eighty feet high in some places; but other ancient sites were much less imposing, and might not even attract notice on the open desert. The higher the mound the longer the place had been inhabited; and if the surface was of a late period, the earlier parts, which were most needed, were under such a depth of rubbish as to be practically inaccessible. Much could be known at first sight; and prospecting had now become as scientific a matter in antiquities as in geology. Knowing, by a glance at the sherds on the top, what was the latest period of occupation of the site, and knowing the usual rate of accumulation of a mud brick town—about five feet in a century—we could guess how far back the bottom of the mound must be dated. Other remains had different indications. If in the midst of a great mound there was a wide flat crater, that was probably the temple site, surrounded by houses which had accumulated high on all sides of it. Speaking of the results of exploration, Mr. Petrie said that we now realized what the course of the arts had been in Egypt. In the earliest days yet known to us—about 4000 B. C.—we found great skill in executing accurate and massive stone work, such skill as had hardly ever been exceeded. We found elaborate tools used, jeweled saws and tubular drills. We saw the pictorial arts as fully developed as they were for thousands of years later. But what led up to this we were still feeling for.—*Scientific American.*

Life-Shortening Occupations.

The *Medical Age* contains the following abstract from the *Journal of the American Medical Association:*

One of the curious features of modern life is the extent to which the most hazardous trades are over-run by applicants for work. The electric light companies never find any difficulty in obtaining all the linemen they need, notwithstanding the fact that the dangers of that kind of business have been demonstrated times without number. The men who work in factories where wall paper is made frequently joke one another over the tradition that a man's life, in this trade, is shortened ten years. A similar belief is prevalent in factories where leather papers are made, and among men who have to handle them, and whose lungs are said to become impeded by inhaling the dust arising from such papers. In certain other factories, where brass ornaments and fittings are made, the air is laden with very fine brazen particles, which are, when inhaled, especially irritating to the lungs. But one of the most singular advertised calls for employees that was ever printed appeared recently in a Connecticut newspaper, signed by a firm engaged in the business of building towers. It called for applicants only among those who are young, strong, and courageous, and closed by saying: "We warn all seekers for this job that it is of the most dangerous nature, and that few men continue in it more than a few years. In fact, it is almost certain death to the workman who follows this occupation."—*Scientific American.*

Influence of Surroundings in Producing Insanity.

In the last number of the *Journal of Medical Science* Dr. Savage discusses this question, and begins by protesting against the acceptance of what is a too widely spread notion, viz., that nearly all insanity is the outcome of direct neurotic inheritance. The influence of heredity is not denied or minimized, but the great importance of environment is insisted upon. To quote the words of the author: "We are what we are in mind and body, to a great extent, as organic results of our forefathers; but that we are no longer naked savages is some evidence that progress and development in the individual and the race may take place as the result of changing surroundings." There can be no two opinions as to the encouragement to be got from such a view. A too great insistence upon heredity as the determining cause of insanity must land us in a hopeless pessimism as regards treatment; whereas a recognition of the influence of surroundings is the first step toward the construction of a reasonable and efficacious system of therapeutics. The author also cites many examples of hallucinations and delusions which are suggested by surroundings; and while all will not be inclined to accept his dictum that disorder of function may lead to disease of tissue, there will be few who will not share his opinion as to the efficacy of restful, pleasant surroundings in the treatment of mental disorder, as compared with the virtues of "medicine out of a bottle."—*Scientific American.*

THIRTY-SIX TONS OF PENNIES.—There are 72,800 pounds of pennies encumbering the vaults of the Sub-Treasury. This is more than thirty-six tons, and the coins are still accumulating. There are 10,400 bags, weighing seven pounds each. The accumulation is partly the result of the general establishment of the penny-in-the-slot machines. The headquarters of the companies owning these machines is in this city, and all the pennies are, therefore, sent here when the agents make their returns. The companies thereupon unload them upon the Sub-Treasury. The Treasury Department will send these pennies to be distributed among the country banks.—*Scientific American.*

A SUCCESSFUL INVENTOR.—It is not every inventor who is so fortunate as Mr. Louis Brennan. The Admiralty have paid the last instalment of £16,000 to this gentleman, who has received much more than £110,000, which the government is supposed to have paid for his torpedo. Eight years ago he was paid a retaining fee of £5,000, and engaged for three years at a salary of £2,000 a year and expenses, in return for which he was to devote all his time to the development and improvement of the torpedo, and when that term was over he received for some years a salary of £1,500.—*The Practical Engineer.*

Dr. Seavers, of Yale College, professor of athletics, informs the public that the students of Yale who indulge in tobacco-smoking are inferior in physical vigor and mental ability to those who do not. He publishes the results of eight years' investigation. His conclusions are that smokers have less lung power, less chest-inflating capacity, are of less bodily weight, and even of less height, and their muscular and nervous power is notably less; also, that, intellectually, they are inferior to the anti-smokers.

Two vast and wonderful glaciers have been discovered in the new State of Wyoming. This is an interesting fact, for but a little while ago it was acknowledged with regret by an American scientist, speaking in an impromptu speech in Europe, that the United States had no glaciers, though many evidences of their former existence could be seen.

GOOD NEWS
FOR THE MILLIONS OF CONSUMERS OF
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It gives Dr. Tutt pleasure to announce that he is now putting up a
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which is of exceedingly small size, yet retaining all the virtues of the larger ones. They are guaranteed purely vegetable. Both sizes of these pills are still issued. The exact size of
TUTT'S TINY LIVER PILLS
is shown in the border of this "ad."

Heavy Crops!

The Grain, Sugar, Cotton and Rice crops of this season are unusually abundant, and active preparations are being made to gather and move them. It should be borne in mind that a large and varied crop of Malarial Sickness is also about ready for the annual reaping. The people should begin NOW to prepare for this ordeal by using

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MARRIAGES.

SIMMONS—COLEMAN.—At the residence of the bride's mother, Mrs. M. J. Coleman, near Union Church, Miss., Dec. 13, 1891, by Rev. J. Jasper Green, Tom B. Simmons to Miss Bernice Coleman.

EVANS—ABNEY.—At the residence of the bride's father, Dr. H. C. Abney, Dec. 17, 1891, by Rev. H. D. Howell, Mr. Thomas M. Evans, Esq., and Miss Cora Abney, all of Poplarville, Miss.

GANN—LENOIR.—At the residence of Mr. D. Archer, Dec. 17, 1891, by Rev. H. D. Howell, Mr. J. M. Gann, son of the late Rev. J. M. Gann, and Miss Annie E. Lenoir, all of Poplarville, Miss.

WELLMAN—LOWRY.—At the residence of the bride's father, Dec. 15, 1891, by Rev. W. J. Ferguson, of the Mississippi Conference, Will L. Wellman, of Fernwood, Miss., and Jessie R. Lowry, of Knoxville, Tenn.

ROGILLIO—McMURCHY.—At the Methodist parsonage, Port Gibson, Miss., Nov. 8, 1891, by Rev. B. F. Jones, Mr. W. R. Rogillio and Miss Ella McMurchy.

HAYDEN—DAVENPORT.—At the residence of the bride's parents, Russum, Miss., Dec. 16, 1891, by Rev. B. F. Jones, Mr. W. W. Hayden, of Memphis, Tenn., and Miss Ruth Davenport, of Russum, Miss.

WEEMS—ARNETTE.—In the Methodist Church, Port Gibson, Miss., Dec. 17, 1891, at 8:30 A. M., by Rev. B. F. Jones, Mr. Lee C. Weems, of East Mississippi, and Miss Julia M. Arnette, of Port Gibson, Miss.

NORTON—BOGAN.—At the residence of the bride's father, East Baton Rouge parish, La., Dec. 17, 1891, by Rev. C. McDonald, Rev. H. L. Norton, of the Mississippi Conference, to Miss M. L. Bogan.

ROUGEOT—PICKELS.—Near Lamourie, La., Dec. 16, 1891, by Rev. R. M. Blocker, Mr. Joseph Rougeot to Miss Adelaide Pickels.

OBITUARIES.

OBER—FREDERIC W. OBER was born in the seaport city of North Calling, Sweden, in 1814, and died in this city on Saturday, Nov. 14, 1891. By birth and marriage he was connected with some of the most distinguished families of his native country, and inherited from his forefathers that passion for the sea which has made the Swedish voyager one of the world's greatest benefactors. Before he had reached twenty-four years of age he had circumnavigated the globe three times, and thus had visited, as one rarely gifted with powers of observation, nearly every great city of the Eastern and Western Hemispheres.

Bro. Ober came to Mobile and embarked in mercantile business in the year 1839, and here he continued until his removal to New Orleans, which occurred a short time previous to the war. His religious life, he informed the undersigned, extended to a period beyond which he had no recollection. Reared by pious parents in the Established Church of Sweden, he literally took in religious impressions with his infant breathings. Having come to America, he found his ideal of Christianity in Methododism, and cast in his fortunes with it. He had many delightful reminiscences of the Methodists in Mobile, and often spoke to the writer of his early pastors, afterward Dr. Jefferson Hamilton, and Bishop McTyeire. A copy of "*De Imitatione Christi*," presented to him by the latter, he kept until his death; and how powerfully its theme must have wrought with him was seen in his Christly walk and conversation during all these years.

Bro. Ober's mind was of far more than common mould, and he had greatly improved it by reading and observation, so that to rare fidelity to his Christian calling was added intelligence and strength. He had the gift of utterance both in speech and prayer, but especially the latter, so that often when pleading with his Maker in public he seemed inspired, as he was most evidently transported.

The writer, who was intimately associated with him as pastor and friend for the period of four years, has never known in the ministry or out of it a more humble, gentle, loving, apostolic Christian. But during the last year of his life, like the experienced racer, he seemed to be putting forth unusual strength and speed. In his zeal he broke the bars of constitutional timidity and went wherever he could gain admittance as a witness for his Lord. He "reproved, rebuked, exhorted" and was "instant in season and out of season." His class-room, for he was our class leader at Rayne Memorial, was like heaven's ante-chamber, and weeks after his death the odors of his counsels and testimonies breathe sweetness upon its atmospheres. In the home circle he was as affectionate to his aged wife as, when an ardent young suitor, he had woed her to cross the ocean with him, and to the children as fond a father as when with strong arms he clasped them to his bosom in babyhood. Just before he died he asked the writer if one could be too confident in such an hour, and joined most fervently in the prayer that was offered up at his bedside, and then, having kissed the loved ones good-by, he said calmly, "Let me go to rest," and breathed his last. He had been a reader of the ADVOCATE, which he loved to the last, for half a century, and a witness for Christ on land and sea, and in Europe and America, for threescore years and ten.

J. M. BEARD.

REEVES—MRS. MALINDA REEVES, wife of Rev. Geo. W. Reeves, and daughter of Alfred and Julia Bennet, was born in Mississippi, June 20, 1844; removed with her parents to Louisiana in 1857; professed religion and joined the M. E. Church, South, in October, 1858; was married to Rev. Geo. W. Reeves, Dec. 20, 1867, and died in Calcasieu parish, Nov. 9, 1891.

Sister Reeves was a true Christian—one whose religion was tried by the fires of application for sixteen long years, and yet was never known to murmur. Her faith in God's providence and grace was strong and was manifested daily to those who knew her.

After sixteen years of suffering in the flesh, though of triumph in spirit, she sweetly fell asleep in Jesus, and will wave the palm of victory through eternity. Sister Reeves leaves a devoted husband and a lovely daughter to mourn their loss, but, thank God, not without the hope of seeing her again.

THOS. J. UPTON.

POWELL—Little CALVIN A., son and only child of Harry and Bettie Powell, was born Oct. 5, 1890, and died Nov. 1, 1891.

Thus these little ones are gathering home. He was afflicted all his life, but he is forever free from pain. Now he is no longer yours; he has gone to be a little angel in heaven. He can never come to you, but you can go to him, where he will be waiting for you to come. He is missed by you we know, but how much better off than any of the ones that are left here! He is in the city of God; he is safe in the arms of Jesus. He will never need you any more; he is gone to the happy place where we can all meet to part no more. So look to God for comfort; he will comfort when none else can. He is too good to make a mistake. He will call for you some time. Then be ready to meet your little darling there. May God help you to live, both of you, so you can be with your sweet little one forever.

J. A. M.

WILLIAMS—Rev. J. I. WILLIAMS has gone to his reward above. He is freed from the afflictions of the body. There is nothing now that can keep Bro. Williams from enjoying the company that surround him. While on earth, during the last few years, he spent his days in afflictions, in embarrassment and in trouble—all produced by a cancer which came on his face and did its work. The brother craved to preach, and to meet his brethren at the house of God, but the affliction of the cancer pronounced the woe against him. In submission to it all, he exclaimed, "The will of the Lord be done." I never knew a brother more submissive to God's will.

He departed this life on Oct. 31, 1891, in Lauderdale county. He was born in the year 1818, in Anson county, N. C., and moved to Green county, Ala., when fifteen years of age. He was married to Miss Arminda Masterson in the year 1841, who departed this life Aug. 23, 1887. As she lived with Bro. Williams many years, and was true to God, to her husband and to the church, she reached heaven only a short time before our beloved brother.

They moved to Mississippi in the year 1859, where they remained until their death. Bro. Williams joined the church young in life and was licensed to preach when young. Supplied himself with books, and was well informed by reading the same in connection with his Bible. He left seven children—five sons and two daughters—to mourn over the loss of a good papa and mama. Grieve not; look to God, children, for comfort. All will be well.

L. J. JONES, P. C.

TANNEHILL—MRS. BETTIE TANNEHILL (*nee* Sillenger) was born in Jackson parish, La., Jan. 3, 1859; was married to R. L. Tannehill, Jan. 2, 1877, and triumphantly passed away at her home in Winnfield, Jan. 3, 1891.

Sister Tannehill professed religion and joined the M. E. Church, South, in 1880. The Christian life of this sainted woman was without a stain. She was gentle, loving, pure in spirit, unselfish in heart. She exemplified the lofty virtues of our holy religion in all relations of life. Those who knew her best spoke in terms of highest praise of her many excellences of character; but it was in her own comfortable and well-ordered home that her fine virtues shone with their brightest luster. Her children, who mourn their loss, can never forget the beautiful lessons she taught them by her quiet Christian example. She was conscious of her own condition, and spoke to weeping husband of her glorious exit. She called her children to her bedside, and exhorted them to meet her in heaven. All of the last day she spent with us here was in singing, "There is a fountain filled with blood," etc., and "I am going home to die no more."

May heaven touch with the balm of the skies the heart of the bereaved husband and her dear children, for they know she taught them how to live, and at last taught them how a Christian can die.

D. C. BARR.

ACKLIN—MORRIS N. ACKLIN, who died at his home near Quitman, Miss., July 22, 1890, was born at Winchester, Tenn., Aug. 23, 1818. He was married in early life, but his wife died soon, leaving him one son, who still lives in Louisiana. When about thirty years old he moved to Clarke county, Miss. On Sept. 10, 1848, he was married to Martha S. Edwards. Their united lives were spent near Quitman, till the angel of death beckoned one away.

Bro. Acklin was soundly converted in 1849. He had always been moral and correct in his life; but this great change brought the happiness and peace of a believer. Henceforth his delight was to read God's Word and sing his praise, and to bear testimony of his power to save. His kind disposition showed itself in many ways. Though always a man of peace, he served faithfully in the Confederate Army, enduring much "hardness," especially in the siege of Vicksburg. His end was peace.

His neighbors and fellow church members say a good man is "gone home." He was many years a member of the M. E. Church, South. May his lonely widow, sons and daughters, with hosts of friends, meet him where farewells are not known.

J. P. DRAKE.

WARNER—Died Feb. 21, 1891, the daughter of W. H. Warner and Lulu A. Warner. She was seven years old when she breathed her last. She was her father's favorite daughter. But God called her, and so she went to the arms of Jesus. She is in that home above—in home, sweet home—while her parents are weeping for their child. They should not be afraid she is lost, because our dear Savior says, "Suffer little children to come unto me." That is good hope. Just about an hour before she died, she called her mama. She said, "Mama, come and go with me." She hugged and kissed her. She said the same to her papa. Now, let us all try to work for the promised land, to see her at the pearly gates.

D. M. F.

BLACK—ANNA CATHERINE BLACK, daughter of M. R. and N. C. Black, was born Nov. 18, 1890, and died Nov. 1, 1891, eleven months and twelve days old.

Little Anna was a beautiful and sweet baby; too pure for earth, so the Master, who doeth all things well, took from us the little darling to be with the angels in heaven. The little snow-white hands are folded quietly on her breast; they no longer reach forth for mama.

But weep not, fond parents, for your little blue-eyed Anna is in heaven, and will wait at the pearly gates for you, where parting will be no more.

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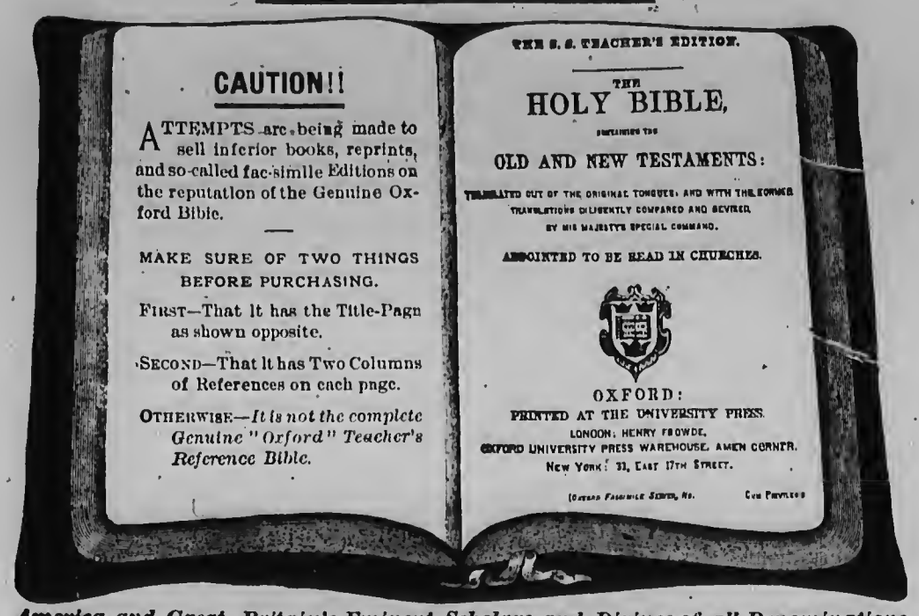

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Reorganized as a Stock Company in 1860.

Cash Capital, - - - - - - $300,000.

Has paid over TEN AND ONE-HALF MILLIONS for losses since 1849. ANNUAL and TIME POLICIES Issued on Desirable Fire Business.

See our Agents throughout Louisiana, Mississippi and Arkansas.

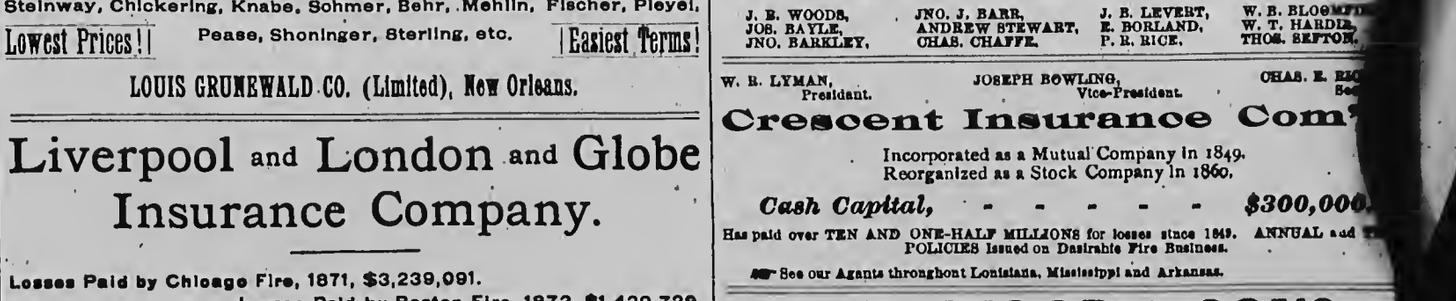
B. D. WOOD & SONS,

113 Common Street.

COAL AND COKE

We are prepared to furnish Families, Planters, Foundries, Steamships, Steamboats and all consumers of Coal or Coke at Lowest Market Rates.

Latest Styles -- Lowest Prices!



This handsome Parlor Suit is upholstered on solid walnut frames with Imported Marbleized Silk Plush and the seats are all Spring Edge. Colors are Red, Red and Old Gold, Blue and Old Gold or each piece of a different color. For $45 I will sell seven pieces of this suit:—one Sofa, one Divan, one Patent Rocker, one Arm Chair and three Reception Chairs. $65 buys the complete suit of ten pieces consisting of two Sofas, one Divan, one Patent Rocker, one Arm Chair, and five Reception Chairs. Same suit covered with Hair Cloth, seven pieces $35 or ten pieces $55. Every other article in my store at proportionately low prices. Bedroom suits, twelve pieces, from $40 up to $1000 Dining room suits, eight pieces, from $17 upwards. Complete Kitchen outfits from $20 upwards. Quality at top—prices at bottom. I have an immense variety of strictly reliable goods and purchasers can depend upon getting the very latest styles. Everything guaranteed to be exactly as represented or money will be promptly refunded.

CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET 30 | **J. G. GRANT,** | CHEAPEST FURNITURE HOUSE in New Orleans, 28 CAMP STREET

All Experts Use Royal Baking Powder

Perfect and uniform success in making finest food is more certain with Royal Baking Powder than with any other. Use it in every receipt calling for a baking powder, or cream of tartar and soda, and the best results in pure, wholesome, appetizing food are assured. Experts use it because it adds to their success. Physicians and Health Officers recommend it because it adds to the wholesomeness of the food.

MARION HARLAND: "I regard the Royal Baking Powder as the best in the market. Since its introduction into my kitchen I have used no other."

MISS MARIA PARLOA: "It seems to me that the Royal Baking Powder is as good as any can be. I have used it a great deal and always with satisfaction."

MRS. BAKER, Principal of Washington, D. C., School of Cookery: "I say to you, without hesitation, use the 'Royal.' I have tried all, but the Royal is the most satisfactory."

M. GORJU, late *Chef*, Delmonico's, New-York: "In my use of Royal Baking Powder, I have found it superior to all others."

A. FORTIN, *Chef*, White House, for Presidents Arthur and Cleveland: "I have tested many baking powders, but for finest food can use none but 'Royal.'"

"THE COLUMBUS OF TO-DAY"

is what John Bright called Cyrus W. Field in the House of Commons. This American had told the world that the Atlantic could be wired, and he had just done it. Mr. Field will describe the enormous difficulties of laying the cable, in *The Youth's Companion*.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FIRST ROUND.

Meridian—Central	Jan. 3, 3
Vossburg circuit, at Vossburg	9, 10
Meridian—West End	13, 17
Meridian—East End	(night) 17, 18
Linwood circuit, at Bethel	23, 24
Daleville station	(night) 24, 25
Enterprise and Stonewall	30, 31
DeKalb circuit, at Pleasant Ridge	Feb. 6, 7
Lauderdale circuit, at Hrogan	(Tu.) 9
Leakesville circuit, at Adamsville	13, 14
W. and State Line, at W	(Mon.) 15
Waynesboro circuit, at Winchester	20, 21
Shubuta circuit, at Shubuta	(Tues.) 28
Chunkey circuit, at Sageville	27, 28
Portersville circuit, at Chapel Hill	Mar. 5, 6
Binnsville circuit, at Scooba station	13, 15
Marion circuit, at Marion	(Wed.) 18
Clarke circuit, at Andrew	19, 20

The district stewards will meet in Central Church, Meridian, Tuesday, Jan. 26, at nine A.M.

T. L. MELLEN, P. E.

BRANDON DIST.—FIRST ROUND.

Fannin, at Fannin	Jan. 2, 3
Brandon station	3, 4
Clarksburg, at New Providence	2
Forest and Morton, at Morton	2, 10
Homewood, at Mutual Union	11
Lake, at Lake	13, 17
Rose Hill, at Rose Hill	23, 24
Newton and Hickory, at Newton	30, 31
Marvin, at Marvin	Feb. 3, 7
Shiloh, at Oato	13, 14
Nesboba, at Hester's Chapel	19
Decatur, at Decatur	20, 21
Carthage circuit, at Goshen	26
Carthage and Walnut Grove, at C	27, 28
Walnut Grove cir., at Pleasant Hill	29
Hillsboro, at Contrel	Mar. 1
Westville, at Goshen	5, 2
Raleigh, at Trinity	11
Mt. Rose, at Price's Chapel	13, 13
Trenton, at Trenton	19, 20

C. MCDONALD, P. E.

WOODVILLE DIST.—FIRST ROUND.

Wilson, at Wilson	Jan. 2, 3
Jackson station	9, 10
Bayou Sara, at Thompson's Creek	16, 17
Woodville station	23, 24
Percy's Creek station	25
North Wilkinson, at Macedonia	26
Amite, at Woodland	30, 31
Gloster and Centerville, at Gloster	Feb. 6, 7
Clinton and Slaughter, at Clinton	9
Zachery, at Zachery	13, 14
E. R. Rouge, at Blackwater	15
Port Vincent, at Huff's Chapel	18
Springfield, at James' Chapel	20, 21
Covington, at Covington	27, 28
Talisheek, at Hickory Grove	29
St. Helena, at Day's	Mar. 2, 6
Franklinton, at Mt. Hermon	6
Amite City, at Amite City	12, 13
Liva Oak, at Friendship	19, 20
East Feliciana, at Oak Grove	26, 27

P. A. JOHNSTON, P. E.

JACKSON DIST.—FIRST ROUND.

Madison circuit, at Madison	Jan. 2, 3
Sharon circuit, at Lone Pine	9, 10
Camden circuit, at Thomastown	16, 17
Flora circuit, at Flora	23, 24
Mt. Olivet circuit, at Bentonia	29, 31
Yazoo City station	Feb. 3, 7
Yazoo circuit, at Short Creek	13, 14
River Creek circuit, at B. Lake	20, 21
Lake City and Lodi, at Lake City	27, 28
Benton circuit, at New Hope	Mar. 5, 6
Canton station	12, 13
Jackson—First Church	19, 20
Jackson—Capitol Street	19, 20
Pocahontas, at Pocahontas	26, 27
Raymond, at Bolton	Apr. 2, 3
Edwards station	9, 10

The district stewards' meeting will be held in Jackson at First Church, Wednesday, Feb. 3, 1892.

E. H. MOUNGER, P. E.

SEASHORE DISTRICT.—FIRST ROUND.

Ocean Springs and Biloxi, at C. S	Jan. 2, 3
Scranton, at Zion	2, 10
Moss Point	(at night) 10, 11
Americus, at Ward's Chapel	13, 17
Vancleave, at Shiloh	(Wed.) 23
Bay St. Louis, at Bay St. Louis	23, 24
Whittington, at Coalville	23, 21
Pearlington, at Pearlington	Feb. 3, 7
Purvis, at Lumberton	13, 14
Ellisville, at Ellisville	20, 21
Heidelberg, at Paulding	27, 28
Estabutchie, at Hopewell	(Wed.) Mar. 2
Perry, at Galloway	5, 6
Hattiesburg, at Hattiesburg	12, 13
Columbia, at Columbia	13, 20
East Pearl, at Colnmbia	19, 20
Mount Carmel, at Santee	(Thu.) 24
Williamsburg, at Williamsburg	26, 27

The district stewards' meeting will be held at Hattiesburg, Wednesday, Feb. 17.

JOHN A. ELLIS, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Hazlehurst	Jan. 2, 3
Brookhaven	9, 10
McComb City	16, 17
Beauregard	23, 24
Wesson	23, 24
Topisaw	30, 31
Terry, at Terry	Feb. 3, 7
Magnolia, at Osyka	13, 14
Caseyville, at Sweetwater	20, 21
Adams circuit, at Adams	27, 28
Brookhaven circuit, at Adams	27, 28
Pleasant Grove, at Pleasant Grove	Mar. 6, 7
Providence, at Bahala	13, 14
China Grove, at Waterhole	20, 21
Bowarton, at Brandywine	27, 29
Lebanon, at Brandywine	27, 28
Gallman, at Bethesda	Apr. 3, 4
Summit, at Summit	10, 11

E. S. WOODWARD, P. E.

VICKSBURG DIST.—FIRST ROUND.

Natchez—Jefferson Street	Jan. 2, 3
Natchez Wesley Chapel	2, 3
Washington, at Washington	(Tues.) 5
Vicksburg—Crawford Street	9, 10
South Vicksburg	9, 10
Burtouton, at Burtonton	13, 17
Fayette, at Harriston	23, 24
Martin, at Cane Ridge	30, 31
Meadville, at Oak Grove	Feb. 3, 7
Mayersville, at Mayersville	13, 14
South Warren, at Bovina	20, 21
Warren, at Bradley's	27, 28
Anguilla and Rolling Fork, at Anguilla	Mar. 5, 6
Rocky Springs	12, 13
Roxie, at Hamburg	19, 20
Utica, at Learned	26, 27

The district stewards will meet in Port Gibson on Thursday, Jan. 7, 1892.

D. A. LITTLE, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT—FIRST ROUND.

Minter City and Strathmore, at M. C	Jan. 2, 3
Coffeeville circuit, at Coffeeville	9, 10
Water Valley circuit, at Wyatt	12
Water Valley station	13
Abbeville circuit, at Abbeville	16, 17
Oxford	23, 24
Toccopola circuit, at Toccopola	30, 31
Banner circuit, at Pleasant Hill	Feb. 6
Pittsboro circuit, at Pittsboro	6, 7
Cherry Hill circuit, at Harlcon	10
Atlanta circuit, at Beneia	13, 14
Chapel Hill circuit, at Mars Hill	18
Grenada circuit, at Spring Hill	20, 21
Tillatobia circuit, at Tillatobia	27, 28
Charleston circuit, at Oakland	Mar. 5, 6

The district stewards will please meet in the church at Grenada at half-past ten o'clock, on Wednesday, Jan. 6, 1892. Will the preachers in charge please hold Church Conferences as soon as possible; also urge fasting and prayer at the time named in Discipline; also see that elements are ready for Lord's Supper at Quarterly Conference!

W. T. J. SULLIVAN, P. E.

WINONA DIST.—FIRST ROUND.

West	Jan. 2, 3
McNutt and Sunnyside	9, 10
Brooklyn and Dublin	16, 17
Indianola	23, 24
Leberton	20, 21
Greenwood	Feb. 3, 7
Black Hawk	13, 14
Sidon	20, 21
Carrollton circuit	27, 28
Winona circuit	Mar. 5, 6
Carrollton station	12, 13

S. M. THAMES, P. E.

GREENVILLE DIST.—FIRST ROUND.

Bolivar	Jan. 2, 3
Australia	9, 10
Friar's Point	13, 17
Lala	23, 24
Clarksdale	30, 31
Shelby	Feb. 6, 7
Shaw	13, 14
Arcola	20, 21
Avon	27, 28
Jonestown	Mar. 5, 6
Belan	13, 13

Lat preachers and people observe Friday before Conference as a day of fasting and prayer. District stewards' meeting at Greenville, Wednesday, Jan. 3.

R. M. STANDEFER, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Walthall	Jan. 2, 3
Chester	(Wed.) 3
Louisville	9, 10
Weir	(Wed.) 13
Ethel	13, 17
Kosciusko and Durant	23, 24
Sallis	(Wed.) 27
Newport	30, 31
Pickens	Feb. 3, 7
Ebenezer	13, 14
Lexington and Tchula	(Wed.) 17
Belzona	30, 31
Poplar Creek	27, 28
Rural Hill	Mar. 5, 6

The district stewards will meet me at the Methodist Church in Kosciusko at ten o'clock, Friday morning, Jan. 22, 1892.

R. A. BURROUGHS, P. E.

ABERDEEN DIST.—FIRST ROUND.

Okolona station	Jan. 2, 3
Shannon	9, 10
Aberdeen station	13, 17
Pontotoc	23, 24
Prairie	30, 31
Amory and Smithville	Feb. 6, 7
Nettleton and Fulton	13, 14
Saltillo	20, 21
Athens	27, 28
Houston and Wesley	Mar. 2, 3
Okolona circuit	13, 13
Tremont	19 20
Buena Vista	26, 27

The following district stewards will meet at the Methodist Church in Okolona, Saturday, Jan. 2, 1892, at eleven A. M: R. L. Trice, S. T. Harkey, John Trice, William Morris, J. D. Shell, S. H. Wood, Bro. Foster, J. H. Thomas, J. C. Burdine, T. W. Pearce, F. M. Beeks, Robert Gordon, P. W. Shell, Josiah McDaniel, W. Reeves.

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Early Grove	Jan. 2, 3
Myrtle	9, 10
Eagle Springs	13, 17
Holly Springs circuit	23, 24
Ashland	30, 31
Lebanon	Feb. 2 7
Ebo Holly Springs circuit	13, 14
Olive Branch	20, 21
Mt. Pleasant	27, 28

The district stewards will please meet in Holly Springs, Thursday, Jan. 21, at ten o'clock A. M. We ask for a full attendance. The preachers' meeting for the district will be held in Holly Springs, commencing on Jan. 20, at 7 P. M.

JNO. W. BOSWELL, P. E.

SARDIS DIST.—FIRST ROUND.

Pleasant Hill	Jan. 2, 3
Como	9, 10
Batesville	13, 17
Coldwater	23, 24
Pleasant Grove	30, 31
Courtland	Feb. 6, 7
Cockrum	13, 14
Arkabutla	20, 21
Coldwater mission	22
Nesbitt	27, 23
Wall Hill	Mar. 5, 6
Mt. Vernon	12, 13
Panola	19, 20

The district stewards will all please meet me at Senatobia, Friday, 11 A. M., Jan. 22, 1892. The district stewards are G. D. Shands, J. F Lavender, J. W. Sharp, B. P. Jones, B. F. Ross, — — Harington, J. B. Garison, J. W. Jones, H. F. Johnson, W. S. Bailey, J. L. Boyd, — — McGehee, — — Jennings, Robt. Houston

H. C. MORRHEAD, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Carondelet Street	Jan. 3
Moreau Street	10
Algiers	17
Carrollton	24
Gretna	28
Felicity Street	31
Louisiana Avenue	Feb. 7
Baton Rouge	14
Rayne Memorial	21
Plaquemine and Donaldsonville, at P	28
Thibodeaux and Houma, at Houma	Mar. 3
Craps and Scraparu	3
Lower Coast Mission, at Grand Prairie	18
Dryades Street	20
Parker Chapel	27
Gross Tete and False R., at Arbroth	Apr. 3

The district stewards are requested to meet in Carondelet Street Church, Thursday, Jan. 7, at 7:30 P. M.

C. W. CARTER, P. E.

DELHI DIST.—FIRST ROUND.

West Monroe, at West Monroe	Jan. 2, 3
Monroe, at Monroe	4
Delhi, at Delhi	9, 10
Bastrop, at Bastrop	13, 17
Lind Grove, at Jones' station	23, 24
Oak Ridge, at Good Hope	30, 31
Rayville, at Rayville (Tues., 3 P. M.)	Feb. 2
Floyd, at Floyd	6, 7
Harrisonburg, at Harrisonburg	13, 14
Winsboro, at Winsboro	16
Oakley, at Holly Grove	20, 21
Indian Village	27, 23
Lake Providence, at Providence	Mar. 5, 3
Waterproof, at Waterproof	13, 13

The following district stewards will please meet at Delhi, Feb. 10: L. G. Johnson, Samuel Whited, D. W. Smith, Dr. A. S. Helmick, G. W. McDuffie, L. L. Upton, E. H. Dolerhide, Cary Holloman W. D A. Gorton, W. P. Barney, D. T. Whitaker, A. D. C. Moore.

H. C. WHITE, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Spring Creek, at Fellowship	Jan. 2, 3
Sugar Town, at Dry Creek	(Wed.) 3
Bayou Chicot, at Chicot	9, 10
Evergreen and Lecompte, at Bunkie	16, 17
Simsport, at Simsport	23, 24
Melville and Big Cane, at Melville	30, 31
Alexandria, at Alexandria	Feb. 6, 7
Pineville, at Pineville	6, 7
Centerville, at Centerville	13, 14
Vidalia, at Bennett's	17
Black River, at White's Ridge	20, 21
Castor Mission, at Master's Chapel	27, 28
Columbia, at Columbia	28
Montgomery, at Atlauta	Mar. 5, 3
Ada, at Prospect	12, 13
Colfax and Boyce	19, 20

District stewards' meeting at Pinaville, Feb. 3, 1892. Circuit stewards will please attend first Quarterly Conference.

J. IVY HOFFPAUIR, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Opelousas and Washington, at C	Jan. 2, 3
Plaquemine Brulee and Rayne, at R	9, 19
New Iberia	13, 17
Layfayette	23, 24
Patterson and Morgan City, at P	30, 31
Crowley, at Crowley	Feb. 6, 7
Abbeville, at Abbeville	12, 14
Franklin and Jeanerette, at Franklin	20, 21
Lake Charles	27, 28
Sabine mission, at Keener	Mar. 1, 2
Grand Chenier, at Leesburg	5, 3
Sulphur Mine, at Vinton	12, 13
Lake Arthur	19, 20
Indian Bayou	23, 27
Huron mission	30, —

District stewards' meeting at Lafayette, Thursday, Jan. 7, 1892, at 3:30 P. M.

JNO. A. MILLER, P. E.

SHREVEPORT DIST.—FIRST ROUND

Caddo circuit, at Keachie	Jan 3, 4
Shreveport	10, 11
Shreveport mission	12
South Bosier, at Fillmore	17, 18
North Bosier, at Plain Dealing	24, 22
Natchitoches station	30, 31
Bellewood & Cane R., at Natchitoches	Feb. 1
Red River, at Camp O'Bello	7, 8
Grand Cane, at Grand Cane	13, 14
Mansfield sta. (Sun. night and Mon.)	14, 15
Wesley circuit, at Wesley	21, 22
Coushatta (Sun. night and Mon.)	22, 23
Mooringsport cir., at Mount Zion	27, 28
Many circuit, at Many	Mar. 5, 6
Fort Jessup cir., at F. J. (S. & M night)	3, 7
Pleasant Hill circuit, at Marthaville	13, 14
Sabine circuit, at Bayon Scie	19, 20
DeSoto circuit, at Bethel	23, 27
Annacoco circuit, at Holly Grove	Apr. 2, 3

ROBT. J. HARP, P. E.

ARCADIA DIST.—FIRST ROUND.

Farmerville, at Farmerville	Jan. 2, 3
Downsville, at Downsville	9, 10
Summerfield, at Shiloh	12, 17
Haynesville, at Haynesville	23, 24
Minden, at Minden	29
Arcadia, at Arcadia	Feb. 6, 7
Homer, at Homer	13
Tulip, at Tulip	13, 14
Sparta, at Ebenezer	20, 21
Ringgold, at Andrew Chapel	27, 28
Vernon, at Wesley Chapal	Mar. 5, 6
Ruston, at Ruston	11
Vienna, at Vienna	12, 13
Gansville	19, 20

District stewards will meet at Arcadia, Feb. 5, at ten A. M., at the district parsonage.

J. L. P. SHEPPARD, P. E.

Reduced rates on the certificate plan have been granted by the Queen and Crescent Route for the following occasions. For rates, etc., apply to agents.

Meeting of the National Brick Manufacturers' Association, at Washington, D. C., Jan. 12 to 16.

National Convention of Woman's Suffrage Association of America, Washington, D. C., Jan. 17 to 21.

National Burial Case Association, at Atlanta, Ga., Jan. 26 to 30.

The prolonged strike in the coal mines at Brazil, Ind., is declared off. The supplies of the strikers are exhausted, and they will return to work.

Nothing On Earth Will

MAKE HENS LAY,

LIKE

Sheridan's Condition Powder!

It is absolutely pure. Highly concentrated. In quantity it costs less than a cent a day. Strictly a medicine. Prevents and cures all diseases. Good for young chicks. Worth more than gold when hens moult. "One large can saved me $40 and six for $5 to prevent roup," says a customer. If you can't get it send us $5 cents for two packs; five $1. A 2 1-4 pound can $1.20 postpaid; 5 cans $5 express paid. "THE BEST POULTRY PAPER," sample copy free. Poultry Raising Guide free with $5 orders or more. L. S. JOHNSON & Co., Boston, Mass.

NEWS OF THE WEEK.

DOMESTIC.

Sixteen hundred bales of cotton were destroyed by fire in St. Louis, on Dec. 27. Loss, $50,000.

In a collision on the New York Central railway, on Dec. 24, at Hastings-on-the-Hudson, eleven people were killed and many seriously injured.

The Sugar Bounty Division at Washington has sent away to bounty claimants drafts amounting to $290,000, about $200,000 of which goes to Louisiana.

A three-story brick dwelling in Pittsburg was demolished by an explosion of natural gas on Dec. 25. The inmates were buried in the ruins, and, though seriously burned and bruised, none were fatally injured.

The National League for the Protection of American Institutions has prepared an amendment to the Constitution of the United States, which will be submitted to both Houses of Congress shortly after they resume their sessions.

Nebraska was visited by a blizzard on Dec. 25. Traffic on all railroads in the State was seriously retarded, and in many cases along the Western division of the Union Pacific trains were blockaded. The snow drifted furiously. Stock suffered intensely.

There is the highest authority for the statement that the Department of State has received from official sources, though informally, assurances that the Chilian government will make proper reparation for the assault upon the sailors of the *Baltimore* at Valparaiso.

W. R. Laidlaw, who was in Russell Sage's office when the dynamite bomb was thrown at the millionaire, claims that Sage held him as a shield to defend himself from the attack. As Laidlaw was terribly burned and bruised, a suit for damages, amounting to $100,000, has been entered.

For two weeks country roads in Iowa, Missouri and Illinois have been hub deep in mud, and the farming communities have been virtually padlocked on the farms. As a result, merchants depending on country trade have suffered immense financial loss, especially in holiday trade, while the farmers and shippers have lost by inability to market their products. It is feared many failures among country merchants will result.

The Michigan Insane Asylum, situated in Pontiac, was damaged by fire on Dec. 26. At the time of the fire it contained 500 women and 700 men, of which number two were injured. The attendants performed deeds of heroism in their endeavor to rescue the helpless. Rushing hither and thither, dragging the hesitating ones from their rooms, they drove the insane women into the open air. When some were once on the outside they would break away and rush for the building again. The loss on the building is about $150,000.

FOREIGN.

Admiral Montt was proclaimed President of Chili on Dec. 25.

The government of Uruguay has posted large bodies of troops on guard along the frontier to prevent the Brazilian revolutionists from crossing the border.

A panic occurred in a theatre in Gateshead, England, on Dec. 27, caused by a cry of "fire." In the rush which ensued ten persons were killed and many wounded.

A London dispatch from Singapore says that official advices from Pekin report severe fighting with the rebels from Dec. 3 to Dec. 7, in which 2,000 rebels were killed and fifty leaders beheaded.

Lord Salisbury is reported as having advised the Bulgarian government to go far in satisfying France in the present juncture, rather than refer the controversy to joint deliberation of the powers.

When the Reichstag resumes its sittings the bill for the repression of drunkenness, the Bourse regulation measure, which was introduced in consequence of the recent scandals, and the discussion of the commercial treaties with Switzerland, Servia, Spain and Roumania, will be the work of the House.

Redmond's election, and the defeat of Michael Davitt, in Ireland, has given new life to the Parnellite party, and the leaders of that faction are already preparing for a thorough reorganization in Great Britain, as well as in Ireland. The organization in Great Britain used to be of the greatest service to Parnell.

During the celebration of midnight mass in a church in Valenoia, Italy, on Dec. 25, four dynamite bombs were exploded in the edifice in rapid succession. The high altar was destroyed, and several persons standing near it were injured. The side of the church was completely wrecked, and a number of the worshippers were bruised by falling debris.

Among the latest strikes to collapse is that of the glass-makers at Ottenson, a suburb of Hamburg, Germany, which lasted ten months before the strikers were compelled to acknowledge defeat. The weavers of Saxony were also forced to succumb, after having spent the entire fund subscribed for the carrying on of the strike.

It is said that an official order has been issued, closing the Catholic Churches at Vedistav and Buzki, Russia, and that other towns will receive the same orders very soon. This action is said to be taken in obedience to direct orders from the Czar, who is more than ever determined to stamp out all creeds not in accord with the Orthodox Church.

The people of the state of Durango, Mexico, are actually dying of starvation. Corn is being sold at cost to the poor, and money or orders for the purchase of corn are being distributed by organized charity. The President has ordered the proper federal officials to aid the poor in Durango and also in other States where there is any suffering because of scarcity of provisions.

"My Daughter's Life

Was saved by Hood's Sarsaparilla," says Mr. E. F. Jones, of Alna, Maine. "She had seven running sores in different places on her body, but since giving her Hood's Sarsaparilla she has become well, strong and healthy."

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5⅝	— —
Ordinary	5 13-16	— —
Good ordinary	6⅜	— —
Low middling	6 13-16	— —
Middling	7 1-16	— —
Good middling	7⅜	— —
Middling fair	7⅝	— —
Fair	9⅛	— —
Galveston middling	— —	— —
Mobile middling	— —	— —
Memphis middling	— —	— —
SUGAR.		
OPEN KETTLE:		
Prime	3⅛	3⅜
Fully fair	3 9-16	3⅝
Good fair	3⅛	3 7-16
Common	— —	— —
CENTRIFUGAL:		
Seconds	3⅛	3
Prime yellow	3⅛	3 3-16
Gray white	3 5-16	3⅜
Choice white	— —	3⅝
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	23	25
Good common	23	23
SYRUP	24	33
RICE.		
No. 2	— —	3¼
Good	4½	4⅝
Fair	4⅛	4⅜
Prime	— —	— —
Rough, ₩ bbl	2 75	3 85
POLISH, ₩ ton	23 00	24 00
FLOUR.		
Extra Fancy	4 70	4 80
Fancy	4 20	4 40
Choice	— —	— —
Minnesota Patents	— —	2 73
Winter wheat patents	4 90	5 10
Minnesota bakers	2 00	5 50
CORN PRODUCTS.		
Corn meal	3 25	3 30
Cream meal	3 15	3 22
Grits	3 12	2 25
Hominy	2 32	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	53	— —
Yellow	— —	57
Mixed No. 2	53	— —
OATS:		
Western	42	43½
Texas rust-proof	22	— —
BRAN:		
₩ cwt	32	1 00
HAY:		
Prime	15 00	12 00
Choice	13 53	17 50
PROVISIONS.		
PORK:		
Mess (Standard)	— —	9 20
Prime Mess	— —	12 00
Rumps	9 00	9 25
BACON:		
Fancy breakfast	3½	13
Shoulders	— —	— —
Sides, short rib	— —	7
Sides, long clear	— —	6⅝
HAMS:		
Sugar-cured	3½	10
DRY SALT MEAT:		
Shoulders	— —	4½
Sides, short rib	— —	6
Sides, long clear	5⅝	2
GROCERIES.		
COFFEE:		
Prime	17⅜	— —
Fair	17	— —
Common	14	— —
TEAS:		
Choice	40	80
Ile-No	— —	— —
BUTTER:		
Western Creamery	23	— —
Western Dairy	22	23
Common	— —	— —
LARD:		
Refined	3¼	5⅜
OILS:		
Coal, bbls	7⅜	— —
Coal, cases	12½	14
Cottou seed, crude	24	25
Lard, Extra No. 1	30	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ head	8	9
Chicago, ₩ 100	— —	— —
Louisiana, ₩ crate	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 80	3 00
ONIONS:		
New Louisiana	— —	— —
Western	1 72	3 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	3⅝	— —
Jute, 1¾ lb. ₩ yard	3¼	— —
Lanu Mills Cottou Bagging	— —	— —
BALING TWINE:		
₩ lb	7½	13½
TIES:		
₩ bundle	1 25	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	3 50	3 50
Chickens, Southern	3 25	3 62
Young	1 50	3 00
Turkeys, Southern	10 00	12 00
EGGS:		
Western	23	24
Southern	23	27
WOOL:		
Lake, ₩ lb	31	31½
Louisiana	17	12
Burry	10	12
COUNTRY RIDES:		
Green Salted, ₩ lb	3½	— —
Dry salted	5	— —
FERTILIZERS:		
Cotton seed, ₩ ton	10 00	— —
Meal	32 50	34 50
Pure ground bone	30 00	33 00
Muriatic acid, ₩ lb	— —	2⅜
Sulphuric acid	— —	3½

—*New Delta*, Dec. 29.

For over fifty years Dr. Davis' Compound Syrup of Wild Cherry and Tar has cured coughs, colds, asthma, bronchitis, throat and lung affections. It is the regular prescription of a physician of extensive practice, who, after prescribing it for twenty years, was induced by the gratifying results to make it a proprietary medicine. Davis' Wild Cherry and Tar soon became known as the best remedy for all throat and lung troubles. Why? Because it has merit and will cure. A. C. Haffelfinger, Philadelphia, says: "I know a man suffering with his lungs who was in the hospital a year without benefit. I induced him to take Davis' Wild Cherry and Tar, and to-day he is well. I know it saved his life." Try it.

None of the officials of the Department of State have any knowledge of any agreement made by this government with the government of Italy to pay indemnity on account of the New Orleans affair, as reported by English correspondents at Rome.

Mrs. P. M. Goodwyn, the proprietress of the celebrated "Eureka Yeast Powder," has resumed control of her business, and desires her numerous patrons to renew their patronage and favor her with their helpful influence among their friends. She is prepared to fill orders both in bulk and in box. Her place of business is No. 90 Constance street.

Be Considerate.

Don't worry your friends and family with that worn and faded appearance. Get a bottle of Creole Female Tonic. It will change your pallid cheeks to the rosy hue of health.

HINTS ON SELF-EDUCATION.

"Take the case of a boy compelled to leave school and earn a living at fourteen or fifteen, who is fond of study and wants to continue his education; what advice would you give him?" Five leading college presidents, Dwight, Patton, White, Capen, Hall, will answer this question in a series of articles in *The Youth's Companion*.

BUSINESS NOTICES.

OFFICE OF NEW ORLEANS CHRISTIAN ADVOCATE.

Letters or postal cards have been received during the past week from the following persons, and their instructions complied with:

Revs. W. F. Sanders, T. K. Faunt LeRoy, John B. Kent (2), C. G. Andrews, C. A. Powell, R. C. Callaway, J. F. Featherstone, Eugene Johnson, W. W. Williams, G. W. Bachman, T. B. Malone, C. R. Godfrey, Geo. Hancroft, C. D. Anders, J. W. Luter, W. W. Cammack, B. F. Lewis (2), H. M. Young, James G. Galloway, V. D. Skipper, A. J. Foster, G. H. Galloway, J. W. Drake, S. S. Holladay, J. F. Wynn, W. W. Morse, Isaac L. Peebles, L. J. Quinn, C. D. Cecil, J. M. Huggins, R. M. Davis, Isaac T. Roames, T. W. Dye, C. H. McHobb, R. C. Morehead, Thos. J. Newell, N. B. Norwood, W. T. Barnett, R. S. Gale, H. Bradford, W. K. Norton, Geo. Jackson, H. W. May, J. W. Wolling, Edgar C. McVoy, E. H. Mounger, Jno. H. Rogers, R. M. Harrison, J. D. Newsom, W. J. O'Bryant, W. W. Hopper, J. W. Sandell, J. N. Ware, M. J. Miller, Robert Solby, P. Howard, D. A. Little, R. Havers, C. C. Grisham, W. T. J. Sullivan, E. S. Lewis, J. Porter, G. W. Bachman, W. A. Richardson, J. C. Lowe, J. L. Bowling, J. P. Brown, A. D. Miller, J. S. Oakley, D. C. Foust.

Messrs. J. H. Phillips, H. T. Bass, James C. Welch, W. A. Wilkinson, E. J. Barnett, T. H. Porter, J. D. Fulcher, Dr. C. K. Wilcox, J. G. Whitehead, Ira Boyd, J. J. Blythe, M. G. Terrell, P. S. Mims, A. J. Sturgis, J. R. Mize, S. S. Spencer, W. M. Wroten, K. E. Sandidge, C. W. Mills.

Mesdames S. M. Sistrunk, D. F. Stacy, Stellah McCaughan, H. A. Currie.

Misses Angie Patton, Mary M. Lowrie, Lizzie Jourdan, Laura Brown.

Dec. 29.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

For Christmas and New Year.

"The Mississippi Valley Route" (L., N. O. and T. railway) will on Dec. 23, 24, 25 and 31 and Jan. 1 sell Excursion Tickets between all stations at the rate of one and one-third fare for the round trip. Tickets good to return until Jan. 5.

La Grippe Once More.

Marsden's Pectoral Balm is an unfailing cure for this dread disease. Begin using the Balm immediately upon discovering the presence of the disease. It never fails to cure it.

Over half a million dollars of valuable property was destroyed by fire in Chattanooga, Tenn., on Dec. 26.